

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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GUIDANCE.

BEING perplexed, I say,
Lord, make it right!
Night is as day to thee,
Darkness as light.
I am afraid to touch
Things that involve so much;
My trembling hand may shake,
My skillless hand may break;
Thine can make no mistake.

Being in doubt, I say,
Lord, make it plain!
Which is the true, safe way?
Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to thee.
Lord, make it clear to me.

—Selected.

General Articles.

LOVE THE FULFILLING OF THE LAW.

BY MRS. E. G. WHITE.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

We are in a world where hearts need human sympathy; and God has given us benevolence, that we may realize this need, and be kind and charitable to all with whom we come in contact. We often see a charitable disposition manifested by men and women who have never given their hearts to Christ, and it is a sad sight indeed when his professed followers lack this great essential of Christianity. They do not copy the Pattern; and it is impossible for them to reflect the image of Jesus in their lives and deportment.

Love is one of the fruits of true piety. Those who truly carry out the principles of the law of God in their daily lives will realize that suffering humanity has claims upon them. They will not only love God supremely, but their neighbor as themselves. Jesus illustrated this principle in the parable which he told to a certain lawyer who "stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Jesus answered him by asking another question: "What is written

in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live."

"This do," said Jesus, not merely *believe*, but *do*, "and thou shalt live." It is carrying out the principles of God's law, and not merely a professed faith in its binding claims, that makes the Christian.

But the lawyer, "willing to justify himself, said unto Jesus, And who is my neighbor?" Jesus illustrates the spirit of cheerful benevolence which should be exercised toward all,—friends, neighbors, and strangers,—in the story that follows: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." A priest and a Levite who came that way, and saw his need of help, passed by on the other side. Notwithstanding their exalted professions of piety, their hearts were not stirred with pitying tenderness for the sufferer. A Samaritan, who made no such lofty pretensions to righteousness, came to the place. He saw in the unfortunate stranger a human being in distress, and his compassion was excited. He immediately "went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." And on the morrow he left the wounded man in the care of his host, with the assurance that on his return he would pay all charges.

Christ asks, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Here is a lesson on the duties of man with reference to his fellow-man. Those who neglect to carry out the principles illustrated by this lesson, are not commandment-keepers, though they may pretend to revere the law of God.

Human sympathy, sanctified by the Spirit of Jesus, is an element that can be productive of great good. Those who cultivate benevolence are not only doing good to others, but they are benefiting themselves by opening their hearts to the benign influences of sympathy and love. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of the destitute, given or done with an eye single to God's glory, will result in blessings to the giver. Those who are thus working are obeying a law of Heaven, and will receive the approval of God.

In the parable, Christ exalts the Samaritan

above the priest and the Levite, who were great sticklers for the letter of the law in the ten commandments. The one obeyed the spirit of these commandments, while the other was content to express an exalted faith in them. But the apostle tells us that "faith without works is dead."

When the advocates of the law of God plant their feet firmly on its principles, showing that they are loyal, not merely in name, but at heart also, carrying out in their lives the spirit of the law of God, and exercising true benevolence to man, then will they have moral power to move the world. But it is impossible for those who profess allegiance to God to correctly represent the principles of his law, while slighting the injunction to love our neighbor as ourselves.

We are under obligation, not only to secure Heaven ourselves, but to show others the way, and, through our care and disinterested love, to lead toward Christ those who come within the sphere of our influence. We are accountable, to a great degree, for the souls of those around us. Our words and deeds are constantly telling for or against the truth of God; and we are under personal obligation to exert an influence in its favor. The most eloquent sermon that can be preached upon the law of ten commandments is to *do* them. Obedience should be made a personal duty. Negligence here is flagrant sin.

Let the world see that we are not selfishly narrowed up to our own exclusive interests and our religious joys, but that we desire them to share our blessings and privileges, through the sanctifying influence of the truth; let them see that the religion which we profess does not close up or freeze up the avenues to the soul, making us unsympathizing and exacting; let all who profess to have found Christ, minister, as he did, to the needs of man, cherishing a spirit of wise benevolence; and we shall then see many souls following the light that shines from our precept and example.

We should cultivate an amiable disposition, and subject ourselves to the control of conscience. The truth of God makes better men and women of those who receive it in the love of it. It works like leaven till the entire being is brought into conformity to its principles. It opens the heart that has been frozen by avarice; it opens the hand that has been closed to human suffering; and kindness and charity are seen as its fruits.

Let us not bring a reproach upon the Christian religion by manifesting jealousy and intolerance toward others. No one has ever been reclaimed from a wrong position by censure or reproach; but many have thus been driven away from God, with their hearts steeled against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and

hide a multitude of sins. We are required of God to exercise that charity that suffereth long and is kind.

The religion of Christ does not require us to lose our identity of character, but merely to adapt ourselves, in some measure, to the feelings and ways of others. Many people may be brought together in a unity of religious faith, whose opinions, habits, and tastes in temporal matters are not in harmony. But with the love of Christ glowing in their bosoms, looking forward to the same Heaven as their eternal home, they may have the sweetest and most intelligent communion together, and a unity the most wonderful.

None should feel at liberty to preserve a cold and chilling reserve and iron dignity,—a spirit that repels those who are brought within its influence. This spirit is contagious; it creates an atmosphere that withers good impulses and good resolves; under its influence persons become constrained, and the natural current of human sympathy, cordiality, and love is choked. The gloom and chill of this unsocial atmosphere is reflected in the countenance; and not only is the spiritual health affected by this unnatural depression, but the physical health is affected also.

There are scarcely two whose experiences are alike in every particular. The trials of one may not be the trials of another; and our hearts should ever be open to kindly sympathy, and aglow with the divine love that Jesus manifested for all his brethren. Christ sometimes reproved with severity, and in some cases it may be necessary for us to do so; but we should consider that while Christ knew the exact condition of the ones he rebuked,—just the amount of reproof they could bear, and what was necessary to correct their course of wrong,—he also knew just how to pity the erring, comfort the unfortunate and encourage the weak. He knew just how to inspire hope and courage; for he was acquainted with the exact motives and the peculiar trials of every mind. He reproved with pity, and loved those he rebuked with a divine love.

Jesus could make no mistake; but human judgment is erring, and may be wrong. Men may misjudge motives; they may be deceived by appearances, and when they think they are doing right to reprove wrong, they may go too far, censure too severely, and wound where they wished to heal; or they may exercise sympathy unwisely, and, in their ignorance, counteract reproof that is merited and timely.

The Lord would have us submissive to his will, and sanctified to his service. Selfishness must be put away, with every other defect in our characters. There must be a daily death to self. Paul had this experience. He said, "I die daily." Every day he had a new conversion; every day he took an advance step toward Heaven. We, too, must gain daily victories in the divine life, if we would enjoy the favor of God.

Our God is gracious, of tender pity, and plenteous in mercy. He knows our weaknesses and needs, and he will help our infirmities if we will only trust in him.

GOOD WORKS.

THE importance of good works no one can deny. Every Christian is called to be a worker in the Master's vineyard; and we are assured that every man shall be rewarded according to his works. Works, it is true, should not be overestimated, but, at the same time, they should not be underrated. Works springing from improper motives, and performed in view of improper ends, although claiming to be religious, are entirely worthless. But works of faith and love are in the sight of God of great value, and are attended with re-

sults of the greatest blessedness. We should not depreciate the importance of correct sentiments and devotional feelings, but unless they lead to the performance of good works they are of but little value.

Without this, they are like trees that blossom but never bear; like clouds that darken the sky, but never send forth refreshing showers to gladden and revive the earth. Let us see to it, then, that our religion is not a matter of mere theory; that it does not consist in fine sentiments and pious purposes and resolutions; but that it leads to active, zealous, persevering work for God and humanity; that we have not only correct ideas of duty, but that we exemplify them in our lives—translate them into actions. It is not enough to cry, Lord, Lord; we must do the things that he requires.—*Selected.*

SINCERITY.

SINCERITY becomes a man like a garment of righteousness, but sometimes it cuts in a way least expected. A good instance in point was, we think, afforded in Joseph Cook's prayer at the close of Sam Jones's address to ministers in Tremont Temple, Monday noon, Jan. 24. Mr. Jones had been denouncing the drinking habit in scathing terms, and urging and exalting purity of life and godlikeness of character. But not a word was said about tobacco—a habit which Messrs. Jones and Small both indulged in until last winter, when they publicly renounced it at Chicago; but the *Independent* says that they have since broken their pledge. Mr. Cook, being called on at the close of the address, prayed in equally vigorous language that men might keep themselves free from the evil of tobacco as well as drink, and that all narcotics as well as intemperance might be banished from the land. He who preaches sincerity and purity ought to practice what he preaches.—*Congregationalist.*

"THE COMING OF CHRIST."

UNDER this title, after speaking of the several unscriptural and fanciful interpretations which are given to the promise of our Saviour, "I will come again" (John 14:3), the *Methodist Recorder* says:—

Other interpreters regard it, and we think correctly, as referring particularly to the personal appearing of Christ at the end of the world. It is a broad, comprehensive promise, intended not only for the apostles, but for believers in every subsequent age. It is the same as if he had said, "I will not stay always in Heaven; I will, after awhile, at a time which it is not now proper to reveal, come back to you."

The object of Christ's departure from his disciples, as he plainly informs us, was that he might prepare a place for them. And the object of his coming again, he declares, will be to receive them to himself, that where he is, there they may be also. This very clearly shows that his coming again does not refer to his appearance to his disciples after his resurrection, nor to his spiritual coming to his people, nor to the outpouring of the Holy Ghost on the day of Pentecost, but to his second coming, at the end of the world, to be glorified in his saints, and admired by all them that love him.

This visible, personal coming of Christ is that which was announced by the angels to his disciples at his ascension. "This same Jesus," said they, "which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is in harmony with the entire teachings of God's

word on the subject. The apostle Paul assures us that "unto them that look for him shall he appear the second time without sin unto salvation." And, "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." "For," says he again, "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

When Christ instituted the last Supper, he commanded his followers to observe it in remembrance of him, until his coming again. The volume of divine truth closes with the blessed assurance of his coming. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

This is the glorious hope of the church and of every true believer, the return of the Saviour—the coming of the Bridegroom. The church shall not always mourn her absent Head. Believers in Jesus shall not always be left in orphanage. The Master says, "I will come again." Blessed assurance and hope!

A. J. GORDON, D. D., ON SPIRITUALISM.

SPIRITUALISM without doubt is ancient sorcery, reappearing under a different name, but with totally unchanged characteristics. And when I tell you that in the city of Boston . . . there is now a magnificent temple for the worship of Spiritualism, which, being interpreted, means for the practice of demonology and witchcraft; when I remind you that this dark system claims from ten to twenty millions of devotees, who have been disciplined within the less than fifty years of its modern manifestation, and when I repeat its proud boast that it has gone forth unto the kings of the earth and has royal apostles in many of the thrones and palaces of the Old World, you will see that it is no mere insignificant superstition, utterly unworthy of notice. The theory that Spiritualism is a system of sheer imposition is not the one now held by the most candid Christian investigators, nor is it the one most accordant with fact and Scripture. The Bible explicitly forbids intercourse with spirits of the other world, and it would not forbid what is impossible. "There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12. And not only are these things an abomination, but a crime punishable with death. "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death" (Lev. 20:27), saith the Lord.

Our rational age congratulates itself on having outgrown the belief in such puerile superstitions. But incredulity is often the next-door neighbor to stupidity; and he who boasts himself too wise to believe in the existence of evil spirits, may be the easiest prey to their seductions. God and the devil, the kingdom of light and the kingdom of darkness, are both realities; and in proportion to our belief and realization of the supernal will be our apprehension and dread of the infernal. And not only is the reality of fallen spirits distinctly taught in Scripture, but their power to produce startling miracles.

In Thessalonians we are told that "the working of Satan" is "with all power, and signs, and lying wonders," and in the Apocalypse we have the prediction of "the spirits of demons working miracles." The man who supposes

that Satan would undermine the belief in the supernatural, is utterly ignorant of his devices. He has a creed to inculcate and a code of infernal morality to propagate, and he would employ miracles to authenticate his doctrines. Let us remember indeed that in the emergence of modern Spiritualism Satan actually comes on the stage as a defender of the faith. "This generation has fallen into doubt concerning the immortality of the soul," say his ministers, the mediums or soothsayers, "and we propose to demonstrate this doctrine to you by calling up your dead and letting them speak to you."

Thousands of once professed Christians who are now in the coils of this delusion were first seduced by the plea of larger knowledge and firmer faith concerning the unseen. The ear having been thus gained for the communications of the departed, the instruction has gone on—no rude denials at first but the most soothing platitudes and the most subtle counterfeits, till little by little the whole system of evangelical faith has been supplemented by that soul-destroying creed, "the doctrine of demons." I say "of demons," for I have no question that what are supposed to be departed friends speaking from beyond the veil are in reality fallen spirits, foul, malignant, and seducing, sent to beguile men into the allegiance and worship of Satan. And here as elsewhere the evil one follows most closely the divine method—first teaching through rapping, planchette, and mediumistic writing, and then miracles of physical healing and materialization to accredit these teachings—"speaking lies in hypocrisy" and confirming the word spoken by Satanic signs and wonders following.

And from this statement . . . turn to the latest claim of Spiritualism: that in materialization the spirits of the departed now actually reappear, habited in flesh and blood, and hold communion with their friends; then listen to the concessions of some of the ablest Christian investigators of this system, who are constrained to admit that they have seen such forms conjured up at seances, that they have handled them with their hands, and, after the most diligent caution against fraud and deception, have been compelled to concede the apparent reality of the phenomena. What a frightful suggestion, we do not say demonstration, is there here of the triumph of seducing spirits in their last irruption upon a fallen race!—*Prophetic Studies*.

AN INDEFINITE DEFINITE DAY.

THERE is a numerous class of persons that hold the following articles of faith:—

1. We believe that the Bible Sabbath is a day of rest after six days of labor, *i. e.*, it is not limited to any definite day, but is any day of rest after any six days of labor.

2. We believe that from the creation to Christ, the Sabbath fell upon the definite seventh day of the week, and that from the resurrection of Christ to the end of the world, the definite first day of the week is the Christian Sabbath. Consequently the second, third, fourth, fifth, and sixth days of the week are positively and necessarily forever excluded from being the Sabbath.

Do they believe these contradictory articles, or do they only say they do? For both of them to be true, is as truly impossible as it is for God to lie. Why do they not then choose one of the two, and hold to that and reject the other? Why try to serve two masters who are at war with each other? The only reason that I can see why sane men should take such a course is this: From *present appearances* it would seem that God has changed the Sabbath to the first day, and forgot to tell

us in his word that he had changed it. Therefore these men, with the benevolent design of apologizing for this inconsistency, have wisely discovered that the Sabbath was indefinite as to the day, and, being "loose upon the handle," it needed no special act to change it, but could change itself! Now as this theory is a mystery that the Lord has never revealed to man, how much must he be indebted to them for their pious and indefatigable efforts to clear up his character! Or rather, what a pious fraud are they practicing upon themselves and others, to justify them in following after the man of sin—the changer of times and laws!

This may seem harsh; but it is not written to harm anyone, but to aid the "little ones" in escaping the snare of the deceiver.

R. F. COTTRELL.

A PLEA FOR JUSTICE.

THE following we copy from the Little Rock (Ark.) *Weekly Gazette* of February 10, 1887. It is the speech of Senator Crockett before the Arkansas Legislature, in behalf of the bill, which he had introduced, exempting from the penalties of the Sunday law, those who conscientiously observe the seventh day of the week. No one who begins to read it, will lay the paper down until he has finished it. For further comments see last page of this paper:—

"Sir, I take shame to myself as a member of the General Assembly of 1885, which repealed the act of religious protection which this bill is intended to restore. It was hasty and ill-advised legislation, and, like all such, has been only productive of oppressive persecution upon many of our best citizens, and of shame to the fair fame of our young and glorious State. Wrong in conception, it has proven infamous in execution, and under it, such ill deeds and foul oppressions have been perpetrated upon an inoffensive class of free American citizens in Arkansas, for conscience' sake, as should mantle the cheek of every lover of his State and country with indignant shame.

"For nearly a half century the laws of our State, constitutional and statutory, were in accord with our national Constitution, in guaranteeing to every citizen the right to worship God in the manner prescribed by his own conscience, and that alone. The noble patriots who framed our nation's fundamental law, with the wisdom taught by the history of disastrous results in other nations from joining Church and State, and fully alive to so great a danger to our republican institutions and their perpetuity, so wisely constructed that safeguard of our American liberties that for forty years after its ratification there was no effort to interfere with its grand principle of equal protection to all, in the full enjoyment and exercise of their religious convictions. Then petitions began to pour in from the New England States upon the United States senate 'to prevent the carrying and delivery of the mails upon Sunday'—which they declared was set aside by 'divine authority as a day to be kept holy.'

"The petitions were referred to the committee on postal matters and the report was made by Hon. Richard M. Johnson, one of the fathers of the Democratic party. I quote the following from that report, which was adopted unanimously and 'committee discharged':—

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has

withheld the power of defining the divine law. It is a right reserved to each citizen. And while he respects the rights of others he cannot be held amenable to any human tribunal for his conclusions. . . . The obligation of the Government is the same on both these classes [those who keep Saturday and those who keep Sunday]; and the committee can discover no principle on which the claims of one should be more respected than those of the other; unless it be admitted that the consciences of the minority are less sacred than those of the majority.'

"Listen to that last sentence—but again I quote:—

"What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any of its citizens, however small. Despotism may invade these rights, but justice still confirms them.' And again:—

"Let the national Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for the usurpation of the divine prerogative in this country, which has been the desolating scourge to the fairest portions of the Old World. Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances.'

"Sir, it was my privilege during the last two years to travel through our Northwestern States in the interest of immigration. I delivered public lectures upon the material resources of Arkansas, and the inducements held out by her to those who desired homes in a new State. I told them of her cloudless skies and tropical climes, and bird songs as sweet as vesper chimes. I told them of her mountains and valleys, of her forests of valuable timber, her thousands of miles of navigable waters, her gushing springs, her broad, flower-decked and grass-carpeted prairies, sleeping in the golden sunshine of unsettled solitude. I told them, sir, of the rich stores of mineral wealth sleeping in the sunless depths of her bosom. I told them of our God-inspired liquor laws, of our 'pistol laws,' of our exemption laws, and oh, sir! God forgive me the lie—I told them that our constitution and laws protected all men equally in the enjoyment and exercise of their religious convictions. I told them that the sectional feeling engendered by the war was a thing of the past, and that her citizens, through me, cordially invited them to come and share this glorious land with us and aid us to develop it.

"Many came and settled up our wild lands and prairies, and where but a few years ago was heard in the stillness of the night the howl of the wolf, the scream of the panther, and the wail of the wildcat, these people for whom I am pleading, came and settled; and behold the change! Instead of the savage sounds incident to the wilderness, now is heard the tap, tap, tap, of the mechanic's hammer, the rattle and roar of the railroad, the busy hum of industry, and softer, sweeter far than all these is heard the music of the church bells as they ring in silvery chimes across the prairies and valleys and are echoed back from the hill-sides throughout the borders of our whole State.

"These people are, many of them, Seventh-day Adventists and Seventh-day Baptists. They are people who religiously and conscientiously keep Saturday, the seventh day, as the Sabbath, in accordance with the fourth commandment. They find no authority in the Scripture for keeping Sunday, the first day of the week, nor can anyone else. All commentators agree that Saturday is and was

the scriptural Sabbath, and that the keeping of Sunday, the first day of the week, as the Sabbath, is of human origin, and not by divine injunction. The Catholic writers and all theologians agree in this.

"These people understand the decalogue to be as binding upon them as fully to-day as when handed down amid the thunders of Sinai. They do not feel at liberty to abstain from their usual avocations, because they read the commandment, 'Six days shalt thou labor,' as mandatory, and they believe that they have no more right to abstain from labor on the first day of the week than they have to neglect the observance of Saturday as their Sabbath. They agree with their Christian brethren of other denominations in all essential points of doctrine, the one great difference being upon the day to be kept as the Sabbath. They follow no avocations tending to demoralize the community in which they live. They came among us expecting the same protection in the exercise of their religious faith, as is accorded to them in all the States of Europe, in South Africa, Australia, the Sandwich Islands and every State in the Union except, alas! that I should say it, Arkansas! Sir, under the existing law there have been in Arkansas within the last two years three times as many cases of persecution for conscience' sake, as there have been in all the other States combined since the adoption of our national Constitution.

HOW THE LAW HAS WORKED.

"Let me, sir, illustrate the operation of the present law by one or two examples. A Mr. Swearigen came from a Northern State and settled a farm in — County. His farm was four miles from town, and far away from any house of religious worship. He was a member of the Seventh-day Adventist Church, and, after having sacredly observed the Sabbath of his people (Saturday) by abstaining from all secular work, he and his son, a lad of seventeen, on the first day of the week, went quietly about their usual avocations. They disturbed no one—interfered with the rights of no one. But they were observed, and reported to the grand jury—indicted, arrested, tried, convicted, fined—and, having no money to pay the fine, these moral, Christian citizens of Arkansas were dragged to the county jail and imprisoned like felons for twenty-five days—and for what? For daring in this so-called land of liberty, in the year of our Lord 1887, to worship God.

"Was this the end of the story? Alas, no, sir! They were turned out; and the old man's only horse, his sole reliance to make bread for his children, was levied on to pay the fine and costs, amounting to \$38. The horse sold at auction for \$27. A few days afterward the sheriff came again and demanded \$36, \$11 balance due on fine and costs, and \$25 for board for himself and son while in jail. And when the poor old man—a Christian, mind you—told him with tears that he had no money, he promptly levied on his only cow, but was persuaded to accept a bond, and the amount was paid by contributions from his friends of the same faith. Sir, my heart swells to bursting with indignation as I repeat to you the infamous story.

"Another, and I am done. Sir, I beg you and these senators to believe that these are neither fancy nor exaggerated sketches. Five years ago a young man, newly married, came to — County from Ohio. He and his wife were Seventh-day Baptists. The young girl had left father and mother, brothers and sisters, and all the dear friends of her childhood to follow her young husband to Arkansas—to them the land of promise. The light of love sparkled in her bright young eyes. The roses of health were upon her

cheeks, and her silver laugh was sweet music, of which her young husband never wearied. They purchased a little farm, and soon, by tireless industry and frugal thrift, their home blossomed like a rose in the wilderness. After awhile a fair young babe came to them to brighten the sunshine, and sweeten the bird songs. They were happy in each other's affection and their love for the little one. For them 'all things worked together for good;' for, in their humble, trusting way, they worshipped God and loved their fellow-men.

CONTINUED PERSECUTION.

"Two years ago the law under which their prosperity and happiness had had its growth was repealed! Accursed be the day which brought such a foul blot upon our State's fair fame! A change, sudden, cold, and blasting as an arctic storm came over their lives and pitilessly withered all their bright flowers of hope. Under this repeal, persecution lifted its ugly, venomous head. The hero of my sad story was observed by an envious, jealous neighbor, quietly working, as he believed God had commanded him, on Sunday. He was reported to that inquisitorial relic of barbarism, the grand jury—indicted, tried, convicted, and thrown into jail because his conscience would not let him pay the fine.

"Week after week dragged its slow length along. Day after day the young wife, with baby in her arms, watched at the gate for his coming, and, like Tennyson's Marianna—

"She only said: 'My life is dreary—
He cometh not,' she said.
She said: 'I am away—away—
I would that I were dead.'"

"Then baby sickened and died—the light in the young wife's eyes faded out in tears—her silvery laugh changed to low, wailing sobs. Pale-faced Misery snatched the roses from her cheeks and planted in their stead her own pallid hue. Sir, how can I go on? At length the cruel law was appeased, and this inoffensive citizen (except that he had loved God and sought to obey him) was released from prison and dragged his weary feet to the happy home he had left a few short weeks before. He met his neighbors at the gate bearing a coffin. He asked no questions, his heart told him all. No, not all! He knew not—he could never know—of her lonely hours, of her bitter tears, of the weary watching and waiting, of the appeals to God, that God for whom she had suffered so much, for help in the hour of her extremity, of baby's sickness and death. He could not know of these. But he went with them to the quiet country burial-place and saw beside the open grave a little mound with dirt freshly heaped upon it and then he knew that God had taken both his heart's idols and he was left alone. His grief was too deep for tears. With staring eyes he saw them lower the body of his young wife into the grave. He heard the clods rattle upon the coffin, and it seemed as if they were falling upon his heart. The work was done and they left him with his dead, and then he threw himself down between the graves with an arm across each little mound, and the tears came in torrents and kept his heart from breaking. And then he sobbed his broken farewell to his darlings and left Arkansas forever. Left it, sir, as hundreds of others are preparing to leave if this General Assembly fails to restore to them the protection of their rights under the Constitution, national and State.

"On next Monday, at Malvern, six as honest, good, and virtuous citizens as live in Arkansas are to be tried as criminals for daring to worship God in accordance with the dictates of their own consciences; for exercising a right which this Government, under the Constitution, has no power to abridge. Sir, I plead, in the name of justice, in the name of our re-

publican institutions, in the name of these inoffensive, God-fearing, God-serving people, our fellow-citizens, and last, sir, in the name of Arkansas, I plead that this bill may pass, and this one foul blot be wiped from the escutcheon of our glorious commonwealth."

WORK TOGETHER.

MANY hands, it is said, make light work. What it would be very difficult for one or a few to accomplish, may be easily effected by a much larger number. Each one may contribute but little toward the result, but all these littles united constitute such a force as effects the end proposed. We see evidence of this in every enterprise in which men engage. It is as true of church work as of other things. If the work of the church is left to a few persons, it will prove burdensome and oppressive, and will not be performed, perhaps, in the best manner; but if all the members of the church will do their part, none will be oppressed, and the work will be well performed. Let all try it.—*Selected.*

THE FRUITS OF RELIGION.

THE religion which comes from above is, according to the epistle of James, full of "good fruits." It is a religion characterized by purity, peaceableness, gentleness, mercy, without partiality and without hypocrisy. It excludes all that is "earthly, sensual, devilish;" it includes all that is pure and peaceable and good. If any man will have wisdom let him receive that which is from above.

Religion is the one thing that makes life beautiful and useful and happy. It is the one thing whose fruit is always good and always abundant. Life must be fruitful of something. If it be pervaded by the vivifying power of religion, it will be fruitful in all those things which bless the individual, both in time and eternity, and through him the race. Life, without this principle within to develop the glorious possibilities of the soul, will also be fruitful. It will, it must, bring forth, but that which it brings forth is not of life, but of death. For "lust when it is conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death."

What would you that your life should bring forth? The Scriptures tell you that there are these two kinds of fruit, the one produced by the good Spirit, and the other by the evil. You must choose the one or the other, and you will by your choice make your life either a blessing or a scourge. Of course you would not choose to bring forth the fruits which are described as "earthly, sensual, devilish;" your soul revolts at the thought. You would abound in those fruits which are declared to belong to the "wisdom that is from above." But remember that while you delay to seek the heavenly wisdom, the earthly, sensual spirit is spoiling your soul, corrupting your thoughts, and poisoning your whole being. If you are not bringing forth the fruits of righteousness, lust is conceiving in you that dreadful progeny of evil, which is finished in death.

Religion is what the world most needs. Whatever is evil in society and the State, proceeds from man himself. The great curse is sin, and religion is the only force that can lift the curse and emancipate the race. It is in accord with the highest human aspirations, and with all truth. We want its blessed fruits to achieve a higher civilization, and for the grandest activities of which man is capable.—*Independent.*

"Remember the Sabbath day to keep it holy."

"NOT DESIRED."

From the time when man fell in the garden of Eden a Saviour had been earnestly looked for. Ceremonies were performed that typified his work; prophets had prophesied of his coming; and many an Israelitish maiden had prayed that she might be the mother of the child that should be born. At the time of the first Advent many were expecting the Messiah, and some knew perfectly by the prophecies of Daniel that the time had come. Thus we read of one Simeon, a just and devout man, "who was waiting for the consolation of Israel" and who hailed the infant Saviour with joy. But the great majority, in spite of all their expectations and professions, would not receive him—he was not desired of them. The first thing we read about him in his life was that there was no room for him. The Saviour of the world had to be laid in a manger, for "there was no room for them in the inn."

All through his life we find this same thing: he was despised and rejected of men. He went about to do good, to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, to restore sight to the blind, and to set at liberty them that were bruised. Yet everywhere he was hated and scoffed at and forsaken. In his own country, when he announced himself to the people, they would have hurled him from the brow of the cliff, had he not miraculously delivered himself from their hands. When he visited the country of the Gadarenes, they besought him to depart from them. Because he did not come as a mighty prince to set up his temporal kingdom and deliver the nation out of Roman bondage, the haughty rulers would have nothing to do with him—save to slay him.

As it was with his first coming, so we are shown it will be with his second. When he shall "appear the second time without sin unto salvation," "to be glorified in his saints, and to be admired in all them that believe," to raise the righteous dead and to give rewards to the faithful, and to fulfill the blessed hope of the gospel, still he will not be gladly received; still he is not desired. By many the soon-coming of Jesus is regarded with regret if not with terror, and any serious thoughts upon that subject are dismissed from their minds as soon as possible. Their minds are all taken up with worldly cares, with thoughts of pleasure and amusement; but, like the Bethlehem inn, there is no room for Jesus there. Christ particularly told his disciples that these things would be so; said he, "As the days of Noe were, so shall also the coming of the Son of man be," and we read that before the flood "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Paul also tells us that evil men shall "wax worse and worse." Is it to be wondered at that Christ will not be desired, if such men as these are to receive him? To them he will come with vengeance, to dash them in pieces as a potter's vessel, and they will hide themselves in the dens and the rocks of the mountains, and say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

There are also many to-day who, like the Jews of old, profess to expect the Saviour, but they too would try to force upon him a temporal kingdom. But how differently will he come from what they expect. To them Christ says as he said to the Jews, "My kingdom is not of this world." And "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," they

too will not be glad and rejoice, for even by them he is not desired.

But there will be a people who at that time will desire him, for in Isaiah 25:9 we read of some who will look up and cry, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." "Even so, come, Lord Jesus."

FRANK HOPE.

SELF-EXALTATION.

Is THERE anything more offensive to good taste than pretentious littleness—an assumption of superiority where no foundation for it exists in fact! Yet there are many very small men who assume to be great, and whose whole bearing indicates the exalted opinion which they entertain of their abilities. As the apostle says, "They think of themselves more highly than they ought to think," and their lofty pretensions only serve to bring their deficiencies into fuller view. There is no greater evidence of a man's weakness than self-conceit, and it is well said of such, "There is more hope of a fool than of him." The more a man knows, the more fully he is conscious of his deficiencies, and the more humble and unassuming he will be. Men who seek for recognition are seldom worthy of it, while men whose worth entitles them to recognition have no need to seek for it. "He that humbleth himself shall be exalted," but "the lofty look of man shall be brought low."—*Selected.*

THE HEART.

THE great trouble with man is a heart-trouble; his great disease, a heart-disease. The heart being right, all else is right; the heart being wrong, all else is wrong. When the fountain-head is pure, the waters that flow from it are pure and refreshing; but when the fountain-head is unclean, its waters are foul and poisonous. On this point the testimony of the Scriptures is full and explicit.

There is a boundless wealth of wisdom for the young in Solomon's admonition to his son: "Keep thy heart with all diligence; for out of it are the issues of life." Of a man, he says: "As he thinketh in his heart, so is he." The Saviour declares: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Men, therefore, in their moral character and conduct, are just what their hearts make them.

In the recovery of man from the dominion of sin, the Lord begins with the heart. He applies the remedy at once to the seat of the disease. The healing power of the gospel, when received into the heart, sends its life-restoring currents throughout the entire being. Speaking of the return of his people from a period of sad apostasy, the Lord says, through Jeremiah: "And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." Through Ezekiel, he says: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

The great prominence of the heart in the work of conversion is shown by the wonderful effect of the gospel on those who heard it when it was first preached both to Jews and Gentiles. The heart was opened to attend to the things spoken to the apostles and others. Men were pierced through the heart with the conviction of their own sin in crucifying the Lord of glory. Both men and women believed

in Jesus with all the heart, obeyed from the heart, and rejoiced in heart, when they were "delivered from darkness" and "translated into the kingdom of God's dear Son." Indeed, this was one of the distinguishing features of the New Covenant in contrast with the Old, as foretold by Jeremiah, and repeated by Paul. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." The gospel, therefore, is addressed to the heart, is received into the heart, and is enjoyed by the heart. A religion that does not purify the heart is false and ruinous in the highest degree.—*B. F. Manire, in Christian Standard.*

SPIRITUAL DARKNESS.

LIGHT and darkness are opposites. Where one prevails, the other must give way. This is true in the material world. But there are more kinds of light than one. There is intellectual light and intellectual darkness. So, also, there is spiritual light and spiritual darkness. To explain anything is to pour light upon it, and the result is that the listener says, "I see." Not that he sees anything new with his bodily eye, but that, intellectual light having been furnished, his mental vision is clear. If the explanation is not grasped by him, he is still in mental darkness; and with puzzled face he says, "I cannot see it." He whose deeds are wicked and contrary to the right is in spiritual darkness. He may know what is right, but, so long as he prefers to do what is wrong, he refuses to walk in the way of light. On the other hand, he who sees the right, and does it, is a child of the day, and loves the light of truth.

By nature, men are in spiritual darkness. To prove this is not difficult. We need only go to those lands where the revelation of God has not come, to see how dark are men's minds, and how black their deeds. All forms of idolatry, whether they are the rude idolatries of Africa, or the more refined idolatries of Asia, or the dreadful idolatries of ancient Mexico, prove this. In John's day, Rome, Greece, Egypt, were all in black darkness, having no clear idea of God, of sin, or of duty. But even in so-called Christian lands men are still in spiritual darkness, when left to themselves. In any town or city in this Christian land, there are more Sabbath-breakers than Sabbath-keepers, more liars than truth-tellers, more godless than godly people. And when we turn to those who are truly godly, they will with one consent bear witness to the fact that there was a time when they, too, were in darkness. By nature, the "whole world lieth in wickedness"—which is the same thing as spiritual darkness.

Now, all admit that to live in physical darkness is a great evil. One of the horrors of the Arctic regions is the long, long night. All admit, also, that intellectual darkness is a great evil. For this all our schools are established, and parents are forced to send their children to school, so that they may not abide in darkness. Any parent who locked his child up always in a dark room, and prevented him from learning anything, would be called a monster. And any person who preferred the dark, and sought for ignorance, would be thought insane. Yet, strange to say, parents often make no effort to give their children spiritual light, and children themselves are content to dwell in darkness from year to year. Since this is a great evil, however, we must go on to ask how we may escape from this dark and evil bondage.—*A. F. Schauffler, D. D.*

The Signs of the Times.

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

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OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 3, 1887.

THE PAPACY AND PEACE.

In the midst of the alarms of a great European war, the Papacy, as might be expected, is constantly strengthening itself, increasing its prestige, and enlarging its power. The relations established last year between Bismarck and the Pope were only the prelude to more important movements on the part of both Germany and the Papacy, and each one has been a stepping-stone to the steady aggrandizement of the Papacy. And now that the German Parliament refuses to vote the assurance of war supplies and forces for seven years, the Papacy throws all its influence into the scale in favor of Bismarck and the emperor and all their demands for war materials, and for the establishment of the forces upon the strongest possible war footing. Official letters have been sent by the Pope instructing the Catholics in Germany and the Parliament to support the Government demands, and thus he makes complete his alliance with Germany, and his position secure so far as Germany is concerned.

For about two years, or perhaps more, the relations between France and the Papacy have been at a pretty high tension; but now on account of the threatening aspect of affairs, France is making advances which the Papacy receives very cordially and graciously, as a matter of course, and at the same time very condescendingly grants favors that amount to nothing, and concessions that cost her nothing.

The Papacy has also made overtures to Russia. But as her proffers were rather too extravagant, the Czar would not entertain them at all. We have no doubt, however, that there will be such modifications that, in some way, the connection will be secured. As for Austria and Spain, the Pope owns them bodily, almost.

All these negotiations, too, are entirely in the interests of peace! That is, if Germany cannot be placed upon the strongest possible war footing for seven years, there will be war before seven years pass. Therefore, as a "distinguished prelate" stated it, Prince Bismarck "quite unofficially" dropped the merely casual remark that "if the Pope will speak the word now in favor of the Septennate, he will be helping to keep the peace." And "so with purely peaceful views, the holy father thought it right to speak."

Yet as "purely peaceful" as his views may be, there is one thing that the Pope has in view in it all, and that is the re-establishment of the power of the Papacy, especially in Italy. Said the aforesaid "distinguished prelate," "The Vatican had serious reasons to believe its intervention would improve the position of the Holy See, especially in its relation with Italy." That is the one grand view that underlies and pervades all the Pope's "peaceful views;" it is to make firm his alliance with all these other powers, and then by their united power bring such a pressure upon Italy that she shall be compelled, in one way or another, to recognize the sovereignty of the Papacy, and consent to the restoration of its power. And if such a result can only be accomplished in the end by a general European war, then into such a war all Europe will be plunged without a moment's hesitation. And such is the purity of the peaceful views with which "the holy father thought it right to speak," and with which he labors everywhere and in all things in the interests of "peace." The movements and the workings of the Papacy just now are an important study.

"A WEIGHTY AND TIMELY UTTERANCE."

(Continued.)

THE FATHERS—THEIR UNRELIABILITY.

THE next head under which Mr. Bailey "proves" his proposition is the testimony of the Fathers. And right here a quotation from the *Examiner and Chronicle*, a standard Baptist paper, is to the point. Some years ago a correspondent of this paper, signing himself Rev. Philetus Dobbs, D. D., stated that he had received a letter from a young minister, asking how he should prove a thing when there is nothing with which to prove it; and a portion of his reply is as follows:—

"I regard, however, a judicious use of the Fathers as being on the whole the best reliance for anyone who is in the situation of my querist. The advantages of the Fathers are twofold: First, they carry a good deal of weight with the masses; and secondly, you can find whatever you want in the Fathers. I do not believe that any opinion could be advanced so foolish, so manifestly absurd, but that you can find passages to sustain it on the pages of these venerable sages. And to the common mind one of these is just as good as another. If it happens that the point that you want to prove is one that never chanced to occur to the Fathers, why you can easily show that they would have taken your side if they had only thought of the matter. And if, perchance, there is nothing bearing even remotely or constructively on the point, do not be discouraged; get a good, strong quotation, and put the name of the Fathers to it, and utter it with an air of triumph; it will be all just as well; nine-tenths of the people do not stop to ask whether a quotation bears on the matter in hand. Yes, my brother, the Fathers are your stronghold. They are Heaven's best gift to the man who has a cause that cannot be sustained in any other way."

The aptness with which this applies to the case in hand will be seen as we proceed. But first we want to give a few quotations to show in what esteem the Fathers are held by some of the best writers, who are themselves first-day observers. We first quote from Mosheim. Speaking of certain works by Clement, Justin Martyr, Tatian, Theophilus, etc., he says that these works are lost, and adds:—

"But this loss is the less to be regretted, since it is certain that no one of these expositors could be pronounced a good interpreter. They believed the language of Scripture to contain two meanings, the one obvious, and corresponding with the direct import of the words, the other recondite, and concealed under the words like a nut by the shell; and, neglecting the former as being of little value, they bestowed their chief attention on the latter; that is, they were more intent on throwing obscurity over the sacred writings by the fictions of their own imaginations, than on searching out their true meaning."—*Eccelesiastical History*, book 1, cent. 2, part 2, chap. 3, sec. 5.

Archdeacon Farrar in his latest work, "History of Interpretation," says of the Fathers:—

"There are but few of them whose pages are not rife with errors,—errors of method, errors of fact, errors of history, of grammar, and even of doctrine; this is the language of simple truth, and not of slighting disparagement."—*Pp. 162, 163.*

On page 164 of the same book, Farrar says:—

"Without deep learning, without linguistic knowledge, without literary culture, without any final principles either as to the nature of the sacred writings or the method by which they should be interpreted,—surrounded by Paganism, Judaism, and heresy of every description, and wholly dependent on a faulty translation,—the earliest Fathers and apologists add little or nothing to our understanding of Scripture. . . . Their acquaintance with the Old Testament is incorrect, popular, and full of mistakes; their scriptural arguments are often baseless; their exegesis—novel in application only—is a chaos of elements unconsciously borrowed on the one hand from Philo, and on the other from Rabbis and Kabbalists. They claim 'a grace' of exposition, which is not justified by the results they offer, and they suppose themselves to be in possession of a Christian Gnosis, of which the specimens offered are for the most part entirely untenable."

Dr. Clarke in his comment on Proverbs 8 says of the Fathers:—

"But of these we may safely state that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine their authority is with me nothing."

Chambers's Encyclopedia says of the Fathers:—

"Of those who head the list, the Apostolic Fathers

—so called from their supposed connection with Christ and the apostles—very little need be said, as their writings, which are mostly of an ascetical character, have come down to us in a corrupt and mutilated state, and as the writers themselves owe their chief celebrity to the times in which they happened to live."

We might add many more testimonies to the incompetency and unreliability of the Fathers, but we will pass to notice the special ones which are referred to by Mr. Bailey. He begins thus:—

TESTIMONY OF "BARNABAS."

"Barnabas was a fellow-laborer with Paul. Several of the epistles of Barnabas have been published, believed by many of the best scholars to be genuine, though not inspired. Yet as a witness of the customs of the early churches, we may believe his testimony. General epistle of Barnabas 13:9, 10: 'Lastly he saith unto them, Your new moons and your sabbaths, I cannot bear them. Consider what he means by it; the sabbaths, says he, which ye now keep are not acceptable unto me, but those which I have made, when, resting from all things, I shall begin the eighth day, that is, the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead, and having manifested himself to the disciples, he ascended into Heaven.' Did not Barnabas know what day the early churches were to keep as the Christian Sabbath?"

We are strongly of the opinion that Mr. Bailey has never seen a set of the writings ascribed to the Fathers. He says "several of the epistles of Barnabas have been published." We have two editions of the Anti-Nicene Fathers, and in neither of them is there more than one epistle ascribed to Barnabas. All the church historians of which we have any knowledge speak of "the epistle of Barnabas," but never of the epistles. But that is a matter of no consequence, for if there were forty "epistles of Barnabas" the world would only be so much the worse off. We will now investigate this so-called "epistle of Barnabas," and its author. Bishop Arthur Cleveland Coxe, in his introductory note to the epistle of Barnabas, published by the Christian Literature Publishing Company, says:—

"The writer of this epistle is supposed to have been an Alexandrian Jew of the times of Trajan and Hadrian. He was a layman; but possibly he bore the name of 'Barnabas' and so has been confounded with his holy apostolic namesake."

The original introductory note by those who translated the epistle for the Edinburgh edition contains the following:—

"Nothing certain is known as to the author of the following epistle. The writer's name is Barnabas, but scarcely any scholars now ascribe it to the illustrious friend and companion of St. Paul. . . . On perusing the epistle the reader will be in circumstances to judge of this matter for himself. He will be led to consider whether the spirit and tone of the writing, as so decidedly opposed to all respect for Judaism—the numerous inaccuracies which it contains with respect to Mosaic enactments and observances—the absurd and trifling interpretations of Scripture which it suggests—and the many silly vaunts of superior knowledge in which its writer indulges—can possibly comport with its ascription to the fellow-laborer of St. Paul. When it is remembered that no one ascribes the epistle to the apostolic Barnabas till the times of Clement of Alexandria, and that it is ranked by Eusebius among the 'spurious' writings, which, however much known and read in the church, were never regarded as authoritative, little doubt can remain that the external evidence is of itself weak, and should not make us hesitate for a moment in refusing to ascribe this writing to Barnabas the apostle. . . . In point of style, both as respects thought and expression, a very low place must be assigned it. We know nothing certain of the region in which the author lived, or where the first readers were to be found."

The Schaff-Herzog Encyclopedia says of this epistle:—

"The opinion to-day is that Barnabas was not the author. The epistle was probably written in Alexandria at the beginning of the second century, and by a Gentile Christian."

Mosheim says:—

"The epistle of Barnabas, as it is called, was in my judgment the production of some Jewish Christian who lived in this century [the first] or the next, who had no bad intentions, but possessed little genius and was infected with the fabulous opinions of the Jews. He was clearly a different person from Barnabas, the companion of St. Paul."—*Book 1, cent. 1, part 2, chap. 2, sec. 21.*

These last two quotations show how little is known about the man who wrote this epistle. One supposes that he was a Jew, the other a Gentile, and none pretend to know when he lived.

McClintock and Strong's Encyclopedia says:—

"An epistle has come down to us bearing the name of Barnabas, but clearly not written by him. The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed."

Dr. Kitto in his "Encyclopedia of Religious Literature" says:—

"He makes unauthorized additions to various parts of the Jewish Cultus; his views of the Old Economy are confused and erroneous; and he adopts a mode of interpretation countenanced by none of the inspired writers, and at utter variance with every principle of sound criticism, being to the last degree puerile and absurd. The inference is unavoidable that Barnabas, 'the son of prophecy,' 'the man full of the Holy Spirit and of faith,' was not the author of this epistle."

Dr. Schaff, "History of the Christian Church," sec. 121, says:—

"A genuine production of Barnabas would doubtless have found a place in the Canon, with the writings of Mark and Luke and the epistle to the Hebrews. Besides, the contents of this epistle are not worthy of him. It has many good ideas and forcible testimonies, such as that in favor of the observance of the Christian Sabbath, but it goes to extremes in opposition to Judaism, and indulges in all sorts of artificial, sometimes absurd and allegorical fancies."

But what if he does? What if the epistle is a forgery made by some unknown and irresponsible person? What if its writer was an ignoramus who indulged in the most absurd notions? He gives "valuable testimony" in favor of the observance of the "Christian Sabbath," and that is sufficient to secure the epistle a place in "Christian literature" as long as time lasts. It will not be long, we apprehend, before these principles will be carried out to a greater extent, and the vilest man will be welcomed in so-called Christian churches, if he is only zealous in his observance of Sunday, and in persecuting those who do not observe it.

But what about this "valuable testimony" given by this fellow who steals the name of Barnabas? Why, he says that "we keep the eighth day with joyfulness." Perhaps some admirer of this epistle will tell us when the "eighth day of the week" comes, and how Sunday can be both the first day and the eighth day of a week of seven days. We might quote from the epistle abundance of matter demonstrating the truth of what has been said about it, but much of it is unfit for publication in these columns. We will however give one quotation, which the author of the epistle regarded as much more valuable testimony than that concerning the "eighth day." In the last part of chapter nine he says:—

"Learn, then, my children, concerning all things richly, that Abraham, the first who enjoined circumcision, looking forward in spirit to Jesus, practiced that rite, having received the mysteries of the three letters. For (the Scripture) saith, 'And Abraham circumcised ten, and eight, and three hundred men of his household.' What then was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—ten by I, and eight by H. You have (the initials of the name of) Jesus. And because the cross was to express the grace (of our redemption), by the letter T, he says also, 'Three hundred.' He signifies therefore Jesus by two letters, and the cross by one. He knows this who has put within us the engrafted gift of his doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that ye are worthy."

With this we leave the pseudo-Barnabas. w.

(To be continued.)

MR. JOSEPH THOMPSON, the English traveler, read a paper not long since before the British Association in Birmingham, upon the Niger and Central Soudan, in which he stated, that for every negro the missionaries had influenced for good by their Christian teaching, a thousand had been driven into deeper degradation by anti-Christian influences.

SUNDAY-LAW MEETING IN OAKLAND.

According to previous appointment in the newspapers of Oakland and San Francisco, a meeting in the interest of a Sunday law was held in Oakland, on the evening of the 18th ult. This meeting was called for the purpose of "discussing the merits" of the bill which was introduced into the Legislature February 15, by Mr. Knox, of Los Angeles. Unlike the convention that was held in San Francisco, last fall, and which was reported in the SIGNS of December 9, this meeting was remarkable for the unanimity of sentiment expressed. The meeting seemed to have been carefully planned, and everybody knew just what was expected of him. The principal speakers of the evening were Mr. Fox, an Oakland criminal lawyer, and Rev. Dr. M. C. Briggs, of Napa. The stand was occupied by quite a number of the leading clergy of Oakland, who manifested their approval of the sentiments expressed, by frequent applause.

As showing how careful the managers of the meeting were to secure perfect harmony, we will state that at the close of the meeting some resolutions favoring a Sunday law were read, and, as reported in the papers, were adopted by "a rising and almost unanimous vote." But we were there, and saw the proceeding. The chairman called for all who favored the resolutions to arise. Perhaps more than half the congregation arose, when the chairman immediately announced, "Carried," without giving any chance to dissent except by keeping their seats. This is possibly a good way to get a vote "without a single dissenting voice," in order to spur on unwilling legislation, but it is not a good way to convince thinking people of the justice of a cause. Any cause that cannot endure a free expression of opinion, and that is not so strongly entrenched in reason and justice as to be willing to court the fullest investigation, ought to fall by its own weight.

The bill under consideration is known in the lower House as Assembly Bill, No. 520, and reads as follows:

"SECTION 1. There is hereby added a new section to the Penal Code, to be known as section two hundred and ninety-nine, which shall read as follows:—

"299. Every person who shall expose to or offer for sale any goods, wares, or merchandise, or shall keep open any store, workshop, or other place of business, bar, or saloon, or shall sell or give away to be drunk as a beverage any spirituous, vinous, malt, or other intoxicating liquor, upon the first day of the week, commonly called Sunday, is guilty of a misdemeanor."

"SEC. 2. There is hereby added a new section to the Penal Code, to be known as section three hundred, which shall read as follows:—

"300. Every person who shall engage in any riot, fighting, horse-racing, gaming, or other public sports, exercises, or shows, on Sunday; and any person who shall keep open on Sunday any place where such public sports, exercises, or shows are carried on, is guilty of a misdemeanor."

"SEC. 3. There is hereby added a new section to the Penal Code, to be known as section three hundred and one, which shall read as follows:—

"301. Every person who shall either labor himself, or compel his apprentice, servant, or other person under his charge or control, to labor or perform any work, other than works of necessity or charity, on Sunday, is guilty of a misdemeanor."

"SEC. 4. This Act shall not extend to any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and who actually observes such Sabbath; provided, that in the pursuit of his labor or business he disturbs no other person."

"SEC. 5. Each violation of any of the provisions of this Act shall be construed to constitute a separate and complete offense; and for each violation the person or persons offending shall be liable to the penalties provided for by law."

"SEC. 6. This Act shall take effect immediately."

Mr. Fox, the first speaker, read the first four sections of this bill, and then announced himself as unqualifiedly opposed to section 4. Said he: "The strongest argument in favor of a Sunday law is based on the law of nature. It is an argument which is presented by God himself. Everything that lives must have a weekly day of rest, or must suffer. This is a divine command, made manifest through all nature. Hence all civilized nations should provide for the observance of that command; and you cannot provide for it unless you make the day of rest

universal. Therefore the Sunday law must not except anybody."

This bit of sophistry was greeted with uproarious applause, the clergy on the stand using both hands and feet vigorously. We cite this to show the spirit actuating those who plead for a Sunday law. We were privately informed by one of the reverend gentlemen who was instrumental in getting up the meeting, that the managers were not responsible for the sentiments expressed by Mr. Fox, and that they did not indorse him. We told him that if that were the case they should have disavowed such sentiments at the time. Instead of a word of dissent, however, the other speaker of the evening came out still more emphatically, mentioning Seventh-day Adventists by name, and said that although he had respect for them as a people, no exemption should be made in their behalf; and this statement was also received with applause. If the advocates of Sunday laws are in favor of justice, they have an unfortunate way of showing it.

Let the reader carefully examine the proposed law, and then consider Mr. Fox's "strongest argument," by which he "proved" the impossibility of making any exception in favor of Sabbath-keepers. The bill provides that no work whatever, except works of necessity or charity, shall be performed on Sunday by anybody, unless he has actually rested on the seventh day of the week. Thus the proposed law, if carried into effect, would insure a weekly rest of one day to every individual in the State; and yet the speaker claimed that the "law of nature" which demands a weekly rest could not be obeyed if section 4 were retained. Is not "sophistry" a mild term to apply to such "argument"? He virtually claimed that this "law of nature" demands that the weekly rest shall fall on Sunday; that if men rest on Saturday instead of Sunday they will suffer physically! The only "law of nature" which demands that men shall rest upon Sunday, and on no other day, is the natural depravity which is in the heart of man, which receiveth not the things of the Spirit of God.

To say that such a law as was pleaded for at that meeting would not be unjust, and would not result in the persecution of those who conscientiously observe the seventh day of the week, is an insult to the intelligence of thinking people. Read the speech of Senator Crockett on pages 131, 132 of this paper, for a refutation of such a claim.

The speakers were careful to let it be understood that they did not want a religious law, but a civil law. They did not want any law in behalf of religion, but only to help the poor laboring man. This is a bit of sophistry that looks so plausible that it will catch very many. Of course they want a civil law, for a State law could be nothing else. But Sunday is a religious institution; we do not mean that it is a divine institution, but that it is purely a church ordinance, and therefore a religious institution, even though human in its origin. Now a State law compelling men to keep Sunday is a civil law, to be sure, but a civil law establishing a custom of religion. Such laws constitute, so far as they extend, a union of Church and State. Baptism is purely a religious ordinance, but a State law compelling all men to be baptized would be a civil law. But such civil laws are what we protest against. We do not believe in the State stepping out of its sphere to interfere in matters purely religious.

But it was not possible for those who took part in the meeting to conceal their desire for a law upholding Sunday in its religious aspect. In his opening prayer, Dr. Gray prayed that the people might be made to feel the necessity of "hedging about with legal enactments that holy day which came to us from Sinai." (?) The Doctor must have misspoken himself, for it is not the seventh day, but the first, that they desire to have upheld by civil law, and he well knows that the Sunday-sabbath has no more connection with Sinai than has the Friday rest of the Mohammedans. But nevertheless he showed what he wanted. He also prayed that the people of this city, and the legislators, might "realize the sanctity of the Lord's day." And Dr. Briggs, in his speech, complained that moral instruction was rele-

gated to the churches, and then the people were allowed to go their own ways on Sunday, so that they could not get at them to give the needed moral instruction. That is to say, the gospel which they preach has not power enough to reach the masses, and they want a law enforcing Sunday observance, so that people will be drawn to church on Sunday for want of any other place to go. With such a desire in the minds of the Sunday-law advocates, how long would it be before they would beg for a law compelling all people to go to church on Sunday, if they should find that in spite of the rigid Sunday law, the people persisted in neglecting church privileges?

We have still further evidence that it is not simply in the interest of good order, and to insure rest for the laboring man, that the Sunday law is wanted. Mr. Fox said: "Strike out section 4 [loud "Amen" from the ministers behind him], because it gives everybody a choice of two days; and then those who don't want any Sunday won't have any." True; pass a law requiring all people to keep Sunday, excepting those who keep the Sabbath, and then those who believe in keeping the seventh-day instead of the first, won't keep Sunday! Of course not; and that is what some, at least, of these Sunday-law advocates object to. We can inform them that whatever law they pass, those who conscientiously believe that "the seventh day is the Sabbath of the Lord," will not keep Sunday. When civil laws run in direct opposition to the plainly expressed commandment of the Lord, duty is very clear.

We have not space in this article to notice all the "arguments" that were put forth to show the absolute necessity of a strict Sunday law. They were all as strong as those which we have mentioned, and we shall refer to them in future articles. We wish it distinctly understood that we do not antagonize persons, but principles. We do not charge the reverend gentlemen who plead so strenuously for a strict Sunday law, with having a desire to oppress any people because of their conscientious convictions. We are perfectly willing to concede that they are deceived as to what would be the inevitable result of such a law as they desire; and we write for the purpose of enlightening people as to what the result will be. The bill if passed with section 4 struck out, would cause the most bitter persecution to arise against those who observe the Sabbath of the fourth commandment. It would be persecution for conscience' sake as much as any persecution instigated by the Inquisition. If the bill should be passed as it stands, it would grant, at the most, religious toleration, and not such religious liberty as should be guaranteed in this land of boasted freedom. It would leave the conscientious Sabbath-keeper liable to be arrested at the instance of every hyper-sensitive person who might fancy himself disturbed by quiet labor on Sunday; and although many of these charges might not be sustained, no end of trouble would be caused.

For this reason, we propose to do all in our power to agitate this matter. It is scarcely possible that a Sunday law can be passed at this session of the Legislature; but the friends of such a law say that they propose to begin now to work the matter up in season for the next session. We shall work with them; and while they show one side, we will show both sides. This is not a local matter, but one that concerns everybody; for the same arguments are used wherever Sunday laws are proposed. We desire that the matter shall be so fully canvassed that no one can be ignorant as to the natural working of Sunday laws; so that when such laws are finally adopted, as the prophecy foretells that they will be, no one need work for them except those who are perfectly willing to see persecution practiced upon the conscientious minority.

w.

THE Prudential Committee of the American Board has decided to return Mr. Hume, the missionary, to his foreign field. After several interviews and much correspondence it appears that Mr. Hume is not fully committed to the hypothesis of a future probation, but only regards it as not forbidden by the Scriptures.

"THE LORD SAW IT, AND IT DISPLEASED HIM."

In the three preceding numbers of the SIGNS we have referred to the fact and to the means of the defeat of justice that now prevails so extensively throughout the land. It is the estimate of one of the leading criminal lawyers of the country, that not over one-fifth of the criminals at the present day are ever punished. The other four-fifths either escape arrest, or else escape conviction through the devious course by which Justice is now compelled to thread her way, and which we have in a measure pointed out. But whether it be through the complaisance of judges, the incompetence of jurors, or the chicanery of criminal lawyers, that the criminals are allowed to escape the penalties justly due their crimes, not the least of the fault for it all lies with society itself.

There is pervading the whole body of society an undercurrent of sympathy with crime and for criminals, and this undercurrent is constantly coming nearer the surface, and is fast becoming so much more than an undercurrent that it may fairly be counted as a part of the main current itself of human affairs. Crime is looked upon rather as a disease than as turpitude, as a misfortune rather than a fault; and the criminal unfortunate rather than guilty, and so "ought to be pitied rather than punished." The greater and more horrible the crime, so much the more sympathy is aroused for the criminal. A cold-blooded and deliberate murder may be committed, yet instead of showing horror at the dreadful crime, women will pet and pamper the bloody villain, fill his cell with flowers, and decorate it with costly bouquets; reporters will fill columns of the papers with the full report of his life, and the smallest details of his crime. If by chance he is at last convicted, all these attentions are increased; petitions are industriously circulated imploring executive clemency, and perhaps pardon, and if all this proves unavailing, he is sent out of the world in a halo of glory.

If it happens to be a crime against the very existence of society itself—as that of the Chicago Anarchists—then the sickly sentimentalism culminates in the marriage of the marriageable criminal, and the effort at conviction is successfully opposed by throwing the whole subject into politics, and making the legislative machinery work the perversion of the judicial. These are facts, and they are worth the serious consideration of all who have any regard for the pure principles of justice and social order; for society and such things as these cannot long exist together. Ere these things continue long, violence and anarchy will inevitably usurp full sway.

Another, and most palpable proof of the prevailing sympathy with crime is the fact, and the necessity too, of the organization of "Law and Order Leagues" in many of the States and large cities. Not that these leagues are themselves in sympathy with crime—far from it—but the very fact that their existence is necessary proves that in the body of society sympathy or condolence with crime does prevail; for the regularly and legally established machinery of the State is the power of society. And when this power has become so impotent that extra-legal and irresponsible bodies are made necessary to the proper administration of the law, this of itself demonstrates that in the great body of society sympathy and tacit agreement with crime prevail more than does opposition to it. Says the Providence (R. I.) Journal:—

"There is something rotten in the State of Denmark when an ultra-legal, self-constituted, irresponsible body of men is necessary to the enforcement of law, which, being the voice of the State, is theoretically upheld, sustained, and maintained by the machinery of the State. The State is sovereign. It declares the law; it provides courts, police, jails. It undertakes to carry out its own proclaimed will. It can, in the last resort, summon every one of its citizens to enforce its law. Is not this enough? Theoretically, yes. But not enough in regard to certain laws, because the officers of the law will not enforce the law; and because the apathy, or the opposition of the people to the law, permits this infidelity to authority to be open and efficient. The fact of the existence of a Law and Order League is a reproach

either to the legislators or to the people. No law should be passed which is not sensible and just. No law should be violated with impunity. And here again we strike deeper than law or league. It all comes back at last, as in the matter of education, to the judgment and conscience of the community. Unless these are sound, nothing will much avail."

The *Journal* is right; it does indeed all come back at last to the judgment and conscience of the community. And when we reach this point we strike the tap-root, in more senses of the word than one, of the whole difficulty which we in these articles have been discussing. Upon what basis, by what standard, and by what means are the judgment and conscience of the community formed or regulated? There can be but one answer to the question as to the basis, and the standard upon which, and by which, the judgment and the conscience of the community ought to be formed. That answer is, *The law of God*. That is the basis of all judgment, and the standard of every conscience. Every judgment that does not conform to the law of God is a wrong judgment, and any conscience that will not yield to the dictates of that law is an evil conscience.

But although there is but this one answer to the question as to the basis upon which the judgment and conscience of the community ought to be formed, it is certain that the law of God is not the basis upon which they are formed. While murder, and theft, and adultery, and lying, are rife on every hand, an assembly of Methodist ministers gravely discuss the exceedingly grave and important question as to where Cain got his wife! The Congregationalists discuss the question as to whether there is or is not a probation after death for those who in this life "have not had a fair chance;" and those of other denominations discuss questions of equally living and instant importance with these. But take the whole year of 1886—undoubtedly a year of more violence and iniquity than any other in the history of the country, except perhaps in time of war—and in all that year, in all the leading pulpits of all the leading denominations in the land, how many sermons were heard from the text, "Thou shalt not kill"? how many from the text, "Thou shalt not commit adultery"? or from the text, "Thou shalt not steal"? or "Thou shalt not bear false witness"? In short, from all these pulpits, how many sermons were delivered in which the law of God in its majesty and integrity was pressed upon the judgment, and urged upon the conscience of the community? We are satisfied that each of our readers can readily tell how many such he heard in that year, and by his own experience he can judge of the experience of other people in this direction.

The truth is that the law of God is not dealt with in any such way in those places. But when by others there is an endeavor to bring up the judgment and conscience of the community strictly to the standard of that law, the popular pulpit most generally makes use of its conspicuous position to oppose the law of God, and to satisfy the judgment, and ease the conscience of the community, with the idea that the law is abolished. And as "they that forsake the law praise the wicked" (Prov. 28:4), the inevitable result is that wickedness is increased, the conscience is dulled, the judgment is darkened, justice is not discerned, the truth is forsaken, and crime walks abroad.

And yet there is a pretense of preaching the gospel. But when the law of God is forsaken, or opposed in the preaching, the gospel is robbed of its power. The gospel is God's effort to save sinners, but it is only by the law that sin is made known. "By the law is the knowledge of sin" (Rom. 3:20); the gospel "is the power of God unto salvation." Rom. 1:16. Said Adam Clarke, "They that preach only the gospel to sinners, heal 'the hurt of the daughter of my people slightly.'" John Wesley said that those who leave out the law, and preach only the gospel; those who leave out the condemnation that is upon men because of the transgression of the law of God, and preach only the love of Jesus, will find that soon even that will lose its effect upon men. That is the truth, and if John Wesley could travel through our land in this year of the nineteenth

century, he would see the very result which he described.

Men will stand in opposition to the law of God, and preach directly that it is abolished, and then go about to get up a revival of religion! And many of the most successful revivalists are the most decidedly opposed to the law of God. Of course they have revivals, but what do the revivals amount to? Some of these revivalists may, like the most popular one just now, succeed in getting the people ashamed of their meanness. But to be ashamed of a piece of meanness is not that godly sorrow for sin, which leads to repentance. In all the revivals of the present day, where is that deep contrition and sorrow before God, because of sin against *him*, that attended the preaching of Wesley and Whitfield and Edwards and Asbury and Finney? It is not found there, and it never will be found there, till the law of God is given the place that belongs to it in all such work; till by it men are shown their utterly ruined and lost condition, with no hope but the cross of Christ. Then men will delight in the law of God, as well as to rejoice in the love of Christ; and they will glory in the cross of Christ because that by the sacrifice of the cross they are redeemed from the *curse of the law*.

But instead of this, the gospel that is most prevalently preached nowadays, is fast becoming, if it has not already become, hardly anything more or less than a gospel of religious sentimentalism. It creates a Christianity of sentimentalism, instead of building up a Christianity of vigorous, stalwart righteousness before God and men. The great standard of justice and righteousness is not held before men as a mirror that they may see themselves as they really are. It is all love and mercy, without the justice of God, that is preached. We would not that the love and mercy of God should be preached less, but his law and justice more. The gospel of Christ was given to the world that God might be *just*, and justify the transgressor of his law, who will believe in Jesus. God's *justice* is guarded as well as manifested in the gospel of Christ, and whenever a gospel is preached which does not contemplate the justice of God, then it is not the gospel of Christ.

Thus by forsaking the law of God, and accepting the gospel of sentimentalism, the judgment and conscience of society are lowered to that degree that of a truth "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. . . . And he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him." But although the Lord is displeased at it, where are the chances or the prospects of a reform? J.

ANDREWS' HISTORY OF THE SABBATH.

THIS highly valuable book, after passing through two editions, has been revised, and enlarged by the addition of another chapter, and now appears for the third time, not in its former small type and plain black binding, but printed in large, clear type and bound in handsome and substantial style.

As many of our readers are aware, this work, by the late Elder J. N. Andrews, is the most complete history of the Bible Sabbath, and also of the first day of the week, ever written. And as it gives a multitude of facts not published elsewhere in the English language nor in any one book, and not attainable by any except those who have access to the largest libraries in this and other countries, no one can be said to be thoroughly intelligent upon the Sabbath question till he has read this work.

As a writer, Elder Andrews had few equals and no superiors in his chosen field; and his "History of the Sabbath and First Day of the Week" bears evidence upon every page, not only of his ability to present in a thoroughly readable and interesting manner a subject often considered dry, but also of his ripe scholarship and of his great historical accuracy. Every statement made is supported either by plain and appropriate texts of Scripture, or by the most reliable historical references.

Containing as it does a complete history of the Sabbath for 6,000 years, and of the first day of the

week from the earliest periods, the book is one of rare value, and it should be in the hands of the people everywhere. The work contains 548 pages, a table of contents, a perfect index of subjects, an index of authors quoted and also one of Scripture texts used, besides a fine steel engraving of the author. The size of the page is 5½ by 8½ inches, and the general style and appearance of the book entitle it to a place in the finest libraries; while its literary merits cannot but favorably impress all who read it.

If the friends of the Bible Sabbath do their duty, hundreds of copies of this book will be sold in the future where scores have been in the past. This work is now in a shape that it can be handled as a subscription book; and in the hands of those whose hearts are in the work, it will no doubt sell as well as any religious publication. The Sabbath question is now being discussed all over the land as never before, and *now* is the time to sell the "History of the Sabbath."

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LETTERS TO AN ANTINOMIAN.—2.

DEAR SIR: At the close of my first letter I promised next to notice your strongest argument. It comes next in order in your tract. It is not only your strongest argument, but it is the strongest that can possibly be framed, because it is based on or drawn from the divine perfections. To prove the unity of the law, you say:—

"God is a unit; his law being founded upon his own immutable character, is a unit also."

Before I notice the inconclusiveness of your reasoning, I will give attention to the principle involved. Its importance shall be my excuse for examining it at some length. This method of argument is not new with you. As you well know I constructed an argument on the law, based on the character of the Lawgiver, more than thirty years ago. I quote from a small book published in 1854. With this work you were very familiar. Beginning on page 39, I quote:

"The apostle Peter, exhorting to obedience and holiness (1 Pet. 1:15, 16), says: 'But as he who hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.' See Lev. 11:44; 19:2; 20:26. Is not the requirement for holiness the same in both Testaments? We are required to be holy, for God is holy, and we are to be like him. So the Saviour said: 'Be ye therefore perfect, even as your Father who is in Heaven is perfect.' Matt. 5:48. And this is not an unreasonable requirement; it is only equivalent to that of loving God with all the heart. . . . A being possessed of creative power, in other words, being supreme, must have the right to command the worship of his creatures; and if so, to prescribe the form of worship—without which the command would be a nullity—his own character being an index to the form of worship prescribed. The character of God is declared in the passages referred to; he is holy; also in 1 John 4:8: 'God is love.' These declarations of the character of God are a sufficient guarantee that a system or form of worship, or rule of action, marked out by him, would be perfect, holy, like his own character, the embodiment of love.

"That God designed that his creatures should be holy and happy, none can deny; and that obedience to his law is the appointed means to secure this very desirable state, is equally evident, from the reasons and scriptures offered above, and from other scriptures which declare that righteousness consists in keeping the law. Deut. 6:25. His law is the transcript of his divine mind, the revelation of his holy will. . . . How can anyone worship him and not keep his commandments? These contain his own prescribed rule or standard of holiness. But if that law was the rule whereby man might become like God, holy, in the former dispensation, can any

other rule be followed in this dispensation, and the agent still develop a holy character? Or, in other words, has God's holiness changed in its nature, or is it the same that it was in time past? Thus we see that there is a material point at issue. . . . A change of the moral law of God involves a change of the divine perfections. 'We hazard nothing in saying that it is as impossible for God to create two different complete rules of moral action, as to create a duplicate of himself.'"

The argument imperfectly outlined above, is one in which I have great confidence, and I have never known an opposer to undertake to overthrow it. And you enjoy the unenviable distinction of having tried to make the attributes of God prove that his rule of holiness, his own appointed means whereby his creatures might become like himself, has been abolished! That which is the transcript of his own mind, the outgrowth of his perfections, is righteousness itself. And thus it is written: "All thy commandments are righteousness." Ps. 119:172. They are righteous; but that does not express the whole truth; they are *righteousness*. And the Lord, speaking to them "that know righteousness, the people in whose heart is my law," says: "My righteousness shall not be abolished." Isa. 51:1-8. This language should put to silence all those who argue the abolition of the law of Jehovah's righteousness.

Now I will notice the fallacy of your argument; and I wish, for charity's sake, that I could believe you were so ignorant of logic as not to be able to perceive that your reasoning is better calculated to mislead than to instruct your readers. With your premises I find no fault; and I accept your conclusion as far as it goes. But it stops just far enough short of the whole truth to serve your purpose, and to obscure the truth. I will repeat your statement: "God is a unit; his law, being founded upon his own immutable character, is a unit also." Here you introduce two statements concerning the character of God, and draw an affirmative conclusion from the one, and argue the negative of the other! Your statement of the argument amounts to this:—

God is a unit.

God is immutable.

His law is founded upon his nature or character; Therefore, his law is a unit.

Is there a reader of your tract who cannot see that your conclusion is lame? It should read thus:—

Therefore, his law is a unit, and it is immutable.

The immutability of God is as fixed, as certain, as necessary, as his unity. Why not, then, let the conclusion embrace both? It certainly must. How a man of your ability can frame an argument on the law of God, and found it on the character of God, and then deny its immutability, is quite beyond my comprehension. It is certainly not creditable to your logical acumen.

You may ask if I believe that all that God commanded through Moses was immutable. By no means. All of God's original constitution, all the *moral law*, is founded upon his attributes. That law is a unit; it is holy; it is perfect; it is immutable; it is a transcript of the divine mind; a revelation of the divine will and perfections; a rule of perfection, righteousness, or holiness to his creatures in forming moral characters. But the ceremonial law was not the outgrowth of the attributes of God; it originated, or was made necessary, by the sinful action of man. Sacrifices and offerings are only appropriate to a sinful state; and therefore they can be no part of God's constitution, or original law. Why should man present sacrifices and sin-offerings? Because he has sinned. But sin is the transgression of the law. Therefore the law first existed; it was transgressed; and offerings for sin followed. If no sin had existed, if man had obeyed and never transgressed the law, no offerings for sin would have been required, no remedial system would have been instituted. Surely the man who cannot see any distinction of laws, of moral and ceremonial, is obtuse indeed.

I will now call your attention to the bearing that this argument from the attributes of God has on the declarations of Paul to the Romans. There can be

no question that that law which grew out of, or was founded on, the attributes of God, existed as early as man's moral relations existed, that is, from his creation. That must be the law by which is the knowledge of sin—which condemns iniquity. To the violators of that law sin must be imputed; not to impute sin to its transgressors would be to uphold iniquity, and to reproach the divine character upon which the law is founded. It must be the law for the transgression of which the Son of God died, and in behalf of which he is now acting as Mediator. See Heb. 9:15. *There can be but one such law.* The law of ten commandments—the law which Jehovah spoke with his own voice, and wrote with his own finger on the tables of stone—meets all the requirements of such a law. It covers every relation of moral agents towards God and man. It is declared in the word of God to be perfect, holy, just, good, spiritual, to embrace the whole duty of man, with power to justify the doer. It is founded upon love to God and man (Matt. 22:35-40), and it is the embodiment of love, "For this is the love of God, that we keep his commandments." 1 John 5:3. I can readily adopt the words of Mr. Dobney, the English author, when he spoke of the ten precepts: "Thanks be to God for such a law."

And such is the law against which you have brought all your God-given powers! Such is the law which you are depreciating, and teaching your fellow-mortals to disregard, and even to despise! In my next I shall consider your denial of the distinction of moral and ceremonial law, and show your inconsistencies on that subject.

J. H. W.

The Missionary.

THE WORK IN AUSTRALIA.

AFTER the close of his second series of meetings in Adelaide, Elder Corliss returned to Melbourne, where he spent about a month. During this time he spent one Sabbath with the church in Ballarat, and preached on two Sabbaths for the Melbourne church. Elders Corliss and Israel both attended our excellent quarterly meeting on the 1st of January.

The fourth quarterly meeting of the Melbourne Tract Society was held January 2. Elder Israel presided, and, after the opening prayer by Elder Corliss, spoke of the prosperity that had attended the society since its small beginning a year ago. The report of labor was quite encouraging. Of the 45 members, 40 had reported, showing the number of missionary visits made during the quarter to be 100; letters written, 55; subscribers obtained for our periodicals, 29; pages of reading matter loaned and given away, 20,472; periodicals distributed, 23,089. The children had been engaged in the missionary work during the quarter, and had distributed more than a thousand periodicals. Some of these young workers have been very successful, and have taken a great interest in the work. Members of the society are furnishing the *Echo* to 52 different libraries.

The ship missionary visited 175 ships during the quarter, and placed on board 3,150 papers. Among the interesting incidents of his work was the case of an infidel, who, through Bible-readings, became interested in the Bible, and was led to acknowledge its divine origin.

The quarterly meeting of the Ballarat society was held the next Sunday, January 9. Elder Israel was present, and conducted the exercises. It is only a few months since this society was organized, and this was the first quarterly meeting. Though young and inexperienced, the Ballarat Tract Society has not been idle, as is shown by the fact that 50 copies of the *Echo* were used in the missionary work during the past quarter, 6,570 pages of

reading matter disposed of, 30 Bible-readings held, and two distributors kept where they would do good service. For the present quarter the *Echo* club has been increased to 75, and the number of distributors doubled; and the interest of the members in the truth and work of God is increasing.

On the evening of the 9th Elder Corliss commenced a series of tent-meetings in Geelong. This is a city of ten thousand inhabitants, about forty-five miles from Melbourne. One man and his wife have lately commenced to keep the Sabbath there, and have united with the Melbourne church till one shall be organized at Geelong. The interest is fair, and we hope to see a good church raised up there.

Elder Israel is holding a tent-meeting at Daylesford, a small town about seventy-five miles from Melbourne. The meetings in Daylesford commenced January 16. So far, the interest and attendance have been very good, several men walking three and a half miles every evening to attend the meetings. The town has two papers, which are published on alternate days, giving them a paper every day. The columns of these papers have been freely opened to reports of the meetings and articles on present truth. In this way much truth has been brought before the people. One of these papers, in its issue of January 22, contained, beside a synopsis of Elder Israel's lecture given a few evenings before, a long article by a reporter who had just interviewed Elder Israel as to the history, views, and work of the Seventh-day Adventists.

There are now three churches in Australia, and two tents, and a number of canvassers in the field. One of these canvassers recently took fourteen orders for "Thoughts on Daniel and the Revelation" in a single day, and thirty-seven orders in four and one-half days. The tract societies are distributing our publications in various places, and many are reading our papers, books, and tracts, some of whom are interested. We are sure that the work is onward in this good field, and that, with the blessing of God, we may look for a rich harvest of souls.

E. J. BURNHAM.

Melbourne, January 25.

NEW ZEALAND.

At the time of our last report, we had just got our tent up and held a few services; but it was not yet known how the people would look upon tent-meetings, or whether they would attend. As soon as the excitement of the holidays subsided, we began advertising through the daily papers. The attendance began to increase at once, and at the second Sunday evening service, the tent which holds three hundred was crowded, and at least one hundred stood around the outside. Since then, the tent has been well filled with interested hearers, and there have been from four to five hundred in attendance each Sunday night. The Sabbath question caused quite a stir, and of course some left us; but others have taken their places.

The people here do not seem so fearful of new points of faith as some communities do in America. On the other hand, they have a spirit of inquiry. As an illustration of this I will relate an interesting incident, which occurred soon after I came here. When we came from Kaero there were about twenty Maoris on the steamer. At 7 p. m. they all assembled for religious service. Brother Hare and I attended, and were requested to do some singing for them. This gathered the majority of the white people around us, who, as soon as they learned that I was a minister of the Seventh-day Adventist denomination, requested me to preach a sermon on the Sabbath ques-

tion. Of course I consented, and we all repaired at once to the social hall. The audience consisted of the captain of the vessel, two ministers of the Church of England, one of whom was an archdeacon, three school teachers, the private secretary of the Bishop of the Church of England, several traveling salesmen, the Maoris, and other passengers.

After speaking about an hour, setting forth some of the reasons why we keep the seventh day, I had, according to a custom of this country, to allow the audience to ask any questions, relating to the subject, they saw fit. As might be expected, the ministers turned their batteries on me with considerable energy. However, a kindly feeling prevailed, and after nearly an hour's discussion, we separated. This is a sample of the spirit of inquiry manifested by the majority whom I have met. And because of this spirit a new subject is sure to call out a good audience. But a wrong impression might obtain, should I fail to add that the people do not believe all they hear, nor are they in any hurry to practically accept new views if they involve cross-bearing. In this they are as considerate as other people.

As an evidence of their willingness to investigate our views, I refer to the fact that during the month just passed, we have sold from our book stand in the tent over \$60 worth of books, pamphlets, and tracts. We have reason to believe that these works are quite carefully examined. To us this is encouraging. The people are much pleased with our method of holding Bible readings in families. This is entirely new to the majority of the people here. My wife has many more openings for readings than she can fill. It seems evident, that a city mission must be established here as soon as possible. Sister Judith Hare is with us, learning the work, and we expect her sister will join with us ere long. Our great anxiety now is that God will help us to establish a good church in this place. To this end we desire the prayers of the people of God.

A. G. DANIELLS.

Auckland, Jan. 31, 1887.

CALISTOGA, CALIFORNIA.

SINCE my last report, the work has gone forward slowly in Calistoga and vicinity. We have baptized three, and seven have been added to the church, making the present membership twenty-seven. The recent stormy weather has prevented labor to some extent. Brother Kent is now able to work, and is doing something by way of visiting, holding Bible readings, etc. A more commodious place has been secured for Sabbath meetings, and we are not without hope that others will be added to the number.

H. A. ST. JOHN.

Feb. 18, 1887.

God is light, God is righteous, God is love. There is in all nature no more expressive symbol than light. Think what light is; where it goes; what it does; what the world would be without it; how it makes visible what would otherwise be to us as if it did not exist; how it shows us the way, and makes the orderly activities of life possible; besides, all its subtle power in awakening life and producing the growth of life; and its exclusiveness, having "no fellowship with darkness." It is thus the fittest possible symbol, and that in a single word, of the divine intelligence, holiness, gentleness, purity, perfect moral goodness, blessedness and power to surround and pervade and fill others with its own blessedness and glory. The sun may have its spots, but in God is "no darkness at all," no ignorance, no evil, no error, no weakness, no decay; "no speck in that perfect orb."—Selected.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

JACOB'S NEW NAME.

(March 20.—Gen. 32:9-12, 24-30.)

"THUS saith the Lord: We have heard a voice of trembling, of fear, and not of peace." "All faces are turned into paleness. Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."

JACOB'S night of anguish, when he wrestled in prayer for deliverance from the hand of Esau, represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother's deadly threats. After remaining for many years an exile, he had set out, at God's command, to return with his wives and children, his flocks and herds, to his native country. On reaching the borders of the land, he was filled with terror by the tidings of Esau's approach at the head of a band of warriors, doubtless bent upon revenge. Jacob's company, unarmed and defenseless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach; for it was his own sin that had brought this danger. His only hope was in the mercy of God; his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother, and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience.

HAVING sent his family away, that they may not witness his distress, Jacob remains alone to intercede with God. He confesses his sin and gratefully acknowledges the mercy of God toward him, while with deep humiliation he pleads the covenant made with his fathers, and the promises to himself in the night vision at Bethel and in the land of his exile. The crisis in his life has come; everything is at stake. In the darkness and solitude he continues praying and humbling himself before God. Suddenly a hand is laid upon his shoulder. He thinks that an enemy is seeking his life, and with all the energy of despair he wrestles with his assailant. As the day begins to break, the stranger puts forth his superhuman power; at his touch the strong man seems paralyzed, and he falls, a helpless, weeping suppliant, upon the neck of his mysterious antagonist. Jacob knows now that it is the Angel of the covenant with whom he has been in conflict. Though disabled, and suffering the keenest pain, he does not relinquish his purpose. Long has he endured perplexity, remorse, and trouble for his sin; now he must have the assurance that it is pardoned. The divine visitant seems about to depart; but Jacob clings to him, pleading for a blessing. The Angel urges, "Let me go; for the day breaketh;" but the patriarch exclaims, "I will not let thee go except thou bless me." What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God.

"He had power over the Angel, and prevailed." Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of Heaven. He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner's plea. As an evidence of his triumph, and an encouragement to others to imitate his example, his name was changed from one which was a reminder of his sin, to one that commemorated his victory. And the fact that Jacob had prevailed with God was an assurance that he would prevail with men. He no longer feared to encounter his brother's anger; for the Lord was his defense.

SATAN leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in his dealings with Jacob that he will in no wise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of Heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession, and the more honorable the position which they hold, the more grievous is their course in the sight of God, and the more sure the triumph of their great adversary. Those who delay a preparation for the day of God cannot obtain it in the time of trouble or at any subsequent time. The case of all such is hopeless. Those professed Christians who come up to that last fearful conflict unprepared, will, in their despair, confess their sins in words of burning anguish, while the wicked exult over their distress.

YET Jacob's history is an assurance that God will not cast off those who have been deceived and tempted and betrayed into sin, but who have returned unto him with true repentance. While Satan seeks to destroy this class, God will send his angels to comfort and protect them in the time of peril. The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon his people, and his ear listens to their cries. Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for his children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace fire; their earthliness must be removed that the image of Christ may be perfectly reflected.

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for his blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.—*Mrs. E. G. White, in Great Controversy, Vol. IV.*

"GIVE us help from trouble; for vain is the help of man." Ps. 108:12.

THE LORD'S PRAYER.

"WHO ART IN HEAVEN."

THE fact that God is in Heaven is often used to indicate his power and majesty. The expression occurring in the model prayer indicates that whoever prays should recognize the greatness of the Being whom he addresses. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. We quote a few texts to show the comprehensiveness of the expression, "Who art in Heaven."

Ps. 103:19: "The Lord hath prepared his throne in the Heavens; and his kingdom ruleth over all." Ps. 115:3: "But our God is in the Heavens; he hath done whatsoever he hath pleased." These texts show the power of God. The same thing is found in 2 Chron. 20:6: "O Lord God of our fathers, art not thou God in Heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" Whenever it is designed to indicate the power and majesty of God, his dwelling-place in Heaven is mentioned.

Ps. 11:4: "The Lord is in his holy temple, the Lord's throne is in Heaven; his eyes behold, his eyelids try, the children of men." Here God's dwelling-place in Heaven is mentioned to show his omniscience.

Jer. 23:24: "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill Heaven and earth? saith the Lord." Here the omnipresence of God is indicated, as also in 1 Kings 8:27: "But will God indeed dwell on the earth? behold, the Heaven and Heaven of heavens cannot contain thee; how much less this house that I have builded." And also Isa. 66:1: "Thus saith the Lord, The Heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest?"

Ecc. 5:2: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in Heaven, and thou upon earth; therefore let thy words be few." Here the fact that God is in Heaven is given as a reason for sobriety and carefulness of speech.

Thus we find that the expression in the Lord's Prayer, "Who art in Heaven," stands for a recognition of the power, the majesty, the omnipotence, and the omniscience of God. All these things should be borne in mind when we approach the throne of grace. This thought will tend to produce reverence and awe. Multiplication of words and "vain repetitions," for which Christ condemned the heathen, arise from the fact that the petitioner thinks more of himself than he does of the one whom he is addressing. The heathen gods were so contemptible that the heathen worshiper could not help thinking more of himself than of his god; for heathen worship, in its inception, was self-worship. See Rom. 1:21-23. But the God whom we worship sits upon the circle of the heavens, and he who has a just sense of his greatness will come with reverence into his presence, and will confine his words to just the things which he needs.

"HALLOWED BE THY NAME."

This follows as a natural consequence of that which precedes. The one who remembers the words, "There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky" (Deut. 33:26), will of necessity "fear that glorious and fearful name, THE LORD THY GOD."

The Home Circle.

TYING GRANDPAPA.

No music for fully ten minutes!
How quiet the children both keep;
I wonder what games they are playing,
Or if they have fallen asleep.

So softly I creep to the doorway,
The rogues full of mischief are there;
They have a stout cord, and are tying
Dear grandpapa into his chair.

And while he pretends to be sleeping,
They draw every knot firm and tight;
And now they are screaming with laughter
And jumping with childish delight.

They next tie his feet both together,
In mischief both rogues have a share;
"Now grandpa can't go to the office,
For grandpa is tied to the chair."

But see, he is waking and yawning,
Now grandpa has opened his eyes!
The rogues run and hide 'neath the table
To watch him and see his surprise.

Ah, childhood, so merry and happy,
Such freedom from sorrow and pain!
We live it all o'er in our children,
And thus become children again.

—Selected.

A HERO OF DUTY.

In the north of Holland, over an extent of three leagues, the country is not protected from the incursions of the sea by any natural barrier. Some two hundred years ago, the Dutch undertook the gigantic task of erecting enormous dykes of granite blocks and clay to resist the force of their terrible invader. Behind this shelter numerous villages arose, which flourish to the present day. Alkmond, in particular, which numbers 10,000 inhabitants, is built a little below the dyke, which is kept in constant repair by two hundred workmen under the direction of an engineer.

One afternoon in November, about a century ago, a furious wind was blowing from the northwest, increasing every moment. The engineer in charge was a young man, engaged to be married, whose friends and family lived in Amsterdam. He was to go to Amsterdam that very evening to join a great festival, long looked forward to and eagerly desired. His preparations were all made and he was in high spirits, ready to set out. Suddenly the sound of the rising wind struck upon his ear, and he remembered with a pang of anxiety that it was the time of the high tides. He thought of his dyke and of all that depended on it. It would be a dreadful disappointment not to go. But the dyke! His friends would be all expecting him, watching for him. What would they think? But the dyke! There was a fierce conflict between inclination and duty.

It is six o'clock. The sea is rising. But at seven he must set out for Amsterdam. Shall he go? His heart says, Yes; duty says, No. Again he looks at the sea, watches the rising storm, and decides to remain at his post.

He then runs to the dyke. It is a scene of the utmost confusion. His two hundred men are aghast, bewildered. The storm has become a hurricane. The supply of tow and mortar is exhausted! They are at their wits' end to know how to repair the breaches—how to defend the place against the terrible enemy which is every moment gaining upon them. But as soon as the young engineer appears a joyous cry bursts from every breast, "Here is the master! God be praised! Now all will be well!"

The master places each workman at his post and a desperate battle begins between

man and the furious ocean. About half-past eleven there is a cry from the center—

"Help! help!"

"What is the matter?"

"Four stones carried away at a blow!"

"Where is that?"

"Here to the left."

The master does not lose a moment. He fastens a rope around his body; four workmen do the same; and four arms seize the ropes, while the five brave fellows throw themselves into the waves to repair the damage. The mad waves struggle with them, dash them about, blind them. No matter; they do their duty and then are hauled on land again.

But the cry, "Help! help!" soon rises from all parts.

"Stones!" cries one.

"There are no more."

"Mortar!"

"There is no more."

"Take off your clothes!" cries the master, tearing off his own; "stop the holes with them!"

What will men not do for a noble leader in a great cause? Cheerfully, without a murmur, straining every nerve, the gallant two hundred toil on, half-naked, exposed to all the fury of a November tempest.

It wants a quarter to midnight. A few inches more and the sea will have burst over the dyke and spread furiously over the defenseless country. To-morrow there will not be a living soul in all those flourishing villages. The clothes are all used up, but the danger increases; the tide will rise till midnight.

"Now, my men," said the clear, thrilling voice of the master, "we can do nothing more. On your knees, all of you, and let us each cry mightily to God for help."

And there, in the midnight darkness, on the dyke, which shook and trembled beneath the fury of the tempest, the brave two hundred knelt, lifting their hands and their hearts to Him who can say to the winds and waves, "Peace; be still." And as upon the sea of Galilee, so now he heard his children cry and delivered them in their distresses.

Meanwhile the people of Alkmond ate and drank, sang and danced, little thinking that there were but a few inches of mason work between them and death. Thousands of lives had been saved because one man had done his duty.—*British Messenger*.

HINTS ON READING.

The readers, Coleridge has divided into four classes. He says: "The first class of readers may be compared to an hour-glass; their reading being as the sand; it runs in and runs out, and leaves not a vestige behind. A second class resembles a sponge, which imbibes everything and returns it in nearly the same state. A third class is like a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class may be compared to the slave of Golconda, who, casting aside all that is worthless, preserves only the pure gems." It is to be feared that in the present day the greatest number of readers belong to the first of these classes. The amount read is sometimes almost fabulous, but the results are comparatively trifling. Volume after volume is perused; pamphlets and papers are mentally consumed, but the stores of knowledge are not perceptibly increased.

This charge lies not only against those who read secular works; it applies to a great extent to those who read the Scriptures and other treatises upon things divine. Lord Bacon once said that "reading makes a full man." He could not have meant the kind of

reading that is now too prevalent. The omniverous readers, the readers who skim through page after page; the butterfly readers, who taste some flowers of literature here and there, but never settle down to a resolute extraction of the sweets, are found at the year's end, after all their reading, not more "full" intellectually, but often more foolish than before. Why is this? Because in these express days the reading has been done as quickly as possible, and because what is read one hour is buried beneath a heap of multifarious matter the next hour. But if a man read upon a prudent plan, if he digest what he mentally receives, his reading will become a delightful source of very extensive information and sound wisdom.

Reading should be in moderation. It is possible to devour whole libraries and yet learn nothing. It is said that Miss Martineau often read in one hour no more than a single page of a good book. An eminent divine and author is said to have had but three books—the Bible, Josephus's works, and Cruden's Concordance. A celebrated French author being laughed at because of the smallness of his library, replied, "Ah, when I want a book I make it." On the other hand, Madame de Stael-Holstein is said to have devoured six hundred novels. Louis XVI., whilst imprisoned for a period of five months and seven days, read one hundred and fifty-seven volumes, or one book a day. Such literary gluttony could have left little good result. Too much reading is as injurious to the mind as too much feeding is to the body.—*The Quiver, for September*.

SIMPLICITY IN DRESS.

SOME weeks ago, having occasion to cross from Jersey City to New York, I observed on the opposite side of the ladies' cabin of the ferry-boat, in which I was seated, two young women of probably eighteen years of age, who appeared to derive excessive entertainment from scanning and criticising the apparel of those of their own sex who successively entered the cabin. Each lady, as she came inside the door, was rapidly "looked over" by the two giddy watchers, who would then exchange meaning glances, arch their eyebrows, and give way to a remark, giggle, or laugh. Evidently, dress was in all their thoughts. In noting their general demeanor, it seemed to me that those girls were such as would surrender everything that they might themselves become the recipients of the favors and bestowments of that fickle, and withal merciless, goddess—Fashion. For, I have not forgotten what was said to me some years ago by a friend who had just returned from the city of Washington, when, in referring to the frivolity and the licentiousness prevailing there, he repeated the remark of a high official—that it was not in most cases mere "badness" that led so many young women astray, as it was the craving to be richly and fashionably dressed, to gratify their love of adornment and display.

A worthy woman said to my wife, when discoursing upon this subject in connection with benevolent work among the poor and the outcast, that upon a certain occasion, dressed in elegant attire, she had made a visit to a home for the fallen. Upon leaving the house, she felt decidedly pleased with herself at the orderly behavior of the inmates, and the seemingly respectful attention with which they had received her moral remarks. Afterward, however, when the matron observed that "the girls were so glad to have you come, for indeed it did their eyes good to feast on so fine a dress and to see the latest fashion," she said that she felt humbled to the dust, and as

though she could sink through the floor. The lesson was never forgotten, for she has always since then been careful to dress with simplicity when duty called her to such places.

Corroborative of the above is the following: A repentant female convict in one of our penitentiaries, pleadingly said to a benevolent woman visitor, that she wished the ladies who came to the prison to speak and pray with them, would dress more simply; for the prisoners' thoughts were often so drawn away to the visitor's fine or fashionable attire, that they received no good impressions whatever, but rather the reverse. Her own fall had been caused by dress. A visitor to our county prison, looking upon a number of young women who had been locked up over night for disorderly conduct, wondered that she should see females so finely dressed in such a place. She was given to understand that it was the love of gay attire which, more than aught else, had been the cause of their downfall.

It is not, therefore, simply against sensuous or indecent attire that I plead, but against such attire in general as is out of conformity with what the apostle commends in his well known remarks to Timothy, that the apparel of those professing godliness needs to be of that modest character which properly accords with the "shamefacedness and sobriety" of Christian women. Probably it may seem to some that it may be a rather tame, and not a particularly direct and heroic, method of combatting the social evil—this of going counter to the generally accepted styles of dressing and adorning, and so appearing in a way which might cause one to be mistaken for a primitive Methodist or even a Quaker. Some may even deem it to be ridiculous or despicable. Nevertheless, unless there is a breaking away from this enslaving spirit of fashion, it seems to me there can be no permanent progress made in the direction of social purity reform.—*Josiah W. Leeds.*

ELOPING LOVERS.

THE modern novel is responsible for many of these abscondings. Do you think that young women would sit up half a night reading novels in which the hero and heroine get acquainted in the usual way, and carry on their increased friendliness until, with the consent of parents, the day of marriage is appointed, and amid the surrounding group of kindred the vows are taken? Oh, no! There must be flight, and pursuit, and narrow escape, and drawn dagger, all ending in sunshine and parental forgiveness, and bliss unalloyed and gorgeous. In many of the cases of escapade the idea was implanted in the hot brain of the woman by a cheap novel—ten cents' worth of unadulterated perdition.

These evasions of the ordinary modes of marriage are to be deplored for the reason that nearly all of them are proposed by bad men. If the man behave well he has a character to which he can refer, and he can say: "If you want to inquire about me, there is a list of names of people in the town or neighborhood where I live." No; the heroes of escapades are nearly all either bigamists, or libertines, or drunkards, or defaulters, or first-class scoundrels of some sort. They have no character to lose. They may be dressed in the height of fashion, may be cologned, and pomatumed, and padded, and diamond-ringed, and flamboyant-cravated, until they bewitch the eye and intoxicate the olfactories; but they are double-distilled extracts of villainy, moral dirt, and blasphemy. Beware of them. "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there."—*T. De Witt Talmage, D. D.*

Health and Temperance.

HAIR RESTORERS.

FOR the hair no dressing has been found to cause the desired gradual darkening without the aid of lead. Either it is mixed with sulphur in the bottle, or trusted to find enough in the hair to form there a deposit of the black sulphide of lead. The change of gray hair to something nearer the color of youth takes place so slowly that the user is easily duped by the assurance on the label on the bottle that the fluid is not a dye, but a tonic and restorative of hair vigor. If this were merely a case of deception it would scarcely merit the attention we have given it. But the deceiver is also a thief and a poisoner, stealing away the health that is the basis of natural beauty and daily increasing the need for artifice to make up an appearance for the thing stolen.

From recent periodicals and works on toxicology a list of some length could be made of cases of all degrees of slow poisoning from lead hair dyes. The lead itself has even been recovered from the body after death in two cases of which we know. Doubtless if all the persons who have experienced harm from lead hair dyes could be counted, the number would be sensational enough to meet the wants of the most zealous sanitarian. The effects are often so vague that the cause is not suspected. Most physicians would not assign to a cosmetic, of the use of which they are presumably ignorant, the causation of such vague symptoms as dry and sallow skin, falling hair, dyspepsia, debility, low spirits, neuralgias and other usual phenomena of confirmed ill health. Yet these accompany and may exist apart from the sharp attack of colic or wrist drop, or joint pains, or brain trouble that would first direct the physician's suspicion to lead poisoning.

In this connection two important facts are now well established: First, that serious disease may be induced by the long continued use of lead "hair restorers." Second, that the most popular, if not all the "hair restorers," vegetable and other, contain lead.—*Medical News.*

EXPERIENCE IN EATING.

"As with reading, so with eating. It is not what a person reads or eats that benefits him; it is what he digests."

This was an eminent physiologist's reply to a reporter's questionings, when approached on the subject of the great American complaint.

"In the matter of diet," he said, "every person should be guided by his own experience, and not rely on the experience of others. I know a newspaper man in this city who lives on brown bread and apples and drinks nothing but water, and there is no man of my acquaintance who enjoys more robust or perfect health. I have heard also of a composer and dramatic author whose favorite dish is a compound of potato, oatmeal, and Spanish onion, on which he thrives and does much good work."

Richard A. Proctor, the astronomer, suffered for many years with sick headaches, and after trying every remedy under the sun he set to work experimenting upon himself. Exercise or rest had no effect upon his malady. They availed him nothing against persistent attacks. Then he tried stopping his customary glass of wine or beer, which he took with his dinner. This produced no change. Pastry was next taken off his food list, and he seemed to be benefited by the

omission. Then he cut down on his tea and coffee. Still he did not get the desired relief. Finally he stopped taking sugar in his drink, but the effect of this abstinence was unfavorable. At last he determined to let butter alone. The effect of this change was instantaneous and decisive. He had no more headaches, and to this day you cannot prevail upon him to eat butter or anything that he knows contains the article.—*New York Mail and Express.*

HOW IT DESTROYS.

Speaking of the effects of alcohol, the *New York Pharmaceutical Record* says:—

"Alcohol does not destroy its victims, in most cases, suddenly, as in the dead sleep of profound intoxication or in the wild, maniacal ravings of delirium tremens. It is usually by slow and measured steps, by inducing cirrhosis of the liver, Bright's disease of the kidneys, ascites, rheumatism, rheumatic gout, defective vision, fatty degeneration of the heart, arteries, and muscular system, which finally end in paralysis, imbecility, and insanity, alcohol encircles its victims in irremediable and everlasting ruin. Without doubt alcohol occasions a vast amount of disease over the face of this mighty republic, and carries death, destruction, dishonor, and shame into thousands of happy homes. Alcohol is at the bottom of a large proportion of the crime committed in the United States. Alcohol dethrones reason and poisons the fountains of sentiment and morals, and is even more destructive upon the moral and intellectual nature than upon the physical nature of man."

THE *Manufacturer's Gazette* says that "the increasing use of opiates and other drugs intended to either allay or excite nervous activity is an evil in this country equal to, if not worse than, the excessive use of intoxicating liquors. Comparatively little is said of it in public journals, and there is no such crusade against it as there is against intemperance. The insidiousness of the drug habit makes it the more dangerous."

"The great majority of those who begin the use of opium, morphine, and chloral do it under prescription of physicians, and often without being allowed to know what they are taking until the habit is thoroughly fastened upon them. Such trifling with life and health by physicians should be made a criminal offense, and its victim or his friends should prosecute for malpractice to the full extent of the law."

"It is a safe rule to take no medicines from any except those known to be trustworthy; and no physician is trustworthy who refuses to inform patients of possible danger from the drugs he may prescribe. So many have been wrecked in this way that the old secrecy about the composition of medicines is out of place, at least to the extent of informing patients that they are taking nothing liable to bind them in the hopeless slavery of some drug habit."

DEPLORABLE STATISTICS.—Archdeacon Farrar, in an address at the Westminster town hall lately, said that much of the present distress in London, and much of the very bitterest and the most intolerable part of it, was caused by drink, not always by drunkenness, but by drinking habits. It was a remarkable fact that one person out of every five in London died either in the hospital or in the workhouse. One person in every three belonging to the poorer classes died either in the hospital or in the workhouse.—*Philadelphia Press.*

News and Notes.

RELIGIOUS.

—The Church of England has nine mission stations along the Panama Canal.

—The Protestant Episcopal Church will hold its next congress in Louisville, Ky., next October.

—The *Congregationalist* denies that all the Chapel Church at Andover hold the new departure views.

—It is said that the action of the Porte, hostile to the Jesuit schools in Turkey, is due to Russian influence.

—The Swedish Lutherans of Salt Lake City, it is stated, have a Sunday-school with 300 children in attendance.

It is said that exclusive of Panama, there is only one ordained missionary in all the northwestern part of South America.

—Over two hundred petitions against the running of mail trains on Sunday were presented to the United States Senate one day not long since.

—It is said that a recent canvass of the lower grades of the schools of England reveals the fact that 95 per cent. of the pupils are members of the Bands of Hope.

—Cambridge University (England) has a new feature in the shape of a prayer-meeting at 6:45 o'clock Sunday morning. It is attended by nearly sixty under-graduates.

—The *Christian at Work* is authority for the statement that during the past two years, no less than six new Roman Catholic parishes have been organized in Jersey City and vicinity.

—Senator Hoar has introduced a resolution into the United States Senate, to amend the rules of that body, so as to require a quorum to be present when the chaplain makes his opening prayer.

—In a recent sermon on the Sunday question Rev. Dr. Frost, of Sacramento, Cal., gave it as his opinion that "fully 95 per cent. of the youth of our country are outside of religious and moral influence."

—The Chinese Young Men's Christian Association at Honolulu, H. I., has erected an association building in that city at a cost of \$5,000. Two thousand of this was contributed by the Chinese themselves.

—The archbishop of Canterbury, has issued a call for a general conference of all the bishops of the Anglican communion throughout the world, to be held in London next year. Over two hundred and fifty bishops are expected to be present.

—Rev. Edward A. Lawrence writing to the *New York Independent* says: "There is no religious liberty in Corea. The fact may as well be frankly stated and fully understood. The recent attempt of France to provide by treaty for the toleration of Christianity was a failure."

—Recently two daily papers in Ohio, the *Globe-Republic* of Springfield, and the *Times-Star* of Cincinnati, have discontinued their Sunday editions, and the *Congregationalist* expresses the "wish that these examples might set a new and better fashion, and prove the beginning of the end of Sunday papers."

SECULAR.

—A slight earthquake was felt in South Carolina, February 26.

—The Russians have assembled a large squadron in Japanese waters.

—Ten thousand men are daily at work on a navy dock-yard in Japan.

—A new Congress hall is to be built in Buenos Ayres, costing \$10,000,000.

—Three hundred divorces were recently granted in one day in the city of Paris.

—Cholera has appeared in Eszek, Servonia, Austria. The deaths averaged eight daily.

—According to a recent decision of the District Court, the last distillery in Iowa is to be closed.

—Nearly one hundred lives were lost by the sinking of a Chinese man-of-war by the steamship *Nepatu*.

—The Supreme Court of Washington Territory has decided that the bill granting suffrage to women is unconstitutional.

—Some of the French papers think that the result of the election in Germany is an indication that Germans wish for peace.

—There are at present throughout France some 40,000 *bureaux de tabac*, or licensed dealers in tobacco.

—There are 4,008,907 farms in the United States, Illinois having the largest number, 255,741, and Rhode Island the smallest, 6,216.

—Reports about cattle in Victoria, Australia, continue unfavorable. It is thought that fully 40,000 will perish before the spring feed comes.

—Authorities have permitted boating on Sunday on all waters of the London parks. Another Sunday observance controversy is imminent.

—The Academy of Music and adjacent property in Adelaide, Australia, were burned not long since. Loss, £60,000. There was some loss of life.

—The Military Committee of the House at Washington have agreed upon the bill appropriating \$5,000,000 for the construction of gun factories.

—A Turkish imperial decree is in preparation, calling out, for military service, the entire male population of the empire between the ages of 17 and 40.

—French and German Government agents are visiting all the horse-fairs in the north of England, making large purchases of horses suitable for military purposes.

—Reports received by the Colorado Cattle-growers' Association at Denver indicate that cattle have wintered well on the ranges from Southern Montana to the Gulf of Mexico.

—The London Socialists have taken to visiting the churches, where they disturb the services by hissing whenever the name of the queen is mentioned, either in the litany or in the prayers.

—An extensive plot has been discovered in Odessa for a Polish rising in the event of a Russo-Austrian or Russo-German war. Twenty arrests have been made, and many imperial officials are implicated.

—Last month the floods in Queensland, Australia, were more severe than was at first realized. The damage to the crops is enormous; large numbers of live stock and sixty human beings have perished.

—At Marchiennes-au-Pont, Belgium, on the 23d ult. two immense fly-wheels in a flouring mill flew into fragments, totally wrecking the works, and injuring thirty-five workmen, three of whom have since died.

—Another extraordinary manner in which Queen Victoria celebrates her jubilee, is by using some \$60,000 from a public charitable fund, to build in Windsor Park, an equestrian statue of her long-dead husband.

—The colonists of Topolobampo (Mexico) are leaving both by land and sea, they report seven deaths and sixty cases of small-pox in the colony. They also say that the water is impure, and the land worthless.

—February 21, a schooner was struck by a whirlwind on the St. John's River near Jacksonville, Fla., and, after being almost wholly lifted out of the water, was capsized and all on board, five men and several women and children were drowned.

—Though the results of the German election show in favor of the Government, the great vote given the Socialist candidates shows that Liberalism in its most progressive forms is swept aside and that Socialism is becoming popular in its most revolutionary forms.

—News is coming in of the damage done by the late snow-storm in Colorado and Nebraska. It is very great. Drove of cattle were seen by trainmen buried up to their heads in snow, and as hardly an animal was seen elsewhere, it is evident that many are entirely buried.

—An action is to be brought by the Old Dominion Steamship Company against the Master Workman and four of the Executive Committee of the Ocean Association, to recover damages alleged to have been sustained by the plaintiff through the unlawful action of defendants in the recent strike of longshoremen, and in their attempt to boycott the plaintiff in its business as common carriers. The five men have been arrested and each held in \$5,000 bail.

—On February 24 the whole of Southern Europe was visited by a very severe earthquake. The most startling news comes from the Genoese Riviera, Italy, where over 1,500 persons perished. In the province of Porto Maurizio not one of the 160 *communes* escaped uninjured. The villages built on the hill-side terrace were almost all destroyed; in some cases nearly every house levelled. At Nice and other French pleasure resorts, the earthquake caused the greatest terror, fugitives fleeing in every direction; twenty thousand persons have already left Nice for Paris and other places, and the remainder are camping out in and about the city. Altogether 2,000 persons have been killed by the falling buildings. Monte Carlo, the celebrated gambling hell, escaped uninjured; the scientists say the reason of this is because it is built on a rock.

—Not long since a family in Wayne Co, Ill., ate some raw ham. Within a day or two they were all taken sick, and two young women died in great agony. A post-mortem examination of one of them, showed the body full of trichinae and her stomach had the appearance of a honey-comb.

—To illustrate the rapidity of the telegraph service the following may be given: A message was sent from San Francisco to Yokohama, Japan, and in twenty-four hours the reply was received. The message of course went to New York, thence to London and by the Suez cable to China and then on to Japan, returning by the same route.

—Particulars in regard to the eruption of Mauna Loa, on the island of Hawaii, have been received. The eruption started on the morning of January 17, and continued till the 29th. During the first day 314 distinct shocks of earthquake were felt; these continued till midnight of the same day, only fewer in number. The eruption itself is said to have been grand and awful. At the start, a column of bright red smoke and steam shot up hundreds of feet, but no lava could at first be seen emerging from the crater, although the reflection showed that a small plain in the vicinity was being rapidly filled with it. Later on this plain overflowed and the lava rushed down the mountain in three large main streams, carrying destruction with them, until they reached the sea, into which they plunged, causing a dense volume of white steam, over a mile in width and three or four hundred feet high. On the morning of the 18th the red smoke gave way to huge masses of molten matter that was vomited out, giving the volcano the appearance of a fiery fountain, rising and falling incessantly. Fortunately the flow of lava was mostly over barren land, and no lives were lost, though many were scared, for during most of the time the earth was trembling and the sky blazing, and mysterious subterranean thunderings were heard. Kilauea, another crater on the same island, showed five lava lakes, but none of them active.

Obituary.

ANDREWS.—Sarah Jane Andrews, daughter of T. and M. J. Kindlespire, died of consumption, Feb. 24, 1887, at the home of her brother-in-law, Philip Kent, near Oakland, Cal. She was born in McLean Co., Ill., March 3, 1856, and was consequently 30 years, 11 months, and 21 days old at the time of her death. Something over six months before her death, she signed a covenant to keep the commandments of God and the faith of Jesus, and began to keep the Sabbath of the Lord. Like most sufferers with consumption, she was deceived with the idea that she was going to recover, and expressed a desire to do something to advance the cause of the Master. A husband and other relatives mourn her loss, but they have reason to believe that she rests in hope. Funeral services by the writer, February 26. w.

ANTHONY.—Died of heart and lung disease, induced by whooping-cough, near St. Helena, Napa Co., Cal., Feb. 18, 1887, Willie L., youngest child of A. L. and Florence Anthony, aged 2 years, 4 months, and 5 days. Little Willie was of a remarkably quiet and good disposition, and bore his distressing affliction for thirteen weeks, with unusual patience for one so young.

While the parents deeply mourn their loss, they are comforted with the blessed hope of meeting their darling again when Jesus comes. Quite a large audience listened to words of truth and hope, Sabbath afternoon, February 19, from 2 Sam. 14:14.

H. A. ST. JOHN.

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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.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 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.

For the present, the address of Elder C. L. Boyd, is Battle Creek, Mich., care of *Review and Herald*.

ALL communications for the President of the North Pacific Conference or Tract Society, should be addressed to Elder John Fulton, box 18, East Portland, Oregon.

We hereby acknowledge the receipt of the Ninth Biennial Report of the State Board of Health of California, for which we are indebted to our friend, Hon. N. A. Young, of San Diego. This report contains some valuable temperance matter, of which we shall give the readers of the SIGNS the benefit.

THE speech of Senator Crockett, which we print this week, is such an able presentation of the curse of Sunday legislature that we have decided to issue it in tract form for general distribution. It should be circulated wherever the matter of a civil Sunday law is being agitated, and that is everywhere. The tracts will be furnished by the Pacific Press at the rate of one dollar per hundred, with the usual discount for large quantities. Send in your orders.

THE *Interior* sometimes views things just as they are, and when it does, the prospect which it sees is not very flattering. Following is an instance:—

"The hope for the suppression of Socialism in Germany obviously does not lie in the Roman Catholic Church. Just now it is not easy to discover where it does lie. It might lie in the Protestant church, if that church would unite, and then, by works of humanity and love, prove that it had not lost both its life and its power. Of such a union and of such efforts there seems to be no immediate prospect."

The same thing might be said of almost any other country.

It seems that the Pacific Coast is destined to be the place where spiritual manifestations shall most speedily attain the highest development. The *Golden Gate* says:—

"Certain it is that California, and especially the region along the coast, is remarkably favorable for spiritual and mediumistic development. There is probably right here in San Francisco a larger proportion of mediumistic persons than in any other city in the Union, and some of these mediums are equal to the best in the world."

We presume that this is so; but we regard it as anything but a compliment to California to be told that the devil can work through people here better than he can anywhere else.

THE Rev. Hugh O. Pentecost, of Newark, N. J., preached on a recent Sunday evening on Henry George. Said he: "For my part it is clear that Henry George is in the straight moral position; and since the great body of humanity always ends in doing what is right, the time will probably come when all rents will go to the general Government." We care nothing about his indorsement of Henry George, but we do object to the idea that "the great body of humanity always ends in doing what is right." We are sorry to see people give assent to such a sentiment. There has not been a century since the fall, in which the great body of humanity was not wholly wrong. Unless people submit to be directed by the law of God, they must go wrong. And we have not much reason to hope that the great body of humanity will make great progress toward the truth of God, when those who should lead them in the way preach on Henry George and kindred subjects, instead of preaching Christ and him crucified.

THE Oakland *Enquirer* of February 20 said: "Last night's Sunday-law meeting excited considerable enthusiasm among those present, but it would be a difficult thing indeed to pass an act compelling those who regard the seventh day as the Sabbath to observe the first day. This is what all the speakers advocated, but they did not take counsel of discretion in doing it. There is a powerful element in the Christian churches, which would fight to the death against such a proposition." We would fain believe that our contemporary is correct in its estimate of the feeling in the churches in regard to a Sunday law. But whether the speakers took counsel of discretion or not, in their demands that Sabbath-keepers should also keep Sunday, we are very sure that they did not take counsel of justice and religious liberty.

A CORRESPONDENT of the New York *Observer* makes this confession, which must be very discouraging to those who are looking for a temporal millennium, when all men will be converted:—

"We are compelled to believe by the stern array of facts and figures that at the end of this boasted century of missions, while not 3,000,000 converts, nominal and real, have been won to Christianity in pagandom, the heathen and Mohammedan are 200,000,000 more than they were at the beginning of the century; that the votaries of these faiths increase seventy times faster than the followers of Christ. The church is outstripped on its own methods. They evince in these modern days a propagandism and aggressiveness far superior. The necessity in the foreign field cannot be overtaken on the present line of church work."

Yet many church people will persist in saying that the world is growing better.

"AGAINST a Sunday Law, but in favor of enacting a Sabbath Law," is the heading of an article that appeared in the Oakland *Tribune* one day last week, protesting against the proceedings at the recent Sunday-law meeting. The heading is most misleading. We do not know of any man or body of men who are in favor of enacting a Sabbath law. The Sabbath is upheld by the law of God, and needs nothing more. If it were proposed to enact a law enforcing the observance of the Sabbath, and there was any probability of its carrying, we should vigorously oppose it. Our opposition to the enactment of Sunday laws is not alone on the ground that Sunday has no divine sanction, and is a working day as much as Monday or Tuesday, but because we are against the principle of the State legislating in matters of religion. The enactment of Sunday laws stands for union of Church and State, and this should be opposed by all Christians.

SOME people have queer ideas of what constitutes religious liberty. Here in California the good people are trying to get a law that will compel all people to keep Sunday, even though some conscientiously keep another day; yet the Sunday people do not see in that any infringement upon religious liberty. And now comes the *Christian Church News*, and claims that a constitutional amendment prohibiting the "manufacture, gift, or sale of spirituous, malt, or vinous liquors, except for medicinal, mechanical, chemical, or scientific purposes," is oppressive because it does not provide for the use of intoxicating wine at communion. The editor says: "It is clearly an infringement upon religious liberty, and an attempt to set aside the conscientious convictions of men." All of which causes us to conclude that with very many people "religious liberty" means liberty for themselves to do as they please, and compulsion for others to do likewise.

SAID a clergyman to a seventh-day friend: "If you like to keep Saturday instead of Sunday, I could not say you would be breaking the law of God; but the people of God are against you." Well, that is a little strange. If God is not against us for keeping the seventh day, how can his people be against us? Are not the people of God those in whose heart is his law, and who do his will? God's people are those who walk with him; and two cannot walk together except they be agreed. Consequently his people

cannot be against Sabbath-keeping. Moreover, if God is not against the keeping of the seventh day, then it cannot be wrong; for he is against all wrong; and if he is not against it, and it is not wrong, it must be right, and in harmony with his law, and so it is. See Ex. 20:8-11. And if God is not against seventh-day Sabbath-keeping, because it is in harmony with his law, and is right, he must be against Sunday-keeping, and it must be wrong; for two opposite practices cannot be right. We choose every time to be on the side of the Lord, even though we should be opposed by thousands calling themselves his people.

We hope that no one will delay to read the article beginning on the third page of this paper, entitled, "A Plea for Justice." The article is a speech by the Hon. Robert H. Crockett, of Arkansas, delivered in behalf of the bill which he had introduced into the Legislature of that State, allowing observers of the seventh day immunity from the penalties of the Sunday law. For two years a rigid Sunday law has been in force in Arkansas, with the result that religious persecution was rampant. We have mentioned this persecution several times, and have given some of the particulars; but we are glad to be able to give this testimony from a disinterested person. We hope that the people of other States where Sunday laws are being pressed, will consider well the experience of the people of Arkansas. Notwithstanding the intolerance of the law, and the persecution which it engendered, there were not wanting professed ministers of the gospel, who wished to have the law remain unchanged. Colonel Crockett, who, by the way, is a grandson of the famous David Crockett, gave the bill in favor of liberty his personal attention in both Houses, and by his energy and eloquence secured its passage in the Senate by a vote of 26 to 2, and in the Assembly by a vote of 55 to 16. The cause of religious freedom is greatly indebted to him for his successful effort in its behalf.

OUR readers are aware that a few weeks since the German Parliament refused to pass the Government measure known as the Septenate, a bill to provide for a large increase in the German army, and to provide for its maintenance for a period of seven years. Immediately upon the defeat of the bill, Prince Bismarck dissolved the Reichstag, and writs were at once issued for the election of a new Parliament.

The members of this new body have now been elected, and a majority is assured for the Government bill. This was accomplished, however, by the direct interference of the Pope himself. Hitherto the Papal influence has not been wanting in political matters even in our own country, but it has been exerted secretly through bishops and priests; but in this instance the "holy father" himself addressed a brief but mandatory letter to his vassals in Germany, directing them to support the Government candidates; hence Prince Bismarck's victory.

The question of passing the Septenate bill was purely a political one, and concerned only the German people, who will be taxed to raise the immense sums which the new Reichstag will be asked to vote, and from whose ranks will be drawn the many thousands of additional men which the iron chancellor demands. And yet the lawful electors of the empire were not left to decide the question; it was decided not in Germany but in Rome; not by the people of a sovereign State but by the foreign head of an alien church. The fact is most significant, and shows how entirely even the great powers of the earth are at the mercy of the Papacy.

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