

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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WE SHALL SEE CLEARLY.

THE joy that thrills our hearts to-day,
The grief that comes to-morrow,
Are both from God. His hand bestows
Life's beauty and its sorrow;
And all its gifts are tokens dear
Of love and care unceasing;
Our bliss and pain alike are full
Of his paternal blessing.

When we in Heaven's sweet light shall read
A new life's changeful story,
'Twill be to find its every line
Illumined with its glory.
Then we shall solve earth's mystery
Of strife, and blood, and sorrow,
And all things dark to-day shall glow
With light divine to-morrow. —Sel.

General Articles.

Love among Brethren.

BY MRS. E. G. WHITE.

"Be kindly affectioned one toward another with brotherly love, in honor preferring one another."

WE call God our Father, and claim to be children of one family. Our heavenly Father loves us with an infinite tenderness, and surrounds us with the evidences of that love; and if we loved him in return, we should love his children also. "For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

Yet how many there are among professed Christians who have little love for one another; how many who instead of manifesting a charitable spirit are very severe upon those whom they suppose to be in error, while at the same time they are very sensitive to the least blame or question in regard to their own course. Too often hints are thrown out, and sharp criticisms are indulged in, when these critical, censorious ones are blind to their own errors, which are perfectly evident to others. When this disposition is manifested, when there is a desire to lessen the influence of another in order to build up self, we please the enemy, and grieve Him whom we profess to follow. The tenderness and mercy that Jesus revealed in his life should be an example to us in our treatment of our fellow-beings, and especially those who are our brethren in Christ. We are daily recipients of the bounties of Heaven, and loving gratitude should spring up in our hearts. Thoughts of the goodness of God to us should soften our hearts toward others, and lead us to sympathize with our neighbors and make their interests our own.

The love of God for us is manifested daily; yet we are thoughtless of his favors and indifferent to his entreaties. He seeks to impress us with his spirit of tenderness, his gentleness and forbearance; but we scarcely recognize the

evidence of his kindness, and have little sense of the lesson of love he desires us to learn. But the Spirit of God will not abide where there is disunion and contention among believers. Even if these feelings are unexpressed, when they take possession of the heart they drive out the peace and love that should characterize the Christian church. They are the result of selfishness in its fullest sense,—an evil which may manifest itself in inordinate self-esteem or in an undue longing for the approbation of others, even if approbation be obtained by unworthy means.

The disciples of Christ will heed the instruction of the Master, who bids us love one another even as he has loved us. Religion is founded upon love,—love to God and to our fellow-men. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and exerts an influence over others.

Those who love God cannot harbor malice, hatred, or envy. When the heavenly principle of love reigns in the heart, it will flow out to others, not merely because favors have been received, but because the ruling principle of action is love,—a principle which modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the entire being. This love is not contracted so as to include merely "me and mine," but is as broad as the world and as high as Heaven, and is in harmony with that of the angel-workers. When it is cherished in the soul, it sweetens the entire life and exerts a refining influence on all around. Possessing it, we shall be happy, whether fortune smiles or frowns.

This love is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our lives to the life of the Master. No matter how many good qualities we may possess, no matter how honorable, intelligent, and refined we may be, if the heart is not imbued with the heavenly grace of love to God and one another, we are deficient in true goodness, and unfit for Heaven, where all is love and unity.

During the earthly ministry of Christ, the sick and afflicted were special objects of his care. He devoted more time to healing them of their maladies than to the work of public preaching. When he sent out the disciples, he commanded them to heal the sick as well as to preach the gospel. When he sent out the seventy, he commanded them to heal the sick, and then to preach that the kingdom of God had come nigh unto them. The physical health of the people was to be their first care, in order that the way might be prepared for minds to be reached by the truths which they were to preach. When the Saviour gave the commission to his apostles, who were to be his representatives upon the earth, he said of those who should believe the gospel, "They shall lay hands on the sick, and they shall recover." And when the Master shall come, he will commend those who have cared for the sick and the afflicted.

We are slow to learn the mighty influence of trifles, and their bearing upon the salvation of souls. The joy of our Lord consisted in enduring toil and shame for others, that they might be benefited through him; and there is great need that the pitying tenderness of our

divine Pattern should be manifested at all times and in all places. God, in his providence, has willed that no one can secure happiness by living for self alone; but we may all find happiness in following the example of Christ, and living to bless our fellow-men.

Some who once loved God, and lived in the daily enjoyment of his favor, are now in darkness and despairing gloom. This is because they are cherishing self. They are seeking so hard to carry out their own selfish aims that all other considerations are swallowed up in this. In bearing their own yoke and carrying their own burden, they find no rest. But Jesus invites them to take his yoke and bear his burden; and in complying with this invitation, they will find rest and peace, light and joy. If they will forget self in the effort to do good, and to carry sunshine wherever they go, their gloom and despondency will disappear.

Jesus cited the lawyer who asked him what he should do to inherit eternal life to the sacred law-code given from Sinai; and to the lawyer's interpretation of that code: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," he responded, "Thou hast answered right; this do, and thou shalt live."

"Thy neighbor as thyself." The question arises, "Who is my neighbor?" His reply is the parable of the good Samaritan, which teaches us that any human being who needs our sympathy and our kind offices is our neighbor. The suffering and destitute are our neighbors; and when their wants are brought to our knowledge, it is our duty to relieve them as far as possible. A principle is brought out in this parable that it would be well for the followers of Christ to adopt. First meet the temporal necessities of the needy, relieve their wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion.

Those who desire to be missionaries have in our world of need a large field in which to labor. They should not wait for some great work to do, but should cheerfully take up that which is nearest to their hand. Jesus was the Majesty of Heaven; yet he stooped to the humblest offices. He ministered to rich and poor alike, having no respect to persons or station. And he would have each of us follow his example in meekness and humility. "Learn of me," he says; "for I am meek and lowly in heart, and ye shall find rest unto your souls." Here is the repose which so many crave, and in vain spend time and money to obtain.

Self-exaltation must be renounced by those who would serve God; otherwise they cannot expect the blessing of his divine favor. It is a wicked pride that delights in the vanity of one's own works, and boasts of one's excellent qualities, seeking to make others seem inferior in order to exalt self, claiming more glory than the cold heart is willing to give to God.

Instead of cultivating an unworthy ambition to be equal with, or higher than another in honor or position, we should seek to be faithful in the discharge of the humble duties assigned us. The spirit of self-aggrandizement is the spirit of Satan. It caused contention among the apostles even while Christ was with them. But when they disputed who among them should be greatest, Jesus sat down, and, calling

the twelve, said unto them, "If any man desire to be first, the same shall be last of all and servant of all."

When a mother made a request that her two sons should be especially favored in the kingdom of Christ, he told her that the honor and glory of his kingdom was to be the reverse of the honor and glory of this world. Whoever would be great must be a humble minister unto others, and he who would be chief must be a servant; even as the Son of God was a minister and a servant unto the children of men.

Thus the heavenly Teacher reproved the spirit of self-seeking, which is so contrary to the spirit of divine love that should reign in the hearts of his followers. He says: "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Getting at the Gist of It.

THE man that can do this is the successful man. The young man that sets out in his career with the determination to do it has the secret of success in his possession. No matter what the question that comes up, to get at the gist of it before acting is almost to insure that the action will be prudent, wise, safe, and successful.

Take a general. Napoleon was a wonder among commanders, because he grasped the situation instantly and always. As if by intuition, he saw straight to the point of the problem. Difficulties were nothing to him. What seemed insurmountable to his subordinates had been surmounted by his mental sight; while they were looking from the outside, he was looking from the central point, and had in mind every movement and maneuver. He might be disappointed, but he could not be surprised. All the possibilities and probabilities had entered into his calculation, and what appeared to be his brilliant dashes were, in fact, the result of his grasp of details before a single step was taken.

Take a business man. Cornelius Vanderbilt made a great fortune, because he got at the gist of the transportation needs and possibilities of the country. Where other men were afraid to venture through failure to grasp the great problem of the nation's development, and the facilities that such development must inevitably demand, he saw from the central point, and acted on what he saw. So a Stewart got at the gist of successful trade, in skillful buying, fair profits, strictly honest representation of goods, a complete assortment, and courteous attention. Through his grasp of the principles that should govern trade, added to his great sagacity in judging what would sell and what would not, he built up a mercantile house without an equal in the world. Wherever the successful men are found in any of the large lines of enterprise or traffic, it will be found also that they are the men who go straight to the point of whatever is proposed.

Take a preacher. Paul got at the gist of the gospel he was to preach,—"Christ and him crucified." See what a grasp of his work is indicated in his words, "I am become all things to all men, that I may by all means save some." The great preachers since Paul, great in the service of God and the saving of souls as his instruments, are the men who were like Paul in getting at, and putting forth, the pith and point of the gospel of salvation,—the men who have seen from that center which is Christ, and worked always from that toward souls. Every preacher who would succeed in his high calling must first make sure that for himself he has got at the gist of divine truth and his own work in its behalf. It is not those who waste themselves in running along the wavering and uncertain lines of a "new theology"

or a modern theory, and who are ever striving after something, but never getting at the gist of the truth, that make the truly successful workers in the ministry. He who is rooted and grounded in the faith once for all delivered to the saints, and who brings his message from a mind that has grasped the needs of men and a heart that has been warmed by nearness to the Saviour of men, is the true and successful teacher and preacher and guide.

This is the great thing—to get at the gist of Christianity as a faith working itself out in a life. Every Christian should seek earnestly and prayerfully such a comprehension of the Divine will and purpose as shall lead to intelligent and consecrated action. And it is important to bear in mind that it is not the size of the circle of opportunities and means that is God's gauge. For that the worker need not care. His part is simply to get in the center of his own circle, large or small as it may look to human eyes, and there work. The circle will enlarge in proportion to the capacity and faithfulness of the worker.

The Christian who has by the Holy Spirit's illumination got at the gist of the gospel, and whose will it is unswervingly to follow that light in action, will be the living and giving Christian, whose means and energies will alike be spent for the spread among men of the saving knowledge contained in that gospel. What the religious societies need, what the churches need, what the pastors and individual members of the churches need, next to love for, and loyalty to, Christ, is to make sure of getting at the gist of the great and all-important work God has given them to do. Were this done, how many damaging mistakes would be avoided, and how many glorious successes would be won.—*Examiner*.

Her Prayer Has Not Been Answered.

A LADY parishioner came to me one day and asked, "Do you believe in prayer?"

Surprised at the question, I replied, "Certainly I do, or I would not pray either publicly or privately."

"No, not that," said she. "Of course you believe in prayer generally; but do you really believe in special answers to special prayer?"

"Most assuredly I do," was my reply. "We are warranted in that belief by Scripture teaching and by the practical experience of Christians in all ages of the church."

"Well, it may be so," she replied. "But I am ready to doubt it. For five years I have been praying that my husband might be converted, and my prayers seem no nearer an answer than when I first began to offer them. Indeed, I think he cares less and less about the salvation of his soul every year. Now do you really think that God hears and answers prayers for the conversion of friends?"

"I do. During my ministerial experience I have known many marked instances of such answers." And then I related to her a remarkable case that had lately come under my observation, where the prayers of a wife had been answered in the conversion of her husband.

"Well, then, what is the difficulty in my case?" she inquired in a voice full of emotion. "Is the fault in me?"

"Perhaps so," I replied. "The Bible tells us that it is the prayer of faith that prevails and brings the blessing. You may be lacking in faith, and therefore deficient in this essential element of success. Do you feel that God is able and willing to answer your prayer, and that he will do it?"

"Sometimes I think I do, and then I am sure I do not," she replied.

"Does the conversion of your husband lie as a burden upon your soul? Do you desire it above all else earthly?" I further inquired.

"Oh! I would give anything if he would become a Christian! At times it seems as though he must come to Christ, and then at other times this feeling is less intense, and sometimes almost dies away in doubt," she said, as the tears flowed down her cheeks.

On further conversation I plainly discovered that while she had a general desire for the conversion of her husband, she was lacking in that abiding burden on the heart which precedes and accompanies the prayer of faith for the conversion of friends, and which insures the answer. I endeavored to point out and make clear this fact, and said to her, "Do not lose heart in your effort for the conversion of your husband. Pray for it, work for it, live for it, and may God bless you and bring him to Christ!"

I had lately come into the parish, and had no personal knowledge of this lady's manner of life nor of wherein the strength or weakness of her Christian character lay. However, I felt that there was a defect somewhere, and could only wait for further acquaintance to reveal it.

Two weeks after, I missed her from the usual weekly prayer-meeting, and as I chanced to meet her the next morning, I said, "You were not at the prayer-meeting last evening?"

"No, I was not," she replied, as a flush rose to her face. "My husband thought I had better take the children to hear the minstrel troupe last evening, and I did so to please him."

Surprised at her statement, I made a few commonplace remarks and passed on, with one ray of light cast upon the prayers she was offering for the conversion of her husband.

After that I missed her frequently from the prayer-meeting, until one morning, as I met her, I took occasion to remark, "I did not see you at the prayer-meeting on Thursday evening."

"Oh, no!" she replied, with a sparkle in her eyes; "I was not there. Professor Stone has organized a dancing-class in our village and holds it on Thursday evenings. He is such a fine teacher that husband asked me to take the children to join it, and I did it to please him. I presume I shall be absent from prayer-meeting a good deal while the class lasts; for husband don't want the children to go unless I go with them, and you know I want to please him."

Astonishment was so clearly depicted on my face that she instantly saw it, and asked, "Why, you don't think dancing wrong, do you?"

Without stopping to measure my words I bluntly replied, "I hardly think attending dancing-school with your children on prayer-meeting evening, to say the least, will tend to impress your husband with the supreme importance of religion or greatly hasten his coming to Christ."

At first she seemed almost stunned by my unexpected reply, but soon rallied with a series of questions which led to quite a thorough discussion of the whole subject. Suffice it to say that we did not see alike at all points, nor could she be convinced that the course she was pursuing, in the least stood in the way of an answer to her prayers in the conversion of her husband.

We parted as friendly as we met, though with a far clearer understanding of the views and feelings of each other. She is still pursuing her former method of living, forsaking the prayer-meeting for worldly amusements whenever her husband requests it, yet still praying for his conversion, and wondering why her prayers are not answered. Is hers an exceptional case, or is she a type of a far too numerous class?—*Illustrated Christian Weekly*.

WHAT we really are, somehow or other will ooze out, in tone, in look, in act, and this tells upon those who come in daily contact with us.—*F. W. Robertson*.

WHEN the press and the pulpit serve only to diffuse doubt, they simply instill a doubt of their own capacity.—*Jewish Messenger*.

Sanctification of Believers.

"Sanctify them through thy truth; thy word is truth." John 17:17.

THERE are two distinct thoughts brought prominently to our notice in this text; namely, the sanctification of believers, for which Christ prays, and the instrumentality by which that sanctification is to be accomplished. The sweet singer of Israel tells us in Ps. 119:105: "Thy word is a lamp unto my feet, and a light unto my path." A more comprehensive or strikingly true declaration cannot be found in the Bible. It represents the believer as being surrounded by darkness—a condition of extreme danger and peril, one from which he cannot move with safety without *light* and instruction as to the way. It implies, too, that the path of deliverance is narrow, and that on either side there are snares and dangers innumerable, to escape which would be impossible without this light. The further idea is that of a steady, brightly shining light, which makes the pathway very distinct along which the believer must run—fleeing for refuge to lay hold of the hope set before him. Heb. 6:18.

The sanctification of believers is the great object to be accomplished. Says the apostle: "This is the will of God, even your sanctification." In the development of this sanctification, sufficient time is required to test the subjects as to their spirit of obedience. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19. The purpose of God in regard to the sanctification of believers is abundantly set forth in the Bible. The apostle, in writing to the Thessalonians, uses this significant language: "But we are bound to give thanks always to God for you, brethren beloved of the Lord; because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. Every scripture bearing on this subject indicates not only the progressive nature of sanctification, but also the instrumentality by which the work is accomplished, *viz.*, the truth.

Sanctification consists in active obedience to the truth, not in any theory, not in doctrine. The truth may be intellectually comprehended; but it is not he who knows, but he who *does* the will of God, who is in process of sanctification. It is not he who understands what the essential doctrines are, but he whose life is an exponent of those doctrines. In sanctification all Christian graces shine with a beautiful distinctness, which enables those who take knowledge of the subjects of this grace to *know* that "they have been with Jesus and learned of him." The Lord designs "to purify unto himself a peculiar people, zealous of good works." Titus 2:14. In short, the disciples of Christ are to be holy. "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Pet. 3:11, 12. The instrumentality, then, in sanctification is the truth, the word of God, applied to the heart by the divine Spirit. Of the subjects of this work it may be truly said that they are "born again, not of corruptible seed; but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1:23.

In marked contrast with genuine conversion and progress in a life of holiness, stands out the superficial conversions so abundantly manifested in the church's history all along the ages. Spurious conversions result from ignorance of God's word. The feelings may be wrought up to great intensity, and individuals may think themselves sincere; but fruits of holiness will be sadly deficient if the work is not wrought in God. *Feeling* and *excitement* are often mistaken for conversion; but when trial and tribulation come because of the word, such converts are offended, and either go back to the world and walk no more with Jesus, or hang as dead weights on the cause which they profess

to espouse. Bible knowledge of the way of salvation is something of which such as these have no proper conception; the word of God is not, and has not been the man of their counsel. But all who are being sanctified, and are manifesting this grand fact by a walk and conversation becoming godliness, are intelligently keeping God's commandments, directed by the divine word, with which they familiarize themselves by prayerful study. Their communion with God is sweet through the *word*, which does them good as it doth the upright in heart. They delight themselves in the law and testimony after the inner man. In short, they are sanctified "through the truth" by an intelligent conception of the truth,—a scriptural understanding of what the Bible teaches in regard to the way of salvation, and a ready obedience to all the divine requirements. Thus we have "trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61:3.

In setting forth the spiritual temple into which believers are builded, the idea of a beautiful perfection is made very prominent. Stones "polished after the similitude of a palace," indicative of the harmony and perfect symmetry manifest in the entire building, the complete holiness of every component part; "that he [Christ] might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 5:27. S. P. BOLLMAN.

Evil Not Forever.

"And the children of Israel did evil again in the sight of the Lord."

THE text is found in so many places that it is needless to select any one in particular, and too great a task to count the number. And the significance is sad and woeful; and but for the fact that there is a brighter, more hopeful side of the subject, it would be truly disheartening.

What a blind and rebellious people were the children of Israel! After God had shown them mighty signs and wonders in Egypt, and had so evidently come for their deliverance from bondage as he had promised to Abraham, shielding them from evil while he plagued their enemies, the Egyptians, instead of trusting in God in the time of apparent danger, they were ready to reproach the servant of God through whom their wondrous deliverance had been wrought, with the question, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Nevertheless God opened a passage for them through the sea. They sang his praise, but soon forgot his works.

The next thing we hear from them, they are murmuring against Moses and Aaron, and wishing they had died in Egypt "by the hand of the Lord," as if he was their enemy, and seeking to take away their life; but their kind and long-suffering God mercifully provides for their wants, giving them manna, a wholesome and nutritious food, and also sending them flesh food for their lust, and to cure them of their longing for the flesh-pots they had left in Egypt. Thus he taught them a good lesson, which they ought to have remembered.

How long do they remember it? In a very short time they are chiding with Moses, accusing him of bringing them out into the wilderness to die of thirst. God gives them another evidence of his power and love by giving them a fountain of water from a desert rock.

And when he had brought them to Sinai, and they had made a solemn covenant with the Lord to obey his voice, and had heard that voice from the mount proclaiming the commandments of the moral law, and after pledging themselves again to keep these commandments, in a few days they were saying, "Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." And they make the similitude

of an ox, that eateth grass, and worship that which their own fingers have made!

But we will not trace them in their marches and countermarches in the desert and through the land of Gilead and Bashan, on the east side of Jordan, but come to their history after they are settled in their promised inheritance.

God had specially warned them against mingling with the nations of Canaan and worshipping their gods, denouncing curses against them should they do so. But said he, "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree; and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place."

Did they heed these instructions? They did not. At various times good beginnings were made. Judges and rulers would arise that were reformers, and would work in the right direction; but they would fail to make a clean breast of it. The fashions of heathen neighbors would prevail; and they were soon found worshipping Baal, Ashtoreth, Milcom or Chemosh, or the golden calves, or some other abomination; and the groves were re-planted and the images set up, and the high places were thronged with a mongrel host of worshipers.

This is the general character of the progress of that highly favored people. Were God's chosen people the worst of any on earth?—No; they were the best. But their picture is the picture of fallen humanity. How much better we would have done in their circumstances! Would we? Where are the people who are doing better, in view of their circumstances and surroundings? You admit that their portrait fits to the wicked world in our days. Is it not the picture of the churches? Are not they conformed to, and following the fashions of, the world? Not only other churches, but our church too. Reader, you and I are of this sinful, backsliding race.

But there are those now, as anciently, that are reformers. They lead out in some good work of reform. Hope is indulged. There are favorable indications; but soon it is found that their reform is going stern foremost toward perdition. This is the case every time. There are no exceptions. There is no confidence to be placed in human nature. The fashions of an ungodly world carry the people now, as much as in the days of Israel. It is as true now that "the children of Israel did evil again in the sight of the Lord," as it was then. People now would have their groves and high places and images, if it were only the fashion. This is evident from the following of the foolish and disgusting fashions which prevail.

Well, what is the use of working for reform? Some will be gathered out and saved. Some will hold on to reform, while others slide back. Some of Israel were saved by God's merciful dealing with them. Some will be now. The faithful and enduring have gone safely through. So it will be. There is the same motive to labor in behalf of humanity that induced the Son of God to come into the world to seek and to save that which was lost.

Let all who have the good of humanity at heart labor on. Your labor will not be in vain in the Lord. Soon the fruit of all this toil will be seen in the immortal kingdom of God. Then it will not be necessary to say that the children of Israel did evil again in the sight of the Lord. The time hastens on; and while we desire its coming, let us still labor that others, as well as ourselves, may have a part in that inheritance that will never be defiled by sin.

R. F. COTTRELL.

"The fear of the Lord is clean, enduring forever." Ps. 19:9.

The Ostrogoths and the Visigoths.

(Continued.)

"THE character of the civil and military officers on whom Rufinus had devolved the government of Greece, confirmed the public suspicion that he had betrayed the ancient seat of freedom and learning to the Gothic invader. The proconsul Antiochus was the unworthy son of a respectable father; and Gerontius, who commanded the provincial troops, was much better qualified to execute the oppressive orders of a tyrant than to defend with courage and ability a country most remarkably fortified by the hand of nature. Alaric had traversed [A. D. 396], without resistance, the plains of Macedonia and Thessaly as far as the foot of Mount Oeta, a steep and woody range of hills almost impervious to his cavalry. They stretched from east to west, to the edge of the sea-shore, and left, between the precipice and the Malian Gulf, an interval of three hundred feet, which, in some places, was contracted to a road capable of admitting only a single carriage. In this narrow pass of Thermopylæ, where Leonidas and the three hundred Spartans had gloriously devoted their lives, the Goths might have been stopped or destroyed by a skillful general; and perhaps the view of that sacred spot might have kindled some sparks of military ardor in the breasts of the degenerate Greeks.

"The troops which had been posted to defend the Straits of Thermopylæ, retired, as they were directed, without attempting to disturb the secure and rapid passage of Alaric; and the fertile fields of Phocis and Bœotia were instantly covered by a deluge of barbarians, who massacred the males of an age to bear arms, and drove away the beautiful females with the spoil and cattle of the flaming villages. The travelers who visited Greece several years afterwards could easily discover the deep and bloody traces of the march of the Goths; and Thebes was less indebted for her preservation to the strength of her seven gates, than to the eager haste of Alaric, who advanced to occupy the city of Athens and the important harbor of the Piræus. The same impatience urged him to prevent the delay and danger of a siege by the offer of a capitulation; and as soon as the Athenians heard the voice of the Gothic herald, they were easily persuaded to deliver the greatest part of their wealth as the ransom of the city of Minerva and its inhabitants.

"The treaty was ratified by solemn oaths, and observed with mutual fidelity. The Gothic prince, with a small and select train, was admitted within the walls; he indulged himself in the refreshment of the bath, accepted a splendid banquet which was provided by the magistrate, and affected to show that he was not ignorant of the manners of civilized nations. But the whole territory of Attica, from the promontory of Sunium to the town of Megara, was blasted by his baleful presence; and, if we may use the comparison of a contemporary philosopher, Athens itself resembled the bleeding and empty skin of a slaughtered victim. The confidence of the cities of Peloponnesus in their natural rampart, had tempted them to neglect the care of their antique walls; and the avarice of the Roman governors had exhausted and betrayed the unhappy province. Corinth, Argos, Sparta, yielded without resistance to the arms of the Goths; and the most fortunate of the inhabitants were saved by death, from beholding the slavery of their families, and the conflagration of their cities. The vases and statues were distributed among the barbarians, with more regard to the value of the materials than to the elegance of the workmanship; the female captives submitted to the laws of war; the enjoyment of beauty was the reward of valor; and the Greeks could not reasonably complain of an abuse which was justified by the example of the heroic times.

"From Thermopylæ to Sparta, the leader of the Goths pursued his victorious march without encountering any mortal antagonists; but one of the advocates of expiring paganism has confidently asserted, that the walls of Athens were guarded by the goddess Minerva, with her formidable ægis, and by the angry phantom of Achilles; and that the conqueror was dismayed by the presence of the hostile deities of Greece. In an age of miracles, it would perhaps be unjust to dispute the claim of the historian Zosimus to the common benefit; yet it cannot be dissembled that the mind of Alaric was ill prepared to receive, either in sleeping or waking visions, the impressions of Greek superstition. The songs of Homer and the fame of Achilles had probably never reached the ear of the illiterate barbarian; and the Christian faith, which he had devoutly embraced, taught him to despise the imaginary deities of Rome and Athens. The invasion of the Goths, instead of vindicating the honor, contributed, at least accidentally, to extirpate the last remains of paganism; and the mysteries of Ceres, which had subsisted eighteen hundred years, did not survive the destruction of Eleusis, and the calamities of Greece.

"The last hope of a people who could no longer depend on their arms, their gods, or their sovereign, was placed in the powerful assistance of the general of the West; and Stilicho, who had not been permitted to repulse, advanced to chastise, the invaders of Greece. A numerous fleet was equipped in the ports of Italy; and the troops, after a short and prosperous navigation over the Ionian Sea, were safely disembarked on the isthmus, near the ruins of Corinth. The woody and mountainous country of Arcadia, the fabulous residence of Pan and the Dryads, became the scene of a long and doubtful conflict between the two generals not unworthy of each other. The skill and perseverance of the Roman at length prevailed; and the Goths, after sustaining a considerable loss from disease and desertion, gradually retreated to the lofty mountain of Pholoe, near the sources of the Peneus, and on the frontiers of Elis, a sacred country which had formerly been exempted from the calamities of war. The camp of the barbarians was immediately besieged; the waters of the river were diverted into another channel; and while they labored under the intolerable pressure of thirst and hunger, a strong line of circumvallation was formed to prevent their escape.

"After these precautions, Stilicho, too confident of victory, retired to enjoy his triumph in the theatrical games and lascivious dances of the Greeks; his soldiers, deserting their standards, spread themselves over the country of their allies, which they stripped of all that had been saved from the rapacious hands of the enemy. Alaric appears to have seized the favorable moment to execute one of those hardy enterprises in which the abilities of a general are displayed with more genuine luster than in the tumult of a day of battle. To extricate himself from the prison of Peloponnesus it was necessary that he should pierce the intrenchments which surrounded his camp; that he should perform a difficult and dangerous march of thirty miles as far as the Gulf of Corinth; and that he should transport his troops, his captives, and his spoil, over an arm of the sea, which, in the narrow interval between Rhium and the opposite shore, is at least half a mile in breadth. The operations of Alaric must have been secret, prudent, and rapid; since the Roman general was confounded by the intelligence that the Goths, who had eluded his efforts, were in full possession of the important province of Epirus. This unfortunate delay allowed Alaric sufficient time to conclude the treaty which he secretly negotiated with the ministers of Constantinople. The apprehension of a civil war compelled Stilicho to retire, at the haughty mandate of his rivals, from the

dominions of Arcadius; and he respected, in the enemy of Rome, the honorable character of the ally and servant of the emperor of the East."

About this time Synesius, a Greek philosopher who was at Constantinople, delivered an oration before the Emperor Arcadius, in which the emperor was exhorted to banish luxury from the court and camp, and, in the place of his barbarian mercenaries, to enlist an army of citizens of the empire, put himself at their head, and drive the whole gang of barbarians out of all his provinces, and back into the wastes of Scythia, or reduce them to slavery. But:—

"The court of Arcadius indulged the zeal, applauded the eloquence, and neglected the advice, of Synesius. While the oration of Synesius and the downfall of the barbarians were the topics of popular conversation, an edict was published at Constantinople which declared the promotion of Alaric to the rank of master-general of the Eastern Illyricum. The Roman provincials, and the allies, who had respected the faith of treaties, were justly indignant that the ruin of Greece and Epirus should be so liberally rewarded. The Gothic conqueror was received as a lawful magistrate in the cities which he had so lately besieged. The fathers whose sons he had massacred, the husbands whose wives he had violated, were subject to his authority; and the success of his rebellion encouraged the ambition of every leader of the foreign mercenaries.

"The use to which Alaric applied his new command distinguishes the firm and judicious character of his policy. He issued his orders to the four magazines and manufacturers of offensive and defensive arms, Margus, Ratiaria, Naissus, and Thessalonica, to provide his troops with an extraordinary supply of shields, helmets, swords, and spears; the unhappy provincials were compelled to forge the instruments of their own destruction; and the barbarians removed the only defect which had sometimes disappointed the efforts of their courage. The birth of Alaric, the glory of his past exploits, and the confidence in his future designs, insensibly united the body of the nation under his victorious standard; and, with the unanimous consent of the barbarian chieftains, the master-general of Illyricum was elevated, according to ancient custom, on a shield, and solemnly proclaimed king of the Visigoths. Armed with this double power, seated on the verge of the two empires, he alternately sold his deceitful promises to the court of Arcadius and Honorius, till he declared and executed his resolution of invading the dominions of the West. The provinces of Europe, which belonged to the Eastern emperor, were already exhausted; those of Asia were inaccessible; and the strength of Constantinople had resisted his attack. But he was tempted by the fame, the beauty, the wealth of Italy, which he had twice visited; and he secretly aspired to plant the Gothic standard on the walls of Rome, and to enrich his army with the accumulated spoils of three hundred triumphs."—*Decline and Fall, chap. 30, par. 2, 3, 4.*

A. T. J.

(To be continued.)

THE STRAIGHT PATH.—"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend who was advising him to study God's word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible does." The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion. "Well," said the lad, "what do you mean?" "One line is not straight and true is it? When you mark out your path in life, do not take a crooked ruler!"

Importance of Prophecy.

WEBSTER defines prophecy as follows: "A declaration of something to come; an inspired foretelling."

Prophecy, then, is of the utmost importance to us, as it points out future events and makes known God's dealings with mankind. It is certainly desirable to know what is to take place in our generation. It has been the privilege of every generation to know what events were pending in their day. "Surely the Lord God will do *nothing*, but he revealeth his secret unto his servants the prophets." Amos 3:7.

The prophecies of the Bible span the whole history of the world. Great events that were to occur at certain periods have been distinctly foretold, and heralded by signs and warnings. Heaven has ever been most deeply interested in the salvation of men. Man is his own enemy in the matter of his salvation. "The heart is deceitful above all things, and desperately wicked; who can know it?" This inclination to do wickedly has led the great majority in every generation to depart from God and to disregard his word. This has made it necessary for God to chastise the people from time to time, with some great punishment. But he never has done this in any age without first giving them warning. Signs have preceded any punishment that God was about to inflict.

One of the most remarkable instances where the people were warned by signs and supernatural sights, was just prior to the destruction of Jerusalem. As we read of the wonderful precursors that heralded its desolation, we can scarcely credit the stupidity of her citizens in not recognizing their danger.

The Saviour had cautioned his disciples that when they should see the abomination of desolation spoken of by the prophet Daniel stand in the holy place, they should leave the city and flee to the mountains. Matt. 24:15, 16. Here, then, the Saviour referred them to the sign that the prophet had foretold as an omen of the doom of that city. Luke makes this warning still plainer in the 21st chapter of his Gospel and the 20th and 21st verses: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains."

How plain! It would seem that no other signal need have been given, and yet we are told that supernatural sights appeared, foreboding disaster and doom. We quote from "Great Controversy," vol. 4, pages 31, 32, as follows:—

"A comet, resembling a flaming sword, for a year hung over the city. An unnatural light was seen hovering over the temple. Upon the clouds were pictured chariots mustering for battle. Mysterious voices in the temple court uttered the warning words, 'Let us depart hence.' The eastern gate of the inner court, which was of brass, and so heavy that it was with difficulty shut by a score of men, and having bolts fastened deep into the firm pavement, was seen at midnight to be opened of its own accord.

"For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, 'A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride; and a voice against all the people.'" Also see Josephus, book 6, chap. 5.

Notwithstanding these wonderful demonstrations, the great majority perished in the siege. Just as the Saviour had predicted, the armies encompassed Jerusalem. When everything seemed favorable for an attack, they withdrew. All who took heed to the prophecy seized the opportune moment, and fled to the mountains, while the careless, and those who prided them-

selves on being the chosen people of God, thinking themselves safe, remained in the city. Soon the armies returned, and it is stated by Josephus that over eleven hundred thousand Jews miserably perished in the siege. They knew not their doom until it was too late.

No less stupid is the present generation to the fulfillment of the prophetic word. The signs that were to appear in the heavens, viz., the darkening of the sun and moon and the falling of the stars (Matt. 24:29) have all appeared, and are recorded by historians as supernatural events. For the darkening of the sun, see Webster's unabridged Dictionary, art. Dark Day; for the falling of the stars, see "New American Cyclopaedia."

Aside from these signs, other premonitions that are of an unparalleled nature are almost continually occurring around us. Luke, after speaking of the above signs, says: "And upon the earth distress of nations, with perplexity." To show the condition of the nations a few years ago, we quote from the San Francisco *Chronicle* of Jan. 30, 1875, as follows:—

"A careful survey of the European situation seems sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's Apocalyptic vision shows that, 'The battle of the great day of God Almighty, at Armageddon,' is actually at hand. All Europe is at present one vast camp. The nations are arming from the British Channel to the Ural Mountains, from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. The nations are becoming armies; the general masses of the people are being turned into soldiers. The arsenals are busy shaping more deadly weapons of destruction than were ever before known. The foundries are casting colossal cannon, compared with which those heretofore used in warfare are but children's toys."

The outlook ten years later (1885) is certainly no less appalling. With socialism and nihilism in all countries, can we not see the fulfilling of the prediction, "And upon the earth distress of nations, with perplexity"?

The Lord further predicts: "The sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27.

Tidal waves, cyclones, and electric storms seem to be the order of the present age. The *Interior* speaking of them says:—

"The cyclones, tornadoes, water-spouts, and tidal waves of a few years past are the most remarkable of any recorded in history." This fact is indisputable. The very elements are in disorder. Nature herself seems to be unsettled. Like the rushing waters before the cataract, and the preliminary chills and pains before dissolution, these naturally impress the mind as portents of the terrible day of God. These are evidently referred to in Luke 21:25 as signs of the day of Judgment. Such atmospheric and cosmic disturbances cause the "roaring of the sea and waves."

The prophet Daniel makes a prediction that is most significant of the end of the world: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

From the above scripture we conclude that near the end of time there will be an increase of knowledge. Have we reached such a period? Let us glance about and see. If we look for the fulfillment in religious knowledge, we have only to notice a few facts. In 1429, the enormous sum of two hundred and twenty-five dollars was paid for the New Testament. Now, the whole Bible can be purchased for forty cents. If a man is too poor to buy a Bi-

ble, it is given to him. The different Bible societies have issued, since their organization, ninety million copies of the Scriptures. Is not this in the providence of God, so that just before the destiny of all is decided, each one can have a Bible to investigate, whether rich or poor? If found unprepared, shall we not be without excuse?

With all this prophetic chain before us, and its remarkable fulfillment, but few will discern the signs of the times. The great majority will slumber on, as did the inhabitants of Jerusalem, until the coming Son of man thrusts in his sickle to reap the harvest of the earth. The nearness of the event should serve as an incentive to make a speedy preparation to meet our Saviour in peace. Why not heed the words of the apostle Peter? "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation." 2 Pet. 1:19, 20.

E. HILLIARD.

A Full-grown Man.

It may seem to be very commonplace to speak of a full-grown man. There is not the slightest suggestion of originality in the expression as applied to people in general. But when referred to Christian people, one is strikingly impressed with the suggestiveness of the term. Paul, in writing to the Ephesians, speaks of several gifts which are imparted to Christian men as the result of Christ's ascension. According to the Revised Version, Paul is made to say that the object of creating the several offices of apostles, prophets, evangelists, teachers, and pastors, is "for the perfecting of the saints unto the work of ministry, unto the building up of the body of Christ, till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a full-grown man." Further on the apostle urges that we should "be no longer children." Now it is a blessed thing to be the "children" of God, and Paul would not be disposed to dispute this assertion; but by both precept and example he vigorously protests against the Christian remaining in spiritual childhood all the days of his life. The idea of being a Christian baby continually was repulsive to the aggressive and ever-growing apostle. Spiritual inertness was what he could not tolerate. And next to seeking the conversion of sinners, Paul sought with great diligence to have men and women "grow up" in the health and strength of men and women in Christ.

This is one of the greatest needs of our time. All through our churches are to be found a large number of little children in Christ, who are spiritually feeble. They have been long enough in the church to be full-grown; but, alas, they are still babes! They cling to the diet of milk, and prefer even to have that reduced. And we have reason to fear that their preference is too often gratified through the kind of milk-and-water preaching they get. If Christians would get out of their spiritual babyhood, they must be nourished on the "strong meat" of Bible doctrine. They must partake of the evangelical truths of inspired writ. For these they need an appetite which has been sharpened by much prayer and the Holy Spirit's presence. The true Christian does have an appetite for the bread of God and the meat of the gospel, and it is because of his abuse of it that his appetite ceases to act normally and progressively. If we would grow in grace, we must neither misuse nor neglect those spiritual cravings of our new natures which by divine impulsiveness call for supply and satisfaction. Let us so exercise ourselves as to become full-grown men.—*Baptist Weekly*.

"The statutes of the Lord are right."

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, FEBRUARY 25, 1886.

Prohibition and a Third Party.

THERE was never a time when the subject of temperance received so large a share of public attention as it does at present. And it is but recently that there has been any decided or general agreement amongst temperance people that prohibition is the true policy for the present time. It cannot, therefore, be considered surprising that there is considerable difference of opinion as to the best means to accomplish the desired end.

For more than thirty years we have been uncompromising in advocacy of prohibition. At the first, our sentiments were shared by very few, even of those who professed to be the most earnest temperance workers. In 1850, our views of prohibition were openly opposed by Sons of Temperance. In 1877, we were vigorously opposed in a "Red Ribbon" meeting; and as late as 1879 we were opposed by a popular temperance lecturer when we gave our views in favor of prohibition. We have had many years to view the ground, and have tried to view it in its various phases, and we shall claim the privilege of retaining our opinion as to the best method of carrying it into effect.

We are sorry to say that we have suffered no small amount of abuse for claiming this privilege. This abuse has been poured out upon us in private letters and in public prints, because we ventured to express doubts of the expediency of forming a prohibition political party, now commonly known as a "Third Party." A little political (third-party) sheet in California gratified its spirit of prejudice by assailing us in the most bitter terms, fairly exhausting its power of invective, because, as it claimed, we voted against prohibition in the last election. It even informed its readers that we worked for, and voted with, the Democratic party in order to oppose the cause of prohibition. Its accusations were so unjust and untruthful, and set forth in such a bitter spirit, that we did not think it was entitled to an explanation, and we gave it no notice. A letter from an Eastern State said it did not know how we could consistently claim to be Christians, and oppose the formation of a third party. We are thankful that our standard of Christianity is not so low as that. But in answer to civil queries, we will now say that at the time of the last election we were where we could not vote had we been inclined to do so. And as for our co-religionists in California, we never advised any one how to vote, and we never asked any one how he voted. We gave them credit for manhood enough to act conscientiously in the matter; and we understood that very few in the church of Oakland voted at all. They will probably pursue the same course in the future.

Now let us look for a few moments at the situation. In different parts of the country, the political parties have taken different positions on the temperance question. In Maine it does not enter into politics at all, both parties uniting on prohibition. And this has been the case in every instance, as far as we have information, where prohibition has met with any notable success. In Kansas and Iowa it was well understood that the strength of prohibition sentiment was on the part of the Republican party, while in North Carolina and Mississippi it drew its chief support from the Democrats. The

position assumed by the *Lever*, and other third-party papers, that the prohibitionists passed the amendment in Iowa without the aid of the Republicans, is a sheer absurdity. If the prohibitionists in Iowa were so strongly in the majority without any aid from Republicans, why was it that they gave so small a vote in favor of St. John and the third party in the late election?

The Democratic party in Iowa took a stand against the prohibitory amendment, pledging to repeal the amendment if that party was successful. Under those circumstances, it seemed to us to be suicidal on the part of the prohibitionists to denounce the Republicans, and avow their intention, if possible, to defeat and break up that party. It needed no mathematical mind to see that if they had succeeded in their effort,—if they had drawn away from that party enough to throw the election into the hands of the opposing party,—they would have endangered all that has been gained in that State; and the certainty would have followed that they could not have recovered the ground so lost in many years.

We have said, and we still say, because we firmly believe it, that the success—the permanent success—of prohibition, is not to be found in a third party, but in bringing the temperance men from both parties together on prohibition as a *non-partisan issue*. Our views are well expressed in the following remarks made in a temperance meeting, as reported in *The Voice*:—

"Mr. Wallace, of Freeport, L. I., was reluctant to disturb the harmony of thought which had thus far prevailed. He protested against much that had been said. He believed that no one present would live to see prohibition triumphant through a separate political party. He voted with that party up to the time of the formation of this society. His church, which he represented here to-day, was then unanimous in support of this movement. It was plain that this was practical work by which something might be done. The result was so favorable that we came within two votes of success. Dr. Olin introduced the bill, and the result was surprising. It received the support of seventeen Democrats, and enough Republicans to bring the vote up to sixty-three. The consequence was, that a sentiment was created, and the majority would now vote for it. Dr. Olin did all he could for it, and the prohibitionists did all they could to defeat him. Senator Thomas did the best he could, and the prohibition party tried to defeat him. If we go to the Legislature in affiliation with the prohibition party, we shall be greeted deservedly with the cold shoulder. He doubted whether any member would now introduce the bill, as was the case in the Legislature of 1885. In Atlanta this success did not come through a third party.

"Rev. Mr. Mead asked why. 'Because,' he said, 'the Legislature granted the request of the people, which our Legislature refuses to do.'

"Mr. Wallace resumed: 'If we want Constitutional prohibition, all signs indicate that we shall not get it through a third party. That method operates to reduce the strength of the movement. Look at Ohio, which, in 1883, gave 323,000 votes to the amendment, and now gives only 28,000 votes' [to a third party].

"In Ohio, he said, the cause is a by-word and a laughing-stock among the politicians. The third-party movement has resulted in Ohio's having a license Legislature. Never has Ohio voted for license. Did the fact that 323,000 votes had been frittered away to 28,000 help the cause? The impression was general in 1883 that the prohibition-party movement defeated the amendment in Ohio. If their efforts had been added to the amendment work, it would have been carried. A politician told him that voters would come to the polls with tickets prepared to vote for the amendment, and, finding men there working for the third party, they would indignantly throw away the prohibition vote. Speaking of this State, he said: 'We have been remiss in not trying to get the assembly. We nearly got a majority once, but in the last Legislature we were nowhere.' . . . His pastor was not present, because he suspected that this was a third-party movement. Allusions had been made early in the meeting to the small number of ministers present. Might not this be the explanation? How could we get the thousands of clergymen actively at work in the cause?"

Prohibition in Georgia, where it has been adopted, was carried by the members of both parties uniting on this question. And we regret that the proof has been given in third-party papers, that they think more of the third party than of the success of prohibition. When Governor St. John went to Georgia, he reported that influential men of both parties met him cordially, and gave his meetings and the cause of prohibition their united support. Like a sensible man, he did all he could to strengthen their hands, and to encourage them in their work. But the third-party papers raised a loud cry against the Governor, because he made no effort, and took no steps, to organize a third party in Atlanta. Governor St. John well knew that if he took a single step in that direction, these "influential men of both parties" would at once turn their backs on him; and these third-party politicians know to a certainty that if he had taken that step prohibition would have been most woefully defeated in Atlanta.

Now in view of these facts, we think we have the better right to call in question the soundness and thoroughness of their professed love for the cause of prohibition. And when they denounce all but themselves as time-serving politicians, they must remember that others, as well as themselves, are aware that the success of the third party means a "new deal" in the almost countless number of Government offices. We insist that the fact that a person prefers the only method that ever has been attended with any success, and the only one that presents any reasonable prospect of permanent success, is no evidence that he is time-serving, or that he looks to political preferment.

We have before called attention to one point, and an important one, but as yet we have not seen any notice taken of it by the third-party prohibitionists. It is this: If prohibition is secured as a political issue, the decision will be liable to be reversed at the very next election. The safety of the cause in Atlanta, and in the State of Maine, is assured by the fact that it does not depend upon the success of a political party; whichever party is in power, it is still safe, because indorsed by both parties. We doubt whether it would be well for our country to have one party continuously in power. If prohibition triumphed only by the triumph of a new or third party, it would be imperiled at every subsequent election.

Again, no party can hope to retain power if elected on a *single issue*. If it had not some policy of Government clearly defined, beside that single issue, it would fall to pieces by the time of the next election by reason of internal dissensions. Looking at the subject in any and every way, we have no confidence in the third-party movement. If the prohibitionists will cease to repel and abuse their friends, to whatever party they may belong, and will try to draw together on this issue the friends of the cause in all parties, past experience proves that they may hope to succeed. Otherwise we consider their case hopeless.

A HERETIC is one who creates divisions or factions, but it will not do to conclude therefore that every one who divides or separates is a heretic in the Scripture sense of that term. Elijah was a factionist in the eyes of the united prophets of Baal. Jesus said he came to divide and not to send peace. The Roman Church has always averred that Luther was a heretic, a schismatic, an innovator against the established and uniform faith. Wesley was a separatist of the worst kind, in the eyes of a world-loving church. In many parts of our country the Baptists, not very long ago, were looked upon as troublesome people, disturbers of the peace of modern Zion. Roger Williams was a notable heretic, not to be tolerated by his orthodox neighbors.

By this it will be seen that the *common use* of

the term has always been very different from its *Scriptural use*. A facetious divine once said, when asked to define orthodoxy and heterodoxy, "Orthodoxy means *my doxy*, and heterodoxy means *your doxy*." And this definition is adopted by many unto this day. If any variation is admitted, it is to this extent, that that which is popular is orthodox, and unpopularity is heresy.

In the popular sense the Catholics are the only body of professed Christians free from heresy. Protestants have always shown a tendency to divisions, sects, or factions—heresies if you wish. The Roman Church is the only one which is truly "stable." Catholics say it is because they are better established in the truth. Others say it is because they do not allow of any growth or development in the truth.

Jurisdiction of the Law.

WHY THE LAW WAS SPOKEN ONLY TO THE JEWS.

(Concluded.)

NOW WHY was it that only the Jews had the written law? Did the giving of the law to them indicate partiality on the part of God? Not by any means; "for there is no respect of persons with God." Before the exode, all the world was on a level, so far as written revelation was concerned. When sin separated man from God so that he could no longer talk with him face to face, then God supplemented the light which men had in their own hearts, by communicating with them in visions and dreams given to his prophets (Num. 12:6), and by sending angels to them. Gen. 22:15. Had all men hearkened to the voice of conscience, the communication thus opened between God and man would have been sufficient to bring them at last to the state where the law would be perfectly restored in their hearts. This is that which God is still striving to accomplish. Heb. 8:10.

But men did not care to follow even that portion of the law which they retained in their hearts, and consequently God could not send them more light through his prophets. Thus "as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment." Rom. 1:28. In process of time, only one family retained the knowledge of God, and all the rest of the world were destroyed for their abominable wickedness.

Within four hundred years after the flood, men had again corrupted their way on the earth, and only Abraham remained loyal to God. He kept God's commandments (Gen. 26:5), and had the determination to command his children and his household after him, that they should keep the way of the Lord, to do justice and judgment. Gen. 18:19. In order that the descendants of Abraham might retain the knowledge of God, God called Abraham away from his corrupt associates, and gave him the rite of circumcision, in order that the separation might be complete. This rite was not designed to be a mark of birth or nationality, but simply as a means of keeping the observers of God's law from the contaminating influence of those who did not regard it; for whenever one of any other nation became willing to separate from his people and keep the law, he also became circumcised. Gen. 17:12.

This precaution served to keep the descendants of Abraham a distinct people through all their wanderings, and to preserve among them the knowledge of the true God. Some from other tribes, getting the light from them, would occasionally turn to the Lord, to keep his commandments, and, becoming circumcised, would be counted as the descendants of righteous Abraham; but the great mass of the world chose to remain in the darkness of heathenism. Thus it happened that when the Lord brought his people from Egyptian bondage, they alone of all the people in the world had a knowledge of God. All the rest could say with Pharaoh, "I know not the Lord." At that time the Lord chose to give mankind his law in a manner so plain that it could not possibly be mis-

taken, and so that they could always meditate in it, in its perfection, even though no prophet were at hand. By this means, the Spirit could make greater progress, so to speak, in writing the law in their hearts. But to whom could he speak the law? Only to those who knew him, and would accept the law as coming from him. Therefore he was compelled to give the written law to the Jews, and make them light-bearers to the world. The law, when it entered, came to the Jews, not because it was designed for them alone, but because they alone would receive it.

As a further evidence that God was not moved by race considerations, and did not give the law exclusively to the Jews as a nation, we may notice the fact that when the Jews left Egypt, "a mixed multitude went up also with them." Ex. 12:38; Num. 11:4. This "mixed multitude" was composed of Egyptians, and, no doubt, of people of other nationalities. These went along with the Jews, and with them received the law from God at Mount Sinai.

We cannot close this portion of our subject without giving, from the pen of another, the following graphic portrayal of the condition of a people who should have no regard for the law of God:—

"No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer obligatory upon men. Every nation has its laws, which command respect and obedience; and has the Creator of the heavens and the earth no law to govern the beings he has made? Suppose that prominent ministers were publicly to teach that the statutes which govern our nation and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government? When the standard of righteousness is set aside, the way is open for the prince of evil to establish his rule in the earth.

"Wherever the divine precepts are set aside, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which called down judgments upon the heathen.

"Let the restraint imposed by the divine law be wholly removed, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon his statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become richest. Life itself would not be respected. Those who disregard the commandments of God sow disobedience to reap disobedience. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the lives of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth."—*Mrs. E. G. White, in "Great Controversy," vol. 4, chap. 31.*

This is just the state of things that would exist, not only in this world, but in all the universe, if the ten commandments were not the universal rule of action. If there be any portion of the universe where the decalogue is not the recognized law, the above paragraphs accurately describe the condition of its society.

E. J. W.

The Chinese Question.

IT is well known by all the readers of the SIGNS OF THE TIMES that this paper is purely a religious family journal. On political questions we have ever been strictly non-partisan, not because we have not private opinions on political matters, but because there are thousands of papers in which people can find the news of the day, and because we believe that we have a work to do that is of far greater importance. The matter of high or low tariff is of trifling importance compared with the things which pertain to our eternal destiny.

But the anti-Chinese agitation has assumed such proportions on this coast, that we feel it duty to define our position upon it; and this because it is becoming a question of morals fully as much as one of politics.

In the first place, we will say that there are features of the Chinese question which people in the East, where Chinamen are very scarce, cannot possibly appreciate. One who passes through "Chinatown" in San Francisco will learn more of Chinese character and habits in a single hour than he could by reading books for a month. They are not the most desirable neighbors, by any means. They are of a race that is so entirely different from ours that it is probably impossible that there should be any assimilation between the two, even in a civil capacity. And we do not think that it would be wise to attempt to make American citizens of them. While we believe that God made of one blood all the nations of men, to dwell on all the face of the earth, we also believe that he has "determined the bounds of their habitation." For this reason we think that unlimited Chinese immigration would be an injury to this country, and possibly to the Chinese themselves.

But some of the Chinese are here, and it should be remembered that they came by invitation. They came for the purpose of bettering their condition; and it must also be remembered that if they have bettered their own condition, they have added immensely to the resources of this country. Hundreds of miles of railroad have been built by them, over places where few but Chinamen would be willing to work; and thousands of acres of land on this coast have been cleared by the Chinese, and are now teeming with the fruits of the earth as the result of their labor.

Furthermore, the Chinese evil is not one-hundredth part as bad as it is represented to be. It is said that they degrade labor; but laborers and mechanics receive higher wages in California than they do in the East. It is said that they won't become Christianized. Perhaps they will not; we confess that we don't see much inducement for them to; but there are many, many thousands of the Caucasian race who show, not indifference to Christianity, as do the Chinese, but open contempt. It is said that they are vicious; but a drunken Chinaman would be a novelty; and the number of brothels and gambling dens that are run by Chinamen can be quadrupled in San Francisco by the same class of places into which no Chinaman ever set his foot. Therefore we say that the cry that "the heathen Chinese" is corrupting the youth of our land is a point poorly taken.

The question now is, What shall be done with those that are here? The answer comes back, "The Chinese must go!" There is no doubt but that the country could get along without them; so far as we are concerned, it would make no difference; for we do not employ them. But we will say frankly that we have no sympathy with the method that is to be adopted to drive them out. It is proposed to boycott, not only the Chinese, but every man who refuses to boycott them, and also to boycott those who do not boycott those who do not boycott the Chinese.

We cannot think that all who have committed

themselves to such a course have fully considered what they are doing. For ourselves, we believe it is condemned by every principle of right. We are American citizens, and we have always had unbounded respect for those brave men who, at the risk of their lives, made the following declaration: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." That principle is just as true to-day as it was a hundred and ten years ago; and it is just as applicable to the Chinese as it is to Americans or Europeans. And that statement of the Declaration of Independence derives its truth from the Golden Rule spoken by our Saviour. We must not infringe upon anybody's rights, but must allow them the same freedom that we would exact for ourselves. Those who are unwilling to grant liberty to others, are not worthy of it themselves.

It is true the Chinese are heathen, and they have some terribly debasing vices. But the fact that the American and European heathen in this country outnumber the Chinese ten to one; that for every Chinese gambler, there are doubtless a score of white gamblers; and that among the white population whisky has doubtless a hundred victims where opium has one among the Chinese; is ample evidence that it is not on moral grounds that Chinese expulsion is called for. The Chinese smoke opium in their dens, and stay there till they recover from its effects; but the whites drink whisky everywhere, and the effects never cease. We are firmly convinced that if the Chinese were patrons of the saloons, the outcry against them would be very much more feeble than it now is.

But suppose that the Chinaman is not covered by the Declaration of Independence, it will not be denied that all native-born Americans have equal rights to life, liberty, and the pursuit of happiness. Then to boycott our fellow-citizens is contrary both to the genius of our Government and the law of God. For example, here is my neighbor; he is a good, law-abiding citizen; possibly he is a brother in the church. He does not see fit to resort to mob violence to rid the country of the Chinese, and so I am required to pledge myself to boycott him, to have no dealings with him, to keep others from dealing with him, and to injure his business all I can. Is this right? Every honest person must say No. Then I will not do it; for though I may not be what many are pleased to call a sentimentalist, I profess to be a Christian.

Whenever evil is done that good may come, the devil gains a victory, and the good never comes. It is as true now as it was three thousand years ago, that the violent dealing of any man is sure to come back upon his own pate. Even though the Chinese were more of a curse than it is claimed that they are, this boycotting business would be a thing to be unqualifiedly condemned. It is a cowardly act, and will fail of the desired result. It is the design of the anti-Chinese League to secure uniformity of action against the Chinese, so that they can say to Congress that the people of California are a unit upon this matter. But do they not see that when their petition goes to Congress the very fact that boycotting has been resorted to will kill it? The men at Washington are wise enough to perceive that there is not unity of sentiment when it is necessary to ruin people's business in order to "convert" them to any course of action.

The best men of the Pacific Coast, the Christian men, the men of steady habits and stability of character, are not in favor of boycotting, which is simply mob rule. While there is a general sentiment against further Chinese immigration, the men just referred to are in favor of letting the matter be settled in a peaceable manner by the legislature. Many have been led against their better judgment

to engage in this boycotting for fear of the results to their business. But we believe that "the spirit of '76," to say nothing of the spirit of Christianity, will lead a man to do what is right, and to be just to all men, regardless of the consequences to himself. And the color of a man, the shape of his eyes, the length of his hair, his private opinions, or his personal tastes and habits, have nothing to do with determining whether or not he is to be treated justly.

We have written thus at length because we know that many conscientious persons are troubled as to their duty in this crisis, and we desire to help them to a decision that will not put them to shame in the day of Judgment.

E. J. W.

"The Abiding Sabbath."

"APOSTOLIC TESTIMONY."

IN following the author of "The Abiding Sabbath" through the different principal headings under which his five-hundred-dollar-prize logic is displayed, next after the "Testimony of Christ" we come to his so-called "Apostolic Testimony." Before we record his first definite proposition under this head, we wish to insert one sentence from his exposition of the "Testimony of Christ:"—

"As Lord of the Sabbath, he doubtless had the power to set it entirely aside—a power which certainly he has *nowhere exercised, either by himself or through his apostles.*"—P. 163.

Here is the definite, positive statement that Christ has certainly nowhere exercised the power to set the Sabbath aside, either by himself or through his apostles. Now please read the following:—

"The Jewish Sabbath is definitely abolished by apostolic authority."—P. 175.

True, in this latter statement, he prefixes to the Sabbath the epithet "Jewish;" but on page 190 he defines the "Jewish" Sabbath to be the "seventh day." And as the Lord from Heaven said, "The seventh day is the Sabbath of the Lord thy God;" as that is the day upon which the Lord rested, which he blessed and which he sanctified; as from the creation of the world that was the only day that had ever been known as the Sabbath; and as that day is the only day that was ever recognized as the Sabbath, by either Christ or his apostles, his insertion of the epithet "Jewish" does not in the least relieve his latter statement from being a direct and absolute contradiction of the former. Therefore, as Christ nowhere set the Sabbath aside, "either by himself or through his apostles," and as the only weekly Sabbath of which either himself or his apostles knew anything "was definitely abolished by apostolic authority," it follows inevitably, by his own words, that if the apostles did abolish it, it was *without the authority of Christ.* But no, no; he will not allow that for an instant. Well, how does he avoid the conclusion? Oh, that is easy enough; he simply contradicts again both himself and the conclusion, thus:—

"It is demonstrated that the Sabbath of the law was abolished by apostolic authority, *in accordance with the developed teachings of Jesus Christ.*"—P. 186.

We beg of our readers not to think that we draw out these sentences for the purpose of *making* contradictions, nor to think we are trying to make the matter worse than it really is. The contradictions are all there; we simply take them as we find them. And really we should not know how to go about it to make the thing worse than it is, nor as bad even as it is. We could wish, indeed, that it were not so; but in such a cause it cannot be otherwise; and we want our readers to see exactly how the Sunday institution is made to stand by an argument that ought to be the most conclusive, seeing it was considered worthy of a five-hundred-dollar prize.

We proceed. In proof of his word that the "Jewish" Sabbath is definitely abolished by apostolic authority, he says:—

"No wonder that the apostles could so little tolerate the proposed continuance of the bondage from which Christ had set them free. Gal. 5:1. Had he not taken away 'the hand-writing of ordinances' against them, and 'nailed it to his cross?'"—P. 176.

But of all things the Sabbath is one that can by no possibility be classed with the ordinances that were *against* us. Christ said, "The Sabbath was made *for* man." The proof is absolute therefore that the Sabbath was no part of those ordinances which Paul says were "taken away;" for those that were taken away were such as were *against* us (Col. 2:14), unless, indeed, by Mr. Elliott's five-hundred-dollar-prize logic it could be made to appear that the same thing can be *for* us and *against* us at the same time. But allowing all the wondrous efficacy of this high-priced logic, we doubt its power in the performance of this feat. Yet on the strength of the above statement he makes the following assertion:—

"With the ceremonial system vanished the Jewish Sabbath."—P. 177.

It would be an easy task indeed to disprove this, on our own part; but he does it himself so effectually that we need merely to copy his words. Of the law given at Sinai, he says:—

"Of the law thus impressively given, the fourth commandment forms a part. Amid the same cloud of glory, the same thunders and lightnings, uttered by the same dread voice of the Infinite One, and graven by his finger, came forth these words as well: 'Remember the Sabbath day to keep it holy. *It is impossible, in view of these facts, to class the Sabbath with the ceremonial institutions of Israel.* By the sacred seal of the divine lip and finger, it has been raised *far above those perishing rites.*'"—P. 118.

That is a fact. It is impossible, even by prefixing to it the epithet "Jewish," to class the Sabbath with the ceremonial institutions of Israel. For amid the same cloud of glory, the same thunders and lightnings, the same dread voice of the Infinite One, who said, "Remember the Sabbath day to keep it holy," said also, "The *seventh day* is the Sabbath"—not of the Jews, but—"of the Lord thy God." It is indeed raised far above the perishing rites and ordinances that were against us. Therefore, although the ceremonial system vanished, the Sabbath remains; for it is no part of the ceremonial, but is an essential part of the moral system. But Mr. Elliott is not done yet. He continues:—

"Such is the relation of apostolic teaching to the Jewish Sabbath. The yoke of the fathers, with its crushing weight of sacerdotal requirements, was cast off. The galling fetters of tradition were broken, and forever was the infant church delivered from 'statutes that were not good, and judgments whereby they should not live.' Eze. 20:25."—P. 180.

Over against that please read this concerning the Sabbath of the fourth commandment:—

"It belongs to that moral law which Paul calls 'holy, and just, and good' (Rom. 7:12), and *not* that ritual law of which Peter declares, 'neither our fathers nor we were able to bear' it. Acts 15:10."—Pp. 118, 119.

So, then, the "yoke" which was "cast off" had nothing to do with the Sabbath; and the "statutes that were not good," etc., from which the infant church was delivered, were not at all those of which the Sabbath is a part, for they are "holy, and just, and good." And more, we should like to know upon what principle it is that the author of "The Abiding Sabbath" applies the phrase, "the galling fetters of tradition," to an institution given by the direct word of God, with a voice that shook the earth, and whose obligation was graven upon the tables of stone by the divine finger? For by the term "Jewish" Sabbath he invariably means the seventh day, and that is the very day named by the voice of God. But lo, this is to be pushed aside as "the galling fetters of tradition;" and in its place is to be put a day—Sunday—to which in all the word of God there is no shadow of sacredness at-

tached; a day which rests for its authority solely upon, "we have the right to assume," "the right to infer," "doubtless," "probably," "in all likelihood," and "a religious consensus of the Christian church" (p. 203); and in all this we are to suppose there is nothing traditional!

Again we read:—

"It has already been shown that the Sabbath is a part of the moral law; it has the mark of universality as co-existent with man; it embodies a spiritual significance; it has a reasonable basis in the physical, mental, and moral needs of man; it was incorporated in the decalogue, the outline of moral law given to Israel; it was enforced by such threatened penalties for violation and promised blessings for observance as *could not have been attached to a merely ceremonial ordinance*; and Jesus confirmed these historical and rational proofs by his own example and teachings."

That is the truth, and it is well stated. But now see what an extraordinary conclusion he draws from it:—

"Being, therefore, a part of the moral law, it is established as an apostolic institution by every word and phrase in which the apostles assert that law to be still binding on men."—Pp. 183-4.

"Being, therefore, a part of the moral law, it is established as an *apostolic institution*"!! Is, then, the moral law an apostolic institution? Does the moral law find its origin in the apostles? Do the precepts of the moral law find their spring in the will, and derive their authority from the actions, of the apostles? We confess it impossible for us to find language that would fittingly characterize such a preposterous proposition. It is astonishing how any man who is capable of forming a conception of moral law at all, could set it forth as sober argument. Nor are we allowed to entertain the charitable view that perhaps it was done ignorantly; for Mr. Elliott himself has given us a perfect exposition of the ground of existence of moral law, not only of moral law in the abstract, but also of the Sabbath as being itself a moral institution. He says:—

"Suppose the question to be asked, How can we know that any precept is moral in its meaning and authority, and not simply a positive and arbitrary command? What better answer could be given to this inquiry than to say that a *moral precept must have the ground of its existence in the nature of God*? Our highest conception of the moral law is to regard it as the *transcript of his nature*. . . . All must agree that no more perfect vindication of the moral character of a law can be given than to show that it is a rule of the divine conduct; that it has been imposed upon his own activity by that infinite will which is the supreme authority both in the physical and moral government of the universe. That law to which the Creator submits his own being must be of absolute binding force upon every creature made in his image. *Such is the law of the Sabbath*. '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."—P. 24.

Such, in truth, is the origin and ground of authority of all moral obligation; such is the origin and ground of authority of the moral obligation of the seventh day. The seventh day is the only day that has, or ever has had, any such sanctions; therefore the seventh day is the only day that has, or that can have under the existing order of things, any claim whatever to the moral consideration of mankind. And the above statement of the ground of moral obligation effectually shows the utter absurdity of the idea that the Sabbath, "being a part of the moral law, is established as an *apostolic institution*." How could he possibly think himself called upon to make such a statement anyhow? Why, just thus: He has set out to have the first day of the week the Sabbath; he knows that it cannot be made to appear with any shadow of authority before the days of the apostles; he knows that even though it be made to originate with them, it can have no authority outside of the church unless it be moral; therefore, in contradiction of his own proofs, and in

defiance of every principle of the basis of moral obligation, he is compelled to make the apostles the source of moral obligation. But he might better have spared himself the pains; for the idea is repugnant to the very consciousness of every man who will pause to think at all upon the subject. The apostles were the subjects, not the authors, of moral obligation.

Notice again that the statement which we are here discussing is the conclusion that he has drawn from a series of things which he says had "already been shown;" and we must give him the credit, which is very seldom his due, that from his main premises his conclusion is logical. The proposition under which he draws his conclusion is that, "The apostles, by confirming the moral law, have enforced the obligation of the Sabbath." Under this, his principal term is:—

"The apostles of Jesus Christ, as he had done in the sermon on the mount, re-enacted for the church the whole decalogue in its universal meanings."—Pp. 181-2.

To enact, is "to decree; to establish by legal and authoritative acts; to make into a law."—Webster.

To re-enact, therefore, is to re-decree, to re-establish by legal and authoritative acts, to make again into a law. Now, if after the enactment by God and the re-enactment by Christ, the decalogue still needed to be confirmed by the apostles, and still needed legislative acts of the apostles to establish it legally and authoritatively as a moral standard, then we submit that Mr. Elliott's conclusion that the Sabbath, "being a part of the moral law, is established as an apostolic institution," is strictly logical. But we sincerely question the wisdom as well as the justice of paying five-hundred-dollar prizes for a style of reasoning which can be logical only in the reversal of every principle of the philosophy of moral obligation.

It most excellently serves his purpose though. His grand argument from "apostolic testimony" he closes thus:—

"As certainly as historical proof can be adduced for any fact, so certainly is it demonstrated that the Sabbath of the law was abolished by apostolic authority, in accordance with the developed teachings of Jesus Christ. But although the Sabbath of the law ceased, the law of the Sabbath is abiding."

If, then, the Sabbath of the law be abolished while the law of the Sabbath remains, it must follow that the law of the Sabbath remains with no Sabbath. Oh, no, not at all. This is the emergency which he has all the while been laboring to create, and of course he meets it promptly. He continues thus:—

"And it is in the highest degree probable that the Lord's day which embodied its spirit was instituted by the immediate authority of the apostles, and therefore by the supreme authority of their Master, Jesus Christ."—P. 186.

And so the grand feat of getting Sunday into the fourth commandment is accomplished at last; and "it is in the highest degree probable" that our readers see just how it is done. But there is yet one more thing to be done that the work may be complete in every part; that is, to transfer to the first day the Sabbath associations with which God has surrounded the seventh day. And, although this article is somewhat long, we beg that Mr. Elliott be allowed to tell how that is done, because it rounds out his work in such symmetrical proportions. He says:—

"It is easy to comprehend how the Jewish Sabbath must almost at once have lost its hold on the affections of the disciples. . . . In the most powerful manner possible, those feelings of festal gladness and holy joy inseparable from the true idea of the Sabbath, were forever disconnected from the seventh day. . . . And by the most natural revulsion of feeling, all that was lost from the seventh day was transferred to the first day of the week."—P. 188.

There, the work is done; the climax is reached; the "Hill of Difficulty" is passed; and the first day of the week has become the "abiding Sabbath." It

rests for its *authority* upon an, "it is in the highest degree probable;" and for its *sacredness*, upon "the most natural revulsion of feeling." But against all his probabilities of however high degree, and against all his revulsions of feeling however natural, we set the plain word of God "which liveth and abideth forever;" "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

A. T. J.

The Missionary.

Manifestation of the Spirit of Christ.

CHRIST was ever earnest; therefore the Spirit of Christ leads to earnestness. Christ was ever faithful to duty; therefore the Spirit of Christ will lead us to be faithful to duty. Christ was untiring in his efforts to accomplish the work his Father gave him to do; therefore, if we possess the Spirit of Christ, we shall labor in the same manner to accomplish the work that is given us to do.

Christ's life was given for the salvation of the lost and perishing. If we have Christ's Spirit, we shall labor to accomplish the same results. Christ regarded not ease, riches, or pleasure, and labored in weariness and sorrow, unheeding the ingratitude of those he came to save. He never allowed the tenderest ties of nature, the endearing influences of friendship, or the dangerous malice of his enemies, to interfere with the work he came to do. So, also, shall we act, if we possess the Spirit of Christ. That Spirit will always prompt us to do the same kind of works that it prompted him to do.

This view of the effects of the Spirit of God is sensible and consistent, while the popular idea of its influence is foolish and misleading. To shout, dance, roll on the ground, and act like fools and fanatics, as certain classes do who claim to be exercised by the Spirit, is to utterly misrepresent that blessed emissary of the court of Heaven, the Spirit of God. To imitate our Lord and Master in doing our work with the same spirit of faithfulness with which he did his, should now be the object of every one. Would to God we all might feel straightened and burdened with it, as he did with his work. It would take away from us our love of ease and pleasure, our jesting and joking, our chaff and nonsense, our love of the world and its vanities and trifles. It would sober us down, give weight to our talk and discourses, and put within us a new spirit.

We have a most solemn work committed to our hands, which admits of no trifling or delay. It requires the utmost devotion and consecration. What we need is *consecration to the work* until our greatest happiness will consist in doing the work God has given us to do. It was Christ's *meat* to do the work his Father had given him to do. The word *meat* here signifies his food, that which sustained him, his chief object, desire, happiness, and joy. He could not be at rest, or at all contented, unless he was engaged in this—his business. It was his life and chief satisfaction.

Prompted by the fullness of love which filled his great heart, he went forth to his work, delighting to bring the hope of the gospel before the poor, sorrowing, desponding, sin-sick souls around him. He was pleased when he could reach down his arm of pity, and lift them up. This kind of work was happiness to him.

How different this kind of labor from that in which we are driven to our task by the stern whip of duty, working because we feel we must, or be lost, looking back all the time with longings, as the Israelites did, to the leeks and onions of Egypt, the perishable things of this poor world. O brethren and sisters, we all need a new baptism of the Spirit of Christ, filling our hearts with the real joy of laboring for God.

We need to listen attentively to the call, "Go labor in my vineyard." Not one of us will be excused. Labor we must, if we receive the reward at the end of the gospel day. A solemn, heart-searching work is committed to our hands. The last warning message is given us to proclaim. Its light must enlighten the earth. God has said it; and not a jot or tittle of his word can fail. If we do not help to do this work, others will be raised up, and they will take our crowns. Oh! those crowns of glory, with all the bliss and joy of an immortal life, beyond all care and pain, evermore to reign with our Saviour in his glory, and to see the precious souls our efforts have helped to save. How can we bear the thought of losing all this?

This work is the most solemn and important ever committed to mortal hands. It is our privilege to live in this most interesting and thrilling period of human history. The great truths of the closing message are committed to our hands. Shall we fail in our duty? May God forbid.

In such a work as this, so extensive and important, *there is something for every one to do*. All can be laborers, to do something to save others, besides working for their own individual salvation. G. I. BUTLER.

From South America.

It will be remembered that mention was made last fall of the fact that a company of Sabbath-keepers had been formed in British Guiana, as the result of reading the SIGNS OF THE TIMES. The following letter, which was published in the *Review*, from a brother in British Guiana, will be read with interest:—

"Believing that the readers of the *Review*, especially those who were at the last General Conference and met one from this country, Brother R. L. Jeffrey, now at Battle Creek College, as well as others who were not privileged to be at that meeting, will be interested to hear of the progress of the truth in these parts, I write these lines.

"It is now two years last September, since I became acquainted with the faith of Seventh-day Adventists. The providence of God brought me to form an acquaintance with a colporteur of the International Tract and Missionary Society. After much hesitation I accepted the truth, and, as was natural, endeavored to spread it by the distribution of all the reading matter that came within my reach, which I obtained from the colporteur and Elder Loughborough, who was then in England. My distribution of tracts and papers caused an inquiry among those with whom I was in fellowship—a branch of the Plymouth brethren of England. As they found that I was decided on present truth, and that I would not give up having anything to do with the papers, as they advised me, I was disfellowshipped in May, 1884.

"As a result of distributing reading matter and writing missionary letters, a small company is raised up in——, and another on the eastern coast. I formed a tract and missionary society Dec. 4. A room is rented for a reading room and meetings. Regular Sabbath meetings are held, and also Bible-readings and prayer and missionary meetings. I visited the company on the eastern coast, Nov. 27. Held meetings with them and started a tract and missionary society; and on Sabbath, Nov. 28, I spoke to them from Isa. 61:1-7. We are of good courage in the Lord, and solicit your prayers."

Progress of the Cause.

MAINE: *Norridgewock*.—Brother A. O. Burrill reports, Jan. 26, that he has spent four weeks with the church in this place, but has accomplished but little on account of the intense cold. Meetings could not be held in the church. Over \$38 worth of books were sold.

MINNESOTA: *Wrightstown*.—Brethren William Schram and H. Hewitt closed meetings at this place Jan. 28, leaving fifteen keeping the Sabbath of the Lord. A Sabbath-school of twenty members was organized. Here, also, the cold, stormy weather made it almost impossible for meetings to be attended.

MISSOURI: *Carthage*.—From this place Brother J. W. Watt writes: "January 19 I reached the vicinity of the Freedom school-house, where Brother D. W. Wood and Brother Blackmon have been laboring. I found sixteen keeping the Sabbath as the result of their labors. Gave eight discourses, baptized four persons, and organized a church of eleven members. All of these brethren, although newly converted to the truth, have accepted the whole truth; every one that used tobacco has given it up. They will hold regular Sabbath meetings, and expect to pay tithes."

MICHIGAN: *Tuscola*.—Eugene Leland closed meetings near this place, January 27. As the result of the meetings, a class of twenty has been organized, who will hold regular Sabbath meetings and Sabbath-school. The Sabbath-school has thirty-six members.

At Duttonville the church has been increased by the reception of six persons who have lately begun to keep the Sabbath.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Reading the Law.

(March 7.—Nehemiah 8:1-12.)

WHEN Nehemiah had finished the walls of Jerusalem, and had set up the gates, the enemies of the Jews were still active, as they had been from the beginning—even as Daniel had prophesied nearly a hundred years before that the walls should be built "even in troublous times"—and watchmen were set upon the wall, all around, "every one in his watch, and every one to be over against his house." Although the wall was finished and the gates set up, "the city was large and great; but the people were few therein, and the houses were not builded." But before going any further in the matter of building particularly, he began a further reformation in the lives and worship of the people. So he says: "And my God put it into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy." Neh. 7:1-6.

"AND all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women and those that could understand; and the ears of all the people were attentive unto the book of the law." The words of the book, though written by Moses, were really the words of God; and it was right that the ears of all the people should be attentive to the words that were read to them. Inattention to the reading of the word of God is disrespectful to its Author. If some one of the rulers of this world were to send a communication to us personally, there would be close attention given to the reading of it. The Bible is the communication which the Majesty of the universe sends to us; it is the word of our best Friend; in it he teaches us to profit, telling us the way which we should go to reach happiness

and peace at all times. Would that *all* people to-day to whom the word is read, were as attentive as were these people at Jerusalem when Ezra read. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:17, 18.

"AND Ezra the scribe stood upon a pulpit of wood which they had made for the purpose. . . . And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up; and Ezra blessed the Lord the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground." It is right for all the people to have part in the worship. It is for the people to listen attentively to the reading of the word; it is right for them to join in thought in the prayer of the one who leads; and it is right for them to respond to the words of the prayer by saying Amen. This is the rule of the New Testament as well as of the Old. Paul prohibits speaking in the church in an unknown tongue without an interpreter, because the unlearned could not say Amen to what was said, seeing he could not understand what was said. Therefore if he who speaks or prays is to do it in language that can be understood, so that those who hear can say Amen to it, why do not those who hear say Amen to it? If it be the speaker's part to speak in language to be understood so that the hearers may say Amen, it is equally the part of the hearers to say Amen when they do understand. But there is so much coldness, formality, listlessness, and inattention, in the services of the church that this duty is almost entirely neglected. This ought not so to be.

SUCH was the preaching on the occasion of which we write; for says the scripture: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." This is the only kind of preaching that is strictly genuine. The Bible is God's word to the people. The minister is to take that word, and, by the aid of the Spirit of God, to put it into the minds and hearts of the people, and it can be done only by *reading* in the book in the law of God *distinctly*, and *giving the sense*, and causing them to *understand* the reading. It cannot be done by taking a single verse, or sentence, or perhaps a single word, from the Bible, and then talking about something else for thirty or forty minutes. In other words, it cannot be done as D. L. Moody says that some men do: Take the text from the Bible, and go all over Christendom for the sermon. Under the solemn charge "before God and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom," the command of God is, "Preach the word." 2 Tim. 4:1, 2. Again: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:28, 29. The word of man is chaff; the word of God is wheat. Give the people the word of God—the wheat—and they will have bread; they will have that upon which they can feed. Give them the words of man, and they have chaff indeed.

CHRIST said: "The words that I speak unto you, they are spirit, and they are life" (John 6:63); and, "By every word that proceedeth out of the mouth of God, shall man live. And when he sends forth men to preach, the commission is, 'Go ye, . . . and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the

world." It is true, that if the word of God be preached faithfully there will be many points wherein the people will be found to be doing wrong; many things will be found held contrary to the word of God; and things even which our fathers did not do, shall we have to do, as it happened at the time of which this lesson tells. It will be found that the coming of the Lord is near, and that we must prepare to meet him while living. It will be found that future life depends on the resurrection of the dead, and not on the immortality of the soul. It will be found that future life is obtained through the Son of God *alone*; that he that hath the Son hath life, and he that hath not the Son of God hath not life. It will be found that the seventh day, and *not* the first day of the week, is the Sabbath of the Lord, and that we must keep it so, or our action will not be Sabbath-keeping at all. And when we find out these things, and many others in which we have thought and done wrong, we must be like this people of old, honest enough with God and ourselves to turn from our ways and thoughts and conform to those of the word of God. See Neh. 8:13-17. Then it will be with us as was said to them, "The joy of the Lord is your strength."

A. T. J.

THE SANCTUARY, ITS SERVICE, ETC.

The Date of the 2300 Days.

(Lesson 9—Sabbath, March 6.)

INTO what portions does the angel divide the seventy weeks?

"Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; . . . and he shall confirm the covenant with many for one week." Dan. 9:25, 27. The three subdivisions, seven weeks, threescore and two weeks, and one week, make up the seventy weeks (490 years) which were allotted to the Jewish people.

What was to mark the beginning of this period of 490 years?

The twenty-fifth verse, just quoted, says that the years were to begin with the going forth of the commandment to restore and build Jerusalem. To know, then, when the years begin, and consequently when they ended, we have only to ascertain the date of the going forth of the commandment to restore and build Jerusalem.

What means had Daniel of knowing that such a commandment was to be given?

In the second verse of this chapter, Daniel says: "I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet [Jer. 25:11, 12; 29:10], that he would accomplish seventy years in the desolations of Jerusalem." The prophecy of Jeremiah expressly foretold the punishment of Babylon and the restoration of the Jews to their own land. "For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. 29:10.

When did this captivity (of the Jews) begin?

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand." Dan. 1:1, 2. There is no question among historians but that this took place in B. C. 606. Cyclopedias, commentaries, and Bible dictionaries will confirm the date. By deducting seventy, the number of years of captivity, from 606, the date of its beginning, we find that the captivity would end in B. C. 536. The first year of Darius, which was the year in which the events recorded in Daniel 9 occurred (see verse 1), was B. C. 538; consequently

when the angel Gabriel came to Daniel to complete the interpretation of the vision, it lacked but two years till the close of the captivity.

What seems to have been the burden of Daniel's prayer?

Concerning the promise of God to restore Jerusalem, the place of the sanctuary. Said Daniel in his prayer: "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies." Dan. 9:17, 18. From the whole prayer it would seem that Daniel feared that the sins of his people would hinder the fulfillment of the promise, and therefore he especially pleads the mercy of God.

The prophecy which the angel proceeded to unfold is one of the most interesting and comprehensive prophecies of the Bible. It foretold not only the complete restoration of the Jews to their own land, and the re-building of Jerusalem, but it fixed the exact date when the Messiah should begin his earthly ministry, and how long it should continue; when he would be offered for the sins of the people, and when he would enter upon the closing portion of the grand work for the salvation of sinners. The starting-point for all these dates is the going forth of the commandment to restore and to build Jerusalem. This decree will therefore claim our attention for a brief space.

THE DECREE CONCERNING JERUSALEM.

Two years after the prayer recorded in Daniel 9, the seventy years of the Jewish captivity ceased. Darius the Mede reigned only two years, till B. C. 536, and then Cyrus took the throne in person. One of the first acts of his reign is thus recorded by the sacred historian:—

"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, besides the freewill offering for the house of God that is in Jerusalem." Ezra 1:1-4.

From Ezra 2:1-65 we learn that nearly fifty thousand Jews took advantage of this generous offer, and returned to their own land. This decree ended the captivity; for although many thousands of Jews still remained in the land of their captivity, all were free to go. But it will be noticed that the decree of Cyrus only contemplated the rebuilding of the temple, with, of course, such other building as would be necessary for the comfort of those who should engage in the work. The date of this decree, therefore, cannot be taken as the date for the beginning of the great prophetic period; for that was to begin only with the decree to *restore and to build Jerusalem*. We must therefore look further.

THE third chapter of Ezra records the laying of the foundation of the temple. In the fourth chapter, we are told that when the adversaries of the children of Judah and Benjamin heard of the progress of the work, they "troubled them in building, and hired counsel-

ors against them, to frustrate their purpose, all the days of Cyrus king of Persia even until the reign of Darius king of Persia." Ezra 4:4, 5.

The Darius here mentioned was Darius Hystaspes, who began to reign in B. C. 521. Before his reign, however, there were two other kings on the throne of Persia. Cambyses, the son of Cyrus, reigned from B. C. 529 to 522, and Smerdis, the impostor, reigned about seven months in the year 522. In Ezra 4:6 Cambyses is called Abasuerus, and Smerdis is the one who in the following verses is called Artaxerxes. From this account it appears that although the enemies "weakened the hands of the people of Judah," they did not succeed in stopping the work while Cambyses lived. But Smerdis was one of the Magi, and opposed to the Jewish religion. When complaint was made to him, he wrote the letter found in Ezra 4:17-22, in consequence of which the enemies of Israel "made them to cease by force and power." "So it ceased unto the second year of the reign of Darius [Hystaspes] king of Persia." Ezra 4:23, 24.

In the second year of the reign of Darius (B. C. 520), the prophets Haggai and Zechariah induced the Jews to again proceed to build the temple. As soon as the work was resumed, the enemies of the Jews resumed their old tactics. Ezra 5 records the letter which was written to Darius, asking him if the Jews had any authority for what they were doing. On receipt of this letter, Darius made search, and found the original decree of Cyrus, which he confirmed. See Ezra 6:1-12. It will be noticed that this decree of Darius added nothing to the decree of Cyrus, but only confirmed it, giving the Jews liberty to proceed with the building of the temple. Therefore this decree cannot, any more than can that made by Cyrus, be made the starting-point for the prophetic period of Daniel 9.

We now come to the seventh chapter of Ezra, and there we find a decree made by Artaxerxes Longimanus, which covers every specification required by the prophecy. Read Ezra 7:11-26. Here we find (1) That all Jews had full liberty to go up to Jerusalem with Ezra; (2) That Ezra was to take the freewill offerings of the people; (3) That they were to build the altar of the house of the Lord; (4) That whatever further means might be required should be furnished from the king's treasury; (5) That whatever was commanded by the God of Heaven should be performed; (6) That no tribute should be imposed on any one connected with the service of the sanctuary; (7) That Ezra was empowered to appoint judges to teach the laws to the people; and (8) That full power was given to Ezra and the judges to execute their laws, "whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment." See especially verses 25, 26.

Here, then, we have the full decree for the complete restoration of the Jewish polity. Before the time of Artaxerxes Longimanus, decrees had been made; but not until this decree could it be said that the commandment to restore and to build Jerusalem had gone forth.

We have now only to ascertain when this decree went forth, and we have the key to the prophecy in Dan. 9:25. Artaxerxes Longimanus began to reign in B. C. 464. His famous decree was given in the seventh year of his reign, Ezra 7:7, which would be B. C. 457. In the year 457, therefore, or 456 years and a fraction before the Christian era, the seventy weeks or 490 years of Dan. 9:24, 25, began. As the seventy weeks were cut off from the 2300 days of Dan. 8:14, of course this latter period began at the same time.

A good old deacon used often to say in his prayers, "Lord, help us to remember what we ought not to forget, and to forget what we ought not to remember."

The Home Circle.

NOT AS I WILL.

BLINDFOLDED and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen, and still
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait;
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!" the sound grows sweet
Each time my lips the words repeat.
"Not as I will," the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill—
"Not as we will."

—Helen Hunt Jackson.

The Art and Mystery of Scolding.

I TAKE it for granted that all who practice the art and mystery of scolding do so with high aims and lofty ambitions. To scold upon impulse and without method is the fashion of a barbarous age. It is as much a blunder as to write poems without meter, or to build houses without proportion. The true scold is as much an artist as the painter. Talent varies, it is true, but the great principles remain the same. Even Titian must handle a brush, and the most gifted scold must not neglect the rules of his profession.

It is well to remember, also, that, while talent is hereditary, its development in our children depends upon the example which we set before them. For we learn to scold, as we learn to speak, by hearing those about us. Therefore we ought to strive for consummate success, knowing that, even if we fail, we shall have insured a triumph for those who shall come after us. The rules of art are few, but they are inexorable. Eight lamps there are which light the way of the elegant and thorough-going scold.

First, never scold when you are angry. Anger is hard to reconcile with elegance. If you neglect this rule, you are likely to win the character of a common, or vulgar scold, which will injure your chances in the higher walks of the profession. Before all other things, self-control is needed to make you a master in your art. If an occasion arises for its exercise, study well your part. Never act hastily.

It is an admirable plan to retire, and, taking pen and paper, to commit the words you are about to use to writing. Thus they can be filed away, and will always be ready in case you wish to publish. The play of your fancy may greatly embellish them. Yet too frequent quotations from the poets cannot be recommended. It is always best to commit the very words to memory. Ladies should never fail to take a parting look in the mirror before going out to the exercise of their art. A marble brow is indispensable, and crumpled hair or an unpinned collar will mar the finest effort. I once knew a man who entirely lost the affection of his children by neglect of this first rule. He suffered himself to scold when he was angry;

and, unfortunately, he was angry so often that his boys and girls mistook his art for earnest.

Second, never scold upon an empty stomach. It is undignified. Before dinner little things seem great. The stomach and the eyes are intimately connected. Do not waste your sweetness on the hungry air. Save your tragic scowl for great occasions.

Third, never scold if the matter can be mended. The man who leaves his baby in the fire while he scolds the nurse for dropping him in, is a bungler and a Philistine. There is neither sweetness nor light about him. He should pull the child out first, and then withdraw to act as recommended under the first rule. You cannot too often repeat to yourself that entire self-control is indispensable to the success of the consummate scold.

Fourth, never scold if the matter cannot be mended. Do not be led astray by the fallacious cry of, "Art for art's sake." You might as well carve the east wind in stone, or build a fire of pebbles, as to scold or cry over spilled milk. A family once started for a picnic, and Johnny was charged to put the lunch basket under the seat. While he was looking for his fish-hooks, his father called him, and he left the basket on the kitchen table. No one thought to ask about it until they were ten miles on their way. Now here was a chance for the father to show his training. If he had been a really elegant scold, knowing that the matter could not be mended he would have held his tongue and gone to the hotel for dinner. Poor Johnny was sorry enough, seeing his mother's look and the faces of his sisters. In imagination he saw the cookies and the pie, lonely and forsaken on the kitchen table, and he saw them with an empty stomach.

I regret to state that his father was a bungler. In open defiance of this rule, he sent Johnny to the country store for crackers and cheese, and scolded him until he made up his mind to run away from home and be a cowboy. If we can ever get a general convention of free and accepted scolds, we will read that father out of the organization.

Fifth, always scold the right person. I knew a man who used to get angry with his wife, and go out to the stable and scold and whip his horse. It is quite common, I am sorry to say, for men to visit the discomforts of their business on their wives. Ministers sometimes get the blues for want of exercise or want of faith, and then go to church and scold their congregations. I have even known a woman to scold her son in public, when she really meant it for her husband. Now all this is highly inartistic, and should be avoided by every accomplished scold.

Sixth, never scold those whom you love. It is waste of good material. You can influence them more easily in other ways. It is characteristic of all good art that it never uses an unnecessary stroke, nor seeks display for its own sake. Its work is done in the most direct and simple way. Remember that scolding is not the only art of which you are to be master. You will do well to reserve it for those occasions when it stands unrivaled. Above all, you ought to love children. Never waste your skill on them. They cannot appreciate the finer touches of your art, any more than they would understand Homer, or enjoy the frieze of the Parthenon. Keep a pocket full of sugar-plums for them; they are better suited to their capacity.

Seventh, always scold at the right time. I have known men to scold a minister just as he was going into the pulpit, to the utter ruin of his discourse. I have known mothers to scold children just as they started for school—to make them love the street better than the home, I suppose—and to whip them just as they went to bed—to bring them pleasant dreams. I have even heard of ministers who scolded their Lord's people at the communion table, though

I confess this seems incredible. I know of men who are mean enough to scold their overworked and ailing wives, which does not surprise me, since I know that wife-beating is a common crime. All these things are lamentably inartistic. A really cultivated taste is annoyed by them, and the offender loses caste among his fellow-scolds.

Lastly, when you are through, stop! It is a vulgar ambition which impels you to go on forever. Quality is to be studied before quantity. A famous artist once said to me that his difficulty was to know when a picture is finished. "There is a point," he said, "beyond which you cannot go with advantage; for when that is reached, every additional stroke mars the whole effect." Find this point of ideal beauty in your scolding, and when you have reached it, stop! A continual dropping may remind your hearers of hard words which were written long ago in an old-fashioned book.

If further directions are needed for complete success in this lovely and delightful art, you will find them drawn out at some length in the third chapter of the epistle of James.—*Ambrose Clay, in Congregationalist.*

Her Career.

THIRTY years ago two young girls were classmates in the academy of a New England town. One, whom we shall call Sarah, was the daughter of a poor farmer; the other, Anna, was the only child of a man of great wealth and influence in a neighboring city.

Anna was an eager advocate for the opening of new careers for women; and she talked so incessantly of her desire to help the world, to lift humanity to higher levels, that her friends prophesied for her a brilliant, useful future.

Sarah had no exalted theories or ambitions, though probably in her secret heart she hoped to become some day a wife and mother. However, she never married. She was a healthy, cheerful woman, with large motherly tenderness. There was much sickness in her family and in the neighborhood, and she fell into the habit, when she could be spared at home, of going about to help nurse those who needed her.

She saved the money she earned in the dairy, and went to Philadelphia to enter a Quaker training-school for nurses, established forty years ago. "If I would really help the sick, I must know how to help them," she said.

When she returned, she became the helper of the whole county, giving skilled service in every kind of disease, but never taking a penny for payment. So able and efficient a manager was she, that ten years ago she was persuaded to take charge of an orphan asylum in which a contagious disease was raging, and later, when her work there was finished, offered her services as nurse when a virulent fever broke out in one of the mining towns of Pennsylvania. It is impossible to compute the number of lives saved at that time by her coolness, intelligence, and skill.

The teacher of both girls called on Anna lately, and found her a nervous, discontented woman. "There is no high career open for our sex!" she complained. "I tried lecturing, but could not catch the public ear. I have written two or three books; they did not sell, and my publishers cheated me. I studied law, and for years tried in vain to fight my way into the courts. I am making no effort now. I was born a century too soon. The world is not yet ripe for women of my kind."

Our work is always near to us; it lies under our hands.—*Youth's Companion.*

WHEN you preach politeness and propriety to your children, remember to practice these virtues yourself.

"A CONSCIENCE unused is a conscience dethroned."

Boxwood and Its Uses.

THE boxwood of commerce is a tree of considerable size, attaining a height of 80 feet. It is a native of the islands of the Mediterranean, and grows in Turkey, Asia Minor, and around the shores of the Black Sea. The wood possesses a delicate yellow color, is very dense in structure, and has a fine uniform grain, which gives it unique value for the purposes of the wood-engraver. In addition to the ever-increasing demand for the wood by engravers, a very large amount is used in the manufacture of measuring-rules and various mathematical instruments, as well as for turning into many minor articles, and for inlaying, and it is a favorite wood for small carving. The use of boxwood for turnery and musical instruments is mentioned by Pliny, Virgil, and Ovid. The quantity of the wood which passes out from Constantinople yearly is estimated at from 5,000 to 7,000 tons, with about 1,500 tons more of inferior and small pieces. While the consumption is continually increasing, the present sources of supply are rapidly becoming exhausted, the forests near the sea are denuded of their best trees, and access to the wood growing in the interior of the country around the Black Sea is difficult, owing to the want of means of internal communication. The consequent increase of the cost of boxwood has led to frequent attempts to discover other woods for the purpose of the wood-engraver; but none of the numerous substitutes proposed have hitherto been found to possess all the necessary properties.—*Sel.*

The Happy Home.

I HAVE peeped into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are neat and the floor carpetless; into "kitchens" where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that render homes happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers or accomplishments, no means or society, can make it,—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, wax old, or vanish away.—*Dr. John Hall.*

Material for Bibles.

OLD sail-cloths are used extensively for making the paper for Oxford Bibles. "There are huge piles of this old material," says the *Leisure Hour*, "gathered in here, after battling with breezes in all the seas under heaven. They come in here to be torn into shreds, and beaten into pulp, and bleached, drawn out into beautiful white sheets, to be presently printed on, wafted off again to all the ends of the earth—certainly rather a quaint and curious metamorphosis."

THE following is an Arab proverb: "Men are four: He who knows not, and knows not he knows not. He is a fool; shun him. He who knows not, and knows he knows not. He is simple; teach him. He who knows, and knows not he knows. He is asleep; waken him. He who knows, and knows he knows. He is wise; follow him."

THE revival of family government by parents is the best remedy for a number of social disorders which present equally novel and startling aspects in our day.—*Christian Advocate.*

Health and Temperance.**THE CHARM OF OATMEAL.**

A VISITOR who seemed to be
Enjoying most exceedingly
The fare at morn, declared, "I ne'er
Such oatmeal tasted; tell me where
You get it, then I'll surely go
And order twenty pounds or so."
"My friend," I said, with earnest look,
"Tis not the grocer, 'tis the cook
Deserves your praise." "Indeed," she cried;
"O, will you not at once confide
The secret of the wondrous charm
That here is found? Indeed, the palm
Your cook may take, and ode or sonnet
You might, in truth, expend upon it."
"The charm," I said, "is simply this,—
Which epicure should never miss,—
Boil e'en from morning until night,
The day before you use it. Bright
And early you may rise, and then
Put on your meal to boil again.
Don't let it scorch or burn, to spoil
The flavor; only boil—and boil—and boil!"
—*C. H. Thayer, in Good Housekeeping.*

The Smoking Nuisance.

IN commenting upon an order recently issued forbidding smoking in the corridors and vestibules of the White House, the Pittsburg, Pa., *Commercial Gazette* makes the following sensible remarks:—

"All who wish to enjoy their cigars or pipes are, by common consent, permitted the use of the street for that purpose; but what is a great enjoyment to them is a very serious annoyance to many, and an intolerable nuisance to not a few. A decent regard for the comfort of those who do not smoke should prompt all well-bred persons to do their puffing somewhere else than on the public thoroughfares.

"If it be scarcely permissible, then, by the rules of good-breeding, to smoke in the streets of a crowded city, is smoking at railway stations, in public buildings, and at other places at which persons of all ages and both sexes are compelled to visit, to be tolerated as a privilege which must not be interfered with? Are the approaches to our post-offices, our court-houses, our places of amusement, and even our temples of worship, to be crowded with men and boys belching forth clouds of tobacco smoke, and yet no protest be heard from those to whom the fumes of the weed are disgusting and poisonous? When it comes down to a question of right, the person who puffs tobacco smoke in the face of either man or woman, is a trespasser, as well as a boor.

"There is a good deal of democratic toleration in this country, especially as regards conduct in and around public places; but among persons of culture and refinement, there is a well-recognized boundary which should not be overstepped. There is a moral as well as a conventional side to this question; and those who claim the right to smoke, should be careful to exercise that right in such a manner as not to interfere with the right or comfort of others. If this rule were more rigidly adhered to, smoking in public would be much rarer than it is."

An Odorless Disinfectant.

A VERY effective, but highly poisonous disinfectant may be made by dissolving corrosive sublimate and permanganate of potash in soft water in the proportion of two drams of each salt to the gallon. The cost is a little over two cents a gallon, the corrosive sublimate costing sixty or seventy cents a pound, and the permanganate about the same. It must be remembered that this solution is highly poisonous. It is proper, also, to call attention to the fact that it will injure lead pipes if passed through them in considerable quantities.—*Sel.*

Hints on Exercise.

WE have often heard it said that any physical exercise to be of benefit must be interesting and enjoyable. But many persons are greatly improved by exercises that are by no means either attractive or pleasurable, such as the manipulation of dumb-bells or the lifting of heavy weights. In fact, our daily life is made up of exercises that are dull, monotonous, and uninteresting in themselves; and yet what man is prepared to say that these exercises do not contribute to the welfare of both mind and body?

What, then, is the meaning of this assertion which has furnished the drones and sluggards of the world an excuse for idleness and inactivity? Do you see that man walking leisurely along, with his eyes fixed upon the ground, and his hands glued to his pockets? His feet are scarcely raised, his steps are unequal, and he stumbles about like a person intoxicated. Contrast this man's walk with that of the man opposite. There the head is erect, the shoulders thrown back, the arms swinging like piston rods, and the feet moving with regularity and exactness.

I happen to know that neither of these persons enjoys walking. Both of them are walking for exercise. The former, who is an inventor by profession, is thinking over some intricate problem and is simply lost in it. He has not the slightest idea where he is this moment, or what he is doing. The latter is a man of business; he has finished his work for the day, and he has left his office with its trials and annoyances behind him. For the time being he is giving himself up to walking as a means of physical exercise and development.

In one case the muscles are contracting feebly for want of nerve stimulus, the blood is circulating slowly, the lungs are taking but a trifle more air than they would if the person were in a sitting posture, and the whole machinery of the system is slowed down to support the activity of the brain.

In the other case the muscles are under the immediate control of the brain as well as the central nervous system. The function of the heart and the lungs is greatly increased, and the blood is coursing rapidly through its channels, carrying life and animation with it. Here an exercise which is largely local in its effects becomes general through the energy and vigor given to it by the mind.

Remember that there can be no muscular action without nervous stimulus. Paralyze the nerves, and you incapacitate the muscles. Stimulate the nerves, and you increase the strength of the muscles accordingly. The mind furnishes the natural stimulus for the muscles.

The object in view, the result to be obtained, the good to be reached, furnish most of us a motive for action. No matter how disagreeable the exercise may be in itself, if you have sufficient force of character to give it your attention it will do you good. If you have not, exercise will accomplish but little for you, though it be made ever so interesting and attractive.

If you are suffering from nervous prostration, and need relaxation or mental rest, that is another thing. But if you are in search of physical vigor and muscular strength, do not make yourself ill pining for a horse, a boat, a bicycle, or a gymnasium, because you think that nothing else will interest you. Make the best of the opportunities you have. Get thoroughly interested in your physical welfare, and put your mind into your muscles in whatever you have to do. Elevate yourself above your circumstances, and make play of work—not work of play. Try this for a while, and you will be astonished to see how much lifting boxes, rolling barrels, handling iron, climbing stairs, running errands, and other disagreeable duties, can contribute to your physical strength and development.—*Prof. D. A. Sargent, M. D., in Congregationalist.*

Undervaluing an Audience.

A GREAT actor has said: "It was my practice never to undervalue my audiences. . . . It was a rule with me to make what profit I could out of a bad house; and before the most meager audiences ever assembled, it has been my invariable practice to strive my best, using the opportunity as a lesson; and I am conscious that I have derived great benefit from the rule." If Edmund Burke had undervalued the few that remained in the House of Commons when he rose to speak, he would never have caught the ear of the nation and stood in the front rank of English statesmen. If the younger Pitt, when a boy, had not framed his replies to speeches he heard in Parliament, and delivered them to imaginary audiences, he would have missed a very powerful means of fitness for his work. If the character of the sermon is to be determined by the size of the audience, the minister may miss the opportunity for great usefulness. The few who brave the storm, or the heat, or the cold, receive too often for their trouble, instead of the carefully prepared sermon, a few rambling remarks, and are undervalued, as an audience, by the minister. Of all audiences the minister's ought to be the last to be undervalued; for we have the evidence that great good has followed the service where only two or three had met together.

Only three persons heard Rev. John Holmes one evening when he preached at Castlebar, Ireland. One of the three was William Arthur, author of the "Tongue of Fire," and that night he was led out of darkness into the light. Rev. Dr. Archibald Alexander said: "The best sermon I ever preached was to two persons; and by the blessing of God they were both converted." On a stormy day Dr. Lyman Beecher had an audience of one person, and that person was converted by the sermon he preached, and became a minister of the gospel. Congregations are undervalued not only on account of their size, but also on account of their character; they are poor or ignorant, and do not rank with other congregations not far away.

John Wesley had to hear the taunt that his audiences were composed of servant-girls. He replied, "I am glad of it; for they have the care of the children, and will train them in the fear of the Lord." So highly did Norman Macleod esteem an audience of very poor people to whom he preached in Glasgow, that he said, "I do not envy Wellington at Waterloo." Oberlin's people were so poor that they had to go to church by turns, through lack of respectable clothing; and yet he said, when invited away to a better charge: "I have been ten years learning every head in my parish, and obtaining an inventory of their wants. I have laid my plan; I must have ten years to carry it into execution, and ten more to correct faults and vices." When it was said to Dober and his co-laborers in St. Thomas, "You cannot preach to these ignorant slaves," they replied, "We will sell ourselves as slaves, and preach while we work by their side."

Speaking of a very poor class of people to whom he preached, Whitefield said he had most success in preaching among them, because they knew they had no righteousness of their own and were most thankful to hear, and most ready to accept, the righteousness of another. It is very encouraging and stimulating to preach to a large and intelligent audience; but it is by no means discouraging to preach to the small audiences, or to those in the humblest positions, and for that reason the audience ought never to be undervalued.—Robert H. Williams, D. D., in *Christian at Work*.

GRACE alone can preserve grace. When we get a particular blessing, we need another to preserve it; and without this, we shall soon be shorn of our strength, and become as other men.—Adam Clarke.

News and Notes.

RELIGIOUS.

—The educated native young men of Calcutta have started two papers in the interests of moral and social purity.

—An American missionary in Japan recently preached in a Buddhist temple, on the invitation of the Buddhist priest himself.

—It has been decided in the Court of Appeals at Amiens, France, that Catholic priests may marry. But the pope has not yet given his consent.

—It has been decided in the Brooklyn courts that the giving of "sacred concerts" on Sunday, in theaters or elsewhere, is not a violation of law.

—The *Christian Union* states that in several parts of Russia the practice of sacrificing animals as a part of public worship is still maintained.

—Of the 160,000 Poles whom Prince Bismarck is engaged in driving out of Germany, nearly one-half are Jews, and a considerable portion are Catholics.

—The North India Methodist Conference reports a native Christian community numbering 8,045. Of the converts last year, 27 were Mohammedians and 744 Hindoos.

—Of the 758 prisoners received at Joliet, Ill., last year, 209 said they were Roman Catholics by preference, and 522 had no religious preferences and had received no religious training. This is a forcible commentary on the duty of giving the youth moral and religious instruction.

—The Bible has been banished from the Government schools in Holland. But the people, at an annual cost of 3,000,000 francs, support a system of free schools in which Bible instruction is given. There are 424 of these free schools, which are attended by 70,000 children; and the beneficial influence is felt throughout the country.

—The *Occident*, a Jewish paper of Chicago, urges the substitution of Sunday for Saturday as the Sabbath. The time-honored Sabbath of the Bible has been almost entirely surrendered to the demands of business, and at present the majority of the Jews recognize no Sabbath whatever. The *Advance* thinks the proposed change would render "appreciable aid" to the Sunday cause.

—Joseph Cook calls the Methodist, Baptist, Presbyterian, Episcopalian, and Congregational churches "the five fingers of the evangelical hand." "We think in one way," he says, "on fundamental questions of theology. Let us maintain evangelical unity. Let us have no war between these fingers." Another evidence of the tendency among the churches to ignore doctrinal differences and unite on common ground.

—A letter from Japan states that Buddhism is "breaking down much faster than Christianity can take possession of the wrecks." While Buddhism is losing its hold on the people in its ancient home, the following news item in a recent number of the *San Francisco Chronicle* reads strangely: "Madame Blavatsky's theosophical society is to be revived in New York, and greater efforts will be made to spread the religion of Buddha."

—Dr. John Fulton, one of the ablest ministers of the Episcopal Church, has noticed an "unpleasant ecclesiastical case" which leads him to make the following sensible remarks: "From the days of Caiaphas until now, I must confess that priestly tribunals have often failed of the justice which is rendered in the courts of Caesar. Pilate had at least the grace to say, 'I find no fault in this man.' It was the high priest who coldly found it 'expedient that this man should die,' whether innocent or guilty." Yet there is a large class in our country who determinedly ignore the testimony of the ages to the intolerance and bigotry of priestly rule.

—A movement is on foot in Scotland looking to the union of the three great Scotch Presbyterian bodies, the Established Kirk, the Free Presbyterians, and the United Presbyterians. Disestablishment in Scotland is now considered certain; and when it is secured, there will be no further need of separation. In this country the subject of union is much discussed. Just now, the Congregationalists and Free Baptists are considering the propriety of uniting their destinies; or, failing in that, the Free Baptists and "Christians" might form a union. The *Independent* comments: "We trust America and Great Britain will engage in a holy rivalry to see which can do most to unite the divided body of Christ."

—In a recent lecture Joseph Cook said: "The undermining of the evangelical denominations by bringing into their membership persons who profess in public one creed, and hold in private another, is perhaps the chief peril of the evangelical world in the great cities at the present hour." In other words, hypocrisy is destroying the vitality of the churches. If that is the case now, how much more will it be the case when a premium is put upon hypocrisy, by making church membership a prerequisite to political advancement?

SECULAR.

—A family consisting of seven persons were burned to death in Wisconsin on the 16th inst.

—Lord Dufferin has decided that it will take 16,000 British soldiers to maintain order in Burmah.

—Eight sheep-herders were killed by Apaches in Valencia County, N. M., on the 18th inst.

—A new bridge is to be built over the Harlem River, N. Y., at a cost of \$2,500,000.

—The Reichstag has expressed its emphatic disapproval of Bismarck's scheme of driving the Poles out of Germany.

—In the State of Sinaloa, Mexico, bandits attacked two American gentlemen, killing one and wounding the other.

—France supports the demand of the Porte that the British army in Egypt be replaced by Turco-Egyptian troops.

—According to the *Philadelphia Free Press*, the courts of that city recently granted twenty-eight divorces in a single day.

—The citizens of Provincetown, Mass., have instructed the selectmen to issue no licenses to liquor saloons and skating rinks.

—On the 20th inst. a tidal wave at St. John, N. B., submerged all the wharves and covered the floors of many stores and dwellings, doing great damage.

—Servia is now negotiating with Turkey in favor of a union of Bosnia and Servia on conditions similar to those of the union of Bulgaria and Eastern Roumelia.

—John B. Gough, the noted temperance lecturer, was stricken with paralysis while lecturing in Frankford, Pa., February 15, and died the next Friday.

—The almost incredible fact is stated that in a single county in Kansas (Graham) 5,153,449 cattle and 4,704 sheep were frozen to death during the two great storms of January.

—The Diston Company, which has a grant of all the land in the Florida Everglades that it can drain, has already reclaimed 4,000,000 acres, and expects to secure 18,000,000 more.

—It is now conceded that the cost of the Panama Canal will be \$100,000,000 more than the original estimate. The percolation of water along the whole course of the canal is presenting an almost insurmountable obstacle to its construction.

—At one time during the recent flood in Massachusetts, the water was from two to eight feet deep over two square miles of the city of Boston. The total loss from the floods in the entire State is estimated at \$7,000,000.

—The French Chamber of Deputies has decided to sell the Crown jewels, except some of historic interest, which will be placed in the collection in the Louvre gallery, and devote the proceeds to a fund for aged workmen. It is estimated that the sum realized will be about \$40,000,000.

—Two of the New York Aldermen who voted for the Broadway-railroad franchise have, it is stated, disclosed the whole conspiracy. The evidence now in the hands of the investigating committee shows that the Broadway-railway ring has ramifications and connections of the most startling nature.

—Professor Horsford, of Cambridge, has given to Wellesley College a sum of money the interest of which is to be used to send every professor connected with the institution to Europe once in seven years, and to give each professor an annuity of \$500 a year when she is no longer able to go on with her work.

—The misunderstanding between the Post-office Department at Washington and the Pacific Mail Company is resulting in great irregularity in the mails between the United States and Panama. Mail matter designed for the Isthmus reaches its destination in about three weeks, instead of eight or nine days, as formerly.

—One of the first measures to be considered by Parliament will be that of home-rule for Ireland. But while there is a large party in Ireland that will be satisfied with nothing short of the "complete form of home-rule," a very respectable minority are opposed. Resolutions denouncing the project have been adopted by 359 Presbyterian congregations, representing more than 328,000 persons.

—George Q. Cannon, leader and apostle among the Mormons, was arrested at Winnemucca, Nev., February 14. Mr. Cannon has made desperate efforts to escape. He attempted to bribe the sheriff to release him by the offer of \$1,000, and, failing in this, tried to escape by jumping from the train while in motion. He was required to give bail in the sum of \$25,000.

—Earthquake shocks continue to be felt at Amatitlan, Guatemala. The few houses that were not ruined by the first heavy shock are now quite uninhabitable. The distress among the people is heart-rending, and President Barillas and his Cabinet have started a subscription for their relief. In a city still farther south, the cold is considered phenomenal, the mercury having fallen to four degrees below zero.

—Revolutions are impending in Honduras, Guatemala, and San Salvador. All Honduras is like a smoldering volcano, liable at any moment to break forth in an eruption. There are rumors of filibustering expeditions hovering on the coast, and of risings and plots in the interior. President Bogran has proclaimed martial law and ordered military conscription, and this has greatly increased the general discontent.

—Randolph Rogers, the sculptor, has presented his Roman studio to the Michigan State University at Ann Arbor. The studio contains the works produced during an active career of thirty-five or forty years, including the rough sketches in clay, the original casts completely finished by Mr. Rogers's own hands, and the tools and implements which he has used. The Lewis gallery, at Coldwater, Mich., of more than six hundred paintings, has recently been bequeathed to the same institution.

Appointments.

Spring Meetings in California.

BROTHER BUTLER now expects to be with us in our spring meetings in California, which we appoint as follows:—

A camp-meeting in Fresno, from March 26 to April 6.

General meeting at Healdsburg, in connection with the meeting of the stockholders of the College, April 8 to 20.

General meeting in Oakland during the time of the meeting of the Publishing Association, April 21 to 29.

St. Helena, in connection with the meeting of the stockholders of the Rural Health Retreat, April 30 to May 2.

Oakland and San Francisco, May 3 to 10. More particulars will be given hereafter by circulars.

CAL. CONF. COMMITTEE.

Obituary.

WHITE.—Died in San Francisco Feb. 10, 1886, of consumption, George Z. White, only son of Sister Lottie White, aged 29 years, 8 months, and 19 days. He was devoted to his mother, and has been her temporal support for years, she being a widow. Sister White feels her loss keenly, but takes comfort in the promises of God, Ps. 68:5. The funeral took place February 12, under the supervision of the United Mechanic Society, from Blair's Hall, Mission Street.

ANDREW BRORSEN.

CONNER.—Died of pneumonia, at the residence of her daughter in Big Valley, Lake County, Cal., Dec. 26, 1885, Elizabeth Conner, wife of T. D. Conner, aged 59 years and 10 months. She was baptized by Elder J. D. Rice, May 12, 1883, and from that time until the day of her death remained a consistent member of the Seventh-day Adventist Church. She leaves a husband and eight children to mourn her loss; but we sorrow not as those who have no hope. We desire to meet her again at the coming of Jesus, when he will reward the faithful.

D. V. CONNER.

Publishers' Department.

AGENTS AND BOOK DEPOSITORIES.

Australia—International Tract Society, "Burnam House," corner Rae and Scotchmer Sts., North Fitzroy, Victoria.
California Tract Society—1067 Castro St., Oakland, Cal.
Canada Tract Society—South Stukely, P. Q.
Colorado Tract Society—831 California St., Denver, Colo.
Dakota Tract Society—Vilas, Miner Co., Dak.
District of Columbia—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
England—The Present Truth, 72 Heneage St., Grimsby, Eng.
Florida Tract Society—Moultrie, St. John's Co., Fla.
Hawaiian Islands—L. A. Scott, Honolulu, H. I.
Idaho—Carrie E. Mills, Walla Walla, W. I.
Illinois Tract Society—No. 95 Thirty-fifth St., Chicago, Ill.
Indiana Tract Society—No. 32 Cherry St., Indianapolis, Ind.
Iowa Tract Society—1315 E. Sycamore St., Des Moines, Iowa.
Kansas Tract Society—Ottawa, Franklin Co., Kan.
Kentucky Tract Society—West Clifty, Grayson Co., Ky.
Louisiana—International Tract Society, 732 Magazine Street, New Orleans, La.
Maine Tract Society—113 Pearl St., Portland, Me.
Michigan Tract Society—Battle Creek, Mich.
Minnesota Tract Society—2820 Nicollet Ave., Minneapolis, Minn.
Missouri Tract Society—321 Lamine St., Sedalia, Mo.
Nebraska Tract Society—Fremont, Dodge Co., Neb.
New England—N. E. Tract Society, South Lancaster, Mass.
New York Tract Society—Rome, N. Y.
New Zealand—Edward Hare, Upper Queen Street (Turner Street), Auckland, N. Z.
North Pacific—N. P. Tract Society, East Portland, Oregon.
Norway—Tidernes Tegn, Christiania, Norway.
Ohio Tract Society—near Citizens' Savings Bank, Columbus, Ohio.
Pennsylvania Tract Society—No. 5 Madison St., Wellsville, N. Y.
South America—Joseph R. Brathwaite, 152 Church St., Georgetown, Demerara, British Guiana, S. A.
Switzerland—Elder W. C. White, 48 Weiherweg, Basel, Switzerland.
Tennessee Tract Society—Springville, Henry Co., Tenn.
Texas Tract Society—Denton, Tex.
Upper Columbia—U. C. Tract Society, Walla Walla, W. T.
Vancouver Island—Bernard Robb, Victoria, B. C.
Vermont—Lizzie A. Stone, South Lancaster, Mass.
Virginia Tract Society—New Market, Shenandoah Co., Va.
Wisconsin Tract Society—901 E. Gorham St., Madison, Wis.
Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

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ORDERS FORWARDED.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 25, 1886.

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

We acknowledge with thanks the receipt from the San Francisco *Chronicle*, of a lithograph representing some of the leading journalists of the United States, and also fac-similes of their papers. It is well executed, and is of itself an ornament.

ELDER JOSIAH LITCH, M. D., died in Providence, R. I., Jan. 31, aged 76 years. Elder Litch was formerly a Methodist minister, and was a co-laborer with Wm. Miller in proclaiming the advent near. He saw light on the types of the sanctuary as early as 1844; but his views were rejected by his brethren, and he never followed them up.

S. D. A. Year Book.

A COPY of the Year Book has been received. It contains 112 pages, the contents arranged in accordance with the recommendation of a committee at the last General Conference. The matter is just what all our people need; it is an indispensable reference book to every church officer and missionary worker. Besides the statistics and reports, it contains an article on the rise and progress of the denomination and its work, and a postal guide. Price 25 cents. Address, *Review and Herald*, Battle Creek, Mich., or SIGNS OF THE TIMES, Oakland, Cal.

The Gospel Sickle.

THIS is the title of an 8-page semi-monthly, published by the *Review and Herald*, Battle Creek, Mich., in accordance with a decision made at the time of the last General Conference. It has an editorial committee, and promises to speak in no uncertain terms on the various points of present truth. The contents of the first number are highly varied, and the promise of improvement is assured, because of "some disadvantages which will disappear with future numbers."

We feel much as Moses felt when he said: "Would God that all the Lord's people were prophets." There is room enough and work enough for all. The field is the world, and while there are so many thousands and even millions who know nothing yet of the present truth, we hail with satisfaction every instrumentality put forth to spread the knowledge of the truth. Price, per year, 50 cents.

Origin of Doubts.

A SHORT paragraph in the New York *Observer*, ascribed to a young lady who was filled with doubts and darkness, is worthy of serious attention. She ascribed her condition to the sermon of a certain minister, thus:—

"He said some things which made me doubt the authenticity and inspiration of parts of the Bible, and after that I felt that I could not believe any parts."

And there are thousands in the land who are suffering by reason of like folly. Many "schooling theologians" conclude that it will never answer to suffer "science" to enter into conflict with the Bible, and so they deny the record of creation; deny it by allowing that it is not a record, but an allegory—a poetic strain, representing truth by indefinite imagery. By the same rule the miracles are explained away, as having been written to hold in subjection the minds of an ignorant people,

swaying them by means of superstitious awe. And then in order to save the Bible from entire destruction, they will affirm that *some parts* of the Bible are highly inspired, and some parts historic, lacking inspiration, and some intermediate, being inspired, but on a lower plane.

But this is really subversive of the *authority* of the whole Bible; for no two individuals can be found who will agree on the grades of inspiration; no two will draw the lines alike, and thus the whole Bible is placed at the mercy or will or caprice of every reader. Our theory is that there is inspiration in *every part* of the Bible; and as for *degrees*, we know so little of the operations of God's Spirit that we should as soon think of putting a measuring line on the attributes of Deity. We believe that the first chapter of *Chronicles* was written and has been preserved by the direction of the Spirit of God because it was necessary to the development and *certainty* of the gospel that correct genealogies should be preserved. We know and acknowledge but one rule in this matter: "All Scripture is given by inspiration of God, and is profitable."

New Methods in Religion.

THE papers both religious and secular are of late sounding the praises of a new revivalist who is familiarly known as Sam Jones. We have read some excellent sayings of his, and are convinced that he tells the people some plain and wholesome truths. But the more we have read of his work, the more we have been strengthened in the conviction that it is not a healthy religious interest that is awakened by him.

In a recent number of the *Congregationalist* a St. Louis pastor gives a very flattering account of Mr. Jones's work in that city. In describing him this pastor says:—

"He is not restrained by rules of speech, but goes straight to his point either along or across the lines of grammar, as best suits his convenience. His drawing power is his wit, and all his reported sermons are full of (laughter)."

Again we read:—

"His hardest hits at dishonest people, and his loftiest expressions in praise of honesty, were greeted with hearty response. When he said, 'God would stand by the honest man if he had to put the angels on half rations,' the hall rang with applause. It seemed to those who were there like a great triumph for truth in the heart of a wicked city."

These statements are enough to show that it is not the pricks of conscience, but "itching ears," that cause the crowds to go to hear Mr. Jones; that they assemble, not to learn the way of righteousness, but to have a good time. The spirit which prompts them to attend his meetings is the same spirit that leads the multitudes to visit the theater or any other place of amusement; and of the two places of amusement we candidly believe that the theater does less real harm than do so-called revival meetings to which the audiences are drawn by the wit of the speaker, and where they are all the time convulsed with laughter. The theater makes little, if any, pretensions to good, and its evil tendencies are well known, and it may be shown by serious-minded persons that such revival services as we have mentioned dissipate serious thought on religious matters, and lower the standard of religion to the level of common things. We cannot see anything like a "triumph for truth" in the fact that "hearty applause" was given to a speech whose wittiness consisted only in its irreverence. Indeed, it will be noticed in all such reports of "revival" services that the more nearly the speaker approaches to absolute irreverence, the more hearty the applause.

We are not especially concerned with Mr. Jones and his methods; but we mention this subject because there is a growing tendency toward sensationalism in religious matters. Too many ministers depend more upon startling assertions and striking

forms of speech that border upon the profane, than they do upon the power of the simple word. All the interest that is aroused by such methods is worse than no interest at all. Christ spake as never man spake; yet we have not the record of a single witty speech, and the reports of his sermons are not filled with the word "(laughter)." When Peter preached, his hearers were pricked in their hearts, and cried out, "What shall we do?" When Paul stood in the judgment hall, and "reasoned of righteousness, temperance, and judgment to come," Felix trembled. There was nothing in his sermons to bring forth "hearty applause."

The man who preaches the truth simply and earnestly, with no desire to exhibit his own wit or learning, cannot draw immense crowds nor receive rounds of applause from those who listen. Indeed, many persons may become offended and turn away even as they did from Christ; but his work will not be in vain, and the words, "Well done, good and faithful servant," will be more grateful to his ear than the applause of tens of thousands of people.

Tents for Fresno Camp-Meeting.

THOSE wishing to rent tents for the Fresno camp-meeting will please address J. N. Loughborough, Pacific Press, Oakland, Cal., *immediately*. Tents 10x12 feet will rent for \$4.00; 12x16 feet, \$6.00.

Will those who have tents of their own to pitch, please write also. State the size of your tents. It will greatly assist in planning the grounds to know who are coming with tents.

Tent-Meeting Posters.

WE have on hand posters for announcing special subjects at tent-meetings. With these, the subject of the evening's discourse may be announced every day in such a manner that all may know of it. The posters are 18x24 inches, and the lettering is large enough to be read across the street. A half-dozen or a dozen of these would bill a town very well. There are *thirty-six different subjects*, covering the principal points of our faith, but nothing that would not need to be introduced. Following are the subjects:—

Home of the Saved; the Great Image of Dan. 2; The Four Beasts of Dan. 7; Explanation of Dan. 8; The 2300 days; The Heavenly Sanctuary; The Judgment; The United States a Subject of Prophecy; Signs of the End; Return of Our Lord; The Resurrection; Man in Death; Nature of Man—Soul, Body, and Spirit; End of the Wicked; Ministration of Angels; Origin and Destiny of Satan; Plan of Salvation; The Law of God; The Law of Moses; The Sabbath of the Lord; Sunday not the Sabbath; Who Changed the Sabbath; The Three Angel's Messages; Seal of God; Mark of the Beast; Justification; The Two Covenants; The Seven Seals; Temperance; Seven Last Plagues; Rome—Pagan and Papal; Character and Work of the Remnant; Conversion; Spiritualism; Sanctification; The Millennium.

These will be sold in assorted lots at the rate of *one dollar per hundred posters*. That is, if a person wants ten copies of each of the thirty-six subjects, the price will be \$3.60. If sent by mail, twenty-five cents per hundred posters *additional*. Any quantity and *any number of the above subjects can be had* at the same rates.

We believe that our tent laborers will find these posters a great help in advertising their meetings. They will be good at any time and in any locality. Send your orders to PACIFIC PRESS, Oakland, Cal.

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