

The Signs of the Times.

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

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The Signs of the Times.

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THE BIBLE.

THIS little book I'd rather own
Than all the gold and gems,
That e'er in monarchs' coffers shone—
Than all their diadems.
Nay; were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This book were worth them all.

How baleful to Ambition's eye
His blood-wrung spoils must gleam,
When Death's uplifted hand is high,
His life a vanished dream!
Then hear him with his gasping breath
For one poor moment crave!
Fool! wouldst thou stay the arm of Death,
Ask of thy gold to save!

No, no; the soul ne'er found relief
In glittering hoards of wealth,
Gems dazzle not the eye of grief,
Gold cannot purchase health;
But here a blessed balm appears
To heal the deepest woe;
And he that seeks this book in tears,
His tears shall cease to flow.

Here He who died on Calvary's tree
Hath made that promise blest:
"Ye heavy-laden, come to me,
And I will give you rest;
A bruised reed I will not break,
Nor contrite heart despise;
My burden's light, and all who take
My yoke, shall win the skies!"

Yes, yes; this little book is worth
All else to mortals given;
For what are all the joys of earth
Compared to joys of Heaven?
This is the guide our father gave
To lead to realms of day—
A star whose luster gilds the grave,
The Light, the Life, the Way.

—Wm. Leggett.

General Articles.

Temperance Reform from a Bible Standpoint.

BY MRS. E. G. WHITE.

WE can have no right understanding of the subject of temperance until we consider it from a Bible standpoint. And nowhere shall we find a more comprehensive and forcible illustration of true temperance and its attendant blessings than is afforded by the history of the prophet Daniel and his associates in the court of Babylon. When they were selected to be taught the "learning and the tongue of the Chaldeans," that they might "stand in the king's palace," "the king appointed them a daily portion of the king's meat, and of the wine which he drank." "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

Not only did these young men decline to drink the king's wine, but they refrained from

the luxuries of his table. The food apportioned to them "from the king's table" would include swine's flesh and other meats pronounced unclean by the law of Moses, and which the Jews were forbidden to eat. They requested the officer who had them in charge to grant them more simple fare; but he hesitated, fearing that such rigid abstinence as they proposed would affect their personal appearance unfavorably, and bring himself into disfavor with the king. Daniel pleaded for a ten days' trial. This was granted; and at the expiration of that time, these youth were found to be far more healthy in appearance than were those who had partaken of the king's dainties. Hence the simple "pulse and water" which they at first requested was thereafter the food of Daniel and his companions.

It was not their own pride or ambition that had brought these young men into the king's court, into the companionship of those who neither knew nor feared the true God. They were captives in a strange land, and Infinite Wisdom had placed them where they were. They considered their position, with its difficulties and its dangers; and then, in the fear of God, made their decision. Even at the risk of the king's displeasure, they would be true to the religion of their fathers. They obeyed the divine law, both natural and moral, and the blessing of God gave them strength and comeliness, and intellectual power.

These youth had received a right education in early life; and now, when separated from home influences and sacred associations, they honored the instructors of their childhood. With their habits of self-denial were coupled earnestness of purpose, diligence, and steadfastness. They had no time to squander in pleasure, vanity, or folly. They were not actuated by pride or unworthy ambition; but they sought to acquit themselves creditably, for the honor of their down-trodden people and for His glory whose servants they were.

God always honors the right. The most promising youth of every land subdued by the great conqueror, had been gathered at Babylon; yet amid them all, the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance showing that the blood was uncorrupted, the undimmed senses, the untainted breath,—all were so many certificates of good habits,—insignia of the nobility with which nature honors those who are obedient to her laws. And when their ability and acquirements were tested by the king at the close of the three years of training, none were found "like unto Daniel, Hananiah, Mishael, and Azariah." Their keen apprehension, their choice and exact language, their extensive and varied knowledge, testified to the unimpaired strength and vigor of their mental powers.

The history of Daniel and his companions has been recorded on the pages of the inspired word for the benefit of the youth of all succeeding ages. What men have done, men may do. Did those faithful Hebrews stand firm amid great temptation, and bear a noble testimony in favor of true temperance? The youth of to-day may bear a similar testimony, even under circumstances as unfavorable. Would that they would emulate the example of these Hebrew youth; for all who will, may, like them, enjoy the favor and blessing of God.

The lesson from the experience of these youth is one which we would all do well to ponder. Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. But those who would preserve their powers unimpaired for the service of God must observe strict temperance in the use of all his bounties, as well as total abstinence from every injurious or debasing indulgence.

Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Heaven will not interfere to preserve men from the consequences of the violation of nature's laws. There is much of truth in the adage that every man is the architect of his own fortune. While parents are responsible for the stamp of character, as well as for the education and training which they give their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action.

Let old and young remember that for every violation of the laws of life, nature will utter her protest. The penalty will fall upon the mental as well as the physical powers. And it does not end with the guilty trifle. The effects of his misdemeanors are seen in his offspring, and thus hereditary evils are passed down, even to the third or fourth generation. Think of this, fathers, when you indulge in the use of the soul-and-brain-benumbing narcotic, tobacco. Where will this practice leave you? Whom will it affect besides yourselves?

Wherever we go, we encounter the tobacco devotee, enfeebling both mind and body by his darling indulgence. We rarely pass through a crowd, but men will puff their poisoned breath into our face. Is it honest to contaminate the air which others must breathe? Have men a right to deprive their Maker and the world of the service which was their due? Is such a course Christlike?

We are suffering for the wrong habits of our fathers, and yet how many take a course every way worse than theirs! Every year millions of gallons of intoxicating liquors are drunk, and millions of dollars are spent for tobacco. Opium, tea, coffee, tobacco, and intoxicating liquors are rapidly extinguishing the spark of vitality still left in the race. And the slaves of appetite, while constantly spending their earnings in sensual indulgence, rob their children of food and clothing and the advantages of education.

There can never be a right state of society while these evils exist. And no real reform will be effected until the law shall close up liquor saloons, not only on Sunday, but on all days of the week. The closing of these saloons would promote public order and domestic happiness. And why can they not be closed? It is not too much to say that liquor saloons would speedily be closed, in obedience to the dictates of reason and religion, if public officers were not among the patrons. These men by their influence corrupt society, and then they judge and condemn the erring ones who follow their example.

Only men of strict temperance and integrity should be admitted to our legislative halls and chosen to preside in our courts of justice. Property, reputation, and even life itself, are

insecure when left to the judgment of men who are intemperate and immoral. How many innocent persons have been condemned to death, how many more have been robbed of all their earthly possessions, by the injustice of drinking jurors, lawyers, witnesses, and even judges!

The use of intoxicating liquor dethrones reason, and hardens the heart against every pure and holy influence. The inanimate rock will sooner listen to the appeals of truth and justice than will that man whose sensibilities are paralyzed by intemperance. The finer feelings of the heart are not blunted all at once. A gradual change is wrought. Those who venture to enter the forbidden path are gradually demoralized and corrupted. And though in the cities liquor saloons abound, making indulgence easy, and though youth are surrounded by allurements to tempt the appetite, the evil does not often begin with the use of intoxicating liquors. Tea, coffee, and tobacco are artificial stimulants, and their use creates the demand for the stronger stimulus found in alcoholic beverages. And while Christians are asleep, this giant evil of intemperance is gaining strength and making fresh victims.

There is need now of men like Daniel,—men who have the self-denial and the courage to be radical temperance reformers. Let every Christian see that his example and his influence are on the side of reform. Let ministers of the gospel be faithful in instructing and warning the people. And let all remember that our happiness in two worlds depends upon the right improvement of one.

Bible History Confirmed.

MR. GEORGE RAWLINSON, in his latest work, "Egypt and Babylon," gives the following striking illustration of the manner in which many of the events related in the Old Testament are being most unmistakably corroborated by modern discoveries:—

"The construction of 'store-cities' has received recent illustration of the most remarkable kind. The explorers employed by the Egypt Exploration Fund have uncovered at Tel-el-Maskoutah, near Tel-el-Kebir, an ancient city, which the inscriptions found on the spot show to have been built, in part at any rate, by Rameses II., and which is of so peculiar a construction as to suggest at once to those engaged in the work the idea that it was a 'store-city.' The town is altogether a square, inclosed by a brick wall twenty-two feet thick, and measuring six hundred and fifty feet long on each side. The area contained within the wall is estimated at about ten acres. Nearly the whole of this space is occupied by solidly built square chambers, divided one from the other by brick walls, from eight to ten feet thick, which were unpierced by window or door, or opening of any kind. About ten feet from the bottom, the walls show a row of recesses for beams, in some of which decayed wood still remains, indicating that the buildings were two storied, having a lower room which could only be entered by means of a trap-door, used probably as a store-house or magazine, and an upper one in which the keeper of the store may have had his abode. Thus far the discovery is simply that of a 'store-city,' built partly by Rameses II.; but it further appears, from several short inscriptions, that the name of the city was Pa Tum, or Pithom; and there is thus no reasonable doubt that one of the two cities built by the Israelites has been laid bare, and answers completely to the description given of it."—*Sel.*

NOTICE the negative character of the commands regarding the Holy Spirit: "Resist not," "quench not," "vex not," "grieve not," seeming to imply that if we do not restrain and force him away, it is his blessed disposition to abide and spring up as a well of living water.

PSALM 137 VERSIFIED.

BY MRS. L. D. A. STUTTLE.

How CAN I sing the songs of Zion
When my soul is drear?
My harp is hanging on the willows;
I am an exile here.
How can I, in joy and gladness,
Sing the songs of home,
When all my soul is filled with sadness,
And I in sorrow roam?

How can I sing when earth is dreary
With sin's foul blight,
When every day my heart grows weary,
Groping in shades of night?
Can I sing when earth's dark places
Their deep shadows fling?
How could I list the mocking echo?
Oh, ask me not to sing!

Wait till that glorious morning dawneth,
When my Lord shall come,
When I shall soar on angel pinions,—
Soar to my heavenly home.
Then I'll join the choir of angels,
The bright hosts among;
Then will I sing the songs of Zion
With an immortal tongue.

Bancroft, Mich.

Similitude of Adam's Transgression.

A BROTHER asks for an explanation of Rom. 5:14. The query is, What is meant by sinning, or not sinning, after the similitude of Adam's transgression?

This question was raised by hearing a man preach a discourse in which he took the position that Adam sinned against a positive or expressly revealed law; that those who lived between Adam and Moses had no revealed law, though they were counted sinners, and therefore did not sin after the manner of Adam's sin, against a revealed precept.

This is not a new idea; it has been held by many; but we consider it a great error, and think it is not difficult to show that it is an error. The letter of Paul to the Romans has been a favorite subject of study with us for years; and we are satisfied that no one will arrive at right conclusions on some parts of the argument while he overlooks the plain points in chapter three, namely, that the whole world is condemned by the law of God, that the justice of God is maintained by the gospel, and that the law of God is established by the faith, or gospel, of Christ. We will examine some points of the argument, by which we think it may be clearly shown that the position noticed on the similitude of Adam's transgression is an error.

1. That position supposes that no law was known by the people who lived "from Adam to Moses." And if that were true, it would follow necessarily that they had no knowledge of sin, and that by their actions they incurred no guilt. We rest these declarations on the express statements of Paul himself; for he says, "By the law is the knowledge of sin." Chap. 3:20. And this is strengthened by the reasonable assertion that "Where no law is, there is no transgression" (4:15); and also this: "Sin is not imputed when there is no law" (5:13). Now as matters of fact we know they were sinners. See Gen. 13:13: "But the men of Sodom were wicked and sinners before the Lord exceedingly;" and many other texts. But as there is no sin where there is no law, they had a law to transgress. Also, sin is not imputed where there is no law; but sin was imputed to them. Therefore there was a law. See the cases of Cain, the people in the days of Noah, the men of Sodom, etc. And the law was revealed to them; for they had a knowledge of sin, which, Paul says, is by the law. Abraham pleaded with the Lord that he would not destroy the righteous with the wicked. Lot entreated the men of Sodom not to do so wickedly. We might cite a multitude of cases, but will only quote the words of the Lord himself to Isaac: "I will perform the oath which I

sware unto Abraham thy father; . . . because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:3, 5. How could this have been so, if there were then no commandments, no statutes, no laws, for him to keep? In the light of these and other scriptures, the idea that they had no express or revealed law to keep or to break, is absurd. This, then, is not the idea of Rom. 5:14.

Professor Stuart, in his Commentary on the Romans, repudiates the idea that they had no law, but strangely mistakes the teaching of the Scripture as to what that law was which they had. He says that in chapter 2:14, 15, Paul "asserts the existence of another law antecedent to that of Moses, to which men were accountable." We suppose that he attributes to Moses the revelation of the moral law, the ten commandments, as many authors do; for he is speaking of a law to which men were accountable. Passing that, we wish only to notice that Paul has not in Rom. 2:14, 15 spoken of "another law" antecedent to the time of Moses. Paul speaks of "the law" throughout his argument; one and the same law, affecting alike both Jews and Gentiles. Even his expression, "without law" (Rom. 2:12), must be taken in a limited sense; for he says they have "sinned," which they could not do in the entire absence of law, as we have already shown. Notice the following:—

1. Not the hearers but the doers of the law shall be justified. Verse 13.

2. The Gentiles do by nature the things contained in the law. Verse 14.

3. They show the work of the law written in their hearts. Verse 15.

4. The Jews rested in the law. Verse 17.

5. They knew the will of God, being instructed out of the law. Verse 18.

6. Stealing, committing adultery, and the worship of idols, are condemned by the law. Verses 21, 22.

7. The Jews made their boast of the law, but dishonored God through breaking it. Verse 23.

8. Circumcision was profitable only if they kept the law; otherwise it was counted for uncircumcision—was a nullity. Verse 25.

9. And if the uncircumcision, or Gentile, kept the law, he was counted as circumcised, that is, accepted of God. Verse 26.

10. Jews and Gentiles are all counted sinners, proved to be such by Scripture (Old Testament) authority. Chap. 3:9-18.

11. All the world has sinned; all are condemned by the law, and stand guilty before God. Verse 19.

12. Inasmuch as all have transgressed the law, no flesh can be justified by the law, but all are condemned by it. Verse 20.

13. The knowledge of sin is by the law. Verse 20.

14. All being condemned by the law, justification, or the righteousness of God, must be outside of the law; yet that righteousness is witnessed by the law. Verse 21. But a law witnesses, or testifies, to nothing outside of itself. Rom. 2:13 says the doers of the law shall be justified, which proves that the power to justify is in the law, if there were found any doers of it. This is in harmony with 3:21, which shows that the law condemns all unrighteousness, by taking cognizance of the unrighteousness of God.

Now we invite any reader to point out to us where there is "another law" spoken of here. And so it continues throughout the argument in succeeding chapters. We could give much evidence to show that it was the same law that was declared on Mount Sinai, but that is not the object of this article. But we must notice verse 13 of Rom. 5: "For until the law sin was in the world; but sin is not imputed when there is no law." The expression "until the law," cannot mean, until the existence of the law, as is often inferred; for this would contra-

diet other texts, and even this verse itself; for the law did exist, inasmuch as sin both existed and was imputed to those who committed the sin. The evident meaning is, until *the giving of the law*, in the time of Moses, which was, indeed, but a renewing of the law.

What, then, is the idea of the apostle in verse 14, where he says they did not sin after the similitude of Adam's transgression? The solution of this apparent difficulty, which has proved so great a difficulty to many minds, is found in the immediate context and in the argument which follows. The verse reads: "Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." How was it that Adam was the figure of him that was to come? Was it in sinning? No; for he that was to come was not a sinner. Now was Adam in his sin, a figure of him that was to come, more than they who sinned after him? Notice what the apostle says in succeeding verses. "Through the offense of one many be dead." "The judgment was by one to condemnation." "By one man's offense death reigned." "By the offense of one judgment came upon all." "By one man's disobedience many were made sinners." This is the idea on Adam's side. But there is another idea running through all these verses. "The gift by grace is by one man, Jesus Christ." "By the righteousness of one the free gift came upon all men unto justification of life." "By the obedience of one shall many be made righteous."

Here is seen a series of antitheses running through the whole argument, based on the *representative character* of Adam and of Christ—the first and the second Adam. It is as certainly true that we fell, that death passed upon us all, in Adam's transgression, as that we rise, have righteousness restored to us, in Christ. And as Christ is the only one given through whom righteousness can be obtained, so Adam was the only man whose sin involved his posterity. In this—his representative character—and in this only, he "is the figure of him that was to come." And in this respect, and in this only, no other has ever sinned after the similitude of his transgression. This is the very heart of the apostle's argument, so evident that we can only wonder that authors have so largely overlooked it.

We noticed an error into which Professor Stuart fell in regard to *the law*, though he successfully combats the greater error that the people before Moses had no law. Of the similitude between the two Adams he is, however, clear and explicit, as the following from his Commentary shows:—

"The actual and principal point of *similitude* between Adam and Christ is, that each individual, respectively, was the cause or occasion, in consequence of what he did, of greatly affecting the whole human race, although in an opposite way. Adam introduced sin and misery into the world; and in consequence of this all men are, even without their own concurrence, subjected to many evils here; *they are born entirely destitute of a disposition to holiness; and this condition and their circumstances render it certain that they will sin, and will always sin IN ALL THEIR ACTS OF A MORAL NATURE, until their hearts are renewed by the Spirit of God;* and of course, all men are born in a state in which they are greatly exposed to the second death, or death in the highest sense of the term, and in which this death will certainly come upon them, unless there be an interposition of mercy through Christ. On the other hand, Christ introduces righteousness, or justification, and all blessings spiritual and temporal which are connected with a probationary state under a dispensation of grace and with the pardoning mercy of God. A multitude of blessings, such as the day and means of grace, the common bounties of Providence, the forbearance of God

to punish, the calls and warnings of mercy, the proffers of pardon, etc., are procured by Christ for all men without exception, and without any act of concurrence on their part; while the higher blessings of grace, actual pardon, and everlasting life, are indeed proffered to all, but are actually bestowed only upon those who repent and believe. The *extent* of the influence of Adam, is therefore a proper *typos* of that of Christ. Each of these individuals, by what he did, affected our whole race, without any concurrence of theirs, to a certain degree; the one has placed them in a condition in which they actually suffer many evils, and in which, by their own voluntary acts, they are peculiarly exposed to the most awful of all evils; the other has actually bestowed many and important blessings on all without exception, and proffers to all the opportunity to secure the greatest of all blessings. Here, then, is antithetic *typos* of the like *extent* in both cases."

We think nothing more is necessary on this subject. All who read the fifth chapter of the letter to the Romans with care, having in view the idea of representation which is there so clearly set forth, must see the conclusion here aimed at. And he who does not hold in view that idea of representation while reading this chapter, reads it to very little purpose. To such a one the force of the argument is lost. It is a rich and glorious subject, because it vindicates the government of God, both in the maintenance of his law, and in the provisions of his grace in behalf of a fallen, sinful, and sinning race. EDITOR.

Thy Will Be Done.

THE great lesson of Christianity is to give up our will, and submit to the will of God in all things. This is to follow Christ, who came not to do his own will, but the will of the Father who sent him. The will of Christ as the Son of God was in exact harmony with the will of the Father; but in the form of humanity he was subject to the temptations of human nature, yet without sin; for the very reason that at all times he submitted his will to that of his Father.

The great lesson that the Son of God came to teach us is to renounce our own will and follow the example which he has given us. Firmness in regard to doing right regardless of opposition is a good thing. The Lord would have us firm and fixed as the hills and rocks in principles of right which are clearly revealed in his word. But we should not mistake our stubborn prejudices for righteous principles. The Lord suffers these to be crossed, that we may learn to submit. In regard to these things in which others have a right to differ from us, the "I will" and "I won't" must be taken out of us before we are fit for the kingdom of God.

Therefore we must learn to bear with patience with those who differ from us. They may be wrong, and we verily believe they are; but if they are, the trial is just what we need to try our spirit of forbearance and submission. So we must not be too positive in these things, but follow our convictions and let others follow theirs. To be submissive in the circumstances which God permits to surround us, is to submit to the will of God, R. F. COTTRELL.

"Getting up in the world."

"GETTING up in the world" is not always really getting onward in the right sense. One of the old prophets speaks of the people as forsaking God, and says that they have gone away backward. Every step away from the Lord is really a step backward. It is like turning one's face from the sun, and walking toward darkness. It is leaving home, and going toward eternal homelessness and orphanage. A man may be "rising" in business, in wealth, in his profession, socially, intellectually, even ec-

clesiastically, and really not be rising at all. There are two standards of life,—this world's and Christ's; we may be making progress according to the former, and at the same time going backward according to the latter. Away from God is always downward, no matter if we are climbing among men. Getting nearer to God in heart, in life, is always getting onward; though in the world's scale we may be descending. We need, therefore, to watch our hearts and our spiritual life when we are prospering in earthly ways. We are likely to be greatly troubled if we lose money, or property, or position; but it is a far worse calamity if we lose faith, or love, or spirituality, or tenderness of conscience, or the friendship of God. We need to beware, lest, while we are going forward enthusiastically in men's eyes, we may be going backward as God and angels see us.—*Sel.*

Slander.

WHAT is slander? It is the spreading of statements calculated to damage an individual, for the mere gratification of personal spite or envy.

Slanderers often pretend to do their dirty work in the interest of truth and righteousness. They are "actuated by a public spirit;" it is their "concern for the honor of their Master;" and so, with their tongues set on fire of hell, they administer the brimstone slanders in the treacle of sickly cant, and, "for the good of the cause," they destroy the influence of those who are spending their life's blood for its extension.

Slander is a sign of *littleness*. Only narrow, mean souls will stoop to such ignoble business. The slanderer is usually despised by those who listen to him; even by those who encourage him and seem to be pleased with his vile insinuations.

Why do those professing the love of Jesus Christ slander their brethren? I am afraid it is not very difficult to discover. The reason lies on the surface. Doubtless one more fruitful source of slander than any other is *envy*.

Some people slander their fellows out of sheer selfishness. They cannot endure the thought of any one being more useful, or having more ability, or being more beloved than they are, or being useful or beloved at all. They want all the love and all the worship of their circle for themselves; and if they see any one else rising up, they at once set to work to pull him down.—*Sel.*

GREAT guilt is no obstacle in the way of the sinner's pardon. God's mercy is infinite. He can save the greatest sinner as well as the least. He that truly repents of his sins and believes on the Lord Jesus Christ, it matters not how deep the stains that sin has made, shall be saved. Let us not limit the divine mercy and power. Whosoever cometh unto him, he will in no wise cast out. Though his sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. What an encouraging truth is this! Let us, then, not despair of the worst of sinners. From the very depths of degradation, when the sinner cries out for God, he can lift him up, adopt him into the divine family, and make him a child and heir of Heaven. Such are the wonders grace can do.—*Methodist Recorder.*

MAN sometimes expects to sow materially and reap spiritually; expects to sow tares and gather the roses of immortal life; thinks that the thorns and briars in the wilderness of his material nature will form the adequate seed for the garden in the kingdom of God. He is mistaken.—*Sel.*

THERE is something better than a revival, and that is a Christian life that doesn't need to be revived.

The Ostrogoths and the Visigoths.

(Continued.)

"ON the 9th of August [A. D. 378], a day which has deserved to be marked among the most inauspicious of the Roman calendar, the Emperor Valens, leaving, under a strong guard, his baggage and military treasure, marched from Hadrianople to attack the Goths, who were encamped about twelve miles from the city. By some mistake of the orders or some ignorance of the ground, the right wing, or column, of cavalry, arrived in sight of the enemy whilst the left was still at a considerable distance; the soldiers were compelled, in the sultry heat of summer, to precipitate their pace; and the line of battle was formed with tedious confusion and irregular delay. The Gothic cavalry had been detached to forage in the adjacent country; and Fritigern still continued to practice his customary arts. He dispatched messengers of peace, made proposals, required hostages, and wasted the hours, till the Romans, exposed without shelter to the burning rays of the sun, were exhausted by thirst, hunger, and intolerable fatigue.

"The emperor was persuaded to send an ambassador to the Gothic camp. The zeal of Richomer, who alone had courage to accept the dangerous commission, was applauded; and the count of the domestics, adorned with the splendid ensigns of his dignity, had proceeded some way in the space between the two armies, when he was suddenly recalled by the alarm of battle. The hasty and imprudent attack was made by Bacurius the Iberian, who commanded a body of archers and targeteers; and as they advanced with rashness, they retreated with loss and disgrace. In the same moment, the flying squadrons of Alatheus and Saphrax, whose return was anxiously expected by the general of the Goths, descended like a whirlwind from the hills, swept across the plain, and added new terrors to the tumultuous, but irresistible charge of the barbarian host.

"The event of the battle of Hadrianople, so fatal to Valens and to the empire, may be described in a few words: the Roman cavalry fled; the infantry was abandoned, surrounded, and cut in pieces. The most skillful evolutions, the firmest courage, are scarcely sufficient to extricate a body of foot, encompassed on an open plain, by superior numbers of horse; but the troops of Valens, oppressed by the weight of the enemy and their own fears, were crowded into a narrow space, where it was impossible for them to extend their ranks, or even to use with effect their swords and javelins. In the midst of tumult, of slaughter, and of dismay, the emperor, deserted by his guards, and wounded, as it was supposed, with an arrow, sought protection among the Lancearii and the Mattiarii, who still maintained their ground with some appearance of order and firmness. His faithful generals, Trajan and Victor, who perceived his danger, loudly exclaimed that all was lost unless the person of the emperor could be saved. Some troops, animated by their exhortation, advanced to his relief; they found only a bloody spot, covered with a heap of broken arms and mangled bodies, without being able to discover their unfortunate prince, either among the living or the dead.

"Their search could not indeed be successful, if there is any truth in the circumstances with which some historians have related the death of the emperor. By the care of his attendants, Valens was removed from the field of battle to a neighboring cottage, where they attempted to dress his wounds and to provide for his future safety. But this humble retreat was instantly surrounded by the enemy; they tried to force the door; they were provoked by a discharge of arrows from the roof; till at length, impatient of delay, they set fire to a pile of dry fagots, and consumed the cottage, with the Roman emperor and his train. Valens per-

ished in the flames; and a youth who dropped from the window, alone escaped to attest the melancholy tale, and to inform the Goths of the inestimable prize which they had lost by their own rashness. A great number of brave and distinguished officers perished in the battle of Hadrianople, which equaled in the actual loss, and far surpassed in the fatal consequences, the misfortune which Rome had formerly sustained in the fields of Cannæ.

"Two master-generals of the cavalry and infantry, two great officers of the palace, and thirty-five tribunes, were found among the slain; and the death of Sebastian might satisfy the world that he was the victim, as well as the author, of the public calamity. Above two-thirds of the Roman army were destroyed; and the darkness of the night was esteemed a very favorable circumstance; as it served to conceal the flight of the multitude, and to protect the more orderly retreat of Victor and Richomer, who alone, amidst the general consternation, maintained the advantage of calm courage and regular discipline."

"The pride of the Goths was elated by this memorable victory; but their avarice was disappointed by the mortifying discovery that the richest part of the Imperial spoil had been within the walls of Hadrianople. They hastened to possess the reward of their valor; but they were encountered by the remains of a vanquished army, with an intrepid resolution which was the effect of their despair and the only hope of their safety. The walls of the city and the ramparts of the adjacent camp were lined with military engines, that threw stones of enormous weight, and astonished the ignorant barbarians by the noise and velocity, still more than by the real effects, of the discharge. The soldiers, the citizens, the provincials, the domestics of the palace, were united in the danger and in the defense; the furious assault of the Goths was repulsed; their secret arts of treachery and treason were discovered; and, after an obstinate conflict of many hours, they retired to their tents, convinced by experience that it would be far more advisable to observe the treaty which their sagacious leader had tacitly stipulated with the fortifications of great and populous cities.

"After the hasty and impolitic massacre of three hundred deserters, an act of justice extremely useful to the discipline of the Roman armies, the Goths indignantly raised the siege of Hadrianople. The scene of war and tumult was instantly converted into a silent solitude; the multitude suddenly disappeared; the secret paths of the woods and mountains were marked with the footsteps of the trembling fugitives, who sought a refuge in the distant cities of Illyricum and Macedonia; and the faithful officers of the household and the treasury cautiously proceeded in search of the emperor, of whose death they were still ignorant. The tide of the Gothic inundation rolled from the walls of Hadrianople to the suburbs of Constantinople. The barbarians were surprised with the splendid appearance of the capital of the East, the height and extent of the walls, the myriads of wealthy and affrighted citizens who crowded the ramparts, and the various prospect of the sea and land.

"While they gazed with hopeless desire on the inaccessible beauties of Constantinople, a sally was made from one of the gates by a party of Saracens, who had been fortunately engaged in the service of Valens. The cavalry of Scythia was forced to yield to the admirable swiftness and spirit of the Arabian horses; their riders were skilled in the evolutions of irregular war; and the Northern barbarians were astonished and dismayed by the inhuman ferocity of the barbarians of the South. . . . The army of the Goths, laden with the spoils of the wealthy suburbs and the adjacent territory, slowly moved from the Bosphorus to the mountains which form the west-

ern boundary of Thrace. The important pass of Succia was betrayed by the fear or the misconduct of Maurus; and the barbarians, who no longer had any resistance to apprehend from scattered and vanquished troops of the East, spread themselves over the face of a fertile and cultivated country, as far as the confines of Italy and the Hadriatic Sea."

"The effects which were produced by the battle of Hadrianople on the minds of the barbarians and of the Romans, extended the victory of the former and the defeat of the latter far beyond the limits of a single day. A Gothic chief was heard to declare, with insolent moderation, that, for his own part, he was fatigued with slaughter; but that he was astonished how a people who fled before him like a flock of sheep, could still presume to dispute the possession of their treasures and provinces. The same terrors which the name of the Huns had spread among the Gothic tribes, were inspired, by the formidable name of the Goths, among the subjects and soldiers of the Roman Empire."

"Five months after the death of Valens, the Emperor Gratian produced [Jan. 19, A. D. 379] before the assembled troops [Theodosius] his colleague and their master; who, after a modest, perhaps a sincere, resistance, was compelled to accept, amidst the general acclamations, the diadem, the purple, and the equal title of Augustus. The provinces of Thrace, Asia, and Egypt, over which Valens had reigned, were resigned to the administration of the new emperor; but, as he was specially intrusted with the conduct of the Gothic war, the Illyrian prefecture was dismembered; and the two great dioceses of Dacia and Macedonia were added to the dominions of the Eastern Empire."

"The deliverance and peace of the Roman provinces was the work of prudence rather than of valor: the prudence of Theodosius was seconded by fortune; and the emperor never failed to seize and to improve every favorable circumstance. As long as the superior genius of Fritigern preserved the union, and directed the motions, of the barbarians, their power was not inadequate to the conquest of a great empire. The death of that hero, the predecessor and master of the renowned Alaric, relieved an impatient multitude from the intolerable yoke of discipline and discretion. The barbarians, who had been restrained by his authority, abandoned themselves to the dictates of their passions; and their passions were seldom uniform or consistent. An army of conquerors was broken into many disorderly bands of savage robbers; and their blind and irregular fury was not less pernicious to themselves than to their enemies. Their mischievous disposition was shown in the destruction of every object which they wanted strength to remove or taste to enjoy; and they often consumed, with impudent rage, the harvests or the granaries, which soon afterwards became necessary for their own subsistence.

"A spirit of discord arose among the independent tribes and nations, which had been united only by the bands of a loose and voluntary alliance. The troops of the Huns and the Alani would naturally upbraid the flight of the Goths, who were not disposed to use with moderation the advantages of their fortune. The ancient jealousy of the Ostrogoths and the Visigoths could not long be suspended; and the haughty chiefs still remembered the insults and injuries which they had reciprocally offered or sustained, while the nation was seated in the countries beyond the Danube. The progress of domestic faction abated the more diffusive sentiment of national animosity; and the officers of Theodosius were instructed to purchase, with liberal gifts and promises, the retreat or service of the discontented party. The acquisition of Modar, a prince of the royal blood of the Amali, gave a bold and faithful champion to the cause of Rome. The illustrious

deserter soon obtained the rank of master-general, with an important command; surprised an army of his countrymen, who were immersed in wine and sleep; and, after a cruel slaughter of the astonished Goths, returned with immense spoil and four thousand wagons, to the Imperial camp."—*Decline and Fall, chap. 26, par. 21, 23, 28, 26, 29.* A. T. J.

(To be continued.)

Keeping the Spirit of the Law.

MANY argue that if the spirit of the law of God is only kept, it is acceptable to God. And so it is. For one does not keep the spirit of the law unless his conduct harmonizes with the letter. There is no antagonism between the two. Custom has established practices in the religious world that stand condemned before the moral law, and some defense must be made; hence the argument of obeying the spirit of the law, while transgressing its letter. This evasion of the ten commandments is not of modern origin. The argument, perhaps, is of recent invention, but the practice is very ancient.

We have an instance of this after the law had been proclaimed orally by God himself from the burning mount. It appears that the children of Israel became uneasy respecting the absence of Moses to receive the law in its written form on tables of stone, and said to Aaron, "Up, make us gods which shall go before us; for as for this Moses, . . . we wot not what is become of him." As the result of this request, Aaron made, out of their gold earrings, a molten calf for them to worship; and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Ex. 32:1, 4.

After they had witnessed such wonderful demonstrations of God's power in delivering them from Egyptian bondage, it seems hardly credible that they could ascribe that deliverance to such a helpless thing as that lifeless calf. The pillar of cloud had been before them; and it really appears from the expression, "make us gods which shall go before us," that they desired to have something tangible to fill its place.

Dr. Clarke says: "Was it possible that Aaron could have imagined that he could make any god that would help them? . . . It must, however, be granted that Aaron does not appear to have even designed a worship that should supersede the worship of the Most High; hence we find him making proclamation, 'Tomorrow is a feast to the Lord.' . . . It is evident he intended that the true God should be the object of their worship, though he permitted and even encouraged them to offer this worship through an idolatrous medium,—the molten calf."

Their object was good, viz., the worship of God; their sin lay in making him a secondary object in their worship. By disobeying the letter of the law, they fell into the letter and spirit of idolatry. The Lord condemned their course; for he said to Moses, "Go, get thee down; for thy people . . . have corrupted themselves."

Take another case. When Christ's disciples ate bread with unwashed hands, the scribes and Pharisees interrogated Christ with the question, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." It was often our Saviour's practice before answering his enemies to ask them a question; so he said to them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother. . . . But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." Matt.

15:3-6. The scribes taught that if one consecrated to the temple the means or service due to parents, he was free from the parental obligation; thus making void the fifth commandment. Hear Christ's opinion of this manner of keeping the law: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Verses 7-9.

We find in these last days a class of professors who are keeping the fourth commandment in the same manner as the scribes and Pharisees kept the fifth. God says: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Ex. 20:10. The people say that all he requires is for us to observe one day in seven. If we keep the first day of the week, we obey the spirit of the law, and therefore stand justified in his sight. Reader, you may sincerely think this position a sound one; but your sincerity will not save you. Dr. Clarke says in his comment on Matt. 15:9: "By the tradition of the elders, not only the word of God was perverted, but his worship also was greatly corrupted. But the Jews were not the only people who have acted thus; whole Christian churches, as well as sects and parties, have acted in the same way. Men must not mould the worship of God according to their fancy. It is not what they think will do—is proper, innocent, etc.—but what God himself has prescribed, that he will acknowledge as his worship. However sincere a man may be in a worship of his own invention, or of man's commandment, yet it profits him nothing. Christ himself says it is in vain. To condemn such may appear to some illiberal; but whatever may be said in behalf of sincere heathen, and others who have not had the advantages of divine revelation, there is no excuse for the man who has the Bible before him."

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Afraid It Is True.

AN infidel once said that there was one thing that marred all his pleasure in life. "I am afraid," said he, "that the Bible is true. If I could know for a certainty that death is an eternal sleep, I should be happy. My joy would be complete. But here is the thorn that stings me; this is the sword that pierces my soul; if the Bible is true, I am lost forever." So it is with men who go through life haunted with the fear that future retribution will overtake them because of their sinful, selfish lives on earth. How infinitely better it is to be on the safe side, and to be happy here and have the promise of the life which is to come. Nothing short of a divine insurance upon the soul through belief in the efficacy of Christ's atoning blood, will ever make men truly happy.—*Protestant Standard.*

GOD has ordained his gospel to be the revelation of his power and wisdom in Christ Jesus. Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—*John Milton.*

AN every-day religion—one that loves the duties of our common walk, one that makes an honest man, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather, and improves all opportunities—will best and most heartily promote the growth of a church and the power of the gospel.—*Bushnell.*

Faith and Overcoming.

THE disciples, in their frail bark, tossed by angry winds and huge waves which it seemed would surely overwhelm them, saw the Saviour, who proved to be their deliverer. Through their faith in him, they reached the shore in safety. Had they turned from him in their necessity, they probably would have been lost. Our bark in life may be no less frail; calamities may hang over us, as did the dark and angry clouds over them; huge waves of trouble may rise before and round about us, and threaten disaster on every side; yet before us ever stands the crucified and risen Redeemer, into whose hands we may with confidence commit our all.

Are there vexatious trials day by day, that throw us off our guard till we lose the Spirit of Christ? it is but the angry wind that would thwart us in our purpose and keep us from the shore. The Redeemer, although hidden from view by our sins which stand between us and him, is waiting, ready to save. Is there some heart-trouble—some one proved treacherous, some wrongs that threaten to wreck our faith in humanity and so cause us to lose our hold on God? they are but the waves, hungry for our souls. But behold the Saviour is near, ready to help. He has been tempted in all points like as we are, and is able to succor them that are tempted. Yes; Jesus is just as able and willing to save now as he was then. How foolish would it have seemed for the disciples to reject him, and let the angry waves and winds take their lives. How much more foolish for us to turn from him! And yet we see many who fail to heed the, "Be of good cheer; it is I; be not afraid."

Although the disciples had witnessed the wonderful miracle of the feeding of the multitude from the five loaves and two fishes, they "considered not," the Bible says; "for their heart was hardened." So, often, those who have tasted of the goodness of God consider not; for their hearts have become hardened, as were those of the disciples, by contact with the elements that surround them. Oh how the heart of the Saviour goes out after them, as it did after the disciples that night amid the storm and tempest! He says, "If ye will hear my voice, harden not your hearts." The wonderful words of life are reaching out after every one who will hear. Whosoever will may come and take of the water of life freely. How often the troubles and trials of life come around us till we are almost engulfed, and we cry, "Lord, save me!" Then his power, goodness, and mercy are forcibly brought home to us when all other sources fail. But how sad the fate of those who fail to lift their souls in agony to Him who alone is able to help in every time of need!

If anger arises in our hearts, then we are driven from God by the wind; for anger worketh not righteousness. If we give place to jealousy or envy, the waves are after us. If we are disobeying any of God's commandments, we are not overcoming as Jesus overcame; for he said, "I have kept my Father's commandments." Again he says, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." So if we would reach the shore in safety, and enter the beautiful city, and be permitted to eat of the wonderful tree of life, we must not follow the tradition of men, but must truly put on Christ, and through faith in him, overcome as he overcame; for we are told, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." It is of such that God has said, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

MRS. H. P. GRAY.

The Signs of the Times.

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

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The Coming of a Literal Christ.

THE subject of the Judgment is a most solemn subject. In it every human being has an interest. It does not matter that some say that they do not *feel* any interest in it. We cannot throw off responsibility by refusing to acknowledge our responsibility, or by stifling our convictions. The Judgment is a matter which is governed by authority, by law, and not by feelings. God is declared to be "the Judge of all." Heb. 12:23. No one can escape his eye; no act is concealed from his view. Heb. 4:12, 13; Eccl. 12:13, 14. A thief and murderer may reject all the blessings which the Government guarantees to good citizens, but he cannot reject the penalty which the court pronounces upon his disobedience. At that time his option ceases. His choice and action determine how he shall stand in the Judgment; but when he comes to stand in the Judgment, he has no choice in the matter. How important that a wise choice be made while probation lingers, while the privilege of choice is kindly extended.

There is a Judgment *appointed*. Paul says: "It is appointed unto men once to die, but after this the Judgment." Heb. 9:27.

And *the time* of the Judgment is appointed. "Because he hath appointed a day in the which he will judge the world." Acts 17:31.

The saints will have a part to act in the Judgment of the world. "Do ye not know that the saints shall judge the world?" 1 Cor. 6:2.

And that time is closely connected with the second coming of Christ. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5. And Peter, speaking of the coming of Christ, says that as the world was once overflowed with water, and perished in the flood, even so "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Peter 3:7. This fire is not mythical, or allegorical, or spiritual; but it is a fire by reason of which "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10. The flood was literal; by the prevailing of the waters both men and beasts and fowls perished. Only Noah and his family were saved in the ark which rode upon the waters. As men perished in the waters, so will they perish by fire in that day of Judgment and perdition of ungodly men. If the literality of such language as this, and such facts as these, be denied, we cannot understand how it is possible for God to make a specific and certain revelation to man.

Rewards are given in the day of Judgment. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished." 2 Peter 2:9. Again: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and

shouldst destroy them that corrupt the earth." Rev. 11:18.

Here, again, we say we do not at all care what meanings a lively imagination can attach to these texts by distorting their language. Our inquiry is, What is their *actual meaning*? What meaning will best harmonize the Scriptures, and make these texts harmonize with all the other Scriptures? Taking the prophecies of the first advent, and tracing their literal fulfillment, and following down the chain through these prophecies, do not reason, and sense, and reverence for the word of God, demand that we give a literal meaning to this language, and look for its literal fulfillment? But if these words are not literal, and do not mean what they say; if the "same Jesus" whom the disciples saw ascend bodily up to the heavens, *will not* come again in like manner as they saw him go away; if the "Lord himself" will *not* descend with a shout, and the voice of the archangel and the trump of God will *not* be heard; if they who sleep in Christ will *not* rise; and if we that are alive and remain unto that time will *not* be caught up together with them to meet the Lord in the air, then what is our comfort and hope in the Scriptures? What is our consolation concerning them that sleep in Christ? Where is our hope of reward and of the crown of glory?

And again, if there is not a day of Judgment (as there certainly is not if the Lord is never to come), and if the day of the Lord never comes in which the elements shall be melted by fire, then is there, or will there ever be, any such time as a day of judgment and perdition of ungodly men? Will the unjust ever be punished? Is not Universalism true? And may we not make the Bible mean just what *we please*, without any regard to the mind of the Spirit by whom it was dictated? Can we depend upon anything with any certainty? And is not Ingersoll as nearly right as anybody in his views of the Scriptures?

Reader, we feel very deeply interested in these questions. As we said before, we write for the sake of the word of God, for the honor of his revelation to us. We may toy with the words of man; we may make light of the Constitution of our Government, and pervert the language of the statutes of our States, and it will be a small matter. But let us tremble at the word of Jehovah, remembering that he has magnified his word above all his name (Ps. 138:2), and he is very jealous for his truth.

But there is yet a most important line of truth to be examined. It seems to us that enough has been presented to convince every one who has any respect for the Bible as a *revelation* from God. But we wish to show how strongly fortified is our faith in the second advent; and we wish to show to any who may yet doubt, how weighty are the consequences which follow the misconstruction of these scriptures. The doctrine which we have yet to consider is that of the resurrection.

We have already noticed the words of Paul to the Thessalonians, that when the Lord himself descends, and the voice of the archangel is heard, the dead in Christ shall rise. And therefore, if the Lord himself does not come, the dead in Christ will not rise. This is true beyond the possibility of dispute. We are aware that we shall be met right here with the avowal of not a few, that they do not believe the dead ever will rise; that there is an immortal part of man which will never die, and that the mortal part which dies will never come up from the grave. And we call attention to a fact which ought to startle every doubter of the literal fulfillment of these prophecies, that the theory which denies the literal fulfillment of these scriptures, not only perverts the divine word and destroys its obvious meaning and intention, but its advocates will deny a plain statement with the most amazing coolness. There is nothing in all the Bible more plainly and

positively stated than that the dead will live again—come forth from the grave. And yet there are thousands of professed believers in the Bible who disavow faith in the resurrection of the dead with a manner of assurance as if it was given them to set aside the word of Jehovah at their own will and pleasure. And they are not at all ashamed to reverse the word of the Lord, and to boldly proclaim that what it says shall be, will never come to pass. That which is said "by the word of the Lord" will never be fulfilled; but that which is conjectured, is imagined, which is purely a matter of speculation, is held as sufficient ground of faith and hope! Will not God, who says his counsel shall stand, visit them for such presumption?

There is one fact, however, which very few who in any way profess to be Christians, will deny. It is that *Christ rose from the dead*. And his was a *literal* or physical resurrection, that is, a resurrection of the person, or body, which died. He was crucified, dead, buried, and left the tomb; and after his resurrection, they saw him, handled him, saw the prints of the nails in his hands and his feet, and the print of the spear in his side, and he ate and drank with them to give them the fullest assurance of his resurrection. And if this truth of his resurrection be denied, where then is the gospel? His resurrection is the example and pledge of our resurrection. But let us hear the word of the Most High on this subject.

Ps. 16:10: "Thou wilt not leave my soul in hell [*sheol, hades*], neither wilt thou suffer thine Holy One to see corruption." In Acts 2 we are informed that this was a prophecy of the resurrection of Christ, who was raised up "according to the flesh," in fulfillment of this word. It was a bodily resurrection.

Isa. 26:19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Here the prophecy of the resurrection of the bodies of dead men is much more explicit than was that of the resurrection of Christ; yet that was fulfilled literally, and so must this scripture be fulfilled.

Jer. 31:15-17. In Matt. 2 we learn that this was a prophecy of the slaying of the little children in Bethlehem, the first martyrs for Jesus. They were cut off; they were not. But the Lord said: "Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Paul says that death is the last enemy, and that it shall be destroyed. 1 Cor. 15:26. The children were dead—in the land of the enemy, from which they shall come again. And this can only be by a resurrection. But if it be averred that they went to Heaven, whence they will be brought at some time, then it must be admitted that Heaven is the land of the enemy! But admit the truth of the future resurrection of the dead, and there is no necessity to thus revile the tabernacle of the Most High. See Rev. 13:6.

Eze. 37:12-14: "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land." We have before noticed this text, and shown why it is literal language. It is *the Lord's own explanation* of the vision of the prophet, and therefore must mean just what it says.

Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake." This is precisely

parallel to the words of Isa. 26:19. There is no mistaking the language.

Hos. 13:14: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction."

This is a part of the testimony of the Old Testament on the subject of the resurrection of the dead; of dead men, even dead bodies of those sleeping in the dust of the earth. When we consider that the resurrection of Christ was literal, and that his resurrection is the pledge and assurance of ours, these words of the Lord by his holy prophets ought to be convincing—sufficiently so—to every one who professes any regard for the "sure word of prophecy," or any reverence for our heavenly Father, who makes known to man the counsel of his will.

Jurisdiction of the Law.

(Continued.)

THUS far we have shown the existence of the law of God from the earliest history of mankind. We wish now to carry the argument a step further, as we have already intimated that we should do. We have found the law to be "the righteousness of God," the rule of his government. Since God has always been supreme ruler, and his rule has always been just and righteous, he must have judged only by his own righteous character, which is embodied in the decalogue. Now God has created many worlds besides this one (Heb. 1:2), and since he formed ours that it might be inhabited (Isa. 45:18), the conclusion is legitimate, in the absence of any evidence to the contrary, that he made the others for the same purpose. No thinking person can suppose that this little earth, one of the smallest among the innumerable planets of the universe, is the only one that is inhabited. Now of all these vast worlds, God is the King. "The Lord hath prepared his throne in the Heavens; and his kingdom ruleth over all." Ps. 103:19. And since he can rule by naught except justice and righteousness, and all righteousness, even the righteousness of God himself, is comprised within the ten commandments, it follows that they, and they alone, form the rule of action in all God's universe. Of the correctness of this conclusion we have direct evidence in Ps. 103:20, where we read that the angels "do his commandments, hearkening unto the voice of his word." If the commandments are the rule in Heaven, where God himself resides, certainly they are the rule "in all places of his dominion."

This view of the law, and we are confident that it is a just view, lifts the law question far, far above the plane on which its opposers would fain confine it. Instead of being imperfect and not calculated to bring man into proper relation to his Maker, it is the righteousness of God; instead of being confined to a small portion of this earth, the bounds of its jurisdiction are as extensive as the universe; instead of being given to one nation of earth, and to that alone, it is that to which all loyal creatures, even the angels of Heaven, bow in humble allegiance; and instead of being limited to a few centuries of existence, it "stands fast forever and ever," even as long as God exists and his kingdom ruleth over all.

We are aware that at first sight many will think that this is going too far, and will possibly raise objections, and say that when we consider the nature of certain commandments, it is not reasonable to suppose that they could be in Heaven for the restraint of heavenly beings. We will therefore add one or two more points. But first we would remark that when a case is supported by positive evidence, we are not at liberty to reject it because there are points about it which we do not understand. Nothing can be proved so clearly that no one can raise an objection, or even frame an argument, against it; and

many things that are susceptible of the clearest proof, cannot be fully comprehended even by those who present the proof. Take, for instance, the question of the existence of God. Both nature and revelation plainly teach that there is a God, who has existed from eternity; yet it is impossible to state the case so clearly that no one can cavil or raise objections; and there is no one, no matter how clearly he can demonstrate that there is a God, who can comprehend him, or understand how he could exist from eternity. The argument from ignorance is no argument at all. Truth is truth, however great our ignorance of it may be. The merchant sitting in his office can put a question to his agent a thousand miles distant, and receive a reply the next minute. Tell this well-known fact to a savage, and he will not believe you; he cannot comprehend how such a thing can be done, and will present objections and arguments which, to his mind, show the utter impossibility of such a thing. Yet in spite of his ignorance, the thing is true. So there are many things in connection with God and his government which finite wisdom cannot explain, but which we must accept.

Now to further show the reasonableness, nay, the absolute necessity, of the ten commandments existing as a rule for all the creatures of the universe.

1. "The law of the Lord is perfect." Ps. 19:7. Since it is perfect, nothing can be added to it or taken from it without making it imperfect. If, then, any creatures should be governed by more or less than this law, they would be governed by an imperfect law. But that, of course, would result in imperfect characters, and would further show the lawgiver to be imperfect; therefore such an idea cannot be entertained.

2. "The law of the Lord is perfect," because it is a transcript of his will,—his righteousness. Therefore all intelligent creatures must be governed by it. This has already been stated, but it will bear repetition. Too much stress cannot be laid upon it. Wherever God rules, his will must of necessity be law. That the ten-commandment law, the law out of which the Jews were instructed, is the will of God, Paul shows in Rom. 2:17, 18: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent [margin, triest the things that differ], being instructed out of the law." That the ten commandments are here referred to, may be seen from verses 21-23. Paul, therefore, speaking to a Jew, said, You know the will of God, because you are instructed out of the law. No further evidence is needed to show that the ten commandments are the will of God. Now, since all intelligent creatures must be governed by the will of God, it is evident that they are governed by the ten commandments, unless it could be shown that God changes, having one will at one time and toward one people, and another will at another time and for another people. But this cannot be; for "with him is no variableness, neither shadow of turning." James 1:17. There is, then, one law for all.

3. There are none who can have a greater interest than the righteous, whether of the redeemed or of those who never sinned, in having the ten commandments maintained as the standard of right. And this for the very reason that it is the standard of right. It is the badge of their loyalty. If there were a place where the ten commandments were not held as the law, the righteous ones would not want to go there; for there would be nothing to show that they were righteous. But enough has been said to prove beyond a reasonable doubt the universality of God's holy law. In all places of God's dominion, rational beings are by this law either justified or condemned.

E. J. W.

(To be continued.)

Faith Healing.

THE question as to the propriety of praying for the recovery of the sick, and of depending on the prayer of faith for the healing of disease, has of late been discussed very much, by both the secular and the religious press. On the one hand, the infidel and the worldly scoff at the idea of expecting the recovery of those whose diseases will not respond to the action of the medicinal agents known to science. To them such a thing seems an impossibility, an absurdity. The cause of this incredulity is found in 1 Cor. 2:14. On the other hand there are those who read James 5:13-15, and claim that all the remedial agents known to the medical profession should be thrown aside, and that in every disease the patient should rely on prayer alone for his recovery.

These are the two extremes; the first was well represented by Mr. Tyndall, who several years ago proposed to test the efficacy of prayer by an experiment. He proposed to set apart two wards in a hospital; the patients in one to be treated by the ordinary remedies, and those in the other to be prayed for. This impious and foolish proposal was, for obvious reasons, declined by the Christian world. As an instance of the other extreme, we may cite the case of the young man belonging to the missionary company that Bishop Wm. Taylor recently conducted to Africa. Being taken with one of the fevers incident to that climate, he utterly refused to make use of any means for his recovery, but, as he said, trusted himself entirely in the hands of the Lord, believing that his faith would insure his restoration to health. In vain the Bishop urged him to adopt the simple remedies which proved successful in other cases similarly afflicted, and the young man died.

We most heartily believe in the power of God to heal the sick, that he has often done so in answer to the prayer of faith, and that he does so still; but at the same time we believe that those who discard all remedial agents, and establish what they term "faith cures," *i. e.*, places where all the sick who have faith may come to be healed by prayer alone, entirely misapprehend the Scriptures, and tend to bring the cause of religion into disrepute. The position of the modern "faith cure" advocates may be summed up about as follows: 1. Disease of the body corresponds to disease of the soul, and if cured at all, must be cured in the same manner that sins are forgiven, *viz.*, by faith alone; 2. All disease may be cured if we but have faith; 3. We must trust the Lord for the healing of all our ailments, without using any material remedies. And therefore, (1) The use of any remedial agency is a manifestation of a lack of faith; and (2) If we call on the Lord in faith, without having first employed remedies, we have a right in every instance to expect, and even to demand a cure. The folly of such a position may be readily seen by a consideration of the Scriptural position, to which we will now proceed.

We will first cite as a parallel the instruction found in the Bible concerning the provision for the nourishment of our bodies when in health. In the sermon on the mount, Christ said: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things." Matt. 6:25, 31, 32. Now an extremist might say, "It is wrong for me to work for my living; God knows what I need, and he will see that I am provided for, if I only exercise faith, and do not try to do anything for myself." So he folds his hands in idleness, and perhaps starves to death. Why is this? What is there wrong in his interpretation of Scripture? Simply this: He has been too

hasty in his conclusion, and has not taken into the account that other inspired declaration that, "if any would not work, neither should he eat." 2 Thess. 3:10.

A proper interpretation of Scripture takes into the account the various texts bearing on a given point, and then draws a legitimate conclusion from the whole. As bearing on the question of living, we quote the following: "Let him that stole steal no more; but rather let him labor, *working with his hands* the thing which is good, that he may have to give to him that needeth." Eph. 4:28. "We beseech you, brethren, . . . that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. 4:10-12. A very plain intimation that if they do not work they will lack the necessaries of life. Again Paul says: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

Now is there any lack of harmony between these texts and Matt. 6:25? Not a particle. Read now Deut. 8:18: "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Read the context, from the 10th verse onward, and you will see that all the texts which we have quoted are bound together. Men are to work with their hands for their support; but they are still to give the credit to God, because he gives them the power and the opportunity to labor. If God gives a man the ability to work, and then orders circumstances so that he has an opportunity to work, the honor belongs to God. Thus it is that God supports us. And knowing that "the Lord will provide," we are not to worry and fret over the future, as though the Lord had no interest in us.

There are cases, however, in which it is beyond the power of man to secure provision by his own labor. In such cases the Lord has worked a direct miracle, as in the case of the Israelites in the wilderness, and Elijah by the brook Chereth and in the desert. What God has done for the support of his people, we may be sure he will do again under similar circumstances, for his promise cannot fail; but from a careful examination of Scripture it certainly appears that we are not warranted in expecting the Lord to work a direct miracle for our support, so long as it is possible for us to provide for ourselves by using the means which he has ordained. Such an expectation is not in accordance with God's word, and hence is not faith.

Now it seems to us that the same principle that governs the support of the body when in health must be acted upon in seeking a restoration of it to health, when it is diseased. This can best be proved by citing typical instances of healing, as recorded in the Bible. By so doing we shall find that the cases where God has directly interposed to heal people by a miracle, were cases that were beyond the reach of human skill.

In the first place we have the record of many who were raised from the dead. Here, of course, human agency was of no avail.

Entering into particulars, we note the case of the young man who was born blind. John 9. In his case it was not thought worth while even to seek for a cure; for, as the young man said, "Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man [Christ] were not of God, he could do nothing." John 9:32, 33.

Again, we read of the woman with the issue of blood, who was healed by touching the hem of Christ's garment. She had been afflicted for twelve years, "and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Mark 5:

26. The "beloved physician" says that she "had spent all her living upon physicians, neither could be healed of any." Luke 8:43.

Take the case of the nobleman's son. He was "at the point of death." The case was very urgent; for when Jesus was testing the man's faith, the father cried out, "Sir, come down ere my child die." John 4:49. He felt that Jesus alone had power to check the fever.

The man at the pool of Bethesda had been unable to walk for thirty-eight years. John 5:2-9. He was unable even to make the attempt to make use of the remedy that was supposed to be able to reach his case. He was healed by the word of the Lord.

In the third of Acts we have the account of the man whom Peter healed at the gate of the temple. He had never walked, and no means known to men could enable him to walk. The healing of this man was admitted, even by the scoffing Jews, to be "a notable miracle."

Take the case of the stilling of the tempest, recorded in Matt. 8:24-26 and Luke 8:22-25. Here, when the men were unable to manage the boat on account of the violence of the sea, and were about to perish, Christ stilled the winds and waves with a word.

When Jesus miraculously fed the 4,000 men, besides the women and children, it was because they had eaten nothing for three days, and were in the wilderness, where it was impossible to find food for such a vast multitude. More than this, they had not sufficient strength to go to the villages to buy food, and doubtless but few of them had money, had they been able to go.

To all these cases might be added the numerous instances of the cleansing of lepers who had been cast out as incurable, the healing of the deaf and dumb, and the casting out of devils. In every case the direct power of Heaven was interposed after the means known to mortals had failed.

The case of Peter's mother-in-law might be cited by some as a case where Jesus healed a curable disease. But no one knows that this fever could be cured. Indeed, the probabilities are, rather, that, as in the case of the nobleman's son, they had been unable to check the fever by ordinary means.

There is another class of cases that may be thought to contradict the position above taken. These are the cases where persons whom God has employed in a special manner in his service, have been healed in answer to prayer when there was urgent need of their immediate attendance upon certain duties connected with the Lord's work. Persons have been healed of ailments that *possibly* might in time have been removed by medical skill, if it had been employed. But these cases are in reality the same as the others; for there was certainly no human skill that could heal them in the brief space of time that the circumstances demanded.

Again we notice that in many cases where miracles of healing were performed, the sufferers were required to do something before their cure was effected. Naaman the Syrian was required to wash seven times in the Jordan. 2 Kings 5:1-14. The blind man of whom John writes, after having his eyes anointed with clay and spittle, was told to go and wash in the pool of Siloam, and then he received his sight. Now whatever effect these washings had, it is safe to say that if those individuals had not employed the means that were provided they would not have been healed. Thus we see that God has provided remedies that will with his blessing accomplish the restoration of the sick to health, and he has made it possible for man to obtain a limited knowledge of those remedies. Now when those Heaven-ordained remedies are within our reach, for us to expect to get well when we refuse to make use of them, is a manifestation not of faith, but of presumption. The case is exactly parallel to one who,

having health and strength, should fold his hands and expect the Lord to feed him.

But the worst presumption comes in when men establish what they call "faith cures," where, as they advertise, all people may come to be prayed for and healed. This is reversing the true order of things. Instead of being content to be instruments in the hands of God, such ones presume to make God an instrument in their hands, and to manipulate him to suit their own interests.

It is entirely a mistake to try to make a strict parallel between sickness, disease of the body, and sin, disease of the soul. Man can do nothing whatever to secure the forgiveness of sin, except to believe in the merits of Christ. There are no means provided, no works, by which a man may cleanse himself from sin. But there are means provided by which he can remove certain forms of disease. Again, God has not promised to instantly heal all cases of disease; but he will at once forgive the sins of any who come to him in faith. But in every case of healing, whether of the body or of the soul, the praise rightfully belongs to God. "It is of the Lord's mercies that we are not consumed." Lam. 3:22.

Once more: Everything must tend to the glory of God. All things are for his pleasure, and he is worthy to receive all honor, and glory, and blessing. Rev. 4:11. Now it is not always for his glory that even his most devoted servants should be freed from disease. Paul's "thorn in the flesh" was not removed, although he thrice besought the Lord that it might depart from him. Therefore he gloried in infirmities, that the power of Christ might rest upon him. Sometimes Christ is glorified by the patient suffering, or even by the death, of his faithful followers, and therefore the Christian should pray that he may recover if it will be for the glory of God. "Not as I will, but as thou wilt." We do not always know what will be for the best. We are zealous to work for the Lord; and when we are afflicted we feel like a prisoner of war, who, in his anxiety to be in the battle, beats against his prison bars. We are in danger of imagining that the Lord needs us in the field, forgetting that he knows best, and may require us to serve him in affliction, and that he can get along without any of our service. Milton solved the problem, when, having been smitten with blindness in the midst of his career, he wrote:—

"When I consider how my light is spent
Ere half my days, in this dark world and wide;
And that one talent which is death to hide,
Lodged with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest he returning chide;
Doth God exact day-labor, light denied?
I fondly ask. But Patience, to prevent
That murmur, soon replies, God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best; his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

If the position of many so-called "holiness" people and of the modern "faith cure" advocates were true, that we may at once be healed of all disease if we will but exercise faith, then Christians would now all be practically immortal. There would be no death. But immortality is not promised to any one until the coming of the Lord and the resurrection. See Luke 20:35, 36; 1 Cor. 15:51-54, etc. At that time "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:5, 6. Of the new earth it is said, "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33:24. And then, when all things shall have been made new, and the people of God have been redeemed from destruction, will we find the complete fulfillment of Ps. 103:2-4: "Bless the Lord, O my soul, and for-

get not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Compare this with Isa. 33:24.

It is a favorite saying with man that "God helps them who help themselves." This is true; but there is something else that is equally true, and that is that God helps those who are not able to help themselves. And while his protecting care is continually over us, blessing the means which we employ for the preservation or the recovery of our strength, it is not till we are brought where the resources which we have at hand utterly fail, that God miraculously exhibits his power; and then only when he will be glorified in so doing. As it is often said, "Man's extremity is God's opportunity." "He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:29. E. J. W.

"The Abiding Sabbath."

SOME FIVE-HUNDRED-DOLLAR LOGIC.

It will be borne in mind that the book entitled "The Abiding Sabbath" was written to prove "the perpetual obligation of the Lord's day;" and that by the term "Lord's day," the author of the book means, in every instance, the first day of the week. Therefore, "being interpreted," the book "The Abiding Sabbath" is an argument to prove the perpetual obligation of the first day of the week. It is likewise to be remembered that the trustees of Dartmouth College paid the Fletcher prize of \$500 for the essay which composes the book "The Abiding Sabbath." This certainly is tangible proof that those trustees, and the Committee of Award appointed by them, considered that the object of the essay had been accomplished, and that thereby the perpetual obligation of the first day of the week had been proved. But we are certain that those of our readers who have read the two preceding articles on this subject, will wonder how, in view of the arguments there used, the author can make it appear that the first day of the week is "the abiding Sabbath." Well, to tell in a few words what we shall abundantly demonstrate, he does it by directly contradicting every sound argument that he has made, and every principle that he has established.

In the first chapter of the book, from the scripture, "God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made" (Gen. 2:3), he proves the institution of the Sabbath at creation, and says: "Whatever institutions were given to man then, were given for all time."

And again: "'God rested the seventh day,' and by so doing has given to the law of the Sabbath the highest and strongest sanction possible, even to Deity. . . . It is therefore bounded by no limits of time, place, or circumstance, but is of universal and perpetual authority."

It was the seventh day upon which God rested from the work of creation; it was the seventh day which he then blessed; it was the seventh day which he then sanctified; and he says, "The seventh day is the Sabbath." Now if, as Mr. Elliott says, this institution was given to man "for all time," and that, too, "with the highest and strongest sanction possible even to Deity;" and if it is bounded by no limits of time, place, or circumstance, how can it be possible that the first day of the week is "the abiding Sabbath"? It is clearly and absolutely impossible. The two things cannot stand together. God did not rest the first day of the week. He did not bless, nor did he sanctify, the first day of the week. He has never called the first day of the week the Sabbath; nor as such an institution has he ever given it any sanction of Deity, much less has he ever given it the "highest and strongest sanction

possible even to Deity." Then upon no principle of truth can it ever be made to appear that the first day of the week is the abiding Sabbath.

Then in Part II., on the fourth commandment,—the "Sabbath of the law,"—he says of the Sabbath therein given to Israel when God brought them out of Egypt:—

"The first institution of religion given to the emancipated nation was the very same with the first given to man."—P. 110.

He says that it has "a meaning not for the Hebrews alone, but for the whole race of mankind;" that "the reason of the commandment recalls the ordinance of creation;" that "the ideas connected with the Sabbath in the fourth commandment are thus of the most permanent and universal meaning;" and that "the institution, in the light of the reasons assigned, is as wide as creation and as eternal as the Creator."—Pp. 116, 126.

And yet into this commandment, which says as plainly as language can speak, "The seventh day is the Sabbath of the Lord thy God," Mr. Elliott proposes to read the first day as "the abiding Sabbath." Before noticing his reasons for such a step, we would insert one of his own paragraphs:—

"Long should pause the erring hand of man before it dares to chip away with the chisel of human reasoning one single word graven on the enduring tables by the hand of the infinite God. What is proposed? To make an erasure in a Heaven-born code; to expunge one article from the recorded will of the Eternal! Is the eternal tablet of his law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God and as mighty as his power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare to alter the testimony which lay within the ark."—Pp. 128-9. And so say we.

After proving that the ten commandments are of universal and perpetual obligation, he discovers that the decalogue "contains transient elements." He says:—

"It may be freely admitted that the decalogue in the form in which it is stated, contains transient elements. These, however, are easily separable. For example, the promise attached to the requirement of filial reverence, 'that thy days may be long upon the land which the Lord thy God giveth thee,' has a very evident reference to Israel alone, and is a promise of national perpetuity in possession of the promised land."

But lo, just here he discovers that this is not a "transient element," and that it has not "reference to Israel alone;" for he continues in the very same paragraph:—

"Even this element is not entirely of limited application, however; for Paul quotes the commandment in his letter to the Christians at Ephesus (Eph. 6:2), as 'the first . . . with promise,' evidently understanding the covenant of long life to have a wider scope than simply the Hebrew nationality. And it is clear that nothing can be imagined which could give more enduring stability to civil institutions than that law-abiding character which is based on respect to superiors and obedience to their commands."—Pp. 120, 121.

His proposition is that "the decalogue contains transient elements." And to demonstrate his proposition, he produces as an "example," a "transient element" which he immediately proves is not a transient element at all. Then what becomes of his proposition? Well, by every principle of common logic, it is a miserable failure. But by this new, high-priced kind, this five-hundred-dollar-prize logic, it is a brilliant success; for by it he accomplishes all that he intended when he started out; that is, it is a piece of literary legerdemain by which he puts aside as a "transient element" the seventh day, and swings into its place the seventh part of time. For after proving that his example of a transient element is not a transient element at all, he continues:—

"This serves to illustrate how we may regard the temporal element in the law of the Sabbath. It does not bind us to the precise day, but to the seventh of our time."

To the trustees of Dartmouth College, and to the Committee of Award which they appointed, and to the American Tract Society, it may serve to illustrate such a thing; but to anybody who loves truth, sound reasoning, and fair dealing, it only serves to illustrate the deplorable weakness of the cause in behalf of which resort has to be made to such subterfuges.

Besides this, his admission that the decalogue contains transient elements is directly contrary to the argument that he has already made on this very subject. On page 116, he has already written of the ten commandments:—

"These statutes are therefore not simply commands of God; for God may give commandments which have only a transient and local effect; they are in a distinctive sense the word of God, an essential part of that word which abideth. . . . By the phrase 'ten words,' as well as in the general scope of Hebrew legislation, the moral law is fully distinguished from the civil and ceremonial law. The first is an abiding statement of the divine will; the last consists of transient ordinances having but a temporary and local meaning."

Yet directly in the face of this, he will have it freely admitted that the decalogue "contains transient elements." Are there transient elements in the divine will? Can that which abideth be transient? And if the decalogue contains transient elements, then wherein is it "fully distinguished" from the "civil and ceremonial law," which "consists of transient ordinances"? The genuine logic of his position is (1) The ceremonial law consists of transient ordinances; (2) The decalogue is fully distinguished from the ceremonial law; (3) Therefore the decalogue consists of nothing transient. But with the aid of this five-hundred-dollar-prize logic it is thus: The ceremonial law consists of transient ordinances. The decalogue is fully distinguished from the ceremonial law. Therefore it may be freely admitted that the decalogue contains transient elements!! And so "with the ceremonial system vanished the Jewish Sabbath," which he defines to be the seventh day, p. 177, 190. By one argument on these transient elements, he manages to put away the precise seventh day, and to put in its place "the seventh of our time;" by another he is enabled to abolish the precise seventh day as well as the seventh of our time, by which he opens the way to insert in the commandment the precise first day as the "abiding Sabbath" and of "perpetual obligation."

Again we read:—

"While the Sabbath of Israel had features which enforce and illustrate the abiding Sabbath, it must not be forgotten that it had a wholly distinct existence of its own. . . . Moses really instituted something new, something different from the old patriarchal seventh day."—P. 134.

With this read the following:—

"The first institution of religion given to the emancipated nation was the very same with the first given to man."—P. 110.

How the Sabbath of Israel could be the very same with the first given to man, and yet have a wholly distinct existence of its own; how it could be the very same with the first given to man, and yet be something new 2500 years afterward; how it could be something different from the old patriarchal seventh day, and yet in it there be "still embodied the true Sabbath," we cannot possibly conceive; but perhaps the genius that can discern in the decalogue transient elements which it proves are not transient at all, could also tell how all these things can be.

Just one more illustration of the wonderful efficacy of this five-hundred-dollar-prize logic, and we shall close this article. On page 135, he says:—

"In the Mosaic Sabbath, for the time of its endurance and no longer, was embodied, for a particular people and no others, this permanent institution which was ordained at creation, and which now lives with more excellent glory in the Lord's day." That is to say: 1. In the Mosaic institution, "for

the time of its endurance [1522 years] and no longer," was embodied an institution which is "rooted in the eternal world" (p. 28), and which is as eternal as the Creator (p. 126); 2 In the Mosaic institution, which was "for a particular people and no others," was embodied an institution whose "unrelaxed obligation" extends to "every creature," "to all races of earth and all ages of the world's history" (pp. 122, 124).

In other words, in an institution that was for a particular people and *no others*, for 1522 years and *no longer*, was embodied an institution that is eternal, and for all races in all ages of the world's history.

Now we wish that Mr. Elliott, or some one of those who were concerned in paying the five-hundred-dollar prize for this essay, would tell us how it were possible that an institution that is as eternal as the Creator could be embodied in one that was to endure for 1522 years and *no longer*: and how an institution that is of unrelaxed obligation upon all races in all ages, could be embodied in one that was for a particular people and *no others*. And when he has told us that, then we wish he would condescend to inform us how in the Mosaic Sabbath there could be embodied three such diverse elements as (1) The "permanent institution which was ordained at creation," which was the seventh day; (2) "Something new," which he says was "not improbably a different day;" and (3) "The institution which lives now with more excellent glory in the Lord's day," which he says is the first day of the week.

We have not the most distant idea, however, that Mr. Elliott, or any one else, will ever explain any of these things. They cannot be explained. They are absolute contradictions throughout. But by them he has paved the way by which he intends to bring in the first day of the week as the abiding Sabbath, and they are a masterly illustration of the methods by which that institution is made to stand.

Next week we shall notice his Sabbath of Redemption.

A. T. J.

The Missionary.

A Letter from England.

In a letter from Birkenhead, Cheshire, England, dated December 31, 1885, Brother Geo. R. Drew says:—

"Please accept thanks for the increased club of the *Pacific Health Journal*. It is highly prized here, and I am much pleased with it. Our friends in America will probably remember the action of the General Conference in reference to placing distributors on board the Atlantic steamers. These steamers sometimes carry as many as two thousand passengers. There are also many steamers going from here to India, the islands, and the various countries of Europe. These, too, often carry large numbers of passengers; and I believe the way will be opened for distributors to be placed on these vessels also. This work will create a demand for more reading matter. For the past two years some of our friends have sent us one hundred copies of *Good Health*, and now we get seventy-five copies of the *Health Journal*; but each of these clubs should be more than doubled.

"The people are stirred on the subject of present truth, and I feel sure that some will obey. A very gratifying interest is manifested in our various publications. Many buy and read our books. I am often greeted with such remarks as, 'I am much pleased with the books I bought of you, and I hope to see you again.'

"A day or two ago I heard of one more in Finland who is keeping the Sabbath. There is

now a call for reading matter on the Third Angel's Message in the Finnish language.

"There is every prospect that a large work will yet be done here. Our courage is good to labor on, spreading a knowledge of the truth; for the Lord has said that his word shall not return unto him void."

Hawaiian Islands.

I left San Francisco, December 20, in the mail steamer *Mariposa*. About one hundred miles from San Francisco, we met a storm and heavy gale of wind, which lasted four days. The waves rolled over the main deck of the steamer for hours at a time, and frequently dashed entirely over the ship.

The officers said it was the roughest sea they had encountered for years. Nearly all on board were sick, not excepting the doctor.

We reached Honolulu in seven days. The city is built along the water's edge, for two miles or more, and reaches back from one-half, to three miles, toward green hills which rise several hundred feet above the sea. As one looks upon the city thus beautifully located, and nestling in a dense growth of tropical foliage, he may well be reminded of the familiar line in the missionary hymn, "Though every prospect pleases." But he needs only to land and walk along some of the streets to feel the force of the following line, "And only man is vile."

Honolulu has about twelve thousand inhabitants, about two-thirds being Chinese and natives. There are many Roman Catholics here, especially among the natives. The Congregationalists are the only organized Protestant society here. They have two churches for English-speaking people, one for the natives and one for the Chinese. Brethren Scott and LaRue have circulated reading matter quite thoroughly through the city, and already see some fruit of their labor.

Since our arrival, we have moved the mission to another house, near by, but more convenient than the former one. A house of five or six rooms rents for from \$20 to \$30 per month.

A hall such as would rent in the United States for from one to five dollars a night, here costs from \$10 to \$30 per night, if one can be obtained at all.

We have held meetings in the mission rooms on Sabbaths and Sundays; but these rooms are not large enough to permit us to accommodate more than thirty or forty persons at the most. Therefore we have not made any public announcement of these meetings.

We spent several days searching for a suitable lot on which to pitch the tent, and found lots scarce and hard to obtain. But we fully believed it was the will of God that a tent should be pitched in this city, and so prayed for him to open the way for us, and continued to seek for the way, that we might see it when it should be opened, as it finally was. We have obtained a beautiful lot in a central location, and expect to pitch the tent and begin meetings this week. We see no cause of discouragement sufficient to dishearten us, although opposition is already manifest against the truth. But we believe God has some souls here to be sealed with the "seal of God," and there are others who must be warned that they may be without excuse in the Judgment. We shall expect our people to pray for the cause here, and shall be encouraged thereby.

The mail comes regularly from San Francisco each month, and a special mail between the regular Australian boats; so that we expect mail about every two weeks. Our address is Honolulu, H. I.

W. M. HEALEY.

Jan. 11, 1886.

SECRET prayer is to the Christian what wind-ing is to the clock. Oh, how many Christians run down!

Lincoln, Nebraska.

In accordance with the resolution passed at the recent General Conference concerning the establishment of city missions in the various Conferences, we have started a mission, on a small scale, in this city. Very pleasant rooms have been rented in a central part of the city, which serve, not only as living and study rooms for the workers, but also afford a convenient place for Sabbath meetings.

We find no difficulty in making appointments for all the Bible-readings we can possibly give; and if there were twice as many workers, none would need to be idle.

We try to follow the plan adopted by the Chicago and other city missions, and those recommended in the pamphlet entitled, "Helps to the Study of the Bible."

There are some special features connected with this Bible work, that have made a deep impression upon my mind. 1. We can, in this way, carry the truth to the homes of those who could not be induced to attend our meetings. 2. Persons can engage in this work who would probably never preach. 3. Those who are led to embrace the truth in this way, not only do so understandingly, but they become thoroughly acquainted with their Bibles, and are thus prepared to give to those who ask them, a reason of the hope that is in them. 4. Those embracing the truth as a result of this kind of work, are the ones most likely to imbibe the true missionary spirit themselves and work for the salvation of others. 5. This kind of work affords an excellent opportunity for selling books and tracts, which should be improved by all who engage in the work.

I fully believe this work to be of God, and I long to see, among our brethren, some in every church who will study to prepare themselves for this work, and then spend all the time they can, in connection with other duties, laboring for the salvation of their neighbors and those around them.

May the Lord put this mind in many hearts, is my prayer.

A. J. CUDNEY.

Jan. 25, 1886.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The Second Temple.

(February 21.—Ezra 1:1-4; 3:8-13.)

THE glorious kingdom of Babylon had fallen, and the kingdom of the Medes and Persians had taken its place. The captivity of Babylon that was laid upon Judah was now to be broken. The great Nebuchadnezzar had carried away all the people of the land, except a few of the very poorest, to Babylon, "where they were servants to him and his sons until the reign of the kingdom of Persia, to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years." One hundred and six years before they were carried to Babylon, Isaiah had not only said that they should be carried away, but had also said that they should return, and that the temple and Jerusalem should be rebuilt. One hundred and seventy-four years before the feast of Belshazzar and the fall of Babylon, Isaiah had written of both, and of Cyrus in his capture of the city. Thus he called Cyrus by name more than a hundred years before he was born. Then it was that the prophet wrote: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "He shall build my city, and he shall

let go my captives, not for price nor reward, saith the Lord." Isa. 44:28; 45:1, 13.

ALTHOUGH Isaiah had prophesied the captivity, he had not said how long it should be. Jeremiah told that it should be seventy years. In the year 606 B. C., the first captivity was made, when among those taken was Daniel. Then, exactly when the seventy years ended—B. C. 536—Cyrus issues his proclamation for the return of the captives to their own land, to build the temple of the Lord. And this is a copy of the proclamation: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem."

"THE Lord stirred up the spirit of Cyrus." How did the Lord do this? By his angels. In Daniel 10, we read of a time in the third year of Cyrus, when Daniel was greatly concerned about something in connection with the cause of God, and he fasted and mourned and prayed "three full weeks." At the end of the three weeks, as he was by the River Tigris, a glorious angel stood before him and said, "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." If, then, Daniel's words were heard the first day, what could have delayed the angel "three full weeks"? He tells: "But the prince of the kingdom of Persia withstood me one and twenty days;" exactly the length of time Daniel had been seeking the knowledge which the angel was to give him. That is, the king of Persia was to have some part in the answer to Daniel's prayers; and the angel had to go to the court of Cyrus, and, by exerting his holy influence there, to bring about the events through which Daniel's prayer could be answered. And when the angel was to leave Daniel, he said, "Now will I return to fight with the prince of Persia." Read the tenth chapter of Daniel entire.

CYRUS, however, was not the first king of the Medo-Persian power after the fall of Babylon. In Dan. 5:30, it is said: "In that night was Belsazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." And in Dan. 11:1, the same angel of the tenth chapter says: "Also I in the first year of Darius the Mede, even I stood to confirm and to strengthen him." Darius reigned two years, when he died, and Cyrus succeeded to the kingdom; and as the angel stood with Darius the Mede; and with Cyrus in his third year, to influence him so that Daniel's prayer could be answered, it is certain that it was by the influence of his holy angel that the Lord stirred up the spirit of Cyrus to let go the captive people of God.

"HE hath charged me to build him a house at Jerusalem." How did Cyrus learn that God had charged him to do this? Daniel was in the court of the kingdom of Babylon during the whole of the captivity; and when Babylon had fallen, and Darius the Mede had taken the kingdom, he says: "In the first year of Darius

the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I understood by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9:1, 2. Then when Cyrus came to the throne in 536, at the expiration of the seventy years, it is certain that Daniel showed him the word of God by Isaiah saying: "Thus saith the Lord to Cyrus whose right hand I have holden, to subdue nations before him," "He shall build my city, and he shall let go my captives." Thus Cyrus knew that God had charged him to build him a house.

IN answer to the proclamation made by Cyrus, there were 42,360 people, besides their servants and their maids that numbered 7,337, and 200 singing men and singing women—49,897 in the whole company—who returned to Jerusalem. Joshua the son of Jozadak was high priest and Zerubbabel was appointed governor. When they reached Jerusalem, they immediately set up "the altar of the God of Israel, to offer burnt offerings thereon." "From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid."

THEN the chief of the fathers "offered freely for the house of God, to set it up in his place. They gave after their ability unto the treasure of the work." The amount of these gifts was about \$500,000, an average of ten dollars for each person—man, woman, child, servant, and maid—in the whole company. But the merit of the service was that they gave it "freely" and of "their ability," and the blessing of the Lord, in abundance, came upon both their gifts and them. "For God loveth a cheerful giver;" and "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12; 9:7.

WE do not wonder that "when the builders laid the foundation of the temple," "the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." They had given freely, of their ability, and they had a right to rejoice. When the first temple was to be built, the people offered willingly. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." 1 Chron. 29:9. If there were more, and more cheerful, more willing, giving to the cause of God, there would be more genuine rejoicing in God and in his truth. Try it. "It is more blessed to give than to receive." God does "love a cheerful giver." A. T. J.

THE SANCTUARY, ITS SERVICE, ETC.

The Cleansing of the Heavenly Sanctuary.

(Lesson 7.—Sabbath, February 20.)

1. WHAT were the closing acts of the earthly priest in the yearly round of service?
2. Of what did this cleansing consist?
3. What were the people required to do on the day of atonement?
4. Was an offering made on that day besides the atonement offering? Num. 29:7-11.
5. Will the "true tabernacle," or heavenly sanctuary, be cleansed?
"It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23.
6. From what was the earthly sanctuary cleansed?
"For on that day shall the priest make an

atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation and for the altar, and he shall make an atonement for the priests and for all the people of the congregation." Lev. 16:30, 33.

7. How did the earthly sanctuary stand related to the heavenly?

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Heb. 9:9.

8. Then from what will the heavenly sanctuary be cleansed?

"For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Verse 26.

9. How did the sins of Israel get into the sanctuary? Lev. 4:13-18; 10:17, 18.

10. How do our sins get into the heavenly sanctuary?

Christ, our great sin-offering, takes them upon himself, and bears them into the sanctuary.

11. Are sins recorded in Heaven?

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

12. How did ancient Israel receive forgiveness of their sins? Num. 15:24-26.

13. How do we receive forgiveness of our sins?

"In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14.

14. Anciently, when sins were forgiven, were they removed from the sanctuary?

15. When was this done?

"And this shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins once a year. And he did as the Lord commanded Moses." Lev. 16:29, 30, 34.

16. What was this removing of sins?—*Cleansing the sanctuary.* See Lev. 16:30, 33.

17. How does our Saviour show that our sins are not blotted out when they are forgiven? Matt. 18:23-35.

18. Since the heavenly sanctuary is to be cleansed from sin, what must be done with the sins recorded there?

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

19. The removal of sins from the earthly sanctuary by the high priest corresponded to what act of our High Priest in the heavenly sanctuary?

20. To what, then, is the blotting out of sins equivalent?

"It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23.

21. When does the cleansing of the heavenly sanctuary begin?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

HOW EASY is the thought, in certain moods, of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of a thousand unlovely difficulties.—*Sel.*

The Home Circle.

"ONLY A CIGARETTE."

He wrapped it up neatly in paper white—

The very best weed he could get—

"I'll try it; it surely can do me no harm,
It's only a cigarette."

"It costs but the veriest trifle, you know,
About two for a cent you can get;"
But he couldn't see that meant *dollars* a year,
'Twas "only a cigarette."

His face was fair and his young step light,
And his black eyes shone like jet;
But listless he grew, and the doctor said,
It was "only the cigarette."

He came to a clerkship, his mouth was filled
At every sly chance he met;
The boss—he scolded and warned in vain,
It was "only a cigarette."

Then came the cigar, the lager, the pool,
"I'll have fun to-night, you bet;"
And every one asked, "I wonder who pays
For 'only a cigarette'?"

The mother, she watched by the midnight lamp
For the nightly return of her pet,
And plead with her tears, that he no more would touch
Just "only a cigarette."

But his face grew flushed, unsteady his step,
And he heeded the warning he met
Too late—and it came from that curse of the land,
Just "only a cigarette."

—*Christian at Work.*

A Daughter Worth Having.

"HARVEY MILLS has failed!" said Mrs. Smithson, one chilly spring evening, as she ran in to see her next-door neighbor and intimate friend, Mrs. James. "My husband just came home, and he says that what we supposed to be a rumor only, is a sad fact; the assignment was made yesterday. I threw on a shawl, and ran right over to tell you. They are to keep the house under some sort of an arrangement; but they have discharged all their servants, and what in the world the Mills will do, Mrs. James, with Mrs. Mills's invalid habits, and Miss Helena with her dainty ways and refined bringing up, is more than I know," and pretty, shallow Mrs. Smithson looked at her nerve-loving friend and neighbor with the air of an epicure regarding some favorite dish.

"I heard all about it late last evening," said Mrs. James, adjusting the pink ribbons at the throat of her black silk dinner-dress, "and this morning I presumed upon our cousinship so far as to drive over and see how they were getting along. And really, Mrs. Smithson, you will be surprised when I tell you that, although I expected to find the family in great confusion and distress, I never saw them in such a comfortable way and in such good spirits. The worst was over, of course, and they had all settled into the new order of things as naturally as could be. My cousin, Mrs. Mills, was sitting as calm as you please, up there in her sunny morning room, looking so fresh and dainty as she ate her crisp toast and sipped her coffee.

"Our comfortable and cosey appearance is all due to Helena," said she. "That dear child has taken the helm. I never dreamed she had so much executive ability. We were quite broken down at first; but she made her father go over all the details of his business with her, and they found that by disposing of Helena's grand piano, the paintings, and slabs, and costly bric-a-brac her father had always indulged her in buying, we could pay dollar for dollar, and so keep the house. My husband's old friend, Mr. Bartlett, who keeps the art store, you know, and who has always taken a great interest in Helena, bought back the paintings, statuary, vases, etc., at a small discount; and Barker, who sold us the piano a year ago or so, and who is another old friend, and knew, of course,

just how we were situated, took it back, deducting only twenty-five dollars.

"Helena has just gone into the kitchen. What she will do there I don't know; but she says she needs the exercise, that she has not attended the cooking-school here in the city for nothing, and that so long as the meals are served regularly and properly, and the house is kept in good order, her father and I are not to worry." After she told me that, I drew my call to a close, and ran down into my cousin's kitchen to see her dainty daughter there. And what do you think? I found that girl at the sink, with her sleeves rolled up, an immense water-proof apron on, washing a kettle!"

"Washing a kettle?" repeated Mrs. Smithson, holding up both her soft, white hands in unmeasured astonishment.

"Yes, Mrs. Smithson, washing a great, black, greasy iron kettle that meat had been boiled in, and that had been left unwashed and gummy when the cook left. And, do you know? she was laughing over it all, and saying to her youngest brother, who stood near by, that she really liked it; for she now felt she was making herself useful."

"The idea! *Liking* to wash kettles!" and the two fine ladies looked at each other in open-eyed wonder.

"It seems to me as if Helena Mills was trying to make the best of her father's altered fortunes, and was simply doing her duty in the premises," spoke Miss Carlton, Ida James's new drawing-teacher, who was that evening engaged in giving her pupil a lesson on the opposite side of the center table. She spoke earnestly and yet in a modest way, and it being the vogue in New City just then to patronize Miss Carlton, the pretty and accomplished graduate from Vassar, the two ladies looked at her amiably, and she went on:—

"Somebody must wash the kettles; and it is always best, when one has a disagreeable duty to perform, to do it not only at once, but cheerfully."

"Yes, perhaps," replied Mrs. Smithson; "but how could a young girl of real *native* refinement [both sides of the Smithson family were of the "old stock"] take so kindly to washing pots and kettles? The fact of it is, people have been mistaken in Helena Mills. She never possessed that innate gentility she has had credit for. But every one finds her level sooner or later—he, he!"

These two women having thus summarily disposed of Helena Mills socially, they repeated their belief that the lovely and dutiful young girl had now found her proper level over and over in their set until it was the common talk in New City. Miss Carlton, in her round of professional calls among the so-called *elite*, was entertained in nearly every household with the information that Helena Mills had given up her studies even, and gone into the kitchen to work—"and, if you'll believe it, *she likes it!*" Then would follow reflections upon the natural ability and bias of mind of a young woman who was "*fond* of washing dishes."

This sensible, accomplished little drawing-teacher was the only one to be found, who mingled in the "upper circles" of New City, who said a word either in praise or defense of Helena Mills's new vocation. Miss Carlton always and everywhere protested that the young girl's course was not only praiseworthy, but beautiful. She maintained that every woman, young or old, high or low, who takes upon herself the labor of elevating the much abused as well as despised vocation of housework—upon which the comfort of every home depends—to a fine art, is a public benefactor.

Miss Carlton's friends all listened and laughed, and then went on with their senseless and malicious tirade. She was heartily glad when her engagements in New City were ended, and she was no more obliged to move in such "select" society, whose ideas were always a mere echo

of opinions—no matter how trivial and foolish—which had been expressed by a few of its more wealthy members.

Mrs. Dr. Forbes, *nee* Miss Carlton, had heard very little about New City society for five years. But having occasion to pass through the place on the cars lately, she treated herself to a little gossip chat with the conductor, whom she had known in New City.

"There is no particular news, Mrs. Forbes," said he, "unless it is the engagement of Helena Mills to young lawyer Bartlett, son of Col. James Bartlett, you remember, owner of the big corner art store. A capital choice the young squire has made, too. She's as good as gold, and everybody says she's the best girl in the city. She's a perfect lady, withal, and treats *everybody* well. Not a bit of nonsense or shoddy about *her*. Why, bless you, Mrs. Forbes, when her father failed in '75, she took entire charge of the family, and she has managed the house ever since.

"Her father is now in business again for himself, and employs more men than ever. Her mother, who had been an invalid for years, was forced by Helena's example to try to exert herself so as to share her daughter's burden to some extent. As a result of the new, active life she has followed, she has lost all her ailments, and is now a happy, hearty, healthy woman. Helena's brothers have grown up to be fine, manly, helpful fellows, and the whole family are better off every way than ever before. As things were going on before Mr. Mills's failure, the whole family were in danger of being spoiled by too much luxury.

"There was a great deal of talk at first among the bigbugs about Helena's 'pots and kettles,' and they used to say she had found her true 'level.' I always thought there was a spice of malice in their talk; for the girls of her set envied her beauty and accomplishments. I am rather fond of telling them now that Helena Mills has found her 'level' in the richest, most influential, and just the best family in New City."—*Mrs. Annie A. Preston, in Christian at Work.*

Mandalay, the Burmese Capital.

MANDALAY, or Mandalé, the capital of Burmah, lies about three miles from the Irrawaddy River, on rising ground below Mandalé Hill. The present capital of the land of Ava was founded about 1853 by the father of the present king of Burmah, the ancient capital being Ava, situated twenty miles below Mandalay. The city consists of two concentric fortified squares, the outer being defended by high brick walls, and earth-works thrown up on the inside. Four gates give admittance into the city, over each of which rises a tower with seven gilded roofs, similar though smaller towers adorning the wall at intervals. The houses of the inhabitants are all in separate inclosures, bordering on broad, well-kept streets, along which is the "king's fence," a latticed palisade, behind which the Burmese hide themselves when the king passes. The central or royal square is surrounded by an outer stockade of teak timber, twelve feet high, and an inner wall. Two gates opposite each other are the entrances into this inclosure, which contains the Government offices and the royal mint on one side. On the other is another wall and a cage gateway opening into the palace inclosure. Passing through this gateway, a large open area is seen, and on the opposite side arises a building crowned by nine roofs richly gilded and surmounted by a golden *htee*, an umbrella adorned with a coronal of tinkling bells. This marks the audience hall; and the royal abode being considered sacred, all entering that apartment are required to take off their shoes. To the left can be seen the abode of the "white" elephant; this animal being scarcely distinguishable from any other

elephant, except that the skin of the head is of a slightly paler hue than the rest of the body. The royal gardens and the palace buildings are situated in the rear of the central hall, the former being both grand and picturesque.—*Sel.*

"Until Seventy Times Seven."

"I SHOULD have to be changed through and through before I could believe in her again," said Mabel, with emphasis.

"I may forgive her in time, but I never can respect her as I used to. She has forfeited my esteem, and we are much better apart for the future." So spoke Louise, her dark eyes lit with a gleam of resentment.

One who remembered that the Master said, "Blessed are the peacemakers," had been striving to quiet the quarrel, which, beginning with a misunderstanding between these two, had been fanned by one breeze and another until it had become a steady flame, not likely to die in either heart. Two lovely girls, favorites with all their friends, had gradually drifted apart, and it seemed as though they would never be reconciled. And the end of the last effort at placating the disturbed elements was reached in the sentences quoted above.

Dear Mabel, I wonder if you knew what a profound truth you stated when you impulsively declared that you would have to be changed through and through before you could fully forgive one who had offended you. I wonder whether the numbers of people who go about nursing grievances, cherishing animosities, and refusing to pardon a wound which has touched their vanity, realize how unlike Christ is precisely this hardness of heart.

He enjoins upon us the duty of forgiving the sinner until we cease to count the number of times that forgiveness may be necessary. He forgives us over and over again, there being no limit to our ill-desert, as there is no limit to his loving-kindness.

With him there is no half-way pardoning either. We are restored to the fullest favor, and to the most entire confidence. With us, too often, the forgiveness is like that of Louise—grudgingly conceded, and with always that reserve which cannot forget the injury, and which implies that the alienation is no longer the cause of pitched battles and bristling fortifications, but that, instead, an armed neutrality exists, or a flag of truce has been lifted.

We must be changed through and through before our human nature can put on so much of the divine that we can forgive grandly. There are natures large enough to do this, and they have become so through assimilation to His whose forgiving pity was outpoured from the cross on those who nailed him there.

Think of the forgiving spirit as a test of discipleship. Are we in doubt as to the reality of our love for the Saviour? Are we his, or are we not? Do we cry, wishing that by a sign from Heaven he would take away the doubt, and give us the joy of assurance? Here is a way of discovering what we long to know.

If fully, freely, readily, and once for all, we can forgive one who has injured us; if we can so humble our pride as to meet the person half-way, or, rather, to seek the restoration of amity in the first place, we are showing the fruits of discipleship.

It may easily be that, among my readers, there are those who are kept away from the Saviour, and linger outside the kingdom, just because they have not learned to forgive, because they refuse to learn the lesson in Christ's way. "Changed through and through!" Yes, the change is needful and vital. Beware, too, of the beginning of strife.

"It is the little rift within the lute,
That by and by will make the music mute."

—Margaret E. Sangster.

Health and Temperance.

Alcohol neither Food nor Fuel.

SCIENTIFIC experiments show that alcohol is in no proper sense either food or fuel. It is entirely indigestible. The stomach cannot assimilate it, and it cannot be converted into tissue. If after death the body of even a moderate drinker is dissected, the alcohol is found in the tissues as alcohol. Not so the milk which he has drunk or the beefsteak which he has eaten; they have become a part of himself, while the alcohol remains in him a foreign substance and an intruder. As alcohol is not properly food, so neither is it properly fuel. It does sometimes add heat to the body; but it furnishes heat in the body as it furnishes heat in the room: when alcohol is thrown upon the open fire, there is an instantaneous flash, that is all. Some years ago an extensive experiment was tried in the Russian army, and it was found that those soldiers who did not use spirits endured the cold better than those who used them. A similar experience as to the effect of the use of wine on the soldiers during the siege of Paris we quote from Dr. Klein's lecture, as quoted in Mr. Gustafson's volume:—

"It was just the time when the wine merchants are used to buy their stock for the year when the war broke out, so we had plenty of wines of every description. It was distributed by the Government very liberally indeed. We drank because we had nothing to eat. We found most decidedly that alcohol was no substitute for bread and meat. We also found that it was not a substitute for coals. You know how cold the weather was during the winter. We of the army had to sleep outside of Paris on the frozen ground and in the snow; and when we got up in the morning we were as stiff as planks. We had plenty of alcohol; but it did not make us warm. We thus found out by bitter experience that alcohol did not make us warm, did not replace food of any kind, and did not replace coals. Let me tell you there is nothing that will make you feel the cold more, nothing which will make you feel the dreadful sense of hunger more, than alcohol."

Thus, whether we look at the results of our own personal observation, or through other eyes take in a larger horizon, or ask the vital statistics of the scientific world, or study the direct effects of alcohol on the human frame, we are forced to the one conclusion that wine-drinking is not so well for health as water-drinking, and that it is as true now as in the days of Daniel, that he who lives simply is fairer and fatter of countenance than he who eats at the king's table. (Dan. 1:11-16.) For it must not be forgotten that simplicity of diet goes naturally with abstinence from intoxicants, that luxurious living and highly spiced viands produce the unnatural craving which demands stimulants, and they in turn the unnatural craving which demands unnatural and luxurious food. It may not always be easy to draw the line between food and medicine, it may not always be easy to determine what is that invalidism which requires something more than food; but it is something to have learned that wine and beer are not foods, and that he is happiest and healthiest who is able to dispense with them altogether.—*Sel.*

Why Women Break Down.

THERE is little doubt that women are breaking down more rapidly than men, because they allow themselves to take less real rest. When a man drops his business, he drops it. When a woman lets go of any work she may have in mind, she ties it to her apron strings, as it were. She has been taught through long ages of training that it is a high crime and a misdemeanor

to let anything escape her mind, so she is constantly, when she is at rest, pinching herself or prodding herself to see if she hasn't forgotten something. In this way she carries the burden of her work into her resting hours, and sits down among the roses of relaxation with her foot on the treadle of the grindstone of prosy drudgery.

If men kept their noses to the grindstone with womanly persistence, they would be nervous and irritable beyond compare. If women would get their own consent to rest, they would have better complexions, better stomachs, and a happier life.—*Inter-Ocean.*

Another Note of Warning.

THE causes of prevalence of typhoid fever and its continuance in one of our Eastern cities has been the subject of much discussion. As to the causes, no satisfactory reason can be given, because there are almost as many opinions as there are doctors.

As to the methods of disinfection to be employed during the prevalence of the disease in the household, there is almost perfect unanimity. An investigation was ordered by the health authorities, and we give part of the report: "The investigation showed that there had been great neglect in the matter of disinfection. 'The germ, or infectious element,' says the commissioner, 'is contained in the discharges of the patients. A thorough disinfection of these discharges has never been practiced; and they have, in an infected condition, been thrown into the sewer pipes of the house, and have in this way communicated the disease to other members of the same household.' The failure to properly disinfect the dejecta of patients is regarded by him as 'the principal cause of the spread of typhoid fever.' Thorough disinfection would, in his opinion, reduce the number of cases to those which originate outside of the city or are contracted by the use of infected milk." Nor is typhoid fever the only disease which demands this same care. It is wise to use the utmost caution in all contagious and infectious diseases. Chloride of lime and a solution of chlorinated soda are recommended by health boards and physicians. These disinfectants are not expensive, and the widely advertised necessity of their use in this way will not allow of ignorance as an excuse for not using.—*Sel.*

A Public Nuisance.

THE smoking habit has become in many places an intolerable nuisance. If men will smoke, let them do it where they will not incommode others who have equal rights with themselves, and to whom tobacco smoke is offensive. Sometimes we are compelled to walk almost a square behind a brace of three or four persons who occupy the pavement from wall to curb, smoking cigars, the smoke coming fair in our face. The same thing occurs at railroad stations and in other public places.—*Methodist Recorder.*

What It Costs to Be Sick.

SIR JAMES PAGET says that, "on an average, each man between fifteen and sixty-five has lost 1.31 weeks of each year, and each woman 1.33, or, in England and Wales, a total loss of 20,000,000 weeks of labor, equivalent to the complete and enforced idleness the entire year of 40,000 working people." In this country the annual drain from the loss of labor is \$40,000,000. He is convinced that at least one-fourth of this disease and sickness can be prevented by the very simplest precautionary measures.—*Sel.*

NEARLY fifty years ago, Louis Phillippe said: "Wine is the curse of France. I could wish every grapevine destroyed, except for the production of food."

A Priest-Ridden People.

A WALDENSIAN pastor was lately traveling through the beautiful island of Sardinia, and some extracts from his journal will doubtless be of interest to our readers. They have been translated from the Italian, and forwarded to us by the Rev. R. S. Ashton:—

"At Oschiri I saw a peasant-poet who has suffered much persecution at the hands of the priests, owing to the fact that one of his poems contained an attack upon the State religion and a denial of the existence of hell. He was dragged before the civil tribunal and convicted, but was released on appeal. The priests, however, continue to persecute him. They forbid their penitents to read his poetry, and refuse absolution to any who admit that they possess his works.

"In one village, I met with a woman who had flung the Bible away because it condemned marriage. Her absurd notion arose from her happening to see the words, 'Blessed are the . . . paps which never gave suck.' She and her father also thought Jesus vindictive, because he had overthrown the tables of the money-changers. And nothing that I could say would remove their prejudices.

"At Usini, a village of 2,000 inhabitants, the principal man is a Catholic, but thoroughly skeptical. The Bible he regards as a mass of fables and immoral stories. His wife, who was present, and who could talk of nothing save *saints* and *our lady*, said she only wished she were a man, and she would contend with me by means of the tongue and a stick. Thereupon her husband interposed, saying that Jesus bids us love our enemies. But she would not be pacified. She persisted that I had come there to send the people to hell or to buy them over to my religion; but, said she, 'you will not be able to buy any here.' The conversation with this strange couple lasted four hours, and on leaving I said to myself, 'Here we see how skepticism and Catholicism unite to oppose the truth.'

"In Alghero, an important town of 11,000 inhabitants, I first of all found out some of the principal people, and especially a retired captain. They were favorable to Protestant doctrines, but unwilling to incur the odium of opening their houses for a meeting. The fact is, the priest is all-powerful through the women who go to the confessional. He gets them to give up the Bibles which their husbands have bought from the colporter. But not infrequently the husbands have torn out a few leaves or the whole book of Psalms, which they carry with them in their pocket-books. In Sassari, where there are a few Protestants, I was called on to bury a child. After a service at the house of mourning, the procession started for the grave, headed by the town band, and attended by a large number of persons. A *fiesta* was being celebrated at the cemetery, which thus happened to be crowded. Taking my stand on the base of a large crucifix in the center of the place, I preached to the thousands around for nearly an hour, and not a person moved. As they left the place some one was overheard saying, 'He spoke about Christ, therefore he is not a Protestant, but a Christian.'

"Cagliari is one of the chief towns of Sardinia. Its patron-saint is St. Efesio, and a German Catholic has published a work to show that the worship of this saint goes back to pagan times, when Cagliari was founded by the Carthaginians, and is a relic of the old worship of Baal and Moloch. The difficulty of work in Sardinia is great and manifold. The dialects are numerous. Ignorance and corruption abound. Perfidy is a pretty general characteristic of the people. In this island you find yourselves, as it were, in the Middle Ages. Nevertheless, 'everything is possible with God.'—*London Christian World*.

ABILITY and opportunity to do good ought to be considered as a call to do it.

News and Notes.

RELIGIOUS.

"If London did not have four hundred city missionaries," said the Earl of Shaftesbury, "it would require 40,000 more police."

—St. Peter's at Rome is to have a square portico in front, formed by forty-eight granite columns ornamented with statues of the apostles. Another bridge is to be built over the Tiber, making a direct communication between St. Peter's and the beautiful church of St. Paul, without the walls.

—The *Moniteur de Rome*, which is the recognized organ of the Vatican, longs for the time to come "when the world shall see Protestantism extirpated from Ireland entirely, and Catholicism universally recognized." Substitute "the world" for "Ireland," and you will have just what the pope and all his minions are working for.

—Chief-Justice Waite and other prominent citizens of Washington are planning to form a Children's Aid Society in that city similar to the one in New York. It appears that not more than two-thirds of the children of school age attend school; and a fifth of the criminals last year were between the ages of ten and twenty.

—The Roman Catholic Church in Australia has "outgrown the missionary state;" and a Plenary Council has recently been held there, to conform "her internal policy to that of the church in older lands." The Council was presided over by Cardinal Moran, and was attended by sixteen bishops and many other ecclesiastical dignitaries.

—Mayor Smith of Philadelphia, at the request of the "Sabbath [Sunday] Association," has issued a proclamation calling attention to a law of 1794, forbidding any worldly employment or business on Sunday. But the law seemed to have no terrors for those who had been in the habit of doing business on that day, and it is generally believed that it cannot be enforced unless coercive measures are resorted to by its friends. The animus of the attempt to enforce this obsolete and almost forgotten law cannot be mistaken.

—In a recent sermon Mr. Spurgeon said: "I have but little care, as a general rule, for the Revised New Testament, holding it to be by no means an improvement upon our common authorized version. It is a useful thing to have it for private reference, but I trust it will never be regarded as the standard English translation of the New Testament. The Revised Version of the Old Testament is so excellent that I am half afraid it may carry the Revised New Testament upon its shoulders into general use. I sincerely hope that this may not be the case; for the result would be a decided loss." With the exception of the unqualified praise of the Revised Old Testament, we think that this verdict is a just one.

—Postmaster-General Vilas, out of respect to the "moral sense of the community," has decided that Baltimore shall not have a Sunday mail delivery. This leads the *Tribune*, to say: "A large accumulation of moral sense, not to speak of common sense, backed the petition which the business men of the United States addressed to Mr. Vilas, begging him not to array himself against them by crippling the mail service. But Mr. Vilas, who is so tender of Baltimore's Sunday morning, showed that he cared nothing at all about the best interests of business men. It is statesmen like Vilas who strain at a gnat, and swallow a whole caravan of camels." Mr. Vilas has not shown himself a competent and faithful officer; but his action in this matter will no doubt make him popular with a large and influential class.

—A correspondent of the *London Times* has been investigating the use made of the relief fund raised for the benefit of the sufferers from earthquakes and cholera in Spain. The whole sum sent to Spain was \$4,211,040. The amount placed in the hands of the Royal Commission was \$1,242,200, of which only \$168,442 has been used for the aid of the sufferers. "The Bank of Spain had the profitable use of these charity funds for over a year, and now the Commission propose to use them in building bridges for the public roads!" The archbishops of Southern Spain refused to account for the money intrusted to them; and no wonder, for they had used it in repairing their churches and convents. "Nowhere else but in priest-ridden Spain," says the *Illustrated Christian Weekly*, "could such sacred funds have been used for bank speculation, bridge-building, and church restoration."

SECULAR.

—There were 323 suicides in Vienna in 1885.
—Many fatal landslides have been reported of late.

—The Apaches are committing depredations in Sonora, Mexico.

—Last year there were over two thousand fires in London, and sixty lives were lost by them.

—The demand for iron-working tools is so great that within two months the price has been twice raised.

—Spain has been called upon to arbitrate in an unpleasantness between Italy and the United States of Colombia.

—The silk manufacturers of the United States have decided to make a rise of ten per cent. in the price of silk thread and twist.

—Mrs. Bayard, wife of the Secretary of State, died in Washington, January 31. His daughter, Miss Kate Bayard, died two weeks before.

—A bill appropriating \$400,000 for the erection of a post office in San Francisco will probably soon be introduced into the House of Representatives.

—If the military force of Europe were drawn up in line, the distance from right to left would be six thousand miles, as the force would consist of 9,000,000 soldiers.

—Ex-Senator Henry W. Corbett, of Oregon, thinks that in a few years the salmon in the Columbia River will disappear, if the Government does not establish hatcheries.

—The Detroit, Grand Haven, and Milwaukee Railway freight-house at Grand Haven, Mich., was partially destroyed by fire, February 1. The loss is estimated at \$250,000.

—Telegrams of January 31, from various towns in New Hampshire, state that a severe storm of sleet has done incalculable damage to the garden and fruit trees in that State.

—A volcanic disturbance in Central America has resulted in the total destruction of the village of San Vicente de Pacaya. Further trouble is feared from the Pacaya volcano.

—Work will soon be commenced on the Simplon Tunnel, the fourth and longest cut through the Alps. The new tunnel will be twelve and a half miles long, and will cost about \$20,000,000.

—The weavers in five cotton mills in St. Quentin, Department of Alane, France, are on a strike. On the 3d inst., they engaged in such riotous demonstrations that it was necessary to call out a military force to subdue them.

—The Bill to divide Dakota, to admit the southern portion into the Union as a State under the title of Dakota, and to organize the northern portion into a Territory under the name of "Lincoln," has passed the Senate.

—A man in Birmingham, Conn., recently had his front teeth loosened, his mustache and eyebrows burned off, and his eyes completely blinded, by the explosion of a cigar he was smoking. It is supposed that the cigar was loaded as a "joke."

—As a result of Bismarck's policy in expelling the Poles from Germany, some of the largest estates in Prussia will be offered for sale. Bismarck's policy is to purchase for the crown, at fair prices, all real estate owned by Polish nobles and gentry, and sell the land to German colonists.

—Several engagements have taken place between the Dacoits and British troops in Burmah. In every instance the Dacoits have been defeated, and it is believed that order will soon be restored. Lord Dufferin, Viceroy of India, has gone to Burmah to arrange for an extension of the British Indian administration to include that kingdom.

—About fifty persons have been arrested in Guatemala for complicity in a treasonable and fiendish plot to overthrow the Government. Their plan was to set fire to the Grand Hotel and theater, and in the panic that would ensue, take possession of the barracks and murder President Barillos and his family; they would then attack the foreigners and sack the city.

The British steamer *Castle Craig* started out on a trip from New Orleans to Liverpool, February 6. The pilot soon discovered that she would not obey her rudder, and gave orders to reverse the engines. But before she could be securely anchored, she had run into three other British ships and the Norwegian bark *Ophir*, some of them twice. The damage to the *Castle Craig* is not known; but the damage to the other vessels foots up \$60,000.

—Anarchy prevails in the Mexican State Tamaulipas.

—Governor Murray has vetoed a joint resolution of the Utah Legislature providing for the compilation of the laws of Utah at a cost of \$10,000. The Governor objects to the compilation, because it would perpetuate on the statute book many obsolete laws, and some which are in direct conflict with the laws of Congress, and hence would be misleading to the people.

—Greece and Servia still refuse to disarm, as requested by the Powers of Europe. The Powers have a naval squadron in the Mediterranean, charged with the duty of keeping peace among the belligerent nations. But even here there is not complete harmony. Russia refuses to take part in the naval demonstration, and German ironclads are ordered to remain at Malta. With the exception of Russia, the Powers have verbally sanctioned the Turco-Bulgarian agreement.

—The new method of sending telegraphic messages from railway trains while in motion was exhibited on the Staten Island Railway, February 1, in the presence of several prominent railway officials. From wires on the car roofs, the messages were transmitted, by induction, to the permanent wires on poles along the line of the railroad. In this way messages were sent with perfect facility to and from New York and other points, while the cars were running at the rate of thirty miles an hour.

—The report of the New York Charity Organization, which recently held its fifth annual meeting, shows that that city annually expends in charity the sum of \$7,360,000. The statistics prove that one family alone has, in five generations, cost the State \$1,500,000. It has been demonstrated that begging is a profession, followed, like any other, just as far as it can be made profitable. Through the instrumentality of the society, nearly one thousand professional beggars have been arrested, and during the past year nearly nine hundred families have been reformed from pauperism.

Obituary.

HILLIGOSS.—Died at Moline, Elk Co., Kan., Jan. 2, 1886, of typhoid fever, Emily Hilligoss, aged 46 years, 11 months, and 23 days. Sister Hilligoss was born in Kentucky, and embraced present truth in this State about twelve years ago, having formerly been a member of the Christian church. Her death was quite unexpected, as her health had always been quite good; but caring for members of her family afflicted with the same disease, overpowered the system, and after an illness of thirty-two days she fell asleep in Jesus. Sister Hilligoss was a patient and faithful wife and mother, and as a laborer in the church and Sabbath-school was ever ready to fill her post of duty. She leaves a husband and four children, and a large circle of brethren and sisters, all of whom sustain a great loss. Remarks by the writer, from Ps. 46:1. H. G. BUXTON.

HOWARD.—Edith Elizabeth, only daughter of G. W. and Mary Howard, died in Oakland, Cal., Feb. 3, 1886, aged 21 years, 3 months, and 19 days. Last October she contracted malarial and lung fever; this terminated in consumption, of which she died. One year ago she was baptized, and united with the Oakland church of Seventh-day Adventists. From that time she was a consistent Christian, and won the love and respect of all her associates. She was specially devoted to the Sabbath-school, and gave promise of being an active and useful worker. She bore her sufferings with patience, and was very calm in view of death, of which she said she had no fear. Words of Bible comfort were spoken to the mourning friends, who sorrow not as those who have no hope, believing that it will be but a short time till Jesus shall come to arouse the dead from their slumbers. E. J. W.

Appointments.

SANTA ROSA.—Sabbath and first-day, Feb. 13 and 14. Baptism will be administered after the forenoon service on Sabbath.

FERDALE.—Sabbath and first-day, Feb. 20 and 21. Preaching at the commencement of the Sabbath, on the evening of the 19th. Other appointments in Humboldt County will be arranged by letter. J. N. LOUGHBOROUGH.

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BROTHER E. R. Jones reports good meetings and a good interest at Woodland, Cal.

A MINISTER traveling in California, writing to a religious paper in the East, says of the Chinese, "They refuse to be naturalized." This is news. We were aware that they had been refused the privilege of naturalization, but never before heard that they refused to be naturalized.

THE New York *Evening Post* says that the opera season at the Academy of Music closed with an opera which is a mere endeavor to "deify vice and raise it above virtue." And yet people will talk of the ennobling influence of the opera. Souls that can be ennobled by such performances must have reached an unheard-of depth of depravity.

THE London *Truth*, which cannot be accused of being "Puritanical," has the following to say about horse racing: "Let us hear no more cant about 'the noble sport'; for it is evident that the English turf is now a vile welter of knaves and fools, and the Prince of Wales has been very ill advised in plunging into such a pandemonium." Can anything better be said of the American "turf"?

In This Paper.

THE contents of this paper will be found valuable reading. To the following we call special attention.

The article commencing on the second page (or page 82), entitled, "Similitude of Adam's Transgression," is published by request of the Biblical Class in Healdsburg College, which is studying the book of Romans. The subject is an important one, over which antinomians have run wild.

Attention is also called to the article in the editorial pages, on "Faith Healing." We believe that "the prayer of faith shall save the sick, and the Lord shall raise him up;" but we do not indorse the fanatical views and actions of those who advertise their power in prayer! Here in Oakland, we have seen cards distributed at the doors of dwellings, asking those who have sick ones to call on the advertisers to pray for them. The Red Sea would not have divided if Moses had not stretched forth his rod; but we never heard of Moses advertising to the nations around, that if they wished to cross the Red Sea they could call upon him to divide it before them. Fanaticism always exalts self; and there is no pride so disgusting as that which comes in the garb of humility.

Not a Joke.

THE San Francisco *Bulletin* says: "A movement against Sunday railroad trains is on foot in Rhode Island. A railroad train running on Sunday in Rhode Island disturbs public worship in every church in the State." While this may seem to be merely a newspaper joke on the small size of the State of Rhode Island, we can assure our readers that it is no exaggeration. California is more than one hundred and forty-four times as large as Rhode Island; and it is not long since a large proportion of the church people in the State were disturbed beyond measure because a few people were quietly working on their farms or in their shops on Sunday. There is scarcely any limit to the disturbance that may be caused by a very little quiet work on Sunday. Rhode Island is not peculiar in this respect.

A Truth Well Stated.

A SHORT time since the trustees of Princeton College appointed a committee of five to consider and report "the best means to be adopted to put an end to the detestable practice of 'hazing' in the College." In their report, the committee say:—

"The ruffian has no rightful place among gentlemen; least of all in an institution of learning. Not only does his influence tend to contaminate all with whom he comes in contact, but the very intellectual training he may receive will only serve to render him a more dangerous member of society. His presence in the institution should not be for a moment tolerated after his real character becomes known; and should he be found guilty of any outrage (inflicting upon any student personal indignity or violence), he should be ignominiously expelled."

Rural Health Retreat.

THIS institution is now permanently opened on a good basis, and its prospects for success are more flattering than they ever were before. Its facilities for caring for patients and boarders have been much increased; and still further enlargement is to be made immediately. To all who are suffering from disease, or who need rest from overwork, we can unhesitatingly recommend the Rural Health Retreat. We never knew any one to speak otherwise than favorably of the location, the climate, and the surroundings generally; and from personal acquaintance with the physicians and managers, we are able to assure all who may go there that they will be promptly and kindly cared for. As a winter resort for people who wish to escape the intense cold of the East, it is unrivaled in the United States. Send for circular giving full particulars. Address, Rural Health Retreat, St. Helena, Napa Co., Cal.

A Much-Needed Reform.

A CORRESPONDENT of the California *Christian Advocate* says:—

"The gospel-hymn rage has run its race. We have just passed through the age of silly melodies and musical medleys that have seized the public like a vast epidemic—a kind of bric-a-brac, bazaar poetry, without meter or melody; sold by the hundred, peddled by evangelists, pushed by semi-religious people, which dethroned the poets, martyred the masters, took possession of the people, and perverted the public taste; a kind of caterwauling chorus, lullaby ditty, dithyrambic doggerel, rendered by irrelevant, irreverent, ungodly noises; a kind of cross between a jingle and a jig."

How glad we should be if we could only know that this is so, and that we might now be assured of hearing only devotional music when we meet for public or private worship. But we greatly fear that the public taste has been hopelessly perverted. We have just read that the pope has issued a brief to the clergy of Italy, forbidding the use of polkas, waltzes, and other forms of dance music in churches. We do not believe in popery; but we do wish there was a recognized authority in this country, which would issue a decided protest against the jingle and jargon which is inappropriately called "poetry" and "music."

Questionable Alliance.

IN a recent lecture in Chickering Hall, New York, Mr. Joseph Cook expressed the hope that the rising prohibition party would make a stand for the thorough Christianization of our whole national life. We have no doubt that the prohibition party is destined to prostitute itself to serve the ends of the "National Reform" Association. And this very thing will have the effect of preventing thousands of good temperance people and earnest prohibitionists from acting with the prohibition party. Thus the gaining of entire prohibition will be delayed until chains can be forged with which to bind consciences, and then a righteous measure will be made a means of carrying an unholy and tyrannical one.

Washington Mission.

THE Washington, D. C., mission and reading-room is located at 1831 Vermont Avenue, N. W. This is also the address of Brother Reuben Wright, Brother and Sister W. H. Saxby, and Brother and Sister Parmelee.

The Rink Curse.

AN exchange says: "Skating rinks have caused so many divorces in Madison, Wisconsin, and so much domestic unhappiness and other scandal, that the Common Council has taken action intended to drive the rinks out of the city." Many Christian people have thought that the rinks afforded a good place for "innocent amusement" for the young people; but it is a question if they are not quite successful rivals of the liquor saloons. It is not a question, however, which will be first compelled to go. The liquor saloons will out-stay the rinks; and this makes us almost believe that the rinks are not quite so bad as the saloons.

An Argument on High License.

A PETITION in favor of high license having been presented to the Board of Supervisors of San Francisco, the "Licensed Tax Payers' Union" presented a protest, in which they speak as follows:—

"Because, as a temperance measure, it would not meet, or even aid, the end in view, liquor being still on sale at the same or a lesser cost, and in unlimited quantities.

"Because it would be a false and misleading subterfuge, framed in the interest of the wealthy dealer, and resulting only in the increase of his business.

"Your petitioners aver that the 'liquor traffic' is 'bad' and 'pernicious;' if so, why license it at all? and if licensed, why centralize a profitable 'evil' in the hands of a few? Why create a liquor-selling monopoly? A mobilized evil is certainly more impregnable than one disintegrated.

"Your petitioners express a desire to raise the 'moral' tone of the 'liquor traffic' and to place it in the hands of a 'better order of men,' and they propose to raise the 'moral' tone of a 'bad' and 'pernicious evil' by raising the cost of license.

"Is the financial ability to pay a gauge of character? If so, the wealthy scoundrel has clear sailing. Poverty should not thus be made to soil the character of men, nor should a patent of purity be thus open to purchase.

"On these grounds, and aside from all questions of personal and business interests, we place our opposition to the demand of your petitioners."

This statement is unanswerable. It shows the folly of "high license," and, in fact, the error of any license at all. The truth is, that the more respectable you make the liquor traffic by professedly raising its "moral tone," the more you increase its power to do mischief. It is only an evil to license an evil.

EVEN China has entered the mission field. A recent paper states that a "thoroughly Chinese mission" has been started in Corea. It is conducted by J. R. Wolfe of the Church Missionary Society, aided by two Chinese Christians. A wealthy Chinese Methodist gave \$1000 to start the mission, and went to Corea to help the missionaries in commencing their work.

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