

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 16.

OAKLAND, CALIFORNIA, SECOND-DAY, FEBRUARY 17, 1890.

NUMBER 7.

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.

It now seems probable that a great American Missionary Conference will be held in this country in 1892 to consider especially the future of the Latin-American republics.

At a recent Episcopal convention in San Francisco, to nominate candidates for a bishop, a motion was made to limit speeches to five minutes, whereupon Judge Stanley, chancellor of the diocese, remarked, "Three minutes is long enough to tell all the virtues of any man in the church." Sensible. If there were less laudation of men, the churches generally would be much better therefor.

WHEN women can wear stockings so woven with gold, and embroidered with diamonds and emeralds, as to cost five hundred dollars, as is reported of Mrs. Sharon, wife of the California millionaire, it is no wonder that the poor complain. How much good this five hundred dollars might have done to the poor! Just think, more for a single pair of an American woman's flimsy stockings than many large families who serve the rich, get for a whole year's labor! But they adorn the feet. Despite all this, however, we still believe—

"Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways if God wills so."

THE Sabbath commandment gives as the only reason for keeping the day holy, the fact that God rested on the seventh day and therefore blessed it and made it holy. But the powers that have presumed to make another sabbath on the first day, without scriptural authority, have assumed as their warrant the fact that Christ rose from the dead on that day. Why should that fact be any more entitled to a day of recognition than his sacrifice, which took place on the sixth day, which day the Roman Church likewise idolizes, by a nominal fast? The ordinances which the Lord commanded in commemoration of his death and his resurrection, lay fully as much stress upon the one as upon the other. And inasmuch as the Lord did especially provide, in the communion and in baptism, for the celebration of those events, the adding of a further testimony, in the form of a sabbath, to celebrate the resurrection, is an intimation that he did not intend to displace the ordinance of the occasion. But the powers that have

to emphasize the Sabbath rest by something especially pertaining to the memory of Christ, what could be better adapted to the purpose than the day on which he rested,—the seventh day.

A PROMINENT missionary worker writes in the London *Christian* that "it is no longer a secret, close or open," that the new Royal Niger Company, recently chartered by England, "has made treaties with the several Negro Mohammedan powers in the Soudan of Africa, east of the Niger, promising not only that they will do nothing through their own employes to attempt the conversion of Mohammedans, but will do all that lies in their power to obstruct the others who come under their influence. This amounts to open war of so-called Christian men with the gospel." The new policy began with January 1 of the current year.

THIS is about what is to be expected from worldly powers. The promise not to labor to convert Mohammedans is all right. A government has no right to charter a company for that purpose, nor has the company the right to employ men under such a charter to propagate religion. Neither has the company the right to make war on Christians or to obstruct the work of the missionaries, so long as those missionaries confine their work to their legitimate sphere, namely, teaching and persuading men. Woe be to that church which depends on the State for help. She will always come from such a union defiled and shorn of strength.

In a recent issue the New York *Sun* said:—

"It is a curious fact that while even the reformed Jews of New York are averse to changing their Sabbath from Saturday to Sunday, those in smaller cities throughout the country have come to a point where they are seriously considering the subject. A Jewish newspaper of character and standing in the interior of this State is championing such a change, and advancing arguments, drawn from the Bible itself, to prove its position. The main point put forth by it and the other champions of the change is that the observance of Saturday as a Sabbath is certain to become almost obsolete in this country, and that unless the Jews want to see their religion gradually fade away, they should take into consideration the drift of modern opinions and the ways of the modern man."

Upon this the *Truth Seeker* (infidel) remarks:—

"We should like to see the argument drawn from the Jewish Scriptures which sustains a change of day for the Jewish Sabbath. It must be unique if nothing more."

Any argument of the kind would do violence to the Jewish Scriptures, just as all arguments for the change of the Sabbath do violence to the Christian Scriptures. The Jew knows it better than do the Christians. Such arguments are the least amount of the infidelity that can be shown.

A PRAYER.

FATHER, take not away
The burden of the day,
But help me that I bear it
As Christ his burden bore,
When cross and thorn he wore,
And none with him would share it—
For his sake, help, I pray!

I ask alone for grace
To see his patient face,
And my impatient one;
Ask that mine grow like his—
Sign of an inward peace—
From trust in thee alone,
Unchanged by time or place.
—E. R. Champlin, in *Religious Herald*.

STRIVE LAWFULLY.

BY MRS. E. G. WHITE.

"So run that ye may obtain." Not all who run obtain the prize. Some miss the crown that is to be given at the end of the race. Not everyone that seeketh, not everyone that striveth for the mastery, is victorious. Paul says, "If a man also strive for masteries, yet is he not crowned, except he strive lawfully."

Multitudes have had light upon the truth for this time. They have understood the claims of the law of God, but because the world keeps Sunday, they reason to themselves that they cannot be singular. They say, "I will serve God, and be correct in everything else; but I cannot keep the Sabbath, because I should lose my influence in the world. I cannot afford to be unpopular." They say, "I will run, I will strive to obtain the crown of life, and the Lord will not refuse to give me the reward simply because I did not keep the Sabbath of the fourth commandment. I will keep Sunday as sacredly as anyone can keep the seventh day." But the Lord has said, "Yet is he not crowned, except he strive lawfully." "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and

the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." "And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

Many profess to be children of God who have not taken heed to their ways. They have not understood what Christ meant when he prayed that his disciples might be sanctified through the truth, and added, "Thy word is truth." The man who presumed to come to the wedding feast with the citizen's dress on represents that class who decide that their own righteousness is sufficient to recommend them to God, and they do not purify their souls by looking to Christ, and striving to run so that they may obtain. They do not put away the evil of their doings. They do not see the words of Christ. They do not see the necessity of putting on the robe that has been prepared for them at an infinite cost, the robe of Christ's righteousness, and they will be cast into outer darkness, where there is weeping and gnashing of teeth.

In the parable of the ten virgins, five of them are described as wise, and five as foolish. The foolish virgins took no oil in their vessels with their lamps. They did not obtain the grace of Christ. They were just like the wise virgins as far as theory and appearances were concerned. They had their lamps, but they had no oil. They made a profession, but they did not know what genuine conversion meant; and when the bridegroom came, they that were ready went in with him to the marriage, and the door was shut. "When once the master of the house is risen up," saith Christ, "and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

There will be multitudes who run but cannot enter into heaven's gates; for they are not crowned unless they strive lawfully. In life and spirit and character they must come into conformity with the will of God.

Genuine faith works by love, and purifies the soul. There is a faith that has power to cleanse the life from sin. The devils believe that Christ came into this world as man's Redeemer, that he wrought mighty miracles, that he was one with the Father, that he died a shameful death to save fallen man. The devils believe that he rose from the dead, that he ascended into the heavens, and sitteth on the right hand of the Father. The devils believe that he is coming again, and that shortly,

with power and great glory, taking vengeance on them that know not God and obey not the gospel. They believe all that is recorded in the Old and New Testaments. But will this faith save the demons of darkness? They have not the faith that works by love and purifies the soul. That faith, and that alone, which cleanses the soul-temple, is the genuine faith. Everything that defileth must be put away, all filthiness of the flesh and spirit must be removed from us, if we would enter in through the gates into the city. Jesus says, "If ye love me, keep my commandments."

PROPHECY FULFILLING.

PASSING events are viewed by the student of prophecy with an anxious eye, for he sees in them the fulfillment of God's ancient predictions. The recent call to arms in behalf of religious legislation, and a better observance of Sunday, is evidence that public sentiment is fast shaping in favor of the fulfillment of Rev. 13:11-17. Here the last persecutions of the church are described as they are brought into conflict with earthly powers. Nearly a half century ago, Seventh-day Adventists took the position that the two-horned beast of verse 11 symbolized the United States. Notwithstanding that the principles of this government were at the first "lamb-like," yet the spirit of the dragon was here, and it only needed the authority, when it would "exercise all the power of the beast before him." How much power did the Papacy exercise? Let from fifty to one hundred millions of martyrs answer. But what gave the Papacy such unlimited power to exterminate God's people? But one answer can be given, viz., the church and her doctrines were upheld by the civil power of the world. And will the civil power become subordinate to the ecclesiastical in this country?—It surely will, for so the prophecy declares. In verse 14 this power is represented as saying to them that dwell upon the earth, that "they should make an image to the beast." It is well understood that an image is a likeness to the thing after which it is made. Under the 1,260 years of papal supremacy, the church was clothed with civil power, so that heretics and dissenters were punished by fire and by sword. The Church and State were united. And will the church in free America be clothed with similar power? The prophecy says so, and both time and events will shortly demonstrate that the prophecy has told the truth.

If the United States makes an "image" to the Papacy, will the church in this country be clothed with civil power? But one answer can be given, and that would be, Certainly. Well, this is just what Seventh-day Adventists have been telling the world for more than forty years. The greater part of this time they have been counted as fools, hobby-riders, and all such things; but times have changed, and there is no disguising the fact that the churches of the land are to-day clamoring for the support of the civil arm to protect their darling institution of Sunday—and that, too, with a zeal and determination that would indeed be commended.

How shall our American Republic be preserved? is

the hour. All other questions are rapidly sinking into insignificance, and must take a back seat as compared with this.

It is well known that an immense pressure was brought to bear upon Congress one year ago, to secure what they were pleased to call "righteous sabbath laws." It was claimed that fourteen million citizens of the United States asked Congress to pass the Blair Sunday-Rest bill. Does not this accord with what the prophecy says the two-horned beast (the United States) would do, "Saying to them that dwell on the earth, that they should make an image to the beast"? Rev 13:14. Is not the saying already abroad in the land? Last winter the bill was defeated, but it was again introduced on December 9, 1889. But why this appeal to Congress in behalf of Sunday rest? The reason is plainly stated: "We are likely to lose our sabbaths unless Congress interferes."

What a strange, evanescent affair "our sabbaths" are, that they should be lost, just because others do not regard them. The civil power out of which came the tyranny of the Papacy in the fourth century, was subordinated to the religious in precisely the same way as is now proposed by a certain class of religionists, who are asking the government to bolster up religious institutions by law, and thus make this nation a sponsor for their own religious bigotry.

It was executing the supposed will of God that put to death the early Christians. They argued, just as professed Christians do nowadays, that God's will ought to be made law.

Could the voices of untold millions who have lost their lives because they would not yield to laws that conflicted with conscience and their understanding of God's requirements be heard to-day, they would cry aloud, and spare not, against this wicked scheme,—the destruction of civil and religious liberty.

Dear brethren, as I survey the agencies by which the church in this country is to gain control of the civil power, the rapidity of their rise and growth, and how they are blending and forming into one solid mass to throw around Sunday observance the protection of civil law, I am almost startled at the rapid fulfillment of what God has foretold from the beginning. Surely we have not followed cunningly-devised fables in this matter. God in his providence has committed to us as a people a message of warning against this very work. Rev 14:9-12.

Not only as friends and lovers of religious liberty does it become us to raise the note of alarm, but it is God's will that we warn the people, and pray that the political elements of war and strife may be held in check until the sealing message has gathered out all the jewels of earth to keep the commandments of God.

In view of the light God has given us, great responsibilities are resting upon us. To whom much is given, much will be required. I cannot believe the people of the United States are yet ready to calmly and deliberately surrender their precious, blood-bought liberties. They do not understand the nature of the movement they are so earnestly petitioning. It is our duty to do all in our power to enlighten them. The terrible judgments predicted by the prophets are now over our very heads.

What use are we making of the light which God in his love and tender mercy has committed to us? Opportunities are now granted us to work as never before. The saying is now being heralded through the land, Come, let us make an "image to the beast." Corrupt, fallen Christianity is about to gain control of the civil power. Where will then be the religious liberty which American citizens have so long enjoyed? When the Constitution shall be so amended as to permit Congress to make laws for the establishment of religion, religious liberty will be at an end. Then will we experience something of that which characterized the religious despotisms of the Dark Ages.

Brethren everywhere, we are coming into straight places, and that, too, very soon. Shall we be able to give an intelligent reason why we cannot yield to the requirements of the beast? If we cannot, we shall be put to shame, and the truth we profess be disgraced. Satan is marshaling his hosts, and the battle is before us. It must and will be fought. He who would be loyal to God should gird on the armor of truth for the conflict. With firmness and humble trust in our great Commander, let us arouse to action as never before, and victory will surely turn on Zion's side.

Dear brethren, be of good courage. In due time we shall reap if we faint not. When the battle is fought, and the victory won, then we shall meet and greet each other in that kingdom where Christ will then reign through his own mighty power and unmeasurable love.

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THE BEAUTY OF THE LORD.

"And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Ps. 90:17.

LET the beauty of the Lord our God be upon us. What is the beauty of the Lord?—It is the beauty of holiness,—the beauty of perfection,—the beauty of goodness. In Zech. 9:17, we read, "For how great is his goodness, and how great is his beauty!" The psalmist says: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27:4.

In God's temple was a good place to inquire of his attributes, to learn to comprehend more fully his great love and goodness. In the house of the Lord, David had seen wonderful revealings of the beauty of the Lord. As the length, and breadth, and depth, and height of God's perfect law, which is only a representation of his character, were considered in the seclusion of God's house, away from the distracting cares of life, the beauty of the Lord was revealed as nowhere else. And so wonderful, so inspiring, were these revealings, that David desired to dwell in the house of the Lord all the days of his life.

Have not you and I often felt this same longing? Listening to a vivid portrayal from the word of God of the amazing love revealed therein for us, and of God's goodness to the children of men—which leads to intense longings, that that beauty might be made manifest in our lives.

we have never experienced elsewhere, and, realizing this, have we not been loath to leave "the house of the Lord"?

Yes, the beauty of the Lord attracts us; we are drawn and bound to him by it. And as this beauty is the beauty of a perfect character, the beauty of tender compassion, of faithful love, of fullness, of goodness, we may well pray with David, "Let the beauty of the Lord our God be upon us."

If this beauty is upon us, then we can pray, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it;" for if this beauty rests upon us, the work of our hands will not be a selfish work.

But if we indulge a spirit of harshness, censuring others, finding fault, or murmuring at our lot, then the beauty of the Lord will not cover us. If we are envious or jealous, God's beauty cannot be upon us. If we abound in loving words and actions, if we are pitiful, tender, courteous—in these his beauty is manifested.

Oh, let us pray earnestly every day, "Let the beauty of the Lord our God be upon us"—the beauty of a loving, pure, unselfish life—and, "establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

MRS. M. J. BAHLE.

"IT IS A POOR RULE," ETC.

A BROTHER in the ministry has a landlord who is a Methodist. As was his custom, on the first of each month he called upon his ministerial tenant for his rent. Sometimes the conversation turned on the difference in belief, and so, on this particular morning, the discussion concerning baptism having gone against the landlord, he remarked: "Well, anyhow, it is a matter of little importance how much water is used in baptism so long as there be water. It is merely a form."

"Very well," replied the Baptist, "the transaction between us this morning is a matter of form merely. The quantity of money used is a matter of indifference, so long as there be money paid. I will, therefore, give you dimes instead of dollars."

"That will not do," replied the other, "dollars and not dimes will meet the terms of the contract."

"Equally true is it in regard to baptism, since a body of water, and not drops or jets only, can meet the requirements of Scripture; for, according to its teachings, baptism is primarily designed to symbolize a burial and a resurrection."

When baptism is under consideration, Baptists are quick to resent the charge of too much literalism, and are ready, with forcible arguments, to overcome the objection that the form is of little importance. They know that adherence to the form is essential, not only to baptism, but to obedience to the Master, since anything else than immersion is no baptism. Anything which God has commanded should be unconditionally obeyed. "To obey is better than sacrifice," is a favorite text with Baptists, and, as proof that God must be obeyed in the smallest things, the sin of Uzzah in the mere outward act was held up as so trifling that infidels say that it was out of all proportion to the sin of the Uzzah, who did such a thing with good motives,

as to reach forward to steady the ark, and was punished by death, furnishes another striking proof that, however insignificant the deed may be, the sin that is committed is disobedience. So with Saul, when the prophet reproved him with the words, "To obey is better than sacrifice."

Now we would suppose that Baptists, who thus, in dealing with the commands of God, appreciate that there is no such thing as a matter of indifference, or small sins, would not come down from their high and ideal ground, and yet the objection almost invariably made, when it is maintained that the seventh day must be the Sabbath, is that the day is a matter of no importance, that it is contending for trifles. Only quite recently a pastor of one of our Baptist Churches in New York City expressed to me his surprise that I should have fallen into such literalism as to believe that the seventh day is the Sabbath. Whether or not the change is a matter of little importance, let one of the foremost Baptists of the land testify:—

"Dr. George Dana Boardman, of Philadelphia, in his late book on the commandments, calls the change from the seventh to the first day of the week, 'a great revolution.' A change which displaces a day which God has sanctified by one he has said should be kept secular, which secularizes a day he has made holy, which displaces a God-given set of reasons by another set of doubtful origin and which have nothing more than a fancied connection with the Sabbath,—such a change may well be called 'a great revolution.'"

The matter is surely not one of little importance, when Baptists, who boast that they are the only and original anti-Romanists, and have imbibed none of Rome's errors, are not able to take up the gauntlet thrown down in the following:—

"Cardinal James Gibbons, of Baltimore, says, 'Read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday.'—*Faith of Our Fathers*, p. 108.

Father Enright, a Catholic priest, in a lecture at Hartford, Kansas, said: "Sunday is not the Sabbath-day; no man dare assert that it is. . . . I will give \$1,000 to the man who will prove by the Bible alone that Sunday is the day we are bound to keep. . . . The observance of Sunday is solely a law of the Catholic Church. . . . The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church."—*Hartford Weekly Call*, February 22, 1884.

The change from the Sabbath to Sunday observance is not a trifle, when the Baptists, claiming to discard tradition and modifications of God's commandments, cannot reconcile such a claim with the following bit of history:—

"In 1595 Dr. Bound, a Puritan, invented the theory which, based on a fancied relation between the work of creation and redemption, and bringing in the resurrection of our Lord, sought to apply the fourth commandment to the first instead of the seventh day. Thus, from pagan origin, the result of a Romish compromise, absorbed by Protestantism, Sunday observance found its way into the Baptist Churches."

No, indeed, the change is not a matter of little importance, since, like the substitution of sprinkling for immersion, it does not meet the terms of the command. We are commanded to abstain from secular labor, because God rested on the Sabbath-day and sanctified it. The inferential teachings of Pedobaptists concerning their baptismal notions pale in the presence of the inferences drawn from a few New Testament texts, which have nothing whatever to do with Sabbath observance anyhow, upon which the observance of Sunday is based. No wonder that this "institution," having no Bible to rest on, needs the civil law to enable it to *gasp a few years longer*. The change may be of little importance to most Baptists, but now and then someone, like Dr. Boardman, will deem it of enough importance to regard it as a great revolution. For great revolutions great causes should be shown and great reasons should be easily given. How easy a matter it is to show such causes and give such reasons can more easily be seen from several facts, that there is altogether too much confusion on this matter to be of divine origin, since God is not the author of confusion; the Baptists have a too great variety of views on the Sabbath question to be good for their reputation for unanimity of beliefs.

Those whose religious belief and practice conform with the Roman Catholics and most Protestants, so that they have an overwhelming majority on their side, may look upon the change as of little importance; but how about that small minority which, when, as has always been the case, leads truth and right? who, like Elijah's 7,000, that small remnant who would not bow to Baal, and who had in their day a majority against them, as the Sabbatharians have in this,—how about those people who cling to God's law, while Christendom follows the tradition of men,—is the change a matter of no importance to them? Many of them who have conscience toward God cannot avail themselves of business opportunities, because business is everywhere done, in violation of God's law, on the Sabbath, some even going against conscience, and forsaking the Sabbath, thus keeping this small body small. Is the change a matter of little importance to them?

That it is to many Baptists a matter of small importance is clear from the fact that for those who have dared to oppose public opinion and declare for the truth, there is the smile of commiseration, and often the unfeeling joke. Whether or not it is to side with God and the truth in embracing the Sabbath, does not seem to enter their minds. As long as desire for preferment and position is the all-determining motive, the setting aside of God's law, and the observance of a human institution, will continue a matter of indifference to many Baptists, and ministers even. What a shame it is for any Baptist to say, as did a prominent Baptist minister recently, while speaking of the Sabbatharians, "They have the Bible on their side, while we have the practice." How can these men make others feel that any part of God's word is to be revered, when they set aside, as indifferent, those portions of obedience to which might cause inconvenience or loss? How can preachers enforce God's law, when, as has been the case with several, they declare that they

would keep the Sabbath if their churches did? When obedience to God depends upon such conditions, where is the line to be drawn? How can the ministry and the church command the respect of men? It is hard to stand by truth with the prospect of losing bread and butter, but how about the sparrow that falleth to the ground, and the hairs of our heads that are numbered? Are such assurances null and void? or can God still be trusted in the interest of truth?—*H. B. Maurer.*

THE WEARY PILGRIM.

BY MRS. L. E. ORTON.

DEAR Lord, I lift my eyes to thee,
As I am bending 'neath my cross;
Will it never lighter be?
Must all my road be marked by loss?
Youth's brilliant aims and fond desires
Have proved to be but "ropes of sand;"
The fruit that hung so tempting fair
Has turned to ashes in my hand.
For love of thee, who died for all,
I strive to act the Christian's part;
To follow on at duty's call;
But who can know the treacherous heart?
Impatient of my bruising cross,
I shrink, and struggle to be free;
Dear Healer, send some balm, I pray.
I faint because rebuked of thee.
Like storm-spent gull far out at sea,
I seek in vain some resting-place,
'Tween clouds above and waves beneath.
Oh, show the brightness of thy face!
There comes a voice in accents low—
Child of my care, lean thou on me;
The cross may never lighter grow,
But as thy day thy strength shall be.
Darkest night precedes the splendor
Of that long-expected morn;
And their crowns will gleam the brightest
Who the heaviest cross have borne.

A TERRIBLE PICTURE.

REV. JOHN BOYLE, a missionary of the Southern Presbyterian Church to Brazil, publishes in the *St. Louis Presbyterian* a terrible indictment of the Roman Catholic priests of that country. The following is a sample paragraph, the more general statements of which have been preceded by details which fully support them:—

"What a glorious, happy day it will be when these chaste old bachelors (the priests) come to have full sway in the United States! when they can have their families around them and own them publicly! when their children can call them 'papa' instead of 'Father!' when they can have sons-in-law and daughters-in-law and grandchildren! when the prejudiced old bachelor grandpapas can have two or three families, with at least one young wife, even though she be his own niece or cousin! when they can steal the good-looking wives of their poor parishioners! when they can perform a marriage ceremony, and then *buy the bride* for a few days for thirty-five dollars, as was lately done by a vicar in a town in this province—a fact sworn to by a public official as a notorious fact and published in *O Piaç*, of Rio de Janeiro, the newspaper of widest circulation in Brazil! when any chaste old priest can perform the marriage ceremony of a couple, and then carry off the young wife as

long as he wishes, which happened in S. Jose de Tocantins, Goyaz, some years ago! The young brother is now a member of the Provincial Legislature of Goyaz, and I got well acquainted with him there last year. It will be a jolly day for Americans when rich planters or farmers call for their spiritual guides to administer the sacraments of the church to their families, and then run them out of the house and off the place with a revolver, for improper language used to the mother of the family, as lately happened to a vicar in Goyaz, who is a man of education; or when the people must gather and drive their spiritual adviser out of the town and parish, as lately happened to 'Father' Tristao de Mendonca, vicar of the town of Santa Rita, in Goyaz, as he himself published in one of the Goyaz papers. And this vicar is a man of more than ordinary ability, and so scathing a writer that the bishop is thoroughly afraid of his pen, as he has learned to be from experience."

HARD ON THE BARBERS.

A PROMINENT advocate of human Sunday laws, while on the Pacific Coast, was wont to tell a story of one hundred barbers, who lived and labored in some distant city. The ostensible object of the story was to create sentiment in favor of Sunday laws. The story, however, tended to create the opposite sentiment in the careful, unbiased thinker.

Well, to the story. It runs thus: The one hundred barbers of a certain city sought to enter into an agreement to shut up shop, and not work on the first day of the week, commonly called Sunday. Ninety-nine of this number were found ready to enter into this compact; the one-hundredth man said, No, he would not. So the whole ninety-nine were compelled to work on Sunday, because that one man would not stop work on that day. We were told that a stringent Sunday law was needed to make that one barber rest on Sunday, so that those ninety-nine barbers could rest on Sunday.

What a fine set of Sunday-keepers those ninety-nine barbers would make! They did not have conscience, or principle, or moral backbone, enough to keep Sunday unless everybody else did. This class of persons want a Sunday law to compel everybody to keep Sunday so they can keep it. If another person is allowed to work on Sunday, and thus make a few dimes, then they are obliged to work on Sunday, or lose a few dimes; and how then can they keep Sunday holy if there are a few dimes at stake?

A cry is being made for Sunday laws for the benefit of workingmen. Are these ninety-nine barbers a sample of the workingmen that are appealing for stringent Sunday laws? If a man will not keep Sunday when he has the privilege of doing so, just because others will make more money than he does, or because he can make more money by so doing, what is his Sunday-keeping, or his religion, or his moral principle, worth anyway? Is it worth a Sunday law? Would a Sunday law compelling him to keep Sunday, and removing his self-objections to its observance, make him more of a man, or a Christian, or a Sunday-keeper? Such persons may be good for nothing, but they are salt that

has no savor. The world might be filled with such time-servers, such man-made Sunday-Christians, and they would be of no more real moral value to the world than just so many great balls of putty.

Now let it be remembered that one forcible argument, so called, for Sunday laws, when fairly stated, is this, that there are thousands of laborers in this nation who do not keep Sunday because they would lose money by so doing. But a human Sunday law would enable them to make just as much money, with less work, and they could keep Sunday. And they would like this. Why, of course they would like it—the same wages, with a day off, why should they not like it? The same wages, with two days off, would no doubt be gladly accepted also. How easy for a government to make Christians of this stamp by law,

H. A. ST. JOHN

CONVERSION.

TRUE religion is not a thing merely of theory and speculation, but of experience and practice. A religion by which the heart and soul are not comforted, and which is not applied in practice, is an utterly worthless thing. A conversion which does not bring about a change of heart, mind, and sentiment, is only a delusion, and not a conversion at all. By it a change is brought about, so that we become different people from what we were before; and of this the converted Christian is well aware. You will not understand me as saying that conversion is a peculiar feeling creeping over the skin, or a strange kind of sensation vibrating through the nerves; we know that conversion is not a change of feeling, but a change of heart; not something bodily, but something spiritual,—the hidden, mysterious work of the Spirit of God; nevertheless, conversion is a thing of experience. A converted person may indeed not be able to name the day, time, and place when and where this wonderful work of the Spirit was effected in him, but this he knows, that a great change has occurred within him, and this he knows by many things. He knows that formerly he had no real confidence toward God, but now he has; he knows that formerly his soul had not the trust of being cleansed from sin by the blood of Jesus, but now it has; he knows that formerly he could not pray with the assurance of being heard in heaven, but now he can. So conversion is a thing of experience, because the converted man knows that inwardly he has become another man than he was before; and in the persevering Christian this experience continues and multiplies. The Christian experiences that, though the flesh remains in him, yet he is no more, as he formerly was, led by the flesh, but is led by the Spirit, and is led on step by step. His spiritual knowledge expands so that he sees more clearly the counsel of God unto his salvation, becomes more grounded in the faith of Jesus, more resigned in afflictions, more experienced in battling against sin. If we, therefore, would know whether we are converted to God, and Christians indeed, we must look and see whether we are led by the Spirit of Christ; for if we are led by the Spirit of Christ we are truly Christ's own, as the apostle here says: "If ye be led of the Spirit, ye are not under the law."

You might say, then, St. John in his first Epistle, chapter 4, warns us, and says: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." How then are we to distinguish the Spirit of God from the spirits of delusion? The Lord answers: "Every tree is known by his own fruit." If a spirit makes a great show of godliness, have a little patience to look and see what fruit it will produce, and by the fruit you will be able to tax the nature and quality of the tree. A distinctive mark of the Spirit of Christ is that he leads not only into some, but into all truth, and teaches to avoid not only some, but all sins; for, promising the Holy Ghost, the Lord declared, "He will guide you into all truth;" and to the Ephesians St. Paul writes, "The fruit of the Spirit is in all goodness and righteousness and truth." Every spirit teaching some truths of the Scriptures and making light of other truths revealed equally clear in the word of God, and every spirit teaching men to walk godly in some things and allowing them unrebuked to transgress in other things, is not the Spirit of God, but a spirit of delusion. Remember, therefore, to judge of the spirits, not by the pretense which they make, but by the fruit which they bring, trying all by the "more sure word of prophecy," and you will be able to distinguish the spirits and to know whether the Spirit of God is in you. The Holy Ghost works this mind and sentiment in the heart, that man wants to err in nothing, but wants to be guided into all truth; that he wants to transgress in nothing, but wants to walk in all righteousness.—*Rev. F. Kuegele, in Lutheran Witness.*

OVER AGAINST YOUR OWN HOUSE.

IN a sense, every man works over against his own house. All the motives of the highest self-interest combine in favor of good work. In Nehemiah's time, personal security, patriotism, and piety all urged the same thing. The wall each man built to defend the city was also the defense of his own house, and of the temple of God. It is a good deal so now. A man serves his country and the church the best by being faithful in his own place and work. A man serves his country best by being a good citizen. The noisy advocate of public reform is of doubtful use if he fail to reform his own life. The public service a man does will avail but little if he fail in the service of good citizenship about his own home and in his own neighborhood.

The same law prevails in the spiritual commonwealth, the Jerusalem of God. Her walls are her citizens, and its defense as strong as they are pure. "Ye are God's building," "Ye are God's husbandry," "Ye are the temple of God." As in the Jerusalem of old, so here every man has his part to maintain. No man can do another man's portion, and no man can leave his own portion for another man to maintain. If a man does not bear his own burden, it will not be borne; if he does not do his work, it will not be done; if a man does not work over against his own house, it will be left exposed.

It is to be concerned for the house to contribute our part. Many will de-

plore the low tone of public morals, when it would very perceptibly raise that tone if they would bring up their own lives to a fair standard. A great many will mourn over the desolations of Zion, when the most desolate place in the whole outlook is the spot where they stand. They could brighten the prospect marvelously by an increased fidelity in their own field. Parents sometimes wonder why their children are so indifferent to religious things; why their sons neglect the house of God, and their daughters put society before Christ. They will bemoan the coldness of the church, the pointlessness of the pulpit, the inefficiency of the Sabbath-school. They might find the reason nearer home, not only why their children are so indifferent, but also why the church and the pulpit and the Sabbath-school are not more effective. Christ has been put aside in their own homes. And those homes would not have been much different had Christ never been known. It is not at all strange that their children should cast away altogether what with them has been made to yield to every other interest and pleasure. It is easy to say that the tone of piety in the church has been so feeble that their children have not been impressed by it. And this may be sadly true. But how much above the average of the piety about you is your own life, my brother? How successfully have you struggled against the worldly spirit of which you complain? How much have you raised the average spirituality of your circle? You say the walls of Zion are low, and her gates are broken down. How is it about your house, where you are set to build and guard?

There is no better way to brighten up the moral aspect of the world than to brighten up your own lives. There is an old rhyme which runs,—

"If the world seem cold,
Build a fire and warm it."

The day never seems so hopeless as to the deserter in the rear. The church never seems so cold as to him whose spiritual life is nearly frozen out. None speak so discouragingly of the failings of the church as those members who themselves fail most. A man never judges his brethren so harshly as when he judges them by his own shortcomings.

The church will not seem half so cold to you if your own heart is warm; the prospect will not seem half so gloomy if your own faith is bright. He who is vigorously at work himself is most apt to appreciate the work of his brethren. Every man should encourage and help his brother; but he can best encourage and help him by faithfully filling his own place.—*Richard Cordley, D.D., in Advance.*

"We must never forget that two centuries of cruel persecution was the welcome the world gave to the Reformation," says D'Aubigné. Can we wonder that the world does not receive the last message of reform with greater welcome? The carnal heart is ever the same.

THAT which we acquire with the most difficulty we retain the longest, as those who have earned a fortune are usually more careful of it than those who have inherited one.—*Colton.*

The Signs of the Times.

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

EDITORS,

E. J. WAGGONER, M. C. WILCOX, C. P. BOLLMAN.

SPECIAL CONTRIBUTORS,

ALONZO T. JONES, S. N. HASKELL.

OAKLAND, CAL., SECOND-DAY, FEBRUARY 17, 1890.

SUNDAY-LAW PETITIONS.

WE have just received the American Sabbath Union's *Monthly Document*, No. 13, bearing date of December, 1889, the last page of which contains a copy of the new petition, which is being circulated in behalf of the national Sunday law. The following is a copy of the petition to be presented to the United States Senate, a duplicate being furnished for presentation to the House of Representatives:—

Petitions Gathered by the.....Sabbath Association.

FOR A SUNDAY-REST LAW.

The petition which follows was endorsed by a standing vote of.....to.....(men and women of 21 years of age or more) by a meeting of citizens of the State (or Territory) of.....County of.....City (or Town) of.....on.....

Attest:.....Presiding.

The petition which follows was endorsed at regularly-called meetings by the following churches, labor societies, temperance unions, and other organizations of the above-named locality:

.....Church.....members,

by vote of.....to.....Attest:.....

.....Church.....members,

by vote of.....to.....Attest:.....

To the United States Senate:

The above organizations and undersigned adult residents (21 years of age or more) of the place aforesaid, hereby earnestly petition your honorable body to pass a bill, forbidding, in the United States mail and military service, and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship.

[Individual signatures in their own handwriting, preceded by Mr. or Mrs. or Miss. Add more paper for individual signatures.]

There can be no question but that, in a certain sense at least, there is no attempt to deceive in this petition. It is about as bold an attempt to perpetrate a fraud as was ever conceived. It is presumed that petitioners represent the will of the petitioners; but here is a deliberate plan to represent people as petitioning who have never expressed an opinion. The securing of the individual signatures is a secondary matter. If they are secured, more paper must be added; but on the petition paper there is no provision made for this. Wholesale representative indorsement is all that is planned for.

The reader will notice that the only chance for definiteness of statement in filling out the petition is the number of persons belonging to the church or organization voting. The number of people voting is left indefinite. For instance, if the matter were presented at a meeting of an organization containing 300 members, a part of whom were present, and a portion only of those present voting, the petition would be filled out, stating that the petition which followed was indorsed at a regularly-called meeting of the Blanktown Methodist Church, 300 members, by vote of 125 to 175. Which one of these numbers would be taken as representing the number of petitioners?—Of course it would be the largest number. They would not take the smallest, and they could not use the next larger, as that would not be definite; and so, following the old

custom, where there is a doubt, they will count everything and thus be sure to have enough. Of course the exact number voting in any meeting might be ascertained by a simple count, but that would take too long; and the number of petitioners could not be increased so rapidly as by this method.

It is evident from the framing of the petition that it is not designed in any instance that the number of voters shall be counted. Only a few moments ago a friend was telling about a Sunday-law meeting which he attended in Milwaukee, which was conducted by Mr. Crafts. At the close those who favored the petition were requested to rise. Then Mr. Crafts said that they would not take time to count those who voted, as it was somewhat late, but that the pastor knew the number of sittings in the church, and he could fill out the petition. Since this is the way the work of securing petitioners for a Sunday law is carried on, we cannot see why they go through the formality of taking a vote; for it is not individual influence that is represented, but church pews.

We commend this work to the careful consideration of all who think that the passing of a Sunday law would be a righteous act. If Sunday laws are righteous, how is it that so much iniquity and deceit are indulged in to secure them? Do these people believe in doing evil that good may come? If they do, let them be warned by Rom. 8:8.

E. J. W.

THE SABBATH IS THE LORD'S DAY.

IN our last two issues we have noticed an article in the *Christian Evangelist* by a Mr. Martin on the Sabbath question. His arguments on the abrogation of the Sabbath we showed to be unscriptural by the plainest and most positive declaration of Holy Writ, that the entire law of God is forever binding on his creatures, as it will be the rule in the judgment. We might go further and show that the very texts he uses to prove the abrogation of the Sabbath of the Lord, prove that there is no sacred day whatever in the Christian dispensation. But Mr. Martin does not believe this, and endeavors to prove Sunday sacredness in a strange way indeed for a man who belongs to a denomination which boasts of its loyalty to the Bible; he attempts to prove it by Scripture *inference* and quotations from the Fathers, by whom every error in the Roman Catholic Church can be proved, from infant baptism to purgatory. But let us notice some of his Scripture proof. He says:—

"Our Saviour kept the last Jewish Sabbath binding on mankind by lying in the grave from evening to evening. He at once and forever hallowed the first day of the week by coming from the grave in glorious triumph. Here, at Christ's resurrection, the Sabbath has ended, and the sweetness, and light, and liberty of the Lord's day is ushered in (Matt. 27:11). Hence, the first day of the week is 'the queen and the chief' of the days; and the Christian church has ever celebrated it in honor of the resurrection. The grandest events connected with the rise and early growth of the church transpired on the Lord's day, and so filled it forever with sweet and tender memories, with lofty and inspiring motives, which lend a charm to its worship and make its observance a joy and delight.

"1. On this day Christ rose from the dead. Matt. 28:1.

"2. On this day occurred some of Christ's most interesting appearances to his disciples. John 20:19-29.

"3. On this day the Holy Spirit was poured out on the waiting disciples to qualify them for the gospel ministry. Acts 2:1-4.

"4. On this day the church of Christ began. Acts 11:15.

"5. On this day the early church met for worship. Acts 20:7; 1 Cor. 16:1.

"Can anyone ask for more than these facts furnish of the Lord's-day observance?"

Let the reader state the

word of God. In the first place, Mr. M. could not positively prove that Christ rose on the first day. Matt. 28:1 simply states that he had risen.

2. But one meeting is recorded as having taken place on that day, and that at the very close of the day. His disciples had met at their common abode (Acts 1:13), and Jesus met with them and upbraided them with their unbelief and hardness of heart because they had not believed those who had seen him (Mark 16:14; Luke 24:36, 37).

His next meeting with his disciples was not on the first day, for it was "after eight days" from that Sunday-evening meeting. This would be the next week, not earlier than Monday, and probably Tuesday or Wednesday. The next meeting, the third and last mentioned in the Gospels, might have been on the first day of the week, but it does not argue favorably for Sunday observance, for it was on a fishing occasion, and Jesus blessed them by giving them success. John 20:1-14. Thus much the Scriptures reveal of the meetings with Jesus on the first day.

3. The Spirit of God was poured out on the anti-type of the pentecostal feast, held by some great first-day divines to have occurred in that year on the Sabbath, or seventh day. It was not the day of the week honored, or it would have been mentioned. But Jesus passes over at least one first day after his ascension before he gives the Holy Spirit. Why?—Until "the Pentecost was fully come." Acts 2:1.

4. This statement is sheer assumption. The church began when Christ chose his disciples. The pouring out of the Spirit was not the beginning of the church; it was the first-fruits of the church, the result of the faith of that little company which had before formed the church.

5. We have the record of but one religious meeting on the first day of the week in all the New Testament, and that is the text cited by Mr. M. above, Acts 20:7. But, unfortunately for Sunday adherents, the context shows this, that if the meeting occurred on the evening of the first day, our Saturday night, Paul's long journey was also taken on the light part of that same first day, while Luke and the other Christians accompanying him spent the time in sailing the boat round the headland from Troas to Assos. Acts 20 proves that the first day was a secular day. The meeting would probably not have been recorded if it had not been for the notable miracle which there occurred, the raising of Eutychus to life.

1 Cor. 16:1, 2 proves the same thing as the passage above considered, namely, that Sunday was a secular day. There is nothing in the text which indicates that meetings were held; in fact, the very opposite is indicated. After the week was over, the Christians were told every one to lay *by him* in store. Some versions render, "lay by at home," "lay up with himself," etc. Every one gives the same idea of laying up by oneself.

These are the proofs. Where can there an honest inference be drawn for first-day observance?

There is "sanction" in God's word for "Lord's-day observance." This term, Lord's day, occurs once in the New Testament, in Rev. 1:10, but that text does not tell which is the Lord's day; but Ex. 20:11; Mark 2:27, and Isa. 58:13 prove conclusively that it is the seventh-day Sabbath. God has thrown around that day the sanction of eternal and immutable law, and woe be to him who despises God's word.

And after the Bible what?—Nothing, says the true Protestant. The Bible to him is the *ne plus ultra* of faith. What is not written therein or taught thereby is not to be received by any man as an article of faith. The Bible, and the Bible alone, is the rule, and he who turns from the Bible to tradition, as Dowling has said, passes over the line from Protestantism to Popery, and can give no valid reason why he should not accept the entire

Catholic faith. It will matter not to the true Protestant Christian if the very ones who listened to the apostles taught first-day sacredness; it does not make the day sacred. They belong with the apostasy. The mystery of iniquity worked in Paul's day, and he foretold the apostasy to come, as also did Peter. 2 Thess. 2:7; Acts 20:28, 29; 2 Peter 2:1; Dan. 7:25. We will, however, refer to the testimony of the Fathers in the future.

We have answered in these articles Mr. Martin's Scripture arguments, not because they were of themselves worthy of so much notice, but because his arguments and alleged proofs have force with honest Christians. While we have not answered every point raised, to save space and time, we have noticed all of importance, and have shown them to be built upon the foundations of misinterpretation, tradition, and assumption. The Christian indeed will ask: What said my Lord? What day did he keep? How may I walk in his steps? He who would follow Christ will heed the eternal and unchangeable commandment: "Remember the Sabbath-day, to keep it holy; . . . the seventh day is the Sabbath of the Lord thy God." This word, not the tradition of men, will judge all in the last great day. M. C. W.

THE PRIESTS AND THE CIVIL POWER.

THE Catholics of this country, as well as those of Italy and indeed of the whole world, are highly incensed at the passage by the Italian Chamber of Deputies of the "Pious Works" bill, which removes from clerical to secular hands the management of a fund the income of which amounts to \$27,000,000 annually. The reason for this action was that an inquiry instituted by the government proved that the priests who have hitherto had the handling of this vast fund did not use the whole of the income for the proper purpose, but put the most of it where it would do the most for the church, and aid them in keeping the people under their power. The *Catholic Review* denounces the bill most bitterly, and says that it has but one aim, namely, "to render intolerable the life of the Catholic priest in Italy, and, if possible, separate him entirely from the people." It will be very hard for the average American who is not a Romanist to see how this can be, unless, indeed, the priests in Italy must be able to make it an object financially for people to be religious. If they were administering impartially and honestly a fund devoted to charity, it is not easy to understand how relieving them of the responsibility could even tend to make life unendurable to them. The reason for the action of the government must, we think, be sought for, not in any hostility of the Italian Government to religion, or even to the Catholic Church as a spiritual power, but in the fact that the priests are untiring in their opposition to the government.

Formerly Italy was ruled by "the church," that is, by Rome, which has never become resigned to the present state of affairs in that country. The priests are constantly intriguing for political power, and in self-defense the State has passed several laws the purpose of which is to prevent the clergy from using the influence of the church to overthrow the government, and drive king and cabinet from the city of Rome. It is undoubtedly true that were the priests to content themselves with spiritual things and engage in politics, if at all, only as citizens, and not as priests, they would be accorded the same rights extended to other citizens; but this they will not do, hence the "Pious Works" bill and other laws restricting their power and limiting their influence. The first and highest political allegiance of a Romish priest is not due, in his opinion, to the government under which he lives, but to the pope, and this is especially true of Italian priests. As a whole, they are the enemies of

the Italian Government, and that government has no option in the matter; it must treat them as enemies and restrict their power.

Much the same condition of affairs exists in Mexico. There Church and State are supposed to be entirely separate, but it was only recently that the government was compelled to suppress certain so-called religious orders because they were in fact hot-beds of treason and revolution. It is not many years since Germany expelled the Jesuits for the same reason, and from time to time other powers have found it necessary to adopt measures of self-defense against the political power of the hierarchy which claims to be the only true church of Christ.

These facts are not stated because they are new, or because they are not familiar to the readers of the SIGNS OF THE TIMES, but because they have an important bearing upon the attitude of the Protestant clergy of our own land, to our own system of government. The writer believes that neither Romish priests nor Protestant pastors should take any part in politics other than as citizens, and their influence should be simply that of citizens. If they are content to do this, well and good; if not, it is not unreasonable for the State to say, as Italy and Mexico have said to the priests, that they shall have neither part nor lot in the matter. A committee of the United States Senate once said that in their opinion "religious combinations to effect political objects are dangerous," and it is for this reason that governments have found it necessary to curtail, from time to time, the political power of the priests of Rome.

Protestant ministers have never taken advantage of the influence of their sacred office to the same extent that the priests of Rome have, hence governments have not found it necessary to adopt the same measures of protection against them; but whether this is always to be so or not remains to be seen. Hitherto Protestant clergymen have been too much divided among themselves to be at all formidable in politics, but at the present time indications are not lacking that they are uniting to change, if not the form, at least the fundamental principle, of our government, namely, that governments derive their just powers from the consent of the governed. This principle the National Reformers deny, and demand that the law of God shall be declared to be the supreme law of the land; this would of course be unobjectionable if it could be so in fact, and if God were to administer the government in reality; but to declare it to be so would only be to put men in the place of God, and empower them to administer, not the law of God, but their interpretation of that law, and enforce it upon all men by civil penalties. This is a papal principle, and by adopting it and trying to make it practical Protestant preachers are adopting the very same tactics which have made the priests of Rome the enemies of purely civil governments everywhere, and which have deprived them of civil rights in Italy, and exiled some of them from Germany. That it will ever thus react on the heads of Protestants in this country is not likely, but that it will be destructive of religious liberty we firmly believe. Would that we could believe otherwise. C. P. B.

THE disaffection of a large number of Presbyterians in America with some Calvinistic doctrines of their creed, is not so surprising as the fact that a dissenter should be elected to a theological chair in Scotland. Out of forty-five presbyteries in America, twenty are in favor of revision; these are 1,697 ministers and 251,236 members. It is now that even Presbyterians are beginning to see that such theology shall obtain no more, though Calvinism was

THE SANCTUARY.

IN our last we showed that the sacrifices of the past dispensations, if properly offered, were offered by faith in a Saviour to come. They were the gospel ordinances for that time. They were simple at first, adapted to the times and necessities of the situation, the father, or patriarch, of the tribe acting as priest.

When we reach the Levitical dispensation, the same offerings are continued, only more elaborate, adapted to the nation as well as to the family and individual. The Lord called Israel out of Egypt under the promises made to the fathers. These promises embraced the coming of Christ in the flesh, not only through that particular nation, but through one particular tribe, and finally through one family of that tribe. It became necessary, therefore, that this people should be kept together as a nation, that the promises, and those things which centered in and were connected with these promises, the law and the truth of God, should be preserved till the Messiah came. Additional promises were given from time to time, predictions were made concerning the time and place of his birth, and a record of these must be preserved, in order that the divine mission of Christ could be fully proved to the world.

All this made a national existence of Israel necessary. These records must be kept, the genealogy of the tribes and families of Israel must be kept, especially of that tribe through which Christ was to come. God chose one tribe as his, namely, Levi; therefore the genealogy of the Levites must be preserved. All this, of course, would have been entirely impracticable if they had mixed among surrounding nations. To preserve these records and genealogies, and truths of law and gospel, God made a covenant with this people. Ex. 19:3-8; 24:3-8.

No changes were made in the character of the gospel ordinances of the patriarchal dispensation; the same beasts were offered in sacrifice as previously, but the rites were more elaborate, the ceremonies were multiplied, necessitating laws and ordinances to regulate the priesthood and sacrifices. A central place was established for the worship of God and the offerings of the people. In later times, the center of this worship was the temple at Jerusalem, but to accommodate the circumstances of Israel during their wanderings in the wilderness, and until they were settled in the promised land, the sanctuary was built. This was the one to which the writer of Hebrews refers in chapter 9: "Verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Verse 1. We do not understand by this that this sanctuary and these ordinances were a part of that covenant, for they were not; but the sanctuary was one which was adapted to the conditions existing under that covenant.

The meaning of the word "sanctuary" is "a sacred or holy place." Its use is shown in the instructions which God gave concerning its building. These instructions are principally found in Ex. 25-30, 35-40, the first six chapters giving the directions for building the sanctuary and making the furniture, the last six the record of how the directions were complied with.

The object of the sanctuary is shown in part in the instructions given by God to Moses in the first year after Israel came out of Egypt. After saying that all who would give "willingly with his heart" should bring gold, silver, brass, precious stones, blue, purple, and fine linen, skins, spices, and oil, God said, "And let them make me a sanctuary; that I may dwell among them." Ex. 25:8. Here God's glory was to remain till driven away by the persistent sinning of Israel. Here their worship was to center.

The object of the building shows its sacred char-

that were faulty. See Heb. 8:6. Had it been the law that was faulty, it would not have been made the basis of the new covenant also. See Jer. 31:31-33; Heb. 8:6-10.

Christ's death was to vindicate the law, and not to abolish it. The law had to be satisfied; either the sinner's life or that of an accepted substitute must be forfeited. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. All the way down we have the fact presented that transgression of the law must be atoned for by the blood of Christ, or the transgressor must pay the penalty himself, which is death. Rom. 6:23.

This principle continues to the end, where, at the very last of probation, we find the adversary making war with them that "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Christ has ever been a help in time of need, and the throne of grace has ever been accessible to all who would come unto God by him.

W. N. GLENN.

NEW YORK LETTER.

SUNDAY IN THE METROPOLIS.

FOR some years the writer has resided in California, a State without a Sunday law, and since coming to this city, in a State having such a law, it has been a matter of not a little interest to note the difference, if any, in favor of the city in which Sunday labor and certain kinds of Sunday business are forbidden.

For nearly two years the saloons of New York have been closed on Sunday, the law against the sale of liquors upon that day being rigidly enforced; but in a half hour's walk on a recent Sunday I saw more intoxicated men than in a five years' residence in Oakland, California, with an occasional Sunday visit to San Francisco. I cannot, therefore, escape the conclusion that Sunday closing of saloons is very far from being an effective temperance measure. The fact is that men who want liquor, if they know that they cannot buy it on Sunday, will lay in a supply on the previous night, and, as in buying by the quart or gallon they get more for their money than in buying by the glass, they drink more than they otherwise would. They have it in their homes, and teach their children to drink, or invite in friends and all drink together, and all become more or less drunken.

Prohibition is a good thing, and should be enacted and enforced wherever practicable, but it should not be confined to one day of the week, nor should the law be depended upon to do that which can only be done by earnest, persistent effort on the part of Christian people, namely, the formation of a public sentiment that will make absolute prohibition possible. To secure the passage of a prohibitory law in advance of public sentiment, and then to settle down satisfied and allow the law to become a dead letter, is one of the worst services that can be rendered to the cause of temperance. Facts, overpowering, demonstrative facts, showing the evils of the traffic, should be kept constantly before the people, and the rising generation should be educated to shun alcohol as they would a viper, and for the same reason, because there is death in it. In this way, and only in this way, can prohibition be made lasting and effective.

But I did not design saying so much on this question, important though it be. My subject is "Sunday in the Metropolis," and to it let us return. The law allows milk, meat, and bread to be sold for an hour or two on Sunday morning, consequently the shops for the sale of these articles are open during the allowed time, after which they are closed. Barber shops likewise do business for a few hours, and the drug stores all day. Street-cars run, and the men ply their trade, but the

Fifth Avenue stages are withdrawn, professedly in obedience to the fourth commandment, and run only in Central Park, where presumably the fourth commandment is not in force! This line of stages is controlled by the president of the so-called American Sabbath Union.

The parks are open on Sunday, but the public museums and art galleries are closed. The rich can go to these places on other days, and the poor—well, as an ardent Sunday-law advocate argued last summer, it don't do the poor any special good to see such things anyway? Notwithstanding all the professed philanthropy in the Sunday-law movement, its spirit is as selfish as anything can be. It would close, if possible, every avenue by which poor people can enjoy an occasional breath of fresh air and a sight of green grass and trees. In New York Central Park is the great place of resort on Sunday, and, thanks to the street-cars and elevated roads, large numbers of even the comparatively poor and the hard-working people can now visit it at least occasionally; but stop these means of rapid and cheap transit on Sunday, as the American Sabbath Union proposes to do, and there are thousands in New York who could know nothing of any such pleasure from one year's end till another. If Mr. Crafts and his co-workers for "Sabbath reform" want to really benefit the laboring classes, as they profess, and their movement is in the interests of better health, I know of no greater service they could render the poor of New York at so small an outlay of means as to enable them to spend every pleasant Sunday in the park. Liquors and intoxicated persons could be rigidly excluded, and such ministers as would volunteer to do so might be permitted to preach at certain hours and in certain places to such as chose to listen; and such services should be protected from interruption. But this plan will never be adopted, for it would not meet the minds of the aristocrats who are at the head of the Sunday-law movement, and who are manipulating it in the interests of the guilt-edged Christianity of the day.

But it may be asked, How do the masses spend Sunday? It is hard to say. As before intimated, many spend it in drunkenness. Those who can go to the parks or on excursions if the weather will permit, but thousands, especially youth and children, spend the day in the streets. The public reading-rooms, which, on Sunday above all other days, should be open all day, are closed for all but a few hours in the afternoon and evening. But notwithstanding a Sunday law and the Sunday agitation, New York has no better or more general Sunday observance than has San Francisco or Oakland—all of which goes to show that at best such laws are of doubtful utility, even in securing a quiet rest-day.

C. P. B.

January 28, 1890.

WHEN Senator Sherman gets his bill passed providing for the settlement of all our international misunderstandings by arbitration, and the scheme of the Advisory Board of the Navy for building 102 vessels of war shall have been accomplished, it would seem that the United States should be able to keep at peace with all other nations. But how will it be on the inside should the National Reform idea of enforcing Christianity by law be adopted by the government? There will be trouble then at home, and if it is to be settled by arbitration, would it not be better to have the arbitration before the trouble begins, and settle it on the good old Jeffersonian principle of "equal and exact justice to all?" However state or persuasion, religious or political, if National Reformers think that the scheme for a Christian nation is too much tinged with the spirit of the law that Christ promulgated, they should at least insist that men should do as they would be done by.

The Sabbath-School.

Notes on the International Lesson.

THE TEMPTATION OF JESUS.

(February 23; Luke 4:1-13.)

"AND Jesus being full of the Holy Ghost." It will be remembered that the token given to John was, "Upon whom thou shalt see the Spirit descending, and remaining on him." This idea of the Spirit *remaining* on him explains the fact of his being "full of the Holy Ghost." This precedent ought to be ample assurance of faith in the promise, "I will never leave thee, nor forsake thee." Heb. 13:5. "So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Verse 6. This is the principle that Jesus always acted upon.

HE was "led by the Spirit into the wilderness." Mark expresses it more forcibly, saying, "Immediately the Spirit *driveth* him into the wilderness." This would indicate that Jesus did not voluntarily run into temptation, but would go where the Spirit urged, though strong temptations might lie in the path of duty. He was always led by the Spirit, but this seems to have been an instance of unusual pressure upon him.

"BEING forty days tempted of the devil." We do not suppose that this was the first temptation Jesus ever had. Peloubet justly comments as follows: "It is not probable that Jesus lived thirty years in Nazareth without enduring many temptations and overcoming them; but this period of temptation was in reference to his great work as the Messiah. The new responsibilities required a new testing. Everything depended on this hour. If Jesus should enter safely upon his work as the Messiah, then the kingdom of God would come and Satan's kingdom be broken forever; and Satan could not let this crisis pass without exerting every possible power to defeat the Son of God and his mission of salvation."

ON the reality of the temptation, President Theo. D. Woolsey says: "The temptation of Christ was a real temptation, as real as our temptations, and without miraculous aids to victory, but only such aids as we all may possess. For why was he tempted by a sagacious tempter if he could not by any possibility be led into evil? And if he himself *knew* that he could not sin, what could the transaction have been to him but a mere formality? Or how is he an example to us, if his temptation is an unreality. No! they dishonor Christ's work who think thus."

THIS sentiment is in harmony with Heb. 2:18: "In that he himself hath suffered being tempted, he is able to succor them that are tempted." Then his temptation was of such a character as to cause him to suffer, which would hardly have been the case had it been a mere formality. "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." Heb. 4:15. Any Christian may know by his own temptations what was the character of the temptations of Jesus.

OF the word "devil" used in this connection, the Cambridge Bible says: "The Greek word is *diabolos*, slanderer, accuser; the Hebrew, *Satan*, is one who opposes, an adversary. The Greek word conveys the additional ideas of (1) deceiving, (2) calumniating, (3) accusing." From these definitions we get some idea of the assaults made upon Jesus in this terrible conflict, in addition to the

three main points specified in the scriptural account which forms the present lesson. Abbott says: "The term 'the devil' is always used in the Bible to signify an evil spirit, never to personify the evil in man or in the world."

AFTER the long fast of forty days, Jesus was very hungry. When individuals are in an unusually spiritual frame of mind, they think less about eating than under ordinary circumstances; other servants of God have undergone long fasts on special occasions. Both Moses and Elijah fasted forty days. At Jacob's well, when Jesus talked with the woman of Samaria and her neighbors, his disciples pressed him to have something to eat; "but he said unto them, I have meat to eat that ye know not of." In explanation of this remark, he said, "My meat is to do the will of him that sent me, and to finish his work." See John 4:31-34.

WHILE Jesus was hungry from his long fast, his adversary thought to take advantage of his appetite. The devil had overthrown the first Adam by tempting the woman with something "good for food;" and as he succeeded so well in that case, when she was not necessarily hungry, he no doubt thought the one who had come to remedy that fall might be caught in the same way, especially after a forty days' fast. But the "last Adam" (so called in 1 Cor. 15:45) did not yield to the tempter as did the first, but he skillfully used the weapon which the Holy Spirit had given for the purpose,—the word of God, "It is written, That man shall not live by bread alone."

THE same weapon of defense is at our command in all temptations. Are we prepared to wield it? If so, we may likewise resist evil. The indulgence of appetite no doubt unfits many for the free use of the gospel armor. Those who strive for honors in the athletic contests,—in foot-races, or prize-fights,—suffer severe ordeals of temperate diet, and exercise of such kinds as are deemed necessary for success; yet they only strive for a "corruptible crown." Paul says of himself, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27. It would seem from these examples that the denying of appetite is an important item in the conflict with sin.

THE next point in the great test to which Jesus was subjected was on the point of political ambition. The devil called his attention to all the kingdoms of the world, and the glory of them, which he claimed as his, and made this offer: "If thou therefore wilt worship me, all shall be thine." What a tempting offer that was designed to be, Satan had conquered Adam, to whom all the dominion had originally been given (Gen. 1:28), therefore he claimed the earth as his own by conquest. Here was Jesus, who had come to redeem the earth for himself, by suffering and death. How magnanimous was the adversary, to just offer to give it to him without any further trouble, just for the paltry consideration of a little homage to him. But the acceptance would have been fatal to the whole plan of redemption, and Satan would have been victor again. But the self-denying Jesus, "whose right it is," was too spiritually-minded to be overcome in that way. His ever-ready weapon was brought into effectual use once more,—“It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

THEN the devil thought to tempt him to do some rash thing, just to show that he was the Messiah. Coming in obscurity and poverty, for the purpose of manifesting himself to the world in that exalted office, why not do something wonderful to prove to

his greatest adversary who he was? "If thou be the Son of God, cast thyself down from hence," etc. Of course, if he was the Son of God the angels would keep him from harm; why not prove it at once? This was the devil's forlorn hope as a means of overcoming the sinless One by taking advantage of his long fast. And it likewise failed, defeated by the same sharp weapon, the word of God, "sharper than any two-edged sword." "It is said, Thou shalt not tempt the Lord thy God." Here is fidelity worthy of imitation. Neither hunger, nor proffered wealth and honor, nor cajolery, could move the humble Nazarene from his determination to satisfy the law with his own life, that the law-breaking race might be saved through his resurrection to a future life. W. N. G.

Letter to the Hebrews.

CHAPTER 9: 20-23.

(Lesson 22, March 1, 1890.)

1. WHO spoke to Israel in behalf of the Lord when the first covenant was made?
2. What did he do with the blood?
3. What did he then say? Ex. 24:8; Heb. 9:20.
4. Is there any difference in these texts? *Ans.*—The first says, *made*; the second, *enjoined*. The Hebrew word used has a number of significations. The *conditions* of the covenant were not arranged between the parties, but were matters *enjoined*.
5. What similar language did Jesus use in establishing the new covenant? Matt. 26:28; Mark 14:24.
6. What more did Moses sprinkle with blood? Heb. 9:21.
7. In the typical law, were all things purified by blood? Verse 22.
8. What was the nature of the exceptions? See Num. 19. See note.
9. What is necessary to the remission of sin? Heb. 9:22.
10. Why was the blood chosen to make atonement? Lev. 17:11.
11. What is meant in Gen. 9:6 by the words, "Whoso sheddeth man's blood"? *Ans.*—As the life is in the blood, it is equivalent to saying, Whoso taketh man's life.
12. What should be the fate of him who sheds the blood of man? Gen. 9:6.
13. What does this teach? *Ans.*—That only blood, or life, can atone for life.
14. Whose lives are forfeited to the law? See Rom. 3:19, 23; 6:23.
15. Must we still depend upon blood to be cleared before the law? 1 John 1:7; Eph. 1:7.
16. What was necessary in the earthly sanctuary? Heb. 9:23.
17. Were the earthly holy places purified by the blood of bulls and goats? Lev. 16:14, 15, 19.
18. What are the earthly things called? Heb. 9:23.
19. Do the heavenly things need purifying?—*Yb.*
20. How did the patterns become defiled? See note.
21. Who takes away our sins? John 1:29.
22. Why did Christ take our sins upon himself? *Ans.*—Because he is our High Priest; the priest bears the judgment of the people. Ex. 28:29, 30.
23. Where is he filling his priestly office? See Heb. 8:1, 2.
24. Are the heavenly things defiled by our sins going to our priest?
25. With what is it necessary to purify the heavenly things to be cleansed? Heb. 9:23.

NOTE

HERE again in verse 25 we see that the blood of bulls and goats was not sufficient to cleanse the earthly sanctuary. But we learn that the blood of Christ is necessary to cleanse the heavenly sanctuary.

such was the case, and in this instance their tradition must have been correct. In the account of the erection of the tabernacle, and the dedication of the holy things, it is recorded that they were anointed with oil, but the sprinkling of blood is not mentioned. This, however, does not involve any contradiction.

THE fact that some things, and in some cases persons, were purified without blood, as see Numbers 19, does not disagree with the reasonable statement that without shedding of blood is no remission; for, in cases of purification with oil or water, there was no sin. There were misfortunes, as in certain sicknesses, or accidents, fleshly defilements. But the wages of sin is death, always, and where the penalty is death nothing but life can meet the demand of the law. Now as the blood is the life of man (Deut. 12:23), it is given to make atonement. Lev. 17:11. The offering of blood for life signifies *life for life*. Hence the statement that we have redemption through the blood of Christ. It means that our lives are purchased with his life. God's appointments are in strict accord with reason and justice.

No objection against the true doctrine of the atonement is more persistently urged than this, that there can be nothing in heaven that needs cleansing. Such pleading for heaven reminds us of the zeal of Peter in vindicating his Lord. Matt. 16:21-23. But to prove that the heavenly sanctuary does need cleansing because of our sins taken by our Priest, and that nothing but the blood of Christ can cleanse it, is the whole drift of the apostle's argument. Take away this great truth, and his labored argument would be without any logical conclusion. Not only were the earthly sacrifices typical of Christ's sacrifice, and the earthly priests typical of his priesthood, but the earthly sanctuary was typical of the heavenly holy places. And of course the cleansing of the sanctuary on earth with the blood of bulls and goats was typical of the purifying of the heavenly things with better sacrifice. In the whole argument of this remarkable letter, nothing is made more plain than this.

The Missionary.

A LETTER FROM PITCAIRN ISLAND.

PITCAIRN ISLAND, August 1, 1889.

MAY God's richest blessings abundantly rest on the SIGNS and its readers. Thinking that some of the readers of your excellent paper may be interested in a letter from our little island, I have undertaken this to forward to you by the earliest opportunity, that, whatever of its contents should prove of sufficient interest, may, if desirable, be printed.

The British ship *Cressington* was here for a few hours yesterday, after a passage of forty-one days from San Francisco. Two boats from the shore went off to the ship, but had just got within speaking distance when the captain cautioned the men against approaching in the boats near to the forepart of the vessel. He bade his visitors welcome on board. "But," said he, "before proceeding any further, I must tell you that we have had fever on the ship, but you cannot be more careful of your safety than I am, and I think all danger is past." Only a few days before, two men had died within a short time of each other, and there were two other cases, one of whom was scarcely expected to survive. An abundance of fresh fruits were on board, for

which the men were thoroughly grateful, and wanted to insist on the island men to receive something in return, but they firmly declined, chiefly through fear of contagion. Their treatment on board was most kind from the captain down.

Several numbers of the SIGNS for the present year were given by Captain Bromley, the first for this year that we have received, the request for late copies having proved unsuccessful when offered on board the other ship that called. The people here regard the SIGNS OF THE TIMES as unrivaled and perfect in its whole get-up. The latest number we now have is that for June 10, wherein is reprinted the short account of the *Firth of Clyde's* visit of a day at this island last February. The "religious reading" that Captain Smith alluded to was doubtless the request for the SIGNS and "Thoughts on Daniel and the Revelation," which are very highly valued by all the reading people amongst us. In some families, the books are used daily at family worship, and the reading of those excellent works has awakened in the more thoughtful minds here an interest in those wonderful prophecies that we have never dreamed of having before.

Last year, towards its close, a late edition of the "Thoughts on Daniel and the Revelation" was presented to the people here by the chief officer, Mr. Nelson, of the *L. Schepp*. The gentleman was an old acquaintance, and as he was leaving San Francisco, he, in the event of reaching this island, brought the book—in whose teachings he thoroughly believed—as a gift to the islanders. It is most profusely illustrated, enhancing still more its value. In appreciation of his long and faithful service as pastor of this people, the book was presented as a New Year's gift from the community to Mr. Simon Young, and, next to the Bible, it holds the most honored place in our family worship.

We have experienced great disappointment in the non-arrival of Elder A. J. Cudney, for whose coming we have looked in vain since a year ago. We read, in the SIGNS for May, 1888, a notice of his leaving Oakland, to proceed to Honolulu on his way here. Later, we read his printed letter, saying that the prospects were favorable for a speedy passage to this island. About the same time we learned that Brother J. I. Tay was in Tahiti, and understood that he was to accompany Elder Cudney. We waited their coming on the British ship of war expected last year, but none came, and our only alternative was to pray and wait in faith the Lord's time.

Last month, July 11, H. B. M. S. *Cormorant* paid us a visit. The captain inquired if Mr. Cudney ever reached here, as he met him in Honolulu, on the eve of leaving, a year ago, and intrusted several things to his care to bring to us. He was answered in the negative, and a while after someone else on the ship informed us that Elder Cudney did actually leave Honolulu on the schooner *Phebe Chapman*, which has never been heard of since. As nothing was seen of Brother Tay when the *Cormorant* was at Tahiti in June, we inferred that he must have returned to Oakland. We were the more sorry for the brethren far away to call, as we have a large collection of the grand works of the Lord's time.

oughly enjoyed, for we all, men, women, and children, had looked forward to that season as the time universally observed to commemorate the Saviour's birth. Taking a hint from Mrs. E. G. White's article in the SIGNS about the proper observance of the day thus commemorated, we were very busy making and embroidering baskets to sell, and preparing cocoanuts by drying them in sugar. Bananas were also dried and put up in bundles and boxes, besides fresh fruits, all of which were eagerly bought by the crews of passing ships that touch here on their passage from, and occasionally to, San Francisco. In this way we manage to make a little money, and the little children were, if possible, more eager than their elders in having something to put in the "Lord's box." Some of the wee ones provoked many a smile when contributing their mites. One little fellow tried hard to coax his mamma to change pieces with him, as his was a twenty-five-cent piece, which he called a "shee," meaning shilling, and mamma had a silver dollar. But he was made to be satisfied with his gift. Another little boy of three, with eyes beaming bright with eagerness, brought his dime, then ran back to papa and mamma for another piece, but had to be told to wait until the next collection is made. One little tot begged "for one money for put in ne noddy," having heard a young sister say that the money was for the "Lord's box," and his infant understanding could scarcely take in either the words or their meaning. Our Christmas offering amounted to over forty-four dollars, and this, with the contributions made at two different times before, brings the sum to one hundred dollars. We hope to be able to do as well next Christmas, God willing, and trust him for the means of conveying our offerings to you.

There is something I would mention which we would be most thankful to have you supply. It is the third and fourth numbers of the "Progressive Series of Sabbath-school Lessons," by Prof. G. H. Bell. Seven years ago, among other reading matter, Mr. Palmer sent some dozen or so copies of the two first numbers of the series, and but a copy each of Nos. 3 and 4. Our two classes of the youngest children are using Nos. 1 and 2, but it is a somewhat difficult matter to make one copy of either of the others answer for a class of eight or nine scholars. As regards religious works, our real need is some prepared lessons for our Sabbath-school classes. The "Synopsis of Present Truth," by Prof. U. Smith, supplies lessons for our two classes of oldest scholars, and, so momentous are the subjects of which the book treats, that four of the elderly married women have joined the ably-conducted class of Miss Mary Ann McCoy, who successfully uses the prophetic chart while teaching. The copy of the Synopsis was left by Brother Tay three years ago. The other class using the lessons consists of our young men, married and unmarried. This is in our early-morning Sabbath-school. Our afternoon service on Sabbaths is conducted in the evening, and there are nine, as that seems to be the number of bringing the truths for the dearer understanding of the people. It certainly has the effect of drawing the people to the house of worship, and the house is generally full in the evening.

church, and four in the school-room adjoining, all having the same lessons. At present we are going through the series prepared by Elder J. H. Waggoner.

From some of the SIGNS we received yesterday, we learn, with sincere regret, that that servant of the Lord has been called to lay down his arms on life's battle-field and rest—"rest from his loved employ;" and we feel that a "prince and a great man" in the ranks of the Lord's army has fallen. May He prosper His work, and raise up men of like faith and activity to carry it forward, and fulfill the predictions of the warrior now at rest, that "the truth will triumph—triumph soon."

I close this long letter with the fervent request that our brethren and sisters in the faith would remember this people in their prayers, asking God to exercise his converting power in the hearts of those among us who believe in the importance of present truth, but are still strangers to God and his grace.

R. A. YOUNG.

LABOR REPORT.

SINCE camp-meeting I have spent most of the time in Healdsburg, Calistoga, Fresno, and a few days in Santa Rosa. In all these places we have had good meetings. While they were largely intended for our own people, there has been an outside interest, and several have accepted the faith; others are interested and need further instruction. People have had so much error for truth, and darkness for light, that it requires time to educate them upon so many things. More of this work ought to be done by our people outside the ministry. Brethren, prepare to teach the message, and so hasten the coming of Christ. Do not leave so much for the ministers.

W. M. HEALEY.

RELATION OF PRAYER TO MISSIONS.

IN 1829 some prayerful souls in Boston formed a Band of Faith, agreeing to meet monthly to give and pray for the conversion of Japan. When the contributions had reached the sum of \$600, they loaned it to the American Board until Japan should be opened. Many fervent prayers were offered. Twenty-five years passed away, and still Japan folded the beauty of her mountain-sides about her, grimly closed her ports, and dared a foreigner to set foot upon her shores. Many of the original members of the Band of Faith had gone from earth, not having seen the desire of their hearts, when, in 1854, came Commodore Perry's treaty. This was followed by the treaties of 1858 and 1869, and then commenced a series of victories for Christ unparalleled in the history of modern missions. The Christian church has again and again within the past decade taken up the refrain of, "Glory to God in the highest." The statistics of the missions in Japan show the marvelous response of God to the prayer of that handful of men and women in Boston sixty-one years ago.—*Christian at Work*.

THE young native preachers in Antananarivo, the capital of Madagascar, have banded together for the purpose of sending some of their number to the heathen in the outlying

The Home Circle.

STRETCH IT A LITTLE.

TRUDGING along the slippery street,
Two childish figures, with aching feet
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day,
Over the city's broad highway.

Nobody noticed or seemed to care
For the little ragged, shivering pair
Nobody saw how close they crept
Into the warmth of each gas-jet
Which flung abroad its mellow light
From gay shop windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks, and fell
On her own thin fingers, stiff with cold;
"Tain't very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So now don't cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth, and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys
In homes overflowing with comforts and joys!
See how far you can make them reach—
Your helpful deeds and your loving speech,
Your gifts of service and gifts of gold;
Let them stretch to the households manifold.

—Selected.

CHILDISH FAITH.

MRS. OWEN was a widow; poor, everybody said; but Elder Richardson said to his wife one day as they went away from calling on her, "I always find James 2:5 running in my head after a visit with her: 'Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?'"

If only Mrs. Owen could have known he said this of her, and just why he came to, I think she would have felt comforted and her faith strengthened this Sabbath morning, January 5, 1890, as she sat bathing the fevered brow of her baby girl, now almost six years old, but such a midget in size that she did not look more than four. The snow had come down in soft, fleecy whiteness one night a few days before, and playing in it Ruthie had taken a violent cold, so that not only did it prevent their going out to meeting, but brought anxiety to the mother's heart.

All the morning this scripture ran through her mind, "In everything give thanks." When the little hot hands would reach up and hold her mother's face for "a good kiss, mamma, for I am so hot," it came; when the cough would come and the voice so hoarse would say, "Water, my froat is so drwy," then it came, just the same; and when finally the little one dropped to sleep at last, it came still.

"O my Father, how can I? Teach me how, if I must!" she had murmured, and then she sat still, with the tears chasing each other thick and fast, till she saw her one other child come running home from meeting. Quickly wiping them away, she hastened to meet and quiet him, lest he should waken his sister.

"O mother, mother! we had a jolly meeting to-day, tell you what!" and his eyes

over her lap, and looking into her face, he went on:—

"I never, never was to such a good meeting before; the man said it was just for young folks and childrens to-day, and so 'twas, but he told the old folks to stay and not hitch about, and run around, so's to 'sturb us, and they didn't. He told us religion was for us, just as soon as we really, *really* were sorry we were naughty. Jesus was ready to save us, and we don't have to wait to grow up to be big folks for it; I thought we did, and that's one reason why I've always wanted to be big so bad; that, and so's I could take care of you and Ruthie; how is she?"

"She is very sick, dear. I am anxious about her."

Rollie looked at his mother a long time; she wondered what he was thinking. "What is it, my son?"

"I was trying to think what the man told us about being that way what you are 'bout Ruthie; I know he said something about the Lord caring more than we do, but he didn't say it so. Mother, you know if I had minded you good, and brought Ruthie in quick out of the snow, she wouldn't have been sick. Can't God make Ruthie well?"

"If he chooses he can; 'with God all things are possible.'" She answered as if in a dream, wondering why she did not have faith enough to reach out to the Great Physician, as did the ruler of Capernaum, when Rollie broke in again:—

"You see Ruthie would have come in in a minute if I had; she would not have staid at all without me; I'm all to blame for her being sick."

"If my boy is really sorry he staid out longer, because it was wrong, I am sure God has already quite forgiven him." A radiant smile broke over his face.

"And if I ask God not to let Ruthie die, cause I am truly sorry, will he make her well do you suppose? Wouldn't you ask him if you were me?"

What did make Mrs. Owen wait again? Was it that she thought God would not listen to her child in his own and sister's behalf? Dared she tell him no, and quench the rising faith and hope in his child heart? While she hesitated he went on:—

"You know, mother, he told us to-day, that man did, that we must never forget to pray for everything we needed; he said God heard good boys and girls just as quick as he did good men and women, for he wouldn't disappoint little folks, not at all, if he could help it, not once, if we asked for good things and was clear through and through sorry for every naughty, bad thing we had ever done. I'm sorry, I know. Wouldn't you ask him if you were me, mother?" And already, in his intensity of desire to have all consequences of his disobedience done away with, and Ruthie made well, he had clasped his chubby hands together and stood, half turned toward his little chair, waiting her answer.

Quick came the reminder of his own words, by "If ye then, being good gifts unto you, more shall your I

Rollie caught the words, and in an instant was on his little knees, praying,—

"Dear God in heaven, I am sorry I didn't mind mother all the times, and that I made you feel so bad, and you're better than everybody to forgive me so much, and I know if you would do that you will make my poor little sister well, so that we can both love you together, and mind always better, after now; do it *quick*, won't you please? For Jesus' sake. Amen."

And before his mother could get her breath from astonishment at his own made-up prayer, he had risen with a beaming countenance and glad smile.

"O mother, seems as if I heard him say, 'All right, Rollie, I'll do it.' Let's go see if she isn't well!" and he fairly pulled her into the sitting-room, where she had left Ruth asleep not twenty minutes before. She raised up as they entered, and looked almost as bright as her brother, and cleared her throat:

"My froat don't hurt like it did, mamma."

"Of course it don't, and pretty soon it will be every bit well, 'cause I asked God," Rollie said.

"I am hungry, can't I have some toast, mamma?"

But the mother was speechless; had she been dreaming, or was she dreaming still? Surely a remarkable change had taken place in Ruth's condition within the space of a few minutes, and she could not, would not, doubt that God had honored her child's, not her own, faith, and answered his simple petition "even while he prayed." She felt her own faith increase, and her heart sang, "Praise God from whom all blessings flow," as she hastened to the kitchen to prepare the first meal Ruth had taken any interest in for several days.

Rollie ran from sister to mother, talking all the time. "O Ruthie, I love God, and you, and everybody more than I ever did before. He made you better the minute I asked him. If I hadn't been naughty and kept you out in the snow you wouldn't have been sick, but I was so 'shamed and sorry I guess God pitied me; the man said to-day, if we wanted God to answer our prayers we must not think he wouldn't, and I didn't a bit; I wanted you to be made well so very much I just knew God would say yes instead of no, and he did, and you are almost well; when you get your dinner and be dressed you will be."

Ruthie did not know it, but there was something besides cream on her slice of toast; it was two great salt tears that fell out of her mother's eyes as she bent down to take it from the hearth—glad, happy tears, for in that hour her child had taught her more real simple faith than she had learned in all her Christian experience before. He had taken God at his word, and his simple faith had received the blessing. Oh, the blessings that wait for the children of God, if they would but learn how to believe; if they would not by their unbelief make him a liar—"that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

He alone can accommodate himself to the necessities of life; but the

Health and Temperance.

A LETTER ON TOBACCO.

THE old school-teachers in Boston began to notice some years ago that there were more pupils with imperfect sight than formerly. After a most searching examination into the facts of the case, reaching ten thousand pupils of these schools, it was shown that boys who used tobacco had poorer sight than others; that those who used it, and whose fathers used it, had the poorest sight of all, and that even girls whose fathers were smokers had not as good sight as those who were entirely separated from it.

Injury to the sight goes so far that many persons have become blind in middle life, their physicians declaring that the blindness is caused by the smoking of tobacco.

Very recently I met with the declaration in an English paper that a constantly-increasing number of cases of blindness and oncoming blindness were being received into the hospitals in London, which the physicians declare are caused by tobacco. This injury to the sight is of the utmost importance to young people.

Of scarcely less importance is another evil effect, namely, a dulling influence on the mental faculties. This is so well established that the French Government has forbidden all pupils in its schools to use tobacco in any form.

No user of tobacco has ever taken the first rank and highest honors at Harvard, the oldest and largest university in America. It has been observed in the Boston schools that scholarship declines when boys begin to use tobacco.

A fact pointing in the same direction was mentioned to me last June in Burmah, by the master of a large boys' school there. The master had tried to induce the pupils to give up tobacco, with considerable success, but his efforts had been hindered by the best scholar in the school.

This lad was an inveterate smoker, and declared that in himself was a proof that tobacco did not hurt the mind. Presently, however, in order to please his teacher, he stopped smoking, with the result that he got on so much better in all his studies that he and all who observed the case were convinced that tobacco had hindered even this brilliant boy.

Because of the facts stated above, the Russian Government imprisons any boy under sixteen found using tobacco in any form.

Four of the United States have forbidden anybody to sell tobacco to children under sixteen, or anyone but the parent or guardian to give it to them.

India's young people have, of course, learned that all the processes of life go on through the action of the brain and other parts of the nervous system. We cannot speak, or walk, or digest our food, or breathe except through the agency of the nervous system.

It is apparent, then, that if this system is impaired something or other will go wrong. Now tobacco has a deleterious effect upon the nerves, and

the Naval School at Annapolis, United States, and one-fifth of all are rejected on account of heart disease, which the physicians say is caused by the use of tobacco.

Cancer of the mouth and throat is often caused by tobacco. General Grant, of America, died in this way. The latest advices from Germany state that the crown prince is suffering in the same way, from the same cause, and that the same result is feared. (The crown prince became the Emperor Frederic and died of tobacco cancer after this was written.)

The following evils are now known to result from the use of tobacco:—

1. Growth is hindered.
2. Sight is injured and often destroyed.
3. Neuralgia, dizziness, and indigestion are caused.
4. The action of the heart is disturbed, causing irritability of that organ, and consequently a tremulous hand and unsteady pulse.
5. The mental faculties are dulled and thus intellectual work is hindered.
6. Irritation of the mouth and throat is produced, and thus the purity of the voice is destroyed, and also cancer in the throat and mouth is caused.

It is well for India's young people to consider whether money paid for cigars could not be better spent in some other way. The cost of a cigar is not much, but when several in a day are used for each of the three hundred and sixty-five days in the year, and for fifteen, twenty, thirty, or forty years, it becomes a very considerable sum.

A man whom I know, living within ten miles of my own home, left off smoking about twenty years ago, when about twenty years old, from purely economical reasons. He had a curiosity to know how much the cigar money would amount to, and made the calculation to cover a period of twenty years.

To his surprise it was sufficient to build a comfortable house. He therefore determined to put a sum equal to that he had been in the habit of spending weekly for cigars into the savings bank every Saturday.

A few years passed, and the money, with accumulations of interest, was sufficient to build a small house. This he planned as a wing of a large structure. He married and lived in the "tobacco house," as he often laughingly called it. Again the years rolled by, the small sum going into the savings bank every Saturday night, until not many years back he completed the original plan by building the main part of the house.

It now contains nine good rooms, and all the furniture of the new portion, as well as the entire house, has been paid for with money that would have gone off in tobacco smoke had he not taken that good resolution. This man is a clerk in a mercantile house. If he had not saved his money he would have been obliged to pay rent.

The rent money has been saved and invested, and now, as a large family are needed for the education, and fitting for one of the old age of this country, there is money enough to pay for the easy and free from

years hence, were he to renounce tobacco, and conscientiously put aside the money saved.

When I was a young girl at school we used to sustain a fortnightly paper, one column of which was headed "Definitions." In this column appeared many apt and funny things. One item ran as follows,—“Cigar: A roll of tobacco with fire at one end and a fool at the other.”

But I have left the highest motive I can urge against tobacco to the last, and this is responsibility to God.

God has given us these wonderful bodies, these wonderful faculties, all capable of high and noble uses. Is it right to take the money God gives us, and which he declares belongs to himself, and use it for such ignoble purposes?—*Mary Clement Leavitt, in India's Young Folks.*

SCIENTIFIC OPINIONS.

THE *Scientific American* gives many a good stroke for temperance from a scientific standpoint. In its last issue is a valuable article from the *Medical Record* on “The Influence of Moderate Drinking on Health,” most of it quoted from Dr. Harley, the eminent English hepatologist. Comparing the mortality statistics, he shows that with men exposed to the temptation of frequent “nipping,” the mortality is six times greater than among those representing all other industries combined. The liver, the kidneys, the heart, and the nervous system, become most frequently affected in moderate imbibers. Almost every drop of alcohol taken into the stomach is absorbed by the branches of the portal veins, and carried to the liver. By experiments with dogs he proved, as long ago as 1853, that the mere injection of alcohol into the portal vein disorders the hepatic function to such an extent that the animal becomes diabetic in a few hours. The kidneys suffer only less than the liver, being one degree further removed from the stomach. Dr. Harley claims to have obtained pure alcohol from the kidneys of persons who died intoxicated, by the simple process of distillation.

The bad effect upon the heart consists in inviting disease in the predisposed, as well as in augmenting disease which already exists. Alcohol taken in small quantities, frequently repeated, acts deleteriously upon the nervous system, by keeping the blood-vessels engorged, and causing them to press upon the nerve-cells and fibers. This interferes both with the proper performance of their functions and with their nutrition. The nerves also suffer indirectly through the action of alcohol on the blood. Dr. Harley found that five per cent of alcohol exerts so powerful a chemical effect on the blood as to entirely derange one of its most important functions—that of respiration. Alcohol seems to act like an asphyxiant; it diminishes the power of the red corpuscles to absorb oxygen and to exhale carbonic acid, in the same manner, though to a less extent, than morphia. This peculiar chemical action of alcohol on the blood nerve pabulum may give a reasonable explanation of the paralyzing action of alcohol upon the nervous system, since oxidation is the motor power of all vital action, and, in direct pro-

News and Notes.

RELIGIOUS.

—Hon. Samuel J. Randall, now recognized as the "Father of the House," by virtue of his long-continuous service in Congress, has recently united with the Metropolitan Presbyterian Church in Washington.

—The question as to whether one who uses tobacco should be admitted to the ministry or eldership is agitating the United Presbyterian Church, and it is expected that it will be an issue in the next General Assembly.

—The Episcopalians of Southern California, comprising about one-third of the communicants of the State, refuse to acquiesce in the election of Rev. Dr. Nichols, of Philadelphia, as assistant bishop of the diocese. They were not present at the convention held in San Francisco for the purpose of the election, having protested against holding it at such an inconvenient season. It is claimed that the protest was harshly disregarded.

—A religious row occurred in Buffalo, N. Y., on the second inst. An objectionable priest had been appointed over one of the parish churches by the bishop. The parishioners declared that he should not preach. He, however, went to the church in a carriage, escorted by the police, and two thousand women opposed his entrance. A fight ensued, and the priest was glad to get away, even with his surplice badly damaged.

—On the 2d inst., Bishop Vladimir, of the Greco-Russian Church, San Francisco, went through the ceremony of excommunicating a member named Nicholas Russell. The offense was disobedience for three years of the church law requiring each member to receive the holy sacrament at least once a year. Like the Roman Church, the excommunication curse extends to the next world. The bishop has since been suspended, by orders from St. Petersburg, on charges of immoral conduct.

—The Toledo *Blade*, one of the papers which publishes Dr. Talmage's sermons, explains that none of them have been cabled. They were all prepared by him before he left home, and left to be distributed weekly to the papers. The heading, "specially cabled," and the introductory statement before each one, which have appeared in some of the papers, were probably supplied in the various offices. Some of them, as the one credited to Mars' Hill, were never delivered at all.—*Congregationalist*.

SECULAR.

—Nine men were killed by a trestle falling at Cascade, Or., on the 2d inst.

—The town of Calistoga, Cal., has raised saloon licenses from \$20 to \$100 per quarter.

—A young express clerk at Dallas, Texas, recently disappeared, carrying with him \$35,000 in greenbacks.

—Recent warm rains in Northern California and Southern Oregon threaten an increase of disastrous floods.

—The Humanitarian Soup House, in Oakland, Cal., has about one hundred and fifty applicants for lunch every day.

—An English firm has contracted for a lot of Egyptian mummies to be ground up and used for fertilizing purposes.

—A dispatch from Oakley, Kan., of the 6th inst., reported heavy snow-storms throughout the western part of the State.

—A convention is in session in Melbourne, called for the purpose of forming a federation of all the colonies of Australia.

—In Lake County, Cal., between Lakeport and Bartlett Springs, snow on the mountains is said to be fourteen feet deep.

—The contested election for the governorship of West Virginia has been decided in favor of Fleming, the Democratic candidate.

—So far 150 car loads of Southern California oranges have been shipped this season over the Santa Fe road, for Eastern markets.

—The centennial celebration of the inauguration of the Federal Judiciary was held in New York on the 4th inst. Ex-President Cleveland presided.

—Influenza is rampant in the City of Mexico, causing so many deaths that a sufficient number of persons cannot be obtained to attend the funerals.

—An explosion in a colliery at Abersychan, England, on the 7th inst., caused a dreadful loss of life. At last accounts, 175 dead bodies had been taken out.

—The U. S. Supreme Court has affirmed the constitutionality of the Edmunds-Tucker test oath for Idaho, which is intended to prevent Mormons from voting.

—The flood at Portland, Or., generally demoralized the railroad traffic for a few days. There was also great loss of goods in stores in the lower portions of the city.

—The petroleum supply of Pennsylvania is on the decline, while the demand is ever on the increase. In a year or two, at most, prices will hang upon new discoveries.

—The great libel suit of Parnell against the London *Times*, which has excited English politics for a long time, has been compromised, the *Times* paying Mr. Parnell \$25,000.

—A Vienna dispatch reports the arrest of one Panitz, said to be connected with a plot to assassinate Archduke Ferdinand and the leading Ministers, and proclaim a regency.

—A recent Antwerp dispatch says: "There was a great robbery on the steamer *La Plata* on her voyage from Buenos Ayres to this port, \$170,000 in specie and bonds being stolen.

—At last reports there seemed to be no prospect that the Oregon division of the Southern Pacific Railroad will soon be opened, owing to a continuation of snow and land-slides.

—At Ashland, Or., the Central Hotel, which for several days had been seriously threatened with the flood, was, on the 4th inst., destroyed by fire. A lamp explosion was the cause.

—The Kentucky University, at Lexington, has just opened its doors to women, owing to the efforts of the Kentucky Equal Rights Association. It has now twenty young women enrolled.

—Pittsburg, Pa., records another natural-gas explosion, February 4. This time it was in the Duquesne Steel Works, and caused the death of two persons, and injury of several others.

—The Samoan treaty, negotiated last summer by representatives of the United States, England, and Germany, was ratified by the U. S. Senate on the 4th inst. There were but twelve dissenting voices.

—Notwithstanding the constantly accumulating evidence that pork is unfit for food, there is an ever-increasing demand for it. The pack of the present season is estimated at a million hogs more than last season.

—A recent earthquake shock has caused quite a change in the flow of several artesian wells in Orange County, Cal.; some that were almost dry began to flow freely, while some heavy flowing wells are almost dry.

—The German emperor is apparently trying to kill the Socialists with kindness, and is getting applause from all quarters. Some critics, however, intimate that his good decrees are only on account of the coming elections.

—Two snow-slides occurred on Lion Mountain, Mont., which caused the destruction of valuable mining property belonging to the Hecla Consolidated Company, and fairly burying the whole mining town of Hecla in snow.

—Secretary Blaine's family has just suffered its fourth bereavement in two months. First, Mr. Blaine's brother died; then Mrs. Blaine's sister; after her the son, Walter, and last, on the 2d inst., a daughter, named Mrs. Coppinger.

—Russia has ordered two large iron-clad frigates to be built in England, to be provided with the biggest engines and the heaviest Krupp guns. Four of the greatest firms in Europe estimated for the contract, but the czar insisted that the ships should be built in England.

—Henry George, the noted advocate of a single tax (and that a tax on the value of land), has returned to San Francisco, after an absence of several years in the East and in Europe. His theory commands a very large and respectful attention, both at home and abroad.

—The Willamette Valley, Oregon, has been subjected to disastrous floods. The bridge at Astoria, which cost \$50,000, fell on the 6th inst., and the schools were closed on the 7th. The railroad docks were washed away, and the property of all kinds was lost.

—On the 3d inst., the Secretary of the Navy,

—Dispatches of the 7th inst. report severe snow-storms and gales in Western Pennsylvania, Minnesota, and Manitoba. At Connelville, Pa., the National Locomotive Works were destroyed; and at Blairsville a large glass factory was demolished by the gale, and two members of the firm were killed.

—Sir E. J. Monson, the British Minister to Greece, to whom, as arbitrator, was referred the dispute between the United States and Denmark, arising from the Butterfield's claim for damages for vessels lost near St. Thomas, West Indies, many years ago, has decided in favor of Denmark on all the points involved.

—Lucia Zarate, the little Mexican "midget" who has been on exhibition in all parts of the world, died at Truckee, January 21, and was taken to San Francisco for interment. The little lady was twenty-seven years old, twenty-six inches high, and it is said never weighed over five pounds. She spoke four languages.

—Near Malta Bend, Mo., a whole family, consisting of father, mother, two daughters, and three sons, have been attacked with something like hydrophobia. No reason for this conclusion can be given except that they drank milk from a cow which had been bitten by a rabid dog; the cow had afterward shown signs of being affected, and was killed.

—Twelve to eighteen inches of snow is reported in the western end of Wyoming Territory. The snow has crusted, and with the freezing of the water holes, cattle, sheep, and horses are perishing all over the range. Horses have worn their hoofs to the quick trying to beat through the crusted snow. Cattle and sheep are helpless; game has been driven from the mountains, and antelope have been killed within the city limits of Evanston.

—Marquis de Mores is the leader of the anti-Jew party in France. In a recent review he claims that a few thousand Jews, who control the finances of the country, actually control the government. They bribe the clerks and secretaries of the public bureaus, who are poorly paid otherwise, and even bribe members of the Chamber of Deputies. The marquis claims that it was this influence that defeated the Boulanger party last fall in the general election.

—To add to the troubles of the Oregon and California railroad, on account of snow-storms, there comes a report of an immense land-slide in what is called Cow Creek Canyon, in Oregon. The report says that the trees are standing on the slide the same as they were when it started from the mountain summit. The water is backed up in the canyon for a distance of three miles, and is from fifty to seventy-five feet deep. Tunnel No. 3 is completely buried in the water.

—A remarkable phenomenon occurred in the vicinity of Nanking, China, January 7, 10 A. M. When the weather was bright, there was suddenly heard a rushing noise, as of the water, when two large, black clouds appeared, and they soon enveloped everything like a thick fog. The two black clouds appeared to be fighting, at the sight of which the waters were much disturbed, and the river was full of large waves. The two huge clouds eventually reached a place called Tsit Li-chow, when they burst asunder, making a very loud report. During the disturbance many boats were destroyed, and over one hundred people were drowned, and more than fifty were picked up in an exhausted condition by the Chinese Life-preserving Association. Those who lost their lives were buried by the authorities. A long strip of the river-bank has also caved in.

Books

[Every book sent to us by the author or publisher will be promptly acknowledged, the title of the book, number of pages, the names of author and publishers being given in every case, together with the price, when we are informed what it is. Such other notice will be given as the merit of the several works may demand. Marked copies of the paper containing notices will be sent to publishers.]

"The Converted Catholic," for 1889, is a bound volume of the monthly magazine of that title, issued by Father O'Connor, Bible House, New York. The title indicates its object, and the publishers' work of reform has the indorsement of many leading Protestant ministers in that city. The book contains 380 pp., and the price, post-paid, is \$1.50. The magazine, monthly, is \$1.00 a year.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, FEBRUARY 17, 1890.

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.

WE are glad to learn of the prosperity of the *American Sentinel* since its removal to New York City. Subscriptions are coming in so rapidly that one compositor cannot set up the names.

WE call the attention of our readers to our "New York Letter," printed elsewhere. It pricks some of the Sunday-law temperance and benevolence bubbles. We hope soon to be able to present before our readers regular correspondence upon important current events from other parts of the world besides our own country.

WE learn by the *Workers' Bulletin* that the Union College of Seventh-day Adventists for the Central States is to be located at Lincoln, Nebraska. There has been quite a struggle between a number of cities in the various States as to which should obtain the institution; but, all things considered, the committee thought it best to decide as above.

THE article entitled, "It Is a Poor Rule, etc.," in another column, is from the pen of a Baptist minister who recently embraced the truth of the Sabbath. Baptists, as well as other Bible Christians, would do well to read it. Is it popularity, fashion, the world? or is it Christ and his truth? He who does God's will can afford to leave the consequences with God.

WE have received a copy of No. 4 of volume 1 of the *Kansas Worker*. This is a monthly journal published in the interests of the Kansas Tract Society and canvassing work, at Topeka, Kansas, and will doubtless prove a means of good in unifying the work, and creating an interest in its various phases if used legitimately. The number before us is very creditable both in matter and make-up. Price, 25 cents a year.

WE have received the first two numbers of the *Sabbath-School Worker* for 1890. We suppose that our Sabbath-school officers and teachers remember that the *Worker* is now published monthly instead of quarterly. It is published for the especial purpose of helping our Sabbath-schools, and giving aid and information to those who conduct our schools and classes. How many times in the course of the year or quarter does the earnest superintendent ask himself, "How can I help my school?" "How can I create a greater interest in my class?" asks the faithful teacher. The *Worker* is designed to help in these and other respects. For instance, we have discussed in the February number the important subject of "Teachers' Meetings." We know that it might prove of help to many schools, if read by the officers of these schools. All manner of questions pertaining to Sabbath-school work are answered. Reports of all our Sabbath-schools throughout the world are given each quarter in the *Worker*, as well as reports of our various Sabbath-school associations, with the

The question should not be, "Is our school doing well?" but, "Cannot it be made better?" The *Worker* is a necessity to success in the Sabbath-school work. It ought to have a large subscription list. Price, fifty cents a year. Address, *Sabbath-School Worker*, Oakland, Cal.

THE manager of the Pacific Press Publishing Co., Mr. C. H. Jones, returned from a trip to the East, Tuesday, February 4, after an absence of four months. After attending our late General Conference, Brother Jones visited the branch office in New York, and assisted in the purchase of type and material preparatory to the publication of the *American Sentinel*. From there he proceeded to London and Paris, in the interests of the publishing work. He reports an interesting and profitable visit to the Old World (barring seasickness, which may have good results), and growing interest and prosperity in the publishing work in London. This young branch soon bids fair to be the greatest publishing house among us.

NUMBER 1, volume 6, of our sister journal, the *Present Truth*, contains the following note: "Beginning with this number, the entire business management of the paper will be conducted by the Pacific Press Publishing Co. All subscriptions, remittances for publications, and all business correspondence, should be sent to the Pacific Press Publishing Co., 48 Paternoster Row, London, E. C. All other correspondence should be addressed to Editor the *Present Truth*, 451 Holloway Road, London, N." This brings added responsibilities and burdens on this young but enterprising company. But we believe that the same God who has helped them will help, and will open the hearts of those who long to see the truth of God given to earth's millions. The *Present Truth* is filled full of good things. It is published fortnightly at 3s. (75 cents) a year.

WE have received many communications from our subscribers in the East, stating that they have not received several numbers of their papers. We are glad to get these communications, for (1) it shows us that the SIGNS is appreciated, and (2) it helps us to explain the difficulty. The SIGNS OF THE TIMES publishes fifty numbers every year, omitting two on account of general and annual meetings, so as to give the employees opportunity to attend these gatherings. It aims to get out each issue on time, and this has been the case with the numbers which our subscribers have not received. The difficulty was a seventeen days' blockade of snow on the Sierra Nevada Mountains, in which the mail each way was held. We grew as anxious over Eastern mail as did our friends over Western. But the blockade is over, and another one like it may not occur for years. Our subscribers may expect the SIGNS on time so far as the office of publication is concerned.

WE have received a variety of leaflets, prominent on several of which is the figure of a female holding the stars and stripes. Underneath are the letters, "W. C. T. U." On the one side is, "God, Home, and Native Land," and on the other, "No Sabbath Desecration." Now whether this is the W. C. T. U. authority or not we do not know. It is in harmony with many of the teachings of that organization. They have a law, as it is also the law of the woman, to work for the Sabbath-school. But to say that the Sabbath-school is another

outwardly rest on the Sabbath, but if he did it from selfish motives, he as surely desecrates the day as does the man who works at honest labor upon the day. Christ says that he who looks upon a woman to lust after her is guilty of adultery. If any day is holy, it gets that holiness from God. If it is desecrated, the desecration is a sin against God. If the W. C. T. U. can teach and persuade people not to desecrate a day, well; that is a legitimate business; but if they attempt to make or enforce laws in the matter, let them know that in thus doing they are usurping the place of God, and trying to control conscience—an effort never crowned with success unless tyranny and hypocrisy mean success.

WE believe that our readers will be more than pleased with the SIGNS this week, in the interesting and instructive articles which it contains; but we venture to assert that none will please many of our readers more than the "Letter from Pitcairn." This letter came by the way of London. We rejoice to know of the zeal, union, and prosperity of the work among that island band. Through all the opposition, they have held fast to the truth, and have shown that they love the truth by the sacrifices put forth to give this light to others. How it ought to stir the hearts of those who have prayed for Pitcairn Island so long, as we know it will the inhabitants of that island, to know that a missionary ship is an assured fact, God willing, in the near future—a ship not controlled by the demands of commerce or war, but under the control of devoted missionaries of Him who counts the worth of a soul more precious than all the riches of earth! May God speed the building of the ship, and may he help the dear friends in Pitcairn to hold fast till the day of Christ Jesus.

NUMBER 1 of volume 1 of the *Southern Sentinel* has recently come to our table, published by the Southwestern Publishing Co., Dallas, Texas. It is "set for the defense of American institutions and the Constitution of the United States as they now exist; opposed to any legislation, State or national, affecting the religious liberty of the citizen, and to religio-political movements of any kind." The first number is well gotten up, and full of live, interesting matter, and if well conducted in the future will do great good. Its editors are Brethren R. W. Roberson and W. A. McCutchen. Published weekly, 4 pp., 75 cents a year. Address, *Southern Sentinel*, 411 Elm Street, Dallas, Texas.

It is stated that the Congregationalists are discussing the necessity for establishing a weekly paper, to be published in New York, which shall be to that church what the *Church at Home and Abroad* is to the Presbyterian. In form it will probably be like the *Nation*, and its name the *Christian Nation*. Do not the Congregationalists know that there is now published in New York City a paper bearing the same name which they propose to give their new publication? The present *Christian Nation* is a National Reform paper.

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