

# THE Signs of the Times

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

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## The Signs of the Times.

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### THE OCEAN ROCK.

In lonely grandeur, mid old ocean's wastes,  
There stands a rock, against whose iron sides  
The wrathful waves continuously beat.  
Around its towering head the shrill winds roar,  
Adown its sides the salt spray dripping falls  
Amid the sea-drift cast up at its feet.  
Unnumbered ages have the billows broke  
In foam against the echoing bulwark strong,  
And shrieking whirlwinds round it swept in wrath,  
Yet still, scarred, worn, it stands as firm to-day  
As when God's voice first called it from the depths,  
And flings back from its base the leaping wave,  
As though it laughed at its vain strength in scorn.

So, like a rock uplifted from the sea,  
Shall that man be whose trust is in the Lord;  
Whose faith is strongest and whose love most firm  
When passions rise like surges to o'erwhelm,  
And when temptations fierce his soul assail,  
Like that mid-ocean rock he, too, shall stand  
Unharmed, unshaken by each rude assault;  
The tempter's wiles, his vengeance and his smiles,  
Alike shall fret themselves beneath his feet.  
His firm foundations are down deep in God,  
His peace, his strength, and his reward above.

—William G. Haeselbarth.

## General Articles.

### COURAGE FOR THE RIGHT.

BY MRS. E. G. WHITE.

THERE are but few in this age of the world who have moral courage to take their position on the side of unpopular truth. Its principles are the principles of Heaven. Hence it conflicts with every wrong habit and sinful desire. Those who accept and obey the truth, must deny self, bear the cross daily, and follow in the footsteps of Jesus. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Therefore there is a constant warfare between inclination and duty. Inclination too often prevails, and silences the convictions of the Holy Spirit.

The faith which we cherish as "present truth" is sustained by the clearest and most conclusive evidence from the word of God. Still there is urged against it one objection which our ablest ministers cannot remove. Christ himself could not remove it. It has effectually barred the way of life to thousands. This hindrance is the cross. The cross, cov-

ered with shame and reproach, which Jesus bore for us, stands directly in the Christian's path. To evade that cross, the selfish, the world-loving, and the pleasure-seeking turn from the light that would guide their feet to Heaven. They choose doubt, unbelief, and infidelity, that they may have the pleasure of following inclination, and giving loose rein to the promptings of the carnal heart. Those who choose the broader and easier path, may enjoy the friendship of the world, which inspiration declares to be enmity with God; they may receive the empty praise of men whose hearts are not pure and whose lives are not holy; but they lose the only honor which is of lasting value, the honor which comes from above. They may secure worldly gain and transient pleasure, but they lose the eternal riches and that life which measures with the life of God. The language of many who are standing undecided is—

"I thought that the course of the pilgrim to Heaven  
Would be bright as the summer, and glad as the morn;  
Thou show'dst me the path; it was dark and uneven,  
All rugged with rock, and all tangled with thorn.

"I dreamt of celestial rewards and renown;  
I grasped at the triumph which blesses the brave;  
I asked for the palm branch, the robe, and the crown;  
I asked—and thou show'dst me a cross and a grave."

Those who sincerely believe and teach the word of God must expect to be received by the world with no greater favor than was the ancient preacher of righteousness. Those who lived in Noah's day despised his prophecy; they styled his warnings the delusive fancies of an imbecile old man. But the unbelief and mockery of the people did not hinder the event. God manifested his power in a manner which has astonished the philosophers of every age.

The laws of nature cannot prevent the fulfillment of God's word. The law is never greater than the Lawgiver, nor are the things created greater than the Creator. As it was in the days of Noah, so shall it be in the days of the Son of man. As men are warned of impending judgment, thousands will say, It cannot be. They will despise the truth, make light of prophecy, and deride the teacher of righteousness. One will turn aside to his farm, another to his merchandise, and care for none of these things.

The inhabitants of the antediluvian world were condemned to destruction for their iniquity; yet they had the offer of mercy. By repentance and reformation of life, they might have secured forgiveness and the protection of God. So in this dispensation, everyone who believes and obeys the divine word will find pardon and a shelter from the wrath to come. The history of their sins, with the sure destruction that followed, should be a warning to us. There is to be a baptism of fire as there was of water, and all the unbelief and scoffing of the ungodly will not hinder the event.

The Scriptures briefly state the reason for the prevailing iniquity in Noah's day. The sons of God married the daughters of men. Those who still cherished the knowledge of God united themselves with the ungodly and corrupt, and as a result became assimilated to them in character. The message of warning would have been received by a larger number, had it not been for their connection and association with those who despised and derided the word of God.

In the days of Noah the Spirit of God was so long and stubbornly rejected that it ceased to strive with men. Thus will it be prior to the end of the world. When the gospel falls on closed ears, when the Holy Spirit ceases to imprint the truth upon the heart, preaching and hearing will alike be in vain. Are we not fast approaching this state of things?

Those who would stand now must be Bible readers and Bible Christians; they must faithfully obey the divine precepts, both in private and in public. There are some who think it an evidence of superior ability to manifest indifference for the Bible and for religious things. They think it weak and unmanly to be always fearing to do wrong. Many a man permits himself to be allured from Christ, from purity and holiness, by those whom at heart he despises. And these very persons will privately ridicule his weakness in yielding to temptation. Those who associate with godless companions learn ways of life, habits of thought and speech, which lead them down to darkness and perdition. To win the applause of the low, the worthless, and the vulgar, they degrade themselves in the sight of God and man.

There is no class in greater danger than the young. Evil men and seducers are no less active now than before the flood. On the contrary, the word of God declares that they shall wax worse and worse. There are not wanting agents of Satan to taunt and ridicule all who would be true to virtue and to God. We are pained to see young men fearful or ashamed to acknowledge their principle before the ungodly or the blasphemer; ashamed that they have cherished holier sentiments, and cultivated purer morals. Oh, if these youth would but be firm and bold in the practice of virtue; if they would frown down the base advances of the agents of Satan, what a victory might be gained over the world, the flesh, and the devil! God calls upon the youth of to-day to love and serve him with the whole heart. They need a daily connection with Heaven to keep them unsullied by the corruptions of the last days.

Says Christ, "He that followeth me shall not walk in darkness, but shall have the light of life." And again, "If any man will do his will, he shall know of the doctrine." Those who obey God's will as it is revealed to



their understanding, will be safely guided into the way of life. But it is impossible for finite man to fully understand the purposes and ways of the Infinite One. Those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light. Truth and error are before us. God has given us sufficient evidence to determine the right way, and then he leaves us to choose for ourselves.

Jesus calls us to walk with him in the light, instead of wandering in the dark mazes of unbelief. If men would but stop to consider the worth of the soul, and their own need of a Saviour, they would gladly, gratefully accept the hand which he has stretched out to them. Alas that so many, in their pride and stubbornness of heart, refuse to accept the guidance of infinite wisdom! Faith, hope, and love, man's highest and noblest faculties, have been paralyzed by sin and Satan. But Jesus stands ready to awaken them to new life, that they may be enlisted in his service. The power of renewing grace will bring them again into vigorous exercise.

Temptations to discouragement will at times come upon the children of God like an overwhelming torrent. Many are disheartened as they see that Christian example and instruction seem almost powerless before the tide of ignorance and unbelief. But Jesus is the stronghold of his people. His light shines still. It can never be quenched. Though evil now seems to prevail over righteousness and truth, yet it is by no means the strongest power. It shall not always conquer. Nay, even now its end is nigh. Truth and righteousness are plants of heavenly origin. God nourishes them every hour. He will no more suffer them to die than he will forget the honor of his own throne and name.

Every Christian must meet trial and temptation. Those who basely shun the reproach of Christ, and choose the honor which the world bestows, will surely reap the bitter harvest. Separation from God, the loss of Heaven, agony and despair, must be their portion. But if we will stand fearlessly and firmly for God and the right, relying upon the promises of the sacred word, we shall not be ashamed. Earth and hell can have no power to triumph over us. Let not the weakest be discouraged because they are assailed by temptation. The best men who ever lived have been grievously assaulted by Satan and his agents. Unless we yield to its power, temptation is not sin. The armor of truth will prove a sure defense against all the fiery darts of the enemy.

Yet the Christian should not place himself needlessly in the way of temptation. Every soul is surrounded by an atmosphere of its own, laden with the fragrance of love and piety, the heavy fogs of unbelief, or the deadly poison of infidelity and crime. When brought in contact with others, we are unconsciously affected by the atmosphere surrounding them. If this be laden with moral poison, the very life-blood of the soul may become tainted ere we are conscious of danger.

The worth of a human soul can be estimated only by the light reflected from the cross of Calvary. So terrible was the doom of the lost race, so great the glory to which the redeemed might be exalted, that the Father is satisfied with the infinite price which he pays for their redemption. It was the joy set before Christ in accomplishing so great salvation that led him to submit to shame, agony, and death. How do all the treasures and the glories of earth sink into insignificance when compared with the value of a human soul! As I see in the world such astonishing indifference to the work of redemption; as I see the unbelief, the skepticism, the Heaven-daring rebel-

lion against God and his law, I am more and more convinced that we have reached those days of peril foretold in the Scriptures. I feel assured that the end is near; that our time of waiting and watching is short; and that the cause and truth of God will soon triumph.

#### JESUS THE COMFORTER.

How consoling the assurance of Christ to his disciples, "I will not leave you comfortless; I will come unto you." This assurance should bring comfort to every believing heart. Christ not only delivers us from the guilt and pollution of sin, but also from the bitterness of hopeless sorrow. He sustains us under our trials, comforts us in the midst of our afflictions, and abides with us forever. We may, like the apostle, be pierced with a thorn in the flesh, "the messenger of Satan to buffet us;" we may be called to endure great persecution, to pass through deep waters, or through fiery trials; but while in the world we have tribulation, in him we shall have peace. The storm may rage without, but all shall be calm within. The peace of God that passeth understanding shall keep our hearts and minds in Christ Jesus. He says to all his tempted followers, "My grace is sufficient." He will never leave nor forsake us. He has promised to come and take up his abode with us—that he will sup with us here, and that we shall sup with him hereafter. He is a present and all-sufficient Saviour—just the Saviour that we need.

"In life his presence is our aid,  
In death 'twill guide us through the shade,  
Chase all our rising fears away,  
And turn our darkness into day."

—Methodist Recorder.

#### FOUR WONDERFUL GARDENS.

##### THE GARDEN OF EDEN.

Two things had their beginning in that garden, man and sin. Eden speaks to us of the creation of man in the image of God, pure and holy. For him that garden was prepared, and there he might have remained had he obeyed God's commands. There he held free communion with his heavenly Father, and the glory of his future on earth, had he remained loyal to God, none can well depict. But Eden also speaks to us of sin. Unbelief came in, and with it disobedience; and following that came death. Were this all of which Eden reminds us, it would be a dark story without any single ray of light. But Eden speaks also of God's mercy; for in Eden there came the first promise that foreshadowed redemption. Before they were cast out God gave them that promise in which they and we discern, dimly it may be, but none the less truly, a coming Deliverer. Thus Eden speaks of three things to us, man, man's fall, God's promise.

All the ground between the first and second garden is filled with the manifold story of man's sins and God's favor. The plan of God's salvation grows clearer, and yet more clear, as the centuries roll by. From the darkness of the fall and the midnight of the flood the light slowly breaks until we reach

##### THE GARDEN OF GETHSEMANE.

Had there been no expulsion from Eden, Christ would never have been forced into Gethsemane. The one made the other necessary, unless man was to be hopelessly lost. In Gethsemane we see a partial fulfillment of the Eden prophecy. It may stand as the symbol of atonement; for the agony of the cross began there. In Eden, we see man's downward plunge; in Gethsemane, we see the

downward plunge of the divine Saviour, in his effort to save his lost creatures. It was to recover the ground lost in Eden that the Master endured all that Gethsemane speaks to us of. Sorrow, pain, anguish of soul, the cross,—all this may be included in this one word. Not until we can understand all the sacrifice of Christ in its fullness, can we rightly estimate the sufferings of which that garden reminds us. Then there is

##### THE GARDEN OF JOSEPH.

Until that glad morning when the angel descended, Joseph's garden spoke only of defeat and death. The friends of Christ could get no comfort in that garden, but his enemies thought with joy of that tomb. But with the coming of the angel all this was changed. And from that moment until this day that garden speaks to us of triumph and glad victory. No such victory over the grave had ever been gained before. Christ is the first-fruits of those that slept. From Gethsemane he went forth to death, but from Joseph's garden he came forth to everlasting life. "The conflict at that tomb settled the question for all grave-yards for all time;" for Christ rose not for himself, but for his people. As in Adam all died, so in Christ shall all be made alive. Resurrection there means resurrection everywhere. His resurrection means my resurrection, and that without fail. Wonderful garden! Finally, we come to

##### THE GARDEN OF PARADISE.

Revelation speaks of this. It is Eden, but improved. All that was beautiful in Eden is there, and more. All that was found in the earthly Paradise, of holiness and of communion with God is there, and more. Sin did indeed abound after Eden, but grace has much more abounded. Joseph's garden may speak to us of the Saviour's victory, but Paradise speaks to us of the fruits of this victory enjoyed by the ransomed and redeemed of the Lord. The groaning and travailing of creation there ceases, and the redemption of body and soul are complete. There God's plans of love and mercy are fulfilled, and thus we see man as perfect as God meant he should be, forever engaged in his service.

What a sweep from Eden to Paradise! Human failure, divine favor; human need, divine help; Paradise lost, Paradise regained,—this is the whole purport of the Bible. Its history, prophecy, poetry, epistle, are all only links in the golden chain by which God attaches humanity to himself. And can it be, when scholars have studied in detail this "wonderful story," that they still treat it with indifference! To angels, it must seem the miracle of miracles that this should ever be.—*A. F. Schauffler, D. D.*

THE real effect of evidence depends a great deal on something in one's own mind. Some prejudice, some wish, some willfulness, some sin will often spoil the force of the clearest evidence. While some persons look first of all at the *main proofs* in a large, willing, whole-hearted, comprehensive sort of way, others are perpetually nibbling at the fringes of things, conjuring up a hundred petty objections, keeping faith in waiting, one foot in the air, till every difficulty that may be thought of shall have been answered. And oftener than otherwise the objections that seem so mighty would, with just a little more knowledge, wholly vanish.—*Congregationalist.*

THE consummation of the Christian's desire may and ought to be found in looking for and hasting unto the coming of the day of God, when our Lord shall come in power and great glory.—*New England Evangelist.*



## BRINGING FORTH FRUIT.

CHRISTIANS are to bring forth much fruit, not because of peculiar incidental advantages enjoyed by them, not by the favor of circumstances, not in consequence of their social position or their wealth or their intellectual endowments, but because they are united to Christ. The virtue is in him, and it freely flows to those who are united to him. He is the source and origin of fruitfulness; all fruit is from him, and it reveals itself in connection with his people just so far as they abide in him.

The chief impediment to usefulness is the unsubdued feeling of independence on their part, the insidious idea that they have a strength and a wisdom of their own from which they can in some measure draw. Every Christian renounces this nominally, but the habit of self-reliance has so incorporated itself with his being during the life of nature that he does not easily discover how much he is under the influence of it, at the very time that he is professing to look to Christ as the sole ground of confidence.

How many there are who are looking to Christ simply to eke out their own inadequate strength and wisdom, as though it were the function of a vine to supply what was lacking in the inherent power of the branch to support itself! But the branch has no such power. Its glory is that it stands in a certain intimate relation to the vine, the source of its energy and fruitfulness.

It becomes every Christian to recognize fully and distinctly that much fruit is expected of him. It is expected that he will give powers, energies, influence, wealth, time, and talents in such a way to Christ as that he may bring forth much fruit. He is to place himself and all that he has in such a relation to Christ as that the fullness of power and of blessing that is in Christ may flow freely forth through his instrumentality into the world. There is much fruit in Christ germinantly waiting for the channels through which it must obtain its embodied existence among men. Everyone that professes to be a disciple of Christ really professes to be a branch for the production of this much fruit.—*Rev. George Bowen's Gospel of John.*

## WHY KEEP THE LAW?

THEORETICALLY all Christians are agreed on the necessity of keeping the first three and the last six commandments of the decalogue; and all the so-called evangelical denominations teach that no one can be saved in willful and persistent violation of any one of these precepts; and yet very many of them call Seventh-day Adventists "legalists" and "Judaizers" because they claim for the fourth commandment just what they themselves claim for each of the others!

Sabbath-keepers do not believe and neither do they teach that any one can be saved merely by keeping the Sabbath. What they do hold is this: that it is the duty of every soul to keep all of God's commandments and that the fourth precept, the one that enjoins the keeping of the Sabbath, is one of those commandments. And believing this, they claim for it just the same that other religionists do for the other precepts of the law; namely, that its violation is sin, and that all sin if it is ever forgiven must be repented of, if it comes to the knowledge of the person committing it.

It is not possible that anyone can be saved by keeping the law, for the law is not given as a means of salvation but as a standard of character. Beings who have not sinned need

no salvation, for they were never lost; and those that have sinned can be saved only by being justified. But the law can justify only those who have always obeyed it perfectly; hence the law can never justify one who has broken it—and all have sinned. Hence it is just as true now as it was when Paul wrote his epistle to the Romans and Galatians, that faith alone can justify the transgressor. But it is also true that "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he [Christ] was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." 1 John 3: 4-6.

They who would make void the law through faith only show that they are not in harmony with Paul (Rom. 3:31), and that they are not in Christ, for whosoever abideth in him sinneth not (transgresseth not the law), for "sin is the transgression of the law;" and "he was manifested to take away our sins."

May the Lord help us to be among those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

C. P. BOLLMAN.

## CATHOLIC SCHOOLS.

IN commenting upon a recent statement made by a Romish priest that, "one-third of the number of students in Catholic convents in this country are of Protestant parentage," the Congregationalist says:—

"We have no means of judging of the accuracy of these statistics, but probably they are much exaggerated. However that may be, the fact remains that a large number of young ladies from Protestant families do obtain their education in such schools. This is utterly needless, as regards both expense, and the culture, and polish to be therein obtained.

"What little excuse mothers might have had a generation ago is removed now that . . . first-class institutions are open to aspiring young womanhood. The average Roman Catholic school of to-day is not up to the Protestant standard, and the religious influences are far from being what thoughtful parents could wish their children to grow up in and be moulded by. If parents will persist in sending their daughters to convents, they should not be surprised if, later, those daughters take the veil. Be careful how you bend the twig."

## SANCTIFICATION.

THE popular errors that prevail on this subject are simply amazing. I met a neighbor the other day who had been attending holiness meetings. He said, as he grasped my hand with unusual warmth, "Well, Oldschool, I have got it at last."

"Got what?" I asked.

"Oh, they call it assurance of faith, and perfect love and holiness and sanctification. I don't know just what it is, but it makes me feel good all over. The preachers tell me that I am now free from sin—that I am holy, and of course I ought to be happy."

"How did you get it? Tell me all about it."

"Well, you see, I went to the big meeting, and the preachers said that unless we had assurance of faith and knew that we were sanctified we could not be saved, for nothing unholy could enter Heaven. That troubled me, and I asked one of them what I should do. He told me to go to the altar and pray for the blessing of sanctification. Scores of people were there crying, 'O God, make me holy.' I fell down among them, and prayed with all

my might for an hour or more, and then I felt better. I told the preacher, and asked him what it meant and he said that God had heard my prayer and that I was sanctified. And I was glad, for now I am sure of going to Heaven."

"And you believe that you became sanctified by praying at that altar for an hour or two?"

"Certainly, for the preacher told me so, and I felt ever so much better."

"And you prayed for sanctification in the name of Christ, did you?"

"Of course I did."

"Now, John, if Christ should come to you and tell you that that was not the way to be sanctified, would you believe him, or would you believe that preacher?"

"I would believe Christ."

"Well, then, listen. John heard Jesus praying to the Father for us, that we might be sanctified. He did not say, O Holy Father, sanctify my disciples when they ask you to. He said, 'Sanctify them through thy truth, thy word is truth.' And again, 'For their sakes I sanctify myself, that they also might be sanctified through the truth.' Have you been sanctified through the truth? Have you been studying the Bible with new interest? Have you found in it new revelations of the hatefulness of sin, and of the love of God in Christ? Have you felt in reading it the pressure of new motives to try to know Christ and to be like Christ?"

"No, the truth is I haven't read the Bible as much lately as I used to. I have been so busy attending meetings and talking about this new doctrine of sanctification that I haven't had time."

"Then it is evident, John, that if you have been sanctified it is not in the Bible way. Your preachers at the big meeting were not inspired, but Peter was. And he tells us to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and to desire the sincere milk of the word, that we may grow thereby. He regarded spiritual growth as a work of time, and as dependent on knowledge. This is the law of all growth, and the idea that a man can kneel down and pray for sanctification, and get it without using the means of growth, without taking truth into his soul to nourish it, is as absurd as to believe that he can get bodily strength by praying while he neglects to take food. Remember that by using this word 'grow' God teaches us that we are to attain to spiritual perfection as a child attains to manhood, or a scion becomes a full-grown and fruit-bearing tree.

"Now, there is a peach-tree just transplanted from the nursery. It is trying to put out a few leaves. You don't want to wait three years for your peaches, and have to cultivate the soil and prune the scion. Well, God is good. He hears prayer. He has promised that he will give us what we ask in faith. So you need not wait. Kneel down and cry to him for an hour, 'O Lord, perfect my peach tree. O Lord, make it full-grown at once and cover it with fruit.' Would God answer that prayer?"

"Of course not. A tree has to grow, and that takes time."

"Yes, and it takes time for a Christian to grow. When Paul had been preaching the gospel for many years, and had received many wonderful revelations from God, he wrote to the Philippians, 'Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.' If Paul had not attained to perfection up to that time, after all that he had done and suf-



ferred, how could you expect to by praying an hour?

"I have met in my time a good many earnest, prayerful students of the Bible. I know those who for years have spent several hours every day reading the Scriptures on their knees. But not one of these men was a perfectionist. Not one of them professed sanctification. The more they held the divine mirror before their hearts, the more they saw of their own sinfulness, the more humble and penitent they were. I have met, on the other hand, quite a number of honest, well-meaning people who believed that they were sanctified. But none of them were 'mighty in the Scriptures.' They had a few favorite texts, that they kept repeating like parrots, but 'sanctify them through the truth' was not one of them. Neither was that passage in Paul's epistle to the Philippians which I quoted just now. I tell you, John, you had better study what the Bible says about perfection, than to believe in these preachers who, though no doubt sincere, are often woefully ignorant. It is a great thing to be sanctified, 'body, soul and spirit,' to have holiness of the Lord written on every thought and feeling, to live a spotless life in this evil world. And we cannot attain to it in an hour or in a day."—*Obadiah Oldschool, in Interior.*

#### ROMAN CATHOLIC TYRANNY.

In discussing in the columns of the *New York Independent* the Dr. McGlynn affair which is at present attracting so much attention among both Papists and Protestants, "A Roman Catholic layman" speaks thus of the power of Catholic bishops, and of the lot of a priest who dares to appeal from the decision of his superior:—

"But let it be granted that a priest with a good cause goes to Rome, that he succeeds in his case against his bishop, and that he is restored to all his priestly powers, what has he gained? He is simply in a far worse position than he was before his suspension. Rome has spoken, certainly; but Rome is a long way from New York. Few Catholic laymen, and certainly no Protestant, can possibly understand the working of Catholic ecclesiastical government. The power of a Catholic bishop is practically unlimited. His power to act in the most arbitrary manner, to crush, to inflict the keenest pain, to break down the spirit and health of those under his control, may each, and all, be exercised without even the least public suspicion of injustice.

"Again let it be repeated, that we do not attribute any special intentional injustice to the Catholic hierarchy; it is simply that circumstances and human nature have their sway. The whole professional life of the ecclesiastic is spent in ruling others, and in ruling with spiritual authority of the most absolute kind.

"At the present day, and especially in America, when Protestants of all denominations seem to consider the acquaintance of a Catholic bishop to be an honor, and when to be noticed by a priest is thought to be a compliment to the layman, many will think they have personal proof of the injustice of what is above stated. If those good Protestants who are treated with such deference and such courtesy by Catholic ecclesiastics, only knew how too many of these same ecclesiastics treat each other and the poor, they would soon be undeceived. Wealthy and influential Catholics may practically live what lives they please, and they will be courted and caressed by men who show but little kindness and have but little consideration for those less favored with this world's goods. . . . But it would require a high degree of sanctity for any bishop

to treat a priest who had gained a case against him with ordinary justice.

"The unhappy priest would soon find his mistake. Better far for him to have borne the injustice in silence, and submitted quietly to his wrongs. He is now a marked man. Every priest in his diocese is well aware he is under episcopal displeasure, notwithstanding his success. Whatever his own private feelings may be, no priest will dare to show him sympathy or brotherly friendship. The Catholic laity are against him also, and it is hard to say whether his case is made better or worse by Protestant sympathy or Protestant censure."

#### "CONFESS YOUR FAULTS ONE TO ANOTHER."

How often, dearest Lord,  
Within the closet's hush,  
Do we confess our sins to thee  
With tear or blush!

But when in word or deed  
Some brother we offend,  
Though one sweet utterance would keep  
Our friend our friend,

How, trampling on thy grace,  
Pride will repentance foil,  
And from confession due to him  
Our hearts recoil!

"I cannot stoop to that,"  
Self-love in secret cries;  
The fear of man, not fear of sin,  
Before her eyes.

Oh, if our fear of man  
Were lost in love of thee;  
If thy dear likeness we possessed  
In least degree;

The coldness we might meet,  
The poor, vague sense of loss,  
The small contempt that often seems  
The sorest cross,

The world's derision cast  
On acts of lowliness—  
How would we brave them for thy sake,  
To make redress!

The hour is near when earth  
No longer will appal;  
But only words and deeds that hour  
Beyond recall.

I would not leave undone  
The work thou gavest me,  
Nor my transgressions unconfessed,  
Dear Lord, to thee.

But oh, that other test  
Of those who name thy name;  
The bearing of that outward cross  
That thou dost claim!

Sweet Jesus, give me grace,  
And make me swift to say,  
"I own my fault, good neighbor mine;  
Forgive, I pray."

And should my neighbor turn  
Away from me his face,  
Sufficient for my humbled soul  
Would be thy grace.

—*Harriet McEwen Kimball, in Congregationalist.*

#### SAYING AND DOING.

OUR Saviour said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21.

The will of the Father is revealed to us in his word, and is all briefly comprehended in the ten commandments; and yet there are multitudes who are saying Lord, Lord, who are unwilling to yield to the revealed will of the Father. Some excuse themselves upon the ground that his will has been changed since it was written; and others declare that it has been totally abolished. And yet both these classes imagine that they enjoy the favor of God. But this cannot be, if their minds have been enlightened by the truth.

I have met with some people of late who

parry the force of revealed truth by a professed enjoyment of divine favor. They profess to have a something within which they call "present and full salvation," and one would think, from their conversation, that they imagine that this something within will excuse them from doing such parts of the will of the Father as are unpopular in these days of degeneracy. They acknowledge every jot and tittle of the ten commandments to be binding, but when shown that they change more than a jot or a tittle of the fourth, they appeal from the heavenly statute to that "present and full salvation" which tells them that they are safe.

I would earnestly entreat such to examine more carefully the foundation on which they are building, remembering that they that hear these sayings of Jesus and do them not, have been compared by him to the man that built his house upon the sand. Be assured, dear friends, that neither saying nor feeling, nor both combined, can fulfill that part of the word of God which requires the *doing* of the Father's will as he has revealed it to us in the commandments which you acknowledge in every jot and tittle. If you would be sure that you have the favor of God I can recommend that you follow the example of the patriarch David. Said he, "I entreated thy favor with my whole heart: be merciful unto me according to thy word. I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Ps. 119:58-60.

R. F. COTTRELL.

#### THE SAINT AMONG SINNERS.

NOAH stands alone "in his generations" like some solitary tree green and erect in a forest of blasted and fallen pines. "Among the faithless, faithful only he." His character is described, so to speak, from the outside inwards. He is "righteous," or discharging all the obligations of law and of his various relationships. He is "perfect." His whole nature is developed, and all in due symmetry and proportion—no beauty wanting, no grace cultivated at the expense of others. He is a full man; not a one-sided and therefore a distorted one. We do not take these words to imply sinlessness, of course. They express a relative, not an absolute, completeness. Hence we may learn both a lesson of stimulus and of hope. We are not to rest satisfied with partial goodness, but to seek to attain an all-round perfectness, even in regard to the graces least like our dispositions. And we can rejoice to believe that God is generous in his acceptance and praise. He does not grudge commendation, but takes account of the deepest desires and main tendencies of a life, and sees the germ as a full-blown flower, and the bud as a fruit.

Learn, too, that solitary goodness is possible. Noah stood uninfected by the universal contagion; and, as is always the case, the evil around, which he did not share, drove him to a more rigid abstinence from it. A Christian who is alone "in his generations," like a lily among nettles, has to be, and usually is, a more earnest Christian than if he were among like-minded. The saints in "Caesar's household" needed to be very unmistakable saints, if they were not to be swept away by the torrent of godlessness. It is hard, but it is possible, for a boy at school, or a young man in an office, or a soldier in a barrack, to stand alone, and be Christ-like; but only on condition that he yields to no temptation to drop his conduct to the level around him, and is never guilty of compromise. Once yield, and all is over. Flowers grow on a dunghill, and the very reeking rottenness may make the bloom finer.



Notice, again, the companion of the solitary saint. What beauty there is in that description of the isolated man, passing lonely amid his contemporaries, like a stream of pure water flowing through some foul liquid, and untouched by it, and yet not alone in all his loneliness, because "he walked with God!" The less he found congenial companionship on earth, the more he realized God as by his side. The remarkable phrase, used only of Enoch and of Noah, implies a closer relation than the other expression, "to walk before God." Communion, the habitual occupation of mind and heart with God, the happy sense of his presence making every wilderness and solitary place glad because of him, the child's clasping the father's hand with his tiny fingers, and so being held up and lifted over many a rough place, are all implied. Are we lonely in outward reality? Here is our unfailing companion. Have we to stand single among companions, who laugh at us and our religion? One man, with God to back him, is always in the majority. Though surrounded by friends, have we found that, after all, we live and suffer, and must die alone? Here is the all-sufficient Friend, if we have fellowship with whom our hearts will be lonely no more.

Observe that this communion is the foundation of all righteousness in conduct. Because Noah walked with God, he was "just" and "perfect." If we live habitually in the holy of holies, our faces will shine when we come forth. If we desire to be good and pure, we must dwell with God, and his Spirit will pass into our hearts, and we shall bear the fragrance of his presence wherever we go. Learn also that communion with God is not possible unless we are fighting against our sin, and have some measure of holiness. We begin communion with him, indeed, not by holiness, but by faith. But it is not kept up without the cultivation of purity. Sin makes fellowship with God impossible. "Can two walk together, except they be agreed?" "What communion hath light with darkness?" The delicate bond which unites us in happy communion with God shrivels up, as if scorched, at the touch of sin. "If we say that we have fellowship with him, and walk in darkness, we lie."—*Alexander McLaren, D. D.*

#### PROPPING UP THE BIBLE.

THERE are many people who think that the Lord needs their help to brace up the truth of the Scriptures; so that all the while they are trying to give additional force to what God has said, by the opinions of men. They seem to imagine that if Napoleon, or Charlemagne, or Frederick the Great, or some one equally noted in science or literature, shall be pleased to express an admiration for Christianity and the Bible, that telling it will make their preaching so much the more effective. If some statesman, after a life of public service, and perhaps a vain pursuit of the highest honors, acknowledges the divinity and authority of the Son of God, it is heralded from a hundred rostrums, as might be the words of a newly discovered original manuscript of the New Testament.

Such a view indicates a mistaken idea of what the church is called upon to preach, and an imperfect conception of the majesty and power of the truth as it is in Jesus. Who is helped in his appreciation of the truth that the sun shines with a power and brilliancy beyond all other heavenly bodies, by quoting what Huxley or Tyndall may say about it? What is the value of the testimony of Ruskin or Humboldt as to the grandeur of Niagara, to one who has gazed upon the majestic cataract, and listened to its unceasing thunder? Who will prop up the Pyramids with tooth-picks?

And yet men who think they are called to preach the gospel, spend much of their time in explaining, and apologizing, and proving it by the testimony of worldly men!

God has given us a revelation of himself in a book that cannot be overturned; his truth is so great and enduring that no testimony of uninspired men is needed to establish it. The structure of Christianity is as the New Jerusalem to the enraptured vision of the apostle John; so immense, so incomparably magnificent in design, so illimitable in its wealth of adornment and indescribable beauty, that when it is portrayed to the world in the words of the Spirit, it stands the wonder and joy of the ages! Let the sun shine on; let the tremendous torrent of Niagara roll forever over the mighty precipice; let the only remaining of the world's seven wonders stand in their prodigious massiveness; and let God's book and Christ's divinity speak for themselves; none of them need the praise or testimony of men to establish them. And thou, O man of God, preach the word, not what men say about it; shun not to declare the whole counsel of God, unsupported by human testimony; remembering that heaven and earth shall pass away, but the words of Christ shall not pass away. And all who hear, and believe, and obey, shall be saved, because God hath said it, and not because some worm of the dust has indorsed it!—*New England Evangelist.*

#### ICHABOD.

THE ways and means employed by popular churches to make their services attractive are reaching a point that is almost incredible. It would seem that more iniquity is carried on under the garb of Christianity than is perpetrated by the most point-blank infidels. The prophet Jeremiah states this fact in speaking of professors of religion in the last days; says he, "They are waxen fat, they shine; yea, they overpass the deeds of the wicked." In the professed Christian world of to-day there exists an almost unquenchable thirst for excitement, a desire for something new. Up to the present time this craving has been in a measure appeased by such eccentricities as the preaching of reformed drunkards, etc., while an extra inducement to spirituality has been occasionally offered in the shape of an evangelical pugilist or a converted cowboy.

It could, however, be said of these preachers that they made a pretense of preaching the Bible, but now in many places the Bible is altogether discarded. The thirst for novelty demands a greater stimulant, and the Bible is now foreign to many a popular sermon. It is not uncommon for ministers to give for a sermon such topics as, "A Tour in Italy" or an account of some foreign country, or, perhaps, some other entertainment. For example, the writer on three different occasions visited one of these popular and fashionable churches, once at the weekly prayer-meeting and twice on the regular Sunday evening service. The first time a Bulgarian, in full Oriental costume, gave an interesting, and in some parts laughable account of the customs and manners of his people. The next evening service consisted partly of some reminiscences given by a converted Jew and his wife from Joppa (both dressed in a most fantastic garb); the rest of the entertainment being made up of recitations by a well-drilled choir, to which the congregation listened with a listless, diletant air, but who well appreciated the evening's service, for on leaving, one of them was heard to remark that it "was as good as a circus"—which in fact it was. The third time, the services were conducted by a Chinaman—

*en costume*, of course. With these facts in view the criticism of Paul can be appreciated. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

It is also to be noticed that the means the churches employ to raise money are now as varied as the style of preaching. Church fairs, charity balls, etc., have to some extent become stale and "out of style." So the church have to make bolder and more strenuous efforts. A short time ago, a paper carnival was given in San Francisco, when an investment of about \$25,000 was made to raise \$6,500. But as the Christians had a most enjoyable time of dancing and revelry, it was counted as a success. The Roman Catholics of Cincinnati have originated a new plan, which presumably will be taken up by other churches. This plan is to place a theatrical company on the road. This is ahead of anything that has been done yet in this country, but in Paris the climax is reached in the shape of a "charity bull-fight." This can only be regarded as a startling fulfillment of prophecy in regard to men being "fierce," as shown in 2 Tim. 3:1-5, but even knowing this, it is almost incredible that such a murderously cruel means should be taken to raise money for professedly charitable purposes. For all this the ministers are responsible, and there is only one remedy. The law of God must be preached. But many ministers dare not do this; they have pampered the taste and tickled the ears of the people to such an extent that they are now at their mercy. The people demand smooth things, and the preachers have to meet the demand; and although the most flamboyant wickedness is practiced in the very church, too often the minister dare not rebuke it, lest some old libertine should throw up his pew.

These are the churches that are expecting the millennium; these are they who wish Christ to be their king. How long will a long-suffering God endure such mockery. "Let God arise, let his enemies be scattered."

FRANK HOPE.

#### NOT WORTH WHILE.

It seldom is worth while to insist upon uttering the last word in an argument or controversy. You may be, and know yourself to be, entirely right, and your opponent may exhibit a spirit at once unlovely and imprudent in persisting in the discussion, yet usually it is far wiser to allow him whatever semblance of victory there may be in the privilege of speaking the last word. The real aim of a Christian in such a case should be not to appear to get the better of an adversary, but to be right, to uphold the truth. If you have done this, you can afford to let your words lie in the memory of your opponent and every other person who has heard them, in the confidence that they probably will bear their appropriate fruit, while you will have avoided the appearance of wrangling.—*Selected.*

WE have seen people so proud that they could not endure the thought of being under the faintest liability to anybody. A dollar's worth of unbalanced obligation would be intolerable to them. And yet we have known just such men to go on for years *owing everything* to God, and apparently never giving it one thought. An honorable man, if he cannot discharge his obligations, will at least take a sad pleasure in acknowledging them.—*Sel.*



# The Signs of the Times.

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

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## CONCEALED INFIDELITY.

"The gentle Nazarene did not die to become an atonement for the sins of a fallen world, but to set an example to mankind of fidelity to principle, even unto death. His pure life and noble teachings speak to the soul now as never before."

THE above we find in an editorial in the *Golden Gate*. We would like to ask how the writer found out that there was such a person as the "gentle Nazarene;" how he knows that his life was pure and his teachings noble; and where he learned about his death. The answer must be, in the New Testament; for nowhere else do we find any account of Jesus of Nazareth. There are in one or two profane histories, references to Jesus; but if the Bible had never been written, the world would have no knowledge of the life, character, and teachings of Christ. Whoever, therefore, accepts the truth that there was once a person on earth whose name was Jesus, and that his life was the perfection of purity, and his teachings the perfection of wisdom, must do so solely on the authority of the Bible.

But the same book which gives the history of Christ, tells us the manner and object of his death. Peter says (Acts 2:23) that he was taken and by wicked hands crucified and slain; and he says also, that he "his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." 1 Peter 2:24. We read also that righteousness shall be imputed to us, "if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. 4:24, 25. We read again, that "God commendeth his love toward us in that, while we were yet sinners, Christ died for us." Rom. 5:8. Again we read that we are justified "through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25. The same book which tells about the life of Jesus says, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:5, 6.

These statements concerning the death of Christ might be multiplied indefinitely. They teach plainly that Christ did die as an atonement for sin, and that those who believe in him may be justified from sin. The same book which tells about the noble character and pure teachings of Christ, gives the above reasons for his death. If we accept the first, we cannot reject the other. The one who denies the atonement of Christ, convicts himself of inconsistency when he professes to believe that Jesus lived and taught. The historical narrative includes the death of Christ as well as his life.

Moreover, Jesus himself said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16, 17. Now the man who says that the teachings of Jesus were pure and noble, and yet says that he did not die for the sins of the world, stultifies himself, for he virtually asserts that Jesus taught that which is not true.

Our object in noticing this statement from the

*Golden Gate* is to expose a sort of infidelity that is becoming very common. It is a concealed infidelity, with which Spiritualists expect to entrap many professed Protestant Christians. They refer to the historical narrative of the Bible as though they accepted it fully, and thus gain the confidence of the unwary. Having thus concealed their hatred of the Bible, they proceed to undermine faith in it by perverting its teachings. The infidel who denies the Bible as a whole, rejecting even its historical statements, is not half so dangerous as one who professes a portion of it in order that he may more easily undermine its principles. It is simply an aggravated case of Judas betraying his Lord with a kiss.

It is not Spiritualists alone, however, who do this sort of thing. There are thousands who call themselves Christians, who segregate the Bible, calling this or that portion uninspired and throwing it overboard, if it runs counter to their preconceived opinions or perverse practices. If everyone who makes a profession of Christianity, should awake some morning and find the Bible or Bibles in his possession a perfect blank, with the exception of those portions which he really believed, there would be few whole Bibles in existence, and the supply of blank paper would largely exceed the demand.

w.

## "A WEIGHTY AND TIMELY UTTERANCE."

(Continued.)

### TESTIMONY FROM HISTORY.

WE now come to the examination of "proofs from church history." Under this head Dr. Bailey begins thus:—

"Mosheim, one of the most reliable of church historians, and chancellor of the University of Göttingen from 1747 to 1755, in Vol. I, p. 45, says: 'All Christians were unanimous in setting apart the first day of the week on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches as appears from the united testimonies of the most credible writers.'"

In Murdock's Mosheim (book 1, cent. 1, part 2, chap. 4, sec. 4), we find a statement somewhat similar to the one which Dr. Bailey credits to Mosheim, but it is not expressed in nearly so strong language. We presume the Doctor quoted from Maclaine's translation, which is well known to be a paraphrase of Mosheim, rather than a translation. But we will accept the quotation just as it is given to us, for it is of no importance anyway. According to the quotation given, Mosheim states that the observance of the first day of the week was founded "upon the express appointment of the apostles." Now where did he learn this? Did Mosheim have access to some writings of the apostles that we have not? Is it true that we have only a fragment of the Bible, and that somewhere there are inspired writings hidden away, which no one but Dr. Mosheim has been privileged to see? If there are such documents, and if Mosheim found in them an "express appointment of the apostles," fixing the first day of the week as the Sabbath, it seems as though he might have had the goodness to give less favored mortals the exact words of that "express appointment." But we have never heard of any Protestant so bold as to claim that there are in existence inspired writings of the apostles, other than those contained in the New Testament. Now if the apostles did expressly appoint the first day of the week as the Sabbath, that appointment may be read by everybody. Why, then, did not Dr. Bailey quote direct from the apostles, instead of saying that Mosheim says so? Simply because the apostles never made any such appointment. If they had, the reader may rest assured that Dr. Bailey would have given it in his "Scripture proofs."

Right here it will be worth while to remind the reader that the apostles were not law givers. They had no authority to appoint a sabbath day. All that they were commissioned to do was to declare the words of Christ. See Matt. 28:19, 20. But even

Mosheim does not profess to make the statement credited to him, on the authority of the apostles. He states that it "appears from the united testimonies of the most credible writers," that this example was derived from the appointment of the apostles. We accept Mosheim as a standard church historian, but when he tells us what the apostles did, he is on ground where the most unlearned can judge of the truth of what he says. Although he was a very learned man, there is not a child fourteen years of age who may not be just as well informed as to what the apostles said and did as he was. Mr. Bailey's argument from history is simply this: He says that the apostles kept Sunday, and appointed its observance. We ask him what authority he has for such a statement, and he says that Dr. Mosheim says so, and Dr. Mosheim says, "The most credible writers" say so. There is altogether too much "they say" about this. We should prefer to hear the apostles themselves speak. They are "the most credible writers" of whom we have any knowledge.

Since the custom of the early church has been stated, we might cite a few instances from history. In note 4 of the section before referred to, Mosheim says: "Perhaps also Good Friday, the Friday on which our Saviour died, was from the earliest times regarded with more respect than other days of the week." Again he says:—

"The Christians assembled for the worship of God in private dwelling-houses, in caves, and in the places where the dead were buried. They met on the first day of the week, and here and there on the seventh day, which was the Jewish Sabbath. Most of them likewise held sacred the fourth and sixth, the former being the day on which our Saviour was betrayed, and the latter on which he was crucified."—*Book 1, cent. 2, part 2, chap. 4, sec. 8.*

We hope that our friends who observe the first day of the week on the authority of Dr. Mosheim, will show their consistency by keeping also Wednesday and Friday.

Two or three quotations are also made from Neander, but as they are to the same effect, simply telling what certain professed Christians did, we will not stop to repeat them. We are not so much interested in what some people may have done, as we are in what the Bible commands us to do. Even the best intentioned people do not always do what they ought to do. In Gal. 2:12, 13, we find that even the apostles Barnabas and Peter were at one time guilty of dissimulation, but we do not therefore conclude that we ought to do the same.

Before leaving this part of the subject we will, however, give one of Mr. Bailey's quotations from Neander with his comments thereon:—

"Again Neander says: 'Those churches however which were composed of Jewish Christians, though they admitted with the rest the festival of Sunday, yet retained also that of the Sabbath; and it was from these that the custom became general in the Eastern churches of distinguishing this day as well as Sunday.' That is, the custom of keeping the seventh day as well as the first, arose from these Judaizing Christians. Do we want to follow their example in direct opposition to inspired teaching?"

This quotation shows that Christians in the early days observed the seventh day of the week, and Mosheim in the same paragraph from which a quotation has already been made, says that for doing this "the other Christians taxed them with no wrong." This proves positively that those in the early church who observed the first day of the week did not do so because of any apostolic appointment, and that they did not know of any such appointment; for if they had, they would have taxed those who did not follow it with doing wrong. These facts prove what Dr. Scott says in his comment on Acts 20:7:—

"The change from the seventh to the first day of the week appears to have been gradually and silently introduced, by example rather than by express precept."

Mr. Bailey says: "The custom of keeping the seventh day as well as the first arose from these Judaizing Christians. Do we want to follow their example in direct opposition to inspired teaching?" We say most emphatically, No, to both sentences. We do not want to follow the example of anybody, in direct opposition to inspired teaching. And we say also that the custom of keeping the seventh day did not



arise from "Judaizing Christians," but from the commandment of Jehovah, who said in thunder tones from Mount Sinai: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." We would that some people's professed fear of acting contrary to inspired teaching had more sincerity in it. All of the ten commandments were given to the Jews, who differed no more from the heathen around them in that they kept the seventh day, than they did in that they abstained from blasphemy and theft. Those who refuse to keep the Sabbath, lest they be like the Jews, can be consistent only by rejecting the entire decalogue. W.

(To be continued.)

### IS IT STRANGE?

SOME time since, a religious writer of considerable prominence, in commenting upon the resurrection of Dorcas, said:—

"Imagine Dorcas's surprise when she first opened her eyes. Here she was back in the world again. How strange it is to discover that no one of those persons who were raised from the dead ever attempted to tell the story of what they saw or heard."

The grave is spoken of as that "undiscovered country, from whose bourn no traveler returns;" but as a matter of fact many have returned, yet none have ever opened their lips to relate what they heard or saw while dead. Now if the dead are conscious, this is passing strange. If it be true that death is simply the separation of the soul from the body, which has acted as a clog to it, restricting its free exercise, why is it that in those instances where the soul has been returned to its lodgment, no note is made of the wonderful things learned while it was permitted to expand unrestrained?

We say that it is indeed wonderful that no revelations have been made of what is beyond, if, as the poet says, death is only transition, and the soul is more acutely conscious in death than it ever was during life; but we do not bring forward the fact that no such revelation has been made, as proof that the dead are not conscious. We have proof of a more satisfactory nature, which clears the subject of all doubt, and explains why those who have been raised from the dead were silent as to what took place during their absence from among the living. The testimony is abundant, but we have space here for only the following:—

Those who are dead are asleep: "Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3. "It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth his beloved sleep." Ps. 127:2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2. "In their heat I will make them feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." Jer. 51:39. "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:16-18. "But I would not have you to be ignorant, brethren, concerning them which are asleep." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:13, 14.

People who are in a sound sleep are entirely unconscious of what is going on, and the Bible says that the dead are unconscious: "For the living know that they shall die; but the dead know not anything." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 10. "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their

sleep." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:10-12, 21. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

Many more texts might be added but these are sufficient for our purpose. They are direct statements of fact, and need no explanation. There are only two things that can be done with them: Either accept them as literally true, or reject them altogether. But if we accept the Bible as the infallible word of God, we are not left to wonder why those who have been raised from the dead never told the story of what they saw or heard. They had none to tell. They were unconsciously sleeping, and were unable to take note of passing events. Then it is not a strange thing after all.

But there is one strange thing about this matter, and that is how, in the face of all these Bible texts, a Doctor of Divinity could write such a paragraph as that quoted at the beginning of this article. W.

### THE COURSE OF "JUSTICE."

ONE of the worst elements in the defeat of justice in the courts nowadays, is the bad practice of continuances, which has grown to such an extent that it may almost be considered as an established system. Cases are continued over and over and again and again, until the chances are altogether against justice ever being done in them. One case in San Francisco has now been continued *eighty* times, and yet awaits trial. Another has been continued *fifty* times, and still waits. These are perhaps extreme cases, but they illustrate a practice that is followed in the courts everywhere to such an extent that in a multitude of cases the trial as well as the result at last is only a travesty upon justice.

By these continuances, so much time is consumed that in the natural order of events the witnesses may die, or move from the place, and even if they remain and are called to the trial, the facts are no longer fresh and clear to their minds, while many important points and circumstances are wholly forgotten. And when testimony, which at the best must be uncertain, falls into the hands of a sharp lawyer, and especially of the criminal lawyer, it is the easiest thing in the world for him to present it to the average jury in such a way that they shall see no real evidence in it, much less such evidence as would place the matter "beyond reasonable doubt."

The Constitution of the United States provides that in criminal cases the party accused shall have the right to a speedy trial, which of necessity implies that the accuser, that is "the people," shall have the right speedily to try him. But this provision of the Constitution, eminently wise and just as it is, is almost a dead letter; and this almost wholly owing to this baneful practice of repeated continuances and postponements. Both the fault and its remedy, lie with the courts. The matter of granting a continuance lies entirely in the option of the judge. There are, to be sure, times when a postponement ought to be made, and when it will serve the ends of justice, but such are the exception. Whereas it is safe to say that nine times out of ten, to grant the continuance asked for is only to play into the hands of the lawyers, and they in most cases directly into the hands of the criminals. Says the San Francisco Chronicle:—

"Too many judges have too kindly a feeling for the pockets of their brethren at the bar, and will not force a case to trial for fear that the attorney for the defendant should be compelled to sacrifice some other business in attending to the case in hand. They accept the plea of another professional engagement as a good and sufficient excuse for delay, instead of compelling the attorney for defendant to try the case or give it up to someone else. This is all wrong. There is no divinity doth so hedge about any particular member of the bar that the wheels of justice should stop because he cannot superintend their revolutions. An attorney violates the spirit if not the letter of his oath when he accepts an employ-

ment with full knowledge that he cannot give his services to his client at the time when they will be required, and it is the clear duty of the court to frown upon such unprofessional conduct by compelling the attorney to conform to the orders of the court or to relinquish the case."

And the New York Observer:—

"In many cases the pleas seem to be nothing more than a legal device for wearying out an opponent or making a trial so expensive to him that he cannot follow it up. The strangest part of the matter is that magistrates seemingly countenance such devices by granting adjournments on the most flimsy pretexts. So great are these abuses in the administration of justice that a court of law is about the last place in which a man seeks for a redress of wrongs or a restitution of rights."

But in this delay of the law and defeat of justice, the largest part, by long odds, is played by the lawyers. We know full well that there are honest lawyers—men who are faithful to the public good, and who would do nothing to defeat the ends of justice. But at the same time, it is undeniable that there are lawyers, and the number is increasing every day, who are unprincipled men, and have no scruples at all in regard to their conduct of a case—men with whom the question of justice has no place, but the sole question is whether the criminal can be cleared. They are men who, in behalf of the criminal, will enter and maintain any plea or any number of pleas that they think will give them the smallest chance of success—yes; and even pleas that are directly contradictory, each of which destroys the others. Often pleas are entered that it is impossible for a disinterested person to believe that the lawyer himself believes to be true. Yet the pleas, and perhaps contradictory ones, are solemnly entered, and the trial conducted upon them, before a jury perhaps itself in sympathy with crime, and the criminal is cleared. If not so fortunate as to obtain such a decided result, at least a disagreement of the jury is secured, and this repeated two or three times, and then almost certainly an acquittal. But if anywhere in all this procedure the verdict is that the accused is guilty, then a long series of exceptions and technicalities are brought up as the basis of a motion for a new trial. If the motion is denied, then an appeal is taken, and of that the result is almost sure to be that a new trial will be ordered; and then the same long, tedious process is gone through with again, unless an acquittal shall have been obtained by the privileges of the new trial.

The preparation for this course is diligently and steadily made and kept up from the very first. From the very first step that is ever taken in the case, the criminal lawyer keeps up a volley of irrelevant questions of his own, or of objections to the questions of the prosecution, upon all of which the court must decide, and if the decision is not in his favor, then an exception is marked. This thing continues unabated throughout the trial, which of itself is greatly lengthened by it, so that when the trial is ended he has a volume of exceptions upon which to base his motion for a new trial or his appeal to a higher court. It sometimes appears as though the principal office of the trial judge were only to decide upon objections so that the lawyers can take exception to his decision. So emphatically is this so that there is actually a practice known in the courts as "trying a case for the exceptions," that is, as defined by Judge Learned of the New York Supreme Court, "contriving as many ingenious pitfalls as possible, by offers of evidence and by exceptions to evidence and the like, in the hope, often well fulfilled, that the trial court will fall into some of these dangers, and that thus a client with no real defense might weary out his adversary by the delay consequent on an appeal."

Then, when by such trickery the appeal is gained, the appellate court pays more attention and gives more weight to the technicalities involved in the exceptions than it does to the question whether justice has been done. Again says Judge Learned, of this practice: "Instead of being guided by the rules of codes of law, or by a sound judgment as to the merits of the case, appellate courts are constantly searching for precedents in other cases, and are anxiously making a precedent out of the case in hand. When a case is argued, the question is not whether



justice was done in the court below; but it may be whether some witness said something which might be considered irrelevant—perhaps no more important to the merits than *whether he stood at right angles to the jury when he testified.*"

We do not say that the accused should have no lawyer to plead for him, even though the case be one known to all as deliberate and unmitigated murder. We care not how confirmed a criminal he may be, nor how manifestly guilty, he has a right to a fair trial. He has a right to counsel. This the State assures to everyone. If the accused is unable to hire counsel, the State appoints counsel, and it is only just and right that it should be so. But whether the counsel be hired or appointed, he has no right to try to delay or to defeat justice in the case. Let him fairly present the prisoner's plea, let him bring into notice all the extenuating circumstances that can be fairly and honestly set up: to all this the accused has a perfect right. But no lawyer has a right to work by tricks and quibbles and technicalities to compass the escape of a criminal from the just penalty that he deserves.

There are indeed times when a lawyer will not allow his client to plead guilty, or having already plead guilty will try to persuade him to withdraw it and plead not guilty. Such a case which we recall particularly occurred not long ago in New York City. A prisoner had plead guilty, and a lawyer tried to induce him to withdraw it, and allow him to defend him as not guilty. The prisoner persisted that he was guilty. Then the lawyer addressed the court, saying, "He is undoubtedly guilty, *but the people can't prove it.*" The rebuke that the judge administered to this man was as richly deserved as it was stern. Not all such lawyers have the frankness to so openly reveal their real sentiments and purposes, but there is an immense number of them who act strictly upon the principle here avowed. The following from the *Interior* gives the true status of all such men:—

"The lawyer who helps him to secure an acquittal by unfair and dishonorable means, under the color of law, is as guilty as if he went to the jail at night and helped the prisoner to escape. The practice in our criminal courts has fallen into the hands of smart but unscrupulous men. There were great criminal lawyers in the former generations who were also honorable men. But there has been a great change in this respect. And the men who make it their business to defend thieves and murderers have more sympathy with their clients than with honest and law-abiding citizens. They are really partners in the crimes which those clients are encouraged to commit, because they depend on these unscrupulous practitioners to get them free through loop-holes in the law."

When such is the gauntlet which Justice has to run, how can she come out clear and untarnished? But this is the condition of legal procedure that is most prevalent in this nation to-day, and again we ask, *What can the end be?* J.

#### SCRIPTURE STATEMENTS VS. CONJECTURE.

We cannot refrain from expressing the wish that the writers of the Sunday-school lesson notes in some of the religious papers, would occasionally read what the Bible says upon the subject of the lesson. If they should, it would save them from some egregious blunders, and would be a mercy to the pupils whose ideas are moulded in large measure by the lesson notes in their favorite journals. The lesson entitled "Lot's choice" was improved by nearly everyone to moralize on the wickedness of Lot. The *Christian Standard* writer ended his sentimentalism as follows:—

"Lot pitched his tent towards Sodom, then entered the city, ceased to be shocked by its gross sins and idolatry, was humiliated by being captured and plundered by the five kings. His soul hardened against even such direct warnings as angel messengers from Heaven. At last forced to flee from the city empty-handed, and look back on what once seemed the garden of the Lord, as a fiery furnace, he makes his home in the caves of the earth, and finally ends life a drunken outcast, dishonored by men and disowned by God."

Now read in 2 Peter 2:4-8 that God condemned the cities of Sodom and Gomorrah with an overthrow, turning them into ashes, "and delivered just Lot, vexed with the filthy conversation of the

wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds)."

Lot may have been selfish in his choice of territory, although the Scripture nowhere gives any intimation of such a thing. But we do have emphatic testimony to his righteousness, and that he himself was uncontaminated by the horrible wickedness around him, and from which he suffered greatly. Unscriptural morals are among the worst things written.

In this connection we would call attention to the International Lesson Notes that are given every week in the SIGNS OF THE TIMES. The writer indulges in no guess-work, but directs the student's attention solely to the Bible. Sunday-school teachers and students will find it to their advantage to read the Commentary Department in the SIGNS. Those notes alone will more than make up for the price of the paper.

#### LETTERS TO AN ANTINOMIAN.—I.

[NOTE.—Some time since, a tract was put into my hands, bearing the title of "The Law of God." The name of the writer was not given, but I was informed who he was. As a writer and speaker he is quite well known, especially in what are called the Western States. The tract was highly valued by his friends, and was recommended as an "unanswerable argument." As no personal considerations induce me to write, I will not use the name of the author. I write not against any individual, but solely to vindicate the most precious and important truth ever committed to man. J. H. W.]

DEAR SIR: A tract entitled "The Law of God," written by yourself, has been placed in my hands, and, for several reasons, I choose to address a review of it to you. My long personal acquaintance with you would lead me to speak in the most kind and respectful manner, and this I shall try to do. But the positions which you take in this tract are, in my opinion, so very far from the truth, and the assertions that you make do so great violence to the revealed word of God, that I shall sometimes be compelled to "use great plainness of speech." Personal considerations should have no weight in such a case as this; for the word of God, and the bearing which our use of it has on our eternal interests, are of infinite importance.

From the very first paragraph your tract is open to severe criticism. I feel compelled to say, that, as far as its argument and consistency are concerned, it hardly demands extended notice. But in this respect it is about on a level with the writings of all those who oppose the law of God. I cheerfully accord to you all that your friends claim in regard to your ability. You have shown yourself an able and logical advocate of the truth, when you have taken the side of the truth. Having conceded this in your behalf, we are driven to the conclusion that the inconsistencies shown in this tract are the necessary outgrowth of the erroneous theory that you have espoused. For the sake of the truth, for the sake of those who are liable to be misled by fallacies, we are often compelled to review arguments which are not logical and consistent.

You start out with strong expressions of aversion to "traditional history of ancient times," and promise to confine yourself to what has been written, mindful that, "secret things belong to God, but what he hath revealed belong to us and to our children." As I read this I thought it a pity that you had not turned to the passage you pretended to quote; then, probably, you would not have mentioned it as you have, and you might have been instructed in regard to its application. This text is for us, and applicable at the present time, or it is not. If it is not, then your quotation is a mistake, and your remark has no force. If it is, then it is unfortunate that you did not quote the whole text, and give your indulgent readers an idea of the *revealed object* of the revealed things. I believe that its terms prove that it is of perpetual application, and will quote it in full: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to

our children *for ever*, THAT WE MAY DO ALL THE WORDS OF THIS LAW." Deut. 29:29. Obedience to law—the law of God—is the great object of all revelation; and therefore he who tries to turn the word of God from its object of bringing people to obedience to the law, is a perverter of the Scriptures of truth, and is misleading souls to their ruin. Whether you have been willing to occupy this position, your own words must show. We would fain think better of you than you have shown yourself in this tract.

In the same paragraph you remark that "during twenty-five hundred years there was no written law;" that God revealed his will to men as their necessities required. And you say: "Some of these precepts were afterward written by Moses; but most of them remain without record to the present time."

I hardly feel qualified to deny your statement; but I marvel that it did not strike you as a most singular method of conforming to "what has been revealed," to make such positive assertions concerning things which "remain without record to the present time." You assume to know that most of the things given to the people in precept were never recorded; but how do you know it? How did you learn that the revelation of God's will to them was so different from that given to us, seeing, as you affirm, that there was no record made of it? Your particular friends may consider your assertion very satisfactory; but others would be gratified to learn of your means of information concerning things which occurred five thousand years ago, which were never recorded. I think we have means of knowing that the precepts given to them necessary to the formation of moral character were identical with those which the Scriptures give to us. Indeed, your strongest argument tends to this conclusion, as I shall show.

You assert that the ten commandments are not "the law," but only a part of the law, and, although you do not directly assert it, it is plain to see that you labor to leave the impression on the minds of your readers that more than the ten commandments were written on the tables of stone. If the reader will turn to Ex. 34:28, Deut. 4:13, and 10:4, he will certainly come to a different conclusion. And you afterward contradict it; on page 10 you speak of the hundreds of commandments "written *exclusively* in the book;" and on page 17 you say, "The tables never had anything upon them except the ten commandments." Thank you for this admission, not that it is any addition to the proof of the truth; that is clear; but it spoils much of your argument, and saves labor to the reviewer, in showing that the ten commandments are "the law" in distinction from all others.

Then you proceed to affirm that there is no distinction of law; that God would have spoken all that he delivered to Moses, if the people had not fled affrighted from his presence. Is this a part of "what is written"? Here again I regret that you did not inform us where you got your information. I find no hint of such a thing in the Scriptures. That reason could not exist against his *writing* them all together, if it prevented his *speaking* them all together. We must bear in mind that he *had written* the ten commandments on the tables of stone when he called Moses up into the mount. He said: "Come up to me into the mount, and be there; and I will give thee tables of stone, and *the law*, and the commandments which I have written." He did not say that he had written "a part of the law," nor yet "a law," as the Authorized Version has it; but "the law," as it is in the original, and as the Revision renders it. The ten commandments are, pre-eminently, *the law*, and God himself called them so. None of the civil and ceremonial precepts were "the law," in the sense that the ten precepts are.

You affirm that "the law of God originated twenty-five hundred years subsequent to creation." This remark is obscure; it may be taken two ways, (1) That it originated twenty-five hundred years after creation, as to or in its various parts. (2) That it then originated as a whole,—as a written, collected code. It is often asserted that the laws were then for the first time codified or digested. If this is what you mean,



then I have to say, that it does not at all contradict the idea that *every one* of the separate precepts of the law was binding through all the years previous to that time. But if you mean that no part of it existed or was binding until it was given to Israel from Sinai, then you are involved in a twofold difficulty. (1) You contradict "those things that are revealed" in the book of Genesis and in other parts of the Pentateuch; for we learn thence that every item of the ten commandments was known before the time of Moses. (2) You leave the people, during the "twenty-five hundred years from creation," free to blaspheme, to worship false gods, to murder, to commit adultery, and to steal, without incurring any guilt.

Do you take this position? If not, to what does your assertion amount? If the various precepts of the law were binding before it was given to Israel, as a code, then your argument has no point whatever. If they were not binding, then these crimes were not crimes in that age; then Enoch could walk with God, and Noah could be righteous before him, and Abraham could be faithful, and each commit every offense forbidden in the decalogue! It is truly a wonder that any are so blind as to think there is any force in your argument. Its strength is in deception—in its obscurities and misstatements. These are not arguments; but they answer their purpose as substitutes for argument, to satisfy the prejudices and quiet the consciences of those who do not "delight in the law of God." But you assume a fearful responsibility in strengthening the prejudices of the carnally minded, and quieting the fears of those who are, to some degree, "convinced of the law as transgressors."

In closing this letter, I would remind you that when Paul said, "by the law is the knowledge of sin," and, "sin is not imputed when there is no law," and, "where no law is, there is no transgression" (Rom. 3:20; 4:14; 5:13), he was arguing concerning "the law" given to the Jews, which he identified as the ten commandments. Rom. 2:17-27. And these declarations, with his entire argument, apply as directly to those who lived in the "twenty-five hundred years from creation," as to us who live in this year of grace. Some of them were obedient and just, and some were "wicked and sinners before the Lord exceedingly."

I will next show that the strongest foundation you lay for an argument confirms the conclusion I have drawn from Paul's letter to the Romans, and overthrows all that you have said concerning the law and people in the "twenty-five hundred years from creation."

J. H. W.

### SUNDAY IN ARKANSAS.

[The following letter shows the animus of the movement for the enactment of Sunday laws. Our correspondent was on the ground, and writes from personal knowledge.—Ed.]

Thinking you might be interested in the action taken by the State Bar Association of Arkansas, with reference to the present Sunday laws of that State, I give below a copy of the same:—

#### "SUNDAY LAWS.

"Our statute as it stands in 'Mansfield's Digest' provides that,

"Persons who are members of any religious society who observe as sabbath any other day of the week than the Christian sabbath, or Sunday, shall not be subject to the penalties of this Act (the Sunday law), so that they observe one day in seven, agreeably to the faith and practice of their church or society."—*Mansfield's Digest*, sec. 1886.

"This statute had been in force from the time of the organization of the State government; but it was unfortunately repealed by the Act of March 3, 1885.—*Acts 1885*, p. 37.

"While the Jews adhere, of course, to the letter of the original command to remember the seventh day of the week, there is also in the State a small, but respectable, body of Christians who consistently believe that the seventh day is the proper day to be kept sacred; and in the case of *Scoles vs. State*, our Supreme Court was compelled to affirm a judgment against a member of one of these churches for worshiping God according to the dictates of his own conscience, supported, as he supposed, by good theological arguments. It is very evident that the sys-

tem now in force, savoring as it does very much of religious persecution, is a relic of the Middle Ages, when it was thought that men could be made orthodox by act of parliament. Even in Massachusetts, where Sabbatarian laws have always been enforced with unusual vigor, exceptions are made in favor of persons who religiously observe any other day in place of Sunday. We think that the law as it stood in 'Mansfield's Digest' should be restored with such an amendment as would prevent the sale of spirits on Sunday, as that was probably the object of repealing the above section."

The above report was made by a committee on Laws and Law Reform, and was unanimously adopted by the State Bar Association, and a printed copy of the same, with other recommendations, was placed upon the desk of each member of the Legislature. There was also placed upon the desk of each member a copy of the *Arkansas Methodist*, published at Little Rock, containing an article from the editor, Dr. Winfield, from which I take the following extract:—

"We hope our present sabbath and temperance laws will not be interfered with. The former, especially, are about as near perfect as we can expect to get them under the present Constitution."

Rev. Winfield, D. D., is a man of extensive influence. About one-third of each House of the legislature are members of the Methodist Church. So you see the pressure is brought to bear on both sides of the question. What the result will be remains to be seen.

A bill containing an exemption clause favoring those who observe the seventh day, has been introduced in the Senate and reported favorably by the committee to which it was referred. And it will come up for final action in a few days. We are doing all we can to have the bill passed, and await with much anxiety the final result.

Yours in the work,

DAN T. JONES.

## The Missionary.

### THE NEW ORLEANS MISSION.

THE location of our mission is 321 Second Street, and our force numbers eight, three of whom are novices in the work. Like other fields, ours has its discouraging features. The people are principally Catholics, thus causing much territory to be passed over in order to find those desirous of the truth. We have been laboring in this neighborhood since January, and are now beginning to see several places of interest open up before us, and some are beginning to obey. Five have just decided. We are blending the canvassing work with our Bible-readings, which plan we find works well.

The attendance at our meetings is from thirty-five to fifty each Sabbath. The interest in our Sabbath-school and meetings is truly encouraging. Besides our regular Sabbath services, we have Sunday-school at three p. m., and preaching each Sunday evening. We have also a Tract and Missionary Society organized, and all have a mind to work. Calls for the living preacher are coming in from different points.

By the time this is in print, I hope to be in British Honduras, as recommended by the General Conference.

T. H. GIBBS.

### A FREE GOSPEL!

AN Eastern paper remarks that "there is a sense in which the gospel may be made too free," and, as an illustration, publishes the following anecdote:—

"A wealthy planter, a man of education, an eloquent speaker, a successful politician, was converted. He wanted to do good. His neighbors were irreligious, and he felt that his first duty was to them. He built a commodious church, put an organ in it, and hired an organist. He obtained a license to preach,

and prepared some excellent sermons. When the house was ready, he sent his servants all over the neighborhood, and invited everybody to come to church. The people came and listened. At the close of the service the preacher thanked them for coming, and invited them to come again.

"Thus year after year the man went on paying all expenses himself, not taking collections from anybody; for he wanted to convince the people that the gospel was free, 'without money and without price.' 'And what was the result?' we asked. 'Oh, he preached for twenty years, and there wasn't a single conversion in all that time!' People are not likely to prize very highly that which costs them nothing. If you want to get a man into the church, begin by getting him to do something for it. If you want to develop the piety of a church, train its members to work and to give."

### DANGER FROM THE ENCROACHMENTS OF ROMANISM.

MANY who are well acquainted with the true character of Romanism are indifferent to it, because not aware of the rapid growth of the Catholic Church in the United States. They tell us, and truly, that Rome loses great numbers of adherents here through the influence of our free schools, free institutions, and the strong pervasive spirit of independence which is so hostile to priestly authority. But let us not congratulate ourselves too soon. The losses of Romanism in the United States are not, to any extent, the gains of Protestantism. When a man born in the Catholic Church, loses confidence in the only faith of which he has any knowledge, he does not examine Protestantism, but sinks into skepticism. Romanism is chiefly responsible for German and French infidelity. For when a mind to which thought and free inquiry have been forbidden as a crime, attains its intellectual majority, the largeness of liberty is not enough; it reacts into license and excess. Skepticism and infidelity are the legitimate children of unreasoning and superstitious credulity, and the grandchildren of Rome. Apostate Catholics are swelling our most dangerous classes. Unaccustomed to think for themselves, and having thrown off authority, they become the easy victims of socialists or nihilists, or any other wild and dangerous propagandists.

But, notwithstanding the great losses thus sustained by Romanism in the United States, it is growing with great rapidity. In 1800 the Catholic population was 100,000. In 1884, according to official statistics, it was 6,628,176. At the beginning of the century there was one Catholic to every 53 of the whole population; in 1850, one to 14.3; in 1870, one to 8.3; in 1880, one to 7.7. Thus it appears that, wonderful as the growth of our population has been since 1800, the growth of the Catholic Church has been much more rapid.

Dr. Dorchester, in his valuable and inspiring work, "Problem of Religious Progress," easily shows that the *actual* gains of Protestantism in the United States, during the century, have been much larger than those of Catholicism, and seems disposed, in consequence, to dismiss all anxiety as to the issue of the race between them. But it is the *relative* rather than the actual gains which are prophetic. From 1800 to 1880 the population increased ninefold; the membership of all evangelical churches, twenty-seven-fold, and the Catholic population, sixty-three-fold.

Not much importance, however, should be attached to this comparison, as the Catholic population was insignificant in 1800, and a small addition sufficed to increase it several



fold. But in 1850 the Catholic Church was nearly one-half as large as all evangelical Protestant churches. Let us, then, look at their relative progress since that time. From 1850 to 1880 the population increased 116 per cent., the communicants of evangelical churches, 185 per cent., and the Catholic population, 294 per cent. From 1850 to 1880 the number of evangelical churches increased 125 per cent.; during the same period Catholic Churches increased 447 per cent. From 1870 to 1880 the churches of all evangelical denominations increased 49 per cent., while Catholic Churches multiplied 74 per cent. From 1870 to 1880 the ministers of evangelical churches increased in number 46 per cent.; Catholic priests, 61 per cent. From 1850 to 1870, ministers increased 86 per cent.; priests, 204 per cent. From 1850 to 1880, ministers increased 173 per cent., and priests, 391 per cent. In 1850 the Catholic population was equal to 45 per cent. of the evangelical church-membership; in 1870 it was equal to 68 per cent.; and in 1880 it equaled 63 per cent., a slight relative loss. During the ten years Romanism gained largely on Protestantism in the number of churches and ministers, but lost slightly in the number of communicants—a loss due to the falling off of immigration during the last half of the period. Examination shows that the growth of the Catholic Church corresponds closely with that of the foreign population, but is somewhat more rapid. Since 1880 there has been a marked increase in the Catholic population. The average annual growth of the latter from 1870 to 1880 was 176,733, while from 1883 to 1884 it was 231,322.

It has been shown that during the remainder of the century or longer, the rate of immigration will undoubtedly increase. The ratio of growth of the Catholic Church will, therefore, increase, and it will continue to make a rapid gain on the Protestant denominations. But this is not all. Rome, with characteristic foresight, is concentrating her strength in the Western Territories. As the West is to dominate the nation, she intends to dominate the West. In the United States a little less than one-eighth of the population is Catholic; in the Territories taken together, more than one-third. In the whole country there are not quite two-thirds as many Catholics as there are members of evangelical churches. Not including Arizona and New Mexico, which have a large native Catholic population, the six remaining Territories had in 1880 four times as many Romanists as there were members in all Protestant denominations collectively; and including Arizona and New Mexico, Rome had eighteen times as many as all Protestant bodies. We are told that the native Catholics of Arizona and New Mexico are not as energetic as the Protestants who are pushing into those Territories. True, but they are *energetic enough to be counted*. The most wretched members of society count as much at the polls as the best, and too often *much more*. It is poor consolation which is drawn from the ignorance of any portion of our population. Those degraded peoples are clay in the hands of the Jesuits.

When the Jesuits were driven out of Berlin, they declared that they would plant themselves in the Western Territories of America. And they are there to-day with empires in their brains. Expelled for their intrigues even from Catholic countries, Spain, Portugal, Italy, Mexico, Brazil, and other States, they are free to colonize in the great West, and are there gathering and plotting to Romanize and control our Western empire. Rev. J. H. Warren, D. D., writes from California, in which State there are four times as many Romanists as Protestant church members: "The Roman

Catholic power is fast becoming an overwhelming evil. Their schools are everywhere, and number probably 2,000 in the State. Their new college of St. Ignatius is, we are told, the largest, finest, best equipped of its kind in the United States. They blow no trumpets, are sparing with statistics, but are at work night and day to break down the institutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one."

Lafayette, himself a Romanist, was not wholly blind when he said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy."—*Rev. Josiah Strong, D. D., in Our Country.*

#### CALIFORNIA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1886.

No. of members,	- - - - -	1,139
" " dismissed,	- - - - -	16
" " added,	- - - - -	90
" reports returned,	- - - - -	502
" missionary visits,	- - - - -	2,699
" letters written,	- - - - -	2,684
" pages of tracts, pamphlets, and books distributed,	- - - - -	816,112
" periodicals distributed,	- - - - -	55,476
" Signs taken in clubs,	- - - - -	3,695
" new subscribers obtained,	- - - - -	323
Received on book sales,	- - - - -	\$ 285.81
" " periodicals,	- - - - -	791.18
" " membership and donations,	- - - - -	1,128.30

Total receipts, - - - - - \$2,205.29

ANNA L. INGELS,

Secretary.

### The Commentary.

#### THE LORD'S PRAYER.

WHEN Christ was on earth he prayed often, sometimes spending whole nights in prayer. Of course none of these prayers are recorded. We have, however, the record of several prayers which he offered in public, prominent among which are the prayer at the grave of Lazarus, and the one for his disciples, just before his betrayal and crucifixion. But neither of these is referred to by the term, "the Lord's prayer." That prayer is the brief petition which our Saviour gave as a model for all prayers. And a model it is indeed. It comprehends everything that it is possible for man to desire from God. There are no circumstances or conditions in life that are not covered by this petition. Yet this must be understood as applying to followers of Christ, and not to unconverted persons, even though they be convicted of sin. This will appear in the course of our comments upon the prayer.

THERE is no other form of words ever devised which can be used as a prayer over and over again for years, and still retain its freshness. This is simply because this one was given by One who knew man's needs. But our Saviour did not design that his disciples should simply repeat the words which he gave them. This is evident from the introduction: "After this manner therefore pray ye." It was designed as we have said, as a comprehensive model. Let us consider it well, that we may henceforth pray with more of the spirit and the understanding.

#### "OUR FATHER."

WHAT tenderness is expressed in those words! What infinite condescension it reveals on the part of God to allow poor, frail mortals to address him thus. His greatness

is unsearchable and his ways past finding out. Before him, "the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Isa. 40:15-17. He walks "upon the wings of the wind" (Ps. 104:3); he "hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Nahum 1:3. And yet this awful God has the tenderness of a parent, and his ear is open to the supplications of those who whisper, even in faintest accents, "Our Father;" for we are told that "like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. Although God is the "high and lofty One that inhabiteth eternity, whose name is Holy," he has assured us that he dwells with him that is "of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. Thus the first words of the Lord's prayer bring us into the most intimate relation with the great Creator.

EVEN in the first word alone there is a great truth conveyed. It shows the relation of those who can call God Father. They are brethren, having common hopes and needs. Even in his secret devotions, the Christian is not to make his petitions wholly personal. He is not to be shut up to his own needs, but is to remember that he is only one of a great family, whose welfare ought to be with him scarcely second to his own. Paul wrote to the Romans: "God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." Rom. 1:9. It is possible for a person to be selfish even in his petitions for overcoming grace; but it will be found in that case, as in all others, that selfishness defeats itself. Every Christian will bear witness to the fact that the richest blessings have come to him when, even though almost overwhelmed with a sense of his own need, he has coupled his petition for pardon and strength, with a request for a blessing upon others besides himself. And so, even in the closet, we are to say, "Our Father."

It is not everybody, however, who can say, "Our Father." We hear much of the "Fatherhood of God and the brotherhood of man," but the Bible says nothing about such a thing. All men are not sons of God. Paul reminds the Ephesians of the time before they were converted, saying, "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. In the first verses he shows still more plainly that men are not by nature the children of God. He says: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation [manner of life] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Again the apostle warns the Ephesian brethren against the sins to which they had formerly been addicted, saying, "For because of these things cometh the wrath of God upon the children of disobedience." Eph. 5:6. See also Col. 3:6.



But the plainest statement of all, that men are not by nature the children of God, was given by our Saviour himself. To the wicked Jews who said, "We have one Father, even God," he said: "If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me. . . . Ye are of your father the devil, and the lusts of your father ye will do." John 8:41-44. Putting these texts together, we learn that all who know not God are the children of wrath; they are the children, or recipients, of wrath, because they are the "children of disobedience;" and they are children of disobedience because they are the children of the devil. Now a person cannot at the same time be a child of God and a child of Satan. Nor is it necessary that one should be as hardened as were the Jews to whom Christ spoke, in order that they may be called children of Satan. "Whosoever committeth sin is the servant of sin." John 8:34. If a person is a child of disobedience and of darkness, he is not a child of God. "All have sinned;" and therefore none are by nature children of God.

How do people become children of God? If they are not natural children, it must be by adoption. So Paul says: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba [Father], Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:14-17. In like manner he writes to the Galatians: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4-7.

In the above text it will be noticed that the Spirit is the pledge of our adoption. It is called the Spirit of adoption, because only those who have it are sons of God. Indeed, its reception constitutes us sons of God. If we are children, then we are heirs of God; and so Paul says that the Spirit is "the earnest [or pledge] of our inheritance." Eph. 1:14.

If we are heirs of God, we are joint heirs with Christ. All that Christ has or is to have, we shall have also. He is the Son of God by birth; the only begotten Son of God. Angels are the sons of God (Job. 38:7) by creation. Adam was a son of God in the same way, only a little lower than the angels. If he had not sinned against God, his descendants would like him have been sons of God. But he transferred his allegiance to Satan, and so no man from Adam down can be a son of God except by adoption. "Except a man be born again, he cannot see the kingdom of God." John 3:3.

From this brief study of the Scripture it is clearly evident that since the Lord's prayer begins, "Our Father," it cannot be used by one who is not a child of God. For those who are in a state of nature, and thus children of wrath, there is another prayer. It is, "God be merciful to me, a sinner." They cannot address the Creator as Father, but only as God, the Judge who, however, is able to save as well as to destroy. If they have once been adopted into the family of God, and have lost their heirship through sin, the same prayer is applicable. With David, under like circum-

stances, they may cry: "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions." "Hide thy face from my sins, and blot out all mine iniquities." "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." But only those with whose spirits the Spirit of God bears witness that they are children of God, can with confidence repeat the tender words, "Our Father."

Yet not a long time must the sinner lie a suppliant at the throne of God, unable to utter those words. God is longing for the world to become reconciled to him. When the prodigal son, who had forfeited his right to a place in his father's house, said, "I will arise, and go unto my father," not as a son but as a servant seeking mercy, his father met him while he was yet a long way off. He met him not as a master, but as a father. The humble prodigal did not have time to call himself a servant before he was embraced as a son. And so, although no one in a state of nature can properly repeat the Lord's prayer, at the first sincere petition for mercy, which the repentant sinner puts up to God, the Spirit of God is sent forth into his heart, and he becomes a son, and can confidently and joyfully say, Father, Father.

#### NOTES ON THE INTERNATIONAL LESSON.

##### JACOB AT BETHEL.

(March 13.—Gen. 28:10-22.)

ISAAC loved Esau better than Jacob, because Esau provided him venison. He was pleased with his bold, courageous spirit manifested in hunting wild beasts. Jacob was the favorite son of his mother, because his disposition was mild, and better calculated to make his mother happy. Jacob had learned from his mother what God had taught her, that the elder should serve the younger, and his youthful reasoning led him to conclude that this promise could not be fulfilled while Esau had the privileges which were conferred on the first-born. And when Esau came in from the field, faint with hunger, Jacob improved the opportunity to turn Esau's necessity to his own advantage, and proposed to feed him with pottage if he would renounce all claim to his birthright; and Esau sold his birthright to Jacob.

ESAU took two idolatrous wives, which was a great grief to Isaac and Rebekah. Notwithstanding this, Isaac loved Esau better than Jacob. And when he thought that he was about to die, he requested Esau to prepare him meat that he might bless him before he died. Esau did not tell his father that he had sold his birthright to Jacob, and confirmed it with an oath. Rebekah heard the words of Isaac, and she remembered the words of the Lord, "The elder shall serve the younger," and she knew that Esau had lightly regarded his birthright and sold it to Jacob. She persuaded Jacob to deceive his father, and by fraud receive the blessing of his father, which she thought could not be obtained in any other way. Jacob was at first unwilling to practice this deception, but finally consented to his mother's plans.

REBEKAH was acquainted with Isaac's partiality for Esau, and was satisfied that reasoning would not change his purpose. Instead of trusting in God, the disposer of events, she manifested her lack of faith by persuading Jacob to deceive his father. Jacob's course in this was not approbated by God. Rebekah

and Jacob should have waited for God to bring about his own purposes, in his own way, and in his own time, instead of trying to bring about the foretold events by the aid of deception.

If Esau had received the blessing of his father, which was bestowed upon the first-born, his prosperity could have come from God alone; and he would have blessed him with prosperity, or brought upon him adversity, according to his course of action. If he should love and reverence God, like righteous Abel, he would be accepted and blessed of God. If, like wicked Cain, he had no respect for God nor for his commandments, but followed his own corrupt course, he would not receive a blessing from God, but would be rejected of God, as was Cain. If Jacob's course should be righteous, if he should love and fear God, he would be blessed of God, and the prospering hand of God would be with him, even if he did not obtain the blessings and privileges generally bestowed upon the first-born.

REBEKAH repented in bitterness for the wrong counsel which she gave to Jacob, for it was the means of separating him from her forever. He was compelled to flee for his life from the wrath of Esau, and his mother never saw his face again.

JACOB had by a sinful act obtained the blessing which he knew had been promised him by the sure word of God. In doing this he showed great lack of faith in God's power to carry out his purposes, however discouraging present appearances might be. Instead of placing himself in the position he coveted, he was obliged to flee for his life from the wrath of Esau. With only his staff in his hand, he must travel hundreds of miles through a desolate country. His courage was gone, and he was filled with remorse and timidity, seeking to avoid men lest he should be traced by his angry brother. He had not the peace of God to comfort him, for he was harassed with the thought that he had forfeited divine protection.

THE second day of his journey is drawing to a close. He is weary, hungry, and homeless, and he feels that he is forsaken of God. He knows that he has brought this upon himself by his own wrong course. Dark clouds of despair inclose him, and he feels that he is an outcast. His heart is filled with a nameless terror, and he hardly dares to pray. But he is so utterly lonely that he feels the need of protection from God as he has never felt it before. He weeps and confesses his sin before God, and entreates for some evidence that he has not utterly forsaken him. But his burdened heart finds no relief. He has lost all confidence in himself, and he fears that the God of his fathers has cast him off. But God, the merciful God, pities the desolate, sorrow-stricken man, who gathers the stones for his pillow, and has only the canopy of heaven for his covering.

In a vision of the night he sees a mystic ladder, its base resting upon the earth, and its top reaching above the starry host, to the highest heavens. Angel messengers are ascending and descending this ladder of shining brightness, showing him the pathway of communication between earth and Heaven. A voice is heard by him, renewing the promise of mercy and protection and of future blessings. When Jacob awoke from his dream, he said, "Surely the Lord is in this place, and I knew it not." He looked about him as if expecting

(Concluded on page 126.)



## The Home Circle.

### THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,  
God's meekest angel gently comes;  
No power has he to banish pain,  
Or give us back our lost again;  
And yet in tenderest love, our dear  
And heavenly Father sends him here.

There's quiet in that angel's glance;  
There's rest in his still countenance;  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But ills and woes he may not cure  
He kindly trains us to endure.

Angel of patience, sent to calm  
Our feverish brows with cooling palm;  
To lay the storm of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make us own our Father's will.

O thou who mournest on thy way  
With longings for the close of day,  
He walks with thee, that angel kind,  
And gently whispers, "Be resigned;  
Bear up, bear on, the end shall tell  
The dear Lord orders all things well!"

—Selected.

### TRUE TO HIS FLAG.

"GOING? Of course I'm going! wouldn't miss it for a dollar; they say it's going to be the best one that has ever been here," said Hal Seldon in reply to one of the group of boys who had inquired if it were his intention to attend the circus the following day.

"Please don't go, Hal," exclaimed Willie Wentworth, in a pleading tone. "Have you forgotten?"

"That I joined the church three months ago? Not a bit of it; but am happy to say it didn't make a milk-and-water ninny out of me. Simply because I put my name on the church book is no sign that I am going to be caged for the balance of my life. When a fellow gets to be fifteen he feels like having a share in all the fun that's afloat," said Hal.

"You don't see any harm in the circus then?" remarked Gus Lindon, whose father was the most successful merchant in the town, and paid such excellent salaries to his clerks that the boys whom he employed felt that they had reached the acme of success. Hal had applied for a situation, but was told that Mr. Lindon could not give him a definite answer until the following week.

"Harm? No! Where's the harm? But as Parson Wentworth here can dive into subjects more deeply than I, perhaps he can fish out some harm for you." Come, vicar, give Lindon and the balance of us a sermon. You need a little practice anyway before you don the ministerial dignities."

"Wentworth!" shouted several of the boys in a mocking tone.

Willie's face flushed slightly as he said:—"A circus is either right or wrong. If right, you would not object to seeing your father the manager of one, and your sister riding in the ring. If it is wrong, and has an evil tendency, we should not encourage in others that in which we should not like to see those near and dear to us engaged."

"That's poor logic, and I can't see the point," retorted Hal, impatiently, as Willie turned away from the crowd.

"Of course my father wouldn't run a circus, and the idea of my beautiful sister riding in one. Bah! Will's a whining milksop."

"I think he got the best of you anyway," said Gus Lindon, "and it seems to me your own words have proved it."

"Unspotted from the world," thought Willie, as he walked slowly homewards. "I am

glad I heard the sermon from that text last Sabbath. How I wish Hal could have heard it too."

"I have tried and tried to get work, but without success," said Willie Wentworth to his widowed mother, as he entered his humble home, after spending nearly a day in fruitless efforts to obtain employment.

"How do you know?" asked his mother.

Willie regarded his mother seriously. She was actually smiling, and his heart was aching so he could with difficulty restrain his tears.

"How do I know? Haven't I been everywhere, and wasn't I informed that all the vacancies were filled?"

"Did you go to Mr. Lindon's?"

"Yes, and he wasn't there, but the head clerk told me that he thought Hal Seldon was employed."

"I have good news for you, my son. Mr. Lindon was here this afternoon to see you. He said he had been trying to find such a boy as you for a long time."

"Why, what does he know about me?" asked the boy.

"His son repeated to him a conversation which took place between Hal Seldon and yourself upon the subject of the circus. He said that you were fearless enough to speak your honest sentiments even when they were sneered at. He thought as between the boy who mocked at his membership in the church and one who had a tender conscience, the choice was an easy one, and so he said you should have the place."

Often apparently trifling circumstances settle one's condition for life.—*Christian Observer*.

### TRAINING FOR GIRLS.

NOTHING is more significant of the social condition of a people than the training of its girls in domestic life. In Germany the daughter of the nobleman, of a prince, and of the small shop-keeper, learns alike to cook, to sweep, and to keep house. After the training in books is over, Fraulein Lena and her royal highness, Princess Sophia, both begin their home education.

There are establishments where they are taken by the year, as in a boarding-school. In one month they wash dishes and polish glass and silver; in another they cook meats; in another, bake; in the next, "lay down" meat for winter use, or preserve fruit, make jellies and pickles, sweep and dust. Plain sewing, darning, and the care of linen are also taught, and taught thoroughly. The German "betrothed" is thus almost always a thorough housekeeper, and spends the time before marriage in laying in enormous stores of provisions and napery for her future home.

In France a girl begins at twelve years of age to take part in the household interests. Being her mother's constant companion, she learns the system of close, rigid economy, which prevails in all French families. If there be but two sticks of wood burning on the hearth, they are pulled apart when the family leaves the room, even for a half hour, and the brands are saved. The nourishing soup, the exquisite *entrées*, and the dainty dessert, are made out of fragments, which in many an American kitchen would be thrown away. The French girl thus inhales economy and skill with the air she breathes, and the habit she acquires lasts her through life.

English girls of the educated classes seldom equal the German and French in culinary arts, but they are early taught to share in the care of the poor around them. They teach in the village school, or they have industrial classes; they have some hobby, such as drawing, riding, or animals to occupy their spare

time with pleasure or profit. Hence the English girl, though not usually as clever or as well read as her American sister, has that certain poise and a *plomb* which belong to women who have engrossing occupations outside of society, beaux, and flirting.—*Youth's Companion*.

### HAPPY CHILDREN.

CODDLING, pampering, and gratifying every wish of a child is more the result of selfishness than love. A love that cannot see future good in present discipline, is both narrow and stupid. True love can deprive the present minute of pleasure for future hours of good, and pure happiness.

"I try so hard to make my children happy!" said a mother, with a sigh, one day, in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does." "And how is that?" she asked dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practicable, upon their own resources, taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence, they await but one thing—their mother's kiss. Whatever is bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state, that insures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, plenty of sleep, and being good.—*Christian Union*.

### REPETITION.

In his recent address before the Congregational Club, Rev. W. H. Brodhead, of Wakefield, told quite effectively the following story which has pertinent application to public speakers who tell the same thing over and over: A gentleman, addressing a Sabbath-school in Newark, described a family in distress, and the disposition a little girl made of a half-dollar given to her. He offered twenty-five cents to any child who could guess correctly what she did with her half-dollar. A boy immediately piped up, "Bought a basket with it." "But how did you happen to guess that?" "Give me my quarter, please, sir." "Yes, but first tell me how you could have guessed that." "Give him a quarter if he guessed it right," said other boys in the rear of the room. "I was in Jersey City last Sunday and heard you tell the same story!" was the quick reply on receiving the quarter.—*Congregationalist*.

### PAPER CHURCH.

THERE exists near Bergen, in Norway, a church constituted of paper, which can contain nearly a thousand persons. Its interior is of a circular form, while its exterior is of octagon shape. The reliefs without, and the decorative statues within, as well as the vaulted roof, nave, and Corinthian capitals are made of papier-mache, and have been made water-proof by soaking them in a solution of quicklime, curded milk, and white of egg. It appears to us that this is, up to the present, the boldest use that has ever been made of paper.—*French Paper*.



## MINISTERS' SONS—A GOOD SHOWING.

WE should suppose that the old idea that ministers' sons generally turn out badly was an exploded one. If it is not it ought to be. The facts are that ministers' sons so generally turn out creditably that when a son of the manse does go astray the whole town hears of it. The *Springfield Republican* comes to the rescue of the abused ministers' sons.

That journal has been studying De Candolle, the French scientist and skeptic, and the points made by the Frenchman are worth studying. De Candolle shows that science and learning owe great researches to the sons of the clergy. He builds a strong argument against the celibacy of the clergy on this ground, and says: "In clerical families their manner of life, their quiet regularity, their residence largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father, and his domestic example of study, surpassing the advantages of other families, give all the greater force to the transmission of faculties appropriate to the cultivation of the sciences."

De Candolle further says that "the sons of clerical families have actually surpassed during two hundred years, in their contributions to the roll of eminent scientists, the similar contributions of any other class of families, not excepting those that belong to the directly scientific professions—physicians, surgeons, and chemists."

The learned author, says our contemporary, gives lists of distinguished and eminent scientists and scholars who were the sons of pastors—Agassiz, Basilius, Boerhaave, Encke, Euler, Linnaeus, Olbers, and a host of others. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi, and others. The dispositions of sons to follow the callings of their fathers makes divinity conspicuously hereditary in such world-wide known theological luminaries and pulpiterers as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingfleet, the Beechers and Spurgeons—a list that might be multiplied indefinitely. How many poets have been the fruit of clerical matrimony!—Young, Cowper, Thomson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note. Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stewart, Cudworth, Reid, Brown, Boyle, Abercrombie, and Bentham. Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, and Matthew Arnold. To architecture this class contributed Sir Christopher Wren; to art, Sir Joshua Reynolds; to heroism, Lord Nelson. The daughters of the clergy may not be overlooked—Mme. Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontës, and Mrs. Stowe.

All this is true, and in this matter exceptions only serve to prove the rule. When a minister's son does depart from the right way and his ill deeds become town talk, the world is prompt enough in adding, "And he a minister's son, too." And such a remark bears witness to a surprise excited by an unusual event. That the ranks of the Christian ministry are largely recruited from the families of the clergy is well-known to all who are familiar with the statistics of theological education.—*Observer.*

WHENEVER you can find a man who stands by God; God will stand by him; if you honor him, he will honor you.

## Health and Temperance.

## TOBACCO CATECHISM.

**Question**—Is smoking allowed in the United States Government schools?

**Answer**—No; both smoking and chewing are forbidden in the military academy at West Point and the naval school at Annapolis.

**Q.**—What action has the State of Vermont taken with regard to the use of tobacco?

**A.**—The Legislature of Vermont has wisely forbidden both teachers and pupils in public schools to use tobacco.

**Q.**—What did a philosopher say who came to visit one of our large cities recently?

**A.**—He said that while the girls and young women were strong and wholesome looking, the boys and young men were stunted and puny, and that if the young men did not stop using tobacco, the next generation would be a weakened and inferior race.

**Q.**—Does tobacco always dwarf boys who use it?

**A.**—Almost always. Dr. R. T. Trall says a large proportion of tobacco-using young men are dwarfed in body and mind.

**Q.**—Would so many different nations become alarmed if tobacco had not proved so injurious to boys?

**A.**—No; because it is to the interest of every nation to have the youth of their country use whatever tends to strengthen their body or mind.

**Q.**—Does the use of tobacco weaken the intellect?

**A.**—Yes; especially if a boy begins before his mind is formed. It makes a grown man nervous and ambitionless. It makes a boy almost imbecile in many cases, and it does harm to all.

**Q.**—Does it not affect all alike?

**A.**—No; it seizes upon the weakest part of the body usually. One may grow blind, another deaf, a third may have tumors, a fourth may have heart disease, and a fifth no outward sign of the harm it has done except general worthlessness.

**Q.**—Is this all the harm the use of tobacco brings?

**A.**—By no means. One of its worst features is that it leads boys to drink alcoholic liquors in nine cases out of ten.—*Silver Star Catechism.*

## HOW TO CONTROL HEMORRHAGE.

THERE are three kinds of hemorrhage—arterial, venous, and internal. Arterial hemorrhage is that which comes from the arteries, and consists of bright red blood which comes in spurts. When this is seen, leave everything else and stop that at once. The safest and surest way of doing this is to make steady, firm, and equal pressure between the wound and the heart. If you do not know where the large arteries are, or their course, then grasp the limb firmly above the wound and continue to do so until help comes. There is no danger of pressing too tight if you use your hands, but if you have long to wait it is better to use a stout bandage, or large handkerchief, wound tightly around the limb; and a pencil, or small piece of wood, slipped through the bandage and turned screw fashion, will enable you to hold it more evenly and securely.

If the hemorrhage comes from the veins, the blood will be of a darker color and flow slower and more sluggishly. From this kind of bleeding there is less danger, although prompt measures should be used to check it. This may usually be done by the use of cold water, ice, sometimes hot water, or by sim-

ply applying a firm, strong bandage. The custom which is common among wood-choppers of doing up a cut in its own blood has many points in its favor, nor is it unscientific. It is important to remember that, if the wound be a large one, care should be exercised to keep out the air as much as possible. At the same time be sure to remove from the wound all foreign bodies, such as dirt, glass, shreds of clothing, etc.

Internal hemorrhage may be recognized by the extreme prostration of the patient, partial loss of consciousness, pallor of the face and lips, and a feeble pulse. In such cases send at once for a physician, moisten lips with water, and occasionally give a little to drink if patient calls for it. Do not use stimulants, as they stimulate the heart, and only increase the hemorrhage. Rest and quiet are important things to be remembered. If feet and legs feel cold, bottles or bags of hot water may be put around them.—*D. N. Patterson, M. D., in Congregationalist.*

## SURGICAL SWALLOWS.

DR. W. F. MORGAN, of Leavenworth, Kansas, communicates to the *Medical Record* a story which would indicate that swallows have considerable surgical skill as well as intelligence. In a nest he found a young swallow much weaker than its mate, which had one of its legs bandaged with horse-hairs. Taking the hairs away he found that the bird's leg was broken. The next time he visited the nest, he found the leg again bandaged. He continued to observe "the case," and in two weeks found that the bird was cautiously removing the hairs, a few each day. The cure was entirely successful.—*Christian at Work.*

## MAKING AN EXPERIMENT.

LET us make an experiment. Here is a boy ten years old who has never used tobacco. "Charley, will you help us to make an experiment?"

"I will, sir."

"Here is a piece of plug tobacco as large as a pea. Put it into your mouth; chew it. Don't let one drop go down your throat, but spit every drop of juice into that spittoon. Keep on chewing, spitting, chewing, spitting."

Before he is done with that little piece of tobacco, simply squeezing the juice out of it, without swallowing a drop, he will lie here on the platform in a cold, deathlike perspiration. Put your finger upon his wrist. There is no pulse. He will seem for two or three hours to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a calf troubled with vermin. You will kill the vermin, and if not very careful, you will kill the calf too. These experiments show that tobacco, in its ordinary state, is an extremely powerful poison.

Go to the drug store; begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some very rare ones) which, taken into the mouth of that ten-year-old boy, and not swallowed, will produce such deadly effects.—*Dio Lewis.*

It is as much a sin in the sight of God to use tobacco as to use rum or whisky, for it is spending time, money, health, and reputation, and sacrificing the comfort of friends, just for the sake of gratifying a depraved appetite. And it is as much a sin for a person to sell tobacco as to sell rum, for in both cases it is simply making money out of the ruin of others.—*Cor. Maine Farmer.*



(Continued from page 123.)

to see the heavenly messengers; but only the dim outline of earthly objects, and the heavens above, brilliant with the gems of light, met his earnest, wondering gaze. The ladder and the bright messengers were gone, and the glorious Majesty above it he could see only in imagination.

JACOB was awed with the deep stillness of the night, and with the vivid impression that he was in the immediate presence of God. His heart was full of gratitude that he was not destroyed. There was no more sleep for him that night; gratitude deep and fervent, mingled with holy joy, filled his soul. "And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it." And here he made his solemn vow to God.

JACOB made his vow while refreshed by the dews of grace, and invigorated by the presence and assurance of God. After the divine glory had passed away, he had temptations, like men in our time; but he was faithful to his vow, and would not harbor thoughts as to the possibility of being released from the pledge which he had made. He might have reasoned much as men do now, that this revelation was only a dream, that he was unduly excited when he made his vow, and that therefore it need not be kept; but he did not. Long years intervened before Jacob dared to return to his own country; but when he did he faithfully discharged his debt to his Master. —Mrs. E. G. White, in *Great Controversy*.

## News and Notes.

### RELIGIOUS.

—A bill to prohibit base-ball playing on Sunday is before the Illinois Legislature.

—The Louisiana Supreme Court has declared the new Sunday law of that State constitutional.

—Last year the M. E. Church in Utah received into its communion sixty-one proselytes from the Mormons.

—Statistics show that of the 31,319 births in New York City, in 1886, 22,000, or more than two-thirds, were of Roman Catholic parentage.

—Congregationalism is said to be making rapid progress in the West. Its success is attributed largely to its Sunday-schools, which it is stated, are under excellent management.

—There are in this country 30,544 Indian church members exclusive of those in the five civilized tribes in Indian Territory. Of these 14,550 are males and 15,994 females. They own 155 church buildings.

—According to Dr. Strong, in "Our Country," Chicago had in 1840 one church to every 747 of the population; in 1851 there was one to every 1,009; in 1862, one to 1,301; in 1870, one to 1,599; in 1880, one to 2,081.

—The Presbyterian ministers of Philadelphia have adopted resolutions declaring that the American ballet performances are an injury to public morals, a disgrace to the community, and an outrage on Christian sentiments.

—A new feature in the shape of a "pie-eating match" has been added to the "church social." On a recent occasion of this kind the champion glutton ate fifteen pies and won first prize, consisting of a huge pumpkin pie and an appropriate bottle of medicine. The one who came out second best ate thirteen pies. It is evident that some people are determined that the gospel (?) must be supported even if they have to make hogs of themselves to do it.

—The *Independent* says: "At last, after so many years, a fine batch of English saints have been added to the Roman Catholic hagiology. Fifty-four English martyrs who suffered death under Henry VIII. and Elizabeth, all whose martyrdom was conclusively proved, have been admitted to the calendar of the beatified. . . . Somehow Rome has neglected the more numerous martyrs under Queen Mary. There is an advantage in being a Catholic martyr."

—Rev. Geo. F. Pentecost, in *Words and Weapons*, says: "It does not require any argument to demonstrate the need of a general awakening among the churches to the fact that we are not even approximately doing the work for which the church of Christ was organized."

—Speaking of fears which have been expressed that Protestant churches are not keeping pace with the growth of population in the large cities, Rev. W. W. Halloway, writing to the *Christian at Work*, says: "I have had occasion to investigate the matter so far as the Presbyterian Church is concerned, and that investigation shows that these fears are not altogether groundless." Again, after giving the facts upon which he bases his conclusion relative to New York, he says: "These are not pleasant facts to confront. And they are probably samples of facts of other cities and of other denominations."

### SECULAR.

—Coal is selling in Fort Benton, Montana, at \$60 a ton.

—The home-rule feeling in England is growing riper every day.

—The wheat crop of South Australia shows a surplus of 175,000 tons.

—On February 15 a sharp shock of earthquake was experienced at Petaluma, Cal.

—A young woman died in Indiana, not long since, after a fast of one hundred days.

—Emin Bey has freed from the slave trade a province containing 10,000,000 inhabitants.

—Some of the streets in Los Angeles are flooded to such an extent that the horse-cars run with difficulty.

—The British army in India will be armed with repeating rifles, and the Martini will be transferred to the Sepoys.

—The jail at Murfreesborough, Tenn., was burned February 13, and three men confined in it perished in the flames.

—The bill to prohibit the manufacture and sale of oleomargarine has passed the Delaware House of Representatives.

—Stanley's expedition for the relief of Emin Bey will comprise 1,200 men, including 80 blacks, and will cost \$100,000.

—It is reported that the Emperor William's health is rapidly failing; it is feared that he can live but a few months longer.

—It is computed that there were 3,000 separate strikes during 1886 and that the loss to the country was about \$25,000,000.

—Queen Victoria celebrated the fiftieth anniversary of her reign by turning 25,000 criminals loose upon the people in India.

—The British Foreign Office has a dispatch from Cape Town, denying the report that Dr. Holub and his party have been massacred.

—The United States steamer, *Thetis*, has been ordered to sail from New York on a scientific cruise to Alaska. She will be fitted up at San Francisco.

—Dispatches received at London announced that Russia has notified the Bulgarian delegates at Constantinople that she has decided to occupy Bulgaria.

—Two passenger trains running between Chicago and Milwaukee have been equipped with an apparatus for heating the cars with steam from the locomotive.

—The Socialists in New York have raised means enough to cover the election expenses for twenty-five Socialists, members of the German legislative body.

—General Master Workman Powderly advises the Knights of Labor to use more wisdom and discrimination in declaring boycotts, and to keep the same secret.

—Four boys ranging in age from eight to fourteen years broke into a store in Oakland recently. As might be expected they were habitual readers of the *Police Gazette*.

—In Omaha an Anarchist plot to murder a newspaper editor has just been exposed. The editor's offense consisted in making fun of Anarchists in general.

—Two sailing vessels were wrecked, February 14, off San Pedro, Cal.: one a large American ship—the *Kon-nebeck*—from Liverpool; the other was the barkentine *St. Louis* from Coos Bay.

—A new island has been discovered in the Pacific, in latitude 1° 25' south, longitude 143° 26' east. It is two and one-half miles long, and is covered with trees. It has been named Allison Island.

—Switzerland, though so small a country, has a thousand hotels, whose revenues considerably exceed those of the Republic.

—The Government at Vienna will ask a credit of 25,000,000 florins to complete military supplies, and also for an extra credit (not exceeding the former) to be used if the situation continues threatening.

—A gentleman was impaled on a splinter while descending a toboggan slide last week in Boston. The giant skewer entered his body at the groin and projected through his back. He lived but a few hours.

—News from Newfoundland represents things in a deplorable condition; the Government has already sent thousands of barrels of flour to keep the people from starving, but the supply is altogether inadequate.

—Positive orders from many of the railroad companies to their dock agents in New York prohibit any strikers being taken back to work. Gangs of strikers are going about from pier to pier in search of work.

—It is reported that many of the Wesleyan native students on the island of Tonga, Australia, have been accused with being implicated in the Baker outrages and plot to murder the king and make his nephew chief.

—A very severe rain storm prevailed in New York on the night of the 18th inst., accompanied by much lightning. One of the bolts struck a large cotton warehouse, setting the building in flames. Loss, about \$350,000, fully insured.

—An explosion occurred, February 18, in a colliery in Rhonda Valley, England, and forty-five men were entombed in the mine. Twenty-nine persons have been rescued unhurt, and sixteen remain in the pit, six of whom are reported dead.

—The closing of the saloons in Leavenworth, Kansas, has engendered the most bitter feelings against the Law and Order League, and bloodshed is feared. On the night of February 12, two gentlemen were set on by roughs, and terribly beaten and maltreated.

—A new line of passenger steamers is to be established between the United States and England. The vessels will be twelve in number, and are to be so constructed that they will make the trip from New York to Liverpool in a little less than four days.

—The British Government has decided on the construction of a military railroad from India across Burmah to Mandalay. The intention is to connect the terminus with a fleet of commercial steamers, thus opening up a trade route direct from India into the heart of China.

—A very severe wind-storm occurred in Colorado, February 16. In Denver many buildings were unroofed, chimneys, telegraph poles, etc., were blown down. Outside of the city several trains were blown from the track, wounding nearly all of their passengers.

## Obituary.

THORN.—Died, in San Francisco Feb. 15, 1887, of inherited consumption, Gracie Thorn, granddaughter of Sister E. M. Thorn, aged 6 months and 9 days. She was laid by the side of her mother, who died about two months ago in the blessed hope of the first resurrection. Funeral services took place Feb. 16, at the home of Sr. Thorn. Words of comfort were spoken to sympathizing friends by the writer.  
ANDREW BRORSEN.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 24, 1887.

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

THERE is a significant statement in Kate Foote's last Washington letter to the *Independent*. She says: "Washington needs hospitals. At present there is only one which receives an appropriation from Congress,—the Catholic hospital." Straws show which way the wind blows.

ELDER C. L. BOYD, of Oregon, is spending a few days visiting with friends in Oakland and Healdsburg. Last Sabbath he preached to the church in Oakland, on the spirituality of the law of God. Elder Boyd is this far on his way East, whence he intends to start some time in May for his new field of labor in South Africa.

LAST Friday the overland mails which were snow-bound in the Sierras for five days began to arrive. The experience of the several hundred passengers who were imprisoned in a snow shed for five days, was not pleasant, but no accident occurred to any. The *Mariposa*, upon which Brother Byron Belden and wife sailed for Australia, was delayed six days after her regular sailing time, awaiting the arrival of the English mail.

Just as we were closing up this number of the SIGNS, we received a copy of the *Weekly Gazette*, of Little Rock, Arkansas, which contains the speech of Senator Crockett in behalf of those whose conscientious observance of the Sabbath of the Lord, has caused them to be oppressed by the present unjust Sunday law of that State. The Senator's speech is in support of a bill which he had introduced, granting immunity to those who keep the Sabbath, and which is referred to by our correspondent, in another column of this paper. We shall publish the speech in our next issue. It is an able effort, and well worth reading.

AN Eastern paper says: "A strong temperance movement has been developed in London." And the reason for the statement is formed principally in the fact that upon "a recent Sunday all the drinking places in that great city were closed." But as the saloons continue running as usual six days in the week we fail to see that any great strength has been developed in behalf of temperance. To close saloons only on Sunday is to tacitly admit that the liquor business is legitimate on all other days. "Sunday closing" and "high license" are not in the interests of prohibition; for the more "respectable" and law abiding the saloon business becomes, the more dangerous it is, and the harder to suppress altogether.

SOME time ago we were taken severely to task for designating as Mormons those people who masquerade under the high-sounding and pretentious title of the "Reorganized Church of Jesus Christ of the Latter Day Saints." A late number of a paper published in Oakland by one of this sect has found its way into our hands, and in it we find a long eulogy of Joe Smith, the founder of Mormonism, an extract from the "Book of Mormon," and a fierce onslaught upon Congress and the Federal Courts for their "persecution" of the Utah polygamists. Surely this is Mormonism. It should be understood by all, that any who eulogize Joe Smith, and who profess to be his followers, must be, theoretically, at least, in favor of polygamy, however strong their assertions to the contrary, for he introduced the Turkish harem into the United States, as the "Book of Doctrine and Covenants" plainly shows.

## A SIGN OF THE TIMES.

In the *Princeton Review* for January, there is an article by the late Rev. A. A. Hodge, D. D., of Princeton, on "Religion in the Public Schools," in which the following significant words occur:—

"All we have to do is for Catholics and Protestants—disciples of a common Master—to come to a common understanding with respect to a common basis of what is received as general Christianity, a practical quantity of truth belonging equally to both sides to be recognized in general legislation, and especially in the literature and teachings of our public schools. The difficulties lie in the mutual ignorance and prejudice of both parties, and fully as much on the side of the Protestants as of the Catholics."

The *Occident*, of San Francisco, says of Dr. Hodge's article, "It may be considered a dying legacy of this able and lamented minister." And of the portion in which the above paragraph occurs, it says: "These suggestions are worthy of earnest consideration." Here we have the spectacle of one of the leading Presbyterian divines in the continent advocating virtual union with Catholicism, and admitting that Catholics have as much truth as Protestants, and the whole thing approved by his brother Presbyterians. Shades of Knox and Calvin! Where is Protestantism? It has already turned, or is fast turning, Catholic. What the end will be, it needs not a prophet to foresee.

LAST Friday evening, February 18, a meeting was held in Hamilton Hall, Oakland, to discuss the merits of the Sunday bill which is now before both Houses of the California Legislature. Addresses were made by Lawyer Fox and Dr. Briggs, of Napa. The leading clergy of Oakland occupied the stand. The bill now under consideration prohibits all labor on Sunday, but provides for the exception of those who conscientiously believe that the seventh day is the Sabbath, and who actually observe it, provided they do not disturb any Sunday observer by their labor. We have not space to give any report of the meeting, but will simply say that the remarks which elicited the most applause, both from the clergy and the people, were those in which the speakers declared that no exception should be made in favor of anybody, even though they kept Sabbath strictly, and did not disturb anybody by their labor on Sunday. The section exempting Sabbath-keepers was severely criticized. They do not expect the bill to be passed at this session of the Legislature, but they say that they must agitate the matter so thoroughly that the next Legislature will not dare to refuse what they want. Agitate, agitate, agitate, is their cry. We propose to help them. Next week we shall give some space to the bill and to their discussion of it.

It is no slight testimonial to the care with which our news columns are gotten up, that our exchanges copy the items quite largely. Some of the most "live" papers sometimes transfer our news matter almost bodily to their columns, and thereby show their good taste. It is doubtless enterprise like this which makes them live papers. None of our matter is copyrighted, and we are glad to be of use to others. We think we can say to our patrons, without fear of contradiction, that there is no other weekly paper that furnishes the news of the day so fully and so accurately, and at the same time so concise and free from all irrelevant matter, as the SIGNS OF THE TIMES. It contains all the news that you could learn from a daily paper, and is free from sensational and vulgar rubbish.

SAID Dr. Briggs at the recent Sunday Law Meeting: "The saloon on the 'Lord's day' [Sunday] is full of deadly peril." Well, isn't it full of deadly peril on other days? Is it ever anything else but an unmitigated curse to society? Does it not make paupers and criminals whenever it does anything? Certainly it does, for it has no other work but to make criminals. Then why single out Sunday as the time when it is full of deadly peril? Would Dr. Briggs say, "A murder committed on Sunday is a terrible thing?" If he should, it would be true, but would

it be any more terrible than if committed on Monday? Such an expression would seem to affirm that it would be. And so his statement concerning saloons on Sunday implies that they are harmless on other days. Yet it is claimed that the Sunday movement is in the interest of temperance! We can demonstrate that it not only is not, but that it tends to the strengthening of the liquor traffic.

## "CHIPS AND STICKS, WITH PICTURES"

Is the title of a new book for youth and children, recently issued by the J. E. White Publishing Co., Battle Creek, Mich. "As dry as chips" is not by any means a proper simile to be used in connection with this book. It is bright and fresh, both to the eye and to the mind. Its outward appearance is attractive, and will of itself make it a welcome gift to the young. The inside is no less attractive. Its 208 pages are profusely illustrated, and most of the cuts are really elegant. We said that the book is for youth and children, but we doubt if there are many adults who see the book, who will want to skip any of the contents after they have once begun to read. A large majority of the articles are not only interesting, but are very instructive. Among these we would mention the description of the falls of the Yo Semite, California big trees, the Chinese in California, Columbia River, and Salt Lake City, all of which are written from personal observation. Then there are also interesting and instructive articles on the Sandwich Islands, Alaska, and the Arctic regions. These are all appropriately illustrated. Besides those mentioned, there are very many short illustrated articles on a great variety of subjects. We believe that these "Chips and Sticks," with the accompanying pictures, will serve to lend warmth and brightness to many a hearth-stone. The book is sold only by subscription. For terms, address the publisher.

THE *Interior* says that it would "admit a colored man to membership in our church without hesitation, provided there were no such church of his own accessible; but if there were, we would advise him to go to his own. If this be wrong, then there is no limit this side of the perfect fusion of the two races into a yellow mass inferior to either of them." The *United Presbyterian* calls this "strained reasoning." It is worse than that. It is based on the rapidly growing theory that the church is a society into which none but those of "our set" can be admitted, and that church fellowship is equivalent to admission into "good society." We pity those who have so limited an idea of what Christian fellowship means that they would receive none but those who have been as highly favored by nature as they. The apostle Paul says of those who have "put on the new man, which is renewed in knowledge after the image of Him that created him," that "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." What the churches need is more of Christ and less of "society."

He who is satisfied with simply believing the truth, is not entitled to the name Christian. The prayer of the Saviour, Father, "sanctify them through thy truth" (John 17:17), was for all in every age who should believe; and the soul in whom that petition is not being answered may well doubt that he is born of God.

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