

# 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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### "HE CARETH FOR YOU."

How strong and sweet my Father's care!  
The word, like music in the air,  
Comes answering to my whispered prayer,  
"He cares for thee."

The thought great wonder with it brings,  
My cares are all such little things;  
But to the truth my glad faith clings,  
He cares for me.

Yet keep me ever in thy love,  
Dear Father, watching from above,  
And let me still thy mercy prove,  
And care for me.

Cast me not off for all my sin,  
But make me pure and true within,  
And teach me how thy smile to win  
Who carest for me.

Oh, still in summer's golden glow,  
Or wintry storms of wind and snow,  
Love me, my Father; let me know  
Thy care for me!

And I will learn to cast the care  
Which, like a heavy load, I bear  
Down at thy feet in lowly prayer,  
And trust in thee.

For naught can hurt me, shade or shine,  
Nor evil thing touch me or mine,  
Since thou, with tenderness divine,  
Dost care for me.

—Marianne Farningham, in *Christian World*.

## General Articles.

### CHRIST AND THE LAW; OR THE RELATIONS OF THE JEW AND GENTILE TO THE LAW.

BY MRS. E. G. WHITE.

At the first advent of Christ into this world, the people were favored with a new and fuller manifestation of the Divine Presence than they had ever enjoyed before. The knowledge of God, and the infinite love and benevolence of his character, were revealed more perfectly; for it pleased the Father that in his well-beloved Son all fullness should dwell. The middle wall of partition between Jew and Gentile was broken down, and both were made partakers, not only of the blessings promised under the old covenant, but also the spiritual and heavenly truths revealed through Christ.

The Jewish church, with its rites and cer-

emonies pointing forward to Christ, was not to be despised. This was a dispensation of glory. In the wilderness, Christ himself, though invisible, was the leader of the armies of Israel; and the power of God was often revealed in a special manner in their behalf. Considering these glorious displays of divine power, Moses thus addresses Israel: "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" How many pass over these words of Moses as though they were meaningless, and continue to heap reproach and derision on divine institutions. How many trample on the divine law, the righteous judgments and statutes which were committed to God's ancient people.

In the mount, when the law was given to Moses, the Coming One was shown to him also. He saw Christ's work, and his mission to earth, when the Son of God should take upon himself humanity, and become a teacher and a guide to the world, and at last give himself a ransom for their sins. When the perfect Offering should be made for the sins of men, the sacrificial offerings typifying the work of the Messiah were to cease. With the advent of Christ, the veil of uncertainty was to be lifted, and a flood of light shed upon the darkened understanding of his people.

As Moses saw the day of Christ, and the new and living way of salvation that was to be opened through his blood, he was captivated and entranced. The praise of God was in his heart, and the divine glory that attended the giving of the law was so strikingly revealed in his countenance when he came down from the mount to walk with Israel, that the brightness was painful. Because of their transgressions, the people were unable to look upon his face, and he wore a veil that he might not terrify them.

It was the light of the glory of the gospel of Christ, who was the foundation of the sacrificial system, that shone in the face of Moses. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?" When the reality, the full blaze of midday light, should come, the dim glory which was but an earnest of the latter, should be done away, swallowed up in the greater glory.

"And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." God was pleased to reveal to Moses the end of the sacrificial offerings at

the time of the giving of his law. It was made plain to him that the Angel that stood at the head of the armies of Israel was the great Offering for sin, the foundation of the entire typical system. He saw type reach its antitype. The former was but an earnest of the latter, and in comparison with it was intricate and mysterious, although of great beauty and clearness.

Had the Israelites discerned the gospel light that was opened to Moses, had they been able by faith to look steadfastly to the end of that which was abolished, they could have endured the light which was reflected from the countenance of Moses. "But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ." The Jews as a people did not discern that the Messiah whom they rejected, was the Angel who guided their fathers in their travels in the wilderness. To this day the veil is upon their hearts, and its darkness hides from them the good news of salvation through the merits of a crucified Redeemer.

It is no wonder that transgressors of God's law at the present time will get as far from it as possible; for it condemns them. But those who hold that the ten commandments were abolished at the crucifixion of Christ are in a similar deception to that of the Jews. The position that the law of God is rigorous and unbearable casts contempt upon Him who governs the universe in accordance with its holy precepts. A veil is over the hearts of those who hold this view in reading both the Old and the New Testament. The penalty for the least transgression of that law is death, and but for Christ, the sinner's Advocate, it would be summarily visited on every offender. Justice and mercy are blended. Christ and the law stand side by side. The law convicts the transgressor, and Christ pleads in the sinner's behalf.

With the first advent of Christ there was ushered in an era of greater light and glory; but it would indeed be sinful ingratitude to despise and ridicule the lesser light because a fuller and more glorious light had dawned. Those who despise the blessings and glory of the Jewish age are not prepared to be benefited by the preaching of the gospel. The brightness of the Father's glory, and the excellence and perfection of his sacred law, are only understood through the atonement made upon Calvary by his dear Son; but even the atonement loses its significance when the law of God is rejected.

The life of Christ was a most perfect and thorough vindication of his Father's law, and his death attested its immutability. Christ did not, by bearing the sinner's guilt, release man from his obligation to obey the law; for if the law could have been changed or abol-

ished, he need not have come to this world to suffer and die. The very fact that Christ died for its transgressions attests the unchanging character of the Father's law.

The Jews had departed from God, and in their teaching had substituted their own traditions for the divine law. The life and teachings of Christ made plain and distinct the principles of this violated law. The heavenly host understood that the object of his mission was to exalt the Father's law and make it honorable, and to justify its claims by paying with his own life the penalty of its transgression. It was thus that he made reconciliation between God and man. As the great blessings brought within the reach of the human race at the first advent of the Saviour were seen by the angelic visitors, they burst into the glad, triumphant anthem: "Glory to God in the highest, and on earth peace, good-will toward men."

The middle wall of partition between the Jew and Gentile was broken down. They were no longer in separate rooms; the unbelieving Gentile has been united with the believing Jew. The Gentile did not crowd the Jews from their original position, but he became a partaker with them of their blessings.

Thus was fulfilled the mission of Christ; and from his own divine lips were heard the words: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."

Basel, Switzerland.

### TRUE WORKING TOGETHER.

THE want of this age is a spirit of restfulness. Worry and hurry are the spirits that sap the life of the people, and defeat the ends for which they labor. Seed is sown to bear fruit, but the spirit of hurry moves the planter to force the growth, and the fruit is plucked before it reaches maturity. We wear out our nerves and temper in unnecessary worry over things and conditions that cannot be helped, and to which it is the part of wisdom to submit and adjust our inclinations. This does not mean submitting to those conditions that involve unnecessary suffering or disturbance. No man is a hero for submitting to the pangs of toothache when a dentist is available; yet he can show heroic qualities in the way he bears the pain while it is inevitable, and applies remedies for its modification or radical removal. A weak yielding to discomfort, annoyance, trouble, is far more cowardly than brave. A true spirit of submission perceives readily between that which is inevitable and must be borne and that which it is weakness to bear. Laziness is sometimes misnamed submission. God is made a pack-horse, whose burden is made up of the individual's shortsightedness, laziness, and lack of judgment. Many a misfortune is spoken of as "the Lord's will" that is the result of the speaker's errors. It never is "the Lord's will" for a man not to exercise the powers given him for his guidance and preservation both in things material and spiritual.

A church deacon indorsed a note for a man known to be tricky and improvident. The result was the loss of a homestead which had been occupied by his family for three generations. He said: "It is the Lord's will; let him do as seemeth him good." And he sank down into a poverty-stricken old age.

What is said of him who does not care for his own household? Sanitary conditions are neglected, disease and death invade the home, and the infliction is said to come from the hand of the Lord. The first directions given God's chosen people were based on the highest sanitary principles.

Submission to that which is from the hand of the Lord brings rich spiritual fruitage; but submission which has its roots in selfishness and laziness, and covers itself with a hypocritical mantle, is an insult to the Giver of life and light. Said a good woman when asked the secret of her freedom from worry and fret:—

"It is no secret and no great achievement. I simply bear what I cannot avoid, of trial or pain or annoyance, with submission. I submit to nothing that I can remove. I believe that God means we shall make bad things better always, when they can be bettered, and I ask myself, first of all, if an evil or unpleasant thing can be remedied. If it can I bend all my energies to getting it out of the way; if it cannot, I submit to it, and begin, the very moment I accept it, to look for the good in it, and to get the good out of it."

God never meant us to submit to evil that good may come. Christ cursed the tree that bore no fruit for the world's refreshing. Overcome the evil with good, but do not accept it as a part of God's will because we are too lazy or indifferent to fight it.

Much worry and fret are due to anticipating trouble. Says the same writer:—

"It is safe always to hope, but both unsafe and unwise to anticipate evil. To-morrow's torment has no right to thrust its shadow upon the household of to-day, and never will do it unless we open the door. I try to 'remember that to-day ne'er dawns again,' and to realize that if I get no gladness in it for myself, and give none to others, the sum of joy 'that might have been' on the earth is diminished, which surely is not pleasing unto God. To live in to-day as wisely and heartily as we can is not only the truest religion, but the wisest philosophy and best common sense. The truth is, dear child, that when we refuse to take any burden that does not belong to us, and then take those that are our own to the Burden-bearer, life does not lack the blessedness of rest."

Unnecessary worry and needless hurry kill more people, and limit the energies of more people, than death or ill health. Trust God as a Father of infinite wisdom, love, and care, but do not try to hide your own weakness or sin under a hypocritical spirit of submission. "Rest in the Lord, wait patiently for him," and he will give you rest. Rest implies activity; it is a cessation from labor. Rest in the Lord, because you have labored for and with him. Wait patiently after having done all that conditions require. Work and rest in the fullness of a divine Father's care and love. —*Christian Union.*

### BORROWED CAPITAL.

A GREAT many men are trying to get rich on borrowed capital. They have little or no money of their own, but they think that by using other people's money they can amass a fortune. Sometimes they succeed, but more frequently they fail, involving themselves and others in trouble. A man had better be content with comparatively little, that he can call his own, than to possess a great deal that belongs to others. There are other men who do not borrow money, but they borrow brains, and attempt to build up a reputation by appropriating to their own use the fruit of other men's labors, who have used their brains to advantage. Borrowing brains is worse than borrowing money.

A man may use another man's money so as to increase it, but he cannot use another man's brains with equal success. The more he depends on other men's brains, the more feeble and helpless he becomes. A man had better use his own brains, and by that means

develop and strengthen his mind, and acquire an honest reputation, although comparatively humble, to which he knows he is justly entitled, than to build up a great reputation on other men's labors, being conscious all the time that he himself is a fraud. But some men, if it were possible, would borrow grace to enable them to enter Heaven. The foolish virgins tried to borrow oil to get into the marriage feast; but they did not succeed. A great many people are imitating their example, and making no preparation for Heaven; but by associating with the people of God, they hope by some means to slip into the kingdom at last, although they have never had a particle of grace in their hearts. Pretense and shams will not succeed in anything. If there is anything worth having, try to secure it as your own, so that, like Mary's good part, it may not be taken from you.—*Methodist Recorder.*

### GOD'S LAW IN HUMAN SOCIETY.

DISRAELI, pleading for his race, once wrote, "The life and property of England are protected by the laws of Sinai." The sentence suggests more truth than its words can convey. The decalogue is so thoroughly woven into the texture of our language, thought, and life, that we cannot conceive of government or society without it. No government can perfectly enforce its commands, for no human court can try men's intentions. Yet these tables of granite are the foundation of all our statutes, and from them, as the source, spring all our bulky records of law and precedent. By them, at the last day, as the statute-book of the righteous Judge who looks on the heart, every man will receive according to his deeds.

The first table, as it is called, defines our duty toward God; the second, our duties toward men. But every obligation of man to men is a duty toward God, and no one can perfectly serve men who does not fulfill every duty to God. The two tables are one; "the second is like unto" the first. So it is an unimportant question whether the fifth commandment belongs to the second table or the first. It has been aptly compared to a door in the stone dwellings still found in the land of Bashan, hewn out of the solid rock, where door, partition, and hinge are a single stone, opening from one apartment to another. It belongs to both, and both are one. On the one hand, no one can be true to his heavenly Father who does not obey and love father and mother, since they together represent God to the child. Nor can anyone be a good citizen who is not first an obedient son or daughter. On the other hand, the unspoken command to parents is not less plain. If they stand in the place of God to their children, interpreting his fatherly relation to them, it is their duty to treat their children so as to deserve "honor." Thus the ten commandments declare:—

1. The right of God to our supreme love, worship, and service.
2. The right of the home to faithful obedience of children to their parents; to wisdom and love of parents in training their children.
3. The sacredness of human life. It is the breath, or spirit, of God quickening the image or representation of himself which he has created. To injure it wantonly is to profane him who created it. This law forbids murder, suicide, cruel treatment, and unrighteous anger towards others. Security of person is the first condition of society. This shows the limitations of the law. Man's life is precious because of what man is. So the law of Moses made death the penalty of certain crimes. So our statutes provide for taking the lives of those who wantonly destroy human life. So

we have the right to self-protection, even if it requires the taking of life. Under the divine law neither rights nor duties conflict.

But these limits must be jealously guarded. It is the person made in God's image who is sacred. To destroy it, whether it is just begun and yet unborn, or in its full maturity, is an awful crime. To destroy life suddenly or gradually, by act or intention, is to make one's self the enemy of man, and to call down the vengeance of God. The Spirit of obedience to the sixth commandment is *true reverence for man*.

4. The sacredness of marriage. It was the divine intention that one man and one woman should live together throughout life (Matt. 19:4-6). This intention, after the first pair fell into sin, could not be realized except by degrees. Therefore God permitted men to live by rules which were not the final declaration of his will, but which were suited to the condition of men at that time (Matt. 19:7, 8). But there is a divine idea to be realized in marriage, which is necessary to the exaltation of human society into the kingdom of God; as there is a divine idea in the relation between parents and children, and in the unfolding of every human life. Therefore marriage is sacred. To violate its sanctity is to strike at the root of all that is valuable in society. This law forbids the husband or the wife to give or allow to others the peculiar love and service which each owes to the other because of their marriage vows. By implication, also, it forbids to the unmarried as well as the married all irreverent treatment of one's own body, or indulgence in thoughts inconsistent with pure married life. As disobedience to this law is the grossest sin, so willing and constant harmony with it opens the way to the noblest, sweetest joys possible on earth.

5. The sacredness of property rights. The sanctity of person declared in the law of God extends to the things which belong to that person. The eighth commandment forbids us, except in the case of gifts, to take the property of another without giving him in return a fair equivalent. It includes in its prohibition every unjust advantage which men take of other men to get hold of their property, or withhold what is their due. It condemns gambling of every sort, giving or taking unfair prices for goods or service, withholding just taxes, and all misuse of trusts. The New Testament rendering of the eighth commandment is, "Owe no man anything, save to love one another."

6. The sacredness of reputation. The happiness and influence of each one depends largely on the general confidence of society in him. To rob one of any portion of it which is his due is to destroy wantonly his choicest possessions. The ninth commandment forbids every form of misrepresentation which will injure another; and, since there is hardly any form of falsehood which does not directly or indirectly harm others than ourselves, it forbids by implication all untruthfulness, whether by word or act or look. The New Testament interpretation of this commandment is, "Putting away lying, speak every man truth with his neighbor; for we are members one of another."

7. The sacredness of the persons, property, or reputations of others must not be violated in our thoughts. The tenth commandment forbids all desires to possess that which we cannot attain without doing wrong to another. That is covetousness. All sin is trespass on the rights of God or men. Every wrong done to men dishonors God, in whose image and for whose glory they were made. Therefore the apostle says, "All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

The unity of the law of God is plain to anyone who interprets it as based on the sacredness of God. Man is his creature; to invade his rights in any way, whether of person, of family, of property, or of reputation, is to strike at the sacredness of God. All sin begins in desire. So every desire cherished to wrong another is an act of enmity to God. As the whole law is fulfilled through a controlling spirit of love to men, so the whole law is broken by a single cherished wish to gain anything by wronging another.

The announcement of the ten commandments by the voice of God was accompanied by the most impressive, awe-inspiring manifestations of the Divine Presence that we can conceive. In the bleak solitudes of Sinai the voice ceased amid thunderings and lightnings and the mighty sound of the trumpet from the smoking mountain. The people were so terrified that they recoiled and retreated from the place. Yet Moses assured them that God was not displaying his power to frighten them, but to test them, and to inspire that reverential fear of him which would hold them back from breaking his law. Such fear in the sense of God's presence is the strongest safeguard against temptation.

God has given these commandments to men with the intention that men shall obey them, and not merely that they may be sorry that they do not keep them. Upon the disobedient he has pronounced awful penalties; to the obedient he has promised glorious rewards. The new covenant does not destroy the law, but promises help to keep it perfectly. When it is written on the hearts of men, that is, revealed in their instincts and affections, then will the image of God shine gloriously in them, and heaven will have begun on earth.—A. E. Dunning, D. D., in *Congregationalist*.

WHAT use for the rope, if it be not flung  
Till the swimmer's grasp to the rock has  
clung?  
What help in a comrade's bugle-blast  
When the peril of Alpine heights is past?  
What need that the spurring pæan roll  
When the runner is safe beyond the goal?  
What worth is eulogy's blandest breath  
When whispered in ears that are hushed in  
death?  
No! no! if you have but a word of cheer,  
Speak it while I am alive to hear!

—Margaret J. Preston.

### THE VICTORY.

ONE of the most eloquent passages ever indited by any pen, or spoken by any lips, is that of the great apostle to the Gentiles, in concluding his statement of the doctrine of the resurrection. Having presented the doctrine he triumphantly exclaims: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Yes, thanks, ten thousand thanks, be to God that poor, feeble, sinful, mortal humanity may obtain a complete victory over death and the grave through our Lord Jesus Christ. Thanks be to God that sin, which derives its strength from the law, and is thereby made "the sting of death," may be pardoned by the God of grace, and will be, in the case of every sinner who seeks this pardon through Christ. Thanks be to God that though we are sinners, and justly condemned by his law, we can make our peace with him, and have him for our friend in life's "last alarms." Thanks be to God that, though our bodies are mortal and must molder in the grave, the resurrection morn sheds a light upon that dark and dismal abode that enables us to say:

"O grave, where is thy victory?" Thanks be to God that, in the case of the Christian, the victory of death and the grave is only apparent not real. Thanks be to God that Jesus has said to this dying world: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Thanks be to God that Jesus hath brought life and immortality to light. O! how dark is this life to a thoughtful man, except as he is illumined by light from the upper world! How grateful is this light to a soul profoundly at work on the problem of existence here, and the greater problem of existence hereafter!—*Independent*.

### CONSECRATION.

CONSECRATION is the act of separating from a common to a sacred use, or of devoting a person or thing to the service and worship of God. The vessels of the temple and the priests among the Israelites were consecrated or devoted to God and his service. Christians, also, by profession, are consecrated to God, and Paul speaks of vessels "sanctified, and meet for the Master's use, and prepared unto every good work."

Entire conversion embraces three things—being, doing, suffering. We must be willing to be, to do, and to suffer all that God requires. This embraces friends, reputation, property, and time. It covers body, mind, and soul. These are to be used when, where, as God requires, and only as he requires. When the people of Collochia were about to surrender to Rome, the question was asked, "Do you deliver up yourselves, the Collochia people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the Roman people?" And when they replied, "We deliver up all," they were received. This incident affords a striking illustration of our entire consecration to God.

And the measure of our consecration is the measure of our work. This is manifest, for the work expresses and confesses the motive, whether it be love or duty. What is the difference between prison labor and that done outside the walls? Critical judges of artisan work declare that they can tell instantly the work of a bondman from that of a freeman. The motive appears in every stitch. It would be strange if Christian work did not follow the same rule. Our Lord gives the principle when he says, "If ye love me, keep my commandments." And Peter and John testified to it when they rejoiced that they were counted worthy to suffer shame for the name of Jesus. So also the early Christians took joyfully the spoiling of their goods; they renounced the very avocation in which they were skilled, they counted not their lives dear unto themselves. There was no limit to their consecration, and its freeness and fullness evidenced the spontaneity of their love.

So every Christian workman in the measure of his enthusiasm and energy determines in what degree he is controlled by the love of Christ. And it is not a wrong judgment of our fellow-Christians to declare that listless lives, consecration which is spasmodic and dependent upon pressure or excitement, are not the expressions of Christly motive. Duty may do for a day, but love alone can govern a life. And if we are weary in well doing, would it not be well for us to question our works as to their motive, to trace up their narrowing streams of influence, and see from what fountain they spring?

We must remember ever the parable of our Lord, and that searching saying, "Ye did it

not unto Me." If we are laboring these months and years as galley-slaves, driven by the scourge of duty, and not constrained by the love of Christ, it is no wonder that we fail and are weary. If we have been counting our charities as so many compensations for our sins, our life must indeed be joyless. Our successful efforts are crowns of thankfulness we cast at Jesus's feet. They are our heart's way of telling to all men how precious his complete salvation is to us.—*Illustrated Christian Weekly.*

#### PERSONAL POPULARITY.

It is a good thing to be well spoken of by one's neighbors, and it is always pleasant to hear that one is most loved where he is best known; and yet popularity is not always a sign of real merit. Some men have a way of ingratiating themselves into the favor of others when in fact they are worthy of but little esteem. Some men, too, are popular because they say, "Yes, yes," to everybody. They raise no antagonisms. They never resist the tide. They go as they are carried. They propose nothing; they oppose nothing. They are mere bubbles that float on the surface. They glitter and dance about, and seem to be something, but they are nothing. These walking negatives, these human *minus* quantities, enjoy a certain kind of popularity. They are in nobody's way. Nobody speaks ill of them. They are nobody's target. There is not enough stuff in them to make a target of. They have no demerits, it is true, but it is because there is nothing there for a demerit to stick to.

Men of pronounced character are always the object of somebody's criticism. They think for themselves, and they say what they think. They have convictions and they have the courage of them. If a craze has overtaken the community in which they live, they have the boldness to rebuke it. How can they be otherwise than unpopular? True, it is a kind of superficial unpopularity, for deep down in the public mind and heart is a consciousness that such men are, after all, the safest and the most to be trusted; and in time of real danger and trouble, their counsel is sought when the noisy ones who hurrah with the multitude are forgotten. Still, taking the world as it moves on day by day, the thoughtless crowd will not speak well of a man who rebukes their follies and checks their waywardness.

But neither popularity nor unpopularity is a test of merit. The judgment of men is not always righteous judgment. The judgment of God is infallible. Conformity to his word is the true and only test of merit. The man whose life is in accord with the word of God ought to be popular, if he is not; and he whose life is not in such accord ought not to be popular, if he is.

It sometimes happens that a man's neighbors, and those who are nearest to him and know most about him, are the most unsuitable of all persons to form an estimate of him. The most unpopular man that ever lived in this world was our Lord Jesus Christ. "He came unto his own, and his own received him not." John 1:11. "Neither did his brethren believe in him." John 7:5. The very people among whom he lived cried out, "Away with him, away with him!" and they took him out and hanged him on a tree, nailing him to the cross, amid the shouts and jeers of the multitude.

Unpopular as he was we should walk in his footsteps and take the consequences. He once said, "If the world hate you, ye know that it hated me before it hated you." John 15:18. And again he said, "It is enough for

the disciple that he be as his master, and the servant as his Lord." Matt. 10:25. It is well to seek the good opinion of our neighbors and so to act as to secure it, but not if it requires us to deflect from the line of right. When the apostle speaks of being "all things to all men," he means just what we have said. Be conciliating to all; be rude to none; please everybody, if possible; but be sure to please God first. A man who will do this will have opposition. With all his tact Paul had enemies, and plenty of them, and he was beaten with stripes five times, and stoned and left for dead. Our Lord said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26.

On the whole, a man's personal popularity with reference to his personal interests, is a thing about which he need give himself no great concern. Let him fear God and keep his commandments, and the good Lord will be sure to give him as much favor in the sight of those with whom he has to do as will be best for him.—*Christian Index.*

#### A SUMMER SERMON.

THESE words of the apostle, dear brethren, should come home to everyone with peculiar force: "Quit you like men,—be strong." Let us ask first, How are you to gain strength? I answer, By exercise. You want a strong arm? Exercise your arm. The blacksmith shop supplies a large part of the pugilists of the country: continual exercise with the sledge hammer gives the brawny arm before whose knocks few can stand. You want strong legs? Exercise them. Walk. Still walk. Walk more. Keep on walking. The professional pedestrians have legs as tough as lignum vitæ; their tissues are like iron, and their sinews like steel; it has all come of exercise. You want strength,—to be known as strong men, to be strong men? Exercise that which gives strength. *Exercise your will*, and thus strengthen your determination and your courage; never occupy a compromising position. Be not one thing to your friends, and another to your mere acquaintances. Don't live on the fence—a good place for chickens to roost on, but a poor place for a man: the Malagasians do better in finding their houses, like the turkeys, in the tree-branches.

A great many of you, dear brethren, it is to be feared, think after this fashion: "I would like to take such and such a position on a certain question; but it takes a strong man to do that." It *does* take a stronger man, dear brother, than you are, but a man need not be a moral Samson to simply take up with his convictions and hold fast to them. There is the temperance question; there are doctrinal questions; there are questions of Christian faith and practice; there are sociological questions,—questions concerning society and the family life: on all these there are about as many divergent opinions as there are leaves in this month of August. But yet, dear brethren, that should not prevent you from holding fast to your opinions, and fearlessly avowing them.

Two great misconceptions, it is to be feared, beloved brethren, are made in this matter—one is that the public are not strong enough to receive your views; the other is that you are not strong enough to declare them. The first is not true, though the second doubtless is. But it is a great mistake to suppose that you can get strong by waiting for strength to come. To be sure, there were once some of whom the prophet tells us "their strength was to sit still." But they were Egyptians—foes to Israel; and it is to be feared there are

too many of these sedentary folk in the Christian camp to-day, and it stands without denial that they do not form the effective moral power of a community.

The wisest and truest thing for any and all of you to do, dear brethren, is to declare unequivocally and unyieldingly your position on the issues of to-day. Where you are convinced state your convictions; where you are in doubt say so: we are not speaking of utterances from the pulpit so much as of the every-day utterances to friends and neighbors. This is the manly way and the Bible way. But all things are not expedient. Then avow the expediency; only see to it that your reputation has not its omnipresent double which presents you as holding one position to some, and a very different position to others. Dear brethren, we want to see this principle of perfect independence of thought, clear purpose, and intelligent conviction brought home more and more in the family, in the church, in the school, in the college. Beyond question, beloved, a great deal of harm is done by parents seeking to shape their boys into chips of the old block. The same error is made by college professors sometimes in trying to force down the students' throats peculiar views on the leading sociological questions of the day. It is better to exhibit both sides; better to challenge opinion. And let us say, most of the college students, most of you, beloved brethren, most of the people of this country, live in small communities. The tendencies of these, it must be confessed, is narrowing, and at times depressing. It is not possible for all to get on the higher plane of observation which a knowledge of the world brings through travel and change of residence.

But it is possible for you all, beloved, to follow the advice of the great seventeenth-century thinker,—get opinion from all sides, ponder, consider, decide; it is possible for both parent and professor to so instruct that the judicial as well as the receptive faculties shall be strengthened. What is wanted, dear friends, is the many-sided intelligence which gives opportunity for the best judgment, together with the courage which enables everyone to maintain and assert an opinion when once formed. The world despises trimmers and fence dwellers. It has a contempt for the man who carries his opinions about wrapped, like the photographer's sensitive negatives, in dark clothes, so that they shall not see the light of day.

The men of clear, pronounced views courageously adhered to are the strong men. And they are strong not because they were born strong—they were very likely born as weak as the weakest of you, dear brethren—but because in due time, with the progress of years, increasing in wisdom as well as stature, they were led to cultivate the will. Brought to entertain clean-cut opinion, they were enabled to maintain that conviction in the face of the world. The men who are afraid of saying something that will occasion the expressed dissent of their fellow-men, as some of you are, and who keep their own convictions carefully concealed, as some of you do, beloved brethren, are not they who follow the apostle's injunction, "Quit you like men,—be strong." Owing to the warm weather the last hymn will be omitted. Receive the benediction.—*Christian at Work.*

Our life is a book. Our years are the chapters. Our months are the paragraphs. Our days are the sentences. Our doubts are the interrogation points. Our imitation of others, the question marks. Our attempt at display, a dash. Death, the period. Eternity, the peroration.—*Talmage.*

## CONSISTENCY.

WE are often puzzled and startled by the conduct of those in whose piety we thought we might place undoubting confidence, and whom we should have pointed out as Christian examples to others. Upon some occasions they exhibit such appearance of conformity to the world as would lead us to suppose they belong to it.

How desirable, therefore, that we should deal faithfully with ourselves, and see that Christian principles pervade our hearts, and form and fashion our whole lives! Let us cherish a tender conscience. Let us remember whatever benefits us for religious duties; whatever cools the fervor of our devotions; whatever indisposes us to read our Bible, or to engage in prayer; whatever we could not engage in with a perfectly clear conscience; wherever the thought of a suffering Saviour or a holy God—of the hour of death, or of the day of judgment, falls like a cold shadow on our enjoyment; the pleasures which we cannot thank God for, and on which we cannot ask his blessing,—these are not for us.

Let us never go where we cannot ask God to go with us. Let us never be found where we cannot act as Christ would have us. Let us pass each day as pilgrims consciously on the way to their heavenly inheritance. Let us press after closer communion with Jesus. Let the love of God reign in our hearts, and thus shall we be kept from a thousand snares, and become possessed of a peace and joy to which the worldling is a stranger.—*The Witness.*

## ACQUAINTED WITH GRIEF.

ACQUAINTED with grief! Familiar and dear as is the sacred phrase, it struck me the other day with a sense almost of novelty as the pastor repeated it in his prayer. And then came the comfort, brought on the wings of the prayer which, rising heavenward from that hushed congregation, was answered in benediction as soon as the petition fell from the lips of the man of God. Acquainted with grief! Yes, there could be no question of that. The Saviour knows our trials, measures them by his own experience. "He came unto his own, and his own received him not." The "foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." "If it be possible, let this cup pass from me." "My God, my God, why hast thou forsaken me?"

Thronging on memory came passages like these, and then tenderly, as if spoken by an audible voice, followed that thrilling assurance: "In all their affliction He was afflicted, and the angel of his presence saved them." It is because he is acquainted with grief, because grief was his companion, known to him in its every phase, that he is able to help to the uttermost all who come to him.

We never give genuine help where we have no common ground of sympathy. We may pity, but we cannot comfort, those whom we view only from the outside, having nothing by which to gauge their suffering. There is a touching story told of a mother who sat in stony pallor beside the coffin of her babe. Not a moan escaped her; not a tear fell. Friends feared for her reason, and one and another talked, complained, scolded, recited the old platitudes, averred that the child was better off, that nobody knew from what trouble it was saved, and so on. All in vain. The icy hand was at her heart, and the fount of tears was locked. Presently there came over the threshold a simple working-woman, with hard hands and furrowed face—a woman who had left her mop and broom in the kitchen

on hearing of the grief that had befallen her employer. The toil-worn, unlearned woman gathered the lady in her pitying arms, cradling her against her breast. "Dear heart!" she whispered, "I know all about it. I have lost five!" And that was the touch of nature which brought healing.

How could we love the Lord as we do if we did not know that he was our brother in sorrow, that, sharing our humanity completely, he felt with us in our dark days as well as in our bright? For, ignore it as we may, meet it calmly as we can, the fact remains that the dark days must come. They are sent for our discipline. They are robed in mist and cloud, and while we sit in their shadow their angels are busy in loosening the strings which bind us to the earth, and enabling us to wish for the better country, where

"Everlasting spring abides,  
And never-withering flowers."

That we are not so in love with the earth as never to be ready to leave it is perhaps due to the fact that one sorrow after another shows us Heaven's beauty as in revelation, and woos us hither by giving us treasure there.

And when once our feet stand upon the eternal hills it will be our joy to meet the Lord, who, all our journey, over rough and smooth, helped us, acquainted like ourselves with grief.—*Mrs. M. E. Sangster, in Christian Union.*

## ALL FOR ONE DOLLAR.

PROTESTANTS ought not to be discouraged in projects for great cathedrals, because they do not collect the funds with the same rapidity as Roman Catholics do for the same purposes. Protestantism itself received a tremendous impetus from the great financial success in selling indulgences for the building of St. Peter's. Our Roman Catholic neighbors in Canada offer the following inducements to liberality in cathedral building. Rev. Mr. Doudiet furnishes the following translation of an important document relating to a cathedral modeled after the great St. Peter's in Rome, and which has been in process of erection for many years:—

## SPIRITUAL TREASURE.

For the low sum of One Dollar in favor of the Cathedral of Montreal, the purchaser will have the benefit of the following advantages: 1,048 Masses a year for four years; 145,133 Communions; 323,808 Ways of the Cross; 515,464 Rosaries; 16,372 Masses heard; 4,300 Strings of Beads of the Sacred Heart; 4,600 Offices of the Holy Virgin; 720 Breviaries of the Precious Blood; 100 Salve Regina, chanted by the Trappists, and several thousands of other prayers, such as "Remember . . .," "Pater," Ave, etc., and once a week the spiritual profit of 7,000,000 of Ave Marias by the confraternity of that name.

Seen and approved,

† EDWARD CHARLES,  
Bishop of Montreal.

We do not believe that Protestants generally have any conception of the actual prevailing sentiment among Romanists as indicated by such an offer as this. But this does not distinctly set forth the engagements which are most abhorrent to the Protestant mind, and which are made less prominent in America than in other lands. Romanism in these United States vastly modifies its outward manifestations in order to lessen the antagonism between it and the intelligence of the community.—*New York Observer.*

NOTHING is duty which it is impossible to accomplish.

## ST. PAUL AND MANNERS.

I SAW not long ago a peculiar seal-ring, one that a mother had had made as a birthday present for her son, who was away at school. It was a blood stone, carved with the device of two mailed hands, one reaching to the other a cup, and around this an inscription, which was Greek to me.

"What does it mean?" I asked, after a little study. "Is it the 'cup of water in the name of a disciple?'"

The mother laughed. "Not exactly," she said. "But it is a cup of water—the cup that Sir Philip Sidney gave to the dying soldier on the battle-field. You remember the legend. The motto you will find in the twelfth chapter of Romans, tenth verse—'In honor preferring one another.' I had it engraved in original Greek, so that everyone couldn't read it, for this is between my boy and me. St. Paul has always been my teacher of good manners, and I thought this ring would please Tom, and at the same time remind him of some of the things that I cannot say to him now."

"Will you tell me what you mean about St. Paul and good manners?" I asked.

She smiled a little and said, "Why, I wanted above all things, as I suppose every mother does, that my boys should be well-bred, courteous, polite—in a word, gentlemen. But I soon found out that the continual teaching them to do, or not to do, each particular act was never going to make them what I wanted. It must be deeper than that; and after a while I came back and rested on the Bible, and especially on St. Paul. Did you ever read this twelfth chapter of Romans with reference to manners? No guide to etiquette, or rules for deportment, could do as much for one as that. My boys and I finally took the one broad rule: 'Be kindly affectioned one to another with brotherly love; in honor preferring one another.' That, in its broadest sense, includes everything. The talking to disagreeable people, the being cordial and hospitable, the trying to entertain others, and give them pleasure with any talent we have, are all, I think, being kindly affectioned. And 'in honor preferring one another' may mean everything, from the offering a chair to the giving up of life for another.

"I think I learned this," she went on, "once when it was my lot to live for a time in a little Western village, with what you would call very common people. Uncultivated they certainly all were, but I saw there what a perfect substitute true Christianity is for good manners, as society calls them. There were some people there who never offended. Quaint and amusing they might be in their ways and expressions, but never rude, never curious or prying or conceited. They were always considerate and thoughtful, always full of some kind-hearted plan for other people's pleasure. They were kindly affectionate, and preferred one another. I remembered all this when I came to the training of my own boys, and so far St. Paul has been my authority on manners. I do not say that through him I can teach my boys to use the right fork for oysters, or to make a faultless bow, but I do say that I can teach them to be so manly, so gentle, so thoughtful of others, and unassuming about themselves, that, even if they blundered in every small social matter, they would still be undeniably gentlemen. The small matters of etiquette are mostly mechanical; they can be easily learned outside, even if they are not in our own home; but it is with the great underlying principle, 'in honor preferring one another,' that the true training must begin." —*Bessie Chandler, in Congregationalist.*

# The Signs of the Times.

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

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OAKLAND, CALIFORNIA, FIFTH-DAY, AUGUST 25, 1887.

## THE FOURTH COMMANDMENT. NO. 2.

"REMEMBER the Sabbath-day to keep it holy." Although this is the plainly expressed command of God, and although there are multitudes who profess to obey it, yet there is just ground to fear that of this multitude those who do really obey it are few. Of course those who profess to obey it by keeping the first day of the week do not obey it at all. This is certain because the Lord's own word in explanation of this is that "the seventh day is the Sabbath." All who keep Sunday therefore must be set down at once as not obeying the command to "remember the Sabbath-day to keep it holy." But after dropping all these, it yet remains that there is just cause for fear that of those who really observe the seventh day, the true Sabbath, there are few who really obey the command to "remember the Sabbath-day to keep it holy." In fact we very much fear that of these there are many who don't even try to obey it.

What! keep the seventh day, the true Sabbath, and yet don't try to obey the commandment that says, "Remember the Sabbath-day to keep it holy"? Yes, that is what we very much fear is the case with many even of Seventh-day Adventists, because they try to obey something that is not the commandment. They misread the commandment thus: Remember the Sabbath-day *and* keep it holy, and then try to keep that instead of the real command of God, "Remember the Sabbath-day to keep it holy." This we fear because we have so often heard it thus read wrong; and we cannot see how that a person who habitually reads or quotes it wrong can obey it right. At the best they can only live up to the conception of the commandment which they have in their own minds, and if their conception of the commandment is incorrect, it can only be that obedience according to that incorrect conception is defective also. The obedience is in the right line, of course, and it is right as far as it goes, but it does not go far enough to meet the requirement of the commandment. We have actually heard Seventh-day Adventist ministers quote that commandment, over and over, as though it was written, Remember the Sabbath-day *and* keep it holy. It fairly seemed as though they really supposed that to be the idea of the commandment.

It may be supposed that the difference between "to" and "and" is so slight as to make not so much difference as we would seem to insist is there. True, the difference is not so great as to make the words opposites, but it is sufficient to involve a very important principle in the keeping of the commandment. The truth is that in that little word "to" lies the very gist of the commandment. Webster defines "to" thus: "The preposition to . . . indicates motion, course, or tendency toward a time, a state or condition, an aim, or anything capable of being regarded as a limit to movement or action."

Now let us read the commandment in the light of this definition: "Remember the Sabbath-day to keep it holy." What does "to" mean? Motion, course, or tendency toward (1) "A time." What time is the object of this "to"? The Sabbath-day. (2) "A state or condition." What is the state or condition which is the object of this "to"? A state or condition of rest—"in it thou shalt not do any work." (3) "An aim." What is the aim? "The Sabbath of the Lord thy God." (4) "Anything capable of being regarded as a limit to movement or action." What is the limit of the movement or action allowed under this commandment? The seventh day, which is the

Sabbath of the Lord thy God. Our movement or action is limited to six days by the regular recurrence of the seventh day, the Sabbath of the Lord. Therefore the Sabbath of the Lord fully meets the requirement of the word "to" in the commandment, as being the object of our motion, course, or tendency under the guidance of God, in that it is "a time, a state or condition, an aim," and "a limit" to our "movement or action." And that it may ever be held in view as such is the purpose of God in commanding all men to "remember the Sabbath-day to keep it holy."

When, therefore, does the obligation of this commandment begin? when should we begin to obey it? Whenever conscious motion or tendency toward it begins, certainly. And right here is where we can detect the difference between the "to" that is in the commandment and the "and" that is put into it by those who misquote it so. When the sun has set and the Sabbath is past, Saturday evening, many think they have no more to do with the Sabbath, at any rate until the next Friday—the preparation day—comes, and then that it is mostly the women in the house who are to act in view of it in baking and boiling that which shall be necessary on the Sabbath to follow, while out on the farm the remembrance of it does not begin till toward the middle of the afternoon, or perhaps not till about sunset; then the putting away of the teams and all the preparatory chores follow sunset, and so are done on the Sabbath. Now if the commandment read, Remember the Sabbath-day *and* keep it, such a course might be considered obedience to it—except of course in the case of those who do their closing work of the week on the Sabbath itself—but so long as the commandment reads, "Remember the Sabbath-day to keep it holy," in no case could any such course be considered obedience to it. Because unless we remember the Sabbath-day to keep it holy, we cannot keep it holy. Unless we remember it as it comes, we cannot keep it when it comes. Therefore, when the sun has set and the Sabbath has passed away, just then begins our motion and tendency toward the Sabbath-day, and just then begins the obligation to "remember the Sabbath-day, to keep it holy;" just then must begin or rather must not cease our obedience to this commandment.

In fact, the obligation of this commandment, and the duty of active obedience to it, never depart from us in any minute of life, any more than any other one of the sacred ten. Obedience to this commandment is not at all confined to the hours of the Sabbath-day itself, but it attaches to every conscious minute, and enters into every act and plan of life. Never are we free from the obligation to "remember the Sabbath-day to keep it holy." It is the "time" toward which we are constantly moving during the hours and days of the week, and we must remember it. Its rest is the "state or condition" which follows the labor of the week, and we are to remember it so, when that labor begins at the beginning of the first day of the week, the first laboring day. To be not inconsistent with the keeping of the Sabbath holy must be the aim of all labor, and all plans of the laboring days as the days go by. And, finally, its sacred threshold it is which marks the limit of our movements or action of labor. Six days shalt thou labor and do all thy work, *but* the seventh day is the Sabbath-day, is the Sabbath of the Lord thy God; in it thou shalt not do any work. And this must be remembered at the very beginning of the work of the six days, and all through them, remembering the Sabbath-day to keep it holy.

Thus the obligation of the commandment covers the whole week—during the six working days remembering the Sabbath to keep it, and then when the Sabbath has fully come, to keep it. It is because of this important principle that the Hebrew idea of the Sabbath covered the whole week, and by which the days of the week, instead of being called first day, second day, etc., of the week, were called day one of the Sabbath, day two of the Sabbath, and so on to day six of the Sabbath, and then Sabbath: thus throughout the week keeping ever before the mind the Sabbath, which is really the aim and

object of the week, and which is so set before the minds of all men in the commandment of God, "Remember the Sabbath-day to keep it holy." The person who so far forgets the Sabbath-day during the week, as to involve himself in work, or in plans that will distract his mind from the proper contemplation and worship of God on the Sabbath, disobeys the commandment of God—he does not "remember the Sabbath-day to keep it holy," consequently he cannot remember it and keep it holy.

As God designed the Sabbath of the Lord to be the sign of the true God, the Creator of all things, and the memorial of his created works, so in his commandment to "remember the Sabbath-day to keep it holy," he designed to keep ever in the minds of men the remembrance of himself and of his wonderful works. Therefore, "remember the Sabbath-day to keep it holy" "then shalt thou delight thyself in the Lord." J.

## NOT "A DANIEL COME TO JUDGMENT."

THE State of Louisiana has, in common with many other States, been doctoring its Sunday laws, and now has a law requiring that, with certain exceptions, all places of business shall be closed from 12 o'clock on Saturday night until 12 o'clock on Sunday night. A case recently came before the Supreme Court of Louisiana, in which the law was claimed to be unconstitutional. The court held the law to be valid, and the following is a portion of the opinion delivered by the Judge:—

"We take occasion promptly to say that if the object of the law were to compel the observance of Sunday as a religious institution, we would not hesitate to declare it to be violative of the above constitutional prohibition. It would violate equally the religious liberty of the Christian, the Jew, and the infidel, none of whom can be compelled by law to comply with any merely religious observance whether it accords with his faith and conscience or not. With rare exceptions, the American authorities concur in this view. . . . The statute is to be judged of precisely as if it had selected for the day of rest any day of the week, other than Sunday; and its validity is not to be questioned, because in the exercise of a wise discretion, it has chosen that day which a majority of the inhabitants of this State, under the sanctions of their religious faith, already voluntarily observe as a day of rest."

The New York *Independent* quotes this, and adds the following words of approval:—

"This is an exceedingly lucid statement of the theory which underlies all legislation that requires the suspension of ordinary labor on Sunday. The object is not to enforce religious observances of any kind, but simply to establish a uniform day of rest for the general good of the whole people; and this is no interference with the religious rights of anybody."

It may seem very presumptuous for a non-professional man to criticise the opinion of so great a person as a Judge of a Supreme Court, but nevertheless we have no hesitation in saying that the opinion quoted is nothing but sophistry, and such sophistry as could be dealt out only by an adept in the art. This we think can easily be made apparent; and it is the more necessary that this should be done, because the Sunday-law mania has now become quite prevalent, and just such sophistical arguments as those quoted above will be relied on in securing the enactment of those laws. These arguments will be used for the reason that they are the best that can be offered in favor of an unjust law, and also simply because they have been used before. Even the Louisiana judge himself did not pretend to originate them, but contented himself with giving the view in which nearly all "American authorities concur." If American legal business were not becoming more a matter of precedent than of common sense, Sunday laws could never be enacted; but the idea seems to be that whatever has been done ought to be done, and precedents for oppressing people under the guise of charity are not wanting.

The claim is made that the Sunday law does not compel the observance of Sunday as a religious institution, and that therefore it cannot be contrary to a constitution which forbids religious tests for office or citizenship. But the fact is, Sunday is *primarily* a religious institution, and its observance cannot be en-

forced except as such. It cannot be separated from its religious (not *sacred*) character for the purpose of special legislation concerning it. It matters not what such legislation is called, whether a police regulation, or a law in the interests of the workingman, it is legislation concerning an institution of the church.

To make it evident that Sunday laws are laws in behalf of religion, three things only need to be borne in mind: 1. Sunday rest originated in the church. Catholics universally claim the church as the sole authority for Sunday observance, and many Protestants agree with them in this. The *Christian at Work* says: "We rest the designation of Sunday solely on the church having set it apart of its own authority." But if the claims of those who say that Christ and the apostles set the day apart as a day of rest, were true, that would make it emphatically a church institution. 2. The observance of Sunday is generally considered by church people as the essence of religion. In the Sunday law contest in California five years ago, the *Christian Advocate* spoke of Sunday as "the foundation of our holy religion." Regarding Sunday rest as the memorial of the resurrection of Christ, they think that without it there would be no evidence of the truth of the gospel. 3. The churches and the churches alone are at the bottom of all Sunday legislation. No one ever heard of such a thing as a Sunday law being proposed by anybody except a zealous churchman or a deputation of ministers. It is true that, by pretending that Sunday laws are in the interest of labor, they are inducing labor and socialistic organizations to clamor for such laws, but these organizations come in only as allies to the church. Everyone who knows anything of the history of Sunday legislation, knows that it is *always* instigated by the churches.

Now in the face of these things, to say that Sunday laws do not compel men to observe Sunday as a religious institution, is not only sophistry, but it is positive untruth. Since the day as a day of rest is nothing else but a religious institution, how can it be enforced as anything else but a religious institution? It cannot be enforced as something which it is not. True, it is said that when the State enforces the observance of Sunday, it makes it a civil institution, merely a legal holiday. Well, nobody contends that the State law makes Sunday a religious institution; it is that already. We freely admit that the State law in its behalf is only a civil ordinance, for the State could make nothing else but a civil ordinance; but, mark it well, what we do claim, and what all candid minds must admit to be the truth, is that a State Sunday law is a *civil ordinance* enforcing the observance of a *religious institution*.

Some years ago the city of San Francisco had a notorious mayor, who engaged in certain transactions that were inconsistent with his official position. His defense was that he did those things as an ordinary citizen, and not as mayor. It requires no argument to show the absurdity of such a statement. The man was mayor, and he could not separate himself from his office within the time for which he was elected. But this is just on a par with the argument that Sunday legislation is not the enforcement of a religious institution. If the friends of so-called National Reform admit such a plea, they must be prepared to see it carried out to its legitimate conclusion. They must expect to see the vilest rakes elected to office in their model government, under the plea that they are not bad citizens, but are simply bad men.

If anything further were needed to show the flimsy character of the arguments by which Sunday-law advocates attempt to make it appear that they are not working for an ecclesiastical establishment, it may be found in the last sentence of the judicial opinion first quoted. Said the judge:—

"The statute is to be judged of precisely as if it had selected for the day of rest any day of the week, other than Sunday; and its validity is not to be questioned because, in the exercise of a wise discretion, it has chosen that day which a majority of the inhabitants of this State, under the sanctions of their religious faith, already voluntarily observe as a day of rest."

"A wise discretion," indeed! The State has chosen the day which a large majority of its inhabitants, under the sanctions of their religious faith, voluntarily observe as a day of rest, and, at the instigation of that majority, has undertaken to enforce its observance as a day of rest, and yet this is no more in the interest of religion than if Monday or Thursday had been chosen! Such a monstrous assertion needs but to be quoted to be refuted. A man must be sadly blinded to put such a statement forth as a sober legal argument, and men must be pre-determined to have Sunday laws or they could not be deceived by it. Suppose that the State had, in the exercise of its "wise discretion," chosen Saturday instead of Sunday; would there not have been protests without number? Indeed there would. People would call it a law in the interests of the Jews and other Sabbatarians, and no argument could convince them to the contrary. "But," says one, "such a law would really be unjust to the great majority who observe Sunday as a day of religious rest." Indeed! Then by the same token a law enforcing Sunday observance is unjust to those who observe Saturday, or who do not choose to observe any set day. The discriminating reader can see that it is the word "majority" which catches the judicial fancy. It seems to be the idea that Sunday legislation cannot be wrong, because the majority favor it. As much as to say that a thing is necessarily right if it is proposed by a majority of the people. But no majorities can ever make a wrong right, and State laws in behalf of an establishment of religion are always wrong. The question whether or not Sunday ought to be observed as a day of rest, does not enter into the case at all. We believe in the God of the Bible, as the majority of people in this country profess to do, but we should emphatically protest against a State law to compel all people to recognize him as such.

Here is a point that should not be lost sight of: If Sunday laws are not for the purpose of compelling the observance of Sunday as a religious institution, for what purpose are they? The claim is that they are in the interest of humanity, so that laboring men may have the rest which their physical nature imperatively demands. Very well, thus we suppose it will be admitted that it is within the province of the State to compel men to observe the laws of their being. Now it is just as certain that man's physical nature requires that he should take a definite amount of sleep every twenty-four hours, far more imperatively than it demands that he shall rest one day in seven. Will our Sunday-law friends admit that the State has any right to decide how many hours a man ought to sleep, and to enact a law compelling every man to sleep at least seven hours out of every twenty-four? Unless they are ready to advocate such a measure as this, let them say nothing more about enforcing Sunday rest on the basis of the necessity of man's physical nature. We have presented this view of the case before, but we do not expect ever to see Sunday-law advocates attempt to meet it.

Now one word concerning the *Independent's* statement that Sunday legislation "is no interference with the religious rights of anybody." We say that it is a positive and unjust interference with the religious rights of everybody who conscientiously observes any day other than Sunday. Here are laboring men who believe that when the fourth commandment says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," it means just what it says. They are conscientious in their observance of the seventh day of the week; and the needs of their families demand that they should spend the other six days in labor, as the commandment allows. According to the fourth commandment, it is their religious *privilege* to labor six days of the week, just as much as it is their religious *duty* to rest on the seventh. Therefore if the State steps in and *compels* them to rest on another day also, no matter on what grounds the rest is enforced, their religious rights are interfered with. And if those men shall be punished for continuing to make Sunday one of their six working days, their punish-

ment will be an act of religious persecution. No assertions to the contrary can change the truth of this.

From the very nature of the case, Sunday legislation must interfere with the religious rights of some. For, Sunday as a day of rest is beyond dispute a religious institution; legislation enforcing its observance is legislation enforcing an establishment of religion; and when any religious tenet is enforced, the religious rights of all who do not hold that tenet must be interfered with, and oppression must result.

We hope that the people in those States that still allow full liberty of conscience, will take the time and trouble now to become well informed concerning the arguments used in behalf of Sunday laws, and will learn how to expose their fallacy, so that when the Sunday-law mania shall seize their State, as it surely will, they will not allow their liberty to be taken away without making a well-directed, intelligent protest. w.

### WHICH OF THESE IS NOT SPIRITUALISM?

HERE is one statement:—

"There is, strictly speaking, no such thing as death, in the popular signification of that term. Death, so called—the death of the human—is a veritable birth into a higher life. It is a change in the condition consequent upon outward dissolution. . . . The real man survives the process intact, and still exists in full life and consciousness, upon a plane beyond, far beyond, the reach of fire and flood."

Here is another:—

"At the death of the outer body, the true life of the inner spirit commences."

Here is another:—

"Hence the dark hearse, the black pall, the bitter lamentation over the grave, which shows that it is not realized that death is only a glorious birth."

And another:—

"But hark! a voice comes from beyond the grave to tell us that death is not our foe; that he is the messenger of life and joy; that he is the grand accoucheur of the soul, and comes to usher it into light and life eternal."

And then here is another, the very latest production on this subject that we have seen:—

"One of our dear Sabbath-school pupils has graduated into the higher school. The great Teacher has promoted her to the celestial sphere where the freed spirit shall never tire as it soars into the knowledge of the infinite, which only God and the angels can reveal to her. Death, whom we call the great destroyer, set free from flight this immortal soul after a struggle of only nine days with the fair form which held it to earth. . . . Ah! death has proved to her the genius of the fountain of eternal youth."

Now can anyone tell which of these quotations speak the language of Spiritualism and which do not? We cannot. And yet all but the last were written by avowed Spiritualists, by people who make no pretensions to anything else, while the last is from a strictly evangelical—heaven save the mark—paper. The first quotation is from the *Spiritual Telegraph*; the second from Andrew Jackson Davis's "Healing of the Nations;" the third is from Dr. Hare's "Spiritualism Scientifically Demonstrated;" the fourth is from a lecture on Spiritualism by Joel Tiffany; and the last is from the official organ of the Presbyterian Church of East Oakland, a paper entitled the *Christian Home*, in an editorial notice in the issue for August, 1887. But not one of the first four is a whit more impregnated with Spiritualism than is the last.

The fact is that to-day the churches are to Spiritualism the basis of its strongest hopes. The doctrine of the immortality of the soul is the sole foundation of Spiritualism, and in the estimation of the evangelical (?) pulpit to deny the doctrine of the immortality of the soul is to proclaim yourself an infidel if not an atheist. The churches lay down the doctrine of the immortality of the soul, and Spiritualism builds upon it and destroys its multitudes. The pulpits defend it by such arguments as that "matter cannot think, nor move, nor feel;" and then the so-called "Christian Science" stands upon the doctrine, and accepts the arguments, and carries them in their logical conclusion into practice, and deludes its thousands into the belief that it is really so, and into the expectation of thereby surviving all that is, in their

estimation, mis-called disease. Then too there comes the New Theology, of probation after death, because it cannot admit the justice of an eternity of torment, upon those who have lived and died without a knowledge of the gospel; and all that the orthodox can do against these and numberless other heresies springing from the same source, is to make ineffectual attempts to stem the tide of evil, because she herself stands upon the doctrine of which the evils and heresies are only the logical outcome.

Let the truth of the word of God be preached as it is, that "The dead know not anything, . . . also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun" (Eccl. 9:5, 6); "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146:4); and Spiritualism can have no place. But as long as the pulpit tells the church and the world that the dead are conscious and know all about us, and are hovering round us, just so long is Spiritualism going to seize the logic of it and do its best to show both the church and the world that through it the channel of communication is open. And when the pulpit presents the proposition, it will find that the logic that leads to Spiritualism will prove a thousand times stronger than will be any attempt that the pulpit can make in opposition to the logic of its own proposition.

Let the truth of God be preached and believed that man is mortal, and that immortality is the gift of God alone, and that alone through the faith of Jesus Christ; that man is made of the dust of the ground and will never be anything else except through an abiding faith in Christ;—let this be preached and believed, and the so-called Christian so-called Science can have no place. But so long as the pulpit furnishes the arguments, so long this Christian Science, that is neither Christian nor science, will use the arguments which the pulpit furnishes.

Let the truth of God be preached and believed, that the dead know not anything, and that without a resurrection from the dead even they "which are fallen asleep in Christ are perished" (1 Cor. 15:16-18), and that will annihilate at once the New Theology with its question of probation after death.

Let the truth of God be preached and believed that "the soul that sinneth it shall die," and "the wages of sin is death," and that will annihilate forever the horrible doctrine of an eternity of torment, and with it will be annihilated the infidel charge of cruelty and injustice against God, who is supremely just and who is Love itself.

And so God charges men: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD . . . with all long-suffering and doctrine. For the time will come ["will come?" it *has* come] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:1-4.

J.

A RETROSPECT of the British and Foreign Bible Society for the last half century discloses some very encouraging facts. Fifty years ago the annual issues of the Bible, and of portions of it, amounted to 600,000 copies; they now amount to 4,000,000. Half a century ago the cheapest Bible cost 48 cents; now it can be had for 12 cents. Then the cheapest New Testament cost 20 cents; now it can be had for 2 cents. Fifty years ago the Scriptures were published and circulated in 136 tongues and languages; that number has been increased to 280, in fact there is only one great language, the Japanese, which has not a complete translation of the Scriptures, and that one will have such a translation before the close of the current year. Altogether these statistics form a perfect fulfillment of the prophecy found in Dan. 12:4, that in the time of the end, "many shall run to and fro, and knowledge shall be increased."

### THAT "LIFE" OF THE POPE.

THE long-looked-for and widely-announced "Authorized Life of Pope Leo XIII." is now being distributed. The *Independent* gives it a scathing and somewhat extended review, in which it says:—

"If Dr. Bernard O'Reilly [the author of the book] choose, to print his opinion that there were no brigands nor troubles in Italy until the French Revolution planted them there, that 'Bomba' was a respectable sovereign to be spoken of reverently as Ferdinand of Naples, and that Gregory XVI. was an enlightened and excellent prince, he may have, for all we shall do to hinder, the whole world to air his frenzy in. But when a reigning Pope furnishes an 'authentic memoir,' encourages, approves, and blesses his work, when three cardinals, one the Pope's vicar, another the head of the Propaganda, and a fourth signatory the Archbishop of New York, put their seal on such an interpretation of history, the matter wears a more serious face."

And again:—

"If Roman Catholic historians choose to put such versions as this volume contains into circulation, it will go hard with them when their people get their eyes open. If they choose to teach such things for history in their schools, we shall remember the fact as having some bearing on the question, how those schools compare with the public schools. But when such a history is brought forward, under the highest sanction, for general circulation, we shall do what we can to remind the public what the true history is."

And this:—

"We expect such blemishes in partisan history. But we do not expect such wholesale falsification of facts as we find in the account of the law of guarantees and the legal settlement of the Pope."

And then closes with these words:—

"But life is not long enough to correct such a work; fortunately men do know something, and it is not necessary."

Some idea of the fulsome flattery of the work may be gathered from the following extract from the account of his election. He was Cardinal Camerlengo before he became Pope, and his real name is Joachim Vincent Raphael Ludovico Pecci. The result of the first ballot and the way it affected Mr. Pecci is thus related:—

"Twenty-three times the name of Cardinal Joachim Pecci is thus announced. No other member of the conclave receives anything approaching this number of votes. As the name of the Camerlengo thus comes up with ominous frequency, he is seen to be greatly disturbed. His pale, intellectual, ascetic countenance is overcast by an expression of mingled dismay and grief. Still the number twenty-three is not that of half the electors present, and an absolute two-thirds majority is necessary to an election. Thus the first morning session of the conclave passed without any result. . . . Joachim Pecci, with a heavy, foreboding burden, retires to his cell, praying fervently that the burden of the Pontificate may not be laid on his aged shoulders."

The second ballot gave him more votes, and of course affected him accordingly:—

"The hour for the afternoon session has come, and the voice of the master of ceremonies falls on the ears of the Cardinal Camerlengo with a startling sound—"To the chapel, my lords?"

"Cardinal Pecci's turn to vote comes early, his seat being near the altar and bearing the number nine. At length the last bulletin has fallen into the chalice on the altar, and the scrutineers have begun to announce and count out the names of those voted for. Again Cardinal Joachim Pecci's name is repeated with even more significant frequency than in the morning. He soon has to mark twenty-three opposite to his own name on the printed list before him; again and again his name occurs till the number reaches thirty—one-half of the electors present; and on, on the number swells till it is increased to thirty-eight!"

"But when the number thirty has been reached and passed, the trouble, the emotion, the terror of the humble-minded Camerlengo have become uncontrollable. Cardinal Donnet, Archbishop of Bordeaux, whose seat was next to Cardinal Pecci's, describes what he then beheld in a discourse from his cathedral pulpit on his return home from the conclave: "I remarked that Cardinal Pecci, hearing his own name mentioned so often, and that everything pointed to him as the successor of Pius IX., great tears rolled down his cheeks, and his hand shook so violently that the pen it held fell to the ground. I picked it up and gave it to him, saying: 'Courage! There is no question here of you; it is the Church and the future of the world that are in question.' He made no reply, only lifting his eyes to heaven to implore the divine assistance."

"Thirty-eight votes, however, did not constitute the two-thirds majority demanded by the canons. So again the voting papers were all burned, and again the anxious crowd of spectators outside in the piazza dispersed, their curiosity unsatisfied."

"It was now most probable that the majority in favor of the Cardinal Camerlengo would, in the session of Wednesday morning, the 20th of February, be so increased as to secure his election. If his emotion in the chapel was such, in spite of his long habits of self-command, that he could not conceal it from the eyes of his colleagues, one may guess that in the privacy of his cell he gave free vent to his tears and pleaded with his whole soul to have the bitter cup removed from him."

At the third ballot, which elected him, he was somewhat calmer, probably induced by the prospect of the certainty of the result:—

"The third ballot began at the appointed hour. As the balloting proceeded, and he sat prostrated at first, then calmer, resigned, and prayerful, his name was announced with the same prophetic frequency till the preceding number, thirty-eight, was passed, and forty-four votes were recorded in his favor. It was more than a two-thirds majority, and left no room for further scrutiny. Will Cardinal Pecci accept? He sits mute, pale, with closed eyes, as if his spirit were far away from the place and scene."

"The master of ceremonies, accompanied by the sub-dean, the senior cardinal priest and cardinal deacon, approach the seat Number Nine. 'Do you accept the election canonically made of you as Supreme Pontiff of the Catholic Church?' asks the sub-dean, amid a stillness so painful that one might almost hear one's heart beat. Cardinal Pecci rises; his whole frame shakes with uncontrollable emotion. With a quivering voice, but steadily and distinctly, he affirms his own unworthiness. But seeing them all of one mind and determined in this matter, he bows to the divine will."

Hildebrand, too, it is said, wept when he had the triple crown fairly forced (?) upon him. It is also said that crocodiles weep as they are sure of their prey, and just on the point of seizing it.

### REPORT FROM EUROPE.

It is now two months since we landed upon the shores of Great Britain, and our time has been largely occupied in looking over the field, and visiting other portions of the European Continent. Soon after our arrival we visited Christiania, Norway, as has been noticed in the SIGNS. July 14 we left London for Basel to attend a special conference of our brethren there. As we have gone from place to place and taken in the situation of things, we have become more and more convinced that God has gone before his people to prepare the way for the spread of the truth, adapted to this generation. In every part of the world hearts are being prepared for the reception of the truth, and the great lack we see is in our own unprepared condition to do the work God has to accomplish in the earth.

The work is God's, but he has committed it to his people to carry it forward. Angels co-operate with God's servants as also does our Lord Jesus Christ. He is the great captain of our salvation and everywhere he is assisting in the work himself. When plans are laid to carry forward his work, angels of God are sent to prepare the way and influence minds so the work of God can prosper, and that wisely-laid schemes may be successful and advance the truth.

At Basel, Switzerland, they have an office, well equipped in every way to publish the truth to the millions on the continent who are in darkness. But the same lack is felt there that is felt in almost every Conference in America—experienced laborers are wanted; those who can go from house to house selling our publications, and also hold Bible-readings among the people. One Bible worker who has gone from one of our city missions in America, has already accomplished a good work in Switzerland, and is still engaged in the same, but there seems to be none who are successful in canvassing. The publishing work is the right arm of our strength, and canvassers are needed to sell our books to the people.

Efforts are now being put forth to educate workers to do this. The plan of training laborers adopted in Scandinavia has been very successful, so that notwithstanding this being the most difficult field for the colporter except Russia, over twenty persons are

sustaining themselves, and in some cases their families, by selling our publications. In Russia also, the canvassers have done the same, although the greatest difficulties exist, and such as to require most carefully-directed efforts. God, in his providence, makes the truth as successful in these countries as in lands where there is more freedom and more liberal laws. He blesses just in proportion to the effort put forth, and where the difficulties are greater, and there is a proportionate effort made to meet and overcome them, he will work with his people to carry forward his truth.

In London very little is accomplished as yet. Society is different from what we find in America, being divided into more sharply-defined classes, and canvassing from house to house is looked upon as only adapted to the poorer class of people, and to be carried forward by those who sell papers, or small trinkets, and virtually live on the donations of the people. This seems to be the work of those who canvass on the streets and from house to house, and yet canvassing is as common here as in America, but it is by an entirely different plan. The laborer must work in each grade by itself, for the time being confining himself to that special class which he is trying to reach. Parlor meetings are not uncommon here when conducted according to the custom of the country.

God has blessed the work in London to some extent, and given us favor in the eyes of some of the leading men, and the Bible workers are having some success in families of the better class. We see the necessity of opening a training mission here in London at once. The question is often asked the Bible workers, "Where can I come to see you?" Many prefer to do this rather than have readings conducted at their homes, until they become acquainted. But as yet the workers have no place to which to invite them. They have therefore been laboring, and are still, at a great disadvantage. A home of their own would give the work a standing and give us influence in the community where we are laboring. But notwithstanding this, we can see omens for good. Quite a number of families have become interested of whom we entertain hopes that they may embrace the truth.

Regular Sabbath meetings have been held, ever since the workers become established, in Holloway, where they are now. Sabbath, July 23, we met with them. Nine adults and three children attended the Sabbath-school and services. A Sabbath-school was organized, Sister Hurd being appointed superintendent, Sister McKinnon secretary and treasurer, and Jennie Owens teacher of the children. The workers have also attended some of the Sunday services in the churches, and through the introduction of one family who become interested in the Bible-readings, Sister Owens has been appointed teacher in one of the Sunday-schools. At the Sabbath meeting above referred to I had the privilege of preaching the first sermon that was ever preached to a Seventh-day Adventist congregation in London. We hope this small beginning omens prosperity for the future. We are thoroughly convinced that it is not by might nor by power, but by God's Spirit. It is he alone that gives success, and can carry forward the work to perfection. How these five million people in London, about one-twelfth as many as in the United States, are to be warned, is an important question. It will require an outlay of means to get established in this city, but God has a people here, as everywhere else, and there will be many who will take their stand for the truth. Our hope is in God, and in him is our courage, and notwithstanding the difficulties we meet, we believe that ere long we shall see of the salvation of God in this city.

S. N. H.

"TAKE heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34, 36.

## The Missionary.

RIVERSIDE, CAL.

I HAVE been holding meetings at this place for twenty-five days; and ten persons, five of them being grown men, have already signed the covenant to keep the commandments of God and the faith of Jesus. One of these is a brother to a bishop in Denmark, of the Lutheran Church. There are two or three of those who have signed the covenant here, who I feel sure could be speedily qualified for publicly proclaiming the present truth. We expect to labor here for some weeks longer, as the interest in the truth is widening. The average attendance at our new Sabbath-school at San Bernardino City is twenty-four. Pray for the work in this district.

E. A. BRIGGS.

August 16, 1887.

### UPPER COLUMBIA CONFERENCE.

MOSCOW, IDAHO.—It is now seven weeks since we pitched our tent in this place, most of which time has been occupied in active labor. The Baptist minister has been speaking against our doctrines every Sunday night for several weeks. We reviewed him each time until he engaged in personal abuse instead of argument, when we promptly dropped him. The people seem to appreciate our course, and we have had a good interest all through our meetings. Twenty-three have signed the covenant, and some five or six others are keeping the Sabbath, while several others are reading and investigating. The people are very kind to us and have supplied all our wants, besides making cash donations to the amount of \$24.90. Our book sales have amounted to \$35.85. We have a Sabbath-school of over forty scholars organized and equipped with lesson books, *Instructors*, etc. Expect to organize the church next Sabbath, after which we leave for Palouse City, Washington Territory. One man has already offered to donate lots for building purposes, and offers of help are coming in daily from outside parties. We feel to give God all the praise for the good work done, and desire to labor more faithfully and earnestly than ever. Brother W. W. Steward is with me assisting in caring for the tent and in visiting.

JAMES W. SCOLES.

August 15, 1887.

### ROME AS SHE IS.

It has been said that truth is stranger than fiction. A case came under our notice a few days ago that will almost make good the adage, to say the least. One of the Bible workers connected with the Oakland tent reported a few mornings since, that on his round of visiting the day before, he fell in conversation with a very intelligent-appearing lady, on the subject of religion. In the course of his remarks he quoted a portion of Scripture in vindication of a statement he had made, when the lady interrupted him with, "Where did you get that idea?" "From the Bible," answered the worker. "The Bible," reiterated the lady, "why, I am fifty-two years old, and never so much as saw that book, though I have often heard of it."

At first the worker could hardly believe such a statement, thinking the lady was talking for effect, but upon questioning her learned that she had been reared a devoted Catholic. She stated that the priest had often warned her, with others, to never look into a Bible, as it would prove a snare to her soul.

Thinking the advice of her spiritual instructor the very best, she had never dared to look at one. The worker then asked the lady if she would not like to see a Bible, at the same time drawing from his pocket the precious volume. At first she looked curiously, and almost suspiciously, at the book, as he held it in his hand, but after a little asked him to read some passages to her.

Some select portions were chosen, and while they were being read, the lady listened devoutly, and finally said, "That is a nice book, I must have one for myself." She then engaged to take one, and the next day the worker had the privilege of putting in her hands the coveted treasure. Upon being asked what she would do if the priest should come to her house and find her with a Bible, she replied that she had been deceived long enough, and that should the priest come to see her, she would have nothing to do with him, but would forbid him entering her home.

Much has been said of late about the Catholic Church having become broader and more liberal in her views. If she is so in this country, it is only for the time being, and to carry out a purpose that could not well be effected while donning the garb she wears in less intelligent countries. Remove the woolly clothing she wears in this country as a cloak, and there will be seen the wolf of the Dark Ages. And even in this fair land, where she dares, she lays her iron hand on the people to keep them in ignorance of gospel truth, as is shown in the case just related. And yet thousands of so-called Protestants are ready to link hands with this mother of harlots to carry forward schemes that in the end will only serve to revive her power to persecute those that she now, as ever, mortally hates, and help her to trample in the dust the Bible and Protestantism.

J. O. CORLISS.

### OPPORTUNITY FOR A GOOD WORK.

In these times, when God is calling upon men to consecrate themselves and their means to the furtherance of his work, that the earth may be speedily ripened up for the harvest, many anxious souls, not satisfied with the giving of their means for the work in general, would like to engage in some special work, in which they may see the fruits of their individual efforts. Everyone interested in God's work for this age should be personally connected with it. All have talents that must be improved in order to obtain the promised reward.

Parents of large families, whose time is demanded to provide for their children, can do acceptable missionary work by educating their children and preparing them to become workers in the Master's vineyard. Every soul saved through the efforts of the child will be partially credited to the parents, who have by sacrifice prepared him for his glorious work. How much greater satisfaction it must be to pious parents to know that their children are devoted to God and his service than the consciousness that their minds are engrossed with self and worldly ambition.

If you would not have them partake of the spirit of the world, set them an example that you would gladly have them follow. Teach them to sacrifice by sacrificing yourselves. Send them to school with the understanding that they are to be educated for the work of the Master. Make sacrifices to do so and God's blessing will attend both parent and child if you have in view only his glory and honor.

There are many persons without children, who feel that they would like to do something more than they are doing for the spread of the gospel. Let such give *themselves* to the

1. How does God encourage Christians to pray?—*By promises and by examples in which prayers have been answered.*
2. What precious promise is made in Matt. 7:7, 8.  
“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” Matt. 7:7, 8.
3. In what other place is the same promise recorded? Luke 11:9.
4. Mention some conditions of this promise.—*Do the will of the Father and believe.* Matt. 21:22; Mark 11:24; 1 John 3:22.
5. What promise does the Saviour make to his disciples?  
“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.” John 14:13, 14.
6. What does David say concerning his own experience?  
“I cried unto the Lord with my voice, and he heard me out of his holy hill.” Ps. 3:4.
7. How does he express his confidence in the promises of God?  
“The Lord hath heard my supplication; the Lord will receive my prayer.” Ps. 6:9.
8. What strong assurance does he manifest?  
“But verily God hath heard me; he hath attended to the voice of my prayer.” Ps. 66:19.
9. What does the Saviour say in addressing his Father?  
“And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me.” John 11:42.
10. How may it be shown that David was

heard in personal matters as well as in the affairs of State?

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord." Ps. 40:1-3; also Ps. 34:4.

11. How do you show that God will hear the prayers of those in the humblest walks of life, as well as the prayers of kings and princes?

"This poor man cried, and the Lord heard him, and saved him out of all his troubles." Ps. 34:6.

12. What other encouragement is given to the humble and the oppressed?

"Lord, thou hast heard the desire of the humble; thou wilt prepare their heart, thou wilt cause thine ear to hear." Ps. 10:17.

13. What promise is made to the destitute?

"He will regard the prayer of the destitute, and not despise their prayer." Ps. 102:17.

14. What strong assurance is given to those who are in trouble?

"And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. 50:15.

15. What encouragement is given to those who lack wisdom?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

16. To what extent may this promise be fulfilled?

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." Jer. 33:3.

17. To whom is salvation promised?

"For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

18. What must be implied in a prayer that secures salvation?—*Such depth of sincerity as would lead to repentance, faith, and obedience.*

19. What promise is made to those who unite in social prayer?

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

20. What must be observed in order to secure this promise?

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." 1 John 5:14, 15.

21. When a people shall be generous to the poor, kind to the afflicted, and merciful to the oppressed, what assurance have they from God?—"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." Isa. 58:9.

22. What will be said to those who shall be refined as silver is refined, and tried as gold is tried?

"And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Zech. 13:9.

23. Unto whom must all flesh come?

"O thou that hearest prayer, unto thee shall all flesh come." Ps. 65:2.

24. How will they be received?

"The Lord is good unto them that wait for him, to the soul that seeketh him." Lam. 3:25.

25. What does the prophet say to those who have repented of their sins, and turned to the Lord?—"He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." Isa. 30:19.

26. Give some examples in which prayers have been answered.

"UNDERSTANDING is a well-spring of life."

## NOTES.

OUR FATHER INVITES US TO COME.—Why should people be so shy of God? He is doing everything to woo and win them, and to secure their confidence. So much has he done that he asks (and I cannot answer) what he could have done more. He waits on his throne of grace to be gracious to them, but they come not near to him. He even calls to them to come to him, using, too, the language of most affectionate address: "Son, my son;" but they respond not, "Abba, Father." It is strange they should treat this Father so. They treat no other father so. What child does not, in the morning, salute his father? And what father does not expect the salutation of each child, as he comes into his presence? Oh, yes, we love our father who is on earth, and we remember with gratitude the favors he does us. And does the Father of our spirits, the Giver of every good gift, deserve no daily notice from us, no affectionate salutation, no grateful recognition of indebtedness to him? I am certain he expects it, for he says, "A son honoreth his father; if then I be a father, where is mine honor?" He claims to be a father; and oh, how well he has established that claim! Truly he is a father, and "like as a father pitieth his children, so the Lord pitieth" his. And to the compassion of the father, he adds the tender care and untiring mindfulness of the mother. "Can a woman," he asks, "forget her sucking child?" She may, he says, but he will not forget his people. How strange it is that men will not go to the closet to meet and to pray to such a Father.

WHY DO NOT MEN PRAY MORE?—Surely it is not for want of encouragement. If they have it not in the very nature of God, yet in his invitations, his promises, and his past acts of unsolicited kindness, they have all they could desire. Nor is it that they have no need of God. Never one of the prayerless will say that. They all know what would become of them but for that overlooking eye, and that supplying hand, and that supporting arm. And do they not know that God has a heart too,—that he can love with all the fervor of a friend? And can they not imagine that in the interchange of affection between God and the soul of man there may be, and indeed must be, ineffable delight? And who that looks but a little way forward, does not perceive an exigency when, in the utter inadequacy of earthly and human resources for comfort, he will want "the consolations of God"?

Ah, it is a sad as well as a strange thing, that so many enter no closet, seek no retirement, either in their houses or elsewhere, where they may be a little while alone with God; where they may look up and meet the light of his countenance as he looks down on them; where they may confess their sins, and receive the assurance of his pardoning love; where they may thank him for mercies past, and humbly ask for more; where they may take counsel of him; tell him of their griefs; and have their tears wiped away, and with him leave the weighty burden of their cares.

I know not whether this excites more my grief, or my wonder. I am not so much surprised that men should neglect a manifest duty, but when I think what a privilege it is, what a happiness, what an honor, to be on terms of intimacy, and in habits of intercourse with God, it amazes me that they should forego it. How will such reflect upon themselves hereafter,—how execrate their folly? How will they wonder that they could have deliberately done their souls such a wrong? Then it will be too late to redress the wrong.

They sought not the Lord while he might be found—they called not upon him while he was near. Yea, though he called, they refused. Now they may call, but he will not answer. If anyone who is living in the neglect of secret prayer shall read this, will he not be persuaded to begin the practice the very day he reads it, aye, the same hour, if it be possible? If it be not convenient, let him make it convenient. Let other things give way for this, rather than this for anything. Can he think his heart right in the sight of God, or his condition safe in prospect of eternity, while he neglects prayer? How dare he live without prayer? Without it can he have courage to die? At the mercy-seat of God he may decline to appear, but before his judgment-seat we must all stand. How a frequent access to the first would prepare us for final arraignment at the other. How it would familiarize us with the presence of God. How it would serve to break the shock of the entrance into eternity.

Does anyone who is not in the habitual and daily practice of secret devotion, pretend to be a Christian? It is but a pretense. He may believe the creed of the Christian, but certainly he does not pursue the practice nor possess the spirit of the Christian. Breathing is essential to living, and prayer is the Christian's vital breath. Does he walk with God who never converses with him?

Is anyone inquiring after truth? What place more appropriate for asking "What is truth?" than the closet? Who so likely to be taught of God as they who ask of God? Some men carry that question to the Bible, and press it there, as indeed they should, but they carry it not to the throne of grace, and press it there also. They read to know what truth is, but do not pray to know it.

Oh, how an hour in the morning, spent with God, prepares us pleasantly and profitably to pass the other hours of the day with men; and at night, what so composing as communion with God? In resigning ourselves into the arms of sleep—that image of death, what security like that of prayer? It engages him who never slumbers nor sleeps, to watch over us.—*Nevins.*

## THE HOUR BEFORE CHURCH.

THE note struck then is likely to give tone to your spirits all the day. Redeem it. Redeem it as much as you can from family duties. Redeem it wholly from "plaiting of the hair and putting on of apparel." Redeem it wholly from vain conversation. How very much the power of the minister's preaching depends on the preparing of the hearer's heart! If you come up to the church with your mind crowded with trifles, and puffed up with vanity, what can ministers do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound, and that is all. I fear that many dear people spend more time on the Sabbath morning in putting veils on their faces than in taking the veil off their hearts; more time in trying to make themselves appear before men what they are not than in trying to make themselves appear before God what they are.—*W. Arnot.*

PAUL, in closing his introduction to the Epistle to the Romans, said to them: "Grace to you, and peace, from God our Father and the Lord Jesus Christ." This passage, like many others, shows how thoroughly familiarized was Paul's mind with the idea that Christ is a divine person. He connects God the Father and the Lord Jesus Christ as if both were equally divine.

## The Home Circle.

### "COME."

"Come unto Me." We hear the invitation,  
In ceaseless echoes down the ages roll;  
It is no mocking hope of consolation  
He offers those who listen to His call.

Yet ah! so oft forgetting and forsaking,  
Bewildered and dismayed, we wander still,  
Such crooked pathways for our footsteps making,  
Such wayward wandering from His loving will.

"Come unto Me," forever gently calling;  
Dost Thou not weary that we come so slow?  
A little onward, and then backward falling,  
Lured by some mirage that hath mocked us so.

Alas! the long, sad wilderness of travel,  
When straight before us lies the happy land,  
Who shall to us the mystery unravel,  
That thus we cleave unto the arid sand?

Oh! if at last we reach the promised Canaan,  
And find its purling streams and fruits so sweet,  
How shall we marvel that our eyes were holden,  
And could not see the way to set our feet!

Be patient still, O wise and tender Shepherd,  
And teach the wandering sheep thy voice to know,  
Calling so clear, amid life's falling shadows,  
That we may fail not in right paths to go.

—Emily J. Bugbee, in *Christian Advocate*.

### A MISSIONARY PEAR.

It was a Bartlett, color light yellow, slightly tinged with red, large size, weighing nearly eight ounces, smooth as a baby's cheek, and tapering gracefully at the top into a stout stem of twice the usual thickness. It was exhibited at the agricultural fair, standing alone upon a plate, the perfection of its kind.

"I am going to send this pear to your wife, Colonel," said the owner, on the morning of the second day of the exhibition. "Tell her it has taken the premium, and is the finest specimen that I ever had the pleasure of raising."

"Or seeing, either," replied the Colonel. "My wife will appreciate the honor, I assure you."

So home it went with him to dinner; and Mrs. Colonel thought she could not admire it enough, and, instead of giving it a place with the other fruit, brought out a china dish and embroidered doily for its reception.

"But we must never eat it ourselves," she said. "Such a pear as this ought to have a mission. What do you say to my sending it to old Mr. Swallow?"

Of course the Colonel assented.

A few streets farther on Mr. Swallow was found, sitting by the window of his farmhouse. On one side was the sunny orchard; on the other the barn that the old gentleman, now a cripple, liked to keep in view. The Colonel's little daughter brought in the pear.

"Your mother was very kind to send me such a present," he said, putting it down on the window-sill before him. "It beats any that I ever saw raised."

"But I won't eat it," he added to himself, after the child had left. "It was a mighty kind thing to spare one so nice, and I'll do the same by somebody else. There's Jimmy's school-teacher. She's another kind one, and she shall have it."

When Jimmy ran home at recess, he was greatly delighted by his grandfather's commission to take the pear carefully in a box to Miss Brown.

Miss Brown placed it upon her table, and allowed the whole school to look at and admire without handling. Into the exercises of the afternoon she introduced an object-lesson upon fruit, and, after school was dis-

missed, she sat down to decide upon what should be done with her gift.

"I couldn't have the heart to cut such a wonderful pear. How kind in Mr. Swallow to send it to me! There's Mary Burch just getting over a fever. How pleased she'd be to have it!" And so again the pear found another resting-place.

"I won't ask to eat it, mother, if you'll just let me hold it and smell it. Oh, what a beauty!"

Mary's eyes sparkled; and she took, figuratively speaking, a long stride toward health from the vision of green fields and shady roadside brought to her by its mellow fragrance.

"Now, mother, who shall have it? for I wouldn't eat such a beauty, if I could. Perhaps Mr. Jules will paint it. Let me send it to him."

Mr. Jules's studio was a pleasant place; but its owner was a little too fond of being engrossed by that fascinating easel, and a little too forgetful of other people's comfort. An invisible influence from the pear before him, began to make helpful suggestions.

"Very kind of that young lady. I'll sketch and paint it for her. I'll do it at once, before it grows dark; and I'll not eat such a present either."

About eight o'clock that evening the minister, who had entered into an argument with the artist the day before, and had left a little wounded and sore in feeling, was surprised and pleased by the present of an uncommonly fine pear.

"So kind in Brother Jules to take such a pleasant way of assuring me that he wasn't offended, and such a magnificent specimen! If Catherine agrees, we'll pass it along to-morrow for somebody else to enjoy. How much comfort there is in kindness!"

One might begin to wonder by this time, how the pear escaped bruises; but each owner had held it so carefully and admiringly, that not a pressure was to be seen upon its surface.

In a doctor's office, the next morning, a young man sat reading, when a tap came at the door and the minister entered.

"I was just going by, and thought I'd step in a minute, and show you what New England could do in the way of raising pears."

Half an hour later, and the young doctor stood alone with the fruit in his hand.

"Well, I'll hire a seat in his church before next Sabbath—see if I don't. I won't neglect it any longer. I didn't know before that ministers could be so friendly. Now what shall I do with this beauty? It has helped me enough already. Somebody else must have it, to be sure."

Now, Mrs. Colonel B., its first owner, was blessed with excellent health. To use her own words she was "never sick." But this particular morning she awoke with a headache. The pain became so intense that she sought a lounge and a darkened room, and the Colonel went down town with an anxious face. Meeting the doctor's clerk and knowing him well, he mentioned the fact of this unusual illness.

"Just the time," said the young man to himself, as he hurried home, "for a chance to send her my splendid pear. She has been so kind to me, I wonder I never thought of such a thing before."

Biddy, the maid at the Colonel's, answered the bell, and took the message and plate to her mistress's room.

"The jittleman has called, mum, to say he's sorry you're sick; and he's lift the finest pear that was ever seen."

"A pear! Roll up the curtain, Biddy, and let me see it."

Then, greatly to Biddy's surprise and even

terror, as she turned to leave the room, Mrs. Colonel began to laugh.

"Sure, I believe she's losin' her sinces. I wish the Colonel would come;" and when he arrived an hour later, she sent him hastily up to the room.

Mrs. Colonel was sitting up in her rocking-chair as bright as if a headache had never troubled her.

"Look here, Ben. See my present."

"Why, it's our very pear again! Where did you get it, wife?"

"Charley Hadley brought it, and there's no guessing where it may have traveled. It's so funny to have it come back to me; and I've enjoyed thinking about it so much that my headache has all gone, and I'm going down to dinner."

Mrs. Colonel decided to take a walk that afternoon and trace the pear's wanderings. Being of a cheerful turn herself, she brought a gleam of sunshine into every call. Old Mr. Swallow told his part, and he hadn't felt so merry or laughed so much for a long time. The teacher, Miss Brown, wished she could put it into a story. Mary, the sick girl, was sure she could go down-stairs the next day, the pear had been such a strengthener; and "Just look," she said, "at my present," and there it was in a lovely painting. Mr. Jules put on his hat to walk over to the minister's with her. At the parsonage, they only wished the pear could have gone all through the town; and the young man who gave it away at the last decided that his move was the best of all.

The pear was finally cut into seven pieces, one for each stopping-place, and, of course, was delicious. The decision was made that its history should be written out for a suggestion to all holders of fruit in the season of abundant harvest.—*Christian Register*.

### RELIGION IN RUSSIA.

THE Greek church is a very dead form of faith, and the worship of saints of every degree of power "amounts to a fetishism almost as bad as any to be found in Africa." I myself am the happy possessor of a little rude wooden bas-relief, framed and glazed, of two saints whose names I have ungratefully forgotten, to whom if you pray as you go out to commit a crime, however heinous, you take your pardon with you—a refinement upon the whipping of the saints in Calabria, and Spanish hagiolatry. The icons, the sacred images, are hung in the chief corner, called "the beautiful," of a Russian isba. A lamp is always lit before them, and some food spread "for the ghosts to come and eat."

The well-to-do peasant is still "strict about his fasts and festivals, and never neglects to prepare for Lent. During the whole year his forethought never wearies; the children pick up a number of fungi which the English kick away as toad-stools; these are dried in the sun or the oven, and packed in casks with a mixture of hot water and dry meal, in which they ferment. The staple diet of the peasant consists of buckwheat, rye meal, sauerkraut, and coarse cured fish" (little, however, but black bread, often moldy, and sauerkraut, nearly putrid, is found in the generality of Russian peasant homes).

No milk, butter, cheese, or eggs are allowed in Lent, all of which are permitted to the Roman Catholic, and the oil the peasant uses for his cooking is linseed instead of olive oil, which last he religiously sets aside for the lamps burning before the holy images. "To neglect fasting would cause a man to be shunned as a traitor, not only to his religion, but to his class and country."

In the little church (generally built of wood) there are no seats, the worshipers prostrate themselves and knock their heads two or three times on the ground, and must stand or kneel through the whole service. The roof consists of a number of bulbous-shaped cupolas; four, round the central dome, in the form of a cross, are the complete ideal, with a separate minaret for the Virgin. These are covered with tiles of the brightest blue, green, and red, and gilt metal. The priest is a picturesque figure, with his long, unclipped hair, tall felt hat largest at the top, and a flowing robe. He must be married when appointed to a cure, but is not allowed a second venture if his wife dies.

The drunkenness in all classes strikes Russian statesmen with dismay, and the priests, the popes, are among the worst delinquents. They are fast losing the authority which they once had over the serfs, when they formed part of the great political system of which the Czar was the religious and political head. A Russian official report says that "the churches are now mostly attended by women and children, while the men are spending their last kopeck, or getting deeper into debt, at the village dram-shop."

Church festivals, marriages, christenings, burials, and fairs, leave only two hundred days in the year for the Russian laborer. The climate is so severe as to prevent out-of-door work for months, and the enforced idleness increases the natural disposition to do nothing. "We are a lethargic people," says Gogol, "and require a stimulous from without, either that of an officer, a master, a driver, the rod, or *vodka* (a white spirit distilled from corn); and this," he adds in another place, "whether the man be peasant, soldier, clerk, sailor, priest, merchant, seignior, or prince." At the time of the Crimean War it was always believed that the Russian soldier could only be driven up to an attack, such as that of Inkerman, under the influence of intoxication.

The Russian peasant is indeed a barbarian at a very low stage of civilization. In the Crimean hospitals every nationality was to be found among the patients, and the Russian soldier was considered far the lowest of all. Stolid, stupid, hard, he never showed any gratitude for any amount of care and attention, or seemed, indeed, to understand them; and there was no doubt that during the war he continually put the wounded to death in order to possess himself of their clothes.—*Living Age*.

It is a good thing to figure up the cost of strikes now and then and see how it pays to force the capitalists to the wall. The strikes in the shoe trade during the last year are footed up by the *Shoe and Leather Reporter* as costing in wages from \$5,000,000 to \$6,000,000. The Chicago builders' strike last spring cost \$2,500,000 in wages, which would have been paid to 38,000 workers. This strike was a failure, so that no increase of wages can be counted as an offset. The strike of the coke workers in Pennsylvania down to June 25 had caused a loss of \$688,820 in wages and about 10,000 men are still out. The recent strike of the elevated road employes in Brooklyn was a total failure, and has cost the men engaged in it their positions, worth altogether about \$1,200 a day. When the Knights of Labor hold their next convention in Minneapolis, they may profitably devote a part of their time to the study of figures like these.—*Sel.*

THAT household is nearest the Christian ideal where are studied most minutely those delicate offices and interchanges of kindness, which, like golden threads, run through the warp and woof of every-day life.—*McDuff*.

## Health and Temperance.

### A TRUE STORY.

"PAPA, can you please give me fifty cents for my spring hat? Most of the academy girls have theirs."

"No, May, I can't spare the money."

The above request was persuasively made by a sixteen-year-old maiden as she was preparing for school one fine spring morning. The refusal came from the parent in a curt, indifferent tone. The disappointed girl went to school. The father started for his place of business. On his way thither he met a friend, and being hail-fellow well met, invited him into Mac's for a drink. As usual, there were others there, and the man who could not spare his daughter fifty cents for a hat, treated the crowd. When about to leave he laid half a dollar on the counter, which just paid for the drinks.

Just then the saloon-keeper's daughter entered, and going behind the bar said:—

"Papa, I want fifty cents for my spring hat."

"All right," said the dealer; and taking up the half dollar from the counter, handed it over to the girl, who departed smiling.

May's father seemed dazed, walked out alone, and said to himself, "I had to bring my fifty cents here for the rum-seller's daughter to buy a hat with, after refusing it to my own daughter. I'll never drink another drop!"

And he kept his pledge.—*Selected.*

### TOBACCO AND ITS EFFECTS.

TOBACCO is an aromatic plant and leaf, and probably its sweetness and slight acrid taste, its stimulus and its power to appease hunger, had at first more to do with its use than any other cause. It has been variously claimed to be a food, a tonic, a condiment, a stimulant, a nervine, and an intoxicant. It is when we turn to a materia medica, or to some work on toxicology, that we find the fullest account of it. Its first free use generally causes giddiness, trembling of the limbs, faintness, depression, sickness of stomach, and cold sweats. The pulse is weak and quivering, the breathing hurried or embarrassed, and the vision impaired. In toxic doses, the action is on the central nervous system, producing failure of respiration. If the chewing or smoking has not been very excessive, the ordinary symptoms soon pass off. If its use is much less, or if a toleration of it is acquired, it acts as a pleasant sedative.

Whatever may be the ultimate accommodation of the system thereto, as with alcohol, a class of symptoms very different from those from the use of milk or meat or cereals or fruits tells us that it rightly finds its classification among articles unfriendly to the best health or to the nourishment of vital forces. Its most decided effect is upon the functions of organs rather than upon their structure. As a rule, it is not near so apt to make change of structure as is alcohol. Yet permanent changes, especially to blood-vessels and the nervous system, result therefrom. Woodman and Tidy, in their volume on "Forensic Medicine and Toxicology," speak thus: "Excessive smoking has proved fatal, as in the cases recorded by Gmelin, when two men smoked seventeen and eighteen pipes respectively at one sitting. Mr. Smith, of Sheffield, records two cases of paralysis of the porta dura directly caused by hard smoking."

There is a general testimony that dyspepsia, heart palpitation, and nervous symptoms often

result therefrom. Its evil effect upon young persons has been accurately set forth by Dr. Decaisne, and Dr. A. C. Gorgas, Medical Inspector U. S. N. This testimony is the more significant because there was a return to the use of tobacco on the part of the students of the Naval Academy, but the contrasted facts caused a subsequent renewal of the order to desist from its use. The evidence has been such from other sources that a prohibitory law applicable to youths has been enacted in Germany. While during the growing period of life all are more susceptible to the evil effects of tobacco, those of full age are affected in a milder degree. There is a constant tendency of the habit to increase.

Even among those who have the belief that the moderate use of tobacco does not injure all persons, there is such agreement as to its effect upon the young, that most of them favor laws which make it a punishable offense for those under age to use tobacco in any form.

There is reason to believe that our young population is being greatly injured thereby, and also that the use of tobacco has become so general, and often so excessive among adults, as to be traceable in special injurious effects upon them and their descendants. Tobacco smoking increases pulse rate. Both in chewing and smoking there is an unnatural stimulus of the salivary glands. Their office as aids to the first process in digestion is interfered with. While it is true that the evil effects of very occasional smoking are transitory to many, it is equally true that the excess in the habit which generally occurs makes in time a permanent impression upon the nervous system.

Its effect in checking growth is unmistakable. So far as the young are concerned, it is doing more harm to bodily health than alcohol. A substance which will produce such profound impression as it does when first used, and which has caused death when applied for a long time to the raw surface on the body, and which has by its irritation induced cancer, surely ought not to be in ordinary use among mankind.

The cigarette has been found to be even more harmful than the other forms of smoking. Besides many evils which its use involves, not the least is one already noted as to alcohol. It not only becomes a habit that it is hard to abandon, but the very failure which so many make in their efforts to quit its use shows too plainly that it undermines the power of self-control, and so is a weakening of that vigor of trained will, of that mastery of self, which is a part of the physical as well as of the intellectual welfare and prowess of manhood. As an interest both of the individual and the State, the use of tobacco in any form by children should be prohibited under proper penalties. As a matter of public and personal health, and in the interests of the vigor of the coming generation, this restraint is demanded.

Some of the States have already passed laws prohibiting the sale of tobacco to those under sixteen years of age.

There seems to be good evidence that modern modes of life, and the pressure of excessive business, incline many to indulge in that class of substances which produce a slight exhilarating effect, followed by a calm such as occurs in the first stages of narcotism. There is great occasion for the young to guard themselves against all plausible excuses for any of these indulgences. We have never known anyone to regret abstinence from them, and have known very many, in the moderate use of some of the milder forms of excitants and sedatives, to be earnest in advising against the acquirement of such habits.—*Independent*.

## APPEARANCES.

How willing men are to be deceived by their eyes! As a rule, men care but little to get back of the outside appearance of that which they are called to pass upon. Here in the city of Philadelphia, for example, it has been recently shown that bakers were in the habit of coloring buns with poisonous chrome yellow, in order to make them look as if they were rich with eggs. The buns were for eating, not for show; and the chrome yellow gave them no taste of eggs; yet men, women, and children, by the thousand, would buy the rich-looking buns in preference to those of a lighter color, thinking that that which looked better must be better. Scores, if not hundreds, of deaths were a result of the over-valuing of appearances in this instance; and in many another sphere a like fatality attends a corresponding regard for mere outward show. Cream and butter and cakes and confectionery must be poisoned in order to present an attractive exterior to the average purchaser. Men poison themselves by coloring their hair, and women poison themselves by "improving" their complexion. Conduct and character are usually judged by their surface color. So, also, are creeds and doctrines. And poison lurks in all deceptive coloring. He who gives the first place to appearances does so at a fearful risk; for the face of death may be covered by a mask of health, as when the hectic flush seems but a ruddy glow on the cheek of bounding youth.—*S. S. Times.*

## News and Notes.

## RELIGIOUS.

—The English Church Missionary Society purposes, during the coming winter, to send to India a body of carefully selected evangelists.

—It is said that the Sunday-schools of the Presbyterian Church, on Children's Day, 1887, contributed to the Sunday-school mission work \$20,423, which is nearly sufficient to clear off the debt resting on that board.

—A new religious sect has been discovered in China, called Kam-tah or Golden Elizir. The members of this religion profess to select and combine whatever is good in Confucianism, Taoism, and Buddhism.

—Pope Leo XIII. has published a letter in the organ of the Vatican at Rome, in which he says that his mission has been that of reconciling the Papacy with the governments of civilized States. He has succeeded admirably.

—An invitation has been issued to all German-American Catholics to meet at Chicago September 6. The object is to demonstrate the strength of the German Catholics. It is claimed that there are about two million of them in the United States.

—The New Testament, which was translated into Hebrew by the late Isaac Salkinson, has been reprinted at Vienna in a second edition of 120,000 copies. Copies to the amount of 100,000 are being distributed free among the Hebrew-reading Jews all over the continent.

—Judging by the number of new societies, etc., that are now springing up, it would seem that professed Christians of to-day, like the Athenians of old, spend their time "in nothing else, but either to tell or to hear some new thing." One of the latest of these societies is called "The Christian Kingdom Society," and its object is to unite its members in an "endeavor in all things to render faithful and loyal obedience to the Spirit of Christ." Well, such a society is badly needed.

—The *Advance* says that "Sunday-school missionaries need tact as well as wisdom and grace." It then gives the following, illustrating the kind of tact required to organize a Sunday-school: "Superintendent Ewing, of North Dakota, entering a new town one day, and finding little response to invitations to a religious service, secured the services of a colored man with a banjo and a white man with a violin, and with this orchestra gathered nearly the whole town into an evening audience, to whom he preached; and at the close of service secured the organization of a Sunday-school."

## SECULAR.

—Prof. O. S. Fowler, the famous phrenologist, is dead.

—A terrific hail-storm did considerable damage at Atchison, Kan., August 20.

—The Chicago canned fruit trade is overwhelmed with orders that cannot be filled.

—On June 30 the city of Cuenca, Ecuador, was almost destroyed by earthquake shocks.

—One person was killed and several injured by a railroad accident near Alliance, O., August 18.

—It is expected that over five thousand doctors will attend the Medical Congress at Washington.

—Three men were drowned at Cincinnati, August 17, while trying to cross the Ohio River in a skiff.

—A slight shock of earthquake was felt in Oakland and San Francisco early on the morning of the 17th.

—A young Catholic priest has recently rediscovered the art of making Greek fire, which was lost about the year 1250.

—Not long since a fire destroyed the town of Sasawia in Galicia. Fifteen bodies have been recovered from the ruins.

—The settlers in the vicinity of Parkfield, Monterey Co., Cal., have discovered large petroleum wells in that district.

—An estimation of the population of China based upon official data, puts it at 382,000,000 as against 413,000,000 in 1842.

—The city of Bordeaux, France, was visited on the 16th inst. by a hurricane which destroyed a great amount of property.

—Medical returns show that 70,000 persons have died of cholera in the northwest provinces of India during June and July.

—Over one thousand lives have been lost and enormous injury done to crops by a freshet in the Menchow River in China.

—It is stated that 150 or more members of the British House of Commons are directly or indirectly connected with the liquor traffic.

—From January to June of this year there were 10,336 deaths from cholera in Chili, and the Government spent \$1,000,000 in fighting the pest.

—The large Inman steamer *City of Montreal* was burned at sea last week and thirteen persons are reported missing. The steamer was worth \$500,000.

—Crop reports in London say that the yield of wheat in Great Britain will be above the average, and in France and Italy a decided increase over last year.

—A terrible cyclone passed over the town of Calabasas, A. T., August 17, which damaged a number of houses. One child was killed and several persons injured.

—An earthquake shock which passed over New Mexico on the 12th inst. did considerable damage to the Mexican village of La Joya, twenty miles north of Socorro, N. M.

—An attempt was made at St. Louis on the night of the 17th inst. to wreck an outgoing passenger train on the Ohio and Mississippi Railroad, by driving two coupling-pins into the frog.

—A fire at Scutari, Turkey, August 15, destroyed about one thousand houses and two churches. Two women and a child were burned to death. Hundreds of people are homeless.

—Last month 27,844 immigrants arrived at Castle Garden, a greater number than any previous month, with a single exception. Since January 1 the arrivals have aggregated 240,499.

—The British Government has made arrangements with the Peninsular and Oriental Steamship Company by which the latter will have ten steamers ready for use as armed cruisers.

—The ancient and famous city of Damascus, which was a place of importance 1900 B. C., is busy with plans for laying railroad lines through the streets. The place has 120,000 inhabitants.

—The Rev. Dr. William H. Hall, who has been chaplain for six years at San Quentin Prison, speaking on convicts, in San Francisco, a few days since, said, "The saddest fact, though, is the growing taste for crime among boys."

—The Labrador fisheries are almost a total failure. The outlook for the coming year is consequently worse than it was last year. It is said that nothing but the transportation to the United States or Canada, or subsistence at the entire cost of the Government, will save the population of Labrador from starving to death.

—During a sham battle at Enfield, Ill., August 19, a cannon was discharged prematurely, killing one man and wounding four.

—The citizens of Tucson, A. T., are anticipating trouble from the Apaches of the San Carlos Reservation. The Indians who committed the last depredations are in jail at San Carlos, and the others on the reserve are evidently contemplating a rescue.

—The Ameer of Afghanistan was lately afflicted by a boil on his arm. The court physician at Cabul applied an ointment which no doubt would have been highly efficacious in its ultimate results, but at first it considerably aggravated the Ameer's anguish, causing him to order the instant execution of his medical adviser, who was forthwith beheaded.

## Appointments.

## NEBRASKA CAMP-MEETING.

It is now decided that this important meeting will be held September 13-20. The place selected is Grand Island, which is easy of access for our people from all parts of the State. This being the only camp-meeting held in this State the present season, it will, no doubt, be the largest we have ever had.

This has been a very prosperous year for the work in our State, and we believe that both workers and people will come up to this annual gathering with hearts filled with courage and gratitude to God. In connection with this meeting

## A WORKERS' CONVENTION

Will be held, commencing Tuesday, August 30, and continuing till the close of the camp-meeting. Special instruction will be given, during this time, in the canvassing and Bible-reading work. We hope to see a very large attendance during this drill, as the opportunity for learning to engage in the work will be excellent. Elder Geo. B. Starr and F. E. Belden are expected to give instruction in these two very important branches of the work.

About the same programme will be followed at the workers' meeting as is observed at our city missions. The forenoon of each day will be spent in class drill, while the afternoons will be spent in actual work among the people.

Tents will be pitched to accommodate all who may attend. Those attending may bring their bedding and board themselves if they choose, or several can club together and board the same as at the mission. In either way the expense will not exceed \$2.00 per week, and may be made less. Come, brethren, and let us keep pace with the message, let us learn the best and most approved plans of advancing the truth. More particulars will be given soon.

J. P. GARDINER,  
A. J. CUDNEY,  
L. A. HOOPES. } Conf. Com.

## NEVADA CAMP-MEETING.

THE camp-meeting for the Seventh-day Adventists of the State of Nevada will be held in Reno, commencing Thursday evening, September 1, and closing on Monday morning, September 12. A restaurant will be conducted on the mutual benefit plan the same as last year. We hope to see a full attendance of all our people in the State. Come praying that the Lord may meet with us. Come bringing your friends with you to enjoy this feast of tabernacles.

Those wishing to rent tents, or those who have tents of their own to pitch, are requested to write at once to Elder J. N. Loughborough, Pacific Press, Oakland, Cal. The price of tents is the same as last year. The rent of 10x12 tents for the meeting, \$4.00 and of 12x16, \$6.00. All money received for tent rents goes into the tent fund, and is used for the purchase of meeting and camping tents.

CAL. CONF. COMMITTEE.

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

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

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The Pacific Press has already printed two large editions of *Sentinel Tracts*, and the orders have come in so rapidly that some orders have been delayed. Another and larger edition is now being printed, and all orders will receive prompt attention. Let the orders come in.

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## CANVASSING FOR GREAT CONTROVERSY, VOL. 4.

MANY who have in the past thought that they could not sell "Great Controversy," Vol. 4, but who have successfully handled other of our denominational works, have recently given "Great Controversy" a trial, and are surprised that it is such an easy book to sell.

It seems that our people in the various Conferences are awaking to the importance of this valuable work, and several of the States east of the Rockies, which have not formerly sold many copies of this book, are now ordering largely. It is hoped that every State will give "Great Controversy," Vol. 4, its share of attention and encourage its sale. We give below a few extracts from recent letters:—

"Am taking orders from nearly everyone canvassed; 104 books sold the past week."

"The Lord is blessing me on every hand."

"Sold 113 books in week ending August 5."

"I took 8 orders yesterday." (A beginner.)

This column could be filled with such extracts, but the above will suffice to show how the work is going.

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Daniel 9 ..... 94	Romans 6:14 ..... 23
The Sanctuary ..... 179	Romans 10:4 ..... 17
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" " " " ..... 42	1 Peter 3:18-20 ..... 10
Colossians 2:14-17 ..... 19	Luke 16:19-31 ..... 37
Psalms 118:24 ..... 13	Living Souls ..... 14
Penalty of Transgression ..... 10	Nature of Man ..... 18
Sanctification ..... 43	Punishment of the Wicked ..... 70
Second Coming of Christ ..... 64	Work of the Spirit, No. 1 ..... 47
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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 25, 1887.

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

## CAMP-MEETINGS FOR 1887.

NEVADA, Reno,	Sept. 1-12
COLORADO, Greeley,	" 6-13
WEST VIRGINIA,	" 6-13
NEW YORK, Utica,	" 6-13
NEBRASKA, Grand Island,	" 13-20
KANSAS, Emporia,	" 15-25
MICHIGAN, Grand Rapids,	" 20-27
MINNESOTA, Fergus Falls,	" 21-27
MISSOURI,	Sept. 27 to Oct. 4
INDIANA, Indianapolis,	Oct. 4-14
CALIFORNIA, State meeting, Oakland,	" 6-17
KENTUCKY,	" 11-18
TENNESSEE,	" 18-25

SISTERS E. G. WHITE and M. K. White, Elders O. A. Olsen and D. T. Bourdeau, and others from Europe arrived safely at New York, August 11. Elder W. C. White will leave England for home about Sept. 1.

THE Pope says that "not alone Italy," but "all other nations" "principally owe to the Papacy the civilization they enjoy." Yes, England and the United States, for instance, with Spain and Mexico, or the north of Ireland with the south, bear unmistakable evidence in the case. On a par with this is the statement in the same letter, that justice can never be done "if the Pope is not restored to his incontestable rights in the temporal sovereignty—rights founded upon the most legitimate and sacred of titles." The right founded upon the "Donation of Constantine" above all in legitimacy and sacredness, of course.

In the *Christian Advocate* of July 21, a certain Rev. J. W. Simpson says:—

"We admit immersion to be one mode of baptism, and yet can recall at present only four examples of it in the Scriptures. The first is the deluge; the second, that of Pharaoh's army; the third the case of a man, the leper, who was so exceedingly foul that we are not surprised that it took the whole of Jordan to cleanse him; and the fourth was that of a herd of swine which ran violently down a steep place into the sea and perished in the waters."

As a display of downright egotistical ignorance we have never seen that surpassed. Nor is that all. His reference to the swine as an example of baptism is contemptible, and his reference to the case of Naaman is basely irreverent.

## BOGUS PIETY.

A RECENT dispatch giving an account of a series of post-office robberies in a town in this State, by a man named Weston, whose evil deeds had just come to light, closed with these words: "Weston was a church member, and very pious." Now this is not true, and is never true in any similar case. The man was indeed a church member, but he was not pious. He may have had the appearance of piety, but he had not the real article. Pious men do not do such things. Moreover, the man who wrote that dispatch knew that the post-office thief was not pious, and every worldling knows that bank-defaulters, embezzlers, etc., are not pious men. They know that piety is not that kind of stuff, that Christianity calls for something better, and that Christians should act differently. And it is because they know this, that they never fail to mention that an erring man was a professed Christian. Such mention is always an unconscious and unintended tribute to the exalted character of true Christianity, because it shows that even the haters of Christianity know that evil deeds are inconsistent with it.

But someone may ask how we explain the sudden

falls from piety and integrity that we so often see or hear about. We answer that such sudden falls are not so common as is supposed. But when they do occur, we can explain them just as we would explain the sudden fall of a building. If a building falls suddenly and without warning, and apparently without sufficient cause, we say at once that there was a defect in its construction; it never was sound. It stood for a time, and was apparently sound, but continued pressure made itself felt in the place that was weak. So a man who "suddenly falls" from piety, simply gives way under strong pressure upon some weak point. And as no building is any stronger than its weakest support, so no Christian character, however sound it may appear, is any stronger than the spot that has never been built up. So in reality even this was not a sudden fall from true piety, but from the semblance thereof.

In general, therefore, it may be set down as a fact that men do not fall suddenly into great sins. Solomon says that "the beginning of strife is as when one letteth out water;" the tiny stream soon makes for itself a larger opening, which gradually increases until a mighty torrent rushes through. So a little sin, covered up, a little defect cherished, brings condemnation to the individual at first, but the voice of conscience being repressed, he becomes hardened, possibly at last really unconscious of the fact that he is living a lie, and then detection is the only thing necessary to make the world say in derision, there is a specimen of a pious man, and others mourn over the "sudden fall" of one who was highly esteemed. They simply confound the detection with the fall, whereas the fall may have taken place years before. Then the cause of Christ has to suffer reproach, since people forget that it is really to the credit of Christianity that dishonest men put it on as a cloak for their ungodly deeds. They know that people do not look there for such things, and so they expect to escape without detection.

## NOT "INFERRED" BUT BELIEVED.

THE *Christian Standard*, in, an attempted, reasoning on the immortality of the soul, says:—

"When it is said that we do not read of the 'immortality of the soul,' in the Scriptures, the truth is spoken; but when it is inferred from this that there is nothing in man that remains in possession of conscious existence after death, the conclusion is not well drawn. The immortality of the angels is something not named in the Scriptures. Yet it would be most unsafe to infer that they are not to continue in possession of conscious being forever. That which is mortal is subject to death, as the human body as it now is; that which is immortal is not subject to death, as the immortal bodies of the redeemed, as they shall be."

But the unconsciousness of men in death is not "inferred" from the silence of Scripture on the subject of the "immortality of the soul." In fact it is not "inferred" from anything. It is the plain declaration of Scripture, and therefore, on the part of men who accept it, it is not an inference at all but is belief of the word of God. The Scriptures plainly state that "the dead know not anything," also "their love and their hatred and their envy" is "perished" (Eccl. 9:5); that when his breath goeth forth, "in that very day his thoughts perish" (Psalm 146:4); that "in death there is no remembrance of" God (Psalm 6:5); and that "the dead praise not the Lord" (Psalm 115:17): all these, and many more, scriptures show that at death men go to the place of silence and forgetfulness, and to accept such a view as the truth, is not inference but perfectly-founded faith.

"The immortality of the angels is something not named in the Scriptures," says the *Standard*. Now the Scriptures do say of those who shall be made immortal, that "Neither can they die any more, for [because] they are equal unto the angels." To be equal unto the angels exempts from death forever, and that is immortality. Therefore the immortality of the angels is named in the Scriptures. This is proved by the *Standard* itself. It says, "That which is immortal is not subject to death." And the Scriptures do certainly say that the angels cannot die, in that it is said that the redeemed cannot die any

more because they are equal unto the angels. Therefore upon the *Standard's* own proposition the immortality of the angels is named in the Scriptures. Yet on the supposition that the Scriptures do not name the immortality of the angels, the *Standard* says, "It would be most unsafe to infer that they are not to continue in the possession of conscious being forever." But if the word of God should say of the angels, as it says of men, that while they live "they know that they shall die," but when dead they "know not anything," that their "thoughts" would then "perish," and they would remember not God, and "praise not the Lord," but would remain in silence and in the land of forgetfulness,—if the word of God should say all this of the angels, and much more to the same effect, it would not be unsafe to believe that they were not to continue in the possession of conscious being forever. And to believe so of men of whom all these things are said by the word of the Lord, is not only not unsafe, but is the only really safe thing to believe on that subject. This conclusion is well drawn.

A CORRESPONDENT, apparently editorial, of the *Christian Union*, says that "Professor Harris is the philosopher of the Concord School *par excellence* . . . and the opinion is frequently heard that we may yet have an American system of philosophy." But it seems that this "American system of philosophy" is embodied in the idea of probation after death. And Professor Harris in his *par excellence* "makes the idea of the cessation of probation annihilate both" Heaven and hell. Then says this admirer of the "philosopher *par excellence*:" "This view of Dr. Harris is fully elaborated in his essay on 'The Philosophic Structure of Dante's Divina Commedia.' I am not sure that this paper will not prove itself to be one of the most inspiring missionary tracts of the time." Well an American philosophy extracted from Dante's "Divina Commedia" may be a very inspiring thing, but it is absolutely certain that such inspiration will never lead men to God nor accomplish anything for Christ. Yet this wild nonsense is becoming very popular in the theological circle of which the *Christian Union* forms a part.

In the *Forum* for July Mr. Grant Allen says:—

"Life is merely one particular set of correlated movements, occurring, under the influence of solar radiation, in a certain group of material bodies on the surface of one small and unimportant planet, in a minor solar system, hidden away on the skirts of a galaxy in some lost corner of a boundless universe."

That is very exact. It is most satisfactorily definite. The corner of anything boundless is good, but when it is the corner of a boundless cosmos, and that, too, a lost corner, and the thing hidden away there besides, then the thought becomes grand. Now with that definition of life put the following definition of death, by the much admired Professor Drummond—he who was brought all the way from England to help Moody in his missionary training-school:—

"Death is lack of correspondence with the environment."

These two definitions match very well, each is the complement of the other. And both answer very well to the demands of the Spiritualistic sentimentalism that now passes for the Christian religion.

I HAD rather speak five words with my understanding, than ten thousand words in an unknown tongue.

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