

THE Signs of the Times

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

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The Signs of the Times.

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BE THOU WITH ME.

Be thou with me; the way is dark and drear,
Vouchsafe, O God, to make the pathway clear.
Doubtful and devious still my way must be
If thou dost guide me not—be thou with me.

Life's bitter chalice to its dregs I sip,
Its fair fruits turn to ashes on my lip;
O thou who wept in dark Gethsemane,
I too have suffered—oh, be thou with me!

Lonely, adrift upon a troubled sea,
The cold waves, pitiless, break over me;
O thou who stilled the waves of Galilee,
Still thou my troubled soul—be thou with me.

O Cross to which I cling, illumine the night;
O Lamp unto my feet, shed forth the light;
O Love divine that brightened Calvary,
Descend upon my heart—be thou with me.

—Advance.

General Articles.

THE INVITATION OF MERCY.

BY MRS. E. G. WHITE.

"If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

THERE is a work for all to do to open the door of the heart to the heavenly visitor. The Lord of glory, who has redeemed us by his own blood, seeks admittance; but too often we do not welcome him in. Worldliness does not incline us to throw wide open the door of the heart at the knock of him who is seeking entrance. Some open the door slightly, and permit a little light from his presence to enter; but they do not bid him hearty welcome. There is no room for Jesus; the place which should have been reserved for him is occupied with other things. He entreats, and for a time they feel inclined to hear and open the door; but even this inclination departs, and they fail to secure the communion with the heavenly guest which it was their privilege to have.

"Behold, I stand at the door and knock," says the Saviour. The mansions in glory are his, and the joy of that heavenly abode; yet he humbles himself to seek an entrance at the door of the heart, that he may bless us with his light, and make us to rejoice in his glory. His work is to seek and to save that which is

lost and ready to perish. He will redeem from sin and death all who will come to him; and will elevate them to his throne, and give them everlasting life.

Jesus will not force open the door of the heart. We must open it ourselves, and show that we desire his presence by giving him a sincere welcome. If all would make thorough work of clearing away the world's rubbish, and preparing a place for Jesus, he would enter, and abide with them, and would do a great work through them for the salvation of others. But many receive not the tokens of God's mercy and loving-kindness with thankful hearts; they do not bend their energies and unite their interests in his work, and they do not share in the blessing that he is waiting to bestow.

"If any man hear my voice," says Christ, "and open the door, I will come in to him, and will sup with him, and he with me." These words are not addressed simply to the more intelligent and refined, but to all, without respect of persons. A man may not bear the most pleasant exterior; he may be deficient in many respects; but if he will come to Christ, he will in nowise be cast out. The trouble is that many who make a profession of Christ are controlled by feeling. Their heart has not been renewed by the transforming influence of the Spirit of God. They have not depth and stability of character. Principle does not reach down deep, underlying the springs of action. And when sacrifices are to be made for the cause of Christ, they are found wanting.

To such cold-hearted professors I would say, Be entreated to seek Christ while he invites you to come to him that you may have life. I wish I could alarm you; I wish I could arouse you to action. You have no time to lose. Make mighty efforts to rescue yourselves from Satan's snare. He is vigilant in his efforts; his perseverance is untiring, his zeal earnest and unabated. He does not wait for his prey to come to him; he seeks for it. To wrench souls from the hand of Christ is his determined purpose. Yet if you will come to Christ, and make him your trust, you will be in no danger. He will fight the battle for you, and will overcome the powers of darkness in your behalf.

You need to humble your hearts before God, and seek meekness and righteousness, that you may be hid in the day of the Lord's fierce anger. You need to be forming a character for Heaven and eternal life. What account will you render to God for the time he has given you,—for the use you make of the privileges he has placed within your reach? To you the gracious words are spoken: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." If you neglect the invitation,

the mercy that you have despised will condemn you in the Judgment.

Dedicate yourselves unreservedly to the Lord; then it will not be difficult to serve him, and you can do good in the world. You can "let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

It is not enough that we admit Christ into our hearts; he must abide there. We must encourage his presence by a life of prayer. Jesus is our example in all things; and when our human nature was upon him, prayer became to him a necessity and a privilege. He found joy and comfort in communion with his Father. Here he could unburden the sorrows that were crushing him; for he was a man of sorrows and acquainted with grief; and he needed all the divine support and comfort which the Father was ready to impart to his Son, who had left the joys of Heaven, and chosen his home, for the benefit of man, in a cold and thankless world.

Jesus had select places of prayer. He loved the solitude of the mountain in which to hold communion with his Father. Through the day he labored earnestly to save men from destruction. He healed the sick, comforted the mourning, called the dead to life, and brought cheerfulness and hope to the despairing. After his work was finished for the day, he went forth, evening after evening, away from the confusion of the city, and his form was bowed in supplication to his Father. At times the bright beams of the moon shone upon him, and then again the clouds and darkness shut away all light. He frequently continued his petitions through the entire night, and the dew and frost rested upon his head and beard while in the attitude of supplication. And he came forth from these seasons of prayer invigorated and refreshed, braced for duty and trial.

In thus becoming a suppliant, a mighty petitioner, seeking from his Father fresh supplies of strength, he identified himself with our needs and our weaknesses. As he is our example in all things, so he became a brother in our infirmities, but not a companion in our sins. His nature recoiled from evil, and in a sinful world he endured anguish and torture of soul. If the Saviour of men, with his divine strength, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of prayer, fervent, constant, importunate prayer!

Watch, pray, and work, are the Christian's watchwords. The life of a living Christian is a life of constant prayer. The light and strength of one day will not be sufficient for the trials and conflicts of the next. Satan is constantly changing his temptations, as he did with Christ. Every day we may be placed in new positions. And in the untried

scenes that await us, we shall be surrounded by new dangers, and constantly assailed by new and unexpected temptations; but the strength and grace which we may gain from the accessible Heavens will enable us to meet the new temptations and bear the heavier responsibilities that are ever before us. Here, and here only, is our source of light and strength.

It is of the highest consequence that God manifest his will to us in the daily concerns of life; for the most important results frequently depend upon small occurrences. We cannot trust our own judgment, and the more we learn of the character and providence of God, the more fully we shall realize our own weakness and imperfection, and our dependence on divine strength and wisdom. We shall realize that in him we have what we so much need,—a sure guide to direct our faltering steps.

"The path of the just is as a shining light, that shineth more and more unto the perfect day." The Christian's life is one of progression. He goes forward from strength to strength, from grace to grace, from glory to glory, receiving from Heaven the light which Christ, at infinite cost to himself, made it possible for man to obtain. But the Christian cannot let his light shine properly unless he receives, day by day, an increase of the divine illumination, corresponding with his growth in the knowledge of Bible truth. It would be as inconsistent to expect to be sustained on the morrow by food eaten to-day, as to depend on present light and present blessings for future strength.

The Master requires his servants not only to grow in grace, but to improve upon the talents that he has committed to them. The good works of God's people have a more powerful influence than words. Their virtuous life and unselfish acts testify for God, and lead the beholder to desire the same righteousness which has produced such good fruit in their characters. He is charmed with the power from God which transforms selfish human beings into the divine image, and God is honored, his name glorified.

Oh! why will not God's people comply with the conditions laid down in his word? If they would, they would not fail to realize the excellent blessings freely given to the humble and obedient. Perfection, holiness, nothing short of this, would give them success in carrying out the principles he has given them. Without this holiness, the human heart is selfish, sinful, and vicious; but holiness of heart will produce right actions, and will lead its possessor to abound in all good works. The Christian will never become weary in well doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of Heaven shall exalt the sanctified ones to his throne. Then, enumerating the works of self-denial and mercy, compassion and righteousness, which they have wrought, he will say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Jesus is now inviting us to come unto him; who will listen to his voice? Let us take a higher stand than we have hitherto done. Let us make it our first business to gain the kingdom of Heaven and the righteousness of Christ, and the eternal reward will be ours at the end of the race.

AS THE Dead Sea drinks in the River Jordan and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible to them, unthankful for them.—*Bishop Reynolds.*

WALKING WITH GOD.

NOAH walked with God. Not because God would have no other man than Noah to walk with him, but because Noah preferred to walk in God's way, while all other men preferred to walk in their own way, does the record stand that Noah walked with God. God welcomes every one of his human family to his holy companionship; but he gives to every one of these the privilege of walking with God or of walking apart from God. In order to walk with God, Noah had to choose another way than the way of his fellow-men. He must be all by himself, in his conduct and in his course. It required courage, it required independence of character, it required faith to walk with God when no one else on earth was going in that direction. Yet Noah was the gainer above all his fellows, through his walking with God, at the cost of parting with his fellows. And no man was ever the loser through walking with God. Yet it is not an easy matter to walk with God, when all one's fellows are walking in the opposite direction, and are insisting that theirs is the way to walk.

He who walks with God has nothing to fear from the power of God, or from the judgments of God. Being at one with God, he is a sharer in all that promotes the glory of God. But he who chooses the way of evil enters upon a campaign against God. Unless he can overthrow God, he must be overthrown of God; for God and evil are in necessary and in inevitable conflict. It is not that God issues an arbitrary decree of destruction against individual sinners as such; but it is that God is against evil, and that he who is with God has a part in God's triumph over evil; while he who is against God must fall with the evil to which he has given himself up.—*H. Clay Trumbull.*

THE CREDULITY OF UNBELIEF.

It is often charged against the firm believer in God, and in the Bible as the word of God, that such a belief involves a large measure of credulity. And there are many who pride themselves on their freedom from credulousness, as evidenced in their refusal to believe in the personality of God, or in any explicit revelation of God to man. Yet it is a simple matter of fact, that the beliefs which are held to-day by many scientific and critical scholars who refuse to accept the Bible as the direct result of divine inspiration, and as the record of a revelation from God, involve a larger measure of credulity than would be necessary for the full acceptance of the Christian scheme—even on its face as a reasonable view of truth.

Modern science discloses a system and a progression in the order of nature, which are every way consistent with the idea of an Infinite Mind as the source of all that is. Modern science fails to find the possibility of even the lowest conceivable form of animal life, save as the outcome of a prior form of animal life. Yet many a modern scientist believes that life itself, and the entire order of the universe, somehow came to be, and keeps on being, as the result of a primal senseless wriggle, and of a spontaneous undirected movement of soulless matter. What credulity is shown in this belief, compared with that simple faith in God as the Author of life and as the Creator of the universe, which is exercised by him who accepts the Bible view of God and of the works of God!

Modern science shows that the one invariable distinction between the lowest type of mankind and the highest type of the inferior animals, is in man's capacity to conceive of

spiritual existences as such, and to imagine the possibility of a revelation from the Great Unseen. Modern research shows that no race of men has fallen so low, and that no race of men has risen so high, as to be without a belief in the existence of God, or of gods, or as to reject the thought of communication with the Divine. Yet there are scientists who believe that a man's glory as a reasonable being consists in his refusal to exercise the one capacity of his nature which distinguishes him from the brute; or who, again, believe that if there be a God he is somehow the Great Unknowable, incapable of revealing himself, or a knowledge of himself, to mankind. Refusing to accept the Bible record of God's revelation of himself to primitive man, as fully accounting for the beliefs and the perversions of belief concerning God among the various races of mankind, such scientists endeavor to account for these universal conceptions of God, as a natural evolution of ideas from the customs of pre-human animal existence. Thus Herbert Spencer, one of the finest specimens of the scientific credulous unbeliever, actually suggests that the ordinary salutations of mankind are developments of the customs of brutes. In an African tribe's habit of a man's throwing himself on his back and rolling from side to side, while slapping his thighs with his hands, Spencer finds a survival of a little dog's custom of throwing itself on its back with its legs in the air, when before a superior dog. And kissing as a social custom—as he views it—had its start in a dog's habit of licking one whom he liked. Was there ever such credulity as this, on the part of a believer in the Bible as a revelation from God?

Modern research finds, practically, all the world over, a tradition of a departed golden day of man's primal purity, and a hope of an ultimate restoration of such a day. In ancient Egypt the serpent represents the embodiment of evil, and a struggle with that serpent is the chiefest work of the pre-eminent son of the gods. In India the thousand-headed serpent is a means of destroying the very world itself, at the close of each distinctive *con.* In primitive North America, the serpent figures as a source of evil to all who share its nature or who feel its power. And these are but specimens of a world-wide similarity of symbolism. The idea of a tree of life is, again, as nearly universal in the race as the idea of the evil-symbolizing serpent. Accepting the Bible story of Eden, and the fall of man, and the promise of redemption, as an inspired record of truth,—all these perverted traditions of that primal truth are simple and natural. But there are scientists and critics who actually believe that primitive men everywhere—howsoever circumstanced or trained—happened to imagine almost precisely the same state of things, as to the beginning of evil in their race, with the employment of the same symbols of the serpent of evil and the tree of life. It requires wonderful credulity to be one of that class of believers.

Modern research has brought to light the so-called sacred books of the principal religions of the ages, and has laid them in comparison with the Bible as the Book of books. Not one of those books can be said, even by its warmest Christian admirers, to contain a single new truth; to be free from the teaching of gross error; to have a trustworthy historic value; or even to be composed in large part of other matter than puerile absurdities. The best that can be said of any one of them is, that it contains vestiges of primal truth. Yet there are both scientists and critics who speak of those books as if they had a similar origin to that Book which furnishes in itself the proofs of divine origin, and which in its sub-

stance commands the admiration of the loftiest human intellect, while its spiritual teachings satisfy the uttermost longings of the holiest human soul. The credulity which would put any one of the ethnic sacred books on a corresponding plane with the Bible is in itself a marvel of marvels.

An unreasonable credulity is essential to an acceptance of the principal beliefs of the unbelieving scientist and critic of to-day. A reasonable faith is all that is required of one who believes in God, and the Bible as the word of God. It is reasonable to believe that God is the Creator of all things. It is reasonable to believe that God, having created man with a capacity to conceive of his Maker, should make a revelation of himself to man. It is reasonable to believe that such a revelation of God, and of man's origin and destiny, as is found in the Bible as it stands, is the truth without any admixture of error. Credulity and faith stand over against each other for our choice. Man by searching cannot find out God. God by revelation discloses himself to man. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness [or the simplicity] of the preaching [or the heralding of God's revelation of himself] to save them that believe."—*S. S. Times*.

GROWTH OF ROMANISM.

A SUBSCRIBER writing from Washington, D. C., says, "This city is the hot-bed of Romanism. May the Lord help us." There is not a large city in the United States of which the same cannot be said. Romanism is increasing in power and numbers at an amazing rate, notwithstanding that many of its votaries are turning away from it. Governor Pattison, of Pennsylvania, in a long and interesting article in the *New York Christian Advocate*, gives the statistics of the Roman Catholic Church in that State as follows: 464 churches, 556 priests, and 515,000 members—the latter including all the members of Roman Catholic families.

In the Archdiocese of New York the Roman Catholic population is given in the official directory as 600,000, and in Chicago 400,000; other cities follow in proportion. Immigration has greatly contributed to this growth, but it must also be taken into account that these immigrants are very prolific, six or seven children in a Roman Catholic family being by no means exceptional.

At the regular fall session of the Brooklyn Presbytery, held in the Franklin Avenue Presbyterian Church, Oct. 4, 1886, Rev. Dr. Talmage, the moderator, in the chair, Rev. Dr. L. T. Chamberlain, from the Committee on Home Missions, said:—

"Look at the immigration to our shores, three-quarters of a million each year. Including the children of the first generation, there was, according to the reckonings of the last census, a foreign population already in our country of not less than 15,000,000. It needs no argument of words to show that missionary work for this foreign population should be more generously sustained than heretofore. Look at Romanism, increasing in the United States from 100,000 at the opening of the century to nearly 7,000,000 in 1880.

"From 1800 to 1880 the population of the United States increased ninefold, the membership of our evangelical churches twenty-sevenfold, and the Roman Catholic population sixty-three-fold.

"Since 1850 the population of the United States increased 116 per cent.; our evangelical membership, 185 per cent., but the Roman Catholic population, 294 per cent. As to the population in cities, sixty-two per cent. of Cincinnati

is foreign, sixty-three per cent. of Boston, sixty-nine per cent. of Cleveland, seventy per cent. of Brooklyn, eighty-eight per cent. of New York, and ninety-one per cent. of Chicago. Said a Supreme Court Judge of New York: 'There is a large class of the population of New York and Brooklyn who just live, and to whom the rearing of two or more children means inevitably a boy for the penitentiary and a girl for the brothel.'—*Converted Catholic*.

UNBELIEF AND INDIFFERENCE.

THE Rev. Brooke Herford, of Boston, stated recently, that in his opinion about half the people in this country do not attend any church. He said: "There are indeed some careful observers who estimate the number of non-church-goers at a much larger number. In reply to all such statements the churches would probably say that all estimates of this kind are misleading, and that there is a tendency in many quarters to make out as bad a case for religion as possible. Doubtless that is so, but nevertheless it is a fact patent to all that a large percentage of the adults in every community are to all intents and purposes outside of the pale of Christianity. Either because of unbelief or indifference they live and die without accepting for themselves the teachings of the church. That such large numbers of people, many of them entirely respectable and moral in their lives, should reject Christianity in a professedly Christian land, ought to be an anomalous circumstance. It is for the churches to say why it is not."

THE SUNDAY LAW COMING!

(Concluded.)

WHAT ITS FRIENDS ARE ALREADY DOING.

SABBATARIANS have been indicted and arrested during the past year in Tennessee, Massachusetts, and Arkansas, for working on Sunday after having conscientiously observed the seventh day. In Tennessee a test case was carried to the Supreme Court of the State, and the decision of the lower courts, fining the offenders, was sustained. The Nashville (Tenn.) *Daily American* of Oct. 19, 1886, says:—

"The readers of the *American* are aware that three of the members of the Seventh-day Adventists are lying in jail at Paris [Tenn.] for carrying out the principles of their faith concerning the Sabbath of the decalogue."

Another account says:—

"The trial of the cases was a mere farce. Fines and costs are imposed upon the defendants, which it will take them nearly six months to serve out in jail. Three of them go to jail under this sentence, two of them between sixty and sixty-five years of age. The place of their imprisonment is in Paris, Henry County."

The report from Worcester, Massachusetts, gives us the following:—

"The arrest of Albert Ware and G. W. Bailey for working last Sunday, is a matter of intense interest, and has caused the right to labor on the 'Lord's day' (Sunday) to be quite freely discussed here. They were arrested while quietly pursuing their usual vocations, following the example of the great apostle in laboring on the first day of the week.

"At the same time the officers came to arrest these persons, a score or more of men were celebrating the Sunday by laying tracks for our street-cars on one of the principal thoroughfares of Worcester, and, furthermore, it was estimated that between four and five thousand of our good citizens were enjoying a gala day at Lake Quinsigamond. Why not arrest these railroad contractors and the pleas-

ure seekers who make no pretense of keeping God's Sabbath?

"The law on the statute-book of the commonwealth of Massachusetts reads thus: 'That all persons who conscientiously observe the seventh day of the week as a day of rest, shall be exempt from a fine imposed on those who violate the Sunday law or ordinance, providing they do not disturb or annoy their neighbors.' Yet the only witnesses brought against these persons were the officers who made the arrest."

In the *Christian Cynosure* of August 12, 1886, a writer says:—

"Two years ago a church of Seventh-day Adventists was raised up in this place (Springdale, Ark.). Last fall they erected a house of worship, and for painting, one Sunday, on the rear of the house, unseen from the road, Elder J. W. Scoles was indicted by the Grand Jury at Fayetteville, Washington County, Ark., tried, convicted, and fined by the Circuit Court. An appeal was taken, and the case is now pending the action of the Supreme Court of the State. [The Supreme Court has since sustained the decision of the Circuit Court.] James Poole, of the same county, a conscientious Sabbath-keeper, for pulling weeds in his garden on Sunday morning, was indicted by the Grand Jury and fined by the same court, though he had attended public worship in the forenoon and afternoon, four miles from his home. William Martin was indicted by the same jury for sowing oats, and tried before the Circuit Court, but the jury disagreed. J. M. Davis was indicted by the Grand Jury for 'harrowing oats on the Christian Sabbath, or Sunday,' and tried before the Circuit Court, but failing to sustain the charge, the court picked up a man who swore that he saw Mr. Davis hauling wood on Sunday, and without even an indictment for said offense, the court fined him and taxed him the costs. F. M. Elmore, for three minutes' labor on Sunday, was indicted, convicted, and fined in the Circuit Court of this county. The second arrest of J. A. Armstrong, of Springdale, was effected July 9, for digging potatoes on Sunday for the table. In four hours after his arrest he was on his way to jail at Fayetteville, where he was kept five days to commute the fine imposed upon him, which he refused to pay and thus honor an unjust law and a partial administration which oppressed the conscientious observers of the fourth commandment, while others who observed neither day were permitted to go unmolested. The railroad cars could rumble, and carry their heavy burdens, and the loud voice of the locomotive could be heard more than once every Sunday, and yet go unrebuked; the factory could ply its vocation and keep its servants at work every Sunday; the hotels could send their runners to each train soliciting patronage and collect their fees for labor performed on Sunday without a word of censure from the authorities; our citizens could drive their hogs to market; livery teams could be hired to pleasure-seekers and money exchanged for such service, and no one was disturbed enough to take cognizance of the matter, and report it to the Grand Jury; and when the jury was told of these breaches of the law, by a Sabbath-keeper who was summoned to testify against a brother, no notice was taken of them, while the brother was arrested and fined for wounding, quietly, a paint-brush, after he had conscientiously observed the day before as the Sabbath, according to the commandment of God.

"Allen Meek, of Star of the West, Pike County, was indicted by the Grand Jury for planting potatoes on Sunday morning, on the testimony forced from a friend who was visiting him. While the case was pending in the

court he was cited to appear on Monday morning twenty-five miles distant. The road being rough, he was compelled to repair the break in his wagon on Sunday. He was again indicted and fined for that offense, on the testimony of a man who came to see him on business. The man who came on business could go home free after causing the arrest of the Sabbath-keeper. Others with whom I am personally acquainted in this same county, and whose names I could give, have also been arrested and fined in this same manner.

"Anyone can see that it is not because the Sunday law is broken, or that these good and conscientious Sabbath-keepers make more noise or disturbance than others; but the strong arm of the law is the best argument that can be wielded against their faith and practice. However 'abhorrent to our Constitution such persecution' may appear to the editor of the *Cynosure*, we are now realizing its effects."

If such work is not persecution, and does not savor strongly of the Inquisition and the "Star Chamber," then what does? When, under the penalty of the law, brother must testify against brother, and that, too, when he knows that his brother will be imprisoned for his faith, it is but a repetition of the "legal Christianity" of Rome for several hundred years, and worthy only of those to-day who, like the Catholics, must have the aid of human laws to uphold their human institutions. But this is only an introduction to the work. It is rapidly spreading in every part of the country. Yet history has proved, over and over again, that whenever the civil power legislates on religion, oppression and persecution are sure to follow.

The following extract from an article in the *St. Louis Globe-Democrat*, on the trials of the Seventh-day Adventists in Arkansas, is to the point. After introducing the article by alluding to the success of the missionaries in the State, it says (italics mine):—

"They have been from the first apparently an industrious and God-fearing people, the chief difference between them and other Christian bodies being that they observe the seventh day as the Sabbath, according to the commandment. But it seems that sectionalism cannot lay down its arms even when the sacred precincts of religion are entered, so among the first things performed by the Legislature at its session last winter, less than a year after these people had come into the State, was the repeal of the clause which gave them the liberty to keep the day of their choice. This may be a part of the 'reform' connected with the new machine; but if so, it seems to be directed by a very bigoted spirit.

"As the law now stands, all parties, irrespective of their religious belief, are compelled to observe the first day of the week as the Christian Sabbath, and under this law three indictments were found against members of the above denomination, one of the cases being against Elder Scoles, one of their ministers, whose case is to be made the test in the Supreme Court as to the constitutionality of the recent act of the Legislature. It is a little singular that no one else has been troubled on account of the law, with perhaps one minor exception, while members of the above denomination are being arrested over the whole State. It savors just a trifle of the religious persecution which characterized the Dark Ages. A minister of the gospel pleading in a court of justice, with the open Bible in his hand, for the liberty to keep God's commands is a strange sight in this country; but, according to the rulings of the court in this case, a man has no rights of conscience outside of the dictation of the law. If this be the case, and if our law-makers are to control the religious opinions of their constituents, there is no telling

what we may yet see in the way of enforcing their peculiar creeds and dogmas. Much interest is manifested here over this matter, and a decision from the higher courts is anxiously looked for."

Yet every individual, even their opponents, cannot but admit that these persons have at least the letter of the commandment of God; and because they take the plain word of God in Ex. 20:8-11, they are brought before the court of man, as Christ, Paul, and other martyrs were, and condemned. Can anyone in the face of all this believe that there is no danger of persecution; that the Sunday law is all nonsense—as has been said over and over again? With all of this evidence those who cannot see must be in the same condition as were the Jews:—

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Acts 28:27.

W. A. BLAKELY.

CHRIST THE SON OF GOD.

It is Christ's being the Son of God that gives divine authority to all his teachings, and which makes it our duty to receive his word as the word of the living God. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." When Jesus was on the mount of transfiguration there came a voice to him from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

The divine sonship of Jesus is that which makes it the bounden duty of every individual and of all nations to receive him as their Lord and Saviour, and which makes the rejection of him a just ground of condemnation. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

It is Christ's being the Son of God that is the only ground of the Christian's hope of a blessed immortality. The enjoyment of that inestimable blessing depends entirely upon the power and faithfulness of him who says, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." "Because I live, ye shall live also."

This, then, is the great fundamental truth of our religion, upon which rests our eternal all. For if Jesus is not the Son of God, we have no Saviour, our faith is vain; we are yet in our sins; and they also who are fallen asleep in Christ are perished. How precious, therefore, should be to our hearts the great and glorious truth that the Saviour that God has given us is "the Son of God" as well as the Son of man! That he "is over all, God blessed forever"! Let us realize more and more fully the infinite and vital importance of this great and fundamental truth of our religion; let it be the rock upon which we rest our faith and hope for eternity; let it be the great animating and governing principle of our lives, and let our earnest prayers be that the Father may reveal

this truth to us more and more clearly, so that, like Peter of old, we may be able to say to Jesus in the fullness of a true and living faith, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."—Rev. Wm. Robertson, in *United Presbyterian*.

GROWTH OF SIN.

SIN left alone, always goes from bad to worse. Each sin makes the next easier, and each generation tends to become worse than the one which preceded it. Were it not for the counteracting grace of God, there is no telling how vile this world would now be. In the centuries between Adam and Noah this tendency made itself felt, until the whole inhabited world was full of violence. At last things came to such a pass that God, in his justice, determined to interfere. But before he struck, he warned. For a hundred and twenty years Noah was a preacher of righteousness to that generation. But he preached in vain; and his warnings were as ineffectual as those of Lot in Sodom centuries later. At last the end came. God carried out his threats, and the flood carried every living man away. God has as good a right to carry men off by flood as by disease, and to take them all at once, or one by one, as it pleases him. But he tempered his judgment with mercy, in that he gave men a hundred and twenty years of warning.

Some people in our days demur to the justice and sovereignty of God, and want him rather to dance attendance on the whims of sinful man. It would please them to have the universe governed by the votes of men, rather than by the fiat of the Almighty. But the kingdom of God is an absolute monarchy, and not a republic. Had it been a republic, it would have gone to pieces long ago. God fulfills his pleasure in the armies of Heaven, and among the children of men; and it behooves sinners to obey, rather than criticize. Yet if, to any, God's actions seem stern, we have only to point to Calvary to see that he who "so loved the world" has a tender heart as well as a strong hand. Calvary forever disproves any affirmation that God is an unjust or unfeeling God. He who gave his Son for men would never inflict any punishment on them from which it was possible to save them. The antediluvian world was past saving, and it was only when it reached that point that the judgment fell. Ten godly men would have saved Sodom, but there were not two such to be found in all those cities of the plains.—A. F. Schauffer.

HEALTHY CHRISTIANITY.

ALTHOUGH Christianity is sometimes called the religion of a book, healthy Christianity can never be a mere book-religion. And yet there is a danger to all of us practically to make it so. When the adult Christian worker becomes so absorbed in the reading of devout biographies, or essays on personal religion, or manuals of prayer, that a distaste for actual service is created, he is displacing personal religion by book-religion. So is the Sunday-school scholar when he thinks that he is fulfilling all the claims of religion upon him, as he bends his head for hours over some half-sentimental, half-sensational religious story. The truth about religious reading is that half of it is not religious reading at all, but only a convenient way of soothing the spirit with pseudo-religious luxury when it ought to be braced by really religious work. There is a gain in varied religious reading, and no Chris-

tian can afford to be lacking in close and personal study of the word of God; but to attempt to satisfy the claims of duty by religious reading, when religious doing is called for, is to attempt to pass counterfeit coin into the treasury of Heaven.—*Selected.*

THE RESURRECTION.

THE resurrection is a doctrine that one hears very little about among many denominations of to-day, and the little that is heard is generally of a disparaging nature. It is not uncommon to see in religious papers flat denials of this truth. But believing, as they do, in the immortality of the soul this is only a natural consequence. They experience the same difficulties that the Grecian philosophers did at Athens—the very birthplace of the immortal soul doctrine—who were thoroughly impregnated with the teachings of Plato and Socrates. The Stoics and Epicureans both believed in the continued conscious existence of the soul after death; so “when they heard of the resurrection of the dead, some mocked; and others said, ‘We will hear again of this matter.’” To them Paul’s teaching was foolishness; for the immortality of the soul and the resurrection taken together produce an absurdity.

The Bible teaches that at the resurrection the righteous are raised to a higher state of existence than they enjoyed before. They are raised in power (1 Cor. 15:43). But if the soul is already enjoying the felicity of Paradise, it can hardly be seen how it is made more powerful by being placed in its original “house of clay.” Such an idea is just as absurd as trying to give a bird more freedom by placing it again in the shell, from which it was hatched, or to make a butterfly more beautiful by closing it up in its chrysalis. Thus, these two doctrines coming in conflict, one of them has to go, and when men accommodate doctrine to suit their own belief, the truth is generally sacrificed; and in this manner many who profess Christianity have rejected the doctrine of the resurrection.

In taking this course men reject one of the greatest truths of the Bible. The resurrection is essentially a Christian doctrine. Unlike many ministers of to-day, Paul and the other apostles went everywhere preaching “Jesus and the resurrection.” Christ and the resurrection are inseparably connected. Says our Saviour, “I am the resurrection.” Therefore to deny the resurrection is to deny Christ. The Bible also teaches that the saints are to receive their reward only by a resurrection. “The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so [in this manner] shall we ever be with the Lord.” And this is the only way in which the saints can ever be with the Lord. Then if we deny the resurrection we must also deny the reward of the righteous. See also Luke 14:14.

The resurrection was not only preached and believed by the early Christians, but was perfectly familiar to the people of God in the earliest times. Thus Abraham believed so strongly in the resurrection that he was comforted when about to slay his son, “accounting that God was able to raise him up, even from the dead.” Heb. 11:19. Paul also states with approval that “by faith Joseph . . . gave commandment concerning his bones;” and Job gives this positive testimony, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.” Job 19:25, 26. So we see that the

hope of the resurrection has ever been cherished by the people of God, and we must therefore conclude that those who have not this hope are not the people of God.

But say what men may, the resurrection still remains a startling, wonderful reality. This world as it rolls through space with its living freight carries in its bosom a treasure, the price of which was the life of the Son of God. And although by mortal eyes only a little brown dust may be seen, yet in reality there lie those who sleep in Jesus, an innumerable company that are yet to people Paradise restored. Some day the resurrection will really take place; then the grave-yards which are now so quiet and mournful will present the most wonderful scenes of life and happiness. Then will be fully realized that “blessed and holy is he that hath part in the first resurrection.”

FRANK HOPE.

PHENOMENAL WEALTH.

THE *Christian Standard* says: “According to Dr. Strong the wealth of the United States is phenomenal. In 1880 it was valued at \$43,642,000,000, more than enough to buy the Russian and Turkish Empires, the kingdoms of Sweden and Norway, Denmark and Italy, together with Australia, South Africa, and all South America—lands, mines, cities, palaces, factories, ships, flocks, herds, jewels, moneys, thrones, scepters, diadems, and all—the entire possessions of 177,000,000 people. According to the same authority the Christians of America are the richest Christians on the globe. Their wealth, in 1880, amounted to \$8,728,400,000. From 1870 to 1880 the average increase of wealth of the Christians in the United States was \$391,740,000. And yet many churches and individuals plead poverty when urged to do something for missions!”

“Men who are adding farm to farm, and field to field, can do nothing for the world’s redemption. People who live in luxury and fare sumptuously every day cannot afford to give anything for this cause. They have money with which to indulge their appetites, but none for the furtherance of the gospel. There are churches that are poor and growing poorer, simply because they do not give according to their ability. There are rich men whose souls are being eaten up by the canker of covetousness.

“If we were filled with the spirit of Christ, the plea of poverty would never be urged. The Christian people of America could easily give \$100,000,000 a year for missions. The plea of poverty is a false plea. We are by all odds the richest nation on the globe, and are growing richer most perilously fast. The cause of missions is our only safety valve. There are 1,000,000,000 human souls waiting for the gospel; let us do our duty and we will be blessed and prospered far beyond anything we have asked or even thought.”

WHO DOES THE BEST?

WHETHER a given man attain eminence or not, his life is a success if he have made the most and the best of the opportunities which God has given him. He is blameless for not having used those afforded to others but not to him. He has no responsibility in reference to them. Upon his use of his own depends God’s verdict as to his success, and, although not “a great man,” so called, he may have accomplished far more in the sight of the all-knowing Lord, as in that of every impartial fellow-man who knows the facts about him, than many another, has accomplished whom the world delights to honor.

The man who makes the most progress is

not he who reaches absolutely the loftiest place, but he who climbs highest above his starting-point. He who is born into exalted station, favoring opportunities, and stimulating associations, and also inherits the accumulated abilities of generations of talented ancestors, may die far more renowned, and after a seemingly much more useful life, than he who springs from humble stock in obscurity and poverty, and is forced to make his own way to creditable usefulness by stern struggles with the world. But the latter, quite as often as not, is the one of the two who has made the best use of his life, when he lays it down at last. He is fully as likely as the other to be a nobleman, in the truest sense, all the time.

These truths should be well weighed by each of us. Theoretically we all accept them. Practically many of us are somewhat slow to act upon them. But it would do many somewhat pretentious persons good to be caused to realize that they are not regarded as superior beings merely because their blood is blue, their pockets deep and full, and their honors notable. It would do many patient, unassuming heroes far more good could they feel that their sacrifices and labors are recognized and appreciated in some degree. It would do us all, and the world at large, incalculable good, were we to correct our standards, so far as necessary, in order to “judge not according to appearance, but judge righteous judgment.”—*Congregationalist.*

MAJORITIES NOT INFALLIBLE.

UNDER the heading of “Moral Forces of Majorities,” the *Oakland Tribune* of January 26 has the following sensible words:—

“Politicians talk of a majority as if its decisions were necessarily just and right because they are the conclusions of the greater number, and are apt to fall back upon the ancient fallacy that ‘the voice of the people is the voice of God.’ But was the voice of the people the voice of God when Galileo said that the earth moves around the sun, or when Jenner began to vaccinate, or when Luther nailed his theses upon the church door, or when the mob of Jerusalem cried, ‘Crucify Him’? The sovereign people may be momentarily as tyrannical as a single despot. Government by a majority is found by experience to be the most reasonable and convenient device for securing peace and order, but it is not because of any virtue inherent in a multitude, or because one man may not be wiser, juster, and better than all the rest. It is a convenient device, because a majority in the long run is amenable to intelligent persuasion, and because a majority can enforce its will against opposition. But there is no divinity that doth hedge in a majority any more than there is a divine power to circumscribe a king; otherwise there could be no such thing as independence of thought, or political reform, which nearly always originates in the mind of a single individual of the minority.”

In Montreal the population is largely Romanist, but the property of the Protestants is believed to equal that of the Romanists. Under the government which recognizes Romanism as an established church, much of the real estate owned by Catholics is exempt from taxation. The city council voted a sum of money to pay for Cardinal Taschereau’s reception, some time since, and it is in the habit of voting money annually for a Roman Catholic festival. It is not necessary to travel very far to see how the public money is used when the priests have a controlling influence in politics.—*N. Y. Observer.*

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, }
URIAH SMITH, } S. N. HASKELL,
GEO. I. BUTLER.

OAKLAND, CALIFORNIA, FIFTH-DAY, FEBRUARY 10, 1887.

THINGS WE SHOULD KNOW.—NO. 2.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9.

HERE is another thing we must know. The knowledge of this naturally follows from the knowledge of the existence of God. He is our Creator, and therefore has a right to claim that we shall do his will; but if this is so, it necessarily follows that judgment must be passed upon us, to see if we have done his will. The text is addressed to young men; but since God is no respecter of persons, we must conclude that all classes of people will alike be brought into judgment.

That all the world will be brought into judgment, is positively stated in the Bible. In his sermon on Mars Hill, Paul said that God "now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30, 31.

What shall be the standard of the final judgment? If we are to know that for certain things God will bring us into judgment, it must be that we can know what to do in order to secure a favorable decision. We have already learned that, being wholly dependent on God, we are bound to conform to his will in every particular; therefore we must conclude that God's will is to be the standard of judgment. This conclusion is supported by the words in the Lord's prayer, which indicate that when God's kingdom comes his will will be done by all.

What then is the will of God, by which we are to be judged? Paul gives the answer in the following words: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." Rom. 2:17, 18. How was it that those whom Paul addressed knew the will of God? Because they were instructed out of the law. Then it must be that the law of God contains the will of God. This is still further shown by the words which David uttered prophetically in behalf of Christ: "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. It was Christ's delight—more than his meat or drink—to do the will of God. He ever did the will of the Father. This was because the law of God was in his heart, so that all his actions were spontaneously in harmony with it. But acting in harmony with the law of God, was doing the will of God; therefore the law of God is identical with his will.

Once more: When the young man came to Jesus and asked what he should do that he might inherit eternal life, Jesus answered: "If thou wilt enter into life, keep the commandments." Matt. 19:17. In his sermon on the mount, he said: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. Therefore keeping the commandments of God is equivalent to doing the will of God.

The law of God, then, is to be the standard by which all men shall be judged. This is incidentally shown in the passage already quoted from Romans:

Thou "knowest his will, and approvest the things that are more excellent, being instructed out of the law." According to the marginal reading it is, Thou "triest the things that differ, being instructed out of the law." The law of God is that by which we try things that differ, by which we decide what things are honest and just and pure and lovely and of good report, and what are not. This, we say, is incidental proof that we are to be judged by the law of God, the ten commandments; for it is manifest that we must judge our actions by the same rule by which God will judge them.

In the text quoted at the beginning of this article, Solomon tells the young man to have his own way if he will, to walk in the ways of his heart, and in the sight of his eyes, but to know that for "all these things" God will bring him into judgment. Then we are to know not only that there will be a judgment, but that the judgment will take into account our thoughts; for the ways of a person's heart are the ways which his heart devises or thinks upon. This is plainly stated in the next chapter: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. This agrees with the words of Paul, that when the Lord comes he will "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5.

We have seen that the judgment is to be in accordance with the law of God; and since every secret thought is to be brought into judgment, it follows that the law of God takes account of even the thoughts of the heart. Read now Eccl. 12:13, 14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Here we see that the fact that God will bring every secret thing into judgment, is given as a reason why we should keep the commandments of God. This shows again that the law is so spiritual as to detect the slightest deviation from it even in thought.

With this agree the words of Paul: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. As showing how the law discerns the thoughts and intents of the heart, we refer to the words of Christ in Matt. 5:18-22, 27, 28, where we find that a single hateful thought or lustful look is accounted a violation of the sixth or the seventh commandment.

There is an intimate connection between Eccl. 11:9 and Eccl. 12:13, 14. The latter text is an exhortation to keep the commandments of God, based on the truth that by those commandments God will bring "every work into judgment, with every secret thing." The former text is an emphatic command to those who seem bent on having their own way, to know that "for all these things" God will bring them into judgment. And since that judgment is to be based on the commandments of God, and is to take into account every secret thought, it follows that Eccl. 11:9 is virtually a command for us to know that the ten commandments cover every possible deed or thought, and demand perfect obedience. It is a command for us to study the law, and to meditate in it day and night. If we are ever at a loss to know how perfect the law requires us to be, we have only to consider the life and character of Jesus. He "did no sin, neither was guile found in his mouth." This was simply because the law was in his heart. Any one who models his life in accordance with the law of God, will be just like Christ, and the law will be satisfied with nothing less.

This righteousness cannot be attained by our own individual effort. Of ourselves we can do nothing; but Christ, who knew no sin, was made to be sin for us, in order "that we might be made the righteousness of God in him." And so the command to know that God will bring us into judgment for every secret thing, includes the command not only to know that the law of God is to be the standard of that judg-

ment, but also that through Christ alone can we attain to that perfect righteousness which the law demands. If Christ dwells in our hearts by faith, then we can exhibit in our actions the righteousness of the law, for if we have Christ in the heart we must have the law there also. And having lived thus, when we are brought before the judgment seat, and God fixes upon us his piercing gaze, he will see, not us, but the image of Christ, and because he lives we shall live also. w.

JUSTICE STANDETH AFAR OFF.

LAST week we presented some scriptures showing that the prophets in contemplating the times of the last days saw a great prevalence of injustice and oppression through the slackness and the wrong course of the law. If this were to be the one leading characteristic that would specially distinguish the last days, and if there were no other means of telling when we had reached the times of the last days, we verily believe that we might safely fix upon the present times as the ones referred to by the prophets. For now of a surety the law is deplorably slackened, and justice standeth literally afar off.

This subject of the defeat of justice is one that is now, and has been for some time, exciting the attention of the leading periodicals and journals in the land. Very lately the *New York Independent* has given the public a series of able and interesting articles on this subject, from some of our leading jurists and authorities on law. Some time ago the *North American Review* devoted considerable space to a discussion of the same subject; the principal daily journals of the country have more or less to say upon it all the time; and it is a subject that cannot well escape the serious attention of every thinking person. Law is liberty. The integrity of just laws is the strongest safeguard of the rights and liberties of men in the civil compact.

When through systematic perversion, evasion, or delay, the law becomes slackened, there is lost to the citizen that sense of security which is his due under government, and which it is the duty and the province of government to provide. And such is fast becoming the normal condition in the field of jurisprudence throughout the whole country. Justice awarded, is almost the exception rather than the rule, and even then comes after so long delay that the clement of justice is a matter of doubt. In the Scriptures there is a parable given, called the parable of the unjust judge. And it seems that the point in the parable where his injustice appears, is in the fact of his delay. He seemed disposed to put off the case just as long as possible, and when at last he was brought to a decision, it was not with the primary idea of doing justice in the case, but to get rid of the petitioner who persisted in pressing her case for a decision. Luke 18:2-5.

Having this inspired statement of the injustice of delay it is perfectly clear that now injustice is the rule in all our courts of law. Says Judge Learned in an article in the *North American Review*, June, 1885: "One cannot begin a lawsuit that involves a considerable amount, with any hope of a reasonably speedy decision. A year's time would be short for its termination; and the plaintiff may not reach the end in three, four, or five years." At present in the Supreme Court of the United States, on any case that takes its regular order on the docket, a decision is not expected inside of three years. Some of the State Supreme Courts are in about the same condition. In California, for instance, a decision is not expected now in much less than three years. And instances are well known wherein cases have been appealed to these courts for the express purpose of delaying the final decision for that length of time.

But even when the case is at last reached and passed upon, there are so many precedents to follow, and so many technicalities raised that the chances are greatly in the majority that the case will be remanded for a new trial, and then the whole course has to be gone over again, perhaps with the same result, and the process be again repeated, until, as we personally know, there are cases which have passed

through the Supreme Court three times; and then, in one case of which we know, only to be remanded to the lower court for a fourth trial. In April, 1885, the United States Supreme Court rendered a third decision in a case, and remanded it for a fourth trial. It was the case of a murderer in Utah. He had been three times tried for the same murder, three times found guilty, and three times sentenced to death. And upon some mere informality in the judge's charge to the jury, the case was sent back for trial the fourth time. Since that we have not heard from it. It may be pending in the Supreme Court again, or the man may have died and put an end to the tedious process of law and failure of justice.

This trick of repeated appeal and return is now almost always employed by the extremely wealthy—especially corporations, against a weaker contestant. Says a writer in the *Independent*, Jan. 6, 1887: "Rich suitors—especially powerful corporations—make use of their opportunities of appeal to tire out their weaker antagonists and force them to an unjust compromise of a just claim." And again says the same writer: "Few persons in this democratic country will wish to see the time come when the highest courts in the land are closed to all but the rich." That is certainly true, yet it is just as certainly true that the direct effect of such procedure is to virtually close the courts to all but the rich, and to place the poor at the mercy of the rich. And so the courts have almost ceased to be courts of justice, for justice standeth afar off, and equity cannot enter. Wealth is taking the place of justice, and trickery the place of equity. And when this is so, law ceases to be regarded, and violence takes its place. This is the way the matter is going now and it cannot continue long, they will break out, and blood touch blood, and violence fill the land. This is so in only civil affairs, and much more so is it in criminal; while the direct result of this lack in civil cases can only be to increase the criminal. And what shall the end be?

J.

"BARKIS IS WILLIN'."

THERE is a movement on foot in California to secure a law exempting from taxation private and denominational schools and churches of all faiths. Dr. Stratton, of the University of the Pacific (Methodist), is doing all in his power to secure influence in favor of such a law. In pursuance of that object, he called upon the Catholic Archbishop Riordan. To his evident surprise he found that the archbishop expressed not only a willingness but a desire to co-operate with him and others in securing such legislation. We could have told him without going to inquire, that the Catholics would be in favor of having church property exempted from taxation. There are more than four times as many Catholics in California, as there are of Protestants of all denominations; and it is certainly not far out of the way to say that the Catholic Church owns at least twice as much property as do all the Protestant denominations combined. President Stratton may rest assured that he can count on Catholic co-operation in any scheme tending toward the support of the church by the State. Such a law would be a good deal in the nature of special legislation in behalf of the Catholic Church.

For our part, we have no hesitation in expressing our disapproval of such a law, leaving the Catholic Church out of the question. The church is not, or should not be, a pauper. Let Christians support the churches. It would certainly be an act of injustice to tax infidels and other non-professors, to support something in which they have no interest, or to which they are decidedly opposed. When Christianity has not enough strength to stand alone, but must lean on the State, it has not enough vitality to carry on aggressive evangelical work, and is not worth supporting.

But Dr. Stratton found out something else when he called on the archbishop. He says in a letter to the *Advocate*:—

"Among other subjects of conversation were the questions of temperance, and Sabbath [Sunday] observance, and he expressed a desire to co-operate

with all Christian people, or others, in promoting these causes."

Will not a mother care for her own child? Here again we could have told Mr. Stratton that he would find the Catholic Church more than ready to co-operate with Christians, "or others." Sunday is a child of the Papacy, and professed Protestants may depend upon it that she will not disown her offspring. The Doctor's interview with the archbishop convinced him that the Catholics have been misrepresented. "The Church" is a pretty good thing after all, and will aid greatly in matters of "reform." Strange that intelligent Protestants can be so blind! But this only serves to show how professed Protestants are preparing the way for the triumph of Roman Catholic principles in this country. Meanwhile the wily prelates of the Catholic Church are chuckling over the situation. They well know that if they were to take the initiative in attempting to secure State patronage and Sunday legislation, there would be an outcry which would work disaster to their projects; but they are perfectly willing to "co-operate" with Protestants. True Protestantism, however, will never lend itself to become a cat's-paw for Catholicism.

W.

A WEIGHTY AND TIMELY UTTERANCE.

"AFTER EIGHT DAYS," PENTECOST, AND TROAS.

THE next "weighty utterance" that we find is the following:—

"We have no account of their meeting again *until a week later*, after eight days according to the Jewish reckoning. No meeting is mentioned on the old Jewish seventh day; but *on the first day of the next week*, their second Lord's day, they met again and Thomas was with them, and again he said, 'Peace be unto you.'"

We never before heard that Thomas said to the disciples, "Peace be unto you," and perhaps Dr. Bailey did not mean to say so; but if he had positively declared that it was Thomas instead of the Lord that said, "Peace be unto you," he would have been no further out of the way than he is in saying that the second time Jesus met with the disciples was on the first day of the week. The assurance with which he says, "We have no account of their meeting again until a week later," would lead a novice to suppose that John plainly states that it was just one week later, and that the "after eight days," which the Doctor repeats in an "*aside*," is simply his own explanation of the Bible term. What John really says is this: "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you." John 20:26. Dr. Bailey tells us that "after eight days" is the Jewish expression for one week. It would have been more satisfactory to the inquiring reader if he had given a few examples of such use of the expression, in proof of his statement. Since he did not, we will quote a few instances of similar expressions, which will plainly show that "after eight days" does not mean just one week.

In Hosea 6:2 we read: "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." If "after eight days" means just seven days, then "after two days" ought to mean just one day, and the prophet should have said, To-morrow he will raise us up. But the prophet evidently said just what he meant, namely, that after two days is the third day. This is the Jewish as well as the common-sense mode of reckoning, and according to it "after eight days" would be the ninth day. Therefore if we begin our count with the day on which they first met, the earliest that we can place this second meeting would be the next Monday evening.

But some one will say that the Jews were not always exact in their reckoning of time. Very true, and we will give an instance of this inexactness. In his account of the transfiguration, Mark says: "And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves." Mark 9:2. Luke, in relating the same event, says: "And it came to pass about an eight days after these sayings, he took Peter

and John and James, and went up into a mountain to pray." Luke 9:28. From these two accounts we find that "after six days" may mean "about an eight days after;" therefore if it is claimed that John did not mean to express the exact time, we must admit that "after eight days" means at least about ten days after, and this would bring the meeting to the middle of the next week. But by no possible conclusion can the meeting recorded in John 20:26 be placed earlier in the week than Monday evening. How, then, must we regard the statement which the Doctor makes immediately following, that this meeting is "*specifically mentioned as on the first day of the week*." We are unwilling to believe that he would willfully tell an untruth in order to deceive those who might be ignorant of the exact wording of the text, and we are therefore obliged to suppose that when he wrote his article he did not look at the Bible, but simply quoted from a too treacherous memory. Whichever way it is, it shows the desperate straits in which a man is placed when he attempts to maintain Sunday sacredness.

Let us now look at the text itself a moment, and see how simple the narrative is. Remember that we have already shown that the disciples had one common dwelling-place at this time. On the evening of the resurrection, Jesus had come into the room while they were eating supper, to convince them that he had actually risen. For some cause not stated, Thomas was not in when Jesus came. Although they all lived at one place, it is not to be supposed that they never stirred from the house. But after eight days (whether nine or ten or more, there is no means of knowing) they were all "within." And then Jesus appeared to them again. Whether they were eating supper at this time or not is not stated. But knowing the facts as they are stated, how foolish seems the following question: "What higher sanction could Jesus give to this meeting for worship on the first day of the week, *this change from the seventh day to the Lord's day?*" The Doctor's method of argument seems to be something like this: Assume that certain things were done at a certain time; if this assumption happens to be contrary to the Scripture, then change the assumption into an emphatic declaration, so as to make people think it must be so, even though the Bible says it is not; and then from these erroneous assumptions and declarations draw a conclusion with such an air of confidence that people will think that it must be so.

The next "argument" is the following:—

"We have no account of the disciples meeting for worship on any seventh-day Sabbath from the resurrection of Christ to the day of Pentecost, which was also *on the first day of the week*."

Inasmuch as the day of the week on which Pentecost came that year is not mentioned, it seems rather a lame thing from which to build an argument for Sunday sacredness. It is about equal to the argument on John 20:26. If the pouring out of the Spirit upon the disciples upon the day of Pentecost were intended as a sanction for Sunday observance, it certainly would not be too much to expect that something should have been said about Sunday. On the contrary, however, no hint is given as to the day of the week, and some of the ablest commentators do not pretend to know what day it was, one among whom is Dr. Hackett, a Baptist commentator; he holds that Pentecost came that year on the seventh day of the week, while there are some who hold that it fell on Monday. This shows that they are of the same opinion as Dr. Barnes, who says that it is a matter of no importance what day of the week it was. And that is exactly true. If there were any significance as to the day of the week, the day would certainly have been mentioned. We could easily show from the Scriptures that that Pentecost was on the seventh day of the week, but we shall not take the time, because it would not add a particle of strength to the Sabbath argument. Even if it were plainly stated that that wonderful outpouring of the Spirit was on the seventh day of the week, we should not think of quoting that as an argument in favor of the Sabbath. At the close of creation God blessed the seventh day and sanctified it, and no subsequent act could add to the sacredness there put upon it.

And here we will say that even if the statements which Dr. Bailey has made concerning meetings for worship on the first day of the week were true, they lack the essential element to make them of any force in favor of the Sunday; namely, a Bible statement that any sacredness was ever imparted to Sunday. If the mere being together on a certain day were proof of the sacredness of that day, then we would have, according to John 20:26, either Monday, or Tuesday, or Wednesday as a sacred day, for it was on one of these days, we do not know which, that Jesus met with his disciples the week after the resurrection. The day of the ascension of Christ, forty days after his resurrection (see Acts 1:3), was on Thursday, and on that day the disciples all met together with Jesus, and he blessed them, and they worshiped him. See Luke 24:50-52. If Dr. Bailey has any confidence in his method of argument, he ought to keep Thursday. The fact that he does not keep Thursday as sacred, even though Jesus met with and blessed his disciples on that day, shows that he does not really believe that Christ's meeting with and blessing his disciples on the evening of the resurrection imparted any sacredness to that day. Yet that is all the argument he has in favor of Sunday. So far as the Bible is concerned, there is just as much authority for keeping Thursday as there is for keeping Sunday. The Doctor continues:—

"Was this new order of sabbaths or meetings on the first day of the week kept up by the apostles and by the churches which they established under the guidance of the Holy Spirit? They bade the churches 'not to forsake the assembling of themselves together.' On what day did they meet to break bread, and worship? When Paul was at Troas, where a Christian church had been previously formed, we are told in Acts 20:7: 'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, and continued his speech until midnight.' Here again is specifically recorded their customs of assembling on the first day of the week, led by an inspired apostle. Were they right or wrong in this?"

Notice how adroitly everything is turned in behalf of the Sunday. The apostle says to the Hebrews: "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together;" and behold, it is quoted as an argument for Sunday! Because he tells the disciples to meet together for exhortation, it is taken for granted that he must mean for them to meet on Sunday. We are a little surprised that the Doctor did not say that we are here specifically commanded to meet on the first day of the week. We have heard Hebrews 10:25 quoted thus: "Not forsaking the assembling of ourselves together on the first day of the week." Dr. Bailey here neglected a rare opportunity to make another "weighty utterance" in behalf of Sunday.

But now what about this meeting at Troas? The apostle and his companions had been with the church there an entire week. Acts 20:6. If anyone thinks that Paul spent seven days with the church in Troas, and did not hold a meeting until just before he started away, he has read the life of Paul to little purpose. If Paul did not hold a meeting every day he was there, he did differently from his ordinary custom. See Acts 19:8-10. We have, however, the record of only one meeting with the church at Troas, and when did that take place? The record says, "On the first day of the week." But on what part of the first day of the week was it? It was in the night, because they had "many lights," and it is plainly stated that the meeting lasted all night. But according to Scripture reckoning, the day begins and ends at sunset. See John 1:5, 8, 13, etc.; Deut. 16:6; Lev. 23:32. The first day of the week, then, begins at sunset Saturday evening, and ends at sunset of the following evening. Therefore a night meeting on the first day of the week must be held on Saturday evening, and that is just when the meeting was held which is recorded in Acts 20:7-11. Then having held this meeting in the night of the first day of the week, what did Paul do in the day-time? Luke tells that he departed when it was light, and traveled on foot to Assos. That this is the view that must necessarily be taken even by Sunday-keepers, when they are not specially set to uphold that insti-

tution at all hazards, will be seen by the following extract from Conybeare and Howson's "Life and Epistles of the Apostle Paul":—

"The labors of the early days of the week that was spent at Troas are not related to us, but concerning the last day we have a narrative which enters into details with all the minuteness of one of the gospel histories. It was the evening which succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all his followers."—*Chap. 20, par. 9.*

After describing the meeting, the departure of the ship with Paul's companions, and Paul's departure on foot, the same writers say:—

"Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and the streams of Ida."—*Par. 11.*

So much for Paul's sanction for Sunday worship. Perhaps, however, some may insist that the meeting was held in the night following Sunday, and that Paul's journey was on Monday; then according to their assumption that Paul tarried there a week in order to be with them at their regular time of meeting, they must necessarily claim that he passed over the whole of the first day of the week without having any meeting, and did not meet with them until the setting of the sun and the gathering darkness showed that the first day had passed. Whichever way they fix it, the record of this meeting gives no aid or comfort to the advocates of Sunday observance.

Now one word about apostolic example, for that is the stronghold of Sunday advocates. If apostolic example has to be followed at all, it must be followed closely. It will not do to discriminate and say that we must follow certain apostolic practices, but may neglect others. Therefore our friends who are such sticklers for apostolic example, must hold their meetings in the dark part of the first day of the week, and never in the day-time on Sunday, for the entire Bible contains no account of a religious meeting on Sunday in the day-time. And the meeting at Troas is the only recorded instance of a meeting on the first day of the week, even in the night. W.

THE WEEK OF PRAYER.

THE *Christian at Work* objects to Dr. Pentecost's proposition to abolish the Week of Prayer, and proposes instead that it be given "a proper setting, by postponing it to the Lenten season." "As at present instituted," says that paper, "the Week of Prayer comes right in the time of the world's season of festivities, which it not only antagonizes, but from which it suffers."

That should of course settle the matter at once; if any religious service "antagonizes" the "world's season of festivities" it should be promptly postponed, if not indefinitely, at least to such time as will clearly not interfere in the least with the festivities. But then it is just a little difficult to see why the "world's season of festivities" should have anything to do with the church's season of prayer. Unless, indeed, it be true that contrary to the primitive order of things, the church and the world have become one; only, like a man holding two offices, acting in different capacities at different seasons—during the holidays, seeking pleasure; during Lent, attending to the duties of religion.

It would seem that this is just what the *Christian at Work* means, for it says (saving the italics): "Five-sixths of the world of Christians devote a specific time to prayer and abstinence. It might be well if the other sixth would so far go over to the majority as to place its specified Week of Prayer at a time when the fashionable and religious world equally pause from their festivities." Think of it! five-sixths of professed Christians so wedded to this world that they cannot give up its pleasures to engage in a Week of Prayer, unless it be at a season when "fashion" has decreed that the religious is the proper thing to do! Yes, by all means let the one-sixth get into harmony with the "fashionable world"! and let all special religious services come at seasons when

they will not interfere in the least with worldly festivities. But, let all remember that "if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17. "Whosoever therefore will be a friend of the world is the enemy of God."

It is becoming quite fashionable for society folks to be very religious during Lent, and if the Week of Prayer could only come within that season a great many people could be doubly pious for a few days without any special inconvenience; and it is presumably for this reason that the *Christian at Work* expresses the hope that "neither the bugaboo of the 'church year,' 'Episcopacy,' nor 'Rome,' will delay the perfecting of this much needed adjustment."

C. P. BOLLMAN.

WHERE ARE THE PROTESTANTS?

ONE of the most noticeable, most humiliating, and at the same time, from the interests and destinies involved, most important movements of the present day, is the fast-growing alliance between Catholicism and so-called Protestantism. It is hardly correct though to call it an *alliance*, for in fact it is scarcely more than an out-and-out surrender of the "Protestants" to the Catholic Church, for the advances are all on the part of the "Protestants." Protestantism, which in name does, and in fact ought to, represent open and direct antagonism to Catholicism, now, in doctrine, in work, and in methods of work, represents close relationship with Catholicism. In short, that which is called Protestantism is now such only in name, and has actually ceased to be Protestant in anything where Catholicism is concerned.

We have mentioned this before, in these columns, but as the evil work goes on we shall have to mention it more and more. Because such movement, or any movement that tends to increase the power of Catholicism, can be fraught with evil only. The Papacy knows no change of heart. Its outward form it may and often does change, so that it may the better accomplish its evil and oppressive designs upon men and nations. It is true that now there is a close resemblance between Catholicism and Protestantism, but it is not because Catholicism has grown better, but because Protestantism has grown worse. "As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry."

"A day of great intellectual darkness has been shown to be favorable to the success of Popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In the movements now in progress in this country to secure for the institutions and usages of the church the support of the State, Protestants are following in the footsteps of the Papists. Nay, more, they are opening the door for Popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance."

An important item on this subject we find in the *Christian Statesman*, Jan. 13, 1887, copied from an article by the late Dr. A. A. Hodge, in the *Princeton Review*. Dr. Hodge was one of the vice-presidents of the National Reform Association, and was zealously devoted to the objects sought by that Association. Dr. Hodge was writing on the subject of teaching religion in the public schools, really insisting that the State shall teach religion, and said:—

"It is greatly to be regretted that this tremendous question has been obscured and belittled by being

identified with the entirely subordinate matter of reading short portions of the King James's version of the Bible in the public schools. Another principal occasion of confusion on this subject, is the unavoidable mutual prejudice and misunderstanding that prevails between the two great divisions of our Christian population, the Romanist and the Protestant. The protest against the reading of the Protestant version of Scripture came in the first instance from the Romanists. Hence, in the triangular conflict which ensued, between Protestants, Romanists, and infidels, many intelligent Christians, on both sides, mistook the stress of battle. Every intelligent Catholic ought to know by this time that all the evangelical churches are fundamentally at one with him in essential Christian doctrine. And every intelligent Protestant ought to know by this time, in the light of the terrible socialistic revolutions which are threatened, that the danger to our country in this age is infinitely more from skepticism than from superstition. We have, Protestant and Romanist alike, a common essential Christianity, abundantly sufficient for the purposes of the public schools, and all that remains for specific indoctrination may easily be left to the Sabbath-schools and the churches respectively. We are in the same sense Christian theists. We believe in God the Father, Son, and Holy Ghost, in his fatherly providence and love. We believe in the same divine human Saviour, and place alike all our hope of salvation on his office and work as Mediator. We believe in the infallibility and authority of the inspired word of God, and we nearly approximate agreement on all questions touching the Sabbath, the oath, the rights of property, marriage, and divorce, etc., and with regard to the religious elements of science, physical and moral, and on all questions in which the State, or the schools of the State, have jurisdiction. Let us mutually agree, as citizens, not as ecclesiastics, upon a large, fair, common basis of religious faith, for the common needs of the State and her schools, leaving all differences to the churches, and, thus united, we will carry the country before us."

Think of it: "Every intelligent Catholic ought to know by this time that all evangelical churches are fundamentally at one with him in essential Christian doctrine"! So then to be "at one" with the Catholic Church is an evidence that you are "evangelical." And thus "evangelical" Protestantism is one with Catholicism. And Rev. A. A. Hodge, D. D., was one of the foremost men in the Presbyterian Church in the United States.

The *Statesman* remarked upon this extract:—

"We have yet to hear, however, the first utterance from any recognized Roman Catholic authority, of like spirit with the above."

So have we. Nor do we expect to see any such utterance. What need is there of it? As the Protestants are all going to Rome, all that Roman Catholic authorities need to do is to wait. Not so, however, with the Protestants. They don't propose to stand on ceremony. They want help, and they don't hesitate to go to Rome to get it. The country is in danger from these "terrible socialistic revolutions," and so to save themselves and the country from the dangers of Socialism, they propose to give all into the cruel hands of Rome. We have not the least doubt that they will really unite and that before long, and when "thus united" they "will indeed carry the country before" them. But, farewell liberty when that time comes. If there be any people in this country who think themselves Protestants, it is high time for them to examine themselves and see whether they really are such or not.

IT IS COMING.

In the new charter that is being prepared for San Francisco, to be voted upon at the next election, it is proposed to exact a license from Spiritualist mediums, just the same as from fortune-tellers, jugglers, etc. Commenting on this, the *Golden Gate* says:—

"Ministers of other religions preach the continued existence of the spirit of man beyond the grave without producing an iota of positive proof thereof. Spirit mediums come forward with irresistible evidence of that stupendous fact. Now, why should the former be exempted from a license fee, and not the latter? Can any fair-minded person answer?"

We do not see how the "ministers of other religions" can very well reply to that question, except by admitting that Spiritualist mediums should be placed on a level with themselves. The ministers who are referred to are those who teach that there is really no such thing as death, that the real man can-

not die. This is just what Spiritualists teach, and what they profess to demonstrate. It may be urged that Spiritualists do not accept the Bible as true; neither do those ministers who say that men retain their consciousness in death, and that in fact the soul of man cannot die. For the Bible says, "The soul that sinneth, it shall die;" and "his breath goeth forth; he returneth to his earth; in that very day his thoughts perish."

If men accept the devil's assertion, "Ye shall not surely die," we cannot see how they can consistently refuse to accept his professed demonstration of his original lie. And they will not do so. There is no hope that the mass of professed Christians will accept the simple truth of the Bible concerning the nature of man, and his dependence on Christ as the sole source of life; and thus they will inevitably fall into the greater delusion of Spiritualism. The *Golden Gate* has only to wait a little while, and it will see Spiritualism almost universally adopted, and Satan thus formally acknowledged as god of this world. Those who shudder at the thought of such a proceeding should speedily accept the Bible just as it reads; this is the only way they can escape the snare of the devil.

REMARKS ON DEUT. 31:26.

"Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

The translation of the Hebrew word, *miltzad*, in this text is unfortunate, as it has led to needless misapprehensions. It is rendered "in the side," whereas it means "by the side." The proof of this is very plain and very positive.

We have two means of determining the signification of words in the original: the lexicon, and usage. Sometimes we find instances of the use of an original word when it does not seem to agree with the lexicon. In such cases the use may be exceptional, or the definition in the lexicon may not be full enough to cover the various shades of meaning of the word. In such cases we need to examine the entire use of the word, and to carefully analyze the text, and perhaps the context of the instance of the use in question.

In the text now under consideration there is little or no place for difficulty, as the following will show.

The word *tzad* is used in the Old Testament with three prefixes: *miltzad*, *btzad*, and *al-tzad*. The first is the preposition *min* (shortened to *mi*), from or of; the second, the regular preposition, *in*; the third is a separable particle, *al*, upon. We will notice them in their order.

1. Gesenius gives as the definition of *miltzad*, "at or by the side." The following is its entire use according to the Authorized Version.

- Ex. 25:32 (three times), out of the side.
- 37:18 (three times), the same.
- Deut. 31:26, in the side of the ark.
- Josh. 3:16, that is beside Zaretan.
- 12:9, which is beside Bethel.
- Ruth 2:14, she sat beside the reapers.
- 1 Sam. 6:8, in a coffer by the side of the ark.
- 20:25, Abner sat by Saul's side.
- 23:26 (twice), on this side—on that side.
- 2 Sam. 13:34, by the way of the hill-side.
- Ps. 91:7, a thousand shall fall at thy side.

The first two texts, Ex. 25 and 37, have the translation "out of," which is admissible according to the derivation of the prefix. Deut. 31:26, "in the side," is not admissible; this word cannot be so defined, and there is a regular form for this expression, as will be seen. The Revised Version, as also other translations, gives it, "by the side."

2. Gesenius gives the definition of *btzad* "in the side." As before said, the prefix is the regular preposition, *in*. For its use see Gen. 6:16. "And the door . . . shalt thou set in the side." Num. 33:55. "Thorns in your sides." And others.

3. *Al* is a separable particle, meaning *on* or *upon*, and is used with *tzad* in such texts as Ex. 37:27, "upon the two sides thereof."

We have thus presented the three forms, that the reader may see the different definitions and uses.

There is a supposition—for it is only a supposition—that the book of the law was placed "in a coffer"

by the side of the ark. And some have been led to conclude that this is the meaning of the text. But it is not. Prideaux is thought to give warrant to this conclusion, but we cannot see that his words justify the thought. His words are as follows:—

"As to the book or volume of the law, it being commanded to be put *miltzad*, i. e., on the side of the ark, those who interpret that word, of the inside, place it within the ark, and those who interpret it, of the outside, place it on the outside of it in a case or coffer made on purpose for it, and laid on the right side, meaning by the right side, that end of it which was on the right hand. And the last seem to be in the right as to this matter; for, first, the same word, *miltzad*, is made use of where it is said that the Philistines sent back the ark with an offering of jewels of gold, put in a coffer by the side of it. And there it is certain that word must be understood of the outside, and not of the inside. Secondly, the ark was not of capacity," etc. "And therefore, putting all this together, it seems plain that the volume of the law was not laid within the ark, but had a particular coffer or repository of its own, in which it was placed on the side of it. And the word *miltzad*, which answers to the Latin *a latere*, cannot truly bear any other meaning in the Hebrew language."

Prideaux also quotes a Chaldee paraphrase to the same effect. But we insist that the only evidence which the language of Prideaux contains is that the book was outside, not inside the ark. Beyond that we object to his conclusion. For,

1. The description of the most holy place, and of that which it contained, is given in the Bible to the least particular, and it would be strange indeed if an extra coffer or box (for the ark itself was simply a coffer or chest) were to be made and put in the most holy, and not a word spoken concerning it in the Pentateuch.

2. The idea of a coffer beside the ark was evidently borrowed from the Philistines, who placed their golden offerings "in a coffer by the side thereof" (*miltzad*), when they sent the ark away from Ekron—1 Sam. 6. But the order of Deut. 31:26 was given some four hundred years before this; and we know of no proof that any other "coffer beside the ark," ever existed than that made by the Philistines. And it is not probable that that was ever put in the most holy place.

3. The conclusion of Prideaux is not at all necessary, that they who interpret *miltzad* to mean outside, place the book in a coffer by the ark. For the book might just as well have been outside "by the side of the ark," without being in an extra coffer at all, of the existence of which there is no hint in the text or in the connection.

And some have even concluded that a receptacle for the book was attached to the ark—literally made *in the side* of the ark. This is the most fanciful idea of all, for which there does not appear to be any sanction even in tradition.

The Lord required that the people should hold in great reverence the ark wherein was placed his holy covenant, and it does not seem fitting to represent it, as it has been misrepresented by descriptions and illustrations. We have seen models of the ark of God with something on the side very much resembling the dumping-place of a grain elevator; and we have seen a minister set before a congregation a common hand-satchel, and slip a book into the side pocket, to illustrate how the book of the law was put in the side of the ark! A very little study of the subject must convince anyone that such representations are caricatures of things held sacred in the Scriptures. Prideaux gives the position of the book "on the right side," meaning by the right side, "that end of it which was on the right hand." That it was at the end is very probable; that it was at that end which was on the right hand is by no means certain.

J. H. W.

A CERTAIN D. D. is credited by a First-day Adventist paper with saying: "Nothing is so dreadfully terrific to my mind as that sinners have no terror!" And pray, how can they have when they have no sense of sin? "By the law is the knowledge of sin," but the law is not preached, and thus multitudes are resting in a state of carnal security, from which they will not be aroused till it is too late.

The Missionary.

THE CAUSE IN INDIANA.

JANUARY 21-24 I was at Homer, Indiana. The new house of worship at that place was dedicated on the 23d. Eld. M. G. Huffman, who has been largely instrumental in raising up the company there, delivered the dedicatory sermon, which was well received by those present.

A tent-meeting was held at this place the past season, in which Brethren Huffman and Godsmark did most of the preaching. About twenty-five signed the covenant, including nine who were previously keeping the Sabbath. Monday, January 24, we organized a church of sixteen members. They seem to be a substantial class of people, and we expect good reports from them. Five or six others are expected to unite with them soon. These could not be present at the organization.

The house of worship at Homer, including lot, cost them \$1,000. It is paid for or provided for and we did not call for help when the house was dedicated. This is the sixth church that has been organized in the Conference since our annual meeting was held in October. These churches add about one hundred members to the Conference. We have great reason to rejoice at the progress the cause is making in the State.

WM. COVERT.

THE RELIGIONS OF EUROPE.

THE gospel of Jesus Christ was first introduced into Europe by the apostle Paul, as recorded in the book of Acts. Other apostles also visited Europe, and before the end of the first century, there were churches established in Turkey, Greece, Italy, France, and Germany. Before the first advent of Christ, idolatry bore sway in all these countries; perhaps no more so than exists at the present time, but it has assumed a different form. Then it was the actual bowing down to idols; now the idols exist in the heart. The progress of Christianity steadily advanced from the days of the apostles until every nation, to a greater or less extent, felt its influence. Then came divisions, and different religious bodies established themselves. The first of these was the Greek Church, which has such a hold upon Russia, and though one in faith, it is divided into several independent communions.

The Protestant churches of Europe may be doctrinally divided into two great groups,—the Lutherans, who maintain the platform of the great reformer whose name they bear, and the Reformed or Calvinistic churches, which, in some respects, have separated farther from Rome than did the followers of Luther. Politically there are three great classes,—State churches, and free churches enjoying State endowments, and free churches which, either from necessity or choice, are entirely independent. In latter years Baptists and certain other denominations have existed to some extent. In fact in every nation there are some who are called seceders, and are known by various titles, who have accepted some truth tending to awaken on the part of the people an interest and inquiry in religious matters. In these things we may clearly see the providence of God in breaking up set forms and thus preparing the way for the introduction of the truths pertaining to the last days.

It is a fact worthy of notice that many of the older denominations at the present day are tending strongly to Catholicism, and many of the nations themselves are courting the favor of the Pope of Rome. There is a strong

religious and political influence favoring the re-establishment of not only the forms of the Catholic Church but Popery itself.

The following concerning the religions of the different nations of Europe, we take from *The Gospel in All Lands*, thinking it may be of interest to our brethren who are interested in the European work.

"The Austrian Director of Statistics, Dr. Brachelli, gave in 1883 a summary of religious statistics of Europe, as follows: 156,040,000 Roman Catholics; 81,500,000 members of the Oriental churches; 79,450,000 Protestants; 5,984,000 Jews; 6,445,000 Moslems; 447,000 other sects and no religion; a total of 331,019,000.

"Under the division of Roman Catholics are included 140,000 Old Catholics and Jansenists. The Protestants include 54,240,000 Lutherans and Reformed; 18,880,000 Anglicans; 3,510,000 Methodists; 120,000 Unitarians and Socinians; 2,700,000 other sects. The Orientals include 80,367,000 members of the Greek Church; 1,019,000 of Eastern sects; 124,000 Armenians.

"The Roman Catholic and Protestant membership in the principal countries is divided about as follows:—

NATIONS.	ROMAN CATHOLICS.	PROTESTANTS.
Russia,	8,500,000	2,950,000
Germany,	16,232,651	28,331,152
Austria-Hungary,	29,542,000	3,622,000
France,	29,201,703	692,800
Great Britain } and Ireland }	6,100,000	30,000,000
Italy,	26,658,679	62,000
Spain,	16,900,000	30,000
Turkey in Europe,	427,645	1,000
Sweden and Norway,	1,100	6,368,244
Belgium,	5,764,958	20,000
Roumania,	114,200	13,800
Netherlands,	1,639,137	2,469,814
Portugal,	4,160,000	500
Switzerland,	1,160,782	1,667,109
Greece,	18,000	2,000
Denmark,	2,985	1,966,000
Servia,	5,000	500
Montenegro,	4,000	

S. N. H.

The Commentary.

HOLINESS OF THE ANGELS.

WHEN Christ spoke of the condition of the righteous after the resurrection he said, "Neither can they die any more; for they are equal unto the angels." Luke 20:36. Thus the angels in Heaven are immortal. But there is another feature in which the saints will resemble the angels, and that is in their holiness. This quality is a characteristic of the angels. This is so well known that an angel is almost a symbol of purity. When they are mentioned in the Bible the adjective "holy" is often applied to them. The servants of Cornelius told Peter that their master had been "warned from God by an holy angel." Acts 10:22. In Matt. 25:31 Christ himself applied the term to all the angels of Heaven. He said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Without these direct statements as to their character, we would know that they are holy, for Christ says of these "ministering spirits," they "do always behold the face of my Father which is in Heaven." Matt. 18:10. And only the pure and holy in heart can see God. Matt. 5:8; Heb. 12:14.

In what does the holiness of the angels consist? What is it that makes them holy? It must be in that they do the will of God. That the will of God is done in Heaven, is evident from Matt. 6:10; and since there are none in Heaven except the angels to do the

will of God, it is a necessary consequence that they are the ones to whom Christ refers. God is holy, and the doing of his will would make one like him, holy. From Rom. 2:17, 18 we learn that God's law is his will; and that this is the will which the angels perform, and which constitutes their holiness, is plainly stated in Ps. 103:20: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." The perfection of the angels, then, is due to the fact that they keep the perfect law of God.

CHRIST taught his disciples to pray, "Thy kingdom come. Thy will be done in earth as it is in Heaven." Matt. 6:10. This shows that a time will come when the commandments of God will be kept on earth even as the angels now keep them in Heaven. This will be in the new earth, wherein righteousness shall dwell. 2 Peter 3:13. But although the change of the earth from old to new will be quickly effected, and although man's change from mortal to immortal will be brought about in the twinkling of an eye, the change to holiness is a gradual work. "Heaven is not reached at a single bound." The work of sanctification is a progressive work. Therefore the fact that the commandments of God will some day be kept by men on earth even as they now are by the angels in Heaven, shows that they who hope to be among the equals of the angels must now be keeping the commandments of God.

EVIL ANGELS.

WE read in 2 Peter 2:4 that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." This shows conclusively that the angels were once on probation as Adam was in the garden of Eden, and that those who are now called the holy angels have had their characters tested, so that they are now placed beyond the reach of temptation. It shows also that the angels who sinned can have no hope of a restoration to the favor of God. Peter says that God "delivered them into chains of darkness." We can understand what this means by comparing a few texts. From 2 Peter 2:19; Gal. 3:22, 23; Rom. 7:14 we learn that sin is bondage. The person who is in the darkness of error is in a state of bondage. Moreover, we learn from 2 Thess. 2:9-12 that those who persist in rejecting light will finally be given up to believe a lie. The same thing is taught in Rom. 1:28. That is, those who persistently sin in the face of great light, will finally be left in the bondage of sin without hope of escape. This is what is doubtless meant by the angels that sinned being delivered into chains of darkness. They had light and knowledge greater than man had, as they were a higher order of creatures than he was. In the face of this light, and in defiance of the love and mercy of God, they deliberately chose the way of darkness. Having once chosen the bondage of sin, their choice was irrevocable. They were in "chains of darkness" that could not be broken. And so until the Judgment day ends their miserable careers, they are in darkness. They are darkness itself. Darkness and error are inseparable from them. Wherever they are, their presence contaminates; and their sole aim is to perpetrate lying wonders which shall lure men away from the truth into the same chains of darkness with themselves. Let us never forget to pray, "Deliver us from evil."

CARE OF GOOD ANGELS FOR MEN.

BUT if "the rulers of the darkness of this

world" are actively engaged in trying to overthrow us, and drag us down to eternal ruin, we have the assurance that "angels that excel in strength" are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. Every "little one," every child of God, has one for his especial guardian. Matt. 18:10; Acts 12:15. Not only so, but all the heavenly host are intensely interested in the whole human race, and anxious for the conversion of each sinner. Says Christ: "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10. When Jesus was born in Bethlehem of Judea, there was joy in Heaven. It was not sufficient to send a single angel to announce his birth, but a multitude of the heavenly host must accompany him to sing their joy at the good tidings which should be to all people. So great was the joy among the angels over the fact that fallen man's Redeemer had actually come, that it would seem that they could not remain quiet in Heaven. They must flock to witness the joy of the humble shepherds, and to proclaim their own.

SEEING then that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8); that Christ is at the right hand of God making intercession for us (Rom. 8:34); and that all the holy and mighty angels of God are interested and loving messengers of light and strength to those who are striving against sin, may we not even in the face of Satan's hosts say: "In all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:37-39. W.

NOTES ON THE INTERNATIONAL LESSON.

THE DESTRUCTION OF SODOM.

(February 27.—Gen. 19:15-26.)

WHEN Abraham had reduced to ten the number in whose behalf he would plead with the Lord to spare Sodom, and the Lord had said he would not destroy it for ten's sake, Abraham ceased to plead any further. It has been supposed that ten was just the number of Lot's family and connections. And this seems probable from close attention to the narrative. We find Lot and his wife, and his two daughters that escaped, making four. Then we read of "his sons-in-law which married his daughters," and that these daughters were *two*, which seems to be implied in the words of the angels to Lot, "Arise, take thy wife, and thy *two* daughters, which are here." This would seem to imply that there were two daughters who were *not* there. Then besides these we read of his "sons," which would require at least two. Thus we have Lot and his wife, and his two daughters unmarried, two sons, and his two daughters and their husbands, his sons-in-law, making just ten. It is, therefore, most probable that when Abraham ceased pleading at the number ten, he had in view Lot and his whole family. And when the Lord agreed that if these were righteous, the city should stand, it seems that Abraham considered that sufficient, for if these should not be found righteous, it would be unreasonable to ask anything more. "And

the Lord went his way, as soon as he had left communing with Abraham; and Abraham returned unto his place."

THE two angels that had departed from Abraham and the Lord went on toward Sodom, and came to Sodom at evening. Lot, sitting at the gate of the city, arose to meet them and invited them into his house to stay overnight. The angels proposed to stay in the street all night, but Lot, not knowing but that they were only men, and knowing the dreadful wickedness of the place, "pressed upon them greatly," and they turned and entered into his house. "And he made them a feast, and did bake unleavened bread, and they did eat."

THE men of Sodom, however, knew of their coming, and before very long a great crowd gathered from every quarter and surrounded the house, demanding that the angels, whom they thought men, should be delivered up to them. Lot attempted to remonstrate with them, but it only made them worse and they attempted to break the door. Then the angels drew Lot into the house and shut the door, and smote the mob with blindness, "both small and great; so that they wearied themselves to find the door." Then the angels made known to Lot who they were, and said to him: "Hast thou here any besides? son-in-law, and thy sons and thy daughters, and whatsoever thou hast in the city, bring them out of this place; for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."

"AND Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

HERE the personal pronoun changes from "they" to "he," and from "we" to "I," showing that the Lord, with whom Abraham had talked, had come to Sodom, and that he was the One in whose power the destruction lay. Lot pleaded to be allowed to stop in the little city—Zoar—and the Lord granted that, and "the sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

"As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; 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." The people of those cities arose that bright, beautiful morning, as they had arisen morning by morning, year after year, always. One went about this

business, another that; one to his merchandise, another to his building; one to his eating and drinking, another to his planting. To them all things were as they always had been. They knew of nothing unusual that was about to occur; and, worse than that, they would not be convinced that there was. When Lot spake to them of the destruction that hung over the place, to them it was only foolish mockery. And when they saw Lot and his two daughters—and his wife as far as she went—running swiftly across the plain, we have no doubt but they sent after them many a ribald shout. They knew nothing, they believed nothing, they feared nothing, of any destruction coming. But it came. Their unbelief did not delay it a moment, nor did it temper the terror when it came.

"EVEN thus shall it be in the day when the Son of man is revealed." The Lord sends a message to the world that he is coming again. He gives line upon line, precept upon precept, prophecy upon prophecy, and sign upon sign, that his coming is at the doors, and that men must be ready to meet him in peace without spot and blameless. But his messengers are despised, his word is slighted, and all his tokens are set at naught. Men will not believe that he is coming. To them all things go on as usual, and as they always have gone. But one of these days will be the last, as it was with Sodom. Christ has declared that the end of the world shall be. He points to a certain generation and says that that generation shall not pass away before he himself appears. And in that generation he will appear as surely as destruction came upon Sodom. Men may not believe it, as those of Sodom did not; these may treat the message as mockery, as did those; these may scoff at the messengers, as did those; but none of these things will nullify the promise of Christ, nor delay his coming, nor deliver those who are not prepared to meet him when he does come.

WHEN now in preparing to meet the Lord, men separate themselves from the world and from everything in the world, they will be counted as foolish as was Lot when he left Sodom and hurried across the plain. But there those who left all were the ones who escaped, while those who remained to scoff remained to perish. "Even thus shall it be in the day when the Son of man is revealed." "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction." And as ye depart, "remember Lot's wife." J.

UPPER COLUMBIA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1886.

No. of members,	-	-	-	-	-	141
" " dismissed,	-	-	-	-	-	1
" " added,	-	-	-	-	-	17
" reports returned,	-	-	-	-	-	50
" missionary visits,	-	-	-	-	-	88
" letters written,	-	-	-	-	-	64
" pages of tracts and pamphlets distributed and sold,	-	-	-	-	-	13,150
" periodicals distributed,	-	-	-	-	-	1,642
" signs taken in clubs,	-	-	-	-	-	103
" Gospel Sickle in clubs,	-	-	-	-	-	100
" new subscribers obtained,	-	-	-	-	-	121
" short term subscribers obtained,	-	-	-	-	-	12
Received on sales,	-	-	-	-	-	\$62.98
" " periodicals,	-	-	-	-	-	52.95
" " membership and donations,	-	-	-	-	-	31.70

Total receipts, - - - \$147.63

L. A. FERRO,
Assistant Secretary.

EVERYBODY, no matter how rich or how poor, needs all the kindness he can get from others.—Rev. J. F. Clarke.

The Home Circle.

ONE DAY AT A TIME.

ONE day at a time! That's all it can be;
No faster than that in the hardest fate.
And days have their limits, however we
Begin them too early and stretch them late.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never to-day which the spirit breaks,
It's the darkened future without a gleam.

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking all may be done.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time! But a single day,
Whatever it's load, whatever it's length;
And there's a bit of precious scripture to say
That, according to each, shall be our strength.

One day at a time! 'Tis the whole of life!
All sorrow, all joy, are measured therein,
The bound of our purpose, our noblest strife,
The one only countersign sure to win!

—Helen Jackson.

"WELL ENOUGH."

THIS was a favorite phrase of Georgie's. She used it upon all occasions, and lived up to it too. When she was thirteen her mother gave her a little bedroom all to herself, which she was to keep clean and in order with her own hands. One morning she was in there putting on her coat and hat in great haste to go to school. Her mother, happening to be passing, opened the door and looked in.

"Why, Georgie!" she exclaimed, "why didn't you put your room in order?"

"I did," said Georgie, going on buttoning with rapid fingers.

"My dear child, just look at it!" said her mother with an expressive gesture.

The pillows were placed crookedly on the bed, the towels flung on the rack without being folded, all the bureau drawers open a little, and a piece of string hanging out of one, etc.

"O mamma!" Georgie exclaimed, impatiently. "It will do well enough. I'm in such a hurry. I shall be late at school."

"You must not be late at school," said her mother, "but you must put your room in complete order as soon as you come home. I don't want you to get into the habit of doing things just half."

It was the same way with sewing. Mrs. Blair insisted that her girls should know how to sew, and Georgie learned very readily, but was so careless and so easily satisfied that her work often looked very badly, and was a great worry to her mother.

"O! won't it do well enough, mamma?" Georgie would say. "What's the use of being so awfully particular?"

"It won't do until it is done just as well as you can do it," Mrs. Blair would reply, and many a piece of work the young lady was obliged to pick out and do over.

She carried the "well enough" system into her musical studies also, and of course it did not work well there. She was fond of music, learned with great ease, and played spiritedly, but her performance was spoiled by the way she had of dropping notes and slurring over hard passages which she was too lazy to practice sufficiently. It was in vain her teacher lectured her about such carelessness, and told her she *must* practice the difficult parts pa-

tiently until she could play them as rapidly as the rest; out of his hearing she played in her own fashion, and said it did well enough.

"What is that you are playing?" Elizabeth asked one time.

"It is that new *Galop* Mary Haines played the other evening," Georgie replied. "Isn't it pretty?"

"Yes," said Elizabeth, "but it doesn't sound just as it did when Mary played it."

"Well, I don't play it exactly as she did. You see the bass skips about so that I have to go down for the lower F's and B flats. I can't play fast enough, so I just play them all up here, and then I don't play the octaves in the right hand—just take the upper note."

"Seems to me," said her sister, "it would be better to go slower at first and learn it right, so as to play as it is written."

"Oh, this sounds well enough," said Georgie; and banged away perfectly satisfied.

Her father had a scrap-book in which he pasted newspaper articles he wished to keep. Sometimes when he was busy he asked Elizabeth to paste the pieces in, and this she did very neatly. Once when she was away from home, he said, "Georgie, won't you put these pieces in my book?"

"Yes sir, of course," she replied, quite proud to be asked.

He showed her how he wanted it done, and she set to work. At first she was very careful to get them all straight and smooth, so the first page she did was just as good as any of Elizabeth's; but soon she became tired of going so slowly and particularly, and began to slight the work. There were two or three little bits that were very hard to fit in nicely, and instead of persevering until they were right she hurried them in any way, saying to herself, "Oh, well, it won't matter if such little bits are crooked. It will look well enough."

But it looked very badly, the crooked pieces spoiling the whole page.

When her father looked at the book he said, "I'm very much obliged to you, Georgie; but—I'm afraid my little girl hasn't a very straight eye."

"Oh yes, I have, papa," said Georgie. "I know those pieces are a little crooked, but it is so *very* little, I thought you wouldn't mind."

Her father said nothing more, but he never asked her again to paste in pieces, and once when he brought out the book to show a certain political article to a gentleman he was talking with, she noticed he turned the botched page over very quickly, as if he was ashamed of it.

That is about the way Georgie does everything, and if she does not break herself of this bad habit of doing things just any way at all, she is not likely to grow up to be a very useful and reliable woman.—*Presbyterian*.

DOMESTIC ANIMALS IN JAPAN.

JAPAN, with nearly 40,000,000 people, has only 875,000 head of cattle and 1,200,000 horses, and is without mules, swine, or sheep. We have two head of horned cattle to every three persons. The Japanese have 500 persons to each head of bovine stock. We have one horse or mule to every four persons; they have only one horse to every thirty-three persons. Of sheep they have no knowledge, as they wear no woolen clothing and eat no mutton. Swine meat is as much an abomination to them as it is to the Brahmans. The emperor rode on a wheeled carriage, and that mode of conveyance was made sacred to his use, while other people must ride in other fashions or walk. The nobility monopolized sedan chairs and horseback riding, and to the common people was left the privilege of walking. The farmers and pack-

ers on their return from markets would, however, mount their horses, but upon the appearance of one of the men-at-arms they would tumble off in all possible haste, so as to meet their superiors in their proper places, that is, on foot. Horses thus became aristocratic animals and were held in high esteem.—*Chronicle*.

WHY BOYS SHOULD NOT SMOKE.

THE use of tobacco is expensive. Money paid out for the filthy weed is worse than wasted. Think of it—one billion of dollars spent every year, and for what? To degrade men mentally, morally, and physically. We said to a young man one evening:—

"Are you going to take Mary to hear Gough to-night?"

"No, I cannot afford it. The tickets are fifty cents."

"How many cigars do you smoke in a day?"

"Never more than two."

"And you pay—"

"Ten cents apiece for them. I like a good one."

"Twenty cents a day for five days is just one dollar."

"I never thought of that. But I could never give up my cigar."

The money spent on tobacco would not only enable young men to enjoy innocent amusements and give pleasure to those they love, but would beautify their homes, furnish them with libraries, and enable them to save against a day of adversity or need. Franklin's maxim, "A penny saved is two pence earned," is never more true than when used in connection with such a useless article as tobacco.

Many who are victims of tobacco, and indulge in its use in the presence of women and children and non-smokers, might be surprised to hear themselves designated as thieves, but they certainly deprive others of a gift which they have no right to purloin. Neal Dow says: "Men whose moral sense is dulled by the tobacco habit do not even consider that people have a right to pure, fresh air, so important to their comfort and health, and they poison it with tobacco smoke. The pure air is as much their right as the purse in their pockets; and the forcibly taking it away by the tobacco smoker is as much stealing, in the moral sense, as picking the pocket."

Then, tobacco is a poison, just as surely as strychnine or arsenic. It is more dangerous than either of these, because its baneful influence is not so quickly felt. But it enfeebles the body, weakens the memory, dims the sight, impairs the taste and the smell, deadens the nerves, deranges the digestion, tends to insanity, and, used excessively, causes terrible diseases. We know one man who, from the constant use of tobacco, suffered agonies from a cancer on his lip and in his mouth, which entirely ate away his tongue, and he died a lingering, horrible death. One man, a great smoker and chewer, smoked fifty cigars, for which he paid seventeen cents apiece, in less than a week. He not only burned \$8.50, but was prostrated by a disease similar in character to *delirium tremens*.

Tobacco not only injures the body and deadens the sensibilities, and blunts the moral sense, but it is the primary cause of the death of thousands of persons every year. A young man, only nineteen years of age, stood one Saturday evening in Schenectady on a bridge looking into the abyss below, and laughing and talking with a friend. He was offered a chew of tobacco, and accepted it. In a few moments he became dizzy, and, turning to go home, lost his balance, and fell a distance of many feet to the rocks below. He was carried

home, but never recovered consciousness, and died the victim of a single chew of tobacco.

Boys, never begin the habit which is sure to result in some evil, and may cause you a sorrow which shall be everlasting.—*A. C. Morrow, in Christian at Work.*

CULTURED GIRLS.

IN one of Rev. Smith Baker's admirable sermons to girls, given recently to his own congregation in Lowell, he points out as follows what elements enter into true cultivation of character:—

It is sometimes thought if a young woman has graduated at a college and traveled in Europe, she must be cultured; but some such young women are the most uncultured of persons. One need not be rich, or educated, or traveled, in order to be cultured; but only be sure that all sides of her being grow in harmony. Then, though she is limited in capacity, she shall be beautiful. Culture does not mean music or French, but *womanhood*. Very few can be rich, a small number educated; but culture is for all.

Be determined to know something, even a little, of the best history, the best poetry, the best biography, the best of art, the facts in science, and the best thoughts of the best minds—ten minutes each day, five or six books a year, not mere stories. The best in style and sentiment is as cheap as the poorest. There is no excuse for reading trash, when the standard works on all subjects are as cheap as the poorest, no more than for walking in the mud when a clean sidewalk is provided. Not extensive, but selected, reading gives culture. Gather a little standard library of your own; you will respect yourself, and others will respect you for it. Keep a scrap-book, fill it with the best things. Nothing reveals a young woman's line of thought more than her scrap-book. Read and think; read a little and think much; read when at leisure, think when at work.

A thoughtless, selfish, snappish, cross, fretful, overbearing, and dictatorial young woman may take the prize at school, may excel in music, and travel round the world, but the more she knows, the less culture she has. The commonest country girl with good health, and open brain, and a warm, unselfish, patient, self-controlled disposition, is a hundred-fold more cultured than the boarding-school graduate who is fractious with her mother, cross with her sisters, or knows too much to associate with working girls. Disposition is culture. Health is the soil, intelligence the branches, and disposition the leaves, buds, and blossoms,—the robe of living beauty, fragrance, and sweetness with which a young woman is to clothe her life; for without heart culture the finest mental culture is like a tree with nothing but cold, leafless limbs.

The cultured young woman is *spiritual*. Loving what God loves, hating what God hates, reading his thoughts over after him, in nature, in his word, and in your own soul, coming into sympathy with him—this makes of life a living art, and lifts the passions, the thoughts, the affections, and the will with greatness, pureness, and joy. Such is the final fruit on the tree for which all the rest are given. This is the highest culture, without which no woman can have her greatest beauty, or power, or joy. Christ gives this.—*Congregationalist.*

"THAT 'blood will tell' all thoughtful men agree,
But whether good or bad the story be,
Which thus is told, depends entirely
Upon the blood itself—its quality.
If bad the blood, the story bad will be;
If good the blood, a story good we see."

Health and Temperance.

HOW ANIMALS PRACTICE MEDICINE.

ANIMALS get rid of their parasites by using dust, mud, clay, etc. Those suffering from fever restrict their diet, keep quiet, seek dark, airy places, drink water and sometimes plunge into it. When a dog has lost its appetite, it eats that species of grass known as "dog's grass," which acts as an emetic and a purgative. Cats also eat grass. Sheep and cows, when ill, seek out certain herbs. An animal suffering from chronic rheumatism always, as much as possible, keeps in the sun. The warrior ants have regularly organized ambulances. Latreille cut the *antennæ* of the ant, and other ants came and covered the wounded part with a transparent fluid secreted from their mouths. If a chimpanzee is wounded, it stops the bleeding by placing its hand over the wound, or dressing it with leaves and grass. When an animal has a wounded leg or arm hanging on, it completes the amputation by means of its teeth.

A dog, which had been stung in the muzzle by a viper, was observed to plunge his head repeatedly for several days into running water. This animal eventually recovered. A sporting dog was run over by a carriage. During three weeks in winter it remained lying in a brook, where its food was taken to it. This animal recovered. A terrier hurt its right eye. It remained under a counter, avoiding light and heat, although it habitually kept close to the fire. It adopted a general treatment, rest, and abstinence from food. The local treatment consisted in licking the upper surface of the paw, which it applied to the wounded eye; again licking the paw when it became dry. Animals suffering from traumatic fever, treat themselves by the continued application of cold water, which M. Delaunay considers to be more certain than any of the other methods. In view of these interesting facts we are, he thinks, forced to admit that hygiene and therapeutics as practiced by animals may, in the interest of psychology, be studied with advantage.

Many physicians have been keen observers of animals, their diseases, and the methods adopted by them in their instinct to cure themselves, and have availed themselves of the knowledge so brought under their observation in their practices.—*N. O. Picayune.*

WHY DON'T YOU SAY, AMEN?

A FEW years ago, as Charles G. Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared, in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees, and tell God of that," said Mr. Finney. So both knelt, and Mr. Finney prayed:—

"O Lord! this man declares that he is prepared to take thee as his God, and cast himself upon thy care, now and forever."

The man responded, "Amen!"

Mr. Finney continued: "O Lord! this man vows that he is ready to give his wife, family, and all their interests, up to thee."

Another hearty, "Amen!" from the man. He went on: "O Lord! he says that he is also willing to give thee his business, whatever it may be, and conduct it for thy glory."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked:—

"Why don't you say 'Amen' to this?"

"Because the Lord will not take my business, sir; I am in the spirit-trade," he replied.

The traffic could not stand such a test as that. The Lord will not take such a business under his care.—*Selected.*

A TALK WITH YOUNG MEN.

OBSERVE that pale young fellow crossing the street. You see a good many of that kind just now. Some folks say it is the climate. The truth is, that the climate of America, with a fair chance, produces not only the best complexion but the best health in the world.

Did you notice the thing he was carrying in his mouth? Well, it is that meerschaum that is doing the business for him. It is busy with three million of our men. Let us study one of those meerschaum-suckers. We will take a young man. He shall have money and plenty of time for sucking. Pale, nervous, irritable, thin in chest and stomach, weak in muscle, he is fast losing the power of thought and application. Let us get near enough to him to smell of him! Even the beast of prey will not touch the corpse of a soldier saturated with the vile poison. Chewing is the nastiest mode, snuffing ruins the voice, but smoking, among those who have time to be thorough, is most destructive.

Young K—graduated at Harvard (no devotee of the weed has ever graduated with the highest honors at that institution), and soon after consulted his physician with reference to his pale face, emaciation, indigestion, and low spirits. He weighed but one hundred and eight.

"Stop smoking," was the prescription. In four months he had increased twenty-eight pounds, and become clear and healthy in skin, his digestion all right, and his spirits restored. One or two million of our young and middle-aged men are in a similar condition, and would be restored to health and spirits by the same prescription.—*Home Science.*

TOBACCO VS. CHRISTIANITY.

GOD is the author of all the laws of our being, those of the body as well as those of the soul, and he is pleased when we obey them all. He does not delight in sickness and suffering, for these are the necessary consequences of violating his laws in the body. Christianity, in my opinion, does not sanction the use of tobacco or any other intoxicant. The use of the stimulants is a mere indulgence, a gluttony. Let me invite the Christian who doubts this to ask God's blessing on his pipe or on his dram, as he thinks it right to do on his food!

DR. J. H. HANAFORD.

STIMULATION produced by alcohol is succeeded by a reaction, and to produce a certain amount of stimulation the quantity taken must constantly be increased. From this cause moderate drinking tends to pass into excessive drinking. All poison habits are progressive, and there is a striking analogy between the development of the drinking habit and that of a parasitical plant, which, springing from tiny seeds, fastens upon, preys upon, and at last strangles its victims.—*Selected.*

EVERY penny that goes into the rum-mill is a penny lost to the merchant's till.

TILL THE DOCTOR COMES.

At Inverness last summer I saw from a distance a little boy fall from the high wall near the bridge—I being at the other side of the river—a height of probably fifteen feet. A sturdy Highlander marched around and shouldered him. From the shrieks of the lad thus roughly mounted, I felt sure a bone was broken, and found out afterward I was right.

The accident put me in mind to say here that we cannot be too careful in the manner we lift or carry a person who has received an injury of this kind.

Oh! fancy, if you can, the agony produced from, say, a fractured thigh rudely handled, the jagged end of the bone perhaps thrust through the quivering flesh.

Keep a wounded or injured person on the level if possible; be very, very gentle. The handiest of all stretchers is a large shutter or door, with a mattress or pillows on it. Or a plaid or blanket used as a hammock will do, or a net hammock itself if one be handy.

While one party is carrying the injured person home or to a chemist's shop, some one must be sent to procure surgical assistance. The sooner surgical aid is got, the more chance the patient will have of a speedy recovery.

Be careful not to give brandy. You might commit a fatal error!

Just a word about street accidents. Somehow or other, in such cases, one of the crowd usually turns out to be a surgeon; but if not, let one be speedily fetched. Meanwhile, ask the crowd, with all the respect due to crowds in the latter end of the nineteenth century, to stand back and give the patient air. On a summer night he may do better, for a time, out-of-doors than in a shop. I got a man onto a hand-cart once, and there he remained till the accident was dispelled. But I kept the crowd at bay and as quiet as possible. Nothing is more likely to make bad worse than a yelling crowd, crying, "Do this," or, "Do that," round an injured man.—*Family Doctor, in Cassell's Family Magazine.*

News and Notes.

RELIGIOUS.

—During 1886 the M. E. Church received seventy preachers from other denominations.

—It is said that the American Baptist Missionary Union has no fewer than 1,200 converts on the Congo.

—It is claimed that hundreds of persons in Cuba have renounced Romanism and are awaiting Christian baptism.

—It is said that the recent religious riots in India were so serious as to excite great uneasiness among English officials.

—It is estimated that as many as 1,500 Jews leave the synagogue for the Christian church every year in this country and Europe.

—The tendency of the white and colored Methodists of the South to separate is attracting the attention of the leaders of the denomination at the North.

—More than one-half of the Congregationalists in this country are in New England; and in 1885 nearly two-thirds of the benevolent contributions of that denomination came from those States.

—In view of the fact that Great Britain spends only about fourteen per cent. as much for education as she does for the support of her army, the *Missionary Review* remarks that "there is evidently much mission work yet to be done in Europe, even in Christian England."

—The Dr. McGlynn affair still continues to excite considerable interest among both Catholics and Protestants. Archbishop Corrigan has felt called upon to make public what purports to be a full and exact statement of the difficulty. This is rather remarkable, for Catholic bishops generally keep their own counsels.

—A great revival is in progress in Talmage's church in Brooklyn. So far, 2,000 persons are said to have been converted.

—The *California Christian Advocate* says: "Every Christian church is doing good, and, on questions of order and peace, Catholics and Protestants are perfectly united; that is, they are against disorder, anarchy, and revolution." So are the Sultan of Turkey and the Emperor of China opposed to disorder, anarchy, and revolution. Oh, yes; the Catholics are opposed to all that sort of thing; so much so that they have killed over 50,000,000 of the people of God rather than suffer a revolt against the Pope, even in spiritual affairs.

SECULAR.

—The appearance of cholera in Chili has caused great consternation.

—It is said that the Catholics in Germany are now in favor of Bismarck's Army Bill.

—Mr. Francis Smith, one of the proprietors of the *New York Weekly*, died January 30.

—An extensive warehouse in St. Louis was burned February 3, entailing a loss of \$250,000.

—A boy has been arrested for placing an obstruction on one of the cable-car tracks in San Francisco.

—The British steamer *Blair Athol* foundered in the Black Sea, January 30. Twenty persons were drowned.

—A disastrous fire occurred February 3 in Rochester, N. Y. The loss is said to be \$60,000, and no insurance.

—The House Committee on Foreign Affairs has decided not to call up Morrison's Anti-Chinese Bill this session.

—February 2 the House passed the bill appropriating \$100,000 for the construction of a soldiers' home west of the Rockies.

—On February 3 a waterspout rushed through the country about ten miles from Nashville, Tenn., and did considerable damage.

—H. M. Brooks, alias Maxwell, who was to have been executed on the 3d inst., has been granted a stay of execution till April 1.

—The jury in the case of ex-Alderman O'Neill, of New York, who was charged with receiving a bribe, has returned a verdict of guilty.

—The Ohio River rose at Cincinnati on the 3d inst. at the rate of an inch an hour, causing all access to the Central Passenger Depot to be cut off.

—January 30 there was serious rioting in Belfast, Ireland. The mob and police exchanged shots. Nobody was killed, but several persons were wounded.

—The British emigrant-ship *Kapunda* came into collision with an unknown vessel off the Brazilian coast, and was sunk. Three hundred of those on board were drowned.

—In Alabama the Senate passed a vote last week providing for submitting to the people at the next general election a constitutional amendment prohibiting the liquor traffic.

—There has been fighting in the Soudan between Italians and Abyssinians. The Italians were almost annihilated. When the news reached Rome it caused great excitement.

—A recent statement read in the United States Senate shows that India will soon be exporting 74,000,000 bushels of wheat; this will compete with American wheat growers.

—The Berlin correspondent of the *London Daily News* says that the whole German army is to be called out in sections of 72,000 men, to be drilled in the use of the repeating rifle.

—August Spies, one of the condemned Chicago Anarchists, was married by proxy a few days ago to Miss Van Zandt. It remains to be seen if the laws of Illinois sanction such an infamous proceeding.

—The *Yokohama Gazette* of January 19 says: "An earthquake of more than ordinary severity took place in Yokohama on Saturday night, which caused much damage to property, though, as far as we have yet heard, no loss of life."

—January 29 an explosion occurred on the steamer *Guyandotte* while off Long Branch, wounding the captain and one seaman. The explosion is said to have been caused by dynamite, which was smuggled on board in a hand-satchel.

—A terrible wind-storm occurred in the Stampede Pass, Cascade Mountains, Oregon. Nine Chinamen were killed and at least thirty crushed in the snow. A tree was also blown into a white man's camp and four men were seriously injured.

—Senator Ingalls has declared himself in favor of the annexation of not only Canada but the entire Central American States. Speaking on this he said: "My dream, and I believe the settled conviction of the American people, is a continental republic."

—A Catholic priest, Father F. C. Jean, who was deposed about fifteen years ago by Bishop Hennessy, of Dubuque, brought suit against the latter for damages because of such action. He has just been awarded \$100,000 damage by the District Court.

—John de Leon, the astrologer, who was convicted of inducing young girls to go to Panama for immoral purposes, under the pretext of furnishing employment for them, has been sentenced to fifteen years' imprisonment with hard labor,—the maximum punishment of the law.

—A company has been formed in San Francisco for decorticating the *Ramie*, a nettle-like plant. They are supplied with machinery that can defiberize 3,000 to 4,000 pounds a day. The *Ramie* fiber is soft, white, and silky, and will be a formidable rival to cotton, silk, and flax.

—A dynamite steel cruiser is to be constructed for the navy by June 1. This vessel is to carry three dynamite guns, which are promised to be so constructed that they can throw 400 pounds of dynamite; this is said to be sufficient to blow up the largest vessel known to modern navies.

—While an oil well was in process of drilling near Los Angeles, Cal., a few days ago, the oil suddenly commenced to flow, and coming in contact with a gas jet, was instantly converted into a column of flame, causing considerable excitement and some damage. The owners feel satisfied that the new well will prove a great success.

—A Californian has invented an automatic fire-proof elevator shutter, which will effectually stop the draft of fire through the shaft. The invention consists of two sheet-iron covered shutters on a level with each floor, which when the elevator ascends open automatically and allow it to pass through, and then close up and lock themselves after it.

—A terrible railroad accident occurred February 5, near Woodstock, N. H. Part of the train while passing over a bridge was thrown off the track by a broken rail, and two day coaches and two sleepers were thrown over the abutment onto the frozen river some fifty feet below. The cars then took fire and it is reported that some sixty lives were lost.

—There has been a letter sent to the *London Times* by some of the passengers of a transatlantic steamer, protesting against the way the smoking-room was used during the voyage. They say the room was a regular "gambling-hell," and the resort of decoys for the unwary. The passengers were often disturbed at night by the profanity and threats of murder arising from gambling disputes.

—It is reported that a cargo of Australian rabbits is at sea, bound for the United States. The Hon. C. M. Clay, calling attention to this, says that he has made domestic live stock of all kinds a study, and that it would be better to have pleuro-pneumonia, small-pox, and the cholera spread over the United States, than to suffer the ravages that will result from the importation of these rabbits.

—The committee of the German National Liberal party has issued a manifesto to the electors. They say: "Never since the Franco-German war has the danger of a great conflict been so near. No statesman can form any certain conclusion as to the future, even for a few weeks. The peace of Europe rests at this moment solely upon the strength of readiness of action and the moral trustworthiness of the German army."

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.

Publishers' Department.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 3, 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 Wednesday, February 2, Brother W. L. H. Baker and Sister Josie Baker sailed on the steamer *Australia* for Honolulu, whence, after a stay of ten days, they will sail on the *Mariposa* for Australia. Brother and Sister Baker have been faithful laborers in the office of the SIGNS OF THE TIMES, and we shall miss them both here and in the Sabbath-school. Many prayers and good wishes will follow them on their journey, and to their new field of labor.

THE *American Sentinel* for 1886, bound either in paper or in cloth, can now be furnished in any quantity. In either style it is very convenient for carrying, and can thus be used for reference by ministers who are traveling from place to place. Nowhere else can so many facts and arguments be found on the vital subject of "National Reform." No one who wishes to be intelligent in regard to this matter should fail to procure a bound volume of the *Sentinel*. Price, in paper, sixty cents; in cloth, one dollar. Address *American Sentinel*, Oakland, Cal.

AN Eastern paper says: "The Jews are talking of changing their Sabbath to our Sabbath, beginning with the year 1900." We do not see how this thing can be done; the Jews might easily abandon the ancient Sabbath and go to keeping another day; but to change "their Sabbath"—by which we suppose is meant the seventh day, "the Sabbath of the Lord"—to "our Sabbath"—which, we take it, means Sunday—is just as impossible as to change Monday to Thursday, or 12 o'clock noon to 12 o'clock midnight. God has spoken, and said, "The seventh day is the Sabbath," and though "hand join in hand," and both Jew and Papist think to change the times and laws of the Most High, all his commandments will still be sure, they will stand fast forever and ever.

THE *World's Advance-Thought* thus patronizingly notices the progress of a prominent "divine":—

"The *Christian Union*, edited by the Rev. Lyman Abbott, repudiates the doctrine of the resurrection of the body as 'inconsistent with Scripture, antagonistic to science, and a product of a Pagan and materialistic habit of thought.' If the Reverend Abbott would get hold of a file of the paper edited by Andrew Jackson Davis twenty-five or thirty years ago, he could pick up a good many such views that were held by the last generation of spiritual Spiritualists, and that the spiritual Spiritualists of the present consider too well established to be live subjects for discussion."

It must be encouraging to "the leaders of Christian thought" to be assured by the very "spiritual Spiritualists" that they are making advancement in the spiritualness of Spiritualism.

It is stated that there were 3,247 arrests for gambling in Los Angeles last year, but that only twenty-two of the arrests were of white men. The others, we suppose, were Chinamen. It is touching to see the tender regard which the California policeman has for the morals of the benighted heathen who are among us. No one supposes for a moment that the number of Chinese gamblers exceeds the number of white men who indulge in the same vice; and the only reason we can give why the police do not arrest the white men as well as the Chinamen, is that they think the former are beyond reformation. Heathenism is not dependent on race or color, and we very much doubt if the Asiatic heathen could give any instruction in vice to those who are of American or European birth.

"LEADERS OF CHRISTIAN THOUGHT."

It is a noteworthy fact that many of the men who are denominated "leaders" in matters of religion, are practically infidel. We have wondered whether they have so large a following because of their infidel sentiments, or whether they have adopted infidel sentiments in order to have so large a following; and we have concluded that the latter is the correct theory. There is a strong current setting downward. Evil men and seducers are waxing worse and worse. Because iniquity is abounding, the love of many is waxing cold. The prevailing iniquity necessarily begets infidelity, and thousands who are not directly vicious are infected by the poison. The heaven of infidelity is everywhere. And since the people are turned away from the Bible, all anyone who wishes to be a leader has to do, is to put himself at the head of the procession. The people are going that way anyhow, and if he will only go a little faster than they, they will of course follow him. This agrees with what the apostle Paul wrote to Timothy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

NO SUNDAY LAW FOR CALIFORNIA.

THE readers of the SIGNS will remember the account that was given of a Sunday Law mass-meeting in San Francisco several weeks ago, and of the vigorous efforts that were being made by the clergy of California to induce this Legislature to enact a rigid Sunday Law. Petitions have been circulated in all parts of the State, and several have been presented to the Assembly. A few days ago an effort was made to create a boom by means of a mass-meeting in the Assembly Chamber, which was granted for the purpose. But although the meeting was presided over by the Speaker of the House, and eloquently addressed by several clergymen and one member of the Legislature, it did not seem to have the desired effect on the members generally. On Friday, February 4, the Committee on Public Morals reported back a petition in favor of a Sunday Law, with the recommendation that the Speaker appoint a committee of one to prepare and introduce a bill in accordance with the petition. The House refused to take the action recommended. It is said that there were only four votes in favor of it. This settles the Sunday Law question for this session of the Legislature. We are glad that there is in our Legislature so clear a sense of justice and a perception of the fitness of things. We earnestly pray that the Legislators of other States where the Sunday conflict is raging, may be gifted with equal good sense. California has at present a Sunday law amply sufficient to meet the demands of good order; it is insufficient only to meet the demands of bigotry.

THE GREAT STRIKE IN NEW YORK.

THIS is getting to be a good deal more than a local affair, and is assuming proportions that entitle it to more than the space of a news item. A dispatch of February 4 says:—

"The only hope the strikers have of success is to so hamper business as to bring about a settlement by arbitration. There are now on the strike nearly 40,000 men, with perhaps half that number out of work through the stoppage of business incident to the strike."

Another dispatch of same date says:—

"The County General Committee of the United Labor party adopted the following resolution last night:—

"That if, in the opinion of those now conducting the strike, it becomes necessary to call out on the strike, men of other branches of industry affiliated with our party, we recommend they obey the summons, even to the point of stopping all the wheels of industry, and in time they may learn how necessary to society producing workers are."

Still another says:—

"The White Star steamship *Republic*, and the Cunard Line steamship *City of Chicago*, scheduled to

sail to-day with the transatlantic mails, will not be able to get off because of the strike."

Another dispatch of February 5 says:—

"The calkers and joiners at work repairing the *Guyardotte*, the steamer that was damaged by the explosion of an infernal machine, struck. They had no grievances, but struck out of sympathy with the freight-handlers. Their places will be filled to-day by non-union men. The coopers employed along the piers, with the mill-wrights, joined the strike to-day. The painters and mechanics on the *Guion* Line also struck. The Italians who took the place of the strikers at the Hudson River depot quit work in the afternoon."

We are workingmen ourselves, and we have a strong sympathy for them when they are oppressed. But we cannot sympathize with them in lawless acts even when they are oppressed, and much less when they have no grievance. Those who first struck may have had a grievance; but for all other workmen to join them, and to deliberately plan to stop all industries, is simply barbarous selfishness. Thousands of poor people will suffer from cold and hunger because of this strike. We insist that there is no monopoly in this country so regardless of the rights of the poor as are the Labor Unions. This is emphatically an age when men are "lovers of their own selves."

NOTICE TO SABBATH-SCHOOLS.

As Mrs. Josie L. Baker, secretary of the California State Sabbath-school Association, has gone to Australia to labor, it becomes necessary to appoint someone to fill the office thus made vacant. In consultation with other members of the Executive Committee, we have decided to appoint Mrs. Jessie F. Waggoner to act as State secretary for the remainder of this year. Hereafter, all communications intended for the secretary of the California State Sabbath-school Association should be addressed to Mrs. Jessie F. Waggoner, care Pacific Press, Oakland, California.

C. H. JONES, President.

WHEN Peter speaks of the manner in which the prophecies were given, he says: "But there were false prophets also among the people." Wherever you find anything of value, you will find a counterfeit. Those false prophets arose for the purpose of bringing the true prophets into disrepute. In like manner we might expect that when prophecies are interpreted by the word of God, there will be false and absurd interpretations, calculated to make sensible people disgusted, so that they will resolve to have nothing to do with any interpretations of prophecy. There are some professed Adventist journals which persist in setting a time for the coming of the Lord, although the Lord said, "But of that day and hour knoweth no man." They have been at this work for years, and have set no less than a score of different times for the Lord to come. In order to make their computation seem to be correct, they manufacture history without any regard to fact. The time now fixed by these pseudo-Adventists is 1889. We earnestly protest against such tampering with prophecy and history; its effect is only to cause people to disbelieve that the Lord is coming at all. It is enough for us to know that the coming of the Lord is near, "even at the doors." We are not required to understand the things which God has not revealed.

THE Papal Consistory has been postponed till the early part of March, when the new foreign cardinals will receive their hats.

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