

# The Signs of the Times.

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"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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### HE KNOWS.

He knows the bitter, weary way,  
The endless striving, day by day,  
The souls that weep, the souls that pray.  
He knows!

He knows how hard the fight hath been,  
The clouds that come our lives between,  
The wounds the world hath never seen.  
He knows!

He knows! Oh, thought so full of bliss!  
For though on earth our joy we miss,  
We still can bear it feeling this—  
He knows!

He knows! Oh, heart, take up thy cross,  
And know earth's treasures are but dross,  
And he will prove as gain our loss!  
He knows!

—Boston Transcript.

## General Articles.

### Sanctification Through Obedience to the Truth.

BY MRS. E. G. WHITE.

CHRIST prayed for his disciples, "Sanctify them through thy truth. Thy word is truth." In every age, God has committed to his people some special truth which is directly opposed to the desires and purposes of the natural heart. It is no argument against the truth, that there are few ready to accept it. The word of God was received with little favor when priests and people, Pharisees and publicans, listened to the divine Teacher.

Christ brought to men truths glowing with the light of Heaven, showing in contrast the darkness of error and revealing the superstition, self-righteousness, and bigotry of that age. His heart overflowed with sympathy for the poor, the ignorant, the afflicted, and the fallen. He healed the sick, comforted the desponding, cast out devils, raised the dead, and made known to all the words of eternal life. The priests and elders, who professed to be the expositors of divine truth, were sending forth no rays of heavenly light to a benighted people. In their self-righteousness they held themselves aloof from those who most needed help. When One came to do the work which they had left undone, they felt that his life was a constant rebuke to them; and they feared that he would turn the people from their teachings. Their hearts were filled with pride, love of ostentation, and desire for praise. They despised Christ's humility and self-denial. They hated the purity while they feared the power of his teachings. They refused to accept him themselves, and bent all their energies to hinder others. Against these professed leaders of the Jewish people, Christ brings the terrible accusation, "Ye have taken away the key of knowledge. Ye entered not in yourselves, and them that were entering in ye hindered."

Reformers of the present time will meet with the same discouragements as did their Master. Men are no more favorable to Bible simplicity or to practical godliness than in Christ's day. Few accepted the world's Redeemer; few will now accept the message of his servants. Though the multitude eagerly flocked around him to receive temporal blessings, yet Christ sadly declares, "Ye will not come to me that ye might have life."

Thus the mass of mankind are to-day seeking earthly good, to the neglect of eternal riches.

When Christ was upon earth, frowning priests and angry rulers threatened the people with exclusion from the synagogue, and thus kept many from hearing the great Teacher. To-day the so-called "orthodox" ministers by similar threats deter their hearers from listening to the words of Christ's ambassadors. Many fear even to study the word of God for themselves, lest they shall be convinced. Young persons who find no attractions in the Bible, and who have never searched its pages, will, parrot-like, repeat the sayings of opposers to the truth. They imagine that it savors of manly independence to talk of having a mind of their own, when in fact they merely echo the opinions and sentiments of others. What the minister says in the desk, against the truth, is greedily devoured by those who love to have it so, and his assumptions, though wholly destitute of Scripture proof, are repeated as conclusive evidence.

Those words of inspiration are even more applicable to-day than when first uttered: "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so. And what will ye do in the end thereof?" A solemn question indeed; but how few give heed to it.

Christ says of the people in his day, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The Jews willfully closed their eyes and their ears, and barred their hearts with prejudice, lest they should see a better way, and thus be aroused from their pleasant dreams of carnal security. The people of the present generation are pursuing the same course. The great mass of mankind are unwilling to exchange error for truth. They are satisfied with their present condition, and have no desire to be converted.

New truth is constantly unfolding; at every step, new and clearer light is shining upon the pathway of God's people, that they may go onward and upward. We are to be sanctified through obedience to the truth. For want of this Bible sanctification, the soul of many a professed Christian has become a desecrated shrine, the haunt of hollow formalism, of selfishness and hypocrisy, pride and passion. Thousands are living on in guilty unconsciousness of their sin and danger, despising the Saviour's warnings, treating his ambassadors with contempt, and their words as idle tales.

The servants of Christ may at times feel almost disheartened as they see that there are many obstacles to the progress of the truth, and the work seems to move slowly. But their duty remains the same. They are to sow the seed of truth beside all waters. Whatever their difficulties and trials, they can carry all to God in prayer. They can weep between the porch and the altar, saying, "Spare thy people, O Lord, and give not thine heritage to reproach." By study of the Scriptures and earnest, wrestling prayer, they may become strong in the strength of the mighty one. Labor on, brethren, while the day lasts. The night cometh, in which no man can work. The world must be warned, and God has called us to this work. If we neglect our duty, souls will be lost through our unfaithfulness.

A serious and perhaps unsuspected hindrance to the success of the truth is to be found in our churches themselves. When an effort is made to present our faith to unbelievers, the members of the church stand back, as though they were not an interested party, and let all the burden rest upon the minister. I know that for this reason

the labor of our most able ministers has been at times productive of little good. The very best sermons may be preached, the message may be just what the people need, and yet no souls are gained as sheaves to present to Christ.

In laboring where there are some already in the faith, the minister should at first seek not so much to convert unbelievers, as to secure his army of workers. He is not merely to present the truth from the desk, but as the shepherd of the flock he should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a guest, to enjoy their hospitality, but as Christ's servant to inquire into the spiritual condition of every member of the household. His own soul must be imbued with the love of God; by kindness, love, and courtesy, he should win his way to the hearts of all, and then labor faithfully for the good of parents and children, entreating, warning, encouraging, as the case demands.

A constant effort to promote personal piety should be seen in the minister's public labors. Sermon after sermon should not be given on the prophecies alone. Practical religion should have a place in every discourse. The discourses should be short, and to the point, and followed by a spirited social meeting. Sometimes the social meeting would have the best influence to come first. Let every member of the church feel a duty to labor wisely, skillfully, and earnestly. Let all bear testimony with the one object in view, to glorify God, to gain a deeper experience themselves and to save souls. Thus the church will be kept working with the minister, the careless will be aroused to seek a reconversion themselves, and then they are prepared to work for others. This is good generalship. The results will be found to be far better than if the minister performed all the labor alone.

Each church can enjoy the labors of a minister but a short time at best. Hence they should seek to gain the greatest possible benefit from his labors. During his stay among them, they should give less attention to their temporal affairs, and all stand ready to second the efforts of the Lord's messenger.

It is harder to reach the hearts of men to-day than it was twenty years ago. The most convincing arguments may be presented to sustain the truth, and yet sinners seem as far from repentance and conversion as ever. The work of saving souls is no child's play. It requires earnest, untiring labor to wrench the prey of Satan from his grasp. But God will sustain his servants in the work which he has himself committed to their hands. Said Christ to the first disciples, as they toiled upon the sea of Galilee, "Follow me, and I will make you fishers of men." When the gospel net is cast, let there be a watching by the net, with tears and earnest prayer. Let the workers determine not to become discouraged; and not to let go the net until it is drawn ashore, with the fruit of their labor. Sometimes, indeed, we may say with Peter, "We have toiled all the night and have taken nothing;" but still it is the Master's command, as of old, "Let down the net on the right side of the ship,"—work on in faith, and God will give success.

Jesus bids us as a people, Go forward. There are higher attainments, a purer love, a deeper experience for us, if we will consecrate ourselves to God, and humbly take him at his word. The reason why we have no greater confidence and joy is that there is in us an evil heart of unbelief. Our Heavenly Father is more willing to give the Holy Spirit to those who ask him than are earthly parents to give good gifts to their children. Let us shake off the spiritual paralysis that dishonors God and imperils our souls. If we draw near to God, he will draw near to us. We must not wait

for better opportunities, for strong persuasions, or for holier tempers. We can do nothing of ourselves. We must trust to Jesus' power to save. He is holding out to us the crown of life, and desires us to accept it. Let us come to him, just as we are, and we shall find a present help in our time of need.

The sweet sense of sins forgiven, the light and love which Christ alone can give, fill the soul with subdued, solemn joy. The assurance that we are under the protection of Omnipotence imparts new courage and confidence, inspires a hope that is as an anchor to the soul, sure and steadfast, entering into that within the veil. With this assurance we have a source of strength unknown before. Whatever the duty which God requires, we are ready cheerfully to perform it. So long as we have the presence of our Saviour, difficulties cannot dismay nor dangers appall us. If we were only as free to speak of the blessings we receive from God as we are to talk of doubts and discouragements, we would enjoy far more of his presence. "Whoso offereth praise, glorifieth God." Let us praise God more, and complain less; let us talk of the love of Jesus, and his wondrous power, and we shall be brought nearer and nearer to our Saviour.

Shall we not consecrate ourselves to God without reserve? Christ, the King of glory, gave himself a ransom for us. Can we withhold anything from him? Shall we think our poor unworthy selves too precious, our time, our property, too valuable to give to Jesus? No, no; the deepest homage of our hearts, the ablest service of our hands, our talents of ability and of means, all are but too poor to bring to our Redeemer.

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

#### Darwinism Reversed.

In the fact that there are certain points of resemblance between man and the monkey is sufficient to prove that man sprang from the monkey, then by a similiar mode of reasoning we can prove that the oak sprang from the tomato plant; and we can do it thus: the oak plants its roots in the ground, and so does the tomato; the oak clothes itself with foliage, and so does the tomato; the trunk of the oak is enveloped in bark, and so is the stalk of the tomato; both the oak and the tomato bloom and bear and propagate; both are liable to the influences of heat, and cold, and rain, and sunshine; both are subject to the action of fire, and when burned the ashes of one might readily be mistaken for the ashes of the other. Therefore, if Darwin's logic is good for anything, the oak is certainly a descendant of the tomato.

Notwithstanding Mr. Darwin's unparalleled fertility of imagination, he occasionally encounters difficulties almost too stupendous even for his resources.

One of his troubles was to account for the fact that man, being sprung from a quadruped, now walks erect on two feet, using the other two as hands. Another of his difficulties was in explaining how men and women had lost the hair from their limbs and bodies. And still another puzzle was in accounting for the disappearance of their tails, because he insists that his ancestors had tails. (Indeed, I may remark in passing that one of the latest items of news is that the title of Darwin's next forthcoming work will be "*The Tails of our Ancestors*.")

So far as the first-mentioned difficulty is concerned, namely, that concerning the feet, Darwin is of the opinion that by gradually ceasing to use the fore legs and feet for the purposes of locomotion, and limiting their use to the purposes of shaping utensils, preparing food, etc., they lost much of their original size and stiffness and became adapted to the uses for which we now employ them.

But to dispose of the tails and hairs that had once adorned his apish ancestors he seemingly finds a more troublesome task; so he resorts to what he calls sexual selection in order to solve the problem. He assumes that at some vastly remote period his ancient forefathers and foremothers became tired both of their hairy covering and their long tails, so that when a young monkey reached a marriageable age he or she always looked out for a spouse with as short a tail and as scant a covering of hair over the body and limbs as possible. And it is claimed that a portion of the fruits

of those short-tailed and thin-haired marriages were blessed with still shorter tails and still lighter coverings of hair, and that by means of keeping up a similar custom for many generations both tail and hairs finally disappeared, leaving a race of nude and tailless monkeys, henceforth to be called man, standing erect upon their hinder legs, "the wonder and glory of the universe."

All this we are asked to accept as scientific truth, not because of any well-authenticated supporting facts, but because of the supposed intrinsic reasonableness of the theory itself.

How it is possible that any man, even with a monkey's intelligence, much less any monkey with man's intelligence, can, in the name of science, be imposed upon by such sophistry, it is difficult to understand. Who does not know that knows anything of animal nature that animals of the brute kind, instead of being ashamed of any of their natural gifts, delight in their possession and love to display them.

I know of but one instance recorded, either in history or fable, where a brute endowed by nature with a long tail ever professed an admiration for a short one. The instance that I refer to is that of a fox mentioned in an ancient fable, which, having lost its tail by being caught in a trap, called a meeting of all the other foxes and sought to prevail upon them to adopt short tails as a fashion. I do not think, however, that they followed his advice.

But Darwin has found a still greater difficulty to solve than either of those just mentioned. The most overwhelming difference between man and the monkey consists in man's moral sense and his vastly superior intelligence. Darwin himself admits this. At page 125 of his "*Descent of Man*" he says: "There can be no doubt that the difference between the mind of the lowest man and that of the highest animal is immense." Although Darwin does not assert it as a fact, yet his theory would seem to involve the idea that man's reasoning faculties and his moral sense, or sense of right and wrong, have gradually developed and improved in the same proportion as his tail shortened and his hair disappeared.

But in the name of all the monkeys at once, I would ask what the thickness of a monkey's hair or the length of his tail has to do with either the measure of his intelligence or the acuteness of his moral perceptions? Can Mr. Darwin tell us the degree of a monkey's intelligence by measuring his tail? Or test the question of his moral honesty by counting the hairs upon his back? If not, then, how did it happen that as the tails of his ancestral apes grew shorter and shorter, and as their hairs grew thinner and thinner, both their minds and their moral sense grew brighter and brighter? According to Darwin's theory we are forced to conclude that there must have been an intimate relation between these bodily changes on the one hand and these mental and moral changes on the other, or else some of those hairy and long-tailed monkeys, especially the most intelligent ones, descended as they were from the same common parentage, and belonging to the same family, would undoubtedly have outstripped the most stupid portion of their bobtailed brethren.

But how are we to account for this immense chasm which Mr. Darwin admits lies between the intelligence of the lowest human and that of the highest brute? You will remember that according to Darwin man is supposed to have started from a something resembling the *larvæ* of an ascidian, a headless, spineless insect. From that he became a very small fish called a lancelet, then in the process of evolution, he developed into another fish of a larger species; finally he became amphibious, and of course served his time either as a turtle, a toad, or a water snake. Then he became entirely a dry land animal, and after passing through the various lower grades of four-footed animalism he became, perhaps, a goat, or a dog, and finally a monkey—first a monkey of the lowest species, from which he worked his way up into a chimpanzee, the most intelligent and very highest order of monkeys.

Now, according to Darwin's own showing, there is no sudden break in the long chain of animal intelligences stretching all the way from the most stupid specimen of animated existence up to the chimpanzee. Everywhere and in every stage of being through which it is claimed that the chimpanzee and his ancestors have passed they have successively left myriads and myriads of representatives exactly similar to their immediate progenitors of each. Thus they have left the ocean

swarming with fishes of every kind, shape, and size, from the minutest species of minnow, to the mightiest monster of the deep. They have left upon the water's edge of every sea, lake, river, and rivulet millions and millions of turtles, toads, and water snakes, to mark their supposed pathway through the regions of amphibianism; and finally they have left every continent and every island of every ocean resounding with the voices of beasts, birds, and insects of every conceivable nature, form, color, and shade of intelligence. There is no chasm there.

If you take any one species of beasts, birds, reptiles, fishes, or insects, from the keenest monkey down to the dullest snail, and compare it with a specimen of what seems to be the next highest species in the scale of intelligence, you will find it difficult, if not impossible, to decide satisfactorily, even to your own mind, which of the two is the more intelligent.

Indeed, according to Darwin's own showing, the rise in the scale of intelligence as you ascend from the minnow to the monkey is so gradual that your pathway apparently lies upon a smooth, level plain, rather than up the ascending slope of a mountain. But the moment you reach the highest point of monkey intelligence, you come to a sudden halt. A vast mental chasm lies before you, wherein no living intelligence dwells. Upon the farther side of this chasm there towers a mental mountain of prodigious height; whereon sits enthroned the human intellect, with its almost God-like powers; an intellect which has not only given man the mastery over every living creature that inhabits the earth, the air, or the sea, but which has given him dominion over the very elements of which earth, air, and sea are formed. If the time ever was when man was only a monkey in intellect, how did he ever cross this immense and unpeopled chasm, or ascend these stupendous mental heights which now lie between him and the most intelligent of the monkey race, and yet leave behind not one solitary vestige of an intermediate tribe to perpetuate the memory of this tremendous march? If there is any bridge across this chasm, or any Jacob's ladder ascending these heights, whereby an ape may travel from monkeydom to manhood, why do we not see thereon myriads of these transition monkeys on their way to this human mountain? According to Darwin there must have been a time when man's ancestors were in the act of passing over this now dividing space. Then, why is it that they have left no successors? Why is it that between man and the monkey we do not see to-day numerous intermediate tribes, some just a little more intelligent than the chimpanzee, corresponding with what our ancestors were when, thousands of years ago, they took the first step in advance of this species of monkey? And why do we not see other tribes only a shade less intelligent than man, and myriads of other intermediate tribes rising in intelligence one above the other, and as completely filling the intellectual gap which Darwin admits to exist between the present man and the present monkey, as do the countless legions of animals of every conceivable species fill that other gap that lies between the minnow and the monkey?

Darwin sees the difficulty and vainly attempts to solve it thus: He assumes, without the least show of proof, that the various species of animal intelligences which at some vastly remote and wholly indefinable period of the past formed the numerous links of a connecting chain between the hindmost man and the foremost monkey, somehow or another dropped out of existence; leaving upon that long bridge, supposed to span the dividing space between man-land and monkey-land, not a solitary midway monkey to tell the awful tale. But this calamity Darwin tells us, happened a very long time ago. Then, why, let me ask, have not the other monkeys, who were standing just upon the intellectual heels of those lost tribes, stepped forward and filled their places? If, as is claimed by this new philosophy, the man-monkey, relying solely on his unaided intellect, has pioneered his way over the bridge which spans this chasm, and if man now stands forth—as in the person of Mr. Darwin—with outstretched arms to embrace, encourage, and assist his fellow-monkey over this bridge; why is it that Mr. monkey does not come along? Why doesn't he shed his hair, drop his tail, rear himself on his hinder legs, put on what we miners used to call a "boiled shirt," a pair of pantaloons, a swallow-tail coat, a beaver hat, stick a cigar in his mouth, and proclaim himself a candidate for office? This, I

think, would be a good starting-point, for if successful—which he most probably would be—he would fill a position which, according to the times in which we live, would require but little brains, and no conscience whatever.

But while I believe it impossible for a monkey ever to ascend to man's *proper* mental or moral level, I am not so sure that the converse of that proposition is equally true. It is much easier to jump from the top of a tree to the ground than it is to jump from the ground to the top of a tree. A stone will roll down hill by the force of its own gravity; but its own gravity will not roll it back again. For a similar reason it is far easier for a man to descend to the monkey's level than for the monkey to ascend to the level of man.

There is no instance that I know of recorded in either profane or sacred history where a brute was ever known to have been raised to the dignity of manhood; but there is a well authenticated instance recorded in the Bible, where a man—an office-holder, too, by the by—did descend from the very pinnacle of human pride and power to take his place amongst the beasts of the field. We are told in holy writ that as the great king Nebuchadnezzar was walking in his palace he said in the pride of his heart, "Is not this great Babylon that I have built, for the house of the kingdom by the might of my power and for the honor of my majesty." But scarcely had these words escaped his lips when a voice came down from Heaven, saying, "Thy kingdom shall pass from thee. And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts, thou shalt eat grass like an ox, and seven times shall pass over thee till thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will. The same hour the word was fulfilled upon Nebuchadnezzar, and he was driven away from among men, and did eat grass like an ox, and his body was wet with the dew of heaven; till his hairs grew like the feathers of eagles, and his nails like bird's claws."

Let us here pause a moment and ask ourselves why was Nebuchadnezzar thus humiliated and degraded from the very pinnacle of human power and human glory, so as to become like a beast of the field? Was it not, I ask, because of his great pride, his attempt to rob the Almighty of the honor which was his, and to appropriate it to himself? "Is not this," said he "the great Babylon that I have built by the might of my power, and for the honor of my majesty?" and forthwith he was changed into a beast.

Now, can it be denied that the proud self-sufficient spirit of Darwinism is more impious and more derogatory to the rightful honor due to the Almighty, than was the spirit which prompted those haughty words of the great Babylonian king? Why, even more impious than Nebuchadnezzar, Darwin points to *man*—a far greater city than Babylon or any other city built with human hands—a city which God himself built, when he said, "Let us make man in our own image and likeness." A city whose very life is the breath of Divinity; a city which, as it came from the hands of the great master builder, infinitely surpassed in beauty and magnificence all the works of man, because it was fashioned after the likeness of God himself, the author and source of all that is grand and beautiful in the universe—pointing, I repeat, to this city Darwin says, "Have not we ourselves by the power of our might, built up this city?" That is to say, have not I and my ancestral monkeys, crocodiles, reptiles, toads, and tadpoles, by the process of natural selection, evolved ourselves from the lowest organism of animated matter, until we have made ourselves the wonder and glory of the universe?"

Darwinism, however, differs from Nebuchadnezzarism in this: In the case of Nebuchadnezzar's impiety, it required a miracle of God to degrade him to the level of the brute; whereas in Darwin's case the impiety brings with it its own degradation, because by means of this same blasphemy wherewith he robs God of his honor, he consigns himself to the company of the vilest of brutes, not merely making them his companions, but his blood relations. The condition of Nebuchadnezzar, during the time that he grazed with the cattle, was a happy one when compared with that of the self-constituted Darwinian brute; because for the time being he was bereft of his reason, and like the brute had instincts and desires suited to his changed condition.

My conclusion is that if all mankind were resolved to be brutes, it would be far better, were it

possible, to be brute monkeys than brute men. Chiefly for two reasons, namely: First, because our necessities would then be somewhat commensurate with our means; and secondly, because there would be far more security in a community of brute monkeys than in a community of brutemen. But the God of nature has so provided that man cannot sink to the level of the brute without going still lower. As a meteoric stone from the skies, falling as it does from a prodigious height, does not stop when it strikes the ground, but buries itself deep down in the earth, so man losing his moral balance, and falling from those lofty moral heights upon which the God of nature placed him, stops not at the brute's level, but borne down by the force of his momentum, he plunges far deeper into the depths of degradation than the vilest of brutes. God has given to the natural brute an instinct which for all necessary purposes serves him as a substitute for both reason and conscience; but let man lose his conscience, and, unlike the brute, he has no corresponding instinct to supply its place. For example, the law of instinct preserves the brute from the debasing self-destructive habit of intemperance; but man, bereft of his conscience, or even with a weakened conscience, and having no such saving instinct, often wallows in the filthy mire of drunkenness to a degree which would scandalize the vilest of brutes.—*Family's Defender*.

#### PRAISE.

I PRAISE thee, God the Father, for this good gift of life.  
Else I had never known the joy that brightens Christian strife.

I praise thee, Christ the Saviour, for all thine earthly woe;  
Hadst thou not grieved and died for me, I had not loved thee so.

I praise thee, Holy Spirit, thy grace hath entered in;  
Until thy light fell on my heart, I could not see my sin.

#### Imperfect Religion.

VERY much of the religion of the day is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate strife with the flesh and with the devil, day by day, making us long for resurrection, deliverance, for the binding of the adversary, and for the Lord's return. It is a second-rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of harder times, very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the outflowing of a soul assured of pardon, of rejoicing in the filial relationship between itself and God; hence there is no liberty of service; for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness; there is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a movement in the way of his commands, but it is with a heavy drag upon our limbs; hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*Rev. Horatius Bonar*.

OUR heavenly Father loves his child as much when he chastens it as when he caresses it. The Lord's own people are as dear to him in the furnace of affliction as on the mount of communion; they are just as precious in his sight when he slays them, and seems in his fierce anger to destroy their joys and wither their hopes, as when he lifts them to his own right hand. The Lord does not rise and fall in his love like the waves of the sea, but his firm affections stand fast like the great mountains, and are as stable as the everlasting hills.—*Spurgeon*.

#### Untempered Mortar.

BY ELD. J. D. RICE.

THE prophet Ezekiel in speaking of the efforts which would be made by ministers to sustain the slight "wall" which "one" (the papacy) should "build up" in the breach which it made in the law of God, by removing the Lord's Sabbath, says, they shall "daub it with untempered mortar." What this "untempered mortar" is, may be readily seen from the context. It consists in "saying, Thus saith the Lord God, when the Lord hath not spoken." Eze. 22:26-30. See also chap. 13:1-15. The various reasons which are urged to sustain for doctrine that which lacks that essential element, the thus saith the Lord, constitute therefore, this untempered mortar. In the above case it is their efforts to sustain Sunday keeping. The following may illustrate how this daubing is done: "We should keep Sunday in honor of the resurrection of Christ on that day;" "because redemption was completed on that day;" "because the Lord only requires a seventh part of time, and not the seventh day." "We should and do keep the seventh day, for any day in the week is the seventh; it depends upon where you begin to count." "The world is round and you can't keep the seventh day." "The seventh day is the old Jewish Sabbath, and those who keep it are 'under the law,' and 'in bondage.'" "Time has been lost, and we can't tell when the seventh day does come." "We should follow apostolic example, who, though they always call the seventh day the Sabbath, and give a record of having kept at least eighty-four, and declare that it was their 'manner,' to meet and worship upon that day, yet left us their example of having held *one* religious meeting, at night, on the first day." "There is no Sabbath, for the commandments were all abolished, and we are not under the law." Others say, "It has all been re-enacted, excepting the Sabbath." "We should be subject to the powers that be," whether they do that for which they were "ordained of God" or not. See 1 Pet. 2:14.

These are samples of the various contradictory reasons which are urged by its friends to uphold one and the same institution. Were there really a "Thus saith the Lord," for all of them, then well might the infidel, with a contemptuous sneer, pronounce such a mass of contradictions the mean and silly productions of man. And just in proportion as these friends of the Sunday strengthen their finely-wrought and contradictory theories to uphold it, they strengthen the hands of the infidel.

But we ask, Where has the Lord ever said to keep the Sunday, and for any of the above or other reasons, even if they were all true? Echo answers, where? The "Thus saith the Lord" is lacking. They are therefore but hods of untempered mortar, which may sustain the wall in this, the summer time of the world's history, but when the "overflowing shower in God's anger" shall fall, and "the hail shall sweep away the refuge of lies," then will the untempered mortar fail to sustain the wall, and its foundation of sand will prove its ruin, and the ruin of those who have sheltered themselves by it, for the mouth of the Lord hath spoken it. Eze. 13:4-15; 22:26-31; Isa. 28:15, 17; Rev. 16:17-21.

*Williams, Cal., February 24, 1882.*

FAMILY WORSHIP.—There ought to be no sweeter hour in the day than that in which comes the morning meal and the family worship. Yet it is sorrowful to see what sometimes passes for the latter. A chapter of the Bible hurried through, a rambling, stereotyped prayer mumbled over, and the participants rush off to the work which they have been meanwhile thinking about, and which they enjoy a great deal better. The exercise is wrapped in fog, instead of being crowned with heaven's light. It is a mistake to suppose that fluency or education are specially needed in conducting family worship. It wants a heart most of all. Let there not be a single petition that is not born of real desire—even if the prayer be not two minutes long. Blessed be the home where the spirit of song dwells and adds its charm to the morning worship. The exercise need not be long, but it should not be crowded. Break up the formality; carry all the soul-life you have into it; and its savor shall not go through the day alone, but among all the home memories none shall be stronger to hold the grown-up children to the faith of their fathers.

## Constitutional Amendment.

BY ELD. W. H. LITTLEJOHN.

IN our search for Scripture testimony on the Sunday question we suggest that it would be well to first collate all the texts in the New Testament in which the first day of the week is mentioned. They are as follows: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28 : 1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16 : 1, 2.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16 : 9.

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23 : 56, and 24 : 1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20 : 1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20 : 19.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16 : 2.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20 : 7.

Doubtless the reader is not a little surprised, provided he has never given his attention to the subject before, at discovering the meagerness, so far as numbers at least are concerned, of the passages alluded to above. Nevertheless, let us take the data thus furnished, and from them endeavor to derive all the information which they can legitimately be made to afford. At first glance, it will be discovered that six of the passages of Scripture under consideration relate to one and the same day, which was that of the resurrection. Written as they were from five to sixty-two years this side of that occurrence, and penned by men who were profoundly interested in everything which was calculated to throw light upon matters of duty and doctrine, we would naturally expect that they would seize these most favorable opportunities for instructing those whom they were endeavoring to enlighten in regard to the time of, and circumstances connected with, the change of the Sabbath. Let us observe, therefore, how they discharge this most important responsibility. It will not be urged by any that John 20 : 1, and Mark 16 : 9, furnish anything which in any way strengthens the Sunday argument. The statements which they contain are merely to the effect that Mary Magdalene was the one to whom Christ first presented himself, and that she visited the tomb very early in the morning. Neither will it be insisted that the declaration found in Matt. 28 : 1, and Mark 16 : 1, 2, and Luke 23 : 56, and 24 : 1, afford any positive testimony for the sanctity of the first day of the week. On the contrary, we think that every candid person will concede that the bearing which they have upon the subject is rather against, than favorable to, the case which our friends are so anxious to make out. To illustrate: In Matt. 28 : 1, we read that "in the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulcher." Again, in Mark 16 : 1, 2, the same general fact is stated, with the simple variation that, instead of the expression, in the end of the Sabbath, are substituted the words, "when the Sabbath was passed," while in Luke 23 : 56, and 24 : 1, it is declared that these things transpired on the first day of the week, the context carefully setting forth the fact that the women

had "rested" upon the Sabbath, according to the commandment, and that it being past, they came to the sepulcher, bringing with them the spices which they had prepared.

Now, putting all these things together, what have we learned? Manifestly, the following facts: First; when the events transpired which are set forth in these scriptures, there was a Sabbath; since it is stated, by way of locating them in point of time, that the Sabbath had ended before the affairs spoken of were transacted. Secondly; that the Sabbath, to which reference was made, was the seventh day of the week, since it preceded the first, and was that of the commandment. Thirdly; that, if the first day of the week was a Sabbath, as is now claimed, the women were ignorant of it, since it is clear that they did not go to the tomb on the seventh day to embalm the body, because of its being holy time; whereas, upon the first day of the week their scruples were gone, and they came to the sepulcher, bearing their spices with them, to accomplish a work which they would not have regarded as legitimate on the Sabbath. Fourthly; that the seventh day was not only the Sabbath at the time mentioned, but also that, according to the convictions of the historians, it was the Sabbath at the time of their writing—since they apply to it the definite article "the;" whereas, if there had been a change of Sabbaths, it would have been natural to have distinguished between them in the use of explanatory words and phrases, such as are now applied, as, for instance, "the Jewish Sabbath," "the Christian Sabbath," &c., &c. Fifthly; that, while Matthew, Mark, and Luke do, in every instance cited above, honor the seventh day of the week in the most scrupulous manner, by applying to it the Bible title of the Sabbath, they do, nevertheless, make mention of the day of the resurrection in each case, in the same connection, in the use of its secular name, "the first day of the week." This slight is utterly inexplicable, provided the latter had really put on a sacred character: since, that being true, it was much more important that its new claims should be recognized and inculcated by those who could speak with authority, than it was that they should perpetuate the distinction of a day whose honors had become obsolete.

Having now examined five of the six texts under consideration, there remains but one more to occupy our attention. This reads as follows: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20 : 19. Here, again, we are struck with the manifest disposition on the part of John, in common with the other evangelists, to avoid the application of any sacred title to the first day of the week. Twice, in this chapter, he makes mention of that which is now regarded as the "Queen of days," but in both instances, he avoids, as if with studied care, attaching to it any denomination by which its superiority over other days should be indicated. How perfectly in keeping, for instance, it would have been with the facts as they are now claimed to have existed—as well as with the interests and desires of millions who have since lived—had he in the text before us so varied the phraseology of the first clause that it would read as follows: "And the same day at evening, being the *Christian Sabbath*, when the disciples were assembled," &c. This, however, he did not do, and we inquire of the reader, right here, concerning his *motive* in omitting that which now appears to us so desirable, and which would have been perfectly legitimate were the views of our friends correct. Did he intentionally omit an important fact? Was it left out because of an oversight on his part? Or, would it be safer to conclude that perhaps, after all, the difficulty lies, not with the apostle, or with the Holy Spirit, which dictated his language, but with the theory, which seems to be out of joint with his utterances?

Nevertheless, as it is still urged that, in the absence of a positive declaration, this, the only remaining text, does furnish abundant evidence of the sacred regard in which the day of the resurrection was held—since it gives an account of a religious meeting held upon it, manifestly for the purpose of recognizing its heavenly character—let us examine more critically into the nature of the claims which are based upon its record. That those with whom we differ should be tenacious in their efforts to rest their course very largely upon

the account found in John 20 : 19, is not at all surprising. It is the only chance, as we have seen, which is left them of basing their argument upon a passage of Scripture which relates to the day of the resurrection. So far as 1 Cor. 16 : 2, and Acts 20 : 7, are concerned, it will not be disputed by any that their testimony is only collateral evidence. If Sunday has become the Sabbath, it was by virtue of transactions which occurred immediately in connection with the rising of Christ. In other words, it was on the third day after the crucifixion that Christ, if at all, began to impress upon the minds of his disciples the Sabbatic character which had already attached to, and was henceforth to continue in, the day which saw him a conqueror over death and the grave.

Nay, more; if the change occurred at all, it must have dated from the very moment that the angel descended, the guard was stricken down, and the Son of God glorified, came forth. This being the case, from that time forward it would naturally be the effort of Christ to produce in the minds of his followers the conviction of this most momentous fact. Every action of his would necessarily be—if not directly for the purpose of imprinting the peculiar sacredness of the hours upon those by whom he was surrounded—at least of a character such as to impart no sanction either to a deliberate, or even an unintentional disregard, on the part of any, of their hallowed nature. Hence, our friends, seizing upon the fact, that he met with them while assembled together in the after part of the day, have endeavored to clothe the incident with great interest, and have largely elaborated their arguments to show that this was not an accidental occurrence, but rather partook of the nature of a religious meeting, Christ himself honoring these instinctive efforts on the part of the disciples to act in harmony with the spirit of the hour, by his own personal presence.

Before we sanction this view of the subject, however, let us give our attention for a moment to the manner in which the previous portion of the day, then closing, had up to that point been spent. Certain it is, that Jesus had not, during its declining hours, been suddenly moved by a newly created impulse for the accomplishment of an object which had been just as desirable for twelve hours as it was at that moment. Sunday sanctity had already become a fixed fact, and its knowledge as essential to the well-being of the disciples in the morning, as at the evening. We naturally conclude, therefore, that the very first opportunity for its disclosure would have been the one which Christ would embrace. This was afforded in his conversation with Mary. But, while there is no evidence that it was imparted, it is at least presumable that she was left entirely ignorant of it.

The second occasion was presented in that of the journey of the two disciples from Jerusalem to Emmaus, a distance of seven and a half miles. Jesus walked with them and talked with them by the way, reasoned with them about the resurrection, made as though he would have gone farther, discovered himself to them in the breaking of bread, and disappeared, leaving them to retrace the seven and a half miles to the city, with no word of caution against it on his part. Nay, more; his marked approval of the propriety of the act might properly have been inferred from the fact that he himself accompanied them in the first instance, in the garb of a wayfaring man; at the same time acting the part of one who was so far convinced of the rectitude of his own and of their action, that he was ready to continue his journey until night should render it impracticable. (Luke 24 : 28.) Following these men now, as they retrace their steps to the city from which they had departed, and to which they were now returning—manifestly all unconscious that they were trespassing upon time which had been rescued from that which might properly be devoted to secular pursuits—let us observe them, as they mingle once more with their former companions in grief. How does it happen that they are congregated at this precise point of time? Is it because they have at last discovered the fact that it has been made in a special sense a proper day for religious assemblies? If so, whence have they derived their conviction? Certainly not from Mary, or the two disciples just returning from Emmaus. Assuredly also, not from Christ himself.

But, again, is it not really from an induction on their own part, by which they have themselves discovered the fitness of making the day of resurrection also that of worship? Listen a moment.

Hear their excited remarks as, at this juncture, they are joined by the two. Do you catch these words, "The Lord is risen indeed, and hath appeared to Simon"? (Luke 24:34.) Does not this establish the fact of their confidence in the previous report? Unfortunately, the historian adds, "Neither believed they them." Here they are, then, manifestly still doubting the very fact which some have thought they were convened to celebrate.

But, again, what is the *place* of their convocation? Unquestionably, neither the temple nor the synagogue. The record states that where they were assembled "the doors were closed for fear of the Jews." Evidently they were in some place of retirement and comparative safety, hiding away from the fury of a people who, in their madness and cruel hate, had crucified even the Lord of glory. We ask again, Where were they? Let Mark explain. Certainly he is competent to the task. When describing the very transaction we are considering, he says: "Afterward he appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14. Here, then, is the clue to the whole matter. It was not a religious meeting, because they were in a frame of mind to be censured, rather than applauded, because of unbelief. It was merely the body of the apostles, gathered in their own quarters for the purpose of partaking of an evening meal, where they were in the habit of eating, and drinking, and sleeping—and where, at this time, they kept particularly close, because of the perils which surrounded them on every hand. That this is true is further sustained by two additional considerations.

First, it was a place where Christ expected to find meat, and where he requested such for his own use, and was supplied from their bounty with broiled fish and an honeycomb, which, the record states, "he took and did eat before them." (Luke 24:41-43.)

Secondly, that they were in possession of just such a rendezvous, is clearly stated in John 20:10, where, speaking of Peter and John when going from the sepulcher, it says, "They went away unto their own home." A few days later, Luke declares (Acts 1:13,) that when they came in from the ascension, they "went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas; Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James."

Thus, by a natural and easy combination of the facts brought to view by the inspired penman, the whole matter has been reduced to a simple transaction, such as might have been repeated many times during the forty days, and such as—in and of itself—fails to disclose any evidence that the occurrences narrated, either necessarily or presumptively, afford the slightest justification for the supposition that Christ himself either designed, or that the apostles might legitimately conclude that he intended, by joining them under these familiar circumstances, to authorize one of the mightiest innovations upon the practice of ages which the world has ever seen.

#### Slavery as Religion in Egypt.

A RECENT traveler in Egypt sends us the following illustration of the endless difficulties the Khedive has to overcome in the slow progress of interior reform. Indignant that slavery should still flourish in his realm, Tewfik Pasha wished to decree its abolition in advance of the stipulations of our treaty with Egypt, which gives them from 1884-1889 respectively, but before taking such an important step, he sent and consulted the Scheik-ni-Islam. Though fully sharing the views of the temporal ruler, that slavery was an abomination, the ecclesiastic objected to its wholesale abolition on the ground that the emancipation of individual slaves was one of the most meritorious of acts, and that the Prophet had conceded this right to his followers as a means of atoning for their sins. In other words, that slavery must be maintained, as slaves are required as humane conscience-money to whitewash Mussulman backsliders, and the Khedive has not the power to deprive the faithful of divine privilege. This happened as recently as July last. Tewfik Pasha had to submit, and to renounce for the present his project of immediate emancipation.—*Pall Mall Gazette*.

## The Sabbath-School.

### The Infant Classes.

THERE is no department of the Sabbath-school work of greater importance and interest than this. We have known marked cases of hopeful conversion of children from four to seven years of age to result from the first hour of Bible instruction in the youngest infant classes. Often the character and habits of scholars as such are formed at the very first interview with their teacher, who thus meets them at the very entering in of "the gates of life." It is well known that some of our most distinguished divines, as well as active Christian ladies, date their conversion back to the early age of four, five, or six years. Therefore take measures in every Sabbath-school to organize and sustain a first-class infant-school department.

Give the children a room by themselves if possible, to rise and sing, talk, recite, and pray. Furnish the room with a good black-board and crayons, and such Scripture prints and cards and maps as you can obtain for the walls and for use. Provide for them small, comfortable seats.

Select and call to the charge of this class the most pious, bright, cheerful, patient, loving, gentle, winning teacher for children there is to be found in the whole church, with a like assistant. Generally the teacher will be a lady, although some men greatly excel as infant-class teachers, so that the complaining remark of the little girl to her mother, that she "hadn't any teacher to-day—it was only a *man*," was quite too severe to be just. The little ones are greatly blessed in their love for their teachers, for they want a large share of demonstrative, life-like sympathy, expressed by a soft, loving voice and a gentle manner—hands that will speak in all their gestures, and a patience that endureth and a heart that loves to teach them for Christ's sake. If the teacher feels the need of learning how to do this good work, let him visit good week-day infant-schools, and gather up suggestions and lessons, as well as confidence and inspiration, for the great work.

Visit and gather in all the children from the ages of three or four to seven years, whose parents are willing to send them, and at once teach them habits of punctuality, order, regularity, and pleasant worship. When they become well drilled and instructed, so that they can clearly read the Bible, then transfer them to older classes, unless there are good reasons to the contrary. Although they are little, they are very precious, and amply worth all the pains-taking effort you can make for them.

Let the teacher of such a class ponder and consider the characteristics of his precious charge. 1. *Activity*.—Says Mr. Hassell, "A healthful child abhors quietude," and rightly so, as much as nature does a vacuum. Every mother knows that her little ones, if in health, "cannot bear to be still for a minute." 2. *Curiosity*.—Archbishop Whately says: "Curiosity is the parent of attention." 3. *Inquisitiveness*.—Happy is that child who is blest with a mother or teacher who will "bide patiently all the endless questionings of the little one, and will not rudely crush the rising spirit of free inquiry with an impatient nod or a frown." Rather see in their many questions but the untutored pleadings of the little ones for care and cultivation. Oh, how much they want and deserve to have their inquisitiveness satisfied by a kind, considerate answer to all their questions! 4. *Fear*.—Oh, how much children suffer from this cause! Their natural timidity should be respected, and not cruelly wrought upon. 5. Then, too, children have *wonder*, and like to talk and hear of "wonderful things." 6. They have also a proper love of approbation, and they should be cheered and encouraged when they try to do well.—*S. S. Index*.

### How Best to Teach.

"The teacher must come down to the child's level.—You cannot intelligently converse with, or impart instruction to, any man without commencing on a ground common to both. Nor can you teach a child but by condescending to his level. This calls not for childishness, but *childlikeness* in teaching. Dr. Watts' Hymns are not childish, but they are childlike. So are Todd's Lectures to Children. So, in a special manner, are Old Humphrey's books. These interest the old as

well as the young, yet they are seldom beyond the level of a child's mind. What was the secret of this adaptation? Step into the good man's study, and I will show you how Old Humphrey did. "He sat from hour to hour at his little table, his books spread around him, the Holy Bible in the most conspicuous place, and a large card before him, on which were written in a bold style the three words—*allure, instruct, impress*, to remind him of his work, and the way in which it was to be done." That was the secret of his success. He adapted himself to the youthful mind, and his works evince how well he had considered his work. Come down to the child's level, and take his hand. He will ascend as lofty a summit as you can climb with him, if you give him time to take each step intelligently.

*Reason upwards*.—State the simplest truths first, and advance only as you take the scholar with you. This process may be slow, but it is a secret of adaptation which the wise will cultivate. In the fable the tortoise outstripped the hare.

"To reason with a child, or any comparatively ignorant person, for the purpose of imparting instruction, the truth must be delivered in a comprehensible way. Few are willing to confess ignorance. Most make general acknowledgments of intelligence. The only means for thorough and intelligent education of youthful minds is by patient and laborious *catechising*. By continuous discourse you cannot impart so much instruction as by catechising. You may probably disclose more of your own information by the former, but you secure more to the scholar by the other.

"There is a method of Sabbath-school instruction largely practiced and most pertinaciously adhered to, which, in a great measure, lacks the catechetical. It consists more of the exhortatory and illustrative. It is common among young teachers, in the ardor of their first love and awakened zeal, and among females, from the nature of their minds. The earnest and the lukewarm both practice it,—the one from an excess, and the other from a defect of zeal. The former is anxious to impress, and is impatient under the slow process of catechising; the latter does not wish annoyance, or the trouble of preparing. Hence both practice declamation, and telling stories, for the purpose of awakening and keeping alive the interest of their scholars. This practice is much easier than the catechetical, requires less knowledge and study, less skill and seriousness. It is much easier to give good advice to children than to break down truth by way of question and answer. It is much easier to relate exciting stories than to interest them by questions for illustration from Scripture. And many teachers, by such means, secure attention and esteem from their scholars. But we shrewdly suspect that the exercise and its result are not wholesome, or calculated to do the good desired. It is misdirected effort; it tends to dissipate the mind.

"Constant exhortation and story-telling have the same effect upon young minds as novel-reading upon elder persons. It makes the mind impulsive. It feeds by excitement. It seeks to secure and keep up attention by impulsive efforts. Without them the class or school, it is imagined, would fail to attend, and hence their frequent introduction. It prevents sober thought. There is no patience for anything but the exciting. The mind wanders, and does not fix upon truth presented. Can an habitual novel-reader peruse any work of solid matter? How often do we hear the humiliating confession that such exciting reading has dissipated the mind, and prevented sober thought! In like manner, though under the garb of sanctity, and in the Sabbath-school, the practice of teaching by impassioned exhortation and light story-telling is operating very injuriously upon the minds of youth, and training up a generation of novel-readers. They will not find in sermons or good books the excitement that interests their minds. Hence, if mercy prevent not, they seek to satisfy their hunger by perusing novels, and these by no means the best."—*Christian Teacher*.

THE Paris correspondent of the London *Times* once said to Thiers: "It is marvelous, M. le President, how you deliver long, improvised speeches about which you have not time to reflect." "You are not paying me a compliment," he replied, "it is criminal in a statesman to improvise speeches on public affairs. The speeches you call improvised, why for fifty years I have been rising at five in the morning to prepare them."

## The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.  
J. N. ANDREWS, }  
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, MARCH 16, 1882.

### Decision of the Supreme Court—The Sunday Law Sustained.

A CASE on appeal has been before the full bench of the Supreme Court over two months. A decision was expected February 3. It was rendered March 10. The law of the State was sustained by four against three. Instead of any comments of our own we copy from the principal papers of San Francisco, and also give some extracts from the Justices. In some of the city dailies the editorials are long, and we can only give brief extracts. The *Alta* says:—

"The decision rendered by the Supreme Court yesterday, declaring the Sunday law to be constitutional, proves a general surprise and promises to induce complications which will make it very unpopular. There is an old maxim that all common sense should be law, but that not all law is common sense. The Sunday law is likely to fall under this condemnation. The Supreme Court decides that to enforce observance of the Sabbath will not be an unfair abridgment of personal liberty, and places within the power of a vigorous, though not definitely ascertained, class of public agitators, the legal right to cause the cessation of business in all but a few branches absolutely necessary to operate on Sunday. The law permits the Sunday carrying on of hotels, eating-houses, drug stores, and a few other businesses which the method of living here require for the satisfaction of unavoidable wants, but aside from these an embargo is put upon all forms of traffic, some of which are of a character most important by their likelihood to create serious social disturbances if interrupted."

And again:—

"There will soon be two sharply defined parties, equally vigorous in favor of and opposition to the law. There is already a rich and powerful body, the League of Freedom, organized to defeat the ends of the Sunday Law, and which has announced its intention of conducting against it a political war. The question will be a leading public issue, and State politics will be largely subordinated to it. It is not difficult to see that there will be a numerous, energetic, wealthy, and influential element engaged in a determined effort to elect a State Legislature pledged to repeal the Sunday Law. In the present condition of politics it is almost safe to predict that this element will succeed. The opposing body may exhibit great strength and make some surprising efforts, but the odds are against them. With this view, it seems that after all the agitation, that after all the moral victory one body claims in the decision rendered yesterday; that after all the quarreling sure to result from the endeavors to enforce the law from now until it is either abandoned by its present supporters or is defeated at the polls, it will, after all, be proved that the long, exhaustive, and bitter controversies, the legal battles and score of incidentals, with the Sunday Law itself, have been ill-advised and for the present useless so far as regards the standard of practicability."

The *Examiner* speaks of it briefly. The following are its opening words:—

"The Supreme Court of the State has decided that the Sunday law is not in conflict with the Constitution. In this view a bare majority of the Court concur, three of the seven Justices dissenting. The opinions were rendered yesterday and will be found in our local columns this morning. The fact that the Court is so nearly equally divided upon the question shows upon what a slender thread important rulings sometimes hang. A single change in the make-up of the Court might result in a reversal of this decision at any time."

The *Evening Post* considers it very doubtful whether the law can be enforced to any great extent. It commences its long editorial as follows:—

"The Supreme court in the Koser case, from Santa Clara county, has affirmed the constitutionality of the so-called Sunday Law. This was not an unexpected result. Nevertheless, it remains to be determined whether or not it is a final settlement of the case. Laws, like governments, derive their just powers from the consent of the governed. That is a fundamental principle of republican government; it is a foundation stone of our republic, deliberately selected by the patriotic fathers to whose wisdom and love of freedom we are indebted for the enlightened and liberal form of government we enjoy. A law which is obnoxious to the masses of the people, or inimical to the best interests of any considerable class, can never be enforced in this country, though it be authorized by the most direct mandate of the constitution, and framed with due regard to the strictest requirements of technical construction."

Its closing paragraph is suggestive, and echoes the prevailing opinion that it will now become the leading question in the next election:—

"But after all we fancy the next Legislature will be called upon to set at rest all doubts and quibbles as to this law. Undoubtedly the demand will be made for the repeal of the law, and with equal certainty the question of repeal or non-repeal will enter into the election of Senators and Representatives next fall. That election, then, will determine the will of the people in that regard, and from that tribunal there will be no appeal."

The *Chronicle's* remarks are mostly confined to an argument to prove that the law does not prevent the Sunday sale of papers.

According to the reports of "interviewers," able lawyers express the opinion that the arguments of the dissenting Justices will carry more weight with the public generally than will the decisions of the affirming majority. That the dissenting Justices make strong points will hardly be denied, and they are presented in a clear and forcible manner. The following extracts will give a good idea of their positions:—

"Judge McKinstry, in dissenting, held that the free exercise of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State; Sunday laws have never been upheld in California on any other ground than that they simply provided for a period of rest. It is absolutely the right, therefore, of every citizen, to worship God according to the dictates of his conscience, and to keep holy such days as his own religion may sanctify, and it would be difficult to convince an orthodox Jew, for example, who has abstained from secular employment on Saturday, that a law which compels him to refrain from like employment on Sunday gives no preference to other forms of religion. Certainly all argument based upon the supposed physical benefits derived from a stated day of rest would have little application and furnish little ground for enforcing a Sunday law upon one who has taken his rest on the preceding day. The statute declares it to be a crime against religion not to refrain from certain secular employment upon Sunday. To enforce such a law is in effect to punish him for a disregard of a religious institution or ordinance; to enforce it against one whose religion attributes no sanctity to the institution or ordinance, but requires of him to keep sacred, as of binding obligation, another day in the week—to discriminate against the free exercise of his religious profession and worship."

Justice Sharpstein gave a long dissenting opinion in which he says:—

"I cannot assent to the proposition that this law can be regarded as it would be if the day designated in it had not been the Sabbath of any religious sect, nor do I think that the Legislature would have the constitutional power to make it a misdemeanor for any person to keep his place of business open on any day other than the Sabbath of some religious sect for the transaction of business which it would be neither illegal, immoral, nor improper to transact on any other day than the one so designated. As I read the Constitution, it is not only required that the Legislature shall recognize the existence of religious sects, but that it shall protect them in the exercise and enjoyment of religious worship without discrimination or preferences."

"If it be necessary that people should rest one day in seven, and unnecessary that they should rest two days in seven, and wholly immaterial on what day they rest, it was the duty of the Legislature to take notice of the fact that many people are constrained by their religion to rest on the seventh day of each week, and to have excepted them from the operation of the Sunday law. \* \* It is impossible for a person whose religion constrains him to observe the seventh day of each week to live up to the requirements of his religion, and at the same time obey the law without sacrificing one day more each week than the person whose religion constrains him the first day, or the one who is not constrained by religion to observe any. It does seem to me that this constitutes a discrimination or preference, and as I understand the Constitution, the Legislature has no power to pass such a law."

"It is no answer to say that the law ignores religion altogether, because the Legislature has no right under the Constitution to ignore religion when passing laws which must seriously affect those who profess it in some one of its various forms. If it is only necessary that the people of this State should rest one day in seven, and wholly immaterial on what day of the week they rest, those whose religion requires them to rest on a day other than that designated in the Sunday law should have been excepted from its operation in order to avoid discrimination or preference which the Constitution forbids."

Other grounds than these are taken by the dissenting justices concerning the lawful use of labor and property. But we are most interested in those portions here noticed.

The papers report a rather poorly attended and unenthusiastic meeting held in San Francisco to honor the decision of the Court. Dr. Otis Gibson was the speaker. In the report of his speech we find the following words:—

"The Cherokee Indians tarred and feathered men who broke their laws, and burned their houses and beat them, and that was what he wanted to see done to the saloon men if they broke the Sunday Law."

If the "Reverend D. D." will take the pains to read

the Sunday Law he will find that tarring and feathering is not the penalty attached to that law by the Legislature. Such foolish ranting does not increase respect for the law, or for its advocates.

The Sunday question is now fairly launched upon the stormy sea of politics, with the prospect that the present law will be hopelessly wrecked. If that result shall be reached it will be attended with unpleasant and undesirable consequences, as a day of rest will thereafter, at least for a season, scarcely be known in California. We would not wish to see such a state of things, but it will be a natural reaction from an unwise attempt to interfere too far with civil and religious freedom.

The advocates of the enforcement of this law have no doubt acted unwisely in attempting to uphold it solely as an anti-liquor law. It is such in no sense. It is true that it forbids the sale of liquors (by certain parties only, while it permits it by other parties), on one day in seven; but it is equally true that it forbids labor of every kind (by certain parties only, and not by others) on the same day. It is an *anti-labor law* to the same extent that it is an anti-liquor law. If the temperance workers really wish a prohibitory law, let them secure a law to that effect and work on a temperance basis, and not try to enforce Sunday under the guise of a temperance movement.

As a political question we have nothing to do with it. We do not advocate the Sabbath or oppose the Sunday on any such grounds. How far it may be decided to leave it in the hands of politicians to settle, we cannot now say. We have stood on aggressive ground as Sabbath reformers for more than a quarter of a century. We desire to act with becoming prudence and discretion, and not move hastily even where Providence seems to open the way. We know this, however, that "the seventh day is the Sabbath of the Lord thy God," and that the Third Angel's Message of Rev. 14:9-12, will, by such means as the Creator of heaven and earth shall choose, yet go forth to "every nation, and kindred, and tongue, and people." And may the Lord hasten the day to his own glory.

### The Sanctification of the First Day of the Week.

From "*Les Signes des Temps*."

ZEAL WITHOUT KNOWLEDGE.

THEY are making in our day, in all parts, great efforts to establish the doctrine that God has sanctified the first day of the week, in commemoration of the resurrection of Christ, and they teach that all men should abstain from all ordinary labor on this day. We respect all those who are engaged in this movement with the sincere desire to glorify God; but we cannot have sympathy for the work they have undertaken to accomplish. We can explain our position in the following terms: The Bible tells us that in the beginning God sanctified the seventh day; but it does not, in any place, tell us that God has ever sanctified the first day. All persons, whether Protestant, Catholic, or infidel, who have any knowledge of the Bible, acknowledge this declaration to be true. We will repeat it because of its importance. In the beginning God sanctified the seventh day, but he has never at any time sanctified the first day. This proposition really covers all the ground of controversy between those who keep the seventh day, and those who keep the first day, and should decide the question.

But although no one can deny that the Bible speaks most clearly of the sanctification of the seventh day, and although no one can assert that it has ever mentioned the sanctification of the first day, at the same time there are many men of capability and learning, who endeavor to show by argument that we should sanctify the first day and not the seventh. The assertion that men who believe in God will refuse to keep holy the day which God has blessed and will in its place sanctify to themselves, with enthusiasm, the day which God has never blessed, would seem incredible did not universal observation show this to be a fact.

#### THE SANCTIFICATION OF THE SEVENTH DAY.

It is therefore necessary that we seek and examine the reasons which they suppose justifies such strange conduct. This cannot be justified by the fact that there is any doubt that God sanctified the seventh day in the beginning, for this fact is also attested to by Moses, in the record of the creation; and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work that God created and made." Gen. 2:

3. And this was confirmed by God himself, when he gave the ten commandments: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

Several things are evident from these two passages: 1. That the day sanctified was not an indefinite day; but that it was really the special day during which the Creator rested. 2. That this sanctification took place in the beginning, showing that it was done in the interest of the whole human family. 3. That it came before the fall of man, showing that the day sanctified was not a part of the ceremonial law, or a yoke of bondage. 4. That this sanctification created an obligation worthy to constitute the fourth commandment of the moral law, and a commandment which can never be put aside, while the law of God retains its authority.

#### THE FIRST DAY NOT THE DAY SANCTIFIED.

Now we will examine what the New Testament says of the sanctification of the first day of the week. When God sanctifies a day he sets it apart, or consecrates it to holy usage, and he is therefore by duty bound to give a commandment to man in order that the day thus sanctified be not employed for other than a holy purpose. Men sanctify the day thus set apart when they obey the commandment which God has given concerning the day. It is therefore evident that man cannot, by his own action, sanctify a day before God has first sanctified it by his own commandment. If God has sanctified the first day, in commemoration of the resurrection of Christ, he should have done it as soon as Christ was risen from the dead, because the obligation commences as soon as the reason for the obligation exists.

Thus if Christ arose at an early hour on the first day of the week, and if in the mind of God this fact constituted a reason for which this day should be sanctified, we may be sure that its sanctification took place without delay. But the act to sanctify the first day should have been the same substantially as the act by which the seventh day was sanctified at the beginning. The angel of God should have said to the disciples: "Christ is risen from the dead on this day, and consequently God has blessed the day and set it apart for a holy usage in commemoration of this event." But every one knows that nothing of this sort is recorded in the history of the resurrection of Christ, nor in any other part of the New Testament, and that the conduct of the disciples on the day of the resurrection of Christ, shows that such a message could not have been given them. For if the angel of God had appeared in glory, and they had announced the resurrection of Christ and the sanctification of the first day of the week, all would have believed that Christ was risen from the dead, and they would have observed by a holy rest the first day, as consecrated to the Lord.

But nothing of this sort took place, and it is evident that most of the disciples were not convinced that Christ was then risen until the close of the day. Mark 16: 9-14. St. Mark is the only one of the Evangelists who states that Christ arose the first day.

The first day is mentioned eight times in the New Testament: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2. The seventh day or the Sabbath of the Lord is mentioned fifty-nine times. Matt. 12:1, 2, 5, (twice), 8, 10, 11, 12; 24:20; 28:1; Mark 1:21; 2:23, 24, 27 (twice), 28; 3:2, 4; 6:2; 15:42; 16:1; Luke 4:16, 31; 6:1, 2, 5, 6, 7, 9; 13:10, 14 (twice), 15, 16; 14:1, 3, 5; 23:54, 56; John 5:9, 10, 16, 18; 7:22, 23 (twice); 9:14, 16; 19:31 (twice); Acts 1:12; 13:14, 27, 42, 44; 15:21; 16:13; 17:2; 18:4. The feast days, new moons, and annual sabbaths of Lev. 23, are mentioned once in the New Testament, for the purpose of showing that they are abolished. Col. 2:16.

Should they say to us that the first day of the week would not have been mentioned eight times, if it were not to show that this day should take the place of the Sabbath, we would reply, that it was necessary to speak of the first day in relation to the resurrection of Christ, and that there were four evangelists to speak of this same event. Two of them mention it once each. The other two mention it twice each. Excepting these, it is mentioned but twice in the New Testament. But it is remarkable that in these eight examples wherein this day is mentioned, it is but once said that the resurrection of Christ took place on that day (Mark 16:9), and in none of those places do we read of the sanctification of the first day of the week in commemoration of this event.

The six places in which the four evangelists mention the first day (Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19), simply show that after the Sabbath had passed, some of the disciples went to the sepulcher, and found that the Saviour had risen. And were it not for the testimony of Mark 16:9, we might raise the question whether Christ arose at the commencement of the first day or at the close of the seventh. The four evangelists not only neglect to speak of the sanctification of the first day, in honor of the resurrection of Christ, but, with the exception of Mark alone, they also neglect to inform us that Christ arose on that day. Each of the evangelists mention the Sabbath in connection with the first day of the week: Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1; John 19:31, 42; 20:1. But while they speak of the seventh day as the Sabbath, they do not give any sacred title to the first day.

The whole world could not transfer the sanctification of the seventh day to the first. If the first day of the week became the Christian Sabbath, the four evangelists did not know it when they wrote their gospels, for it would have been of the greatest importance that they should announce this fact, if the fact existed. At the same time they pass it in silence, although their writings should give authority for the observance, if there were such authority. But Luke tells us that when the women had prepared the spices to embalm the body of Christ, the Sabbath commenced, and that they rested on the Sabbath according to the commandment.

When these women came to the sepulcher early in the morning, the first day of the week, it was in order at last to accomplish that which they had commenced to do, and which they had neglected to finish on account of the Sabbath. Luke, writing under the inspiration of the Spirit of God, mentions their conduct with evident satisfaction. Luke 23:55, 56; 24:1.

Whence came the idea that the first day of the week was sanctified at the resurrection of Christ in honor of the event? Why do the evangelists pass in silence the sanctification of the day? Why did three of these also neglect to mention even that he arose on that day? Why did not one of them say: "God sanctified the first day because that in it Christ arose from the dead?" Either the Spirit of God did not judge the sanctification of the first day worthy of mention, or else this sanctification never took place. But if God has judged proper to consecrate this day, the act was not only worthy of being mentioned, but it was absolutely necessary, in order that it might be known that the seventh day was no longer holy, God having in its place sanctified the first. If the evangelists had known anything of the sanctification of the first day they would have spoken of it. If they knew nothing of it, how is it that the present generation so far surpasses in wisdom the evangelists?

In the last number of our paper we have shown that the first day of the week cannot be the day mentioned in Rev. 1:10. In our next number we will speak, if God permits, of the two passages in which the first day is mentioned after the resurrection of Christ; and we will look for the pretended gradual development of the sanctification of the first day in the early church. One fact must be apparent to every reader of this article, and that is, that God has sanctified the seventh day of the week, and that he never has the first. The seventh day is therefore the holy day of the Lord, notwithstanding that all profane it; and the sabbath celebrated on the first day of the week is but a human institution, notwithstanding that all unite to sanctify it. J. N. A.

#### Taking Away the Key of Knowledge.

BY ELD. R. F. COTTRELL.

"WOE unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Luke 9:52.

The learned expositors of the law, in the days of our Saviour, were the greatest hindrance in the way of the common people, to prevent their coming to the knowledge of the truth. The people looked up to them as leaders and guides, and they would not enter in themselves, that others might follow, but on the contrary, they strove to prevent those that would, if left to their own judgment, have embraced the truth.

It is just so now. Learned ministers will not receive the plainest Bible truths themselves, and if others are disposed to enter in the store-house of knowledge, they will prevent them if possible. The best means to effect this their object is the same that was

used by those lawyers of old, namely, to take away the key of knowledge.

Reading is the key to all the sciences. To acquire a knowledge of these, is only necessary to read with care the books in which they are truly set forth. And since the holy Scriptures are in the hands of the people, all might determine for themselves the truth or falsity of any doctrine, had not the lawyers taken away the key of knowledge. The time was when the reading of the Scriptures by the common people was prohibited; but since this has become impracticable, the same thing is virtually effected by the mystical principle of interpretation. When a person has adopted any principles of interpretation but the literal, he is a stranger to the great truths of the word, almost as much as if he had no Bible. And his condition is indeed worse, because he perverts that word to his condemnation which might have been, and was intended, for his salvation.

If the Bible does not mean what it says, who shall tell us what it does mean? And if every one has a right to give the Scriptures a spiritual meaning to suit his own taste, it will be forced to sustain every false theory extant; and infidelity may continue to taunt the believer in revelation with the confusion of doctrines in the Christian world, as the legitimate fruits of a revelation claiming to be divine. Who are responsible for this defamation of the word of God? Will not those who have taken away the key of knowledge by following what is called spiritual interpretation, have to answer for this blasphemy of the word?—those who tell us that life means happiness, and death means a higher life, that the resurrection means a revival of religion, or the ascension of disembodied spirits at the death of the body, and all the thousand vagaries that are taught as revealed truth.

Truly, they have taken away the key of knowledge. They will not have the truth themselves, and those that would receive it are hindered, being bewildered in the fog of mystical interpretation, and drunk with the wine of Babylon.

#### Afflictions.

BY ELD. A. S. HUTCHINS.

AFFLICTIONS are a source of great profit to us, when sanctified to our good. Says one, "A lost affliction is a great loss." And indeed, it is a loss to pass through afflictions and not be benefited thereby.

They should wean us from this world, chasten and subdue our spirits, turn our affections to Heaven and to God, and help us more and more to reflect the image of our adorable Saviour. Then may we, with David, say, "It is good for me that I have been afflicted; that I might learn thy statutes."

But afflictions often fail to do us the good they were designed to, and which they should. When we forget that a kind Father holds the rod, directs, or in mercy permits, the chastisement for our profit, then are we inclined to restlessness and impatience, or to murmur at our lot, instead of meekly and patiently submitting to it, and with the strongest confidence and trust in the Lord for sustaining grace, praying with one anciently, "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing."

In this way, the conflict for the faith in God which we must have, and the victory we must obtain, is rendered long, tedious, and painful, which might have been short. 2 Chron. 16:7-9.

It were inconceivably better to be in the furnace of affliction, and have the angel of the Lord with us, than to be amid the pleasures of this fleeting life, and live at a distance from God. Better for the man of God to enter the den of lions if need be, than lead a prayerless life; or to be cast into the fiery furnace, than to worship any but the true and living God.

"Is darkness and distress my share?  
Then let me trust thy guardian care;  
Enough for me, if love divine  
At length through every cloud shall shine."

Afflicted and lone pilgrim, bound to Mount Zion, trust in the Most High. The hour of deliverance is near.

If there be one thing upon this earth that mankind loves and admires better than another, it is a brave man; it is a man who dares to look the devil in the face and tell him he is a devil.—James A. Garfield. Where is that man?

## The Missionary.

### Among the Churches.

#### SANTA ROSA.

SABBATH and First-day, January 28, 29, I attended the quarterly meeting at Healdsburg. February 1, I went to Santa Rosa. Elds. Van Horn and Israel had been holding meetings here for two weeks. They labored earnestly, not only to present before the people the evidences of our faith, but to urge upon them the importance of practical godliness. Some manifested an interest to hear the word, but we were pained to see that the number was so small. My heart was especially burdened for the church, who were not themselves prepared to unite with their ministers in laboring for the salvation of souls. The Lord aided me by his Spirit as I endeavored to present before them their duty.

February 6, in company with Bro. and Sr. Cole, I visited Bro. Thorpe's family, among the mountains eight miles from Santa Rosa. They invited their neighbors to come in, and though living at quite a distance, fathers, mothers, and children, young men, and young women assembled, until the family sitting-room was full. I spoke to them from the text, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." I had as much freedom in addressing this intelligent mountain audience as in speaking to assembled thousands. The Lord's presence is not confined to large numbers. He is ready to bless the few who assemble for his worship.

We next visited Green Valley, and spent a pleasant and profitable evening with Bro. and Sr. Babcock, and Bro. Morton's family. We conversed upon the wisest and most successful manner of laboring for the salvation of souls, and also considered how the Sabbath can be most profitably spent where there are but very few who observe it. If there are but three who can meet on the Sabbath, these should come together and search the Scriptures, read from our publications whatever seems most suitable for both parents and children, and then unite in prayer for the presence and blessing of God.

Sabbath, February 11, I spent at Santa Rosa. It was a day not soon to be forgotten by the church there.

I spoke in the morning from the words of Christ, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." The solemn scenes of the day of God seemed to me a living reality. I felt the danger of his professed people, and urged them to seek a preparation for the soon-coming Judgment. We are far from being as earnest and devoted as we should be. How few among us have become dead indeed to the world, and alive unto God. Many of the children of believing parents, children who have been trained in the Sabbath-school, and are familiar with the Scriptures, have yet no interest in religion. Under the most powerful appeals of the Holy Spirit, they seem as unmoved as if chiseled out of stone. What can be done to break the spell which Satan has cast upon these souls? I can see no help, except as parents shall present their children at the throne of grace, in humble, earnest, believing prayer, entreating the Lord to work with their efforts and the efforts of their ministers, until conviction and conversion shall be the result.

As I spoke the word, the Spirit of God rested upon me with power, and set home the truth to many hearts. I entreated both the unconverted and backsliders to return to the Lord with confession and repentance. Between twenty-five and thirty responded. Heartfelt confessions were made, and earnest prayer was offered for those who had come forward, and also for others who had not yet decided to give their hearts to God. Eld. Van Horn was greatly blessed while praying. The unction of the Holy Spirit rested upon him, and the sacred influence seemed to prevade the assembly.

In the afternoon we met again, and the blessing of the Lord was with us in still greater meas-

ure. The testimonies borne seemed to come from hearts softened and subdued by the Holy Spirit. To me this was a precious season. My cup of blessing seemed full to overflowing. The Son of God was with us as with the disciples of old, saying, "Peace be unto you." Several remarked that Jesus seemed very near. They felt that they had but to reach out the hand to touch him. The light of Heaven seemed to be streaming down from the gates ajar, through which an ascending Saviour has entered to make intercession for us. We would not have been deprived of this bright spot in our experience for any amount of gold or silver.

We hope that the experience of this Sabbath may not be lost upon the church at Santa Rosa. Jesus has come very near to them in blessing. Oh, will any suffer the sacred influence of the Holy Spirit to come and go unappreciated? Will they treat it lightly, as of little moment? God forbid! Let every one to whom the Lord has revealed himself cherish the holy influence. Let not unbelief come in to poison the soul. Let us hold fast that whereunto we have attained and press forward, toward the mark for the prize.

We should remember that every blessing unimproved increases our guilt. Said Christ to Capernaum, that city so highly favored during his public ministry, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day." Let us beware lest, by slighting Heaven's favors, we bring upon ourselves this terrible malediction.

A good work was accomplished by the labor at Santa Rosa, though little interest was manifested by unbelievers. The opportunity was gratefully improved by those who loved the truth. They listened to the reasons of our faith with feelings akin to those of the disciples to whom Jesus expounded the Scriptures on the way to Emmaus. When these disciples learned that it was Christ who had walked and talked with them, they said, one to the other, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Christ is still sending chosen servants as his representatives to explain and enforce the truths of his sacred word. This is one important channel by which he has chosen to communicate his will to men. Those who reject these opportunities lose the message which Christ has sent them by his servant.

There were some at Santa Rosa who had, through many discouragements, given up the truth. These were reclaimed by the recent effort there, and they have again united with the church. May the Lord impart strength and courage to these trembling souls. Persons are sometimes so reserved, timid, and sensitive upon religious subjects, even after they have given their hearts to God, that they do not receive the strength which they might have. We talk without reserve of our temporal affairs, and why should we be so reluctant to speak of our eternal interests? Would that all hearts might be inspired with holy boldness. Would that we all might lift up Jesus before the people with courage, and fortitude, and faith.

E. G. WHITE.

**"Cast thy Bread Upon the Waters; for Thou Shalt Find it After Many Days."**

BY ELD. S. N. HASKELL.

As we near the closing scenes of this world's history we shall see the fruit of missionary efforts breaking out here and there in different parts of the world, where the seed has been sown.

A late number of "*The Church Missionary Gleaner*," published in London, England, contains a short sketch of the life and death of the late Dr. John Ludwig Krapf, the pioneer missionary to East and Central Africa, who died very suddenly the twenty-sixth of last November. At the age of twenty-seven years he gave himself to the missionary cause, and although he lived to be seventy-one years of age, and his life was filled up with hardships and privations, as the result of which very little immediate fruit was seen, he never took back the sacrifice. Death found him at his post, and even while in the act of devotion laid his icy hand upon him. Retiring at night quite well as usual, he was found dead in the morning kneeling at his bedside.

Dr. Krapf's first experience as a missionary was in Abyssinia from whence he was driven by

the Jesuits. He then labored, it seems unsuccessfully, in the neighboring kingdom of Shoa for three years. Following this he and his wife spent some considerable time in journeying from one place to another, during which they suffered great privations. A child born to them at this time was significantly named *Eneba*, which means a tear.

At length every door in that part of Africa seemed closed, and proceeding down the coast of Zanzibar he visited Mombasa on his way. Here his wife was taken from him, but still his brave spirit quailed not. In writing home to the committee he spoke of her lonely grave as a pledge and token of the possession of East Africa for Christ. Near by this spot is the now flourishing settlement of Frese Town. This first visit to Mombasa was the precursor of all the discoveries which have been made in Central Africa during the last twenty-five years. By his example, and as a pioneer he accomplished great things, but in the success most cheering to a missionary heart, that which he himself could see and appreciate, he had very little to encourage him. Only one convert for those long years of toil, self-denial, and suffering was all that he had knowledge of. His last years were occupied in preparing dictionaries in several African languages, and the translation of the Scriptures.

There is something for contemplation in such a life which is grand and noble, yet in the narrative as substantially given above there was an incidental clause which still more than this attracted our attention. The writer quotes the language of another missionary respecting his conversation with the deceased the day before he died, in which he says, "In the afternoon I spent an hour with him in his study, talking of the approaching *Second Advent of Christ*." That Dr. Krapf and his friend believed this event to be near is evident from the expression. The query at once arises, how was their attention called to this subject. Whether God by his Holy Spirit was leading their minds in this direction, or whether publications treating upon it, had fallen into their hands, the matter is a source of encouragement, for it shows that the truth is finding its way to the remote parts of the world. That reading matter from our publishing houses may have reached these missionaries, is not impossible. About four years ago quite a supply was put on board a vessel bound for some port along the coast of Zanzibar, by the General Tract and Missionary Society, to say nothing of the large quantities which have been sent out by our ship missionaries to all parts of the world. We know not to how many hearts the rays of light have been communicated by this means. But we do know that this is the legitimate work of our publications, and we may therefore expect to see persons embracing the truth in every civilized portion of the globe.

#### Sacramento, Cal.

I VISITED this place during the past week, and find a good work is being done by Bro. and Sister McClure, and Bro. Scott. Besides visiting interested parties, and keeping up meetings and Sabbath-school, they have visited every occupied dwelling in 120 blocks, conversing with very many, and leaving reading matter with all who will read. The SIGNS has been sent to 200 families for one month from the office, besides about sixty copies a week are being used in canvassing. Fourteen volumes of our bound books, the SIGNS, and *Good Health*, have been placed in the City Free Library, and have been given a prominent place. The influence of our camp-meeting, held in the city last fall, has opened up the way for the favorable reception of our workers by the people. There seems to be no better way to reach the people in the cities than by holding a meeting of this kind first, then follow up with missionary labor. We hope to see a good company raised up here, and a church built, at no very distant time. There is already a company of seventeen.

WOODLAND.

The meetings have continued with good interest. We expect to continue through the present week. Sister White has spoken three times, to quite large and attentive audiences. At the close of the sermon yesterday (Sabbath), we had a good social meeting; about forty testimonies were given. To-day, at a business meeting, two deacons were elected, four names dropped from the list, and the tithing system was adopted by

the church. This evening Sister White spoke to a full house, with the usual freedom. There is quite a good outside interest. We hope for good results.

M. C. ISRAEL.

March 12.

#### Bonaparte, Iowa.

BEGAN meetings in Bonaparte, February 18, and continued till March 4. Attendance was not large, but those interested attended regularly. Three signed the covenant, one was received into the church by vote, and two on conditions of baptism. By request, baptism was postponed till quarterly meeting, at which time we hope others will be ready to take this step. This church is beginning to feel the necessity of more earnest efforts in the missionary work and is acting accordingly. Seventeen copies of the SIGNS were taken for missionary work, besides two single subscriptions and one for the *Review*. The meetings were a source of strength and profit to the church, and I trust that fruit will be seen in the kingdom as a result of this effort. I am of good courage.

IRA J. HANKINS.

#### Jefferson District, Cal.

BEGAN meetings in this place the 6th inst. Have given ten discourses on the Second Advent, Nature of Man, and the United States in Prophecy. The way is now fully opened for a consideration of the claims of God's law and Sabbath. We have had a fair attendance, for a country-school district, notwithstanding the unfavorable weather. The people are quite friendly, and provide for all our temporal necessities. They manifest a desirable interest, and seem to feel that they are being fed with "meat in due season;" and they are quite generally willing to be fed. As one gentleman said to me, "I have learned more in one night hearing you preach, than in three months from these other ministers." We hope, by God's blessing, to see a goodly number raised up in this place, to be living witnesses for God and his truth. We desire an interest in your prayers.

J. D. RICE.

Williams, Cal., March 13, 1882.

#### Letter from Bro. Geo. R. Drew.

UNDER date of February 17, Bro. Drew writes to us from London; the following we quote from his letter:—

"On the 15th of February I left Ravenswood for Hull, to stop at London for a time if any interest could be raised. There is quite a good interest here on the part of some to hear our views on different subjects. Have sold in two days two Home Hand-Books, and obtained two subscribers for the SIGNS, two for *Good Health*, and one for *Review* and *Instructor*. Next week I shall speak on the signs of the times and other subjects as the Lord may direct, to some who are anxious to hear. We are of good cheer, because we have plenty to do, and we see the hand of God largely in this work.

"Bro. Loughborough has encouraging news from Scotland and from Russia, as the result of work done in San Francisco. This should encourage the missionary workers everywhere to duty while the day lasts.

"We see no reason why the mission should not prosper in this country; we are cheered as we see the people anxiously inquiring for the truth. They are very grateful to our American brethren for sending them the truth; one old sister of seventy-five years told me there were many prayers for our safety as we were coming over. The people here are faithful missionary workers.

"My kindest love to the Oakland V. M. Society. We ask your prayers as we need the wisdom of God in our work."

#### Now and Then.

BY WASHINGTON MORSE.

IN 1843 and '44 we were looking for our dear Lord to come in glory. We saw our reckoning all run out upon the tenth day of the seventh month, which was 22d of October, 1844. Of this I had no doubt. We consecrated ourselves to the Lord, and all we possessed, our goods, our farms, and all our worldly interests. Our theme was, The Lord is coming! When we were asked the question,

What are you going to do if the Lord does not come when you predict? Our answer was, Sir, we have no "If" in our faith. Everything was made to bow to this truth. We left our farms, our shops, and went in search of our friends and neighbors to warn them; we prayed with them and wept over them. Our theme was, The Lord is coming! get ready! get ready!

Well, How is it now? Where is the zeal and fervor that we had then? We have got our farms, our cattle, our property, and are much absorbed with the things of the world; these are in our hearts, and the coming of our Lord is put far off. We have got these things between us and the Lord's coming, and our love for his coming and for each other and for perishing souls is crowded out; and as out of the abundance of the heart the mouth speaketh, so it is with us. May God have mercy and help us to empty our hearts, and remove the rubbish from the door of our hearts, and get that love for perishing souls that we had under the first message. Then our means will go freely to help warn our fellow men, and send the last message of mercy to every nation, tongue, and king, for now is our salvation nearer than when we believed. Yes, our Lord is surely coming, and how much we love this truth, our actions will tell.

Mankato, Minn., February 26.

### Temperance.

#### The Old Woman's Appeal.

THE inhabitants of a thriving town in Pennsylvania were assembled, as was their custom, to decide what number, if any, of the saloons should be licensed. There was a very full attendance. One of the magistrates presided, and upon the platform were seated, among others, the pastor of the village, one of his deacons, and the physician. After the meeting had been called to order, one of the most respectable citizens of the borough rose, and after a short speech, moved that the meeting petition for the usual number of licenses for the ensuing year. He thought it was not best to get up an excitement by refusing to grant licenses. They had better license good men and let them sell. The proposition seemed to meet with almost universal favor. The president was about to put the question to the meeting, when an object rose in a distant part of the building, and instantly all eyes were turned in that direction. It was an old woman, poorly clad, and whose care-worn countenance was the painful index of no light suffering. And yet there was something in the flash of her bright eye that told she had once been what she then was not. She addressed the president, and said she had come because she had heard that they were to decide the license question.

"You," said she, "all know who I am. You once knew me mistress of one of the best estates in town. I once had a husband and five sons, and woman never had a kinder husband, mother never had five better or more affectionate sons. But where are they now? In yonder burying ground there are six graves, filled by that husband and those five sons, and oh! they are all drunkards' graves!"

"Doctor, how came they to be drunkards? You would come and drink with them, and you told them that temperate drinking would do them good. And you, too, sir (addressing the pastor), would come and drink with my husband, and my sons thought they might drink with safety, and follow your religious example."

"Deacon, you sold them rum, which made them drunkards. You have now got my farm and all my property, and you got it all by rum."

"And now" she said, "I have done my errand. I go back to the poor-house, for that is my home. You, reverend sir; you, doctor; and you, deacon, I shall never meet again until I meet you at the bar of God, where you, too, will meet my ruined husband and those five sons, who, through your means and influence fill the drunkard's grave."

The old woman sat down. Perfect silence prevailed, until broken by the president, who rose to put the question to the meeting: "Shall we petition the court to issue licenses to this town for the ensuing year?"

And the unbroken "No!" which made the very walls re-echo with the sound, told the result of the old woman's appeal. There were no more licenses wanted.

Dear reader! You may not have seen such results from the saloon curse in your town, for much of the work of the saloon is hidden from public gaze; but doubtless you have seen something of the ruin caused by it, and may we not trust you will use your influence in favor of anything that may mitigate the evils?—*Saloon Curse*.

#### Quack Medicine.

QUACKS fatten on the ignorance and credulity of their victims. People who use good judgment in other matters, seem to lose all power of judging for themselves in so important a matter as the care of their health. The more disgustingly exaggerated the claims of the nostrum, the more eagerly is it seized. Here is the composition of a few of these nostrums which cure everything. The analysis was made by Dr. A. B. Prescott, Professor of Chemistry in Michigan University:—

An "Elixir of Life Bitters," put up in New York, is reported from Berlin to contain aloes, cinnamon, sweet flag, angelica root, saffron, burned sugar, glycerine, and strong alcohol.

A Swedish "Essence of Life" consists of aloes, rhubarb, saffron, myrrh, and roots of sedoary, gentian, and galangal, in alcoholic tincture with sugar.

A German "Aromatic Salt of Life," to correct acidity of the stomach, insure a good appetite, and supply all the saline elements proper to the human body, consists of baking soda, table salt, Glauber's salt, and sugar, flavored with a fragrant spirit of cinnamon, cardamon, bitter orange peel, and roots of violets. This mixture is sold—for constant use with the food—at a quarter of a dollar a pound.

Quite different was a Swiss "Elixir of Life" and "Cure for Lung Diseases," found to be pure spring water, directed to be given in small doses.

Also a "Soothing Powder," presented, with careful directions for sparing use, was found by Hager to be pure rice starch.

The "Wondrous Salt," for a number of particularly designated diseases, was a fair grade of saltpeter.

A notorious "Renovating Resolvent" that has fastened its alliterating trade-name before our faces, the analyst finds to be a sugared extract of ginger and cardamon.

A "Nerve Balsam" consists of alcohol, with essential oil of lemon and bergamot.

A "Nerve Spirit" consists of alcohol, with oils of lavender and rosemary.

A "Golden Medical Discovery," and a "Favorite Prescription," companion catch-words of enforced familiarity in two hemispheres, have flourished just as well since their analyses were published five or six years ago—the former consisting of laudanum, lettuce-extract, honey, and very raw whisky; the latter of savine, agaric, opium, chinchona, cinnamon, anise oil, gum arabic, and alcohol.

#### He Knew All About It.

SOME time ago a gentleman was going from Boston to Albany, and on his journey got into conversation with a young man, a divinity student, who was traveling the same way. Something was said about drinking, when the divinity student said:—

"I am only twenty-five years of age, but you can't tell me anything about that. I know all there is to know about drinking."

"When I was eighteen I went to Boston to take charge of the books in a mercantile house. In the boarding-house where I boarded were four young men. We became companions. They all drank and invited me to join them. I declined. I said, 'I am eighteen and have never drunk, and it would not be just to my Christian home and my family to do so now.' I resisted for a time; but they resorted to ridicule, and that I could not stand. I drank, and in two years delirium tremens overtook me. All terrible things were present to me and pursuing me. I suffered agonies. I trembled and realized my danger, and in my alarm sought refuge in my Saviour's strength, and now I expect soon to preach the gospel."

"And will you tell me," said the gentleman, "what has become of your boarding-house friends?"

"Three of them," said the young man, "are in drunkards' graves, and the fourth is in prison."

What an injurious sting this sting of strong drink is!—*Richard Newton, D. D.*

## The Home Circle.

## WATCH YOUR WORDS.

KEEP a watch on your words, my darling,  
For words are wonderful things;  
They are sweet, like the bees' fresh honey—  
Like the bees, they have terrible stings;  
They can bless, like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut in the strife of anger,  
Like an open two-edged knife.

Let them pass through your lips unchallenged,  
If their errand is true and kind—  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompt the words, let them be unsaid;  
They may flash through a brain like lightning,  
Or fall on a heart like lead.

Keep them back, if they are cold and cruel,  
Under bar and lock and seal;  
The wounds they make, my darlings,  
Are always slow to heal  
May peace guard your lives, and ever,  
From the time of your early youth,  
May the words that you daily utter  
Be the words of beautiful truth.

—Pansy.

## Sue's Cup of Cold Water.

"FIVE and five is ten, and ten is twenty, and three is twenty-three, and two is twenty-five. Three and two is five, and five is ten, and five is fifteen, and ten is twenty-five—" There was no use. You could not make one cent more of it; and Sue gave it up finally with a little sigh. "If I were only rich like Lena Rivers I would do lots of good," she said, as she put back the money into her purse.

To-morrow was the Sabbath-school picnic that Sue had been looking forward to ever since the snow went off. Was she not going to have a whole long holiday out of the hot, noisy mill, and going on the boat to the nice cool woods—how she had looked forward to it! There was one drawback, however, to Sue's happiness. All the rest of the girls in her class were to have new pretty dresses, and she had nothing but her old white one that she had almost outgrown, and besides, it was darned—well, I do not dare to say how many times. The brightness all faded out of Sue's face when she thought of that, but then she could not have another possibly; and perhaps with fresh ribbons it would not look so very bad. So she had been saving up her pennies. Slow, tedious work it was; but at last there was a quarter, enough for two yards and a half. To-morrow was the picnic, and to-night she was going down street to buy the ribbon. She felt so happy that she almost ran, on the way home from the mill, until she came to Mrs. Mellen's.

Mrs. Mellen went out working by the day anywhere she could get work. And, Jimmy, her little crippled boy, was sitting in the door watching for her to come home. He had been very sick a long time, and was just getting about again. He looked so sad and pitiful that Sue stopped to speak with him.

"Isn't it nice out of doors Jimmy?" she said.

"I guess it would be if I could get out where there is some grass and trees; but it's so hot and dusty here."

"I know it," replied Sue, looking up and down the narrow, dingy street. "How I wish you could go to our picnic! We are going on the river, and then to the grove. There'll be music, and good things to eat; and swings, and I don't know what else."

"I wish I could," said Jimmy, with a queer little quiver in his voice, and something like tears in his eyes—only boys never cry, you know. "But mother couldn't spare the money for my ticket, for I've cost a lot lately."

"Oh," exclaimed Sue, with an odd little start, "I must be going. Good night."

There were two things that popped into Sue's mind all at once. One was the verse that Miss Benton gave her only last Sabbath; "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward"—and added:—

"There's a chance for every one, isn't there, Sue? for the dear Saviour promises to reward even a cup of cold water, and anyone can give that much."

The second thought was of her treasured quarter at home—the tickets were just a quarter.

The conclusion she arrived at instantly was: Is not this an opportunity for me to give a cup of cold water to Jimmy Mellen? But then—there was her ribbon. What would become of it? O dear, what should she do?

There was no more running. Instead, she walked very slowly; and, once home, she went directly to her own room. To be sure, she knew exactly how much she had, and yet perhaps there was a little more. But not a cent more could she make of it; and now the question was, What should she do? Go without her ribbon and give Jimmy a day of pleasure, or—O dear, how could she give up the ribbon!

Seven, eight, the clock struck. And still Sue sat by the window, her treasure in hand, pondering. A bit of a song flitted through her mind:

"I gave myself for thee—

What hast thou given for me?"

She sprang up quickly. "I won't be so awfully selfish. I will give this little bit," she cried aloud. And then she went flying down stairs, out of the yard, toward Mrs. Mellen's.

"O Jimmy!" she cried, almost out of breath, "you can go after all. Here's a quarter for your ticket, and we'll have lots of fun!"

You should have seen Jimmy! He tried to say "Thank you;" but he could not—do his very best. And, boy as he was, he buried his face in the pillows and sobbed as though his heart would break. "Oh, Sue, I wanted to go so bad—you don't know."

As for Sue's ribbon—well, perhaps you won't believe me, but she never thought of it all day long. They had such a splendid time, you see, and everybody was so good to her and Jimmy.

"It isn't so much what folks have, after all, is it, mother," she said that night, "as it is the way they feel inside? I was so glad I let Jimmy go that I had every bit as good a time as Lena Rivers, I know, if my dress was old and hers new."

—Kate Sumner, in *Intelligencer*.

## Unconscious Influences.

MANY a minister of the gospel is discouraged through seeming failure of the desired results of his labors when, if the truth were known, his heart would rejoice. Far more frequently than is generally supposed, arrows darted from the pulpit strike, though secretly, the very points at which they were aimed. We are not to judge in this matter by immediate and acknowledged effects. As Mr. Jay well observed, "We cannot tell what is in the net while it is yet in the water."

More than thirty years ago, a lad, who was a Freshman in Dickinson College, Carlisle, Pa., returning from an evening visit of business through the town, passed the first Presbyterian church, of which the Rev. Dr. George Duffield was pastor. Light in the window indicated that public worship was being held. From curiosity, or a wish to while away an idle hour, rather than from any higher and worthier motive, the youth joined the audience. The preacher was a stranger, in middle age, and of very impressive appearance, tone, and manner. To look at and listen to him was to be reminded of the grand description of one holding this high office given by Cowper:—

"There stands the messenger of Truth! There stands  
The legate of the skies! His theme divine  
His office sacred, his credentials clear;  
By him the violated law speaks out  
Its thunders; and by him in strains as sweet  
As angel use, the gospel whispers peace."

The student, though coming in after the text was announced, soon discovered that it was "The way of transgressors is hard." Nor could he doubt for a moment, that the preacher's object was not to magnify himself, but to save souls. Everything attested his earnest devotion to the great end of his calling. In most forcible terms he exhibited the difficulties sinners have to encounter in rebelling against God. Thus, closing the Bible, leaning over the pulpit as if to gain nearer and more effective access to his hearers, and modulating his voice to a tone at once most terrific and pathetic, after remarking, "But the end of that way is infinitely harder," he proceeded, in a most solemn awful manner, to unfold and enforce this tremendous truth.

Though reared in a Christian family, that youth received that evening his first really serious impression of his relation to the divine government and the coming world. Not long afterward he became a professor of religion, in the course of time entered the ministry, and has since occupied

positions of great usefulness in the church. Happening to be in New York a few years since, a venerable and beloved minister, whose acquaintance he had formed by a casual meeting though he had long known him by reputation, urged him to be his guest at his residence near the city. The invitation was accepted, and led to a precious intimacy of friendship, which never ceased or even abated. In relating to each other incidents of personal experiences, one afternoon, the facts here recorded were stated. The godly man's eye brightened with interest as the narrative advanced. On closer inquiry by him as to the year, the season, the evening, and the theme, it was soon developed that the host was the instrument, in God's hands, of giving the first upward direction to the thoughts of the recipient of his generous hospitality. The Rev. Richard W. Dickinson, D.D., who, at the time referred to, was in charge of the church in Lancaster, was called to assist his brother Duffield in a "protracted meeting," and now, under his own roof, was led to know at least one good effect that his ministrations had produced. The joy which he manifested at this discovery was not only eminently creditable to his piety, but made an impression on the visitor's heart which can never be erased.

May it not be that the happiness of Heaven will arise, in part, from a comparison of experiences in this world of lights and shadows, and from the acquired knowledge of good which we had on earth unconsciously accomplished? At all events, the assurance is full of comfort, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*The Presbyterian*.

## Take Care of your Thoughts.

SIN begins in the heart. If you keep your thoughts pure, your life will be blameless. The indulgence of sinful thought and desires produces sinful actions. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission. Never allow yourself to pause and consider the pleasures or profits you might derive from this sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a Paradise. No one becomes a thief, a fornicator, or a murderer at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its hideous deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasure in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshold, and drive it from your heart. As a rule, the more familiar you become with sin, the less hateful it appears; so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous.

Read nothing which is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the loathsome details of crime. Never harbor malicious or envious thoughts. Direct your thoughts towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirit untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so is he. Take care of the thoughts—the actions will take care of themselves.

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

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

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

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

## Religious Notes.

—At a Christmas Eve service in Uvarre, Spain, a pack of wolves entered the church and killed three and seriously wounded five of the congregation.

—A Scotch Baptist Church has been organized in Patagonia. There are Chinese Baptist Churches in Guiana, and a French one in the Argentine Republic.

—Chicago has the largest Hebrew population of any other city of equal numbers in the world. There are fifteen synagogues in the city, which have an average attendance of 1,300 each.

—A letter from Salt Lake, addressed to Speaker Keifer, states that under the decision of the Courts marriage is a civil contract, persons in that city are forming polygamous relations by a simple written agreement.

—Mrs. Cooper, who was ousted from her position as teacher of a Bible class in Calvary Church, San Francisco, for heresy (though she had the sympathy of Dr. Hemphill, the pastor), is now leading a large class in the First Congregational church.

—Eighty-two cents per member is the average yearly contribution of a certain church in Michigan, and this is spoken of, by the *Advance*, as a "hopeful symptom." Some folks interpret the statement. "Salvation's free," in an extremely literal manner.

—The Hartford Theological Seminary has sent out 24 per cent. of its graduates as missionaries, standing in this respect at the head of the list of theological schools in the country. Oberlin comes next with 19 per cent., and no other exceeds 10 per cent.

—The Mormons are said to be openly boasting that they have captured Congress and there will be no anti-Mormon legislation. It is estimated that the Mormons have spent over a million dollars in their fight this winter, and the money has been placed where it would do good service.

—News comes to us of a correspondence between the Catholic officials of Quebec and the Pope, with a view to his removal to that city. It is stated that the Pope has replied that the time has come for his removal, but the place has not been determined. We anxiously wait for a confirmation of this news before publishing the full report.

—A complete file of the *Banner of Light*, the Spiritualist journal, was some time ago advertised for sale by ex-Judge Peter P. Good of New Jersey, who now informs the editor that the purchaser was an agent of the late Czar of Russia, and that the volumes are now in the royal library in St. Petersburg. The collection of Spiritualist books and periodicals left by the Czar is said to be the largest in the world.

—The S. F. *Alta* is sometimes caustic. It says: It is reported that "the boy preacher," Rev. Thomas Harrison, is having such success in meetings among Methodists of Cincinnati that he is likely to remain in that city through the month of March. Thomas has cause to congratulate himself. He had, however, better remain in Cincinnati, for circus competition is growing more severe and it is best to let San Francisco alone for a little while, until the season becomes livelier and the public can better tolerate poor shows.

—Dr. Herrick Johnson, pastor of the Fourth Presbyterian Church, Chicago, is doing good work in showing the demoralizing influence of the theater. In his "Plain Talk about the Theater," he makes, among others, the following good point: "There are good as well as bad plays; clean as well as dirty players. Of course there are. But what of it! The same institution mounts the good and the bad plays. The same management pockets the profits. The same theater board welcomes alike the clean and the dirty players. If a witness lies half the time and tells the truth the other half, his truth telling makes him none the less a liar. Yet the same theatrical management is heard saying, 'Come now, good Christians, come to my theater. This is the moral drama.'"

—The San Francisco *Chronicle* says: "At a meeting of the ministerial Union Rev. Dr. Williams and others spoke of the dissatisfaction felt on the part of many with the centralization of the revival meetings under Messrs. Whittle and McGranahan, and a motion was made that the committee of the Union on Evangelical Work, which had had direction of the matter, be instructed to withdraw and give over the matter in future to the exclusive charge of the Young Men's Christian Association. Rev. Otis Gibson said the Methodist brethren had never been in favor of inviting evangelists from abroad, and had refused to unite with Dr. Jewell in inviting Mr. Harrison. Rev. Dr. Briggs confirmed this statement, and said his own feeling had been and was now that, in the final result, the attendant evils would outweigh the benefits resulting from importing evangelists. The decision of the matter was referred to a future meeting.

—The San Francisco *Pacific Methodist* is of the opinion that the old proverb, "Speak nothing but good of the dead" is carried altogether too far by our clergy, and that they have a "serious fault of preaching funeral sermons for persons of respectability, as to worldly circumstances, moral character, and attendance on public worship," but who have never "exhibited any of the more decided and satisfactory evidences of a change of heart," in such terms of eulogy and commendation as to leave the impression that what is called "a good life" is sufficient without being "possessed of vital religion." "To make the utmost of what was praiseworthy in such per-

sons, and to pass encomiums on their virtue and piety, is calculated to do immense mischief, by lowering the standard of religion; and it would seem to make it appear that very little sanctity is sufficient to constitute a safe state to carry a man to Heaven. \* \* \* As a consequence it is not surprising that those who have incorrect ideas of what real religion is, are confirmed in their estimate of it; whilst some, far enough from a state of grace, bless themselves as to their own condition; and those who are disposed to skepticism, are fortified in their dangerous errors."

—The San Francisco *Chronicle* of Monday, March 13, says: "The Sunday law was openly violated yesterday, notwithstanding the decision of the Supreme Court. No arrests were made, and no attempt was made to enforce it. Dr. R. H. McDonald, the president and prime mover in the Home Protection Society, intimated that the Ministerial Union will assemble early this week, and the subject will be brought up for special consideration. The association hoped to join with it and other religious and law-abiding organizations in carrying out some plan, not yet fully developed, to enforce the law. The first movement, however, would be to call upon the Mayor and the Police Department and demand the enforcement of the now fully established Sunday law." \* \* \* "He and his adherents were aware that the League of Freedom and its supporters could clog the administration of justice in the two Police Courts by demanding jury trials. If they did he could not foretell the result. He had no doubt that the Sunday law will become an important, if not the most important, factor in the next political canvass, and before the Legislature. Therefore, and in view of the determined opposition of the League of Freedom, he and his co-laborers counted upon the law and order abiding citizens to drop all political, religious, and minor differences, and unite in one common effort to sustain the law, or make others in order to have it carried out." As a political question the Sunday law is likely to overshadow all others.

## News and Notes.

—Bradlaugh has again been refused a seat in Parliament.

—Brady has been held in \$20,000 bail in the Star-route cases.

—A bid of \$2,900,000 has been made for the Sprague estate at Providence.

—The "Chinese Bill" has passed the Senate and bids fair to pass the House also.

—Chicago boasts that its cable roads are an improvement on those of San Francisco.

—The Chicago clergy are moving unitedly to stop the Sunday theatrical performances.

—In a late daily we noticed accounts of four murders of women in a half column of news.

—McLean, the Queen's assailant, has been committed for trial on a charge of high treason.

—The U. S. Commissioner at New York refused to allow naturalization papers to a Chinaman.

—The entire city detective force of Philadelphia has been disbanded on account of charges against its character.

—The floods on the lower Mississippi are disastrous beyond all precedent. The suffering can hardly be estimated or realized.

—The Lake Superior Powder Company's packing house at Marquette, Mich., was recently blown up, and four men were killed.

—A report from Cincinnati says the steamer *Sidney* burst her steam pipe March 10. Two persons were killed and fifteen wounded.

—A. N. Towne, Superintendent of the Central Pacific Railroad, has been reported dangerously sick. He was at Indianapolis when taken down.

—Two Indians were hanged in Lake Co., Cal., March 10, for an unprovoked murder committed in 1881. Both were drunk when the crime was committed.

—Farmers in some parts of California are having their wheat entirely destroyed by wild geese, which are so numerous that they cannot be kept off the fields.

—Considerable rain has fallen lately in California, though not enough to spoil the reputation of this, as a "dry winter." There have been no heavy rains or floods.

—Ex-Senator Conkling has declined the Associate Justiceship of the Supreme Court of the United States. Senator Edmonds of Vermont also declined, but later reports say that he will accept.

—A meddlesome "masher," in San Francisco, who tried to ruin a lady's reputation because he could not succeed in ruining her character, was severely chastised by the lady, in a Fourth Street Restaurant, whereat good citizens rejoice.

—The House Committee on Commerce has instructed White to report the bill appropriating 25,000 to enable the Secretary of the Navy to transmit to maritime cities—and all cities of over 15,000 inhabitants desiring it—the standard Washington time daily at meridian.

—Sergeant Mason has been sentenced to eight years' confinement at hard labor in the penitentiary at Albany for shooting at Guiteau. However just the sentence may be, many will sympathize with him. Mason received the news of his sentence with apparent indifference.

—Strikers and Trades Union men have been so violent in their actions at Omaha that the military have been called out to protect the laborers. Trades Unions might perhaps exist without making nuisances of themselves, but they do not seem to achieve great success in that way.

—The captain of the Cunard steamer *Catalonia*, which arrived at Liverpool from New York March 10, reports that when off Point Linas on the outward passage, his vessel came in collision with an unknown barkentine during a dense fog and he believes the latter sunk with all on board.

—England sent \$18,000,000 worth of merchandise into Japan last year and imported from the same country \$3,400,000. The United States sent \$1,742,000, and took away \$12,338,000. It is prophesied that in twenty years Japan herself will have a larger merchant marine than the United States.

—A *World* letter from Panama, dated February 28th says that work on the canal is almost suspended, and that the shareholders are becoming dissatisfied. The death-rate among officers of the canal company has slightly increased. The number of deaths up to February 23d was eighty-one.

—The *Times*' Constantinople special says: It is feared in official circles that war between Russia and Austria is inevitable. The question of calling out the reserves is being seriously discussed. It has at least been decided that some preparatory measures should be taken. The exaggerated apprehensions of the Palace party caused them to look favorably on an alliance with Austria.

—Specials say that nothing has been heard from Deputy Marshal Healy, who is a prisoner among the half-breeds at Milk River, since the 20th ult., and his friends are anxious for his safety. He sent word of his condition by smuggling a dispatch through the half-breeds with the aid of an old friend who was in company with them. He is a man not likely to call for help if he had any chance to help himself.

—A terrible storm visited the city of Mexico March 6, causing great consternation among a crowd at a circus. Within five minutes tons of hail fell and tore down the canvas, and with it the poles, extinguishing all the lights. The scene was frightful, women were screaming and fainting, and the panic-stricken people scrambled for the exits, rushing ankle deep through the water. Fortunately the casualties were slight.

—The manufacturing towns at the East have grown rapidly in population. Jersey City increased from 82,000 in 1870 to 120,000 in 1880; Newark from 105,000 to 186,000, and Pittsburg from 86,000 to 153,000. No Western cities of like population in the most rapidly advancing States show such growth as this. Pittsburg, a purely manufacturing town, heads the entire list of cities of the country in growth during the last decade.

—When "Colonel Fremont" was in California he purchased Alcatraz Island in San Francisco Bay, for the United States, but the Government officials repudiated the purchase. Afterward the Government took possession and has spent about \$8,000,000 on it, making it the chief defence of the harbor. General Fremont now sues for possession, with good prospects of success. He paid \$5,000 for it, and the right seems to rest in him as the Government would not accept the purchase.

## Obituary.

SWAIN.—Died at her home in Colden, N. Y., Feb. 14, 1882, Mrs. Julia A. Swain, aged seventy-two years and seven months. Sister Swain united with the Baptist Church in 1832. In 1874 she embraced present truth under the labors of Eld. Chas. B. Reynolds, and she subsequently lived up to the light received. A husband and two sons mourn her loss. Funeral discourse by the writer, in the Free Methodist Church, to a large and attentive congregation. Text, Isa. 38:2.

BENJ. HOLMES.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 16, 1882.

In last week's paper was promised a continuation of a certain subject, but the severe sickness of the writer, "E. J. W.," has prevented. As he is our assistant in the work of the office we are compelled to offer his sickness as a reason for our inability to meet the requirements of the paper in all respects this week.

We commend the extract given in this paper from Mr. Zach. Montgomery's lecture on Darwinism. It is worthy of a careful reading.

### Remarkable Sunday Law Case.

UNDER this head the *Alta* has the following dispatch:—

"Santa Cruz, March 9th.—The first Sunday Law case actually tried here, and which occupied the Court two weeks, resulted yesterday in a verdict of acquittal. A strong fight was made by the temperance people on one side, represented by the District Attorney, and the Traders' Association on the other side. Ten days were occupied in empanelling a jury, and the township was exhausted. This will probably end the prosecutions for the present."

It is certainly to be regretted that the temperance people cripple their efforts by making it a Sunday issue instead of a temperance issue. Let each question stand on its own merits, and we believe that the cause of temperance would greatly gain thereby.

In a communication to the *Oakland Times* somebody says:—

"We do intend to withhold our votes from candidates who are not decidedly and fearlessly opposed to the liquor traffic on Sunday."

We dislike such evasive dealing with this subject. Why single out the liquor traffic, when the law no more prohibits it than it does any honorable and necessary business? Is it right and just to so present the case to the public? Are our Sunday friends afraid to meet the issue on its real merits?

Strenuous efforts are now to be put forth in San Francisco to enforce the Sunday Law. The Chief of Police has issued the following order:—

"*Captains Douglass and Short*: Instruct your officers to prepare to enforce the Sunday law. Arrests will be made of persons who may violate this law next Sunday. P. CROWLEY, Chief of Police."

On this the *Chronicle* says:—

"Should the order be carried out to the letter, the city prison will not be large enough to hold one-half of the prisoners, and a dozen Police Courts will not have time to try them from week to week."

The same paper contains the following item:—

"The Sunday law was made the chief issue in the local election at Salinas yesterday, with the result that the opponents of the measure scored a sweeping victory."

To all of which we can say in the words of the old song:—

"The cry is up, the strife's begun."

THE *California Christian Advocate* says this of the Sunday Law:—

"This law is not unjust to the Jew nor the Seventh-day Adventist. Surely they would not be so unreasonable as to demand that no day of rest should be guaranteed to men, because they differ from others concerning the Sabbath."

We are sorry to find such remarks in any paper professing to uphold the spirit of Christianity. We have never desired to throw any obstacle in the way of any guarantee of a day of rest to men; nor have we ever thought of calling upon our law-makers to compel them to rest on a day of our choosing. We only ask equal religious rights with others, and think that we ought to have guaranteed to us the God-given privilege to keep His own commandment without molestation or hindrance.

If the law of California were so changed as to compel men to keep the seventh day, and left as it now is in every other respect, the editor of the *Advocate* would cry out as loudly as anybody against the manifest injustice of the law. The law is unjust to the Seventh-day Adventist, and the decision of no earthly court can change its nature in this respect. The enforcement of this law is really an effort to make us, against our conscientious convictions, exalt the civil law above the moral law of God. The advocates of the Sunday law

of the State virtually confess that it is not a matter of conscience with them, by making it a mere "police regulation" and withdrawing it from the domain of Scripture. "Why is my liberty judged of another man's conscience?" (1 Cor. 10:29), especially in a matter where his conscience is too weak to be discerned.

In the discussion of this subject, and in meeting the opposition of those who would enforce their religion upon us, and that without any Bible sanction, we feel that it is blessed to have the plain word of the Lord to stand upon. "The foundation of God standeth sure." 2 Tim. 2:19.

### Earthquake in Costa Rica.

NEW YORK, March 13th.—Advices from Panama say: Intelligence has just reached here of an appalling earthquake in Costa Rica. Advices thus far received state that four towns have been destroyed. These are Alajuela, San Ramon, Greca, and Heredia. In Alajuela alone several thousand lives were lost. Those left alive are homeless and in sad need.

LATER.—Further Costa Rica advices say the loss of life has been something fearful. Thousands of inhabitants have been swallowed up, and the destruction of property is widespread. The Costa Rica Consul of New York says that he has received no intelligence regarding the earthquake and loss of life in his country, but he would not be surprised if the report was true, as the location mentioned was a nest of volcanoes.

MISSOURI has a level-headed Governor. A wife-murderer recently pleaded to have his death sentence commuted, and the Governor said: "I have not one particle of sympathy for the murderers of women, who after the cowardly deed, shrink behind the coward's plea of insanity and plead for mercy. They should remember that the law is not made for mercy, but punishment, and that, having had no mercy toward their victims, they have no right to ask such from the executors of the law." Come West, Governor, come West.—*Alta*.

At the city election in Oakland on the 13th inst., the full Republican ticket was elected.

## Appointments.

### Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. Preaching every second and fourth Sunday evening of each month. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. W. C. White, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

THE editor of the SIGNS expects to speak in San Francisco next Sabbath.

### Quarterly Meeting.

THE quarterly meeting of the Red Bluff District will be held at Vina, April 1 and 2. Bro. Briggs will be with us. Vina is the most accessible point for all our members. D. S. HEMSTREET.

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God's ways seem dark, but, soon or late,  
They touch the shining hills of day;  
The evil cannot brook delay,  
The good can well afford to wait,  
Give ermined knaves their hour of crime;  
Ye have the future grand and great,  
The safe appeal of truth and time.

—Whittier.

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By Cunningham Geikie, D. D., with marginal references to the Scriptures, notes and index. Two volumes complete in one book. Printed in pica type, octavo size. 1,260 pp. \$1.75.

We have just received the following commendation of this work from an earnest Christian worker in Maine:—

HAVING read Dr. Geikie's life and works of Christ, I find it more interesting the farther I read; and when he introduces us to the trial and crucifixion of Jesus, one can almost imagine himself present to witness the cruel mockery, and the terrible scenes of Calvary. Although I am not prepared to indorse all that is said in the book, yet I think it the best I ever read of the kind. J. B. GOODRICH.

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