

# THE Signs of the Times

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

VOLUME 13.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 20, 1887.

NUMBER 3.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
International Tract and Missionary Society.

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

Entered at the Post-Office in Oakland.

### "THE FATHER HIMSELF LOVETH YOU."

Be still, my soul, Jehovah loveth thee!  
Fret not, nor murmur at thy weary lot;  
Though dark and lone thy journey seems to be,  
Be sure that thou art ne'er by him forgot.  
He ever loves; then trust him, trust him still;  
Let all thy care be this—the doing of his will.

Take courage, faint not, though the foe be strong,  
Christ is thy strength! He fighteth on thy side.  
Swift be thy race; remember 'tis not long,  
The goal is near; the prize he will provide.  
And then from earthly toil thou restest ever,  
Never again to toil, or fight, or fear—oh! never.

He comes, with his reward; 'tis just at hand;  
He comes in glory to his promised throne;  
My soul, rejoice! ere long thy feet shall stand  
Within the city of the Blessed One—  
Thy perils past, thy heritage secure,  
Thy tears all wiped away, thy joy forever sure!  
—Horatius Bonar.

## General Articles.

### WILLING OBEDIENCE.

BY MRS. E. G. WHITE.

ABRAHAM was an old man when he received the startling command from God to offer up his son Isaac for a burnt-offering. Abraham was considered an old man even in his generation. The ardor of his youth had faded away. It was no longer easy for him to endure hardships and brave dangers. In the vigor of youth man may breast the storm with a proud consciousness of strength, and rise above discouragements that would cause his heart to fail later in life, when his steps are faltering toward the grave.

But in his providence God reserved his last most trying test for Abraham until the burden of years was heavy upon him, and he longed for rest from anxiety and toil. The Lord spoke unto him, saying, "Take now thy son, thine only son Isaac, whom thou lovest," "and offer him for a burnt-offering." The heart of the old man stood still with horror. The loss of such a son by disease would have been most heart-rending to the fond father, it would have bowed his whitened head with sorrow; but now he is commanded to shed the precious blood of that son with his own

hand. It seemed to him a fearful impossibility.

Yet God had spoken, and his word must be obeyed. Abraham was stricken in years, but this did not excuse him from duty. He grasped the staff of faith, and in dumb agony took by the hand his child, beautiful in the rosy health of youth, and went out to obey the word of God. The grand old patriarch was human; his passions and attachments were like ours, and he loved his boy, who was the solace of his old age, and to whom the promise of the Lord had been given.

But Abraham did not stop to question how God's promises could be fulfilled if Isaac was slain. He did not stay to reason with his aching heart, but carried out the divine command to the very letter, till, just as the knife was about to be plunged into the quivering flesh of the child, the word came, "Lay not thine hand upon the lad;" "for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

This great act of faith is penciled on the pages of sacred history to shine forth upon the world as an illustrious example to the end of time. Abraham did not plead that his old age should excuse him from obeying God. He did not say, "My hairs are gray, the vigor of my manhood is gone; who will comfort my waning life when Isaac is no more? How can an aged father spill the blood of an only son?" No; God had spoken, and man must obey without questioning, murmuring, or fainting by the way.

We need the faith of Abraham in our churches to-day, to lighten the darkness that gathers around them, shutting out the sweet sunlight of God's love, and dwarfing spiritual growth. Age will never excuse us from obeying God. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks, and gives his blessing. But he requires of us an entire surrender of the faculties. The mind and heart, the whole being, must be given to him, or we fall short of becoming true Christians.

God has withheld nothing from man that can secure to him eternal riches. He has clothed the earth with beauty, and furnished it for his use and comfort during his temporal life. He has given his Son to die for the redemption of a world that had fallen through sin and folly. Such matchless love, such infinite sacrifice, claims our strictest obedience, our holiest love, our unbounded faith. Yet all these virtues, exercised to their fullest extent, can never be commensurate with the great sacrifice that has been offered for us.

God requires prompt and unquestioning obedience to his law; but men are asleep, or

paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying, as he said to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.

Through Samuel, God commanded Saul to go and smite the Amalekites, and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel with flattering self-congratulations. Said he: "Blessed be thou of the Lord; I have performed the commandment of the Lord." But the prophet immediately answered: "What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"

Saul was confused, and sought to shirk responsibility by answering: "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit command of God directing him to destroy all things belonging to Amalek. He pointed out his transgression, and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Samuel was grieved to the heart by the persistency with which the king refused to see and confess his sin. He sorrowfully asked, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts; unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person, who has become so blinded as to think that they cannot possibly be intended for him or apply to his case.

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in

pleasure, in absolute sin. God's law is slighted and forgotten; yet every statute is none the less binding. Every transgression will bring its punishment. Love of worldly gain leads to desecration of the Sabbath; yet the claims of that holy day are not abrogated or lessened. God's command is clear and unquestionable on this point; he has peremptorily forbidden us to labor upon the seventh day. He has set it apart as a day sanctified to himself.

Many are the hindrances that lie in the path of those who would walk in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who, in trial and perplexity, go forward, looking unto Jesus as the author and finisher of their faith.

In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the Testimonies of his Spirit. There was never a time when God instructed his people more earnestly than he instructs them now concerning his will, and the course that he would have them pursue. But will they profit by his teachings? will they receive his reproofs, and heed his warnings? God will accept of no partial obedience; he will sanction no compromise with self.

#### REVELATION VS. IMAGINATION.

PAUL gives us (Rom. 1:21, 24, 25) a vivid description of the tendency of those who, professing to follow reason and nature, in reality follow their own ways and thoughts. The apostle says: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

That is, when all creation around them had taught them the fact of the existence of a Creator, who formed all things, they did not worship him as God, but followed their own imaginations. "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever."

A few facts will show the same tendency in modern times with those who seek to exalt human wisdom above the word of God. Let us look a few moments at the lives and teachings of some of the advocates of such a theory:

"Lord Herbert declared, that men are not hastily, or on small grounds, to be condemned, who are led to sin by bodily constitution; that the indulgence of lust and of anger is no more to be blamed than the thirst occasioned by the dropsy, or the drowsiness produced by lethargy. . . ."

"Lord Bolingbroke resolved all morality into self-love as its principle, and taught that ambition, the lust of power, sensuality, and avarice may be lawfully gratified, if they can be safely gratified; that the sole foundation of modesty is vanity, or a wish to show ourselves superior to mere animals; that man lives only in the present world, and is only a superior animal; that the chief end of man is to gratify the appetites and inclinations of the flesh; that modesty is inspired by mere prejudice; and that polygamy is a part of the law or religion of nature. He also intimates that adultery is no violation of the law of nature; and that there is no wrong, except in the highest lewdness."—*Horne's Introduction, Vol. 1, p. 23.*

Mr. Hume maintained that self-denial, self-

mortification, and humility are not virtues, but are useless and mischievous; that they stupefy the understanding, sour the temper, and harden the heart; that pride, self-valuation, ingenuity, eloquence, brilliancy of mind, easiness of expression, delicacy of taste, strength of body, and cleanliness are virtues; and, consequently, that to want honesty, to want understanding, and to want strength of body, are equally the subject of moral disapprobation; that adultery *must* be practiced if men would obtain all the advantages of life; that, if generally practiced, it would in time cease to be scandalous; and that if practiced secretly and frequently, it would by degrees come to be thought no crime at all!!!

Both Voltaire and Helvetius advocated the unlimited gratification of the sensual appetites, and the latter held that it is not agreeable to policy to regard gallantry (that is, unlawful intercourse with married women), as a vice in a moral sense; and that, if men will call it a vice, it must be acknowledged that there are vices which are useful in certain ages and countries! In other words, that in those countries such vices are virtues. Rousseau, a thief, a liar, and a debauched profligate, according to his own printed "Confession," also had recourse to *feelings* as his standard of morality. "I have only to consult myself," said he, "concerning what I do. All that I *feel* to be right, is right. Whatever I *feel* to be wrong, is wrong. All the morality of our actions lies in the judgment we ourselves form of them."

The question is asked by many, Why do those who follow nature as a guide run into such gross errors and wickedness? The simple answer, I conceive is this: That those who profess to follow nature, in reality follow self. Instead of having any real, fixed principles to follow, in the end they claim, as one writer above, that "whatever they *feel* to be right, is right," etc. They war against the Bible simply because it wars against self. Its injunction is, "Deny thyself." This they cannot submit to, and so war against the word. Perhaps you and I think we are safe from such a snare. "Let him that thinketh he standeth, take heed lest he fall." Our only safety is to deny ourselves, and take up every cross, or in the end we may be as hardened as any against the word of God.

The Bible description of those who may expect God's favor is in these words: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2. And though to pursue a course strictly in accordance with the word of God in all respects may cause us to make sacrifices, yet the Lord has said: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is Judge himself." Ps. 50:3-6.

On the other hand, Paul describes the fate of those that fall at Christ's coming: "Because they received not the love of the truth, that they might be saved, . . . God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12.

Deceptions are in the world. Snares are prepared by Satan for the feet of all who leave God's word to follow their own ways. May God help us to cleave to him, to cleave to his word, to ever walk in the way of truth. As expressed by our Saviour, "Walk in the light while ye have the light, lest darkness come

upon you." God help us all thus to walk, that in deed and in truth we may become more and more children of the light, in whom at last there shall be "no darkness at all."

J. N. LOUGHBOROUGH.

#### THE DISTURBANCE OF CONVICTION.

A MAN who rarely thinks of his religious state may often have a sort of peace and satisfaction which is unknown to those more thoughtful. The coarser outlines of common morality are familiar to him. They stand like mountain-peaks around him, and he easily keeps within them. Name over the points of the decalogue, and he can say with the man in the Gospel, "All these have I kept." He would not steal, or kill, or defraud. Beyond these he has never seen. He has never even become aware that there is anything beyond. Let him go a little higher and look out, and the whole world of finer obligation begins to unveil itself—the world of pure motive and generous intention, of godliness and spiritual life. He begins to see how broad the divine law is, and how it takes note of the spirit that is in a man as well as the conduct that flows from him. He becomes vaguely conscious of a higher standard of living than he ever before dreamed of. He has heretofore seen the coarser outlines of the divine law, he now begins to see something of its finer spirit.

But he is more uncomfortable and dissatisfied with himself than ever before. He never seemed to himself so unworthy as now when he is seeking the better way. He surely has not become any worse by this effort to be better. But as he rises higher he sees farther; as the light shines more he sees more. He perceives what the law means, and begins to realize his task. His dissatisfaction is from the awakening of a new life. There have been aroused a new hunger and a new thirst, which the old life no longer satisfies. The old life no longer fills the enlarged capacity. He is hungry and finds no bread; he is thirsty, and knows not where to find the fountain. There is

"An aching void  
The world can never fill."

It is coming out into the light which costs the struggle. Shall we say: It were better to remain in darkness than to be pained by the light? It were better to remain in a degraded lot than to be made restless by the sight of a better? No, light is better than darkness. A renovated spiritual life is worth all the fears and pains its attainment occasions. Bunyan's pilgrim grew more weary and uneasy the farther he went from the City of Destruction. His condition did not grow worse, but he saw it more plainly. The light of Sinai did not increase his sinfulness, but only revealed it. The effort to escape made him feel the chains of his bondage. While he yielded to them he did not feel them, but they were just as heavy and just as firm. It was worth the struggle to be free; it was worth the sense of restlessness endured to find the peace which awaited him. It is something to want a good thing. It is something for a man to feel his lack. Not to want may mean that a man lacks the capacity of wanting. A man's sense of completeness may be a sign of deficiency, while a sense of incompleteness may indicate progress. A sense of sin is a sign of hope. A hunger after righteousness shows deepening life. A restlessness of spirit has in it the promise of peace.—*The Advance.*

God delights to call forth his champions to meet with great temptations, to make them bear crosses of more than ordinary weight, as commanders in war put men of most valor and skill upon the hardest service.—*Leighton.*

## PERVERSIONS OF SCRIPTURE.

In a recent caustic review of some of the arguments commonly used by apologists for the opera and its accompanying ballets, the *Christian Standard* says:—

"We must not close without noticing a mischievous perversion of Scripture—for now, as in the olden time, the devil can quote Scripture! 'To the pure all things are pure,' quote the ballet defenders. Hence if one condemns the ballet as impure, it simply shows that he is impure himself! On this we wish to make three remarks.

"1. When Paul used this language, he was not discussing *moral* purity at all, but was replying to those who insisted on legal distinctions of *clean* and *unclean* in reference to *meats*, and *persons*, and *rites*. He declares that to the enlightened Christian all such distinctions are valueless. But he did not say concerning drunkenness, adultery, and other offenses against moral purity, 'To the pure all things are pure.'

"2. If the text is even applied to moral purity, it is as well to keep the whole text in mind: 'Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.' Tit. 1. 15. It will not be pretended that the spectators at these ballet performances are, in the main, an assembly of saints. They are the lovers of fun and pleasure—the 'unbelieving,' as Paul would describe them, to whom such an exhibition must, according to this inspired authority, be anything else than pure.

"3. There certainly are *some* things which are not pure to the pure—rotten eggs, for instance; and much more impure must be rotten hearts and rotten lives. Nothing that is known to be impure in itself, or of impure tendency, can be pure to the pure. And so far are the Scriptures from encouraging familiarity with such things, that the voice of wisdom is, 'Enter not into the path of the wicked, and go not in the way of wicked men. Avoid it, pass not by it, turn from it, and pass away.' 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.' It is better to put wax in one's ears than to listen to the song of sirens."

## CHURCH MUSIC.

MR. AITKEN, the able preacher from London, who conducted evangelical missions last winter in several cities in this country, in giving his impressions of America, has the following description of the singing in a fashionable church:—

"A female contralto voice murmuring inarticulate utterances, sustained by an organ accompaniment, scarcely more audible than would have been the tones of a musical snuff box, heard at equal distance, made me aware that something was happening as I rose from my knees. I knew not what then, and I know not what now! Soon the organ put on a crescendo, and a soprano voice broke in with equally inarticulate utterances which finally culminated in a blood-curdling shriek, a bass and a tenor by this time assisting in the performance, which lasted for about five minutes, and concluded without conveying any single idea to my mind except that I had been listening to very indifferent opera singers, which I afterward found to be the fact."

The performance of the *Venite*, he says, occupied eight minutes. "The large congregation standing meekly while the four distinguished persons in the gallery disported them-

selves up and down the diatonic and even the chromatic scale. The *Gloria* was another elaborate operatic anthem; the *Te Deum* was equally elaborate; the *Jubilate* much more so; here the four seemed to enjoy their wildest revel."

Mr. Aitken says: "This description may read like a caricature, but it is really a description of what obtains in a great number of American churches to-day. I have mentioned it to relieve myself of a little indignation against an evil thing which I had thought had died a century ago in conservative England, but which I was mortified to find in a state of full vitality in progressive America."—*Watchman*.

## WHY BOLSTER UP SUNDAY.

Now that action is being taken in behalf of Sunday in so many ways, and by so many associations, and even by *nations*, the query arises, Why is so much legislation demanded? Why so many decisions of ecclesiastical bodies and philanthropic associations in regard to Sunday and its right to be regarded as the Sabbath—and now the only Sabbath of divine requirement? The obvious answer is, Sunday stands in pressing need of all these supports, and bolstering enactments, and resolutions, because the clear light of God's word shows it to be utterly without any sacredness and claim by divine appointment to be regarded as a holy day.

Having been brought into existence as a festival day, by human contrivance and concurrence and without even a shadow of divine appointment, Sunday has always needed special guarding and its *supposed rights* special protection to preserve anything like the semblance of that propriety, or dignity, which, according to Bible specifications, belongs, properly, to a Sabbath.

Especially has all this ado about Sunday been imperatively demanded, because starting with man's creation, and made for man (the race) stands the Lord's Sabbath, the seventh day, sanctified, made holy, by the Lord, the Creator himself; kept by the God-fearing, by Abraham and his seed, all along the ages; honored by Christ and his apostles; and destined, from its God-given origin, not only to endure through time "till Jesus comes," but to be transferred to the new earth, where as a memorial of God's creative work it will be observed parallel with the harmonious song of the redeemed throughout the ceaseless ages of an eternity of bliss.

Further, it is now generally conceded by those who take the Bible as their text-book, that the seventh day of the week is the true Bible Sabbath, God's holy Sabbath, made so by his own act as it came a holy day from his creative hand. There it stands in all its dignity and sacredness, the *Sabbath of the Lord*, in marked contrast with that *man-made*, and much bolstered institution, Sunday, the original "venerable day of the sun," which derived all its sacredness from *heathen consecration*.

"But," says the Sunday advocate, "did not Constantine make the day sacred by his edict in its favor?" Absurd! Who and what was Constantine, when he issued his famous edict in behalf of the venerable day of the sun? Nothing but a *heathen sun worshiper*. But again it is insisted "that councils and ecclesiastical assemblages, in great numbers and at various times, have consecrated and made holy Sunday, the first day of the week." Made holy a day which God has not made holy? Impossible! All ecclesiastical organizations combined, seconded by all combinations into which men have ever entered, can never make the first day of the week holy in the sense in which the seventh day, the Sabbath, is holy. It is God's prerogative alone to make holy as

his Sabbath is holy. Men cannot make Sunday a holy sabbath, since God has not made it holy.

God has given the first day of the week with the five days following it in numerical order, to man for his use as secular days, and he has never altered this arrangement. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." There it stands, distinctly and prominent, in all the warp and woof of Scripture, from Genesis to Revelation, whilst Sunday has no other recognition than simply the first day of the week.

Sunday as a holy day is then an impostor, claiming characteristics which, from the nature of the case, can never belong to it. Hand may join with hand, and nation co-operate with nation, to make Sunday the Lord's Sabbath, but it will be all in vain. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

S. P. BOLLMAN.

## SIMPLICITY OF CHARACTER.

THERE is nothing more beautiful in the young than simplicity of character. It is honest, frank, and attractive. How different is affectation. The simple-minded are always natural; they are at the same time original. The affected are never natural. As for originality, if they ever had it, they have crushed it out, and buried it from sight utterly. Be yourself. To attempt to be anybody else is worse than folly. It is impossible to attain it. It is contemptible to try it. But suppose you could succeed in imitating the greatest man that ever figured in history, would that make you any better? By no means. You would always suffer in comparison with the imitated one, and be thought of only as a shadow of a substance, the echo of a real sound, the counterfeit of a pure coin. A genuine cent is worth more than a counterfeit dollar; and the smallest man who is *real*, is worth more than the biggest fraud in existence. Let the fabric of your character, though ever so humble, be at least real. The world has frauds, and shams, and humbugs enough—do not add to their number.—*Selected*.

## EXTRAVAGANCE IN NEW YORK DINNERS.

NOT every one is aware of the extent to which extravagance in dinners is carried in New York. At a dinner given not long ago by Mr. P—, a banker, residing on Madison Square, what served as "dinner cards" for the ladies cost \$1,200. They consisted of the best quality of wide ribbons, each different in color, and each long enough for a sash. The ends were exquisitely painted and edged with an elaborately-made fringe. One end of each was drawn over a ring which was fastened below the chandelier, and carried to the lady's place for whom it was designed. These formed a tent over the table, which was very elegant in effect. Each lady, as she seated herself, drew her sash from the ring above, appropriating it as she pleased.

At another dinner, at Delmonico's, the table was entirely covered with flowers, except the center, in which was a pond, on which there were two white swans, sailing back and forth at their own sweet will, eating the bread crumbs thrown by the guests, while they were either too well trained or too frightened to splash the water. At another "simple meal" given on Fifth Avenue, to a company of eleven, the large square dinner cards, painted for the occasion, cost \$100 each.—*New York Letter*.

"ABSTAIN from all appearance of evil."

## IN FAVOR OF IGNORANCE.

THE Brewers' Association, which met at Niagara Falls last September, declared itself opposed to all laws requiring children to be instructed in the toxicology of alcohol. They expressed themselves greatly pleased that in States where such laws exist they had not been enforced, and in some places utterly ignored. Think of this, you who vote to perpetuate this wicked traffic. Think of a great national association which claims to represent an important industry, opposing the spread of light and knowledge, and especially a knowledge of their own products. They are well aware that to enlighten the rising generation in regard to the nature and effects of their products, means the final overthrow of their business. They would keep the children ignorant of the poisonous effects of alcoholic drinks, that they may the more easily ensnare them in the terrible meshes of this villainous trade, when they go out in the world for themselves.

A business that dreads the light and that thrives best in darkness, cannot long sustain itself in this age of intellectual advancement. Give the children the light; if it hurts the business of the rumites, so much the worse for them, they have no business to be in such a business. Those who love the darkness better than the light prove by that very fact that their deeds are evil. Educate the children, throw about them the safeguards of enlightenment, unmask the traffic, make bare its villainy.—*Lever*.

## WHY DON'T THEY SEE IT?

THAT "truth always pursues a straight course," is self-evident. It cannot make two statements that are directly opposed to each other. No matter how much truth says upon a given subject, each statement is in *exact* harmony with every other statement that it has made. If we consider these facts till we fully grasp them, we may save ourselves from numerous deceptions that continually confront us. Let us apply this recognized rule to a case that comes to hand through the columns of the *Christian Statesman*.

In a leading editorial of its issue of April 1, 1886, it gives a review of the Sabbath question, in which it notices the obstacles against, and the omens in favor of, their proposed scheme to legalize Sunday. In one paragraph it quotes and highly endorses the following from the *Catholic Review*: "The first day of the week Christ, the Son of God, rose from the dead, and on that day by their rest from labor the whole Christian world pays homage to him, to his glorious work, and to his eternal Father." In another paragraph of the same article the editor states: "Finally, we have the promise and covenant of the Lord of the Sabbath that he will yet plead his own cause, that he will write his law, including its great fourth precept, upon the hearts of all men, and will bring into subjection to it every custom and every institution of men."

Applying our rule to the above statements, we detect an error at once. Truth always tells the same story. But here in the same article we read that the "first day of the week" is the Sabbath, and also that God will write his "great fourth precept [which declares the seventh day to be the Sabbath] upon the hearts of all men." Both of these positions cannot be true. One or the other is *surely* false. And since the "great fourth precept" of God's Law *expressly* states that the seventh day is the Sabbath (Ex 20:10), and the Bible nowhere contradicts the statement by intimating that some other day has been set apart as sacred, we must conclude that the

Bible is harmonious and tells the truth; and on the other hand that the editor of the *Statesman* is not only out of harmony with himself but is at variance with the Bible also.

We cannot comprehend how it is possible for a person endowed with reasoning faculties to state with one breath that the first day of the week is the Sabbath, and with the next abolish his first-day theory by quoting the fourth commandment, and still imagine himself consistent. If any one thinks that the first day of the week is the Sabbath, he certainly should not be so stupid as to quote the fourth precept of the decalogue to enforce it. Truth cannot run and be glorified among the adherents of such inconsistencies.

A. O. TAIT.

## SALVATION BY GRACE.

SIN and grace are words closely associated in the word of God. Sin, as the destroyer of the soul; grace, as the power of God unto man's salvation. Sin is of man, reigning within him unto death; grace is of God, and the gift of his love to sinful man. Sin seeks the enthronement of God; grace seeks the salvation of man, and his enthronement at the right hand of God. Sin brings man under the curse of God; grace delivers him from that curse, and brings him into the favor of God. Sin begets in the soul of man misery and death; grace brings into the heart of man peace, and joy, and the hope of eternal life.

By nature man is born into a state of sin and misery; by grace man is born of the Holy Spirit, and is a child of God and an heir of Heaven. If saved at all man must pass from the state of nature into the state of grace. He must be born again. Without the new birth he cannot be saved, because as long as he remains in the state of nature he is dead in trespasses and in sins; but a dead soul cannot love and obey God, nor by his own power restore himself to life. While thus living in sin he is under the condemnation of the law, which declares that "the soul that sinneth it shall die."

For his salvation he must, therefore, look to God through Christ. In this emergency, that "grace of God that bringeth salvation" appeared unto all men. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." "Not by works of righteousness which we have done, but according to his mercy he saved us." So, by being justified by his grace, we are made "heirs according to the hope of eternal life." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." . . . Although salvation is of grace, and "the gift of God is eternal life through Jesus Christ," and salvation "is not of him that willeth, nor of him that runneth, but of God that showeth mercy," this grace and mercy do not in the least interfere with man's free agency, nor his personal efforts to secure salvation; but working in and with the sinner makes effective his desires and his efforts to the salvation of the soul, so that his salvation is all of grace. This is clear from the words of Christ, "If any man will [or wishes to] come after me." Salvation is not *forced* upon anyone. No one is saved unless he wishes salvation. It is chosen by the sinner. It is desired before it is sought, and the desire and the seeking belong to the sinner, and spring voluntarily from his heart, and must precede the self-denying, the taking up of the cross and the following of Christ. From the first motion of the heart of the sinner toward Christ and salvation, all the energy of the soul is called into activity.

Yes, salvation is of grace. This is the joyous song of our pilgrimage. Blessed be the

name of the Lord! He has made salvation sure. It is he that "worketh in us, both to will and to do of his good pleasure." It is because his love first sought and found us that we ever sought and found Jesus. It is because we are born of the Holy Spirit that we are able and disposed to deny self and take up our cross and follow Christ. We are encouraged to persevere in the divine life and to bear our cross daily because "his grace is sufficient for us," and his strength is made perfect in our weakness. Gladly do we follow him because he is ever with us, and his everlasting arms are our protection. And when he leads into the valley and shadow of death we will not fear. Even if he requires of us the surrender of all earthly possessions as an evidence of our love for him, we will freely give them all up.—*Methodist Recorder*.

## CHRISTIAN WORSHIP.

RELIGION implies a creed, a code, and a cult. There can be no religion that does not involve some belief,—some philosophy, however crude; some theology, however false; some theory of the universe, however naive. He that comes to God must believe that he is. But belief alone does not involve religion. It does not follow, because a man believes in God, that he worships him, or governs his life by God's law. Religion means conduct. It prescribes conduct, gives motives to conduct, and invests conduct with grave sanctions. It is more than morality,—more even than morality touched with emotion; but it is morality. An irreligious morality or an immoral religion is conceivable; but the religion and the morality would be false and defective that could be characterized in this way. There is, however, another element in religion: religion means worship, and worship must take on some form of outward manifestation. Hence every religion has a cult.

These three elements of religion, which are so easily separated in thought, are not so easily separated in experience. They do not lie side by side in actual life like three strands of a rope. It would be very hard for any man to subject his religious experience to an analysis that would exhibit belief, morals, and worship as separate quantities; though we know that these elements enter into all religious experience, and, moreover, that they are present in different proportions in different subjects,—some emphasizing faith, others practice, and still others a devotional frame of mind.—*Francis L. Patton, D. D.*

## GOODY-GOODY BOOKS.

It has fallen to our lot lately to read quite a number of volumes which evidently have been written for young people, and many of which seem to have been intended for the shelves of our school libraries. . . . Each of these volumes now in mind has a religious tone, and is intended to stimulate Christian thought and life. But some inculcate a mere pious sentimentalism, others confuse moral distinctions, others exhibit such ignorance of good manners and the proprieties of life as to be objectionable, and yet others preach to the reader in long moralizings as insipid as they are well meant. Instead of picturing a strong, cheery, healthy piety, they portray a namby-pamby goodness which is enough to sicken the average boy or girl. Instead of a sensible and practical gospel, they recommend a sickly, goody-goody type of religion. . . .

It is high time that a stop were put to such an evil. A higher standard should be adopted generally, as it has been already in some instances. It is a sinful waste of money and of

good paper and ink to go on publishing such feeble tales as certain hack writers compose—some of them apparently at the rate of three or four yearly—merely because they are offered for publication, and have a pious flavor. It is no sufficient answer to say that such books are demanded and sell rapidly. That only proves what everybody knows, that many persons do not realize what poor stuff they are reading, and would welcome an improvement, even though they do not ask for it in terms, and probably suppose that they are receiving the best which can be had.

It does not lessen the solemn responsibility of those who publish such books. They are bound to furnish a proper quality of literature, and not to be content to sell feeble books merely because some people know no better than to buy them. The sort of books which inculcate goody-goody piety ought to be kept out of the hands of our young people. To be an accessory to the development of a flaccid, ill-balanced type of piety, when it is possible to aid in the cultivation of a sturdy and judicious type, is a sad mistake, if not also an actual sin.—*Congregationalist*.

#### TIMES OF WORSHIP.

THE nature of worship settles some questions regarding times of worship. The devotional habit should characterize the Christian. This does not mean that he should always be engaged in devotional exercises, or that the devotional state is wanting when it is not finding actual manifestation. Maternal love is our type of unsleeping, tireless, unwavering affection; but even it is not always a matter of conscious thought or of outward expression. It is so in religion. We should pray without ceasing; but this does not mean that we should be always on our knees, or that devotion should destroy our power of work.

The devotional habit, however, does not make seasons of devotion unnecessary. It is a great mistake for men to say, "Treat every day like the Sabbath, and then we need no Sabbath." They forget that periodicity is a large element in the formation of habits, and particularly of the devotional habit. The man who has special seasons for his devotions is the man who is most likely to be habitually devout. There are, of course, no special reasons beyond those that the beginning and close of each day suggest why morning and evening should be so generally considered as proper seasons for devotion. But these reasons are sufficient; and we simply neglect one of the best means of promoting our religious life if we do not make a great deal of the idea of periodicity in religion.—*S. S. Times*.

#### LIVING CLOSE TO GOD.

CONVERSION is a twofold process; God seeks the sinner, and then, under the influence of the Holy Spirit, the sinner seeks God. The Shepherd finds the wanderer, and the wanderer finds Jesus, the way, the truth, and the life. Though once afar off, he is made nigh by the blood of Christ. As conversion is the return of the penitent soul to God, the joy, the sweetness, and the vigor of the Christian life depend upon keeping close to God. "Draw nigh unto me, and I will draw nigh unto you."

If you ask what we gain by living close to God, I would answer, that we gain fresh supplies of strength. The strength of yesterday will not suffice for to-day, any more than yesterday's food will sustain me if I neglect to eat my breakfast this morning. God means that we shall be kept in constant dependence; therefore he metes out strength equal to the

day. The manna must fall fresh every morning. Lord, give us day by day our daily bread. No Christian can live on an old experience, or an old promise made to God in years gone by, or on the divine help that was furnished to him in a past emergency. A new conflict requires a new and immediate interposition of the divine aid.

Security depends upon living close to Jesus. The soldier who keeps the ranks on the march, and behind the ramparts during the assault, is commonly safe; the stragglers are apt to be picked up by the enemy. To this latter class in our churches belong the casualties and the disgraceful desertions which so often shock and shame us. Among this class of backsliders are the ready victims of the tempter—the men who betray pecuniary trusts, and the weak-kneed time-servers who succumb in times of hard pressure, and the deserters who slip away from God's worship through broken Sabbaths, and all the votaries of self-indulgence who keep their names on church rolls and yet are mostly found in the haunts of "Vanity Fair." Drifting away from God, they fall into the hands of the adversary. Need a Christian ever slip or stumble? Need he ever walk in the dark, or lose the roll of his assurance? No; not if he lives close to Christ, so close that the Shepherd's eye is ever on him, and the light of Christ's countenance illumines his path, and the Almighty arm is ever within reach.—*T. L. Cuyler, D. D., in the Evangelist*.

#### PRACTICAL RELIGION.

GIVING up sinful practices or pleasures—or even questionable ones—is not enough. Such negative religion will not last long, or avail much. Genuine piety is a positive thing; it is doing right, it is keeping Christ's commandments. Pulling up weeds does not make a garden in the bright May days. Mellowing the earth, and dropping the seeds, and setting out the young plants, is the only substantial way to do it. When the soil is busy growing vegetables and flowers, there is little space left for weeds. Less than half your religion depends on the "thou shalt not's." Christ did not say to Matthew, "Thou shalt stay here at the toll-booth, and try to keep out of cheating and other evil practices of the publicans." He said, "Follow me," and then Matthew goes at once into a new line of conduct, and a new life.

Begin at once to do whatever your Master commands. Begin to practice religion. A child never would learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling, or more pungent convictions, or for anything that you read of in other people's experiences. These are all snares and hindrances, if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feelings or to do that friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short, you must begin to obey a new Master; to serve a new Saviour; to strike out a new line of living, and rely on God's almighty help to do it. When you give yourself to Christ in this whole-hearted and practical fashion, he will give you a thousand-fold richer gifts in return. Yea, he will give you himself! When you possess Christ you have everything.—*Selected*.

"ONE sinner destroyeth much good;" but "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

#### GOD'S ESTIMATE OF SABBATH-BREAKING.

THE psalmist seems never to have tired of setting forth the exalted position of those who make Jehovah their refuge, while he pictured in awful colors the doom of all unrepentant transgressors. Some of his loftiest flights of eloquence are descriptive of God's wonderful works, which he declares were made "to be remembered." Ps. 111:4. This being true, God must have ordained some memorial whereby his wonderful works would be kept in mind. And he has given such a memorial to the generations of men; one that at once points out the only and true God, and also the origin of our universe.

This great register mark, whereby Deity stamps the universe as his own, is found in the Sabbath of the fourth commandment. As it comes around in the weekly cycle it points back with unerring accuracy to the time when the morning stars sang together, and all the sons of God shouted for joy over the birth of a world, as it came forth clad in the verdure of a fadeless spring-time.

We are not left to conjecture on the important question as to why the Sabbath was given. Jehovah has made a direct statement on this point that admits of no controversy. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." We find, that in many instances when God wishes to present himself as pre-eminently superior to all other gods, he does so by alluding to the fact that he is creator. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. Then it is reasonable to suppose that whatever brings the facts of creation most prominently before our minds, must unquestionably tend to determine the true God, and the character of that honor due to his name.

We cannot conceive of there being a more appropriate or lasting memorial of God's great work than the Sabbath which he has ordained for that purpose. Monuments of stone would long ago have crumbled to dust; marble slab and granite pier would have perished before the surging tempests of six thousand years; but week after week the Sabbath comes from the far-away chambers of the east, gilding the hill-tops and chasing the shadows, fresh as when it first dawned on the world to tell the great story of creation. Week after week it comes to confute atheistic theorists, and to disprove the great fallacy of first-day observance. Dare we disregard its claims, or with unhallowed fingers try to disarrange the Creator's plan? Had men always recognized the Sabbath, it would be impossible that atheism could exist. True, the many of our day despise its obligations and scoff at the memories it would recall; but the great truth that God's wonderful works were made to be remembered, stands immutable. The Sabbath is the sign whereby God would have us recognize him in creation, and when men disregard this, they also disregard the awful warning of inspiration, "because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them." Ps. 28:5.

If we wish to stand outside the gates of Zion when the angelic choirs take up the coronation anthem, "Lift up your heads, O ye gates; . . . and the King of glory shall come in," it will not be necessary for us to commit some outbreaking crime; to disregard the works of Jehovah, by neglecting his Sabbath, will be sufficient to register our doom on the records of eternity. ROBERT HARE.

DEFER not well doing; well done is better than well said.—*Poor Richard*.

# The Signs of the Times.

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

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

CORRESPONDING EDITORS.

J. H. WAGGONER, S. N. HASKELL,  
URIAH SMITH, GEO. I. BUTLER.

OAKLAND, CAL., FIFTH-DAY, JANUARY 20, 1887.

## SAFETY IN THE TIME OF TROUBLE.

SOME time ago, in an article on the punishment of the wicked, we quoted Isa. 33:14 as a text which is to some a stumbling-block in the way of their believing that the wicked are to be eternally destroyed. The text reads thus: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" The difficulty arises from the supposition that the prophet means, Who of us shall suffer from the devouring fire, or in other words, Who of us shall in the last day be found sinners? But that is not the idea of the text. The true meaning is found when we read the answer to these questions, which is found in verse 15: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." From this we learn that the prophet does not mean to ask who among us shall be sinners; but who among us shall be righteous. And, therefore, when he says, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" he does not mean to ask who shall be punished with this fire, but who shall escape it. Thus the text has no reference whatever to eternal torment.

But the question will be asked, How can it be said that the righteous shall dwell with devouring fire and with everlasting burnings? This will be understood after we have quoted a few texts. The psalmist, speaking of the coming of the Lord, says: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. And again: "A fire goeth before him, and burneth up his enemies round about." Ps. 97:3. In Hab. 3:3-6, we find the following: "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." From the sixteenth verse of this chapter we learn that this is the description of the time of trouble that shall just precede the coming of the Lord. It is the same that is referred to in the ninety-first psalm, where we read of the "terror by night," the "pestilence that walketh in darkness," the "destruction that wasteth at noonday," and the plagues which the wicked shall suffer, and which the righteous will see although they shall be unharmed by them.

Now if with these texts we read Joel 1:15-20, which also describes the time of trouble, we shall understand about the devouring fire and the everlasting burnings. That text reads thus:—

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid

desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee; for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Read also Joel 2:1-3.

We find from this text that just before the coming of the Lord, there is a time of trouble for the wicked, in which there is pestilence, and plagues, and devouring fire; and that the righteous witness these plagues that are poured out upon the wicked, but are protected. The enemies of the Lord will be consumed by the devouring fire, but those who are described in Isa. 33:15, will be able to dwell with everlasting burnings. Of such a one Isaiah says: "He shall dwell on high;" David says, "He shall abide under the shadow of the Almighty." While the meat is cut off because the corn is withered, and the fire hath devoured the pastures of the wilderness, "Bread shall be given him, his waters shall be sure." And while the wicked behold only a desolate wilderness he "shall behold the land that is very far off." This last reference also shows that the time of the everlasting burnings is before the coming of the Lord.

The thirty-fourth chapter of Isaiah gives the result of this time of trouble. There it is said of the earth that "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch" (verse 9); and to show that it is the same everlasting burnings that accomplishes this, verse ten says: "It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Now, to show that even this is limited in duration, and that the fire ceases to burn when that upon which it feeds is consumed, read the next chapter, especially the first two verses: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

Happy indeed will be the lot of the man who in that awful time of trouble can say of the Lord, "He is my refuge and my fortress; my God; in him will I trust." They who in this day of salvation wash their robes of character, and make them white in the blood of the Lamb, can say in that day when God stands and measures the earth, scattering the everlasting hills, and causing the perpetual hills to bow: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3. Who would not wish for such confidence in a time when fearfulness surprises the hypocrites? w.

## SUNDAY THE FIRST DAY.

A NEW subscriber asks how we know that Sunday is the first day of the week. We would reply that we know it in just the same way that we know that the day called Saturday is the seventh day of the week. It should be remembered that the names of the days of the week are of comparatively modern origin. Anciently the days were known only by their numbers, First, Second, etc., and this numbering is still adhered to and is universally understood, although it is more common now to speak of the days by the names that have been given to them, instead of by the numbers. The Sabbath is that which marks the week. God created the heavens and the earth in six days and rested on the seventh, and he commanded man to rest on every succeeding seventh

day, giving him permission to work the six intervening days. These periods of seven days are called weeks. Ever since the creation, there have been some who have kept the Sabbath according to the commandment, but for our purpose it is not necessary to go back further than the time of Christ. Christ and those who followed him kept the Sabbath according to the commandment. See Luke 4:16; 23:56. This was of course the seventh day. It was the same day which the Jews kept. The Jews have kept the same day from that time to this. We find them in all parts of the world, yet they are all agreed as to the observance of the Sabbath. This shows that the day which is now called Saturday is the true seventh day, the day which was observed by Christ and which is enjoined in the fourth commandment. The day which follows the seventh day is now called Sunday. Now if we turn to Matt. 23:1, we shall find that the day which immediately follows the seventh day Sabbath, is the first day of the week.

As further proof that there has been no change in the reckoning of the days of the week, we have the fact that Jesus rose on the first day of the week, and that, from within two or three centuries after his resurrection up to the present time, the day of Christ's resurrection has been quite generally observed in the Christian church. If you ask people why they keep Sunday, they will always tell you it is in honor of Christ's resurrection on the first day of the week. And thus the keeping of Sunday is in itself evidence that those who observe Saturday are observing the true seventh day, and are therefore obeying the commandment of the Lord.

## CHURCHLY INIQUITY.

"AND because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. These words were spoken by our Lord concerning a time just before, and reaching to, his second coming. It should serve as a complete refutation of the idea that the world will be converted, and that there will be a millennium of Christian joy and peace before the coming of the Lord. This verse not only teaches that iniquity will abound, but, with the next verse, shows that the iniquity will continue even until the end. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Whoever is saved when the end comes, will have "endured" something; his path will not have been one of ease, but he will have "come out of great tribulation."

The same thing is taught by the apostle in 2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof."

This shows that the reason why those who shall be saved when the Lord comes, will have been called upon to "endure," is because they will have passed through perilous times; and the reason why the times will be "perilous," is "because iniquity shall abound." It also shows that this abounding iniquity will be in the professed church, for it is committed by those who have "a form of godliness."

Now, if we read carefully Matt. 24:12, we shall see that the iniquity there referred to is iniquity practiced under the garb of religion. "Because iniquity shall abound, the love of many shall wax cold." The iniquity is committed by those who have love, and causes that love to decline. Surely, then, we shall have just the opposite of Christian joy and love in the world before the Lord comes; for not only is iniquity to abound, and perilous times to exist as a consequence, but this state of things is to be right in the church.

But how can it be that such crimes as those mentioned in 2 Tim. 3:1-5 can exist in the church, when

they are the very ones that now characterize men of the world? Easily enough, for the church and the world will be one. All the world will belong to the church. This will not be brought about in the good old way known to Paul and Luther and the Wesleys, namely, by conversion, but by Constitutional Amendment, a plan very similar to that adopted by Constantine and Charlemagne, who brought people into "the church" by thousands. Citizenship and church membership will be one and the same thing; and this will result in bringing into "the church" all the political hacks, ward politicians, "boodle ringers," and whoever has an itching palm for Government coin and influence, and his name is legion. The "love of many" will necessarily "wax cold" before they can lower the standard sufficiently to receive such ones into church fellowship; and contact with the same class will by no means tend to restore that which they have lost.

But before this state of things can be fully brought about, men must reject the truth of God, especially that which relates to the Sabbath. And because of their rejection of the truth, strong delusion will be sent upon them that they should believe a lie. 2 Thess. 2:10-12. This blindness will cause them to call evil good and darkness light, so that although iniquity will be abounding, they will say that all is well, the world is converted, and the temporal millennium has come. Then, as prophesied by Isaiah, they will say, "Nation shall not lift up sword against nation, neither shall they learn war any more." And then, "when they shall say, Peace and safety," then sudden destruction shall come upon them, "and they shall not escape." 1 Thess. 5:3. Then the Lord shall arise to shake terribly the earth, and those who have exalted themselves shall be humbled, "and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty." May the Lord grant us grace to humble ourselves now, that in that day we may be exalted to a place at his right hand. w.

#### THAT SUNDAY-LAW PETITION.

At the Sunday-law Convention held in San Francisco November 29, 1886, reported in the SIGNS of December 9, the Executive Committee that was elected, was directed "to prepare petitions as soon as possible and send throughout the State for signatures." Petitions have been prepared accordingly, and are being circulated. It seems that the work has been going on for some time, but so slyly that not many outside of the churches concerned had any knowledge of it until a reporter for the San Francisco *Chronicle* called on the Executive Committee and made inquiries and then published his report. The Executive Committee seems to be working strictly in harmony with the spirit of the convention by which it was appointed. There appears the same double dealing, the same effort to keep the Legislature and the public misinformed as to the real object of the movement.

The following is a copy of the petition, 2,500 of which have been sent out to the "pastors of the churches and others known to be interested:"—

"To the Legislature of the State of California: We, the undersigned legal voters of the State of California, believing that the best interests of the State, material and moral, will be promoted by a suspension of business and a rest from labor on one day in seven, would respectfully petition your honorable body to enact such law or laws as may be necessary to secure to the people of the State this important object."

It seems by the petition, that all they want is for the Legislature to secure to the people the privilege of suspending business and of resting on "one day in seven." But suppose the Legislature should pass a law by which it should be declared in solemn enactment, in the very words of this petition, that from and after the approval of this Act by the governor, there shall be throughout the State of California, "a suspension of business and a rest from labor on one day in seven;" would that satisfy this Executive Committee, and the ministers and people who are circulating the petition? Not by a long way. Suppose the Legislature should by law declare that on

and after a certain date it shall be unlawful in this State to conduct any manner of business, or to do any manner of work, except works of necessity and mercy, "on one day in seven;" would that satisfy the Executive Committee and its workers? Not by any manner of means.

This Executive Committee knows, and all its workers know, and everybody else knows that no such law as that is wanted. If the Legislature of California should enact a law in which were embodied the very words of this petition, everybody knows that this Executive Committee and its workers would be the ones who would more decidedly object to it than would anybody else in the State. If a law embodying the very words of their petition, is not what they want, and would not suit them, then why do they not petition for what they do want, and for what would suit them? Oh, that would never do, because, as stated in the convention, if they should ask the Legislature for what they really want they would get nothing at all. Besides this, if they should circulate a petition for what they really want, they might not get so many signatures, and worse than all, it might alarm the enemy and provoke opposition and counter-petitions. As stated to the *Chronicle* reporter, in their own words, what they want is this:—

"The ministers see the importance of a law to protect the sabbath, which is their harvest-day for souls."

So then it is not a law that will cause a suspension of business, and a rest simply "on one day in seven," that is wanted. It is a law that will protect the ministers' "harvest-day for souls." Would it not be a good thing for this Executive Committee to petition the Legislature to pay the ministers for harvesting the souls? If not why not? If it be the duty of the State to furnish and protect a day for the harvesting of souls, why is it not equally the duty of the State to pay those who do the harvesting? And so, to get the Legislature to pass a law in the interest of the ministers, by protecting the sabbath because it is their harvest-day for souls, they circulate for signatures a petition asking the Legislature to pass a law or laws which shall "secure to the people of the State the important object of a suspension of business and a rest on one day in seven." And this they do "to avoid alarming the enemy and provoking opposition and counter-petitions." We do not wonder that they dread opposition when their real purpose is seen.

As they stated it to the reporter it was thus:—

"They [the ministers] are stirring up the churches and congregations to make a strong fight in its defense. But they wish to avoid alarming the enemy and provoking opposition and counter-petitions."

Oh, yes; the ministers of California can make a strong fight in defense—when they are not attacked. They are valiant leaders—if they can only "avoid alarming the enemy." They, and in fact the ministers generally throughout the country, are vigorous advocates for Sunday—if they can avoid opposition. They are all strong petitioners for laws to protect the ministers' harvest-day for souls—if they can only frame the petition so as to avoid all danger of alarming the enemy, or provoking opposition, that might culminate in a counter-petition.

There is nothing the Sunday cause and its advocates dread so much as opposition. They dare not go before the people of California with a frank, fair, open avowal of the cause in behalf of which they demand that the Legislature shall act. They dare not go to the Legislature itself with a fair statement of what they want; they said so in their convention. Any cause that cannot bear the light of day, and the test of open, full, and free examination and discussion is unworthy the attention of thinking men. And legislation in behalf of any such cause is unworthy of a free people. But such is the Sunday cause and legislation in behalf of it.

If those ministers should obtain the law which they demand, a law that would secure the "suspension of business and a rest on one day in seven," that is, on Sunday; and if men in this State should suspend all business and should rest on one day in seven, other than Sunday, thus doing all that the petition asks for, then there is not one of those ministers who would not by the law compel these men to rest and suspend business on Sunday also, and would thus de-

mand rest and the suspension of business on two days in seven, which is just twice as much as the petition asks for. But that is no difference to them; a Sunday law is what they want, a law to protect the ministers' harvest-day for souls; and if they can obtain it by petitioning the Legislature to pass a law securing rest and suspension of business "on one day in seven," or a "civil" Sunday law, it is all right. If they can get the thing they want, by asking for another and totally different thing, it is all the same to them, and so much the better if by this means they can "avoid alarming the enemy and provoking opposition." And so, having valiantly fought, and right valiantly won, the battle in which there is no opposition, 'twill be "a famous victory." J.

#### INFIDELITY IN HIGH PLACES.

In answer to a question as to whether men can be saved except through faith in Christ, the *Christian Union* of December 16, 1886, page 26, says:—

"According to the Westminster Assembly's Catechism a knowledge of Christ is necessary to salvation, and those who have never possessed that knowledge are certainly lost. But this opinion is now entertained by very few divines."

So then it is "the Westminster Assembly's Catechism" is it, that declares that "a knowledge of Christ is necessary to salvation"? We thought we had read in the Bible, of Christ, these words: "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved." Acts 4:12. We thought that we had read in the Bible, that "all have sinned, and come short of the glory of God," and that God hath set forth Christ "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." We thought that we had read in the word of God, that it is the righteousness of Christ alone that avails for the sinner, and that this righteousness is received by faith "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." "To declare, I say, at this time His [Christ's] righteousness; that he [God] might be just, and the justifier of him which believeth in Jesus." Rom. 3:19-26. We have thought all these years that faith in Christ was necessary to salvation, and that "faith cometh by hearing, and hearing by the word of God." And now the *Christian Union* informs us that it is the "Westminster Assembly's Catechism" that says so. However, whether it be the Bible or the catechism that says it, or whether both say it, the *Union* says that "this opinion is now entertained by very few divines." Again says the *Union*:—

"Some hold that an opportunity will be given for such knowledge in another life; others hold that no such knowledge is necessary, and instance the case of Cornelius (Acts 10), the Judgment as described in Matt. 25, and such promises as Isa. 55:7, and Rom. 3:7-10."

The case of Cornelius is not well taken in this connection, for to him such knowledge was most certainly necessary. So very necessary, indeed, that an angel was sent from Heaven on purpose to tell him how he could obtain the knowledge. The angel told him to send for Peter, and "he shall tell thee what thou oughtest to do." He sent for him. Peter came, and Cornelius said, "Now therefore are we all here present before God." Peter there preached to him and them "peace by Jesus Christ," and "the Holy Ghost fell on all them which heard the word." And then they were baptized. Acts 10:6, 33, 36, 43, 44, 48. The other passages referred to are turned just as much awry as this. Rom. 3:7-10 reads: "For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose damnation is just. What then? are we better than they? No, in nowise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." It seems that this is rather cold comfort to give to satisfy men

that a knowledge of Christ is not necessary to salvation.

But more yet, the *Union* says:—

"There seems to us abundant scriptural authority for the latter opinion [that a knowledge of Christ is not necessary to salvation], and none for the doctrine that a knowledge of Christ is *essential* to salvation."

No scriptural authority for the doctrine that a knowledge of Christ is essential to salvation! Then what in the world was ever the Scriptures given for? Why was the gospel ever preached to men? If this be so, then why did Christ die at all?

And the opinion that such knowledge is necessary, "is now entertained by very few divines." How much further can infidelity go, and still wear the name "Christian," and its advocates be called "divines"? "When the Son of man cometh shall he find faith on the earth?" J.

### THE PUNCTUATION OF LUKE 23:43.

"And he [the thief] said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." Luke 23:42, 43.

THERE is a question in the minds of some as to whether there is good authority for changing the punctuation in this text, placing the comma after *to-day*. Authors have differed in regard to this. But it can hardly be considered a question to be settled *by authority*. Punctuation being modern, there was no comma at all used by Luke, the writer of the text. Hence, we find texts differing in punctuation in different editions of the Bible. And, of course, where a change of the punctuation involves a doctrine by changing the construction, men will differ in their views of the proper punctuation just as far as they differ on the doctrine involved. In this case, as the common method is supposed to strengthen the theory that men receive rewards immediately after death, the majority of authors favor this method, because they believe the theory. Did the majority accept another theory, we may fairly presume they would accept another method of punctuation. Neither one nor the other being any part of the inspired text, people naturally feel free to adopt the one which they think is correct.

How can this question be settled? We fear it cannot be, to the satisfaction of all parties. No reason can be offered on either side, which will be satisfactory to those who may be unwilling to accept the faith of those opposed to them.

Is it then an indifferent matter—"a non-essential"—upon which men may differ with propriety? No, it cannot be; for, as before said, a difference in Bible doctrine is involved, and in such case the *wrong* cannot be equally proper with the *right*. The right construction is every way to be preferred.

But which is right? That punctuation is right which gives a construction to the text in harmony with the rest of the Scriptures. But this brings us back to the starting-point. Men will differ as to where that harmony may be found. We will offer, then, a few reasons why we think it is proper to place the comma after the term *to-day*:—

1. It does no violence to the language. We find precisely the same form of expression in other texts, notably in Zech. 9:12, and Deut. 8:19, which is found in this text, if the comma is placed after *to-day*. It is so far allowable.

2. The request was, to be remembered when Christ comes in his kingdom. Certainly he did not come in his kingdom that day. By Rev. 3:21, and other texts, we learn that Christ, in his mediation, occupies the throne of his Father in heaven; not his own throne, or that of his father David, Luke 1:32, 33. And by Rev. 11:14, 15, we learn that the kingdom and dominion is given to him under the sounding of the seventh trumpet.

3. Peter, speaking of the resurrection of Christ, said "his soul was not left in hell, neither his flesh did see corruption." Acts 2:31. Here the much-coveted distinction between *soul* and *flesh* is recognized, but as Paradise is neither hell nor a place or state of corruption, we incline to the belief that Peter did not mean to say that, by the resurrection

of Christ, he was not left in Paradise. In truth he had not been in Paradise, neither his soul nor flesh, and therefore the promise of Luke 23:43 was not fulfilled between the death and resurrection of Christ.

4. The time when the saints receive their reward is not at their death, but at the coming of Christ and the resurrection of the dead. A few plain declarations of the sacred word settle this conclusively.

Jesus said, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. The same in Rev. 22:12.

Again he said, "Thou shalt be recompensed at the resurrection of the just." Luke 14:14.

Paul said his labors and crosses in the gospel would not advantage him if the dead rise not. 1 Cor. 15:32. On this Dr. Clarke comments: "What the apostle says here, is a regular and legitimate conclusion from the doctrine that there is no resurrection: for, if there be no resurrection, then there can be no judgment; no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink; take all the pleasure we can; for tomorrow we die, and there is an end of us forever."

These words, both of Paul and the Doctor, are not true if men get their reward at death, and before the resurrection.

Again, Paul said that he should receive his crown at the appearing and kingdom of the Lord Jesus Christ. 2 Tim. 4:1-8. Three things are here located in the future, each of which has a direct bearing on the prayer and promise of Luke 23:42, 43, namely, the appearing of Christ, the kingdom of Christ, and the time of giving rewards.

Peter confirms this most explicitly: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4.

The testimony of Jesus Christ says that, under the sounding of the seventh trumpet comes "the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." Rev. 11:15-18. No more can be asked to prove this point. But this being so, the popular construction of Luke 23:43, cannot be correct, and the common method of punctuation is not the proper one.

This change of the comma removes the event from the beginning to the close of the dispensation. But this is not the only instance where so great a change is effected by the removal of a comma. We some time ago used a Bible of the American Bible Society print, which punctuated Matt. 19:28 as follows: "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory;" etc. We now use one of Oxford, England, print, which punctuates the text as follows: "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory," etc. They who affect such a horror of the supposed presumption of daring to change the punctuation of Luke 23:43, may profit by the fact that recently the American Bible Society have changed the punctuation of Matt. 19:28, to conform to the English method.

Likewise the former method, which is yet retained by some, in Heb. 10:12, is this: "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." The present method is: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

This will show that the punctuation of the Scriptures, which is entirely modern, is not regarded with so much reverence as interested writers on Luke 23:43 would fain make it appear. It proves, also, that there is *no authority* by which this question may be settled; but as knowledge of the Scriptures increases, the punctuation has been and is yet being changed accordingly.

J. H. W.

A WRITER in the *Sunday School Times* asks: "Could it be accidental that man was created on Friday?" Well, no; it would seem that it must have been intentional.

### A "NON SEQUITUR."

THE *Congregationalist* of December 23 gives a brief notice of the Bible-class which is regularly held by Dr. Meredith, in Tremont Temple, Boston, noting especially the teaching of the last International lesson of the year. In this notice we find the following:—

"In teaching this lesson, as well as one or two others lately, Dr. Meredith has expressed the opinion that we are not living in the last days of the world, but says he expects it to continue for centuries and ages, adducing as evidence of this the immense quantity of coal and minerals of various kinds stored up in the bowels of the earth apparently for the use of mankind."

It is astonishing that Bible students will call such statements as this "evidence" that we are not in the last days. While we would not call Dr. Meredith a scoffer, he certainly is in the line of the fulfillment of Peter's prophecy that in the last days men shall say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:4), and thus himself furnishes evidence that we are in the last days.

The argument, for such we will call it by courtesy, is this: Because there is an abundance of fuel in the earth, therefore it must be consumed. It would be just as reasonable to say that because a man has enough wheat in his barn to last him ten years therefore he must of necessity live until he has consumed it all. The Doctor forgets that sometimes those things which are designed for the use of man are made the instruments of his destruction.

When the world was created it was a watery mass. Peter says it was "standing out of the water and in the water." 2 Pet. 3:5. By the word of the Lord the waters were gathered together unto one place and the dry land appeared. Much of this water was stored in the bowels of the earth. It was doubtless there for man's use, just as now we draw from the earth water to supply our needs. Now suppose we imagine Noah preaching that in a few years the Lord would destroy the earth. Up speaks some wise philosopher and says: "That cannot be, for there are vast quantities of water stored up in the earth for man's use, and the earth cannot be destroyed until all that water has been consumed. But the water supply can never be exhausted, and therefore the world can never be destroyed." No doubt he would have been applauded by the people for his wisdom. Nevertheless, "the world that then was, being overflowed with water, perished." 2 Pet. 3:6. And the water which was stored within the earth, together with that which came from heaven, was the means by which the earth was destroyed.

The apostle says that those who deny the Lord's soon coming are willingly ignorant of the facts which we have just related. He says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7. In this we cannot fail to see that the apostle draws a comparison between the future destruction of the earth by fire, and its former destruction by water. Just as the water out of which the earth was formed, and which was stored within the earth, caused its destruction, even so now the combustible material stored within the earth, will, together with the fire that comes down from God out of heaven, cause the earth to be dissolved.

It is a very unsafe thing to draw conclusions from nature, contrary to the statements made in the Bible. It is true that God has abundant provision for the support of mankind on this earth for ages to come. But he has never pledged himself to support a people who are unworthy of support. When the people of the earth have forgotten him, or while professing to know him deny him by their works, he will count them as chaff fit only for the flames, and by the very things wherein they trust, he will destroy the world and them that dwell therein, and will create a new heavens and a new earth wherein the righteous shall dwell.

W.

A good example is the best sermon.



## STILL PUZZLED.

THE opponents of the Sabbath profess a wonderful sight of perplexity over the fact that time varies at points east and west from each other; that a person traveling east or west gains upon the time as marked by his watch at the point of his departure, or loses from it, according to the direction in which he journeys; and that a person crossing the Pacific Ocean must add a day if going westward, and drop a day if coming eastward, to be in harmony, in matter of time, with the inhabitants on its western and eastern shores.

It is to be noticed that all the trouble and confusion seem to exist with those who oppose the Sabbath. They have persistently tried to throw this confusion into the ranks of Sabbath-keepers, but have not succeeded. We have never yet known a person who sincerely desired to keep the Sabbath, who yet felt that he was unable to do so because of this question of difference of time, and what is called the gaining or losing of a day; but we have met many who gave every evidence that they resorted to this as a mere pretext for not keeping the Sabbath. They claim to consider the conclusion invulnerable that they cannot keep the Sabbath, and that we cannot keep it, and that no one can keep it, under these circumstances.

That some are really confused on this subject is not to be denied; but, as remarked before, this confusion does not exist among Sabbath-keepers. Sabbath-keepers have crossed the Pacific Ocean so far as Australia, passing over, in so doing, what is called the day line, where the day changes. But they found the seventh day in Australia, and they and those who have adopted seventh-day observance there, are keeping the day as we are here, not the same identical hours, abstractly considered, but the same identical hours which constitute the seventh day both there and here.

As a sample of the confusion that still exists in some minds on this subject, we give the following item from a correspondent of the Flint (Mich.) *Tribune*, which, for lack of opportunity to notice it at the time, has been lying on our table for some months. He says:—

*Editor Tribune:* As our Seventh-day Adventist brethren are making a little extra effort just now to induce the people to observe the seventh day, or Saturday, as the Sabbath, I would like to ask them, through your valuable journal, a few questions. I make these inquiries, not in a spirit of controversy and stubbornness, but in hope of obtaining a better understanding of this Sabbath question; and I hope they may be answered in the same spirit.

"Do your people when navigating the Pacific Ocean, change the reckoning as do our people, to conform to marine custom and law?"

"If your answer is 'yes,' then I ask, first, Where is your Bible authority for so doing, and do you not violate the fourth commandment? for in going one way you keep the eighth day for the Sabbath, and in going the other way you keep the sixth day. And, second, Will not your authority for doing so change the reckoning on the land to conform to the custom and laws of Michigan?"

"As there can never be an absolute seventh day, but only a relative one on our round globe (according as the reckoning is made by going east or west from Mt. Sinai), do you not garner the husks and dry bones by watching for the day, when all the virtue, so far as we can see, is in the keeping of the day holy?"

To the question asked in the second paragraph of the foregoing, we answer most decidedly, Yes. Then he asks, "Where is your Bible authority for so doing?" We reply, In the command which the Bible gives us to observe the seventh day; for in no other way could we keep the seventh day, or have any definite days, on a round world like ours, except by changing where the days, so to speak, abut together. Then he says: "In going one way you keep the eighth day for the Sabbath, and the other way the sixth." We beg his pardon; but in this assertion is revealed the confusion of his own mind on this subject. There are but seven days in a week. There is no such thing as keeping the "eighth day," that old forger called Barnabas to the contrary notwithstanding.

The day line runs through the Pacific Ocean from the north pole to the south pole. When the earth in its revolution brings the day line to the point of sun-

set, for the flash of an instant one day spans the entire globe; the beginning and end of the day come together. But immediately a new day begins to come on at the day line; and as the earth continues its motion, causing sunset apparently to move on westward, and the day line eastward, between the day line and sunset westward a new day is growing, or coming on, and between the day line and sunset eastward, the old day, or day before it, is going off. So if the day east of the day line, the old day, is Tuesday, the day west of it, the new day which is coming on, is Wednesday; and if we cross the day line westward we step from Tuesday into Wednesday. If we reverse the direction, we step from Wednesday into Tuesday. So if the days be the seventh and first days, we step from the seventh day into the first, or from the first into the seventh, according to the direction of motion.

We are always on a definite day; and we know just which one it is. And when the seventh day comes on, that is the one which the Lord has blessed; and it is to be observed till it has made the circuit of the earth and passed off, giving twenty-four hours of seventh day to all the inhabitants of the earth in all places. But there is no such thing as a sixth and eighth day coming together, so that in going one way we keep the eighth, and the other the sixth, as the above-quoted correspondent asserts. We design, just as soon as not prevented by other duties, to construct a working model by which this subject can be most clearly illustrated.—*U. S., in Review and Herald.*

## The Missionary.

## NEWS FROM THE ISLANDS OF THE SEA.

IN a recent letter, Brother J. I. Tay, who has for some months been doing missionary work in some of the islands of the South Pacific, gives an interesting account of his voyage on a British man-of-war from Tahiti to Pitcairn Island. He states that he was kindly received on the ship and hospitably entertained free of all charge, being considered a guest of the captain, during the voyage, which, owing to the fact that the vessel, though a steamer, used only her sails for the greater part of the passage, occupied over a month.

On the vessel Brother Tay was allowed perfect liberty to talk with whom he chose, and to sell books to any who desired to purchase them. In a letter written October 7, just off Oparo, he says: "I have tried to extend the knowledge of the truth on this ship. Some listen with interest, and some from curiosity. I have strong hopes that my coming on board will not be in vain. The captain is interested, either from curiosity or otherwise. He is reading 'Thoughts on Daniel and the Revelation,' a copy of which I have presented to the ship; as I have also 'Great Controversy,' 'Sketches from the Life of Paul,' and 'Matthew 24.' I can only hope and pray that the Lord will guide in all things, that they may be for his glory."

Again, October 17, Brother Tay writes that they were within one hundred miles of Pitcairn, and that, owing to a head-wind, the captain had given orders to fire up one of the boilers and use steam. He says: "We will arrive there about 8 A. M. on the 18th. Almost all on the ship would like to land, but only a few will be allowed to do so. Since leaving Tahiti I have sold on the ship five 'Great Controversy,' four 'Sunshine,' two 'Man's Nature and Destiny,' two 'Atonement,' two 'Marvel of Nations,' and two 'Daniel and Revelation,' besides the books which I gave to the ship.

"The whole trip has been exceedingly pleasant, and I trust not unprofitable. This morning the first lieutenant told me that my influence on the ship had been good. I hope that it has. Sunday evening the carpen-

ter said: 'There is nothing in Sunday. If I were on shore I would gather rubber or plants and rest on the Sabbath.'

October 19 he writes from the house of Simon Young, on Pitcairn Island: "Again I am brought to realize the guiding hand of God, and to feel that he hears the prayers of his people. One man, the magistrate, holds almost absolute power in this island. It was said on the ship that it would all depend on him whether I got permission to remain, or even to land, or not. But when I asked permission to land it was readily granted, and I went ashore in a boat with the captain and the doctor, the magistrate himself acting as pilot.

"After landing," continues Brother Tay, "we were met by a company of young women and children. They asked for the captain, and I said that he was behind. Then some one said, 'What is his name?' I answered, 'Captain Hope; if you remember the blessed hope, you will not forget his name.' In a moment a young woman was by my side and eagerly inquired if I was a Christian. I replied, 'I hope so;' but that did not satisfy her, and seeing her earnestness, I gave her the positive answer which she desired. She then said, 'I thought so from your words, the blessed hope.' She was the pastor's daughter, and without waiting to see the captain, she at once led the way to her father's house, where I was welcomed and introduced to the magistrate's sister, at whose house I was afterwards cordially received, as I am by all the people.

"When my request to remain was presented to the magistrate, he called the chief men of the island together and laid the matter before them. The magistrate afterwards told me that Captain Hope said that he would like to have me go with him to Coquimbo, on the west coast of South America, but that he (the magistrate), said that they wished to have me stay, and that if I would remain for years, they would build me a house and never charge me for anything. So it was decided that I should stay. It was providential that I came here on an English man-of-war.

"A vessel is expected here in December or January, and I hope to be ready to leave at that time."

Since the above letter was received, another has arrived, from which extracts will be made next week.

## LABOR IN CALIFORNIA.

It was my privilege to spend a few months at the Rural Health Retreat. Although much reduced in strength, lungs seriously affected, and suffering from catarrh, by the blessing of God, under the careful treatment of the physicians, the kindness of all connected with the institution, and plenty of outdoor exercise, I feel like a new man. My lungs are apparently sound, catarrh all gone, and I enjoy better health than I have for many years in the past. I desire to consecrate my new lease of life fully to the cause of God.

The past few weeks I have met with the San Francisco church on the Sabbath and on Sunday evenings. These meetings have been seasons of strength and encouragement to the brethren and sisters. December 17, five were baptized, uniting with the church. The Lord is blessing the labors of the Bible workers, in the conversion of precious souls to the truth.

The meetings on Sabbath afternoons with the young people at the Pacific Press have been interesting and profitable. Many seem determined to so connect with Heaven that their works will be wrought in God.

Although my visit to this Conference has been brief, yet it has been very pleasant. I feel thankful for the privilege of becoming ac-

quainted with the institutions here, and with so many of the brethren in California. I now go to the North Pacific Conference. My address will be Box 18, East Portland, Oregon.  
J. FULTON.

Oakland, December 23, 1887.

### EAST PORTLAND, OREGON.

THE week of prayer was a source of great spiritual blessing to the church at East Portland. The special object of our prayers has been the foreign missions, and more than \$250 was donated in the interest of the work in foreign fields. But while our fasting, praying, and donating had special reference to the work in other lands, the Lord drew near and blessed us here in the revival of his love in the hearts of his children and in the conversion of precious souls.

On Sunday, the last day of the meetings, we repaired to the Willamette River where thirteen hopeful candidates for the kingdom were buried in the likeness of the Saviour's death.

The Master has given us the world for our field of labor, and when we seek to spread the truth where it is unknown, we find the greatest spiritual blessing for ourselves. When we are lost to self, and are seeking the honor of Christ's cause in the salvation of souls for whom his precious blood was shed, we are in the only place where true happiness can be found.

C. L. BOYD.

### HOW TO ACCOUNT FOR JESUS CHRIST.

HE is not to be accounted for by any spiritual Darwinism, by any possible process of development. Do what you will with his character, you cannot bring him into line with his predecessors, whether Jewish or Gentile, or with the culture or standard of his age. These eighteen centuries of progress have not brought the advanced guard of humanity up to him. We can trace the rudiments of other pre-eminent characters, and show whence and how they grew. There is no human or earthly accounting for him. The character of Christ as portrayed in the Gospels is the highest possible evidence of their authenticity. It is a character which, without an original, could not have been conceived by the evangelists; one for which they had neither the materials within their reach, nor the genius or culture requisite for its invention. As an actual character, it could not by any possibility have been formed by antecedent or surrounding influences. It was not a natural development; for human virtue has not yet developed up to its standard. Its human side cannot possibly be authentic, unless its divine side be equally authentic.—*Dr. A. P. Peabody.*

### GET THE MESSAGE AND THEN CARRY IT.

"How I pant to be doing good," says some young man. You are right, but you must not be impatient. Go you among the teachers and learn a bit. You cannot teach yet, for you do not know; go and learn before you think of teaching. Hot spirits think that they are not serving God when they are learning; but in this they err. Beloved Mary at Jesus's feet was commended rather than Martha, cumbered with much service. "But," says one, "we ought not to be always hearing sermons." No, I do not know that any of you are.

"We ought to get to work at once," cries another. Certainly you ought, after you have first learned what the work is; but if every-

body that is converted begins to teach, we shall soon have a mess of heresies, and many raw and undigested dogmas taught which will rather do damage than good. Run, messenger, run! The King's business requireth haste. Nay, rather stop awhile. Have you any tidings to tell? First learn your message, and then run as fast as you please. There must be time to learn the message. If our blessed Lord waited thirty years, he is an example to eager persons who can scarce wait thirty minutes. See how fast light things will travel! How eager are those to speak who know nothing! How swift are those to speak who do not know, and to testify what they have never seen. This cometh not of wisdom, but is the untimely fruit of folly.—*Selected.*

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### LOT'S CHOICE.

(February 6.—Gen. 13:1-13.)

"THE two tribes of Abraham and Lot having no longer permission to remain in Egypt, wandered back by slow marches towards Canaan, over the uplands of the Negeb or South Country, which was then much more fertile than now, to their old encampment between Bethel and Hai. The removal of an Arab camp to new pasture grounds must present much the same scene in all ages, and hence that of a tribe which Layard saw on the march must help us to realize the Old World picture of the daily stages of Abraham and Lot.

"WE found ourselves in the midst of wide-spreading flocks of sheep and camels. As far as the eye could reach, to the right, to the left, and in front, still the same moving crowd. Long lines of asses and bullocks, laden with black tents, huge caldrons, and variegated carpets; aged women, and men no longer able to walk, tied on the heap of domestic furniture; infants crammed into saddle-bags, their tiny heads thrust through the narrow opening,—balanced on the animal's back by kids or lambs tied on the opposite side; young girls clothed only in the close-fitting Arab shirt, which displayed rather than concealed their graceful forms; mothers with their children on their shoulders; boys driving flocks of lambs; horsemen armed with their long, tufted spears, scouring the plains on their fleet mares; riders urging their dromedaries with their short-hooked sticks, and leading their high-bred steeds by the halter; colts galloping amongst the throng; high-born ladies seated in the center of huge wings, which extend like those of a butterfly from each side of the camel's hump, and are no less gaudy and variegated. Such was the motley crowd through which we had to wend our way for several hours.' Omit the horses and you have a picture of the journeys of Abraham.

"ENCAMPING by the rude altar, which he had erected when formerly near Bethel, with Lot's tents not far from his own, Abraham soon found that increased wealth brought increased troubles. Disputes respecting the use of wells is a constant difficulty when more than one Bedouin encampment has to water its flocks from the same sources, and such strifes rose between the herdsmen of the two patriarchs. Moreover, the pasturage was insufficient for the sheep and cattle of both; and, in short, it was advisable that uncle and nephew should part. Nor could a finer illustration of the lofty and unselfish character of Abraham have been shown than that which

marked his proposal that this should be the case. Though the whole country had been given him by God himself, he waived his rights. 'Let there,' says he, 'be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.'

"THE features of the locality enable us to fix the very spot where this notable example of following the things that make for peace was uttered. Abraham had apparently built his altar on the summit of the 'mountain east of Bethel,' where he and Lot then stood, with all the land spread out like a map at their feet. The country around is now only a succession of brown and rounded limestone rocks, rising into bare hills, without a tree to cover them; but it may then have presented lovely park-like glades, as in Gilead, with open pasturage, shaded by well-wooded slopes, stretching into the blue distance, 'northward, southward, eastward, and westward,' in varied beauty.

"BUT the richest spot in the landscape, the circle of the Jordan, lay eastward, as it were at their feet; where the deep cleft of the river opened into a broad valley, before its waters finally lost themselves in what is now called the Dead Sea. If Sodom and Gomorrah lay in this northern part, they must have risen from amidst its rich verdure, the traces of which still remain, and at once attract the eye of anyone looking down from the hills in the neighborhood of Bethel. The abundant waters, which still gush from the high western plateau, even now support a mass of vegetation before they are lost in the light foamy soil. But utilized as they then were by irrigation, far and wide, they must have made every part of it, as seen by Abraham and Lot, a very garden of Jehovah—recalling the traditions of their own Eastern paradise, or the glorious beauty of the scene they had recently left behind them at Zoan, in Egypt, where the bountiful Nile, led everywhere through the thirsty soil, repaid the care by a fertility and luxuriance that had passed into a proverb.

"NOR was natural beauty all. The Jordan cities lay on the great route of Eastern travel, and promised to the keen eye of Lot a rich market for the produce of his flocks and herds, as well as the luxuries and refinements of wealth. More worldly minded than Abraham, he chose this seductive region, forgetful that outward advantage may be bought too dear, if it involves injury, moral or spiritual. Choosing the rich valley, and with it the corrupt civilization which had developed itself fearfully amidst the temptations and influence of an Indian climate, he turned his face to the deep descent where this paradise lay spread out, some thirteen hundred feet below the level of the Mediterranean; and, nomad like, pitched his tent outside the gates of Sodom. Abraham, on the other hand, forthwith received a new gift of the whole country from God, as if to mark how much higher in his sight is the gentle spirit that trusts to him rather than to selfish plans of its own, like that of Lot."—*Hours with the Bible.*

THOUGH the place of Sodom and Gomorrah was as beautiful "as the garden of the Lord," the people were so corrupt that neither earth nor Heaven could endure them but a little while longer. "The men of Sodom were wicked and sinners exceedingly before the Lord." And "pride, fullness of bread, and

abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination." Eze. 16:49, 50. This was the iniquity of Sodom.

AND though Lot found the place beautiful, he found the people abominable; and his righteous soul was "vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Pet. 2:7, 8. But "evil communications corrupt good manners." And although Lot is given by the word of God the title of "just" and "righteous," yet his family was so far influenced by the "evil communications" of those wicked people, that his wife did not escape destruction, and his daughters, though they escaped, showed themselves more thoroughly familiar with the wicked ways of Sodom than with the righteous ways of their father. "Lot's choice" was a miserable choice. Worldly prosperity is no evidence of the fear of God, but rather tends to make the naturally corrupt heart still more corrupt. Let it be the aim of all to "walk in the steps of that faith of our father Abraham, that we may all be partakers with him of the same promise in view of which he ever lived and walked.

#### WHO THE ANGELS ARE.

(Sabbath, February 5.)

1. BESIDES God and men, what other intelligent beings are spoken of in the Bible?

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

2. Is much said about them in the holy Scriptures?—*They are mentioned in every book in the Bible, and in some of them many times.*

3. Who were present when God laid the foundations of the earth?

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4-7.

4. Had men been created at that time?

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." Gen. 2:4, 5.

5. Who, then, must these "sons of God" have been?—*They must have been angels.*

6. What is the meaning of the word "angel"?—*A messenger.*

7. As soon as man had sinned, who were sent to guard the tree of life?

"So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:24.

8. Who are the cherubim?—*A high order of angels who dwell near the throne of God.*

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth." Ps. 80:1. See Eze. 10:20; 11:22.

9. As these sons of God and the cherubim are both mentioned before any man had died, could they have been the spirits of dead men?

10. Can dead men come back to converse with the living? See Luke 16:27-31.

11. Do the dead know anything about matters on this earth?

"For the living know that they shall die; but the

dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

12. How does Job state the same truth?

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:10, 21.

13. Are men and angels of the same nature?

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:16.

14. How is man compared to the angels?

"What is man, that thou art mindful of him? and the Son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Ps. 8:4, 5.

15. Does not Jesus assume that angels are different from men?

"But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." Mark 13:32.

16. Then can angels be the spirits of dead men?—*They cannot.*

17. As holy angels would not deceive, who must the spirits be which claim to be our dead friends?

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

18. Where do the angels dwell?

"For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in Heaven." Mark 12:25. See Luke 2:13-15.

19. How many angels did John see around the throne in Heaven?

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand [100,000,000], and thousands of thousands." Rev. 5:11.

20. How does Paul express it?

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22.

21. What were they doing?

"Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

22. What thought may this suggest as to our service toward God?

"Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23.

23. In what reverential manner do the highest angels stand in the presence of God?

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Isa. 6:1-3.

24. Then in what spirit, and with what deportment, should sinful men come before God?

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in Heaven, and thou upon earth; therefore let thy words be few." Eccl. 5:1, 2.

#### GOOD AND BAD ANGELS.

THOSE who accept the teachings of Spiritualism, seem to think that we are inconsistent when we say that the spirits with whom they communicate are spirits of devils. For, say they, we read of men who appeared to Abraham and to Lot, and that angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation, and such beings

certainly cannot be spirits of devils. Of course they are not; but the angels who came to Abraham and Lot did not claim to be the spirits of their dead friends. The angels whom our heavenly Father sends to minister to those who shall be heirs of salvation, and who were sent to minister to Christ in the wilderness of temptation and in the garden, do not contradict God's word, by saying that they are the spirits of men who died, when the Bible says that the dead know not anything. There are angels of light, and angels of darkness; angels who are pure and holy as when God created them, and angels who sinned, and thus lost their first estate. But none of these angels were ever men. They were created angels, and were never of the same nature as men. How may we know the difference between the good and the bad angels? Try them by the word of God. "If they speak not according to this word, it is because there is no light in them." Isa. 8:20. If they contradict the Bible, or in any way throw discredit upon it, know that they are of the devil, who is a liar and the father of it.

#### MEN NEVER BECOME ANGELS.

LITTLE children used to be taught to sing, "I want to be an angel." It was a vain wish, but they didn't know any better. Man was made "a little lower than the angels." Those who are counted worthy of a part in the first resurrection, will be made "equal unto the angels." Luke 20:35, 36. They will be equal unto the angels only in that they cannot die any more. But equality does not mean identity, but the contrary. If we say that one thing is equal to another, we indicate that there are two distinct things. So when the Lord said the righteous will in the resurrection be equal unto the angels, he indicated most emphatically that they would not be angels.

"BUT," says an objector, "Moses and Elias were seen on the mount; how do you account for their presence there if the dead are unconscious and do not become ministering angels?" Easily enough. Elias never died but was translated without seeing death. Moses died and was buried by the Lord, by whom he was afterwards raised from the dead. That he was raised is proved by two things: 1. Christ and Satan disputed about the body of Moses. Jude 9. Satan has the power of death (Heb. 2:14), and therefore claims all the dead as his lawful prey. Christ has been through the grave, bringing with him its keys (Rev. 1:18), and therefore he has the power to divide the spoil with Satan. See Isa. 53:12. That is, he will take from Satan those servants of Christ whom Satan has claimed as his own. So Christ took his faithful servant Moses, referring Satan to the Father, as the vindication of his right to do so. 2. The Bible plainly declares that the dead know not anything, and that their thoughts perish as soon as the breath goes forth. It further expressly states that the dead cannot converse with the living unless they are first raised from the dead. Therefore we know that when Moses appeared on the mount of transfiguration, it was not as an angel, nor as the spirit of a dead man, but as a man who had been dead and had been raised to life.

FRIEND, have you ever dedicated ten minutes of your time to a consideration of your destiny? Days to your ledger; hours to your amusements; years to your commercial engagements; would it not be wise to reserve some moments for your soul's outlook beyond the grave?—*Selected.*

## The Home Circle.

### HOPE'S SONG.

I HEAR it singing, singing sweetly,  
Softly in an undertone,  
Singing as if God had taught it,  
"It is better farther on!"

Night and day it sings the song,  
Sings it while I sit alone,  
Sings so that the heart may hear it,  
"It is better farther on!"

Sits upon the grave and sings it,  
Sings it when the heart would groan,  
Sings it when the shadows darken,  
"It is better farther on!"

Farther on? How much farther?  
Count the mile-stones one by one;  
No! no counting—only trusting—  
"It is better farther on!"

—Selected.

### HARD TIMES.

"I've got a job, mother!"

"True, Bob?"

"Yes, a whole cord of wood to saw. Got in ahead of everyone else. Followed a load on the street till it got to the place where they'd bought it, and got the promise of it."

Bob straightened up his thin, awkward, overgrown figure with great pride, and then began poking the fire.

"Take care, Bob," cautioned his mother, "the wood's most gone."

"But there'll be an extra dollar to-morrow, don't you see? Fifteen cents I'm to pay Jim Johnson for the loan of his saw and buck. I'm going to buy fifteen cents' worth of wood, and going to get a pane of glass for the window; and then, Kitty," bending over a little girl who lay on a miserable bed, "something'll be left for you. I'm going to get you some of those nice white rolls you saw at the baker's one day—yes I am, Kitty! and something else, I shan't tell you till you see. Just wait till I come home to-morrow! The first job I've had for all my trying! I wish the hard times were over."

Bob mused a few moments on all the weary miles he had walked in search of work through cold, storm, and snow, since the day when, a few weeks ago, the daily newspaper had lengthened its routes and discharged some of its carrier boys, him among the number.

"Who's hard times, anyway, that they all talk about?" said Kitty, pressing a cold little hand to her feverish cheek, as she turned her restless eyes towards him.

"Why, it ain't anybody, Kitty; it's only that it's hard to get work, and hard to get money, and hard for poor folks to live."

"Yes,"—mother shook her head with an expression of woful realization on her face. "The glass works are closed, so there are boys and men out there; and they're sending the girls out of the shops; and people that gave out their sewing before do it themselves now—that's how it is I get so little—and mills and factories shut up."

"I should think," said Bob, looking gravely into the fire he had stirred into a feeble blaze, "that rich folks would try all the more to give poor folks work, such times."

"They say they can't, somehow," said his mother.

"Pr'aps," said Kitty, "they wouldn't have enough money themselves to last till hard times was gone, if they did."

"Pr'aps so," said Bob. "Never mind," he added briskly, "the lady I'm to saw for gets lots of wood, and may be she'll hire me again, and may be you'll get more sewing, mother, and then we'll get the mattress from the pawn-

shop, and buy some stuff to make Kitty well; and then it won't be hard times any longer, will it?"

"It'll take an hour to thaw it out," said Bob, as in the dim light of the following morn he broke into pieces with a hatchet the corn-bread, frozen to the solidity of a stone.

"There'll be warm water soon, and then I can soak it, Bobby."

"I guess I'd better not wait, though," he said, crunching between his teeth some of the flinty morsels. "You see, it's most a day's work, and I want to show 'em that I'm equal to it, so I'll be the surer of gettin' more. Now, I'll move your machine by the stove, mother—it's queer how the poor thing seems to be like folks, and wants to be warmed up before it'll go. Too bad, Kitty, to have to take my coat off you, but the stove's gettin' nicely warmed up now, and I've got an iron on it for mother to put to your feet." He took the coat which had been over her, but stopped to carefully tuck about her the bit of bedding before putting it on. Then, with a caressing pat and a cheery good-by, he went out into the bitter, bitter, stinging cold.

It seemed to enfold his thinly-clad frame in a clasp which might well seem worse than the grasp of death to any but a boy still bearing, through hardship and privation, the blessed spirit of youthful hope, braced by loving solicitude for still feebler ones. The heavy sticks of wood appeared almost to greet him with a friendly look as he went at his work with hearty good-will.

But as the hours wore away the boy began to realize that something besides mere energy and will-purpose is necessary to carry one through a day of hard work in the atmosphere of a Northern winter. All his resolution could not keep off the frequent recurring dizziness and faintness which seemed at times almost to overwhelm him with an impulse to fling himself down upon the pitiless snow beside him. He tried to laugh it off and fight it out, yielding to it once or twice only far enough to sit down for a moment on his sawbuck and rest his head on his trembling hand, springing up suddenly with a fear that someone might see him and think him unfit for hard work.

Finished at last it was, and piled with extra care and neatness to the last stick, each one of which had grown heavier and heavier. Then Bob stood in the comfortable kitchen and waited for the mistress to come and pay him.

"Eighty cents?" she said, offering him some change.

"I—thought—ma'am, a dollar was the regular price."

"Yes, but you're a boy. You don't expect man's wages, do you?"

"It's a full cord, ma'am, isn't it?" said Bob, meekly, driven to say more than he otherwise would have ventured by the strength of his desire to fulfill his promise to poor little Kitty.

"Yes, I know. But it's very hard times, and people can't expect what they used to get. There's plenty ready to do all I want for that."

Bob knew it. More than one sawyer had come into the yard that day, looking with hungry eyes at his job and speculating on the chances of any more work to be had there. As the lady turned away he walked slowly out.

"It must be the warmth of the kitchen," he said to himself as he was forced by the sick feeling in his head and the weakness in his knees to sit down on the step outside.

Mrs. Brainard had no thought of being unkind or unjust. Months before, when her husband had informed her of the pressure which was tightening upon his business affairs, she had dutifully and practically accepted his suggestion of retrenchment in expenses. She had cut down on her charities, worn her last

year's cloak, made over for the children dresses and flannels which she had been in the habit of giving away, and industriously labored through the plain sewing she had heretofore given out. Naturally inclined to be generous, and full of sympathy for suffering which really came under her notice, she had made up her mind that liberal giving must be deferred to a more convenient season, and had closed her ears to the cry of the destitute which arose on every side.

She had been dressing to go out, and, having returned to her room, was leisurely brushing her cloak, when she saw the boy she had just paid coming out of her back yard. He essayed to cross the street, and her attention was drawn to his singular manner. She watched for a moment his stumbling, apparently careless steps, and then with an expression of dismay, hastily threw on her wraps, ran down-stairs and out into the street. It had not been at all crowded; but she had seen the boy, when directly in its middle, look first one way and then the other with a dazed, confused expression, putting his hand to his head. Whether he had then fallen or been thrown down by passing horses, she had not been able to perceive, but she saw him quickly raised, placed upon a sleigh, and driven around a corner. Hurrying after, she could see men carrying him into a tenement house at the distance of about two blocks. She followed, and opening the door quietly, entered and stood inside, unnoticed by those who were anxiously occupied with him.

"He ain't hurt, is he?" asked a woman's appealing voice.

"No, I think not," said a gentleman with a professional air, pushing back a ragged gingham shirt from a bony arm, in search of a pulse. "What has he eaten to-day?"

"Well, about nothing, I guess. His breakfast was all frozen up, and he wouldn't wait, for fear of not getting more work."

"Any lunch?"

"Likely not. It's thawed now, Bobby," she said wistfully, offering it as he opened his eyes. "You'll eat some now, won't you?"

Bob raised himself and took a staggering step or two toward the child.

"I ain't got it for you, Kitty," he said with a half sob. "'Twas only eighty cents, and it was a glass of red jelly I was goin' to bring you—and the white rolls—"

"Never mind talking now, my boy," said the doctor, kindly, holding to his lips something he had poured into a cup. "Clear case of starvation," he said, whispering to Mrs. Brainard as he came to offer her a chair. "Plenty of such cases this winter, you know. God only knows how these poor bear so much in the way of hunger and cold. And when the hard work is added, nature is strained to her last point of endurance—sometimes beyond it."

"And what then?" asked Mrs. Brainard, with her face turning a little pale.

"Death." He laid a coin on the sewing-machine, and hurried away, after saying to the mother,—

"Give him something nourishing—in small quantities at first."

"Stop!" said Mrs. Brainard, laying her hand on the woman's arm, as she again pressed upon Bob the uninviting looking corn-bread. "Oh! is it you, Mrs. Finley?"—recognizing with a further sinking at the heart the face of the woman whom she had told some time before that she could give out no more sewing until better times came. The hollow eyes and sunken cheeks—poverty-marks worn deep during dreadful months lived through since then—had prevented her knowing her at first.

"Wait a few moments," she went on. "Let me bring him something."

She hurried home with but one pressing thought, and gave quick orders to her girl, while she herself gathered from pantry and store-room such things as could be most readily utilized. And the two were at Bob's side with hot coffee and tempting food, by the time he had succeeded in making Kitty understand that eighty cents would only buy the wood, and mend the window, and pay the rent of the saw, and not one cent over.

"If that boy had died I should have been his murderer," said Mrs. Brainard, her eyes now opened to the extent of dealing fairly and mercilessly with her own short-comings. "Ah me! how I have missed the blessings promised to those who consider the poor!"

She was returning from a second visit to Bob's home, undertaken for the purpose of carrying there some of the made-over flannels. She felt as she looked upon them as though a voice whispered to her: "The spoil of the poor is in your houses." And it was with a fully awakened heart that she that night read: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need."

Mrs. Brainard will hereafter practice her economics upon herself instead of upon the poor, whom the Master has left to be always with us. She will cut off luxuries with an unsparing hand, but will aim to give more work, rather than less, during hard seasons, and will have an eye quickened by the spirit of loving care for others; for she can never forget that a starving boy worked all day in the bitter cold, within the sound of her voice and the sight of her eye and the reach of her comforts, and she had not made it her business to know or care.—*Church and Home.*

#### DEMAND FOR INDUSTRIAL SCHOOLS.

THE demand increases for industrial schools. Many taxpayers complain that the public school gives its pupils an education insufficient for a profession, but more than enough for the common needs and utilities of life. The High School graduate, in many cases, feels too exalted in disposition, owing to a sense of his attainments, to engage in any trade requiring manual toil, and leaving dust and stains on his fine clothes. He wants to stand behind a counter, or write up bank books, or live somehow by his wits, without doing much of anything in particular. Indeed, it is said large numbers of young men from the High School hang around our city offices and buildings, too proud to undertake mechanical labor, and yet incompetent to enter the spheres of skilled and professional life.

The fault is largely in their training. There are in every city thousands of boys whose early associations do not fit them for usefulness. They need to be sent to schools which, along with reading and arithmetic, will teach the use of tools, and confer both a taste and skill for doing something that shall benefit the community, as well as prove a source of profit to the doer. While the head is not neglected the hand ought also to be trained. To send boys out of the school with the capacity and the desire to be producers of something, say wood-carvings, or pattern mouldings, or wheels for machinery, or even nails and pins, is to redeem them from temptations to idleness, vagabondage, vice, ultimate pauperism and crime. If the State is to educate, let it educate for usefulness as well as for elegance.—*Selected.*

## Health and Temperance.

### DANGER IN SCENT BOTTLES.

THE business of the hygienist, some folks think, is to find something dangerous to health in everything, and to frighten them so they shall not dare to eat, or sleep, or move, for fear of injury to their health. Such a state of things would be very bad indeed. The last danger found seems to be in smelling-bottles, and that the prevalent use of smelling-salts is injurious; they produce irritation the same as any powder or snuff inhaled frequently. This constant irritation in many cases destroys the sense of smell. One day a lady went to her physician to be treated for sore throat. He had a large bouquet of fresh-cut flowers in a vase. She smelt them and said: "Doctor, those flowers are beautiful, but entirely devoid of odor." The doctor knew then what was the matter, for the flowers were especially fragrant. "Madam," said he, "here is a piece of quartz that has no odor; if so it is peculiar." He gave her a small lump of asafetida. She smelt it and declared it had no odor. Then when he told her that her sense of smell was gone because she used a smelling-bottle too often, and her throat was sore from the result, she came near fainting. That was six months ago.

To-day the power of smell has returned to a degree, but her olfactory nerves will never be as perfect as before. She confessed that she was a slave to smelling-salts, and kept a bottle with her constantly. The treatment was simply to leave off smelling-salts. What other results follow beside sore throat and loss of smell? Violent headaches and red noses. The ladies do not mind the headache, but the red noses are too much for them. They consequently use paint and powder to hide their blooming probosces. Why do they use the smelling-salts? Solely because habit or folly dictates it. Let them get a little fatigued, or overheated, or too cold, or jostled in a crowd, and out comes the smelling-bottle for relief. A nose with iron olfactory and brass membrane would become worn-out by such constant use. There is a limit to every habit, and beyond it serious effects are to be expected.—*Herald of Health.*

ACCORDING to Archdeacon Farrar, "in India the English have made one hundred drunkards for one Christian, and are girding the earth with drunkenness." But the Archdeacon need not stop here. In China the English have made two hundred opium smokers and eaters for one Christian, and are girding the earth with opium fumes. Every subject has its pessimistic side; and Christianity—nominal Christianity as involved in a Christianized civilization—is under heavy indictments, and despite what we hear about the morality of the nations in some quarters, matters are not mending. Quite the reverse.—*Christian at Work.*

THERE is never the body of a man, how strong and stout soever, if it be troubled and inflamed, but will take more harm and offense by wine being poured into it.—*Plutarch.*

THERE is no safety for the drunkard while the saloon—the door of temptation—is permitted to stand invitingly open.—*Temperance Catechism.*

TOBACCO causes cancer of the mouth, tongue, stomach, and bowels.—*Dr. McDonald.*

### HEALTHFUL FOOD.

NO PEOPLE in the world are so luxuriously fed as Americans. And, alas! in no other country is the standard of health as low, especially among women. How much of this is due to our customs in the way of eating it is of course impossible to compute exactly; but let us for a moment glance at the habits of other nations in this and former ages, and see if we cannot draw some conclusions that shall modify our present habits of supplying our tables, especially during the season when our luxurious supplies of fresh fruits are exhausted, and we must fill their place with meat, poultry, *entrées*, desserts, and other products of culinary art.

We will begin with the athlete of ancient Greece. What would our youth of to-day think if training for running matches and foot-races entailed such a regimen as the following: "The masters," writes one of our most reliable historians, "subjected their neophytes to those methods which they judged the most efficacious for the production and augmentation of physical strength and power of resistance to fatigue. And one of the means employed for accomplishing this object was the enforcement of a very strict dietary composed only of figs, nuts, cheese, and maize bread without wine." In the palmiest days of Greece and Rome, before wealth and luxury brought enervation and decadence, the young men subsisted on simple vegetable food,—rye, meal, fruits, and milk. *The chief food of the Roman gladiator was barley cakes and oil.* The daily rations of a Roman soldier were one pound of barley, three ounces of oil, and a pint of thin wine. And these men conquered at Salamis and Marathon, and defended Thermopylæ.

The Egyptian peasantry are healthy and robust, yet they eat little but coarse bread, lentils, and a few vegetables. The chief and almost only food of the post-runners who used to travel sixty-two miles a day during the journey of twenty-five days from Calcutta to Bombay, was *boiled rice.* In the copper mines of Central America, where the men will carry weights of two hundred pounds up eighty perpendicular yards twelve times per day, their diet is entirely vegetable. Few people surpass the Arabs in longevity, strength, and endurance, yet they live principally on dates and milk; and for months the Bedouin Arabs consume nothing else.

In comparison with all this let us repeat a story that is vouched for by a well-known ship owner of Portland, Maine. On one occasion a vessel of his arrived from the Canary Islands with a cargo of barilla aboard. While watching it discharged he saw four able-bodied American laborers vainly trying to move one large mass. The captain, who happened to be near, assured him that it was brought from the store-house and put on board by a single man, and that he had never known any other food than coarse vegetables and fruit. A traveler who some years ago penetrated a remote portion of Switzerland, tells a story of a sturdy Swiss herdsman to whom he offered a sandwich. The man ate it, and the meat, to which he was entirely unaccustomed, made him so ill that his life was despaired of, and the unhappy tourist came near being roughly dealt with as a murderer.

With all this evidence at hand, cannot we unhappy Americans, who are looked upon as the especial proprietors of dyspepsia and all the other ills that overfeeding brings on mankind, do something toward curtailing our luxuries, and adopting more healthful habits of eating?—*Mary E. Vandyne, in Christian at Work.*

ALCOHOL and tobacco strike from head to foot and wound in every part.—*Selected.*

## News and Notes.

## RELIGIOUS.

—A Roman Catholic priest in Boston has sued his archbishop for slander.

—We read in the New York *Observer* of the Law and Order League of Newark, N. J., that it "is a terror to evil-doers; and Newark enjoys a Sunday of comparative quiet."

—Says the *Christian Statesman*: "Signs multiply that the Workingmen's party is to be a powerful factor in future political campaigns." That explains why the National Reformers are trying so hard to make it appear that their movement is in the interest of laboring men.

—A Spiritualist paper in San Francisco states that "hundreds of people, in this vicinity, are now investigating the phenomena of Spiritualism where ten took any interest in the subject one year ago. The cause is advancing with giant strides." That is probably true, but it is none the less true that Spiritualism is a Satanic delusion.

—The *Christian Register* says: "We cannot maintain the intellectual supremacy of Jesus against Plato or Aristotle, because the force of Jesus's life was not exerted in intellectual directions." That is to say that because Christ did not teach "philosophy and vain deceit, after the tradition of men, after the rudiments of the world," it cannot be made to appear that he was intellectually the peer of heathen philosophers!

—In its issue of November 4, 1886, the *Christian at Work* stated that "the Sabbath was known to the Egyptians, and observed before the exodus;" but December 30, the same paper says: "The Egyptians might have had the week, . . . but there is no evidence of the fact." Will the *Christian at Work* explain how a people can have the Sabbath and yet know nothing of the week? And if it were true that there is no evidence that they had the week, pray how could there be any evidence that they had the Sabbath?

—The New York *Independent* says: "The days of creation were reckoned from morning to morning, contrary to the Jewish custom." How does the *Independent* know this? The Jewish custom was to reckon "from evening to evening;" and this was in exact harmony with the account of creation given in the first chapter of Genesis, where we read, "The evening and the morning were the first day." Six times in this account is the day described as "the evening and the morning;" that is, a definite period of darkness, followed by one of light constituted the day.

—Speaking of the trial of the professors who are accused of teaching heresy at Andover, a San Francisco paper remarks that such things "carry one's mind back to the dark days of the Inquisition." But really they should do no such thing. The idea that professors in theological seminaries, or for that matter in other institutions, should be allowed to teach anything that caprice, or even their best judgment, may suggest is preposterous. If any professor cannot teach in accordance with the rules of the institution with which he is connected, he should make way for someone who can. Those who found and control colleges certainly have a right to say what shall be taught in them.

## SECULAR.

—John Roach, the great shipbuilder, died January 10.

—All the employes on the Boston street-cars are out on a strike.

—Another slight earthquake occurred at Charleston, January 10.

—It is rumored that Russia now wants to force a Franco-German war.

—The Canadian Ministry has decided to dissolve the Dominion Parliament.

—Lord Iddesleigh, better known as Sir Stafford Northcote, died January 12.

—The spread of cholera in South America is regarded with alarm in New York.

—January 11, earthquake shocks were felt in California at Sonoma, Redwood City, and Petaluma.

—The British Government has decided to purchase 40,000 additional horses, and 500,000 repeating rifles, to be ready March 1.

—The official newspapers state that Prince Bismarck will intervene in the debate of the army bill, insisting on the adoption of the seven years' term.

—The coal miners on strike at Moosic, Pa., indulged in riotous proceedings on the 13th inst. and were fired on by the police.

—Another attempt was made in San Francisco on the 9th inst. to blow up one of the cable-cars with dynamite. The damage was slight.

—A dozen brigands attacked a monastery at Narbonne, France, but were repulsed by the monks, three of whom were severely wounded.

—Official dispatches from Tonquin report that the French troops made an attack on a large rebel force entrenched at Thanhua, but were repulsed.

—A fire in the Alcazar Palace of Toledo, Spain, on Sunday, totally destroyed the building, and injured twenty men. The palace was recently restored at a cost of \$1,000,000.

—Negotiations between the Vatican and Prussia will shortly be concluded, which will enable the Emperor William to announce in the Landtag the revision of the May Laws.

—On January 9, a huge blast of nearly 4,500 pounds of powder was exploded at Easton, Pa. A whole hill-side, 150 feet high, was blown out, and about 200,000 tons of stone loosened.

—About three months ago a man named Samuels, of Chicago, received a slight scratch on his finger while playing with a little dog. On the 15th inst. he died of hydrophobia, in great agony.

—At Uganda, Africa, one hundred negro converts to Christianity have been massacred; most of the victims were burned alive. Mouna, the king, vows that he will destroy all the Christians in his kingdom.

—Riotous demonstrations on the part of the striking employes of the Old Dominion Steamship Company occurred on the 11th inst. at Newport News, Va. Three companies of soldiers have been ordered out.

—A naval system of coast defense has been suggested in England. Instead of invulnerability, invisibility is the principle of the system. The guns will occupy a hole in the ground and only be raised for firing.

—The German Army Bill was defeated January 14. Bismarck immediately read an imperial message dissolving the Reichstag. February 21 is fixed for the holding of the general election for members of the new Reichstag.

—The Chicago Socialists have secured control of the Local Trades Assembly. Every officer in that organization is now a pronounced sympathizer with the cause of the seven men under sentence of death for bomb-throwing.

—The steamer *Celtic Monarch*, of the Monarch Line, which left Cardiff, Wales, January 2, for Philadelphia, was abandoned at sea in a sinking condition. The crew, who were picked up by a passing vessel, arrived at Liverpool January 13.

—On Wednesday a collision occurred on the elevated railroad at New York. The baggage car and engine of one of the trains were knocked across the track and hung over the edges, to the imminent danger of the people and buildings below.

—On January 13, that part of the bank at Niagara Falls, known as the Upper Table Rock, fell with a deafening crash into the gorge below. Thousands of tons of solid rock were carried away, and the formation of the precipice is now entirely changed.

—An anarchist paper of Chicago, the *Arbeiter Zeitung* gives the following advice to the workingmen of that city: "Arm yourselves with the cheapest, the best, the most effective arms, such as can be handled easily, whether Gatling guns, Winchester rifles, or pistols.

—A recent scientific examination shows that much of the milk used in San Francisco contains disease germs of consumption. One of the diseased cows was killed, and the blood, udder, and lungs all showed *bacillarise*; the liver was a perfect mass of germ clusters.

—The anti-Mormon bill, as passed in the House on the 12th inst. makes the lawful husband or wife of any person prosecuted for polygamy, a competent witness against the accused. It also abolishes woman suffrage in Utah, and disfranchises polygamists. If it passes the Senate, it will sound the death-knell of Mormonism in Utah.

—On the night of January 15 a schooner with 140,000 pounds of giant powder on board was wrecked and washed ashore off Point Lobos, near San Francisco. Early next morning a terrific explosion occurred, and the Cliff House, widely known as a place of resort, was badly damaged. Two signal station houses were destroyed. Only three men were injured. The crew escaped in boats before the vessel went ashore.

## Appointments.

OAKLAND.—House of worship, southeast corner of Jefferson and Thirteenth Streets. Sabbath-School every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:15. Seats free.

EAST PORTLAND (Or.)—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Sabbath-school classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:15. Mission reading-rooms at the church.

## NEW SUBSCRIPTION EDITION.

## THE GREAT CONTROVERSY

## BETWEEN CHRIST AND SATAN

During the Christian Dispensation.

BY MRS E. G. WHITE,

Author of "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanctification," and other Popular Works.

This volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, in which he outlines the history of the whole dispensation, it sketches the full extent. It pictures the siege and overthrow of Jerusalem, and the destruction of the Temple. It calls our attention to the bitter persecutions of the Christians in the first centuries, and notes the rise and growth of the Papacy. It gives a clear conception of the character and influence of the Waldenses, who, through centuries of persecution, maintained the purity of their faith, and by their missionary efforts prepared the nations of Europe for the Reformation.

Brief and lively sketches are given of the works, the successes, and the persecutions of Wycliffe, Luther, Tyndale, Huss, Jerome, Knox, and other reformers and martyrs. Considerable space is given to the life, work, and influence of later reformers and great religious leaders such as George Whitefield, the Wesleys, and William Miller, and this is followed by chapters treating upon The Origin of Evil, The Agency of Evil Spirits, The Snares of Satan, Spiritualism, Character and Aims of the Papacy, The Coming Conflict, The Scripture as a Safeguard, Desolation of the Earth, and the Judgment.

The closing chapters give a vivid picture of the warfare of the church, her final redemption, and vividly describe the triumph of the people of God, the destruction of Satan and all his followers, and the renewing of the earth, which ends the awful controversy between the Son of God and the Powers of Darkness. Earnest Christians of all classes and creeds will find in it encouragement and instruction in the delineation of the struggle maintained by men raised up of God in each successive age to preserve the pure and true religion, and they will see that the world has been led to accept one after another of Satan's devices, until her teachers are corrupted with false doctrines and with infidelity.

The period of history covered by this volume, is one of the deepest interest to all classes of readers. The style of the author is clear, forcible, and often sublime, and, although simple enough in its statements to be understood and appreciated by a child, its eloquence calls forth the admiration of all.

Seventh Edition! Contains over 500 pages; 21 full page Illustrations and Steel Portrait of the Author; printed and bound in the very best style.

## SOLD ONLY BY SUBSCRIPTION.

Fine English Cloth, red edges. . . . . \$2.00

Library Style, marbled edges. . . . . 2.50

Half Morocco, gilt edges. . . . . 3.50

Full Morocco, gilt edges. . . . . 4.50

Active Agents Wanted in Every Town and County in the United States.

For Terms and Territory, Address,  
PACIFIC PRESS, Publishers,  
12th and Castro Streets, Oakland, Cal.

## THE HOME OF THE SAVED.

BY ELDER J. N. LOUGHBOROUGH.

Gives the Bible evidence upon the interesting topic of the earth made new, as the inheritance of the saints. This pamphlet contains 82 pages. Price, 10 cents.

Address, PACIFIC PRESS, Oakland, Cal.

Publishers' Department.

THE GREAT CONTROVERSY.

The name of a new and most remarkable work recently issued by the Pacific Press, Oakland, Cal.

The writer of this work has been long before the public as an author and lecturer, and has probably written more volumes upon Bible and religious themes only, than any other living author.

While the author has drawn upon many authentic sources for the data so skillfully woven into this interesting volume, the stamp of a discriminating and original mind is clearly seen upon every page and gives to the volume an individuality which places it distinctly apart from all works which have previously been written upon the themes considered.

The work is well illustrated, and is substantially bound in several styles. Sold by subscription. Address the publishers for circulars.—Good Health.

THE AMERICAN SENTINEL.

The demand for back numbers of the Sentinel is such that we have had to use the "plates" three times.

The pages are electrotyped, and we can furnish any month's issue in lots of from 100 to 10,000 copies. They are being largely used in the missionary and tract distributor work, price \$2.00 per 100, \$7.50 for 500, or \$10 per 1,000 copies by mail post-paid.

We print 15,000 of the January, 1887, issue to fill orders and our subscription list is rapidly growing. The Sentinel is meeting with much favor by lawyers, doctors, ministers and other men of culture and education.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us.

CALIFORNIA CONFERENCE FUND.—Selma \$10.50, San Francisco \$331.20, W Harper \$140, Fresno \$108.05, Vacaville per S B Daniels \$19.05, Lemoore \$154.10, Mrs J C Miller \$5, Woodland \$122.10, Placerville \$10.60, Santa Barbara Co \$18.10, Norwalk \$57.85, Reno \$61.30, St Helena \$260, Vacaville \$13.15.

GERMAN MISSION.—B H Young \$100.

BRITISH MISSION.—Mrs Hosking \$3.

RECEIVED ON ACCOUNT.—Dakota T and M Society \$60, Colorado T and M Society \$40.

CHRISTMAS OFFERINGS.—Ferndale \$119.20, Eureka \$14, Reno \$56, W B Holland \$2.50, Wm Garrahan \$1, San Francisco \$5.50.

CALIFORNIA T AND M SOCIETY.—Dist No 1 Dow's Prairie \$1.65, Ferndale \$5.30, Arcata \$3, Dist No 2 \$62.25, Dist No 4 \$20.40, Dist No 6 Santa Ana \$36.80, Duarte \$5.75, Dist No 7 \$16.50, City Mission \$23.40.

MAN'S NATURE AND DESTINY.

THE STATE OF THE DEAD.

THE REWARD OF THE RIGHTEOUS, AND THE END OF THE WICKED.

BY ELDER URIAH SMITH.

This work is a thorough canvass of the great question of a future life, the nature of man in the present life, and the condition of immortality from a logical and scriptural standpoint.

Every text in the Bible which has any possible bearing upon these points, is taken up and carefully explained, thus giving the most comprehensive view of the subject that has yet been presented.

"Man's Nature and Destiny" contains 444 pages, and is printed from clear, new plates, on heavy paper, and is attractively bound in green muslin, with gilt side and back titles. All orders will be promptly filled by mail or express. Price, \$1.50.

Address, PACIFIC PRESS, Oakland, Cal.

CHRIST IN THE GOSPELS,

The Life of our Lord in the Words of the Evangelists,

BY JAMES P. CADMAN, A. M.,

Is, as its Name Indicates, a Compilation in which the four Narratives of

THE LIFE OF CHRIST

ARE WOVEN INTO ONE CONNECTED STORY, MAKING A COMPLETE HARMONY OF THE GOSPELS IN THE EXACT LANGUAGE OF THE SCRIPTURES.

The text is that of the Revised Version, and while every word in the four Gospels appears, the work is so arranged that the reader can tell at a glance the words used in each Gospel. Those who have tried to gather all the facts concerning some miracle, or other event, and at the same time properly locate and credit the various parts of the narrative, will appreciate this book, which is the very best of its kind and gives evidence of an immense amount of careful and painstaking labor.

The book is fully indexed so that any text or subject can be readily found; and the maps, notes, and diagrams which it contains are alone well worth the price of the volume. The following partial (less than half) TABLE OF CONTENTS will give an idea of the scope of the work:—

Index to chapter and verses; Life of Our Lord (333 pages); Index of persons, places, and subjects, with dictionary of proper names; Explanation of maps and diagrams; Map of the pathways of Jesus; Diagrams illustrating the principal events of crucifixion week.

This work is invaluable, and all who love the Bible should have a copy. It contains 394 pages, is well printed on good paper, and is neatly and substantially bound in cloth.

Price, post-paid, \$1.50
With gilt edges, 2.00
Address, PACIFIC PRESS, Oakland, Cal.

SMITH'S COMPREHENSIVE DICTIONARY OF THE BIBLE.

NEW EDITION, OCTAVO SIZE, 1,200 PAGES.

Many important additions and improvements from the works of the most eminent scholars, commentators, and travelers. It is designed to be

A COMPLETE GUIDE

In regard to the pronunciation and signification of scriptural names; the solution of difficulties respecting the interpretation, authority, and harmony of the Old and New Testaments; the history and description of Biblical customs, events, places, persons, animals, plants, etc.

In this book it is designed to make everything intelligible to those who understand only the English language, and to place them as nearly as possible on a level with the scholars who are familiar with the original languages of the Scriptures.

All the words in the vocabulary are pronounced and divided into syllables, and words or parts of words are respelled whenever this is necessary to indicate the pronunciation.

The book contains numerous maps, and is abundantly supplied with superior engravings, which are of real utility to the student.

No one who desires to study the Scriptures intelligently will be without a copy of this most excellent book.

Price, in cloth, \$5.00
In library binding, \$6.00
Address, PACIFIC PRESS, Oakland, Cal.

PACIFIC HEALTH JOURNAL

AND TEMPERANCE ADVOCATE.

A THIRTY-TWO PAGE BI-MONTHLY, devoted to the dissemination of true temperance principles, and instruction in the art of preserving health. It is emphatically

A JOURNAL FOR THE PEOPLE,

Containing what everybody wants to know, and is thoroughly practical. Its range of subjects is unlimited, embracing everything that in any way affects the health. Its articles being short and pointed, it is specially adapted to farmers, mechanics, and housekeepers, who have but little leisure for reading. It is just the journal that every family needs, and may be read with profit by every member. Price, 50 cents per year.

Address, PACIFIC PRESS, Oakland, Cal.

SPIRITUAL GIFTS, VOLUME ONE.

BY MRS. E. G. WHITE.

The readers of the SIGNS need no introduction to the writings of Mrs. White. The article on the first page of each paper, from her pen, is always eagerly read; and those who read it need no guarantee that her writings are elevating in their nature and marked by a high moral tone. This book has long been out of print, and is now republished, as much that it contains has never appeared in any other work. It is a brief but vivid sketch of the great controversy between Christ and Satan, from the rebellion in Heaven to the establishment of Christ's Kingdom. The book is well adapted for extensive circulation, as it contains a great amount of important matter in a small space. Much of the matter is of special interest to the church at the present time. In paper covers, 154 pp. Price, 25 cents.

Address, PACIFIC PRESS, Oakland, Cal.

THE SABBATH QUESTION.

ASSORTED PACKAGE No. 1, PRICE, 10c.

Which Day Do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—God's Memorial—Sunday Not the Sabbath—Why Not Found Out Before—One Hundred Bible Facts about the Sabbath.

ASSORTED PACKAGE No. 2, PRICE, 25c.

This package contains all the tracts in package No. 1, and the following in addition:—

Seven Reasons for Sunday-keeping Examined—The Ten Commandments Not Abolished—The Seventh Part of Time—The Definite Seventh Day—Perfection of the Ten Commandments—Address to the Baptists—The Sunday Law.

OTHER WORKS ON THE SABBATH.

The Truth Found.—A comprehensive exposition of the nature and obligation of the Sabbath of the fourth commandment. 64 pp. 10c

Sunday Seventh-day Examined.—A critical examination of the claim that Sunday is the true seventh day of the fourth commandment. 88 pp. 10c

Brown's Review of Gilfillan on the Sabbath Question. 64 pp. 10c

Appeal to the Baptists.—An address from the Seventh-day Baptists to their first-day Baptist brethren, urging a restoration of the Bible Sabbath from the standpoint of Baptist principles of argument and interpretation. 48 pp. 10c

Vindication of the True Sabbath.—By a former missionary of the Presbyterian Church (Morton), 68 pp. 10c

Morality of the Sabbath.—Showing that the Sabbath commandment, being found in the midst of the nine acknowledged moral precepts, is, like the others, moral in its nature. 96 pp. 15c

Testimony of the Fathers of the first three centuries concerning the Sabbath and first-day. A candid examination of both sides of the question. 112 pp. 15c
Address, PACIFIC PRESS, Oakland, Cal.

THE TRUTH FOUND.

THE NATURE AND OBLIGATION OF THE SABBATH OF THE FOURTH COMMANDMENT.

BY ELDER J. H. WAGGONER.

The title of this little book sufficiently explains its character. It contains more scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible. 64 pp. Price, 10 cents. Address, PACIFIC PRESS, Oakland, Cal.

EXPERIENCE AND VIEWS.

BY MRS. E. G. WHITE.

This volume contains the earliest writings of Mrs. White, first printed in 1851. It contains an account of her early religious experience, and a brief account of the wonderful dealings of God with her. Apart from its intrinsic value, it will be of interest as showing the harmony between the earliest writings of the Seventh-day Adventists and those published at a later date. Its publication is very timely. In paper covers, with Supplement, 25 cents. Address, PACIFIC PRESS, Oakland, Cal.

THOUGHTS ON BAPTISM.

BY ELDER J. H. WAGGONER.

An examination of the Action, Subjects, and Relations of the Ordinance of Baptism. Also, a brief refutation of the

HISTORICAL CLAIMS FOR TRINE IMMERSION.

SECOND EDITION, REVISED AND ENLARGED.

Price, post-paid,—In flexible cloth, 35 cents.
Paper Covers, 25
Address, PACIFIC PRESS, Oakland, Cal.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE MONTHLY JOURNAL,

DEVOTED TO

The defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

TERMS.

Single Copy, per year, 50 cents.
To foreign countries, single subscription, post-paid, 2s.
Specimen copies free.

Address, AMERICAN SENTINEL, 1059 Castro St., OAKLAND, CAL.

# The Signs of the Times.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 20, 1887.

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

LAST Sabbath, January 15, the Oakland church had the pleasure of listening to a sermon by Elder W. D. Curtis, lately from Kansas. The discourse was based on Matt. 16:19, and was an outline of the fundamental principles of the doctrine of the true church of Christ, with a statement of the danger to which the church has been and is exposed, and a description of the final triumph of the faithful. On Sunday, January 16, Brother Curtis and family sailed for Australia on the steamer *Alameda*. He will stop at Honolulu a month or two, to help along the work there.

Not long ago several of the clergy of Chicago, yielding to the argument(?) that "to the pure all things are pure," and to an invitation from the National Opera Company, attended the performance of certain ballets that they might, as the invitation ran, "give a fair opinion as to whether the dance, as presented with artistic refinement in the American Opera ballets, is not an attractive, artistic, and morally innocuous adjunct to the opera." It is almost needless to say that no sooner had these men yielded to this operatic sophistry than they were told by the friends of the ballet that they "went there to satisfy their curiosity and see what it looked like;" that "the excuse that they desired to inform themselves that they might more forcibly condemn it, is too thin;" that they knew very well before they went what they would see, "for it is a matter of conceded, undisputed, universal knowledge. Yet they went there to see whether it was bad or not!" and finally, that having gone themselves they could not well object to their parishioners going. All of which should be a lesson to the clergy of Chicago.

THE *Christian Standard* says of the request of the thief on the cross, "Lord, remember me when thou comest into thy kingdom" (Luke. 23:42):—

"He had no doubt reference to the kingdom as it will be manifested at the second coming of Christ—the kingdom of the glorified, though he had no clear conception of its nature."

Nobody can tell how clear a conception he may have had of the kingdom of Christ, but it is certain that in his request he had reference to the second coming of Christ. This truth is more clearly marked by Griesbach's text, which reads, "Remember me in the day of thy coming." And since Christ's coming in his kingdom is at his second coming (Matt. 25:31) we see that the thief made his request intelligently. What Christ promised was simply that his desire should be fulfilled. An emphatic declaration was made to the effect that when Christ should come the second time the thief should then be with him; he should be remembered. The word "to-day" simply makes the declaration the more emphatic.

In the trial of Professor Smythe, of Andover, for heresy, Professor Baldwin, of Yale College, one of the counsel for the defense, is reported by the *Independent* as follows:—

"The doctrine of probation after death, Professor Baldwin maintained, has already done much, and was destined to do more, to overcome agnosticism, the most hurtful error which prevails at the present day among men."

An "agnostic" is one who does not believe anything, and doesn't profess to know anything, although he really thinks that he knows more than all the world beside. Professor Baldwin says that the doctrine of probation after death has converted men from agnosticism. That is, they believe it, and there-

fore they can no longer be called agnostics. How convenient it is to be able to invent doctrines that will take infidelity away from men whether they will or not. Thus, the doctrine of probation after death tells the sinner that if he doesn't repent in this life, he will be all right, because another "chance" will be given him after death. This, being in accordance with his desires, is of course readily accepted. In this way the "larger hope" converts men. We submit that it is better to be an agnostic than to believe a lie; for the man who believes a lie rests satisfied with his condition and cannot be moved.

## THE "LARGER HOPE."

THE "larger hope" is being much talked about now. This "larger hope" is that if men do not accept Christ in this life, they will have a chance to repent after death. It is no new thing. Satan set before Eve a "larger hope" than the Lord did. He persuaded her to believe that she would be much better off if she went outside of God's command. She soon found out her mistake. The antediluvians cherished a "larger hope" than Noah did. He, poor credulous soul, thought that if he didn't get into the ark he would be drowned. Their hope was not so circumscribed. Their free minds took a much wider range, and they thought that they would be safe enough if they ignored the ark. But "the flood came, and destroyed them all." The men of Sodom were not so narrow in their beliefs as Lot was. He believed that his only hope lay in flight from the city. They had a "larger hope," and therefore would not put themselves to the trouble to flee. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." "Even thus shall it be in the day when the Son of man is revealed." Those who cherish this "larger hope" will then find out their mistake. "Other foundation can no man lay than that is laid, which is Jesus Christ." This hope is large enough to take in the whole creation; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This hope is limited to this life, for when Christ comes the second time it is "without sin, unto salvation." Nevertheless, the Spirit and the bride say, Come; and whosoever will may take the water of life as a gift. Who could ask any larger hope than this? Well might the apostle exclaim: "O the depth of the riches both of the wisdom and knowledge of God!"

"How firm a foundation, ye saints of the Lord,  
Is laid for your hope in his excellent word!  
What more could he say than to you he hath said,  
Who unto the Saviour for refuge have fled?"

## BIBLE JUSTICE VINDICATED.

In a Spiritualist paper we find the following quotation from Pascal:—

"Nothing appears so revolting to reason as to say that the first man should impart guilt to those who, from their extreme distance from the source of evil, seem incapable of such a participation. This transmission seems to us not only unnatural, but unjust. For what can be more repugnant to the rules of our despicable justice than to condemn eternally an infant, yet irresponsible, for an offense in which he appears to have so little share, that was committed 6,000 years before he came into existence?"

Doubtless many besides Spiritualists will adopt that language as their own, and will fancy that in so doing they are bringing an unanswerable argument against the doctrines of Christianity. But everybody who has read the Bible to any purpose knows full well that it does not teach that either infants or adults are condemned for an offense committed either 6,000 years or half as many minutes before they were born. Neither is one person condemned for the offense of another, no matter when that offense is committed. The Bible plainly declares:—

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze.

18:20. And the same thing was taught to the Jews in their earliest history. Thus: "The father shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." Deut. 24:16.

The Bible nowhere countenances the idea that one person shall suffer for the offense of another. But it does recognize the fact that a stream cannot rise higher than its source. If Adam had retained his purity, he would have begotten children with tendencies to right doing; but having fallen, his posterity must necessarily be born with tendencies to evil. This evil nature with which all men are born, is strengthened by evil practices, so that although "by one man sin came into the world," death justly passed upon all men, "for that all have sinned." To those who charge the Bible with partiality and injustice it may always be said: "Ye do err, not knowing the Scriptures."

## "THE GOSPEL MANUAL."

SUCH is the title of an excellent little book, a copy of which we received some days ago from the author, Rev. Samuel Slocombe. As described by the title page, the book is "an arrangement of the four Gospels into one continuous record of the life and ministry of Jesus Christ, with notes and appendix." Unlike some other works of the same nature, this book does not give all of the four Gospels; that is, where two or more of the evangelists have recorded the same thing, only the fullest account is given. But while this may be an objection to the critical student, there are no doubt many who will be pleased with the simplicity of the work.

The appendix contains some interesting thoughts on the "characteristics of the Gospels," besides "brief notes, mostly chronological," which are explanatory rather than controversial, and are "indicative," the author says, "of the reason for adopting a particular course in the presence of conflicting views."

The convenient size of the book, 192 pp., five and one-half by six and one-half inches, and the price, from fifty cents to one dollar and twenty-five cents, according to binding, together with some of the features before mentioned, will no doubt make it quite popular. It can be obtained of Geo. C. McConnell, 757 Market Street, San Francisco.

## "VICK'S FLORAL GUIDE."

THIS *Guide*, which is far more than a mere catalogue of seeds, comes to us this year looking brighter and better if possible than ever before. It contains two colored plates, besides hundreds of other instructive and pleasing illustrations, together with descriptions of nearly all the flowers and vegetables grown, with directions how and when to plant, and how to care for them. Indeed, the *Guide* might properly be called a cyclopaedia of floral and horticultural knowledge; and no one who takes any interest whatever in such matters, whether they wish to buy seeds or not, should be without it. Certainly everyone who can do so should at least cultivate a few flowers, as they lend a charm to home life and cast about it a refining influence which nothing else can. We would unhesitatingly say to each of our readers, if you have not already done so, do not fail to send ten cents to James Vick, seedsman, Rochester, N. Y., for a copy of his *Illustrated Floral Guide* for 1887. No one who has ordered seeds from Vick was ever dissatisfied; he always does better than he promises, and he promises well.

## THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

## International Tract and Missionary Society.

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

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

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

To foreign countries, single subscriptions, post-paid, 10s.

Address, **SIGNS OF THE TIMES,**

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