

THE Signs of the Times

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

VOLUME 13.

OAKLAND, CALIFORNIA, FIFTH-DAY, JUNE 23, 1887.

NUMBER 24.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

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

Entered at the Post-Office in Oakland.

JUST AS GOD LEADS ME.

Just as God leads me I would go;
I would not ask to choose my way,
Content with what he will bestow,
Assured he will not let me stray.
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads I am content,
I rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands,
I would that he should all fulfill;
That I should do his gracious will,
In living or in dying.

Just as God leads, I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

—Selected.

General Articles.

NO CLOAK FOR THEIR SINS.

BY MRS. E. G. WHITE.

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

HAD the Pharisees, to whom these words were addressed, been really blind or ignorant through want of capacity to learn or opportunity for instruction, they would have been comparatively free from guilt in their determined opposition to Christ. But they had the most favorable opportunity to obtain an understanding of the Scriptures; and they prided themselves on their knowledge and discernment, while they were willfully closing their eyes to the light Christ declared of them: "Ye know not the Scriptures, neither the power of God." They had stubbornly refused to receive instruction; therefore all the opportunities which they enjoyed, all the wisdom, ability and knowledge of which they proudly boasted, would only increase their condemnation in the day of final Judgment.

God gives us sufficient evidence to enable us to accept the truth understandingly; but he does not propose to remove all occasion for doubt and unbelief. Should he do this, there would no longer be a necessity for the exercise of faith; for we would be able to walk by sight. All who with a teachable spirit study the word of God, may learn therefrom the way of salvation; yet they may not be able to understand every portion of the Sacred Record. The apostle Peter declares that in the epistles of Paul, written under the inspiration of the Holy Spirit, there are "some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruction." Whatever is clearly established by the word of God we should accept, without attempting to meet every doubt which Satan may suggest, or with our finite understanding to fathom the counsels of the infinite One, or to criticise the manifestations of his grace or power.

Those who are continually looking for something to find fault with, something to strengthen unbelief in the word of God, will soon find themselves so completely under the power of doubt and unbelief that nothing will seem sure to them; they will find no solid foundation anywhere. It is a duty to encourage faith and devotion. If we seek in humility to learn the will of God as revealed in his word, and then obey that will as it is made plain to our understanding, we shall become rooted and grounded in the truth. Said Christ: "If any man will do his will, he shall know of the doctrine."

The case of Paul shows how one may be blinded by prejudice while thinking that he is doing God service. Paul was a persevering, earnest persecutor of the church of Christ. Yet he was conscientious in it, fully believing it to be his duty to do all he could to exterminate the alarming doctrine that Jesus was the Prince of Life, the long-expected Messiah. Paul verily believed that faith in Jesus made of none effect the law of God, the religious service of sacrificial offerings, and the rite of circumcision, which had in past ages received the full sanction of God.

But Paul was arrested in his mad yet honest career. Jesus, whose name of all others he most hated and despised, revealed himself to Paul, that he might make this most unpromising instrument a chosen vessel to bear the gospel to the Gentiles. As the miraculous revelation of Christ brings light into the darkened chambers of his mind, he sees his mistaken zeal, and that the One against whom he is arrayed is indeed the Christ, the Redeemer of the world.

Paul learns that Jesus, whom in his blindness he considered an impostor, is indeed the author of all true religion, even from the days of Adam. Christ had been regarded as mak-

ing of none effect the law of God; but when his eyes were open to discern spiritual truth he saw that Christ came into the world for the express purpose of vindicating his Father's law. He learned that Christ was the originator and the foundation of the entire Jewish system of sacrifices, and that in his death type met antitype. He saw in the Man of Calvary the vindicator of truth, the fulfiller of prophecy.

In the light of the law, Paul sees himself a sinner. He finds he has been transgressing that very law which he thought he had been keeping so zealously. He repents and dies to sin; he becomes obedient to the claims of God's law, accepts Christ as his Saviour, is baptized, and preaches Jesus as earnestly and zealously as he once condemned him.

Paul was a learned teacher in Israel, a nation that had been for many generations the true people of God, and the depositaries of his law; but he was blinded by error and prejudice. This is the case with many now. Arguments against the truth, subtle in their influence, affect minds that are not enlightened by the Spirit of God, and have not become fully informed with regard to Bible truth. In many cases, selfishness, dishonesty, and the varied sins that prevail in this degenerate age, blunt the senses so that the truth of God is not discerned. But when, as in Paul's case, there is honesty of purpose, and a desire to do the will of God, the truth will be accepted when it is made plain to the understanding.

Those who are seeking to know the truth, who are faithful to the light already received, and in the performance of every-day duties, will surely know of the doctrine; for they will be guided into all truth. God does not promise, by the masterly arts of his providence, to irresistibly bring men to the knowledge of his truth, when they do not seek for truth, and have no desire to understand it. The Spirit of God is continually convicting, and souls are deciding for or against obedience to God. But men are allowed freedom of action; the power of choosing is left with them. They may be obedient through the name and grace of the Redeemer, or they may be disobedient, and realize the consequences of their course. Man is himself responsible for receiving or rejecting sacred truth.

Our Saviour admonished his disciples: "Watch and pray, lest ye enter into temptation." A cunning and vigilant foe attends our steps, and employs his skill in trying to turn us out of the right way. He does not come in a visible form; but by his representatives he is ever on our track, and through them he brings his power to bear upon us when we least suspect his presence. He works in darkness, and controls all who will be deceived by his devices. But the grace of God

is pledged for us, and the path of obedience is the path of safety. "He that walketh uprightly walketh surely." Walk in the light and "then shalt thou walk in thy way safely, and thy feet shall not stumble."

"If any man walk in the day, he stumbleth not, because he seeth the light of this world; but if a man walk in the night, he stumbleth, because there is no light in him." Then let us draw nearer and nearer to the pure light of Heaven, remembering that divine illumination will increase according to our onward movements, qualifying us to meet new responsibilities and emergencies. The path of the just is progressive, from strength to strength, from grace to grace, and from glory to glory.

It was through constant conflict and simple faith that Enoch walked with God. We may all do the same. We may be thoroughly converted and transformed, and be indeed children of God, not only enjoying his favor, but, by our example, leading others in the path of humble obedience and consecration. Real godliness is diffusive and communicative. The psalmist says: "I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving-kindness and thy truth from the great congregation." This course is just the opposite of that pursued by the blind Pharisees, to whom Jesus said, "Thy sin remaineth."

Basel, Switzerland.

AN EXHORTATION.

How easy it is to backslide, but how difficult to return! It is easy to fall in with the spirit of the world, but to get rid of that spirit requires strong and persistent efforts. Without strong faith, these necessary efforts will not be made. What can be done when unbelief has taken the place of faith? How sad a thing it is to let a stubborn, rebellious heart steal away our faith! Without faith, we are powerless.

But there is help in God. We may so seek God that we may obtain the necessary help. We may have a hold from above, a connection with Heaven, that will give us the victory. This must be sought by earnest, agonizing prayer.

Who of us will thus seek the Lord? It seems evident that a crisis is upon us. Eternal interests are at stake. The unalterable decisions of the final Judgment are just before us. We have not been led to our present position by cunningly devised fables, but by the sure word of prophecy. And the fulfillment of the closing line of prophecy relating to the work of the church, assures us that we are far advanced in The Third Angel's Message, the last special call of the gospel, the most solemn and fearful warning ever announced to mankind since the days of Noah.

Now shall we let worldliness and self-will bind us in fetters of unbelief? or shall we humble ourselves and seek God for strength to prepare us for the trial of our faith which is before us? Wisdom says, Crucify self and seek God to-day. My brother, my sister, the promises of God are for us. We may have the promised help. God is not a respecter of persons. Salvation is for you and me, if we will strive for it in the appointed way. The Lord is still gracious. His arm is not shortened that he cannot save. He still bears that love for humanity that brought his Son from Heaven to earth, to be a sacrifice for sins. Shall his love to us be in vain? Shall we willfully reject the calls of his mercy, or carelessly lose our last opportunity to secure eternal life, through love of self and of the world? Forbid it, Heaven!

The cause of God will move on, and some

will be prepared for translation, whether I shall be of the number or not. I rejoice in this, that there will be an innumerable host that will have washed their robes, and made them white in the blood of the Lamb. The hope of being one of that company is precious. God help us to wash our robes.

R. F. COTTRELL.

THE OVERCOMER'S REWARD.

"AND this is the victory that overcometh the world, even our faith." The greatest possible inducements are held out before us to encourage us in the important work of overcoming. "Exceeding great and precious promises" are made to him who shall finally have obtained the victory over the world, the flesh, and the devil. But faith in these promises and in the willingness of God to help us in obtaining victory, must be kept in lively exercise, or we grow weary and faint in the heavenly race, and lose the glorious reward of immortality and eternal life.

Said the compassionate Redeemer, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16:33. The life of toil, anxiety, and suffering of the dear Son of God, with the heavy load of sin that he bore for the world in the garden, and his dying agonies upon the cross, enable him to sympathize with every tempted, tried, and suffering soul. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. Let our hearts then be encouraged to press on in the way of life, as we reflect upon the unparalleled mercy and love of Jesus toward us, of his sympathy for us and matchless power to save all that come unto him. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

Eve was deceived through the lust of the flesh, and the lust of the eyes, and the pride of life. She yielded to the suggestions of Satan, and partook of the forbidden fruit. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6. Here disobedience to God commenced. Here man rose in rebellion against his Maker. Here the ruinous fall marred the whole works of creation, and man sunk under condemnation, and the sentence of death. "The whole creation groaneth and travaileth in pain together until now." "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." God can be just and the justifier of him that believeth.

As Jesus entered upon his ministry, Satan met him while in a hungering, suffering condition, with the same kind of temptation with which he beguiled and overthrew Eve, scattering misery and death everywhere. His Satanic hatred to God and to man, filled his revengeful heart with the deepest anxiety to hear the hungering Son of God command the stones to be made bread, or to see him cast himself down from the pinnacle of the temple, or that he might fall down at his feet and worship him, that the plan of salvation might prove a total failure.

But each of these foul flatteries and artful temptations is met with the word of God, "It

is written," etc. The Saviour of lost man is victorious. "Then the devil leaveth him, and, behold, angels came and ministered unto him." Matt. 4:11. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

"To him," says he, "that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." All Heaven is interested in our overcoming. The Father, the Son, and holy angels beckon us away from this blighted, groaning earth, to unspeakable joy and endless bliss. The Spirit and the bride say Come. The promise to eat of the tree of life, which is in the midst of the paradise of God, and of the hidden manna, and of receiving the palm, the robe, and the crown of life, shine forth in the word of God, to the overcomer. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

Ye poor, sorrowing, weary, wayworn pilgrims, bound to Mount Zion, look up, and take fresh courage! Jesus, the blessed Saviour, will quickly come to take his people home. The warfare of life will soon cease, and the victor's song will be sung. Immortality and eternal life are about to be given. Faith will be lost in sight and prayer in praise. O blessed be the Lord forever and ever. Amen.

A. S. HUTCHINS.

PATIENCE.

ONE has said, "Patience is a beautiful grace to look at, but a desperately hard one to live." James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." So then, "desperately hard" though it may be, it surely is worth the effort, if to gain this grace is to be "perfect and entire, wanting nothing." We are told by the blessed Master, in whom this lovely grace, amid sorest provocation, was so luminous, that we are to hear "the word, keep it, and bring forth fruit with patience." How seldom do we see fruit or flower brought forth in perfection the very day the root or seed is planted! Have patience, then, with yourself, discouraged friend. If the true seed is in the heart, nourish it, and patiently expect the fruit. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

Oh, that I might be patient! But how can I be, with all the worry and rush and nettling of these days! Ah! these are just the things that cause this charming grace to grow. They are intended for that purpose, though seemingly so adverse. "Knowing that tribulation worketh patience." Tribulation is "squeezing," or "harrowing;" and the little annoyances, the friction that "rubs the wrong way," are the elements in which patience may most thrive. Who ever became patient when everything went well? The most blessedly patient soul I know is one whose daily "squeezing and harrowing" have been exceptional.

Paul tells us to be "gentle unto all, apt to teach, patient." We are more "apt to teach," as a rule, than to be the other thing. "Why cannot those children remember what I tell them?" said a father in an irritated tone. It is well for parents to consider how many times they forget their Father's word to them, and how patient he has been through all the years.

How shall we gain this crowning grace? Not of ourselves alone, but through him who is able to strengthen us "with all might, according to his glorious power, unto all patience and longsuffering with joyfulness."—N. Y. Christian Advocate.

"A PREACHER DRUNK."

THE secular papers take a special interest in the preachers. In a leading daily last week there was a half column of telegraphic special under the head, in bold face, "A Preacher Drunk." The facts were as follows: A young minister who had been intemperate before his conversion and call to the ministry, was persuaded to take a glass of wine by one who pretended to be his friend. The old appetite revived, and he was led on step by step until he was found in a saloon dead drunk. The men who plotted his ruin summoned the reporters to see him in his degradation. It was a big item and the enterprising caterers for those who read the daily papers telegraphed it all over the country. A preacher drunk! Why it was as good as a cyclone. They worked it up in their best style, and expected it to make a sensation. And it did.

I have a neighbor who gets his religion from the Sunday newspapers, and, of course, has a buzzard's appetite for carrion. He came to me with that paragraph marked, and said, "See here, Oldschool, you believe in preachers and I don't. Tell me what you think of that!" I read it and replied: "I think the editor and reporter have paid the Christian ministry a high and deserved compliment in that dispatch."

"Why so? A compliment to the cloth to report that one of them was drunk last night in a saloon?"

"Yes, and I can make you see it if you will listen to me. Do you know how many preachers there are in the United States?"

"No; but I reckon there's lots of them, for it's an easy way of getting a living."

"I am not sure of that. People are mighty particular nowadays. A preacher has got to be smart or they won't hear him. A man who has brains enough to get a living by preaching in these times could get rich in any other profession. But as you can't answer my question I shall have to answer it myself. According to the census of 1880 there are over 75,000; and now, mark you, when one of these 75,000 falls it is considered so remarkable that it is telegraphed all over the land. The Bible says the ministers are but men. It speaks of them as 'earthen vessels.' And the great wonder is that among so many so few turn out badly. So you see the publication of this case 3,000 miles from where it occurred shows how rare and remarkable it is. They don't have commonplace and every-day occurrences telegraphed across the continent. And now let me ask you another question: Suppose, when you open your daily paper to-morrow you find a dispatch at the head of a column from Danbury, N. J., or Dover, Del., with the heading, 'A Lawyer Drunk,' and that in the dispatch all the details are given of A. B., a promising young lawyer, who became intoxicated, and was found in a low groggery dead drunk, what would you think in that case?"

"I would think that the editor was a fool."

"Why so?"

"Because there are lots of lawyers all over the country who get drunk every day. The finding of a lawyer in a whisky shop is hardly an item of local news, much less an item to be wired across the continent."

"Well, how is it with doctors and merchants? Suppose the paper should have a dispatch of a quarter of a column whenever any of them got drunk anywhere in the United States?"

"Why, bless you, no paper would be big enough to hold all the dispatches. We could send half a dozen from this one town every day."

"Yes, and don't you see the result of your

own admissions? The fall of Christian ministers is regarded by telegraph operators as a first-class item, like an earthquake, a cyclone, or a million-dollar conflagration. It is a thing so rare, so unexpected, so out of the usual course of things, that it must be sent flashing around the world. You don't believe in ministers, but you do believe in rumsellers. You don't go to church to hear our preacher, but you spend your Sundays in Tom O'Flanagan's saloon. You think, of course, that Tom is a better man than Rev. Dr. Abell, or you would not prefer his society. Now suppose you read in your daily paper that Jim McGrady over in some town on the Atlantic Coast was found drunk this morning behind his own bar; would you come to me and say, 'Read that?'

"Why, no, of course not."

"Well, why not?"

"Because that's a thing that happens every day in hundreds of places. It wouldn't be news. A man who handles edged tools will cut his own fingers once in a while, no matter how careful he is. And besides it's no great matter if a fellow does get a little too much now and then."

"No, not a great matter, as it seems, for your chosen companions—the model men whose society you cultivate—but a very great matter for one preacher out of 75,000, and he evidently led astray by a rumseller. Some heartless saloonist, knowing that this young preacher had once been dissipated, and that the appetite for strong drink might be revived, watched for him as a spider watches for a fly, and enticed him into his den on purpose to destroy him. You know that nearly all the bar-tenders will do such things and glory in them, and yet you admire them and patronize them. But when they succeed in bringing a preacher, one out of 75,000, down to their level and yours, you denounce the whole ministry as a nuisance and a fraud. It is to cater to such buzzard appetites as yours that the daily papers have these scandals telegraphed. But they don't realize that in so doing they are paying the highest possible compliment to the general purity of the Christian ministry."—*Obediah Oldschool, in the Interior.*

THE PERFECTION OF THE DECALOGUE.

WE read in the nineteenth psalm, "The law of Jehovah is perfect," and this is exactly and literally true. It is therefore an exception to what generally obtains in this world. All men acquiesce in the couplet of Pope,—

"Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be,"

Which simply reiterates what was said two thousand years before in Holy Writ, "I have seen an end of all perfection." But as the same writer proceeds immediately to say, "Thy commandment is exceeding broad." Incompleteness belongs to all the works of man, but the work of God is, like himself, perfect, and that not in the sense conveyed in the well-known verse of the poet-laureate,—

"Faultily faultless, icily regular, splendidly null,"

But in the higher sense of being in substance, form, expression, and tone, exactly adapted to its purpose. This has been denied, not only by avowed enemies of our holy religion, but even by some who minister acceptably at its altar. The subject, therefore, is worthy of consideration. The purpose of the ten commandments was to reveal a rule of duty for men, and this we insist was accomplished in a way that leaves nothing to desire. The truth may be shown—

By the nature of the law itself.

Its contents are just what they ought to be. They enjoin only what is right; they forbid only what is wrong. They err neither in ex-

cess nor in defect. No error or incongruity can be detected from beginning to end. The ground that is covered takes in all the relations and interests of man; the recognition, the worship, the reverence, and the proportion of time he owes to God; all relative duties arising from the family, the household, and the State; the regard due to the life, the domestic circle, the property, and the good name of one's neighbor; and then the whole winds up with a precept that shows that thought as well as speech and act is included in the obligation. No modern theory of practical ethics discloses any duty which is not contained in the Sinaitic summary. That summary is suited to all lands, all races, all times, all states of society. It contains nothing that is sectional, or national, or fortuitous, or temporary. The fifth commandment may seem an exception, because the promise attached to it mentions "the land which the Lord thy God giveth thee," whence some have rashly inferred that the whole decalogue was simply a Jewish statute and destitute of universal significance and applicability. But the impropriety of this inference is shown by the language of the apostle Paul in the opening of the sixth chapter of his epistle to the Ephesians. Writing to a Gentile church nearly all whose members were of heathen origin (cf. 2:11-13; 4:17-19), he enforces the duty of children to their parents by citing this precept, altering [interpreting, rather] the last clause so that it reads, "and thou mayest live long upon the earth." It is clear, therefore, that the code is addressed to man as man everywhere and always. It lays hold on Jew and Greek, barbarian and Scythian, male and female, bond and free, high and low, all nations, all classes without exception; for whatever other differences obtain, all stand upon the same footing as rational, responsible beings, and alike need some authoritative directory of conduct.

But, while the code is thus comprehensive and far-reaching, it is also succinct and brief, as a manual always should be. It resolves human duty into its constituent elements, and then sums up these elements into a decade of precepts whose force is not to be mistaken. Obedience to parents, the very earliest of earthly obligations, stands for the whole series of relative duties. And rightly, for the good child will naturally be the good husband, and master, and citizen. Nor is it conceivable that one relation should be defined and cared for, while others, equally natural and permanent and general, should be neglected. In like manner when the code takes up the rights of man in society, the leading overt act of gross transgression is selected and specified, because the prohibition of it means the prohibition of all lesser forms of the same sin. And the last precept lays particular stress upon the heart, out of which are the issues of life. Thus there is provided a *vade mecum* of the most satisfactory kind. A little summary having no more parts than can be counted on the fingers of both hands contains the whole substance of the moral law.

The perfection of the decalogue may be argued from its manifest reasonableness. If there be no God, then religion does not exist, and it is folly to talk of sacred precepts; but if there be a God, the maker of heaven and earth, and sole ruler of the children of men, the one in whom we live and move and have our being, then the duties prescribed in the first table are due unto him. Nothing less can meet his exalted claims. Every feeling of propriety and gratitude summons us to render to him love, honor, reverence, worship, and obedience. And so with the other part of the "ten words." If men be a race, if they

have sprung from a common ancestor, if they are of one blood, if they are linked together, not casually or temporarily, but by a bond of nature, then beyond question they owe to each other all that the second table enjoins. They are members one of another, and as such must be governed invariably by the law of love. There is nothing arbitrary or capricious in any precept. All spring from a common source, and are self-commended by their bearing upon human welfare. And as far as the decalogue is obeyed in its spirit, just so far is earth made to resemble Heaven.

But the decalogue is no exception to the rule that in this world nothing human or divine escapes criticism, and accordingly fault has been found with it, and sometimes even by those who are within the Christian pale. People have tried to identify it with the moral character of the people to whom it was first given, just as if it were a natural development of the human faculties instead of being a descent from above just as really as the "great sheet let down from heaven by four corners," which Peter saw at Jappa. Its constant claim is that it came to man, not from him. It expresses, therefore, not the moral ideas which he has attained, but those which are held by his Maker and by him put into the form of statute.

The inward and spiritual character of the morality here enjoined is made abundantly plain by the closing precept, which casts its piercing light upon all that precedes. It does not annex any additional province of obligation, but affirms that the law covers every movement of the mind, as well as the actions of the body, and brings the whole man, inner and outer, under the sway of duty. It was this tenth commandment that wrought a spiritual revolution in the soul of the great apostle (Rom. 7:7), and led him to the true experimental knowledge of his natural condition and character. Nor was this due to any strained application of the words, but rather to the strict and natural interpretation of their meaning. Moreover, when the rich young ruler came to our Lord with the weighty question, "What good thing shall I do that I may have eternal life?" the plain categorical answer was, "If thou wouldest enter into life keep the commandments." Now it is impossible to explain or justify this answer save on the principle that the commandments comprehended all human duty. It is true that the subsequent words of the Saviour show that he intended to convince the amiable ruler of his self-ignorance, and bring him to a proper sense of sin; but this fact in no way lessens the intrinsic force of his declaration as to the weight and significance of the decalogue.

The Rev. Dr. Dykes, in his "The Law of the Ten Words," speaks of this code as being of a "juvenile or primary character," and says that its "requirements are concrete, and expressed in a negative or prohibitory form," and insists upon the fact "that the sanction of the decalogue was fear," as if there could be a law without such a sanction. Yet he claims for it "an admirable breadth and massiveness," and says that "it succeeds in sweeping the whole field of duty," which is just what this paper insists upon. His book closes with a chapter upon the "uses and defects of the law," which is very unhappily named, for it is not shown that there are any defects in the law; nay, the exact contrary is stated, viz., that it is a pure transcript of the divine holiness. It did not restore spiritual life to fallen men, but the reason of this lay not in any shortcomings in the Ten Words, but in the hopelessly injured condition of man himself. It follows, then, that however inefficient the law is as a means of saving men, it is absolutely without spot as a rule of duty.

How, indeed, could it be otherwise, since it is simply an expression of the nature of God in the form of moral requirement, and a necessary expression of that nature, in view of the existence of moral beings? Law, according to Julius Müller, is simply rectitude embodied in the form of command.

Again, it has sometimes been objected to the completeness of the decalogue that there are many things binding upon us which, without a further revelation of the will of God, we should never have known to be obligatory. The great duty of men under the gospel is faith; as our Lord said, "This is the work of God that ye believe on him whom he hath sent." And the whole Scripture is filled with exhortations of every kind to repent; yet there is not a word of this in the ten commandments. The answer is that no law makes provision for its own violation save in the way of penalty. When it declares clearly and sufficiently what is duty, and annexes an appropriate sanction, its function is ended. If a remedial system be introduced, that is an act of sovereignty which carries with it its own conditions, but in no respect interferes with or derogates from the original statute. The law which the sinner has broken holds its primeval character, and it is still true that perfect compliance with its enactments is perfect compliance with the will of God, and needs no supplement of any kind or from any source.

It has been said that while the Ten Words deal well and fully with our duty to our neighbor, they omit the consideration of our duty towards ourselves; and the Bishop of Carlisle, in a sermon before the University of Oxford, said that the criticism might be a true one. Is it so? Nay, on the contrary, is it not clear that men are so closely interlinked together in the whole circle of their relations and interests, that he who performs his duty to his Maker and to his fellows must needs perform whatever obligations he owes to himself? The latter may be comprehended in self-support, self-defense, self-control, and self-culture. Yet every one of these, besides being involved in the nature of man as a moral and responsible being, is necessarily secured by the discharge of his duty as laid down in the decalogue. If he does not support himself, then he takes that support wrongfully from others. If he does not control himself, how can he avoid sin against others? If he does not train his own body, mind, and heart, how can he perform properly his part in society? The objection is purely fanciful. Duties to one's self are most surely fulfilled when they are considered as parts of what a man owes to other beings, and there is no need of their being put in a distinct category.—*Talbot W. Chambers, D. D., in Old Testament Student.*

A PRAYERLESS CHRISTIAN.

"A PRAYERLESS Christian!" These words are contradictory. I do not understand what they mean. I can as easily conceive of a perfect harp without strings, or a flowing fountain without water, or a sun without light, or a living man without a soul, as a Christian without prayer. Doubtless many *professed* Christians live without prayer.

A Christian without a closet! and who does not pray to his heavenly Father, who seeth in secret! A Christian parent without a family altar! Oh, do not dream of such a thing; speak not such contradictions! Why, a prayerless parent robs his children of a pious example—robs his own soul of the mercies of God, and robs his divine Master of the homage of his heart and the obedience of his life. And can a robber be a Christian?

"But do not real Christians sometimes neg-

lect prayer for a season?" I fear they do. This is the reason of the weakness of their faith—the dullness of their religious feelings—the irregularity of their lives. This neglect of prayer among real Christians is the cause of so many "backsliding in heart," and falling frequently into scandalous sins. I must think that David was neglecting prayer when he indulged in that horrible course of sin which stained his religious character. Peter neglected to "watch and pray," and fell into the "snare of the devil." To attempt to live at all without prayer, is awfully dangerous. A *desire* to live without prayer, is a convincing evidence that you are either now backsliding, or are not a Christian. In such a desire is the entering in of the enemy. Harbor not the desire, then, for one moment; but seek to know what it is to "continue instant in prayer."—*Selected.*

PROTESTANTISM IN SPAIN.

A PARAGRAPH is floating around promiscuously in our exchanges which states that although the first Protestant chapel was opened in Madrid as recently as 1869, there are now sixty Protestant communities in Spain, scarcely a large town without a regularly organized church, fourteen thousand openly professed Protestants, and from twenty-six thousand to thirty thousand persons who are Protestant at heart—though exactly how those hearts came to be read we are unable to say—and that at least eight thousand children are found in Protestant Sunday-schools.

It is an easy matter to trace to their source these statements, honestly made but greatly exaggerated. As the truth gains nothing, in the end, by claiming more than it can substantiate, it may be well to dispute any delusion which these claims may have created. There probably are in Spain about sixty Protestant congregations, such as they are. Some of them are about, or quite, as small as they can be, and have "a name to live."

How many Spaniards have proclaimed a divorce between themselves and the Church of Rome and are so far Protestants, cannot be easily ascertained. While the number of such people greatly exceeds thirty thousand, there is no such number that can safely be called Protestants in our meaning of the word. Just now they are simply "unbelievers." The present number of Spaniards who have really become Protestants by an open profession of adherence to some one of the Protestant confessions, or forms of worship, instead of being fourteen thousand does not really exceed five thousand, and even from this reduced number must be deducted a very considerable number who, after a profession of faith in Christ and an abjuration of Romanism, have failed to give satisfactory evidence of a change of heart and of life.

A similar deduction must be made from the eight thousand Spanish children said to be found in Protestant Sunday-schools. The number of such children certainly does not exceed five thousand; it is probably considerably less.—*Interior.*

Do not get vexed at what people say to you. Let them speak while you endeavor to do the will of God. You will never succeed in pleasing men, and it would not be worth the trouble if you could. A little silence, and great peace of soul with communion of the Spirit will compensate you for all the injustice of men. We must love our fellow-men without depending on their fellowship, and seek to win their love by kind words and deeds, leaving our lives, our reputations, and our characters with Him who careth for us.—*Selected.*

SATAN.

HIS ORIGIN AND NATURE.

1. By what names is the adversary of souls represented?

"The dragon, that old serpent, which is the devil, and Satan." Rev. 20:2.

2. What exalted position did he once occupy in Heaven?

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Eze. 28:14.

3. What especial favors had God bestowed upon him?

"Thou sealest up the sum, full of wisdom, and perfect in beauty." Verse 12, last clause.

4. What trait of character did he at length manifest?

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Verse 17.

5. What blasphemous design did he conceive?

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

6. How does God regard the proud?

"Everyone that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished." Prov. 16:5.

7. What took place through Satan's apostasy?—*There was war in Heaven.*

8. How is this event described by the revealer?

"Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

9. In what work is Satan engaged on earth?

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

10. What are his especial characteristics?

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44.

11. What was his first great deception on earth?

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

12. What was Satan's object in deceiving our first parents?—*To gain dominion over the earth.*

13. To what extent did he succeed?—*Our Saviour calls him the "prince of this world."* John 14:30.

14. What was the consequence of Adam's sin?

"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken." Gen. 3:22, 23.

15. What curse was pronounced upon him?

"Dust thou art, and unto dust shalt thou return." Verse 19, last clause.

16. Was Adam's sinful nature transmitted to his posterity?

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

17. How was the serpent cursed?

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field." Gen. 3:14.

18. What is the only ray of hope for fallen man, presented in this dark picture?

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Verse 15.

19. Who is the seed that is to bruise the serpent's head?—*The Lord Jesus Christ.*

CHRIST BETRAYED.

Who are the professed Christians that deliver up Christ and betray their Master? They are not alone the men of expediency, like Pilate. They are more often the lovers of self-gratification, like Herod. For awhile they seem to run well. Their crucial test does not come till they reach Vanity Fair, where are displayed on every side the lusts and pleasures, the honors and preferments, the gold and jewels, of the world in glittering profusion. Little by little their hearts relax their vigilance, and their eyes wander over the "delights of all sorts" which are heaped around. They begin to reason themselves out of their scruples, and to indulge a little, and a little more, in things which their hearts tell them are not favorable to piety—till, at last, they quench and grieve away the Spirit. They adopt the principle of self-indulgence, and seek not so much to fit themselves for Heaven as to get all they can out of the earth on the way. They cease, in a word, to be pilgrims, and become permanent residents in Vanity Fair, which is only the City of Destruction in its gala dress. Wheresoever their god of pleasure and the pleasure of God present conflicting claims, they hold to the first and reject the other. They sink down before the eyes of the world to its own level, and perhaps far below the level of its best names. Men draw an unfavorable testimony from their career to the reality and power of religion, and unbelievers adduce them as arguments and hold them up as objects of ridicule. They crucify the Son of God afresh, and put him to an open shame.—*Rev. Dr. F. N. Zabriskie, in Christian Intelligencer.*

DONKEYS BRAYING.

"As the crackling of thorns under a pot, so is the laughter of the fool." Eccl. 7:6.

"DONKEY parties," are becoming quite popular among some of the churches. The young people are said to be captivated with them, and the monthly social is a greater success than ever. The thing is done up in something like this fashion. A picture of a donkey without any tail is put on the wall. Then pins and paper tails are distributed to the trustees, deacons, Sunday-school teachers, and young ladies present. In turn each is taken to the opposite side of the room from the other donkey, and blindfolded, and made to turn around three times and then walk across and pin the tail on the part of the donkey's anatomy where it belonged. When the tail is put on the donkey's nose, or back, or hung up in the air, everybody roars and brays and fairly screams with laughter. We don't know whether the social closes with prayer or not. We do know that only a donkey church would permit such a performance.—*Michigan Advocate.*

LEARN in childhood, if you can, that happiness is not outside, but inside. A good heart and a clear conscience bring happiness which no riches and no circumstances alone ever do.

REMEMBER LOT'S WIFE.

Lot's wife looked back. The command was explicit: it forbade looking behind—and the word for "look" implies a deliberate contemplation, steady regard, the look of consideration, desire. She looked back wistfully, longingly. The fact was, her heart was yet in Sodom, where all her treasures were. She had become identified with her home there, and even the threatened wrath of God could not avert her eyes or quicken her steps. Abraham also "looked" toward Sodom, but the word signifies a rapid, and even unintentional, or casual, glance. He glanced with grief and awe: she gazed with longing and regret.

She doubtless looked back, as the Israelites did toward Egypt, longing to return, more willing to stay there amid the sins of the Sodomites than to abide apart with God. And so her heart's wish became a fact; her real prayer was strangely answered: where she lingered, there she should stay. She would look back, and henceforth should never look ahead. So sins become habits, and habits incrust us with fixedness, and transform us into immovable pillars, monuments of wrath. God fixed and rooted her where she was; his curse transfigured her, as it blighted, blasted, withered the barren fig-tree; and so Lot's wife, to this day, is herself the personification of Sodom, its sins, and its punishment.

The only safe obedience is a prompt, implicit, and exact conformity to God's command. No part of his word can be unheeded without risk; we may run from one peril only to fall a prey to another. A divided heart is like the "double" eye, and singleness of aim is as important as singleness of vision. A double-minded man is unstable in all his ways.

Religion at bottom means renunciation. Ye cannot serve God and mammon. We are to give up what is sinful, selfish, sensual, devilish, leave them behind, and not even look back. God will have the whole heart or none. The narrow gate compels him who would enter to drop from his shoulder all worldly incumbrances. We go into God's Eden as naked as we come into life; we may not wear even the goodly Babylonish garment or bear the wedge of gold. A heart separated unto God is the prime necessity. Backward looks betray backward longings, and beget backward steps.

Lot's wife has always had more followers than God's angels have. Look at the worldly-minded disciples in the church to-day. Roused by fear to flee from the wrath to come, stirred by the warning of some special providence, or by the pressing entreaty of grace, they profess to leave Sodom behind. But they linger about the edge of destruction. They look back with longing, and linger and loiter on the way. And you may see them all about you, mere pillars of salt, without life or action, motion or emotion. The world has turned them to salt, not of the saving and savoring sort, but that which represents sterility. If they are saved from the fire, it is so as by fire, and their works are burned up. They have lost their testimony for God, and have become only a warning to backsliders.

Oh, ye who are making homes, where are you choosing to pitch your household tent? Where are you, husbands, leading your wives, and you, parents, your sons and daughters, to find their social and moral atmosphere? And you who have professed to flee from Sodom lest you partake of her crimes, look not back lest you partake of her plagues!—*A. T. Pierson, D. D.*

God gives us grace according to our need.

The Signs of the Times.

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

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

CORRESPONDING EDITORS.

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

OAKLAND, CALIFORNIA, FIFTH-DAY, JUNE 23, 1887.

EFFECTS OF ERRONEOUS OPINIONS.

It is very common for those who are quite loose in their belief, or who do not believe much of anything, to ease their consciences by saying, "God will never condemn a man on account of his opinions; it is how a man lives that determines his condition at last." How these people acquired such intimate knowledge of God's plans, so as to be able to speak so definitely of what he will or will not do, is not apparent; for it is very evident from the Bible that a man's opinions have a good deal to do in deciding his final destiny.

It seems never to occur to those who use the expression quoted above, that they are strangely inconsistent with themselves. The very ones who use such language will speak very slightly of one who "has not the courage of his convictions," that is, one who holds opinions which he dare not act out. Such a man they justly accuse of leading a double life; and yet they seem to think that God will be perfectly satisfied with a man who leads such a life.

But the great mistake is in supposing that a man can hold opinions which will not to a greater or less extent influence his actions. The statement by Watts, that "the mind's the standard of the man," is but another way of expressing the truth uttered by Solomon, that as a man "thinketh in his heart, so is he." A man cannot entertain vile thoughts and still have all his actions pure. Neither can a man entertain erroneous opinions without acting in accordance with them, unless his circumstances hinder him; and in that case he is entitled to no more credit than the thief in prison is to be commended for not stealing.

In times past people have suffered severely on account of their opinions. When Paul says, "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace," he says in effect that the inhabitants of Jericho perished because they believed not. If they had believed, they might have been saved as well as the harlot Rahab. But they were of the opinion that their gods were stronger than the God of Israel. Somebody might have said to them, "It doesn't make any difference what ideas you have about God; it is your actions that will determine your final lot." But their ideas of God had everything to do in shaping their actions, and their erroneous ideas led them into practices which caused their ruin.

Again, we read of the children of Israel: "For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he [Christ] grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3:16-19. Here we have the plain declaration that it was the unbelief of the Israelites that shut them out of the promised land. "They could not enter in because of unbelief." But would they not have been allowed to enter in if they had not sinned? Certainly; and they would not have sinned but for their unbelief. Their sin was a necessary consequence of their unbelief.

How was it with the inhabitants of Sodom? When Lot, who believed the warnings of the angels, went out to tell his relatives that God was going to destroy the city, "he seemed as one that mocked." They regarded him as a fanatic; very likely they thought he was losing his mind, and

would have to be cared for. But the Lord did destroy the city, and all those who disbelieved perished with it. It was their opinion that they were safe enough, and in consequence of their erroneous opinion they perished.

We may learn a lesson from them. Indeed their case is recorded for our admonition. Christ says: "As it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. All over the land the coming of the Lord is being proclaimed. The sure word of prophecy foretells that his coming is now very near. Yet these things are to thousands as idle tales. Those who preach the nearness of the second advent are regarded as fanatical. It is the common opinion that the world is just in its infancy. Men say, "Well, it doesn't make any difference how we believe in regard to the coming of the Lord, if we only live right." But still the truth exists that only "unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. Why will this be so? Simply because those who do not believe that his coming is near at hand, will not be getting ready for it.

Let no one delude himself with the idea that he has "a right to his own opinions," and that he can believe what he pleases and still be safe at last. It is true that so far as other men are concerned, he has a right to his own opinions; that is, he is not answerable to any man for what he believes; but all men are answerable to God for their opinions. No man has a right to hold an opinion contrary to what God has revealed in his word. And those who shall cling to their self-assumed right to believe what they please, will find at the last that it was a dearly-bought privilege. Among those who "shall have their part in the lake which burneth with fire and brimstone, which is the second death," the *unbelieving* occupy a prominent place. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." w.

THE NEW LAW.

An exchange says: "Many persons seem to think that because the ten commands were done away, we have no moral precepts to guide us. I will, therefore, in a few words, show that nine of the commands—all the moral part—are adopted or re-enacted in the new law (New Testament) which is now our authority in place of the old law that it supersedes and annuls." There are many people who entertain just such ideas as are expressed in this quotation, and therefore before we examine that which the writer gives as a substitute for the decalogue, we wish to show how erroneous such assumptions are.

1. It is assumed that the ten commandments were done away. But this is in direct contradiction of what the Scriptures say of God's purpose concerning the law, and of its nature. First read a few statements: "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152. "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Verse 160. "The works of his hands are verity and judgment; all his commandments are sure. They stand [margin, "are established"] fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. Again, our Saviour said: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. If it is asked how this can be, the briefest examination of the nature of the law will give the answer.

(a) The law of God is the righteousness of God. This is indicated in Isaiah's prophecy: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." But Isa. 51:6, 7 shows beyond all question that the law is God's righteousness. We read: "Lift up your eyes to the heavens, and look upon the earth beneath;

for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law." The people who know righteousness are they in whose heart is the law of God; the obvious meaning is that they know righteousness because the law is in their heart; and this will be made still more evident further on. The righteousness which is known by the law of God is God's righteousness; and when that truth is grasped, we scarcely need to be told that it will not be abolished, for that would be to tear God from his throne. Now we can understand how it is easier for heaven and earth to pass than for a particle of the law to fail.

(b) The law of God is his will. Paul says: "Behold thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent [triest the things that differ], being instructed out of the law." Rom. 2:17, 18. This is perfectly in harmony with the statement that the law is God's righteousness, for God is righteous, and his will must be righteous. That the ten commandments are referred to by "the law" is evident from verses 21-23. Now since the ten commandments are the righteousness of God, and his will, it necessarily follows that they *cannot* be abolished. Be it understood that when "the law" is mentioned, there is no discrimination, but the whole law is referred to. David had reference to the whole law when he said: "The law of the Lord is perfect, converting the soul." Now if a part of the law were abolished, it would be no more perfect.

But it is useless to speak about the possibility or probability of the abolition of any part of the law; for it would be impossible to abolish any portion of it. God himself could not abolish any portion of it; for that would be to abolish his own goodness, and "he cannot deny himself." So long as God's throne is in Heaven, and his kingdom rules over all, so long must the ten commandments, the law of his kingdom, remain intact.

2. It is assumed that only nine of the ten commandments were moral, and that the fourth was not. But this assumption is itself fatal to the assumption that the ten commandments were done away; for a moral law cannot be done away. Moral duties grow out of the nature of God, and they cannot be done away so long as God is God. He who admits that nine of the ten commandments are moral thereby admits that they cannot be abolished.

Let us make this point a little more clear. If a law is abolished, then the duty which it once enjoined is no longer a duty, and that which it forbade is no longer a crime. Now take the seventh commandment. If that were ever abolished, even though it were afterward re-enacted, there must have been a time when it was not an immoral act to commit adultery! So also of the eighth commandment: if that were abolished, then it was not wrong to steal. But no right-minded person can conceive of a time when it would be right to kill, steal, or commit adultery. Now if it could never be right for all people to live promiscuously, as to persons and property, or for human life to be considered as of no value, or for God's name to be held in no repute, then it follows that the commandments which forbid such things must always be in force. It is impossible for anyone who has any just conception of morality to imagine such a thing as a moral law being abolished.

Having seen that moral commandments cannot be abolished, let us consider the fourth commandment in particular. It is claimed that it is not moral. Did it ever occur to anyone to wonder why God should insert a non-moral commandment in the midst of moral precepts? It would be much easier to answer the statement that it is not moral, if those who say so would tell us what is necessary to constitute a moral precept. "Moral" is defined as "relating to duty or obligation." Well, the Sabbath commandment was given by the Creator of the universe, and

certainly it is man's duty to obey. We cannot conceive of anything that could have more effect in making a commandment moral than that it came from God, for he is the source of all morality.

As with the other commandments, so with the fourth: we cannot conceive of a time when to violate it would not be sin. The Sabbath commandment is the first of which we have the record of its being given to man. In Eden at the close of creation it was sanctified. It "was made for man." It was based on the unalterable facts of creation (Gen. 2:2, 3); so that the only way it could be abolished would be to abolish the fact that the earth was created, which is of course impossible.

It is sometimes claimed that the fourth commandment is not like the others, because, while they are to be kept every moment of time, it requires a duty only once a week. Such have read the commandment to little purpose. The very first word, "remember," covers every moment of a man's life. Not only during the twenty-four hours of the Sabbath is the fourth commandment to be kept, but during all the hours of the week. The man who does not remember the Sabbath every working day, will not keep the Sabbath when it comes. The fourth commandment covers the six days of labor as well as the seventh day of rest; and when we consider that it alone of all the ten, names and specifies the giver of the law, we cannot fail to see that it is the very heart of the moral law. Take it away, and there would be nothing to point out the authority of the lawgiver.

We will now examine the new law, as given by our exchange. It is as follows:—

- 1—One God; Eph. iv, 6, and 1 Cor. viii, 6.
- 2—Idolatry forbidden; 1 Cor. vi, 9; x, 7-14, and 1 John v, 21.
- 3—Swearing forbidden; Jas. v, 12.
- 4—Sabbath; nowhere enjoined, either by precept or example.
- 5—Obedience to parents enjoined; Eph. vi, 1-2, and Col. iii, 20.
- 6—Murder forbidden; Rom. xiii, 9; Gal. v, 21; 1 Pet. iv, 15; 1 John iii, 15.
- 7—Adultery; Rom. xxxi, 9; 1 Cor. vi, 9; Heb. xiii, 4; Jas. iv, 4.
- 8—Steal not; Rom. xiii, 9; Eph. iv, 28.
- 9—False witness; Rom. xiii, 9.
- 10—Covetousness forbidden; Rom. xiii, 9; 1 Cor. vi, 10; Eph. v, 5.

We have copied the above exactly, and are not responsible for the reference to Rom. 31. The first "commandment" of this new law tells us that there is one God. Very well, we can believe that, but the mere statement that there is one God does not involve any duty. The devils themselves can and do keep such a commandment as that. See James 2:19. The fact is, the texts cited contain no semblance of a commandment, as anybody can see for himself.

Those scriptures which are referred to as containing the second commandment, refer simply to the first. The second commandment forbids bowing down to images, or the representation of God, by something in heaven or earth. Nothing to this effect is found in the New Testament. Without the Old Testament it would be utterly impossible to convict the Catholic of sin when he makes obeisance to the image of the Virgin Mary or of Christ.

The sixth, seventh, eighth, ninth, and tenth commandments, as given in the "new law," are simply quotations from the decalogue given upon Sinai, and do not purport to be anything else. We are told that, just as the new constitution of California contains many things that were in the old one, so the new law contains many things that were in the decalogue of Sinai, and that therefore we must consider these commandments as part of the new law. But now that the new constitution of California is in force, men do not quote anything from the old one; whereas Paul is quoting directly from the ten commandments of Sinai, and is not giving a new law, nor quoting from some other law in the New Testament. Moreover he declares (Rom. 7:7) that long before this was written, he was convicted of sin by the law which says, "Thou shalt not covet."

As to the fourth commandment, we find it taught by the example of Christ and the apostles (Luke 4:16; Acts 13:14; 17:2; 18:4), and also by precept.

Matt. 24:20. But this is not why the Sabbath should be kept. It should be kept because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it."

One more point should be noticed concerning this alleged new law. That is, that it is quoted from four different men, who wrote about thirty years after Christ. Allowing that they had a right to make laws, and that the scriptures quoted constitute the new law, we should have a period of about thirty years between the crucifixion, when it is alleged that the old law was done away, and the giving of the new law. Thirty years in which there was no moral law whatever! Thirty years in which it was not wrong to swear, kill, steal, lie, and commit adultery! To such lengths of absurdity will men go in their attempts to evade a plain but unpleasant duty.

But the simple fact is that Peter, James, John, and Paul had no more authority to enact or re-enact moral precepts than the Pope of Rome has. "There is one lawgiver, who is able to save and to destroy." James 4:12. Isaiah tells us who this "one lawgiver" is: "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isa. 33:22. If any of the apostles had presumed to speak anything on their own authority, or to enact or re-enact any moral precept, they would have been acting the part of the "man of sin," "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." To say that the apostles presumed to institute moral precepts, is to basely slander them.

From this examination of the matter, and if space allowed it might be made much more thorough, we find that if there is any moral obligation in the world at the present time, it is by virtue of the ten commandments. If they have been done away, then there is no such thing as morality or immorality; there can be no such thing as character. But they have not been abolished; they cannot be abolished; and therefore to fear God and keep his commandments still constitutes the whole duty of man. He who presumes to sit in judgment on the law, and to absolve himself from obedience to any part of it, will find to his sorrow that there is one Lawgiver who is able to destroy. w.

THE NEED OF EVANGELISTS.

ONE of the associations of Congregationalist Churches in New England lately passed a resolution "objecting to the licensing as evangelists for home missionary service, of men who have not taken a full theological course." The *Christian Union* decidedly objects to this objection, saying that the colleges and theological seminaries cannot do more than supply the demand for pastors and teachers over established churches, because the graduates from these schools are barely more than enough to fill the vacancies caused by death and departure to non-clerical professions. But the strongest objection made by the *Union* is stated in the following words:—

"The education which culminates in a theological course does not prepare men for this evangelistic work. A young man who has spent three or four years in an academic course, four in college, and three in a theological seminary, is by the very process of such an education unfitted for the work of an evangelist. He is trained away from the people whom the evangelist wishes to reach. He is prepared to teach cultured Christian households, but not to herald the gospel to pagan populations. The greatest evangelist of our times, Dwight L. Moody, not only did not have a college education, but it is safe to say would have been spoiled for his particular work if he had received such an education. We want in our great cities men of the people, educated with the people, accustomed not only to use the language but to think in the thought of the people. Scholastic training which is admirably adapted to prepare the teacher of an up-town church is equally admirably adapted to unfit a preacher to a street or a hall audience."

We do not doubt in the least that this is the exact truth of the matter. But what a deplorable condition of things it reveals? The highest effort to train

men for the work of the gospel, only ends in unfitting them for that work! Ten or eleven years' study by a young man in a theological course undoes him! That is to say that the most thorough educational course furnished by the theological schools of the country, unfits a young man for the very work which, above all others, demands the most thorough and fully rounded education. And for the very good reason that "he is trained away from the people whom the evangelist wishes to reach." Now the evangelist wishes to reach all people, for so the Lord commanded, "Go ye into all the world and preach the gospel to every creature." Therefore no stronger indictment need ever be brought against the theological training of to-day to condemn it utterly, than that it trains men away from the people whom the evangelist wishes to reach. Such education is mis-education, and is worse than no education; such training is worse than no training. Any system of education or training that educates or trains men away from the common people is only a curse, for its only tendency is to develop pride, self-righteousness, and bigotry; its sole tendency is to Pharisaism.

"He is prepared to teach cultured Christian households," says the *Union*. That is to say that he is prepared to teach persons who are trained away from the people just as far as he is himself. But whoever cannot receive the kingdom of Heaven except as a graduate, will never receive the kingdom of Heaven at all. For, said Jesus: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." And whoever is trained to such a pitch that he is disqualified to present the kingdom of God so that it may be received thus, is trained away from the gospel of Christ. And if it be true that the "scholastic training which is admirably adapted to prepare the teacher of an up-town church is equally adapted to unfit a preacher to a street or hall audience," then the fact of the matter is that the "up-town church" is just as far estranged from the real gospel of Christ as is the street or hall audience.

The *Union* thinks that Dwight L. Moody "would have been spoiled for his particular work" if he had received a college education. We very much doubt it. We have an idea that Dwight L. Moody has common sense enough to have kept him from becoming so puffed up by the little knowledge that is imparted in a theological course, as to unfit him for helping the common people to a knowledge of the gospel of Christ. Yet if the inevitable result of a college education be to unfit men for such work, then of course even Mr. Moody would have been unfitted by it. We venture the assertion, however, that nobody ever heard Dwight L. Moody say that a college education would have spoiled him for his particular work.

Is it then in truth better not to have a college education? Is it true that an uneducated man is better fitted for the work of the gospel? Not by any means. It is not one of the offices of the Spirit of God either to sanction or to sanctify ignorance. Nor does a lack of education commend a man even to uneducated people. There is nothing more interesting nor more attractive to uneducated people than to listen to an educated person speaking in a language that they can understand, and—not condescendingly nor patronizingly but, as it were—unconsciously adapting himself to their capacity. While on the other hand there is nothing that will repel the common people more quickly than to find a man talking to them in language entirely beyond the comprehension of anybody but a lexicographer, and with a manner that seems to be constantly saying, "I am a graduate in theology. I have been trained to teach cultured Christian households in 'up-town churches,' and it is a great condescension on my part to preach to 'a street or a hall audience.'" This last is precisely what makes so objectionable the college education of which the *Christian Union* speaks. The fault lies not at all against a college education, but against such a system of education.

There never was a more highly educated person on this earth than was Jesus of Nazareth, yet "the common people heard him gladly." True, his teach-

ing was not adapted to "cultured" Jewish households in "up-town" synagogues, but this was not the fault of either the matter or manner of his teaching. The fault lay in the proud hearts of the cultured up-town class. And everybody knows that if he had drunk in the spirit of the theological schools of his day, he too "would have been spoiled for his particular work," and he never would have been the Saviour of the world. The education of those schools was precisely such as the *Christian Union* says it is in these. It unfitted for evangelistic work every man that was taught there. Their students were all "trained away from the people." There was a way, however, by which they could be brought back to the people, and taught "not only to use the language but to think in the thought of the people." That way was by *conversion*.

There is on record a notable instance of this, written, no doubt, as an example to be followed by these very theological schools that are now so admirably successful in unfitting men to preach the gospel. Saul of Tarsus was educated in the chief theological school, and by the chief theologian of his day. In that school he was trained so far away from the people whom the evangelists reached, that he thought he was doing God service by breathing out threatenings and slaughter against them and persecuting them unto strange cities. But he was converted after a while; then he became all things to all men, that he "might by all means save some." Though he was free from all, yet he made himself a servant to all that he might gain the more. He could preach in the street, or in a hall, just as well as in an "up-town" synagogue. He could preach to "pagan populations" just as easily as to "cultured" Jewish households. But whether he preached in the one place or in the other, he preached "Jesus Christ and him crucified." He preached "Christ the power of God and the wisdom of God." And although he was learned in all the wisdom of the schools, his speech and his preaching was not to make a display of his eloquence, it was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. He spake too in the language of the people, that he might be understood. To the church at Corinth he said: "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." "I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

If the instructors in these theological schools should become converted to Christ, and should lead to Jesus those committed to their charge, and have them learn of Christ, the young men would not then be trained away from the people; they would not then be unfitted for the work of an evangelist; then an education instead of spoiling them for the work of Christ, would only the better fit them to obey the Scripture injunction, to "do the work of an evangelist," and "make full proof of their ministry," as it did for Paul, and Luther, and Wesley, and Finley, and Asbury, and Finney, and Simpson; as, in short, it ever has done for those who have made Christ and his salvation supreme, and have subordinated to his will themselves and their education. J.

He is a happy man, who can correct the errors of others without condemning himself, and a wise one, who never, while correcting an error, falls into the same error. A writer in the *Baptist Flag* very properly deprecates the using of popular quotations as though they were Bible texts, and relates the story that Robert Hall once prepared a sermon on the words, "In the midst of life we are in death," and was not aware that the words are not in the Bible, until the sermon was finished. The writer then says: "Very many other popular sentences are often repeated as if they were quotations from the Bible," and the first example of this that he gives is: "Hope deferred maketh the heart sick." We fear that the *Flag* writer prepared his article without consulting the Bible, for Prov. 13:12 contains the words quoted. It is truly a bad thing to regard human words as the words of Inspiration, but it is a question if it is not equally bad to regard words of Inspiration as only the words of man.

FAITH AND WORKS.

A SUBSCRIBER says: "Please harmonize James 2: 24, 25 with verses 22 and 23 and verses 17 and 18 of the same chapter." This is easily done, or, rather, there is no necessity for doing it, as they are already in harmony. The statement in each is practically the same. Beginning with verse 15 we read: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works."

Verses 15 and 16 forcibly illustrate the truth that words, without corresponding deeds, amount to nothing. Professions of sympathy for the distressed are worthless, unless some practical sympathy is shown. A man may, for a short time, get the reputation of being charitable, simply because of his fervent professions of sympathy for the poor; but if he is never known to render them any assistance, people soon come to regard his professions of sympathy as false, and become disgusted with them. Just so it is with faith, says the apostle. A man may profess faith in Christ, but if no works are manifest, there is no faith there.

In the eighteenth verse he supposes a case. The man who has works may say to one who professes faith without works: Show me your faith without works, and I will show you my faith by my works. But, according to verse 17, a man cannot exhibit faith without works; if he has no works, it is an evidence that he has no faith. But the fact that a man has good works is of itself evidence that he has faith, for good works are the invariable result of living faith.

This is shown by verses 21-23: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Some have thought that this contradicts Paul's statement that a man is justified by faith only; but it does not. James explains how a man is justified by works, by the case of Abraham. His faith was manifest by works, and by works was made perfect. That is, his works showed that he had perfect faith. By proceeding to offer Isaac upon the altar, he showed his faith in the power of God to raise him from the dead, and thus to fulfill the promise, "In Isaac shall thy seed be called." See Heb. 11:17-19. James himself says by the offering of Isaac the scripture was fulfilled which says, "Abraham believed God, and it was imputed unto him for righteousness," thus showing that he was justified by faith and not by works; and so when he says that Abraham was justified by works, it is in a secondary sense, since it was the works alone which showed that he had saving faith.

It was the same with Rahab. James says, "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way." James 2:25. Paul says: "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Heb. 11:31. Now both are strictly correct. Rahab was justified by faith; but she would not have been justified by faith if her faith had been merely a simple assent to the fact that God was leading the Israelites. Such a belief as that would not have been real faith. But she had so strong a faith in what she had heard about God's leading the Israelites into the land of Canaan, that she did the works required of her, and so in a secondary sense she was justified by works, since it was her works that testified to the reality of her faith.

These scriptures show how inseparable are faith and works. So closely united are they that the possession of one presupposes the possession of the other. Yet it must not be forgotten that faith is

first. There can be no works where there is no faith. We read: "This is the victory that overcometh the world, even our faith," and, "the just shall live by faith." This is literally true. It is also true, as Paul says, that "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9. Also when the jailer asked, "What shall I do to be saved?" Paul answered him truly, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. This may be said to comprise all that is necessary for salvation, because works are included in faith; they follow it as surely as flowers follow the showers of spring. If a man has the faith of Abraham, he will do the works of Abraham; if a man really believes in the Lord Jesus Christ, he will bring forth works "meet for repentance." W.

THE REFORMATION REPUDIATED.

IN the SIGNS of the past two weeks we have given an account of the St. Bartholomew's Massacre, and of the Edict of Nantes and its revocation. We have recalled to the minds of our readers the disposition of Rome wherever she can reach her relentless arm. We know that to the minds of many of the Protestant leaders of theological thought of the present day, this is a thankless task. To them it is a very uncharitable proceeding to hold up these things to the gaze of the people of our day, because they say Rome has changed and progressed with the change and progress of the age. But it is not so. She has not changed, she only bides her time, till Protestants by following Romish doctrines, and practicing Romish principles, bring themselves to that place where they can see no difference between Protestantism and Romanism, and will restore to her the power of which she has been deprived so long. Romanism is not becoming enlightened, Protestantism is becoming more and more darkened.

In 1569 Pope Pius V. wrote to Charles IX. against the Huguenots, saying:—

"Our zeal gives us the right of earnestly exhorting and exciting you to use all your influence for procuring a definite and serious adoption of the measure most proper for bringing about the destruction of the implacable enemies of God and the king."

After a victory over the Huguenot forces, Charles sent to the Pope some flags that had been captured, as an acknowledgment of the help the Pope had rendered. At that Pius wrote to him in these words:—

"The more the Lord has treated you and me with kindness, the more you ought to take advantage of the opportunity this victory offers to you, for pursuing and destroying all the enemies that still remain; for tearing up entirely all the roots, and even the smallest fibers of the roots, of so terrible and confirmed an evil. For unless they are radically extirpated, they will be found to shoot up again; and, as it has already happened several times, the mischief will reappear when your majesty least expects it. You will bring this about if no consideration for persons or worldly things induces you to spare the enemies of God—who have never spared yourself. For you will not succeed in turning away the wrath of God, except by avenging him rigorously on the wretches who have offended him, by inflicting on them the punishment they have deserved."

"Let your majesty take for example, and never lose sight of, what happened to Saul, king of Israel. He had received the orders of God, by the mouth of the prophet Samuel, to fight and to exterminate the infidel Amalekites, in such a way that he should not spare one in any case, or under any pretext. But he did not obey the will and the voice of God . . . therefore he was deprived of his throne and his life. By this example, God wished to teach all kings that to neglect the vengeance of outrages done to him is to provoke his wrath and indignation against themselves."—*History of Protestantism, book 17, chap. 13.*

To Catherine de Medici, he wrote, promising her the assistance of Heaven if she would pursue the enemies of the Roman Catholic religion "till they are all massacred, for it is only by the entire extermination of heretics that the Roman Catholic worship can be restored."—*Id.*

And that the massacre of St. Bartholomew's Day followed, was but the natural consequence. But

Pius V. was no worse than Pius IX., and neither of them was any worse than Leo XIII. We related last week how that Massillon, Bourdaloue, Bossuet, and Fléchier, exulted over the horrors brought upon the Huguenots by the revocation of the Edict of Nantes. Yet to-day there are so-called Protestant divines who sound the praises and exalt the Christian virtues of those wicked men. "Oh, but they were eloquent," it is said. Of course they were eloquent, and as cruel as they were eloquent. When eloquence is employed in exultation over the afflictions and miseries of men, it is an accomplishment that may well be abhorred rather than admired. And when those who are masters of the accomplishment are so cruel at heart as to so employ it, it is difficult to understand how they can be admired by any but such as partake of the same spirit.

Yet in the face of Rome's history and fixed character of bitter persecution and perpetual tyranny, there are scores of men of extensive influence professing to be Protestants, who are lending their names and influence to hand over this Government to be ruled in accordance with the principles of the Papacy "the most perfected of all existing forms of tyranny." The National Reform Association has rallied to its support all the "evangelical churches" and the Woman's Christian Temperance Union, and proposes to join hands with the Catholic Church in amending the National Constitution, so as to oblige Congress to make laws concerning religion.

In his little book, "Our Country," Dr. Strong well says:—

"There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our Government with those of the Catholic Church.

"The Constitution of the United States guarantees liberty of conscience. Nothing is dearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a pestilential error—a pest, of all others, most to be dreaded in a State.' The same Pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'"

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' . . . The archbishop of St. Louis once said: 'Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.'"

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the Pope, in which occur the following words: 'Heretics, schismatics, and rebels to our said Lord (the Pope), or his aforesaid successors, I will to my utmost persecute and oppose.'"

"Cardinal Manning advises Romanists throughout the world to enter politics as Romanists, and to do this especially in England and the United States. In our large cities the priests are already in politics, and to some purpose. . . . We are told that the native Catholics of Arizona and New Mexico are not as energetic as the Protestants who are pushing into these Territories. True, but they are energetic enough to be counted. The most wretched members of society count as much at the polls as the best, and too often much more."

It is true that the Constitution of the United States guarantees liberty of conscience, but it is equally true that the evangelical churches and the W. C. T. U., through the mediumship of the National Reform Association, and its proposed amendment to the Constitution, are pledged to put into the hands of Rome, the power to employ force in this Government and so to rid it of this "pestilential error" of liberty of conscience, which is so much "to be dreaded in a State."

The Papacy is to-day the most influential power in the world. The *Christian at Work* admits that "There can be no question that under the new policy of Pope Leo XIII. the Roman Church is coming to the front again in the matter of dealing with po-

litical governments." And further it says that "in doctrine and in the completeness and compactness of her ecclesiastical system, and the far-reaching adaptability of that system to all exigencies the church of Leo I. and of Leo XIII.—though fourteen centuries intervene between them—are substantially one." And yet in the very same article with these last quoted words it says that if Dr. McGlynn does not obey the command of the Pope, "He will cease to speak with the influence of a priest of the largest Christian denomination."

A "Christian denomination" indeed! And "the church of Leo I. and of Leo XIII. are substantially one." It therefore follows that she always has been a Christian denomination: the Reformation was sheer heresy and schism, a sanctioning of "rebellion by undermining the principle of authority;" it was "the offspring of rebellion," and "originated with priests impatient of the yoke of the gospel, fond of novelty and ambitions of notoriety!" and Luther was excommunicated and cursed by a Christian Pope! Huss and Jerome were condemned and burnt by a Christian council! the command to massacre the Huguenots was issued by a Christian! the Inquisition was a Christian organization, and all its murders, and assassinations, its torments, and its persecutions, were but acts of Christian kindness, and Christian charity! The minions of the Pope and the Inquisition when thus employed were only Christians at work!

May Heaven help the Christians who are represented by the editorial utterances of the *Christian at Work*. And may all people who love liberty of conscience awake to the danger that lies in the strong Papacy and the weak, degenerate, and apostate Protestantism of to-day. J.

The Missionary.

AUCKLAND, NEW ZEALAND.

THE work in this city did not stop when the tent was taken down. The last month has furnished as much to do as any preceding it. We have been visiting those who have embraced the truth, looking after the new church building, and holding several meetings each week. The work presents a more encouraging appearance each month.

We have a prayer and social meeting every Sabbath morning at 9 o'clock. Although this is early, from thirty to forty attend, and the most take an active part. The Lord comes very near and the tears flow freely as they praise God for sending them the Third Angel's Message. This meeting is held in a committee room adjoining the lecture hall. At 10 o'clock we have preaching. From fifty to seventy attend this service. Nearly all bring their Bibles and turn to the scriptures as they are given, and read for themselves.

The Sabbath-school is held at 2:30 p. m. The membership of the school at present writing is ninety-four, and the per cent. of attendance is about 90. Our school is an astonishment to the people here. I do not think I have ever seen a deeper interest manifested in any Sabbath-school than there is in this one. The teachers hold a meeting every Thursday night. They are earnest, God-fearing teachers, and are doing their best to make the school just what it should be. The donations run from \$2.00 to \$3.00 every Sabbath, besides the sum donated to pay for the hall. Already the school is supplied with fine maps and blackboards. Two or three children of a well-to-do leading chemist have been attending the school and have begun to keep the Sabbath. Another case of the same kind occurred in which the parents have been led to accept the truth. They now close their places of business and come to the meetings with their children.

Our Sunday services are well attended, and a good interest is manifested to hear the truth. Three or four have taken their stand with us since the last report.

The frame of the new church edifice is up and is being inclosed. It is 32x55 feet with 16 foot posts and the ceiling is arched. From present indications we shall be enabled to pay every bill when the church is finished, and dedicate it free from debt. The brethren and sisters have manifested a great interest in this affair and are doing their best to make it a success. I believe this is the first church ever erected by Seventh-day Adventists south of the equator. We can see that this step has already given character and influence to our cause. Several men who do not keep the Sabbath have given us from \$25 to \$50 each to help us.

On the whole we feel that we have reason to thank God and take courage. The way seems to be opening for meetings and Bible work in the various suburbs of the city. Satan is at work here the same as in other places, and we have our difficulties to meet, but the Lord is gracious and grants help. The reports from the workers in different parts of the world are of deep interest to us. We try to remember them at the throne of grace, and desire to be thus remembered by those who pray.

A. G. DANIELLS.

Auckland, May 23, 1887.

NORTH PACIFIC SABBATH-SCHOOL ASSOCIATION.

THE ninth annual session of this association was held in connection with the camp-meeting at East Portland, Oregon, May 19-24, 1887.

The first meeting was called Thursday, May 19, at 5:30 p. m., Elder J. Fulton in the chair. The report of the meetings held last year was read, also last year's financial report.

The chair appointed committees as follows: On Nominations—H. A. Baxter, Sister Fannie Kingsbury, Sister A. B. Starbuck; on Constitution—J. A. Burden, E. F. DeBord, O. W. Barber; on Resolutions—Charles Wyman, H. W. Reed, J. A. Burden.

The second meeting was held Friday, May 20. As there was no record that any constitution had ever been adopted, the committee advised that we adopt the State Constitution, which was recommended by the International Association.

The following-named persons were elected as officers of the association: President, J. A. Burden; Vice-President, Elder J. Fulton; Secretary, Carrie L. Brooks; Executive Board, R. D. Benham, Beaverton, Or.; J. E. Caldwell, Minter, W. T.; and W. H. Bunch, Norway, Or.

The plan of donating three-fourths of the contributions to the South African Mission, as recommended by the International Sabbath-school Association, was spoken of, and Elder Underwood gave us some valuable hints in regard to this, also in regard to our home missionary work, as connected with the Sabbath-school.

At the third meeting held May 24, the following resolutions were presented and adopted:—

WHEREAS, Experience has shown that much good can be accomplished by holding Sabbath-school conventions; therefore,

Resolved, That we recommend the holding of at least three such conventions during the coming year, where special instructions may be given in regard to the Sabbath-school work, and consultation may be had as to the best methods of carrying forward this important branch of the cause.

Resolved, That we urge upon the Sabbath-schools of this Conference the necessity of using diligent care in the selection of proper officers to take charge of the schools.

Resolved, that teachers' meetings be held as often as practicable in the different schools, and that the teachers take advantage of these meetings to obtain the necessary instruction and qualifications that will enable them to do their utmost to place the truths of the Bible before those under their charge, so that God may be honored and souls saved.

Adjourned. JOHN FULTON, *Chairman*.
CARRIE L. BROOKS, *Secretary*.

PROCEEDINGS OF THE UPPER COLUMBIA CONFERENCE.

THE eighth annual session of the Upper Columbia Conference convened on the campground at Milton, Oregon, May 26, 1887. First meeting called to order by the President, at 9 A. M. Prayer by Elder Underwood. The Secretary being absent, D. T. Fero was appointed Secretary *pro tem*. The churches at Walla Walla, Milton, Dayton, Pataha, Farmington, and Echo were represented by twenty-one delegates. Elder D. T. Fero represented the Boise church.

Minutes of last session were read and approved. The Highland Valley church, Idaho, requested, through Brother L. I. Cargill, to be admitted to the Conference. The request was granted, and Brother Cargill received as delegate.

All visiting brethren were invited to take part in the deliberations of the Conference. The chair appointed the usual committees, as follows: On Nominations—William Goodwin, T. L. Ragsdale, Nathan McCormic; on Resolutions—R. A. Underwood, G. W. Colcord, Will Steward; on Auditing—B. F. Winkler, T. L. Ragsdale, T. Chabot, Wm. McCoy, Aaron Miller; on Credentials and Licenses—D. T. Fero, Wm. Nichols, Wm. Kerr. Adjourned to call of chair.

SECOND MEETING, 9 A. M., MAY 27.

Prayer by Elder Scoles. Minutes of last meeting read and approved. The Committee on Nomination recommended the following: For President, Elder H. W. Decker; Secretary, Elder J. W. Scoles; Treasurer, B. F. Winkler; Executive Committee, H. W. Decker, D. T. Fero, Wm. Kerr. Each name was considered separately and the recommendation then unanimously adopted.

Committee on Resolutions then presented a partial report as follows:—

Resolved, That feeling our indebtedness, we express our thanks to God for the faithful reproofs and instructions which he is in mercy giving us by his Spirit, and that we will show our gratitude for these testimonies by humbling our hearts before him, and forsaking our sins.

WHEREAS, We believe the ten commandments are all binding, and that robbery against God is a grievous sin,

Resolved, That we will repent by bringing forth fruit answerable to an amendment of life, in that we bring all the tithes into the storehouse of the Lord's treasury.

WHEREAS, The providence of God has established upon this coast the Healdsburg College; therefore,

Resolved, That we will do all we can to give it support, by sending young men and women to receive suitable training to prepare them to engage in the work of God.

The first resolution was spoken to by Elders Underwood, Farnsworth, and Colcord, and adopted. The second was discussed at some length by Elders Farnsworth, Underwood, Decker, Scoles, and Fero, and Brethren Johns and Steward, and adopted by vote of delegates, after which the congregation expressed their approval by a rising vote. The third resolution was spoken to by Elders Farnsworth and Underwood and by Professor Grainger. Brother Nichols favored the resolution, and requested that the judgment of the leading brethren concerning the Milton school be clearly expressed. The resolution was then adopted and the meeting adjourned to call of chair.

THIRD MEETING, 2 P. M., MAY 27.

Prayer by Elder Colcord. After reading minutes of last meeting reports of committees were called for, and Committee on Resolutions reported further as follows:—

Resolved, That we hereby express our thankfulness to the Lord for his providence which has enabled us to organize a school in this place, and that we will strive to make it a blessing to children in this field, and a support to Healdsburg College.

Resolved, That we express our thanks to the General Conference for the efficient help sent to counsel with and assist us during this session of our Conference.

These resolutions were discussed at length and adopted.

FOURTH MEETING, 9:30 A. M., MAY 30.

Prayer by Brother Johns. Minutes of last meeting read and approved. Committee on Credentials and Licenses presented a partial report recommending that credentials be given to H. W. Decker, G. W. Colcord, D. T. Fero, J. W. Scoles, and J. Bartlett. Credentials were granted as recommended. Meeting adjourned to call of chair.

FIFTH MEETING, 5 P. M., MAY 30.

After reading minutes, Committee on Credentials and Licenses reported, recommending that ministerial license be given to C. L. Ford and Will Steward. Report adopted. The treasurer's report was received as follows:—

| | |
|------------------------------------|------------|
| Cash on hand June 1, 1886, - - | \$ 697 67 |
| Rec'd as tithes during the year, - | 2,254 38 |
| Total, - - - - - | \$2,952 05 |
| Paid out for labor, - - - - - | \$2,127 50 |
| Tithes to Gen. Conf., - - - - - | 237 50 |
| For tent and other expenses, - - | 244 24 |
| Total, - - - - - | \$2,609 24 |
| Bal. on hand May 29, 1887, - - - | \$342 81 |

The report was adopted and the Conference adjourned *sine die*.

H. W. DECKER, *President*.

D. T. FERRO, *Sec. pro tem*.

NORTH PACIFIC TRACT AND MISSIONARY SOCIETY.

THE eleventh annual session of the North Pacific Tract and Missionary Society was held in connection with the camp-meeting at East Portland, Or., May 18-24, 1887. The first meeting convened May 19, at 5 P. M. The president, Elder C. L. Boyd, having left for his African field of labor, Elder John Fulton, who was appointed to take his place, called the meeting to order. After prayer by the secretary the minutes of the last annual session were read and approved.

This branch of the International Society includes all of Western Oregon and Washington, and British Columbia. The four districts into which this territory is divided contain fourteen organized societies. Of these the following have been added during the year: Victoria, British Columbia; Seattle, W. T.; Vancouver, W. T.; Albany, Harrisburg, and Gravel Ford, Or.

Committees were appointed as follows: On Nominations—G. W. Davis, T. H. Starbuck, J. D. Carter; on Resolutions—A. Benson, J. M. Cole, Elder E. W. Farnsworth; Auditor, H. W. Reed.

Adjourned to call of chair.

SECOND MEETING, MAY 22.

After the reading of the minutes of the last meeting, the standing of the society and report of labor were called for and read. Interesting remarks concerning the workings of the society were made by Elder Farnsworth and others. In response to a call for members six joined the society and two the International Society.

The Committee on Nominations reported as follows: For President, Elder John Fulton; Vice-President, Elder William Potter; Secretary, Charles Wyman; Directors, District No. 1, J. C. Bunch; No. 2, J. W. Will; No. 3, E. D. Hurlburt; No. 4, A. Benson. Each name was acted upon separately, and the nominees were unanimously elected.

The Committee on Resolutions then submitted the following:—

WHEREAS, The Puget Sound and the Columbia River lines of steamboats afford an excellent field for the circulation of our reading matter by means of "distributors" and otherwise; therefore,

Resolved, That we continue to support by earnest effort and prayer this branch of the work in this Conference, especially at Portland and on Puget Sound.

WHEREAS, The canvassing work is an important factor in the spreading of the truth; and,

WHEREAS, The General Conference has recommended plans for its development and support; therefore,

Resolved, That we are in sympathy with this movement, and will seek to walk in harmony therewith and to encourage, by prayer and effort, this branch of the work in the North Pacific Conference.

WHEREAS, It has been plainly demonstrated that faithfully reporting missionary work is productive of great good in encouraging more faithful and systematic effort; therefore,

Resolved, That we urge all in the Conference, who love the truths which we hold, to make special effort to record and report all missionary work.

After some interesting remarks the resolutions were adopted.

TREASURER'S REPORT.

| | |
|---|------------|
| Cash rec'd on Tract Society Fund, - - - | \$2,640 61 |
| " " \$5,000 Fund, - - - - - | 179 75 |
| " " \$2,000 Fund, - - - - - | 1,163 00 |
| " " Educational Fund, - - - - - | 110 57 |
| " " Foreign Missions, - - - - - | 1,016 65 |
| " " International Society, - - - - | 40 00 |
| " " Tent and Camp-meeting Fund, - | 9 10 |
| Total receipts, - - - - - | \$5,159 68 |

| | |
|------------------------------------|------------|
| Cash paid Signs Office, - - - - - | \$1,580 00 |
| " " Review Office, - - - - - | 100 00 |
| " " William Potter, - - - - - | 300 00 |
| " " Foreign Missions, - - - - - | 826 00 |
| " " International Society, - - - - | 40 00 |
| " " Nebraska Tract Society, - - - | 17 56 |
| " " for labor, - - - - - | 105 82 |
| " " for sundries, - - - - - | 37 10 |
| " " for tents, - - - - - | 22 50 |
| " " to educational purposes, - - - | 54 85 |
| " " general expenses, - - - - - | 121 64 |
| Total expense, - - - - - | \$3,205 47 |

| | |
|-------------------------|------------|
| Cash on hand, - - - - - | \$1,954 21 |
|-------------------------|------------|

FINANCIAL STANDING.

ASSETS.

| | |
|--|------------|
| Due from societies and individuals, - - | \$1,667 15 |
| Due from colportage, - - - - - | 302 14 |
| Inventory of Tract Society, - - - - - | 1,101 96 |
| Inventory of Conference property, tents, missions, etc., - - - - - | 708 06 |
| Cash on hand, - - - - - | 1,954 21 |
| Total, - - - - - | \$5,733 52 |

LIABILITIES.

| | |
|--|------------|
| Due societies and individuals, - - - - | \$ 33 68 |
| " Signs Office, - - - - - | 618 68 |
| " Review Office, - - - - - | 524 66 |
| " Good Health, - - - - - | 45 37 |
| " Foreign Missions, - - - - - | 190 65 |
| Total, - - - - - | \$1,413 04 |

Present standing of the society May 1, 1887, \$4,320.48.

AUDITOR'S REPORT.

I have thoroughly examined the books, and found them correctly kept. H. W. REED.

REPORT OF LABOR FOR YEAR ENDING APRIL 1, 1887.

| | |
|---------------------------------------|-----------|
| No. of members, - - - - - | 240 |
| " " added, - - - - - | 57 |
| " " dismissed, - - - - - | 7 |
| " reports returned, - - - - - | 541 |
| " visits made, - - - - - | 4,918 |
| " letters written, - - - - - | 2,539 |
| " Bible-readings held, - - - - - | 1,006 |
| " periodicals distributed, - - - - - | 25,677 |
| " " taken in clubs, - - - - - | 750 |
| " pages of reading distributed, - - - | 1,683,129 |
| " new subscribers obtained, - - - | 439 |

All business of the society should be addressed to Charles Wyman, box 18, East Portland, Or.

Adjourned, *sine die*.

JOHN FULTON, *President*.

J. A. BURDEN, *Secretary*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

THE FLIGHT INTO EGYPT.

(July 10.—Matt. 2: 13-23.)

HEROD waited anxiously for the return of the wise men; for he was impatient to carry out his determined purpose to destroy the infant King of Israel. After he had waited long for the knowledge he desired, he feared his purpose might be thwarted. He reasoned thus: Could those men have read the dark deed he premeditated? Could they have understood his design, and purposely avoided him? This he thought was insult and mockery. His impatience, envy, and hatred, increased. He was stirred by his father, the devil, to seek the accomplishment of his purpose by a most cruel act. If he should fail in carrying out his murderous intent by pretense and subtlety, he would, by power and authority, strike terror to the hearts of all the Jews. They should have an example of what their king would meet, should they seek to place one upon the throne in Jerusalem.

AND here was a favorable opportunity to humble the pride of the Jews, and bring upon them a calamity which should discourage them in their ambition to have a separate government, and become the glory of the whole earth, as they had proudly boasted. Herod issued a proclamation to a large body of soldiers, whose hearts were hardened by crime, war, and bloodshed, to go throughout Bethlehem and all the coast thereof, and massacre all the children from two years old and under. Herod designed in this cruel act to accomplish a double purpose: first, to exercise, by this bold act, his power and authority over the Jews; and second, to silence their proud boastings in regard to their king, and also make his own kingdom secure, by murdering the infant Prince, whom he envied and feared. This cruel work was accomplished. The sword of unfeeling soldiers carried destruction everywhere. The horror and distress of parents were beyond description. The wailing cries of bereaved mothers, as they clasped their expiring infants to their breasts, rose above the coarse jests and imprecations of the soldiers, while they cried to Heaven for vengeance on the tyrant king.

ALL this terrible calamity was suffered of God, to humble the pride of the Jewish nation. Their crimes and wickedness had been so great that the Lord permitted the wicked Herod to thus punish them. Had they been less boastful and ambitious, their lives pure, their habits simple and sincere, God would have preserved them from being thus humiliated and afflicted by their enemies. God would, in a signal manner, have made the wrath of the king harmless to his people, had they been faithful and perfect before him. But he could not especially work for them, for their works were abhorred by him.

THE Jews had excited the envy and hatred of Herod against Christ, through their false interpretation of the prophets. They taught that Christ was to reign over an earthly empire, in unsurpassed glory. Their proud

boasting presented the Saviour of the world, and his mission to the earth, altogether in a false light. Their lofty ideas and their proud boasting did not result as Satan had at first purposed they should, in the destruction of the infant Saviour, but rebounded back upon themselves, filling their homes with mourning. Jeremiah, in prophetic vision, says: "In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." But Herod did not long survive his cruel work. He died a fearful death. He was compelled to yield to a power he could not turn aside or overcome.

AFTER Herod was cut off from the earth, the angel again warned Joseph to return to the land of Israel. He was desirous to make his home in Judah or Bethlehem; but when he heard that the son of the tyrannical Herod reigned upon his father's throne, he was afraid that the purposes of the father might be carried out by the son in murdering Christ. While in his perplexity, not knowing where to locate, the Lord, through his angel, again selected for him a place of safety. "And he came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

THIS was the reception the Saviour met as he came to a fallen world. He left his heavenly home, his majesty, and riches, and high command, and took upon himself man's nature, that he might save the fallen race. Instead of men glorifying God for the honor he had conferred upon them in thus sending his Son in the likeness of sinful flesh, by giving him a place in their affections, there seemed to be no rest nor safety for the infant Saviour. Jehovah could not trust to the inhabitants of the world his Son, who came into the world that through his divine power he might redeem fallen man. He who came to bring life to man, met, from the very ones he came to benefit, insult, hatred, and abuse. God could not trust his beloved Son with men while carrying on his benevolent work for their salvation, and final exaltation to his own throne. He sent angels to attend his Son and preserve his life, till his mission on earth should be accomplished, and he should die by the hands of the very men he came to save.—*Mrs. E. G. White, in Great Controversy, Vol. 2.*

THE LORD NOT SLACK.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8.

THIS is a much abused text. It has no doubt been quoted, in part, at least, by thousands who have never read it; and of the thousands who have read it, probably comparatively few realized its force. We say the text is much abused, because it is almost always referred to to sustain some erroneous opinion. One will quote it as proof that "the day of the Lord" (see verse 10; 1 Thess. 5:2, etc.) is a thousand years long; but the text does not intimate anything of the kind, and from other texts it may clearly be shown that "the day of the Lord" is not a thousand years long. Another will quote it as proof that the days of creation were not literal days, but that they were periods of at least a thousand years. This is even worse than the other; for the sacred record shows beyond the possibility of an intelligent doubt that the days of creation were literal days of twenty-four hours each. Still others hold that the text shows that the coming of the Lord may not come for a thousand years or more. This also is a gross perversion.

The real force of the text can only be learned from the context. The chapter is devoted wholly to the second coming of Christ. The apostle tells us that some will say, "Where is the promise of his coming?" The word "promise" here is evidently used in an accommodated sense, as meaning the prospect of the fulfillment of the promise; they can easily read the promise in the Bible, but they are skeptical as to its fulfillment, as is shown by their saying, "For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The apostle cites the case of the flood, and says that the same word that formed the earth a liquid mass in the beginning, and stored up within it the elements of its destruction, still keeps it stored with fire reserved against the day of Judgment, and perdition of ungodly men. Just as surely as the world was once destroyed by water, so surely will it again be destroyed by fire.

But, then, the objector will urge that it has been a long time since the signs which Christ gave (see Matt. 24) were fulfilled, and there seems to be almost as much to be done now as then. He is like the "evil servant" who says in his heart, "My Lord delayeth his coming." To all such the apostle says that "one day is with the Lord as a thousand years, and a thousand years as one day." What does this mean? Simply this, that God, being infinite, and inhabiting eternity, does not regard time as we do, whose lives are but a vapor that appeareth for a little time and then passeth away. A thousand years are in his sight as one day. That is, compared with his eternity, a thousand years is but as a day would be to us.

Does this, then, give any color to the idea that the coming of the Lord may be perhaps thousands of years distant? Not by any means; for the Scriptures plainly teach that after certain signs have taken place, Christ's coming is near, "even at the doors." Those signs have been seen; and now to the one who says that at the rate the truth has been going to the nations of the earth, it will require many, many years for all people to be warned, the apostle says that "one day is with the Lord as a thousand years." That is, in one day he can accomplish as much as in a thousand years, if he so chooses. He has infinite resources at his command, and he has promised that he will "finish the work and cut it short in righteousness," and will make a short work on the earth. He who is able to raise up children to Abraham, of the stones of the earth, is able to raise up laborers sufficient to do in one week as much work in warning the world of Christ's coming as has been done in the last hundred years. What he has promised he is able to perform; he has all time for his own; and since he has given his word, we may know that Christ's coming is "at the doors," no matter how much appearances may be to the contrary.

The fact that a thousand years are with the Lord as one day, shows that "the Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Instead, therefore, of caviling at the promise of God, or wickedly saying in our hearts, "My Lord delayeth his coming," we should thank God for his longsuffering in waiting for us to get ready for the coming of the Lord, and should cast off the works of darkness, and put on the armor of light, knowing that the night is far spent, and the day is at hand. w.

THE best in a man is often that which is most condemned by those who have not attained to his goodness.—*Adela Cathcart.*

The Home Circle.

BE AT PEACE.

"Be at peace!"
Life is but a transient lease,
Never long enough for hate,
Sharp contention or debate;
In the land to which we're going,
Just beyond the river flowing,
We are told the dwellers never
Through the long and bright forever
Know a tumult or a jar,—
Life is tranquil as a star;
On his height
Sits the King of Peace in light.

"Be at peace!"
Lo, the angry billows cease,
When the Master cometh near,
Turning back the storm in fear;
Let him hold his scepter o'er thee,
As his banner goes before thee;
Follow thou with high endeavor
To the hills of joy forever;
With thy comrades on the way
Weep and suffer, work and pray;
Peace descends
On all true abiding friends.

"Be at peace!"
Comes a time with long increase,
When the nations shall unite
On the broader field of light;
We are on our journey thither,
Let us live in peace together;
In the temple, glory-lighted,
With our comrades re-united,
Oh, it will be sweet to know
Heaven with us began below!
Peace is best!
Earnest of eternal rest.

—D. Williams.

THE STORY OF A BIBLE.

"Did he leave any message for me?"
"Yes, and he cursed the day that he ever saw you."

This was the answer given by a nun to a lady in London, under the following circumstances, which were related to me by a gentleman of culture and piety, as we were sailing along the coast of Norway, from Trondhjem to Bremen, in and out among the beautiful fords and snow-capped mountains.

Monsignor Capel was asked by a lady of position in London, "How can I find peace of mind?"

Instead of pointing her to Christ, and telling her that he atoned for our sins on the cross, he bade her dismiss such unwelcome thoughts, and attend places of amusement.

One day she followed a crowd of people into Exeter Hall, expecting to have her mind diverted from serious thoughts about the future by a musical entertainment. She was surprised when she found herself in a great religious meeting. Annoyed at this, she attempted to get out, but in doing so she knocked some umbrellas onto the floor, and, abashed, took her seat.

Her attention was soon riveted upon the speaker. He explained our relation to God, as under condemnation already, and spoke of Christ's suffering on the cross as an atoning sacrifice, and of God's willingness for his sake to pardon, and by his Holy Spirit to change our hearts and fit us for Heaven. She was deeply moved, and at the close she said to someone near, "Can I speak to the gentleman who has just addressed us?"

Soon after, in conversation with her, he said, "You will find the truth which I have mentioned often repeated in the Bible."

"But I have no Bible," she replied.

He quickly handed her his own, saying, "I have pleasure in giving you mine."

Sometime after this, the high Catholic dignitary, remembering the advice he had given this lady, sent a priest to inquire about the

state of her mind. Instead of needing his help, he soon found that she was able to direct him in the way of life.

Before leaving, she gave him the Bible that had been given her at Exeter Hall, and begged him to read it with prayer, and to trust in him who "bore our sins in his own body on the tree."

Sometime after she received a note from the priest, asking her to call upon him.

As she was about to take her son to Eton College, she did not accept the invitation at the time.

When she called, some weeks after, she was shown into a room where there was a coffin, and in it the body of the priest. Beside it a nun kneeling in prayer. The lady approached, and asked, "Did he leave a message for me?"

"Yes," was the reply. "He wished me to say, if you called, that he died in the full faith of the Catholic Church, and that he cursed the day he ever saw you."

The poor lady turned away, greatly distressed, saying to herself: "If I had gone to his bedside when he sent for me, I might have pointed him to Christ, and he might have been saved through faith in him; but now, alas! it is too late. I fear, through my negligence, he is lost forever."

This reflection produced such an effect upon her that it destroyed her peace of mind, which she sought to overcome by foreign travel.

One day in Rome a lady approached her and said: "Do you remember standing by the coffin of Father —, and the dreadful message delivered to you?"

"Yes," she replied, "and it has followed me night and day."

"But it was not a true message. The words he bade me to deliver to you were these: 'Tell her that I bless the day I ever saw her, and that I die in the full faith of Jesus Christ. Tell her that the Bible she gave me was the means of leading me to trust alone in him for pardon. Tell her I shall meet her in Heaven.' And then," added the nun, "he gave me that precious Bible, which has also been the means of leading me to see myself a lost sinner, and Christ as my only Saviour. Will you forgive me for telling you that falsehood?"—*Morning Star*.

A TOUCHING STORY.

ONCE I knew a workingman—a potter by trade—who had one small invalid child at home. He wrought at his trade with exemplary fidelity, being always in the shop with the opening of day.

He managed, however, to bear each evening to the bedside of the "wee lad," as he called him, a flower, or a bit of ribbon, a fragment of crimson glass—indeed, anything that would lie out on the white counterpane and give a color in the room. He was a quiet, unsentimental Scotchman, but never went he home at nightfall without some toy or trinket, showing he had remembered the wan face that lit up so when he came in.

I presume he never said to a living soul that he loved that sick boy so much; still he went on patiently loving him. And by and by he moved that whole shop into positively real but unconscious fellowship with him. The workmen made curious little jars and teacups upon their wheels, and painted diminutive pictures down their sides before they stuck them in corners of the kiln at burning-time.

One brought some fruit in the bulge of his apron, and another some engravings in a rude scrap-book. Not one of them all whispered a

word, for this solemn thing was not to be talked about.

They put them in the old man's hat, where he found them; so he understood all about it. And I tell you seriously that entire pottery, full of men of rather coarse fiber by nature, grew quiet as the months drifted, becoming gentle and kind, and some of the ungoverned ones stopped swearing as the weary look on their patient fellow-worker's face told them beyond any mistake that the inevitable shadow was drawing nearer.

Every day now somebody did a piece of his work for him and put it upon the sanded plank to dry; thus he could come later and go earlier.

So, when the bell tolled, and the little coffin came out of the door of the lowly house, right round the corner, out of sight, there stood a hundred stalwart workingmen from the pottery, with their clean clothes on, most of whom gave a half-day of time for the privilege of taking off their hats to the simple procession, filing in behind it, and following across the village green to its grave, that small burden of a child, which probably not one of them had ever seen with his own eyes.

—*Selected*.

LOADED PISTOLS.

DR. BUCKLEY tells in the *Christian Advocate* a story of his own boyish folly in handling a pistol, supposed not to be loaded, which ought to lead all boys and men who read it to decide firmly never to point a pistol at a human being as a piece of pleasantry. Here is what he says:—

"A long while ago I received a visit from a gentleman who spent the evening with me. During the time various incidents were narrated by him and myself. At last I told of a circumstance which had recently occurred. In the story an account was given of repelling, by the use of a pistol, an assault from a man under the influence of delirium tremens.

"In the course of the narrative, I took a single-barreled pistol from a drawer, and pointed it at my friend to illustrate the scene described. This pistol I was sure was not loaded. The pistol had but one barrel, and I had shot the load out of it and placed it safely in the drawer; so I was certain that there was no danger in its use.

"I pointed it at my visitor at a distance of about two feet from his face, and went on with the story. He looked at the pistol and at me, and said, 'Don't point that at me, my friend.'

"Oh," said I, 'there is no load in it; I shot the load out of it myself a few days ago.' And to prove that it was safe I turned it toward my own breast, and though it was cocked, I pulled upon the trigger with all my might.

"Oh, well," said he, 'if it isn't loaded, go on with the story.'

"So I pointed it at him again, and continued with the story, unconsciously pulling still on the trigger, when, horrible to tell, it was discharged, filling my friend's face with powder, the bullet grazing his face as it passed, and sinking half an inch into a mahogany writing-desk on the other side of the room!

"Who loaded that pistol after I had emptied it, I never knew. Why it did not go off when I pointed it at my own breast, and did my best to snap the trigger, I cannot tell. That it was the merest accident that I was not pointing it full in my friend's face when it did explode, I very well know.

"Two badly frightened men were there, and as thankful as they were frightened. Realizing the folly of my conduct, I asked my friend not to mention the occurrence for ten years.

"It has been nearly thirty years, and last

summer, as I entered the Methodist Episcopal Church at Greenland, N. H., I found that the pastor was absent, and saw that very man, Rev. C. N. Dinsmore, in the pulpit preaching the sermon. A most vivid recollection of a narrow escape from suicide in the first instance, and homicide in the second, diverted my attention for a few moments from the discourse; and I thanked God for my escape and for his.

"Never point a pistol, even if you think you know it to be empty, at any person. I had never done it before, and you may be certain I have never done it since. But in two years afterward I counted two hundred and four instances recorded in the newspapers of persons accidentally shot, and seriously or fatally wounded, by just such a foolish fellow as I was."

WATER-SPOUTS.

WATER-SPOUTS are simply whirlwinds on the ocean. They are caused by atmospheric currents which form a whirl, generally quite high in the air, a cloud from which reaches down in the shape of an inverted cone to the surface of the sea. On reaching this the water commences to boil and effervesce, just as it does when a steamer's propeller is churning, and an upright cone is formed under and joined to the first one, giving the completed spout the appearance of a solid column, shaped like an hour-glass. Spray in considerable quantities is carried up the column, just as leaves, sticks, and other solids are by tornadoes on land. Often there is a hollow, saucer-like space at the base of the column. Occasionally two spouts form near each other, and then suddenly merge into one.

In color, water-spouts are black or gray. Sometimes they are straight, and sometimes spiral and standing at a considerable angle with the surface of the ocean. They have both a circular and a forward movement, but ordinarily they are not of long duration. The upper and lower cones move with different degrees of speed, and the spout first bends and then breaks and disappears. When the spout is completed, a roaring noise is heard like that caused by a waterfall. After it breaks, water descends in the shape of heavy rain, and this, even in the middle of the ocean, is always fresh, showing that it comes from the clouds and is not the salt spray raised from the sea. In some cases the base of this wonderful column is as much as five hundred feet in diameter, and the whole spout half a mile high. They are most common in the tropics, but are occasionally encountered in the Atlantic, as high as forty degrees north latitude. Often several appear at once. It has been thought that they were most frequent in the hot summer months, but since the issue by the Hydrographic Office of the North Atlantic Pilot Chart, nearly as many have been reported in winter as in summer, thus upsetting former theories on the subject.

The influence of a spout is not felt very far from its immediate vicinity, and a vessel is not ordinarily in any danger unless directly below it. In this case, however, vessels sometimes lose their sails and masts, and occasionally some of the crew are swept overboard. When a vessel is threatened in this way the danger may be overcome by firing a cannon ball into the center of the spout, which bursts it and renders it harmless.

If a spout, formed near the coast, passes in its forward motion from the sea on to the land, and there encounters anything to suddenly break it, heavy and damaging torrents result, which sometimes cause great loss of life.—*Christian Union*.

Health and Temperance.

A WARNING TO MOTHERS.

AN English physician, in a lecture to a female audience on the use of alcoholic beverages, asserted that the "babes of London are never sober from their birth until they are weaned."

The use of beer and ale among nursing mothers is perhaps not so common in the United States as it is in England, but it is by far too common. How often a friend, and even the family physician, will recommend the use of beer to the mother, not only to give tone to the system, but as a means of nourishing the child.

What a fatal mistake! The eternities with their mysteries alone can reveal the amount of damage resulting from so dangerous a practice. The stimulant thus taken by the mother readily enters into the food nature has provided for the child, and every particle of nourishment drawn from the life-giving fountain is impregnated with a substance that is not only foreign to the highest physical condition of the child, but is actually poisonous to the system.

The old theory that these drinks are necessary to the well-being of the mother and the sustenance of the child, is thoroughly exploded, and those who advocate the notion are far in the rear of the car of progress. It is a well-established fact, demonstrated by the most logical minds of the day, that the physical system is in the most healthful and natural state when freest from the influence of stimulants.

Besides the custom being entirely unnecessary and uncalled for, every mother should take into consideration the future welfare of her child. There can be no doubt but that the appetite for stimulants is often bred and nurtured at the mother's breast. Regarding this as true, how can any mother for a moment listen to the advice of a physician or friend in a matter of such weighty import to her child?

Mothers, in taking that draught that seems so harmless to you, remember you are doubtless paving the way to a drunkard's doom for your darling child.

Beware lest the thing that now appears so innocent and harmless, by and by, warmed into life by your caresses and grown bold through your influence, should strike at your dearest interests, and turn to gall the honeyed chalice of life's purest joys.—*Oregon Temperance Star*.

THE liquor interest goes into politics, determined to know nothing but breweries, distilleries, and saloons. Whatever stands in the way of these interests they propose to strike down. A representative of the New York State Brewers' and Malsters' Association said in a speech recently:—

"Our object is simply to defeat any men or measures which will prove injurious to our interests. The association is not a political organization. If two men are running on opposition tickets, and one of them is of known prohibition tendencies, the association works against him, no matter what his political party."

Temperance men should be equally positive in their antagonism to the fiery, ever-destroying fiend of the still.—*Wesleyan Methodist*.

LET your food be simple, your drink innocent, and learn of wisdom and experience how to prepare them aright.—*Tryon*.

STARVING THE TEETH.

TEETH are just as easily starved as the stomach. The fact is that people have from generation to generation been industriously starving their teeth. In one way it is a blessing to have been born of poor parents. What food the poor give their children is of a variety that goes to make strong bones and teeth. It is the outside of all the grains of all cereal food that contains the carbonate and phosphate of lime, and traces of other earthy salts, which nourish the bony tissues and build the frame up. If we do not furnish to the teeth of the young that pabulum they require, they cannot possibly be built up. It is the outside of corn, oats, wheat, barley, and the like, or the bran, so called, that we sift away and feed to the swine, that the teeth actually require for their proper nourishment. The wisdom of man has proved his folly, shown in every succeeding generation of teeth, which become more and more fragile and weak.—*Boston Herald*.

HINTS ABOUT TEETH.

CHILDREN should be trained from their earliest years to clean their teeth regularly, and to rinse out their mouths after every meal. The best dentifrice is charcoal powder. Besides cleaning the teeth, it acts as a deodorizer, leaving the mouth fresh and free from any fetid odor. There should be no undue indulgence in sugar or "sweeties." A "sweet-tooth" is uncommonly likely soon to be a "decayed tooth." Tartar of the teeth is an earthy-like incrustation deposited from the saliva. If, through neglect, it has been allowed to collect round the roots of the teeth, it should be carefully scraped off with some sharp instrument. It is best to seek a dentist's aid in this matter. Some people are so negligent as to allow such a quantity to collect that a whole row of teeth become firmly soldered together, so that if one tooth requires removal the dentist finds great difficulty in singling it out and extracting it only. A decayed tooth, however painless, which has a sharp edge, or which, breaking off, leaves a pointed stump behind it, should at once be filed, as the irritation caused by the tongue rubbing upon it is a frequent origin of cancer.—*Household Words*.

CIDER IN VARIETY.

Every fruit known will make cider. That from pears is of ancient renown as perry, but pear juice is worth more for syrup or fruit honey, as it is rich in sugar. Plum cider is very nice and grape cider will yet be the American beverage, having the strengthening quality of wine without its alcoholic spirit, and tasting better than anything else known in the shape of drinks. There would not be a grape too many in the United States if the juice, freshly drawn from the clusters, undiluted, could be placed on sale in our cities. Its delicious, pure refreshment justifies all that poets have sung and writers raved about the blood of the grape, while for benefit to feeble consumptive or bilious people its effects outdo hypophosphites, a trip to Italy, or Saratoga waters. In the Erie wine regions and other vineyard belts, when the grapes ripen, sallow, liver-congested people from the cities take board where they can drink the "must" of new wine as it comes from the press, and return built up for the winter's dissipation. Consumptives, especially, cannot do better than to try the grape cure in this form, and the "vineyard season" may yet be as fashionable as the seaside in July, or Lenox in October.—*Vick's Magazine for April*.

News and Notes.

RELIGIOUS.

—A Council of Roman Catholic Archbishops will be held shortly in Baltimore.

—The income of the missionary society of the English Episcopalians is \$1,161,095.

—It is said that the persecution of Christians outside of the Greek Church still continues in Russia.

—Of the 2,050,985 Baptists in the South, 985,814 are colored. The number of baptisms last year was 90,649.

—In the latter part of the present year the Congregational Churches of Australia will celebrate their centennial.

—It is said that during the past fifteen years the growth of the Cumberland Presbyterian Church has been very great.

—Dr. John Hall is authority for the statement that four-fifths of the crimes committed in New York City are perpetrated by Roman Catholics.

—The Wesleyan Church in Great Britain has only 1,970 regular ministers, but its local preachers number 15,009 and its class-leaders 24,579.

—The Pope has proclaimed the new Catholic hierarchy of Australia, making the Bishops of Adelaide, Brisbane, and Wellington metropolitans.

—A correspondent of the *Christian at Work*, writing of Portugal, says, "Most marriages and funerals are civil, to avoid the grasping exactions of the priests."

—There are said to be 27,000 heathen converts now employed as Christian evangelists to their countrymen, 2,500 of whom have been ordained as ministers of the gospel.

—"Jesuitism," says the *Christian Union*, "is hate masquerading as Christianity. Christianity insists on the motive of love. Jesuitism is sectarianism inspired by bigotry and hate."

—The journeymen bakers of Berlin have, it is said, a well-attended special church service on Thursday afternoons, that being their only spare time when they are not obliged to be at work.

—It is estimated that there are in Japan 106,629 Buddhist priests, which is about one to 350 of the population. In the United States there is one minister to about 650 of the population.

—His Majesty, the Shah of Persia, has authorized the American missionaries to establish at Teheran a hospital where, without distinction to creed or race, all seeking relief shall be received for treatment.

—The statement is made that the fiscal year recently closed has not been a prosperous one for the Protestant Churches in Ireland. As an example, the Sustentation Fund of the General Assembly is short this year, as compared with last, \$9,080. The receipts this year are \$99,885 as against \$108,965.

—According to the Year Book of the Roman Catholic Society for the Propagation of the Faith, the total income of the Society for 1885, was 6,629,259 francs (about \$1,325,852). More than two-thirds of this amount was collected in France. Some 5,000,000 francs was spent on heathen missions, and the remainder, 1,629,259 francs was used to oppose Protestantism.

—In an article in a late number of the *Independent* Rev. James H. Hoadley calls attention to the fact that the Presbyterians of New York City are not nearly keeping pace with the growth of the city. For instance, in 1845 when the population was only 371,223, there were in that city thirty-eight Presbyterian Churches while forty years later with a population of 1,500,000 there were only forty-one.

—The General Synod of the Reformed Presbyterian Church has adopted a resolution that no student who uses tobacco in any form shall be licensed to the ministry or installed as a pastor, and that no user of tobacco shall be elected to office in any Reformed Presbyterian Church. And this the *Christian at Work* sneeringly calls "the new decalogue." It is however only a very just and proper recognition of more than one precept of the old decalogue.

—Professor Egbert C. Smith, of Andover Seminary, who was tried some months ago for teaching doctrines contrary to those laid down by the founders of the university has been found guilty by the Board of Visitors, and his office will be declared vacant. The charges against Smith's associates, Professors Tucker, Church, Harris and Edward H. Smith, were not sustained. The case of Smith will be carried to the Supreme Court, and in the meantime, as the trustees are with him and superior to the visitors, Professor Smith will continue to teach as heretofore.

SECULAR.

—The public debt of Mexico is \$151,020,000.

—The Sunday law is to be rigidly enforced in St. Louis.

—Of the 6,000,000 women in Brazil, only 500,000 can read or write.

—There are more than 60,000 persons confined in penal institutions in the United States.

—Cadet Alexander (colored) graduated second in his class at West Point on the 11th inst.

—The gauge of the Denver and Rio Grande Railroad is being changed to the standard gauge.

—There was serious rioting in Dublin on the 13th inst. Several houses were wrecked by the mob.

—June 14, 315 mules were burned in the stables of the Mound City Street-car Company, St. Louis, Mo.

—The police of Berlin have prohibited the circulation in that city of the *Chicago Workmen's Gazette*.

—A tornado in Dakota one day last week destroyed considerable property, and killed and injured several persons.

—The great coke strike in Pennsylvania is over and the iron-masters are preparing to put their works in operation.

—Ex-President Mark Hopkins, of Williams College, died at North Adams, Mass., on the morning of the 17th inst.

—Lompoc, Cal., produced 25,000 centals of English mustard last year, and it is said that the yield will be greater this year.

—The United States national debt, less cash in the treasury, is now about \$1,000,000,000, or \$20 per capita of our population.

—The jury in the Jake Sharp case, New York City, was completed on the 15th inst. The whole number of jurors examined was 1,196.

—Victoria, B. C., is overrun with caterpillars, which have appeared in large numbers and are doing a great deal of damage to fruit trees.

—It is stated that during the last three years 6,000 foreigners, more than half of whom were Germans, have applied for Russian naturalization.

—Some twenty-seven persons were drowned on the 16th inst., while attempting to escape from a burning steamer off Charlevoix, Michigan.

—The Irish members of Parliament, though urged to do so, refused to attend thanksgiving jubilee services at Westminster Abbey, on the 21st inst.

—Nearly 250 pilgrims were lost a few days since in Hungary while crossing the Danube River. The boats were caught in a hurricane and capsized.

—The director of the Mint, estimates the production of precious metals in the United States for 1886 to have been: gold, \$35,000,000; silver, \$51,000,000.

—The floods in Hungary are subsiding, but there is great distress among the inhabitants of the inundated regions. Fifteen hundred farmers are totally ruined.

—Two of the Chicago hoodlums have been found guilty of official corruption, and will be required to atone for their crime by spending three years each in the penitentiary.

—The Pope in his letter of congratulation to Queen Victoria, expressed, it is said, a wish for the re-establishment of diplomatic relations between Her Majesty's Government and the Vatican.

—Seventy-one immigrants whose fares were paid by the British Government, were allowed to land the other day at New York, on *habeas corpus* proceedings had before Judge Brown.

—The work of civilizing Burmah is being steadily carried forward by the English, who have conquered that country. Late advices state that 195 of the natives were killed at Kyoup Sidoung on the 12th inst.

—The Holland Parliament has passed a bill providing for the temporary extension of the electoral franchise, pending a complete revision of the constitution. The bill raises the number of voters from 130,000 to 300,000.

—Owing to a heavy wind which continued in one direction for four days, the rice fields along the east side of the Mississippi for thirty miles from the gulf were submerged with salt water a few days since, and the crop was ruined.

—A heavy wind did considerable damage at Grand Forks, Dakota, one day last week. The Grand Forks roundhouse was blown down and much damage done. The wires were all down, and a passenger train was blown from the track near that place. Four persons were killed and six seriously injured.

—Prince Victor Albert, who may some day be king of England, will attend the grand jubilee thanksgiving service to be held in St. Patrick's Cathedral, Dublin, on June 28, and will on that occasion be decorated with the order of St. Patrick.

—Mulhall, the British statistician, is authority for the statement that during the Victorian reign Ireland has lost by famine 1,225,000 people; by eviction, 3,668,000; by emigration, 4,186,000. The evicted constituted 75 per cent. of the whole population.

—It is stated that the death rate among laborers on the Panama canal is about 60 per cent. among the colored workmen and 80 per cent. among white laborers per annum. Owing to this fact, the company has great trouble in obtaining workmen.

—The Grand Jury at Denver, Col., returned six indictments against the sheriff of that county for false pretenses and malfeasance in office. Indictments were also returned against the under-sheriff and two other deputies, charging them with perjury.

—Emperor William is very feeble and his death at almost any time would not be a matter of surprise. The Crown Prince is also in rather delicate health on account of an abnormal growth in his throat, supposed by some to be a cancer, though this is denied by his physician, Dr. McKenzie, of London.

—Hailstones, strangely shaped, pointed, and weighing over one pound each, fell, a few days since, between Adrianople and Shumla, on the south slope of the Balkan Mountains, East Roumelia. They destroyed harvests, killed many laborers and cattle in the fields, and pierced the roofs of houses like bullets.

—President Cleveland caused quite a sensation and a perfect storm of indignation throughout the North, some days since, by issuing an order for the return to the several Southern States of all the flags captured from the Confederate forces during the war of the Rebellion. The order was however rescinded on the 16th inst. It is a matter of surprise that such an order was ever issued, and it is no less surprising that such a man as Cleveland should have revoked the order after it was issued.

—In Russia it is said suicides are increasing in number every year. The proportion to the population is now greater in St. Petersburg than in any other European capital. Of late years even boys and girls from eight to sixteen take their own lives, generally on the idea of the cruel treatment of their parents. The causes assigned for this state of things are the wretched social conditions of modern Russian life and the pessimist views and Anarchist tendencies embraced by many in early years.

Appointments.

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

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

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

BIBLE SANCTIFICATION:

A CONTRAST OF
TRUE AND FALSE THEORIES.

By Mrs. E. G. WHITE.

This is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price, 10 cents.

Address, PACIFIC PRESS, Oakland, Cal.

THE HOME OF THE SAVED.

By ELD. J. N. LOUGHBOROUGH.

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

Address, PACIFIC PRESS, Oakland, Cal.

Publishers' Department.

OUR GENERAL AGENTS.

Alabama and Mississippi—Elder C. W. Olds, 520 Sixteenth Street North, Birmingham, Ala.
 Australia—Echo Publishing House, North Fitzroy, Victoria.
 British Guiana—George Amsterdam, Georgetown, British Guiana, S. A.
 Canada Tract Society—R. S. Owen, South Stukely, P. Q.
 Colorado Tract Society—167 Clement St., Denver, Col.
 Connecticut—S. L. Edwards, Middletown, Conn.
 Dakota Tract Society—Vilas, Miner Co., Dakota.
 Delaware and Maryland—D. C. Babcock, Frederica, Del.
 District of Columbia—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
 England—The Present Truth, 72 Heneage St., Grimsby, Eng.
 Florida Tract Society—Box 232, Jacksonville, Fla.
 Georgia—Charles F. Curtis, 229 South Pryor St., Atlanta, Ga.
 Hawaiian Islands—International Tract So., Honolulu, H. I.
 Illinois Tract Society—352 Vincennes Avenue, Chicago, Ill.
 Indiana Tract Society—32 Cherry St., Indianapolis, Ind.
 Iowa Tract Society—603 East Twelfth St., Des Moines, Iowa.
 Kansas Tract Society—Or. of Fifth St. and Western Avenue, Topeka, Kan.
 Kentucky Tract Society—Elsie Scott, Cecilian, Hardin Co., Ky.
 Louisiana Tract Society—321 Second St., New Orleans, La.
 Maine Tract Society—No. 1 Johnson St., Bangor, Me.
 Michigan Tract Society—Hattie House, Sec., *Review and Herald* Office, Battle Creek, Mich.
 Minnesota Tract Society—336 Lake Street E., Minneapolis, Minn.
 Missouri Tract Society—2339 Chestnut St., St. Louis, Mo.
 Nebraska Tract Society—1505 E St., Lincoln, Neb.
 New England—N. E. Tract Society, South Lancaster, Mass.
 New York Tract Society—Box 113, Rome, N. Y.
 New Zealand—International Tract Society, Turner St., off Upper Queen St., Auckland, N. Z.
 North Pacific—N. P. Tract Society, Box 18, East Portland, Or.
 Norway—*Sundhedsbladet*, Christiania, Norway.
 Nova Scotia—Elder I. E. Kimball, No. 69 North Park St., Halifax, Nova Scotia.
 Ohio Tract Society—178 Warren St., Toledo, Ohio.
 Pennsylvania Tract Society—5 Madison St., Wellsville, N. Y.
 Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel, Switzerland.
 Tennessee Tract Society—Springville, Henry Co., Tenn.
 Texas Tract Society—Mrs. Lee Gregory, Sec., Denton, Texas.
 Upper Columbia—U. C. Tract Society, Mrs. L. A. Fero, Sec., Walla Walla, W. T.
 Vancouver Island—Bernard Robb, Victoria, B. C.
 Vermont—Lizzie A. Stone, South Lancaster, Mass.
 Virginia—Lillie D. Woods, Quicksburg, Va.
 Wisconsin Tract Society—1209 Jennifer St., Madison, Wis.

CANVASSERS, ATTENTION!

ALL who are now canvassing on any of our subscription books, and all who intend to engage in this work, will please correspond with us in regard to the territory in which they wish to work. There are now so many canvassers in the field that it is necessary that all should have clearly defined territory assigned to them by this office, so that no one will infringe on the territory of another.

In order that there may be no misunderstanding in regard to this matter, will all our canvassers in California and Nevada who have not a salesman's contract signed by this office, please report at once the territory which they will promise to work thoroughly and systematically so that it may be assigned to them, and a record of it put on our books? This will prevent trouble in the future from someone's working in their field. Some have commenced work without any territory being assigned to them. Will such please report to us at once? And all who intend to canvass must apply to this office for territory before commencing work, so as not to infringe on the rights of others. There has been some misunderstanding, and so we will say that all who have not a contract for their territory must get one, or else their right to the territory will not be regarded.

Canvassers in other States must report to the general agent appointed for that State and have territory assigned to them before commencing work. We all wish to see the most good possible accomplished, and in order that this may be so, all territory should be worked carefully and not burnt over,—the best part worked and that difficult of access left, as has been done by some.

Let all who wish contracts for their territory, report to this office at once, giving the towns, county, or section of country which they wish to work, and the name of the book for which they wish to canvass, so that contracts may be sent to them, and a record of their territory made in our record books. When work has been commenced, then we want all to report to us each week the number of sales made. We furnish blanks for this purpose. This is also important in order that all our records may be correctly kept. Address, *Pacific Press Publishing House*, Subscription Book Department, Oakland, Cal.

THE SENTINEL TRACTS.

I HAVE just completed a careful reading of the set of twelve *Sentinel* tracts, which were placed in my hands on the 2d inst. In my judgment they are just the kind of reading matter which should have a wide circulation at this time, especially throughout the United States and Territories. I wish a full set might be placed in the hands of every lawyer and legislator of the nation.

The tracts set forth in a concise manner, the true animus of the so-called *National Reform* movement. And the series, consisting of six eight-page, five sixteen-page, and one twenty-four-page, is just that size to permit a quick perusal, while the sentiments contained in them are tersely stated and contain food for long, continued, and careful thought. May these bearers of light soon find their way to the homes of thousands of people.

J. N. LOUGHBOROUGH.

THE BOUND TESTIMONIES.

WE have completed the second edition of the four bound volumes of the "Testimonies to the Church" (Nos. 1 to 30) and can now supply complete sets or single volumes in any style of binding. See advertisement on this page of the *SIGNS*. Every S. D. A. family should possess a set of these bound volumes.

STILL COMING!

OVER ten hundred new subscribers for the *American Sentinel* have been received at this office during the past four weeks, and hundreds of yearly subscriptions still continue to come in every week. The price is only 50 cents per year, and we allow the agent 20 cents cash commission on each name. Reader, can you send us five or more new subscribers and thus help along the good work?

SENTINEL TRACTS.

THE Pacific Press, Oakland, Cal., has just issued some new tracts treating upon the subjects discussed in the *American Sentinel*, which they will send, post-paid, at the rate of one cent for each eight pages.

Religious Liberty, 8 pages; National Reform is Church and State, 16 pp.; The Republic of Israel, 8 pp.; Purity of National Religion, 8 pp.; What Think Ye of Christ? 8 pp.; Religious Legislation, 8 pp.; The American Papacy, 8 pp.; National Reform and the Rights of Conscience, 16 pp.; Bold and Base Avowal, 16 pp.; National Reform Movement an Absurdity, 16 pp.; The Salem Witchcraft, 8 pp.; National Reform Constitution and the American Hierarchy, 24 pages.

One copy of each of the above excellent tracts will be put up in a neat package and sent post-paid to any address for 15 cents. Or eight packages for \$1.00. They can be obtained from any S. D. A. City Mission, State T. and M. Secretary, or Pacific Press Publishers, Oakland, Cal.

THE AMERICAN SENTINEL.

An Eight-page Monthly Journal.

Devoted to the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the

Maintenance of Human Rights,

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

Single Copy, 50 cents.

To foreign countries, single subscription, post-paid, 2s.

Address, AMERICAN SENTINEL, 1059 Castro St., Oakland, Cal.

THE AGE TO COME:

A REFUTATION OF THE DOCTRINE.

BY ELDER J. H. WAGGONER.

EMBRACING a critical examination of the Temporal Millennium—The Return of the Jews—Time and Manner of the Establishment of the Kingdom of God—The Day of the Lord, and the Promises to Israel.

Second edition revised. 163 pages. Price, post-paid, 20 cents. Address, PACIFIC PRESS, Oakland, Cal.

BATTLE CREEK COLLEGE.

BATTLE CREEK, MICH.

AN EDUCATIONAL INSTITUTION.

FOUNDED IN 1874.

SPECIAL ADVANTAGES.

Six Departments of Instruction: namely, Collegiate, Theological, English, Preparatory, Manual Training, and Primary and Intermediate. A large faculty of competent teachers. Thorough instruction. A reading-room, and a well-selected library. Good school appliances, apparatus, and chemical laboratory. Healthful and desirable location. High standard of scholarship and morals, and good religious influences.

SPECIAL FEATURES.

Thorough and judicious discipline. Industrial training. Biblical instruction. A Missionary Department. Physical and moral training.

EXPENSES.

In price of board, room-rent, and tuition, this College presents as great inducements as any institution of learning in the land.

Persons coming to the school can obtain reduced fare on most of the railroads by applying to the College at an early date.

For catalogues or further information, address, BATTLE CREEK COLLEGE, Battle Creek, Mich.

TESTIMONIES FOR THE CHURCH.

NUMBERS ONE TO THIRTY.

BOUND IN FOUR VOLUMES OF ABOUT 700 PAGES EACH.

EACH VOLUME CONTAINS A COMPLETE INDEX OF SUBJECTS.

Volume One.—This volume contains a brief sketch of the early life and Christian experience of the writer of the Testimonies, Mrs. E. G. White, together with Testimonies numbers 1 to 14. 724 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

Volume Two.—Contains Testimonies numbers 15 to 20. 712 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

Volume Three.—Contains Testimonies numbers 21 to 25. About 600 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

Volume Four.—Contains Testimonies numbers 26 to 30. About 675 pages. Bound in Muslin, \$1.50; Sheep, \$2.00; Half Morocco, \$2.25.

Price of the Complete Set of Four Volumes, bound in Cloth, \$6.00; Sheep, \$8.00; Half Morocco, \$9.00.

Testimony for the Church No. 31.—Contains 244 pages of most interesting and important matter. Neatly bound in Muslin. Price, 50 cents.

Testimony for the Church No. 32.—Contains 240 pages, and is full of warnings, counsels, and reproofs, very important to all Seventh-day Adventists. Bound in Muslin (uniform with No. 31). Price, 50 cents.

Sent post-paid to any address, at the above prices.

Address, PACIFIC PRESS, Oakland, Cal.,
 REVIEW AND HERALD, Battle Creek, Mich.,
 Or any State T. and M. Society.

THE SABBATH QUESTION

IS THE

LEADING SUBJECT OF THE DAY.

THE GREAT DEMAND OF THE HOUR, FROM THE PULPIT AND THE PRESS, IN SOCIAL CIRCLES AND IN LEGISLATIVE HALLS, IS

That the Sabbath be more strictly observed. To assist the intelligent-minded of our land to have correct views of this important question, a book has been prepared which thoroughly discusses the Sabbath institution in every conceivable phase. Such is the valuable work entitled

"History of the Sabbath and the First Day of the Week."

BY ELDER J. N. ANDREWS.

This great and exhaustive work is the result of ten years' hard labor and historical research. The book contains 548 12mo pages, and is printed in clear type, on good paper, and is well bound. Price, post-paid, \$2.00.

Address, PACIFIC PRESS, Oakland, Cal.

MAN'S NATURE AND DESTINY.

—OR—

THE STATE OF THE DEAD,

THE REWARD OF THE RIGHTEOUS,

AND THE END OF THE WICKED.

BY ELDER URIAH SMITH.

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

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

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

Address, PACIFIC PRESS, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 23, 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.

CAMP-MEETINGS FOR 1887.

| | |
|--------------------|-------------------|
| MICHIGAN, Alma, | June 22-28 |
| DAKOTA, Mitchell, | " 22-28 |
| TEXAS, Fort Worth, | July 27 to Aug. 2 |

J. T. C. writes: "As Oregon is about to vote on an amendment to the constitution, to prohibit the manufacture or sale of intoxicating liquors, what should Seventh-day Adventists do,—vote for it, or sit still?" We answer unhesitatingly, Vote for it, by all means. When prohibition is joined to a political party, there are many temperance people who cannot conscientiously vote for it, and this is especially true, when, as is usually the case, the party favors Sunday laws. But when the question of prohibition comes before the people on its own merits, as a simple amendment to the constitution, and not as a political issue, every good citizen should use all his influence in favor of it.

THE New York *Observer* remarks that there are at least two classes in that community who can "look upon the record of the last Legislature with feelings of profound satisfaction. They are the liquor dealers and the pool-sellers." There is yet another class who, along with these two, ought to look upon that Legislature with profound satisfaction. To satisfy a capricious demand of the churches, that same Legislature made the Sabbath of the Lord a half-holiday. Perhaps, however, the satisfaction on their part will not be so profound as is desired until the Sabbath is made wholly a holiday, and the Sunday rigorously enforced upon all people. But with politics as it is, and with the start that they have, it is probable that their supreme satisfaction will not be long delayed.

JUNE 4, Cardinal Gibbons arrived in Baltimore from Rome, whither he went to receive the red hat from the Pope. His return was in such state as befitted "a prince of the church." It is true that the Government did not send a revenue cutter to meet him, as was done for the Papal ablegate last fall, but the railroad company provided a special car for him, and all the officials of the city of Baltimore headed the immense procession which turned out to do him honor. After parading the streets to the music of no less than eleven bands, the procession halted at the cathedral; "his eminence" entered, and sat down upon his throne, when the clergy were graciously allowed to approach him and kiss his great ring. And all this was an "informal reception" tendered to a "prince" who "reigns" in Republican America.

ONE of the chief characteristics of the denomination known as Disciples, is its teaching that the moral law is abolished. It is therefore with equal surprise and pleasure that we find the following in the *Christian Standard*, the leading journal of that denomination:—

"All of the commands of the stone tables are 'thou shalt not's' and warnings. But there is the same love in the law as in the gospel. The difference is only one of expression, as when I warn one against venturing into a roaring flood, and when, on his leaping madly in, I follow to save him. In the law love warns; in the gospel it plunges in and saves."

The truth on that point could not be more clearly and tersely put. It expresses the exact relation of the law and the gospel. The law warns the man of the danger; when its warning has been unheeded, the gospel pulls the man out; then the law still warns him to keep out.

SAYS Prof. W. H. Green, D. D., in the *Sunday School Times* of May 28:—

"The obligation of the Sabbath is based upon the Lord's example in the work of creation, and his blessing the Sabbath-day (Gen. 2:3), which, like every other blessing connected with creation, was pronounced at the time, and not deferred until the promulgation of the fourth commandment from Mount Sinai. The Sabbath was made for man (Mark 2:27), not for the Jews alone. This command is of universal obligation, as truly as any other in the decalogue."

These statements do not derive their truth from the fact that they are made by Professor Green; they are true whether anyone believes them or not. They are a part of the Bible truths concerning the Sabbath, which the SIGNS is constantly teaching. Perhaps some who do not dare to trust their own judgment as to the truth of any statement, may accept what Professor Green says as a foundation upon which to build positive knowledge for themselves on the Sabbath question.

"THE EIGHTH DAY."

THERE is no greater cause for wonder in this age of wonders, than the inventions which men devise to bolster up Sunday keeping. We know of no so-called argument that has ever been invented that is more wonderful than that which makes Eze. 43:26, 27 a basis for Sunday observance. The wonder is that people with the ability to read and reason for themselves should seriously entertain it. The verses read as follows:—

"Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar."

This reference to "the eighth day" is said to be a prophetic statement that Sunday should be kept. We wonder (1) how people who cannot locate the Sabbath of the fourth commandment, can so readily tell on what day the seven days of purification were to begin, so as to make the eighth day come on Sunday; (2) how, after they have so begun their count as to make the eighth day fall on Sunday, they would manage to have the next eighth day come on Sunday also; (3) how they make "upon the eighth day, and so forward" refer to every eighth day; and (4) how they can find in a Jewish sacrificial ordinance the slightest reference to a rest-day of any kind.

The argument from this text is so flimsy, so far fetched, and so absurd, that it seems like folly to notice it, yet honest people who were groping for light, have stumbled over it. One text will show the absurdity of the argument. In Lev. 22:27 we read: "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord." Now according to the Sunday argument from Eze. 43:27, this means that the young sheep or goat should remain with its mother seven days, and that on every eighth day afterward it should be offered for a burnt-offering! This is absurd, it is true, but no more so than it is to talk about keeping Sunday on every eighth day.

It is a fixed principle that a law must always carry with it a penalty; and of course the law-making power must prescribe the penalty. It is also true that the one who makes a law has the right and the power to pardon the transgressor. Now let us apply these principles to the idea that the apostles made laws for the guidance of Christians. If it is claimed that the apostles did enact the moral laws which people are now to follow, then it must also be claimed that they had power to execute the penalty of the law upon the transgressor, or to forgive him. But they are dead, and therefore if they were law-givers, and their laws are to be enforced, they must either be somewhere administering the government of the earth, or else they must have committed their power to someone else on earth. This savors con-

siderably of Catholic doctrine, and of Popery; but it is not the worst error into which they fall, who claim that the apostles made laws to take the place of the law of God. If they made laws which superseded the Sinaitic law, then of course the sacrifice of Christ, who was offered for the transgressions of that law, can be of no avail under the new law. Therefore it follows that if the law of God be done away, and a new law made by the apostles be in force, one of three things must exist: either there is no pardon for transgressors, or another sacrifice has been made, or else every sinner atones for his own sins. But neither of these can be the case; for besides the name of Christ, "there is none other name under heaven given among men, whereby we must be saved." Acts. 4:12. There is no salvation in any other. It seems strange that people with reasoning faculties should say that the apostles made the laws which we are now to obey. Even a child must see that so long as God is king and judge of the universe, so long must the entire universe, not excepting the inhabitants of this little earth, be subject to his law. And he has but one law, and that is the perfect, holy, just, and good law which was spoken from Mount Sinai.

WHEN we speak slightly of the "advanced thought" of this generation, we must not be understood as deprecating new ideas. There are two kinds of advanced thought. One is the kind which does not begin to advance till it has turned aside from the truth. When a man turns his face from the word of God, every step of his advance must be into deeper darkness. The farther he goes with his face from the word, the deeper is his darkness, and consequently the more "advanced" ideas he has, the greater is his exhibition of human folly. But the man who clings to the law may advance as much as he pleases. He will find in it enough for constant meditation. To such, knowledge is promised: "If any man will do His will, he shall know of the doctrine." John 7:17. "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly." Prov. 2:6, 7. And "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. The man who clings close to the law, may welcome new ideas; yea, he may earnestly pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

In the May *Missionary Review* Dr. McCosh tells the story of two young men, graduates of Princeton, both of whom were sons of missionaries, and were born in India, who started out last fall to visit the various colleges and theological seminaries, and invite students to declare themselves to be "willing and desirous, God permitting, to be foreign missionaries." As the result of their work, 1,800 students, out of about 100 educational institutions, have signified their desire to become missionaries. Dr. McCosh thinks that the majority, at least, of those who have offered themselves are sincere and thoroughly in earnest, and says that if the movement is genuine it lays a great responsibility on the church. The point is that the church expects to convert the world, and can with difficulty secure the funds to support those who are already in foreign fields.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

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

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

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

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

Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Sts., OAKLAND CAL., U. S. A.