

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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A PRAYER OF TRUST.

FATHER, I thank thee that I cannot trace
The path thou hast in love marked out for me;
For every day I bless the wondrous grace
That keeps my soul in sweet security.

Resting in thee, there is no room for care;
I know thy grace sufficient is, and free;
I know thy love is with me everywhere,
Thy strength alone supports my frailty.

Though led in devious paths, all strange, unknown,
Trusting I walk, nor fear though trials come;
Since 'tis thy hand that guides me, thine alone,
I know, whate'er betides, it leads me home.

—Robert J. Holloway.

General Articles.

The Sin of Presumption.

BY MRS. E. G. WHITE.

WHEN the Christian worker is pressed by the adversaries of God and his truth, and is thus brought into difficult places, he should remember the example of Christ, and learn from it not to be presumptuous. Instead of rashly attempting to make a providence for himself, he should patiently wait for God to deliver him. And none should feel that they have a right to ask for an interposition of divine power in their behalf, simply that they may be saved from personal annoyance, or that they may not suffer humiliation and anxiety. The great inquiry should be, How can God be glorified, and his truth vindicated?

In their encounters with the enemies of the truth, Christians should move in the strength and fear of God, as did David when he met Goliath. There were assembled the armies of Israel and Philistia, and before them stood the giant, his massive form towering high above other men. He was armed with a spear like a weaver's beam; upon his brow was a helmet of brass; his body was inclosed in a coat of mail; greaves of brass were upon his limbs; and a target was between his shoulders. And listen! From this mighty giant, this trained man of war, comes the challenge, ringing out on the still air, "I defy the armies of Israel this day; give me a man, that we may fight together."

The proud boaster struck terror to the hearts of the men of Israel. But David asked, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

Was it presumption that led David to think that he might be a match for Goliath? Was it a spirit of pride and self-sufficiency that made him dare to meet this mighty warrior who was defying the Israel of God? David had none of this spirit. Modest and unassuming, he did not make this declaration trusting in his own wis-

dom, skill, or power, but in the strength of God, who had delivered him out of the paw of the lion and the bear when he was watching his father's flocks in the wilderness.

In obedience to the royal command, the king's armor was placed upon David; the heavy helmet of brass was set on his head, and the sword of Saul was girded upon his thigh. But David could not go out with these; he had not tried the king's armor, and was unaccustomed to the use of the sword. With a staff in his hand, and a sling for his only weapon, he went to meet the boastful champion of the Philistine host. When the proud giant saw his antagonist, he scornfully and indignantly asked, "Am I a dog, that thou comest to me with staves?" And he cursed David by his gods. After this outburst of passion, he exclaimed with lofty disdain to the youthful shepherd who had accepted his challenge, "Come to me, and I will give thy flesh unto the fowls of the air and to the beasts of the field."

David's heart was not in the least intimidated; for he knew in whom was his trust. "Thou comest to me," he said, "with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand," "that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's, and he will give you into our hands."

With what anxious interest do both armies watch the unequal combat. The Philistines and many of the Israelites think David fool-hardy; but this is but for a moment. As he runs to meet Goliath, he adjusts a stone in the sling, and presently it has sped to its mark, and is imbedded in the forehead of the giant. A dimness comes over his sight; he reels, and falls heavily to the ground, like some mighty oak overthrown by a lightning stroke. Consternation seizes upon the Philistines, and they make a confused and hasty retreat. The warriors of Israel, with a shout of triumph, follow the flying hosts, and the victory is complete.

Here we have an example of lofty courage, of a humble, but living faith. David's trust was not in himself, neither was his motive a selfish one. But he was ready, in the strength of God, to meet Israel's foe, to test Jehovah's might against a heathen giant, that he might "take away the reproach from Israel." This was the divine plan for distinguishing David, Israel's future king, and for humbling the adversaries of the true God.

Those who are loyal to God, keeping all of his commandments, will meet a spirit of opposition similar to that which David encountered. Learned men, proud and boastful in their supposed superiority, will feel, as did Goliath, to despise the little band who are loyal to God. Many of these never graduated from a college; but, with the Bible in their hands, they stand in defense of the truth of God, and vindicate his Sabbath, which has been trodden beneath lawless feet. But the Lord can make his strength perfect in man's weakness. If, like David, men will forget self, and seek to honor God and to vindicate his name and his truth, he will work mightily with them, and crown their efforts with success. But there are many who take the glory to themselves if the work of God is

prospered in their hands. They become proud and self-sufficient, and flatter themselves that their success is owing to their own superior abilities. Prosperity would often prove the ruin of the one thus honored of the Lord. Our compassionate Father in Heaven pities the weakness of our nature, and bears long with our follies. If this were not the case, he would not have given his Son to come to a fallen world and bear the buffetings and temptations of Satan, that he might show men how to overcome.

The enemies of the truth will grow stronger and more bitter in their opposition to the law of God. They will resort to ridicule and insult; they will wrest and misinterpret the Scriptures, and will sustain their positions by human opinions and arguments. They will present things in a false light, and thus pervert even honest minds. They will glory in their strength, as did the Philistine giant, and for a time they may appear to prosper. But their triumph will not always last; they will themselves fall into the pit which they have dugged for others.

When, in the providence of God, we are brought in contact with these revilers, and find ourselves in positions of peculiar trial, we should not allow ourselves to become irritated at their provoking taunts and insulting words, which are calculated to throw us off our guard, and lead us to reply in our own spirit. Neither should we make rash moves to free ourselves from these unpleasant positions, where we must suffer humiliation and defeat.

In the presence of opposers of the truth, and while in conversation with them, Christians should be careful not to exalt self or to utter a word to provoke or irritate. Let them taunt and sneer if they will; but go straight forward as though you heard them not. Ofttimes the greatest victories are gained through silence. Self may clamor for vindication; but silence gives time for reflection and prayer, and for God to speak to the soul. Silence is an evidence, not of weakness, but of strength, and is often more powerful than the strongest arguments.

The people of Christ are his representatives upon the earth. They are to labor for the salvation of souls. This is the purpose for which our Saviour made his advent into the world, and he was steadfast in carrying out that purpose. He did not allow himself to be diverted in the least from his great work. He was not swerved from his course by the opposition of his enemies, or the flattery and persuasions of his friends. In this, as in all things, Christ is our example. We must be diligent and faithful in the work that has been committed to our hands. We must reach the people, not through the strength of argument merely, but through the mighty power of God working through our efforts.

Especially should ministers feel their responsibility in this matter. They are dealing with minds, and it is necessary that they should be as wise as serpents and as harmless as doves. They should be ever ready to give a "reason of the hope that is in them," but "with meekness and fear," lest the words they utter shall be of a character to make an unfavorable impression, and balance minds in the wrong direction. The honor of God and the salvation of souls should be their ruling motive; then they will not mar the work by a rash, presumptuous spirit.

Examination of a Famous Falsehood.

CERTAIN doctors of divinity have made a special effort to show that the "stated day" of Pliny's epistle is the first day of the week. For this purpose, they adduce a fabulous narrative which the more reliable historians of the church have not deemed worthy of record. The argument is this: That in Pliny's time and afterward, that is, from the close of the first century onward, whenever the Christians were brought before their persecutors for examination, they were asked whether they had kept the Lord's day, this term being used to designate the first day of the week. And hence three facts are asserted to be established: 1. That when Pliny says that the Christians who were examined by him were accustomed to meet on a stated day, that day was undoubtedly the first day of the week; 2. That the observance of the first day of the week was the grand test by which Christians were known to their heathen persecutors; 3. That Lord's day was the name by which the first day of the week was known in the time of Pliny, a few years after the death of John. To prove these points, Dr. Edwards makes the following statement:—

"Hence the fact that their persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz., '*Dominicum servasti?*'—'Hast thou kept the Lord's day?' If they had, they were Christians. This was the badge of their Christianity, in distinction from Jews and pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer? '*Christianus sum; intermittere non possum;*' 'I am a Christian; I cannot omit it.' It is a badge of my religion, and the man who assumes it must of course keep the Lord's day, because it is the will of his Lord; and should he abandon it, he would be an apostate from his religion."

Mr. Gurney, an English first-day writer of some note, uses the same argument and for the same purpose. The importance attached to this statement, and the prominence given to it by the advocates of first-day sacredness, render it proper that its merits should be examined. Dr. Edwards gives no authority for his statement; but Mr. Gurney traces the story to Dr. Andrews, Bishop of Winchester, who claimed to have taken it from the *Acta Martyrum*, an ancient collection of the acts of the martyrs. It was in the early part of the seventeenth century that Bishop Andrews first brought this forward in his speech in the court of Star Chamber, against Thraske, who was accused before that arbitrary tribunal of maintaining the heretical opinion that Christians are bound to keep the seventh day as the Sabbath of the Lord. The story was first produced, therefore, for the purpose of confounding an observer of the Sabbath when on trial by his enemies for keeping that day. Sir Wm. Domville, an able anti-Sabbatarian writer, thus traces out the matter:—

"The bishop, as we have seen, refers to the *Acta* of the martyrs as justifying his assertion respecting the question, *Dominicum servasti?* but he does not cite a single instance from them in which that question was put. We are left therefore to hunt out the instances for ourselves, wherever, if anywhere, they are to be found. The most complete collection of the memoirs and legends still extant, relative to the lives and sufferings of the Christian martyrs, is that by Ruinart, entitled, '*Acta primorum Martyrum sincera et selecta.*' I have carefully consulted that work, and I take upon myself to affirm that among the questions there stated to have been put to the martyrs in and before the time of Pliny, and for nearly two hundred years afterwards, the question, *Dominicum servasti?* does not once occur; nor any equivalent question."

This shows at once that no proof can be obtained from this quarter, either that the "stated day" of Pliny was the first day of the week, or that the martyrs of the early church were tested by the question whether they had observed it or not. It also shows the statement to be false that the martyrs of Pliny's time called Sunday the Lord's day and kept it as such. After quoting all the questions put to martyrs in and before Pliny's time, and thus proving that no such question as is alleged was put to them, Domville says:—

"This much may suffice to show that *Dominicum servasti?* was no question in Pliny's time, as Mr. Gurney intends us to believe it was. I have, however, still other proof of Mr. Gurney's unfair dealing with the subject; but I defer stating it for the present, that I may proceed in the inquiry, What may have been the authority on which Bishop Andrews relied when stating that *Dominicum servasti?* was ever a usual question put by the heathen persecutors? I shall with this view pass over the martyrdoms which intervened between Pliny's time and the fourth century, as they contain nothing to the purpose, and shall come at once to that martyrdom the narrative of which was, I have no doubt, the source from which Bishop Andrews derived his question, *Dominicum servasti?* 'Hold you the Lord's day?' This martyrdom happened A. D. 304. The sufferers were Saturninus and his four sons, and several other persons. They were taken to Carthage, and brought before the proconsul Amulinus. In the account given of their examinations by him, the phrases, '*CELEBRARE Dominicum,*' and '*AGERE Dominicum*' frequently occur; but in no instance is the verb '*servare*' used in reference to *Dominicum*. I mention this chiefly to show that when Bishop Andrews, alluding, as no doubt he does, to the narrative of this martyrdom, says the question was, *Dominicum servasti?* it is very clear he had not his author at hand, and that in trusting to his memory, he coined a phrase of his own."

Domville quotes at length the conversation between the proconsul and the martyrs, which is quite similar in most respects to Gurney's and Edward's quotation from Andrews. He then adds:—

"The narrative of the martyrdom of Saturninus being the only one which has the appearance of supporting the assertion of Bishop Andrews that, 'Hold you the Lord's day?' was the usual question to the martyrs, what if I should prove that even this narrative affords no support to that assertion? Yet nothing is more easy than this proof; for Bishop Andrews has quite mistaken the meaning of the word *Dominicum* in translating it 'the Lord's day.' It has no such meaning. It was a barbarous word, in use among some of the ecclesiastical writers in, and subsequent to, the fourth century, to express sometimes a church, and at other times the Lord's supper, but NEVER the Lord's day. My authorities on this point are:—

"1. Ruinart, who, upon the word *Dominicum* in the narrative of the martyrdom of Saturninus, has a note, in which he says it is a word signifying the Lord's supper ('*Dominicum vero designat sacra mysteria*'), and he quotes Tertullian and Cyprian in support of this interpretation.

"2. The editors of the Benedictine edition of St. Augustine's works. They state that the word *Dominicum* has the two meanings of a church and the Lord's supper. For the former they quote, among other authorities, a canon of the council of Neo Cesarea. For the latter meaning they quote Cyprian, and refer also to St. Augustine's account of his conference with the Donatists, in which allusion is made to the narrative of the martyrdom of Saturninus.

"3. Gesner, who, in his Latin Thesaurus, published in 1749, gives both meanings to the word *Dominicum*. For that of the Lord's supper he quotes Cyprian; for that of a church he quotes Cyprian and also Hillary."

Domville states other facts of interest bearing

on this point, and then pays his respects to Mr. Gurney as follows:—

"It thus appearing that the reference made by Bishop Andrews to the 'Acts of Martyrs' completely fails to establish his dictum respecting the question alleged to have been put to the martyrs, and it also appearing that there existed strong and obvious reasons for not placing implicit reliance upon that dictum, what are we to think of Mr. Gurney's regard for truth, when we find he does not scruple to tell his readers that the 'stated day' mentioned in Pliny's letter as that on which the Christians held their religious assemblies, was 'clearly the first day of the week,' is proved by the very question which it was customary for the Roman persecutors to address to the martyrs, *Dominicum servasti?*—'Hast thou kept the Lord's day?' For this unqualified assertion, prefixed as it is by the word 'clearly,' in order to make it the more impressive, Mr. Gurney is without any excuse."

The justice of Domville's language cannot be questioned when he characterizes this favorite first-day argument as—

"One of those daring misstatements of facts so frequent in theological writings, and which, from the confident tone so generally assumed by the writers on such occasions, are usually received without examination, and allowed, in consequence, to pass current for truth."—*History of the Sabbath*, by J. N. Andrews.

(To be continued.)

Putting Money in a Hole.

IN the time of Jehoshaphat, king of Judah, when money was needed for the Lord's house, he didn't arrange for a fair, or a concert, or an oyster supper, or some other ingenious subterfuge in the nature of a pleasure-bait for a pious hook. He simply had it announced that they wanted money, and what they wanted it for; and he put a chest right by the door—a chest with a hole in the top,—so that this was the very first thing that a worshiper encountered when he entered the house of God. He never came without being appealed to for money—not, indeed, by an expert agent, with his stereotyped stock of begging stories, but by the silent eloquence of that ever-present chest. To give to the Lord was as much a part of worship as the offering of praise; and, presently, the chest was full, and provision was fully made for the long-neglected work. There was no ostentatious parade of names and amounts, to the glorification of some and the mortification of others; but each one gave what his piety prompted and his ability allowed; and thus quietly and quickly all the money needed was deposited in the treasury. Oh, for radical reform in our methods of benevolence! While it is immeasurably important that the children be brought to know the will of God, it is still more important that they be trained to do the will of God; and no doing is of greater consequence to the glory of God's cause than thoughtful, prayerful, self-sacrificing giving for its furtherance.—*The Baptist Teacher*.

MAN'S use and function is to be the witness of the glory of God, and to advance that glory by his reasonable obedience and resultant happiness. Whatever enables us to fulfill this function is in the pure and first sense of the word useful to us; pre-eminently, therefore, whatever sets the glory of God more brightly before us. But things that only help us to exist are in a secondary and mean sense useful, or, rather, if they be looked for alone, they are useless and worse; for it would be better that we should not exist than that we should guiltily disappoint the purposes of existence.—*Ruskin*.

THIS very sage advice was given by an aged priest: "Always treat an insult like mud from a passing vehicle—never brush it off until it is dry."—*Sel.*

Romanism at Home.

IN Mexico, where the Roman Catholic system has long borne fruit, one is impressed with the depth of ignorance respecting the word of God. The masses know nothing of it. One will stumble over its title as a name unknown, another will ask about it half-fearfully, as if it were an instrument of divination; another is incredulous on being assured that the volume contains letters from Peter and Paul. Last week, a man from a distant pueblo, being here on business, called, saying his brother wished him to come to me and get—a—book, but—what was it? He had utterly forgotten, nor could he give any idea of its subject. By questioning and suggesting, I found that he wanted a testament.

The idea of an upright, holy life as a necessary evidence of saving faith is not found. Sin and pardon are light matters; the one easily condoned, the other as easily obtained. Rome counts nearly the entire population as of her communion, and certainly they very nearly all count themselves there, and saved thereby. There are those who have so lost faith in the church that they would not call a priest at the hour of death, but they are few. No matter what a man's habits of life are, he observes certain forms, and calls himself a good Christian. In such a state of things, how could there be any vivid sense of the need of a Saviour, though all know something of God, and readily admit that Christ died for them. They admit it too easily, in fact; they have no idea of that resistance to sin which his death implies. Their assurance of final acceptance is universal, but it is not based upon confidence in Christ. They are the earnest devotees of one who is, to them, no less than a deity: "Mary, the Most Holy;" "Daughter of God the Father, Mother of God the Son, Spouse of God the Holy Spirit;" "the Queen of Heaven;" "the Morning Star." She is their "Advocate," "Refuge," "Saviour." She is all-compassionate. She has revealed herself especially to them—so they are taught and most firmly believe—and to her they come. They are earnest to defend the dogma of her utter sinlessness, and would make it their battle-cry; but that dogma works no desire for personal holiness in themselves. They believe her to be their mother in a special sense, and, practically, if not in theory, they attribute to her both the disposition and the power to save them in their sins. In the worship of the creature, the Creator is well-nigh lost sight of. His infinite love, his holy will and redeeming sacrifice, are hidden by the forms of a system that appeals strongly to the natural man, and so completely hidden that exceedingly few discover them.—*Henry M. Bissell, in Advance.*

Victory of Silence.

TO BE silenced is not always to have the worst of an argument. When Hananiah, in the name of Jehovah, by eloquent speech and no less eloquent symbol, demonstrated that Jeremiah's prophecies were all wrong, we read that the prophet Jeremiah quietly "went his way," leaving his opponent to exult as a victor among the priests and the people who thronged the temple. A man who knew that he was on the Lord's side, and that he had spoken the truth of the Lord, could afford to do that. The bitter sequel showed whether Hananiah or Jeremiah was right. There are occasions when it is the part of a wise man to follow this precedent of Jeremiah. When one is in the midst of scoffers who have demonstrated to their own satisfaction that there is no God, that the Bible is a fiction, and that immortality is a dream, it is sometimes better, having once delivered one's testimony, quietly to go one's way, rather than to spend precious time in fruitless parleying. What does it matter if the enemies of God's truth enjoy an occasional cheap triumph? The

truth itself is sure, beyond the reach of arguments however brilliant, of sneers however cutting, of gibes however witty. Knowing that, the Christian can afford to go upon his way, even though, for a time, it seems as if he were silenced, and to wait quietly for the time which will justify all truth, and put to shame all falsehood.—*Sel.*

THE DIVINE EXPURGATOR.

"And He that sat upon the throne said, Behold, I make all things new." Rev. 21:5.

The day of true celestial liberty,
The era of a liberated world,
Of chains forever broken, has not come.
The sword of truth with its mute edge hews down
The falsehoods of the ages everywhere;
Yet still they rise again. The old soil, still
Fruitful in ill, retains its poison-roots,
And yields a harvest of yet deadlier growth.

And yet I know that ill shall have an end,
And time's disorder into order rise.
The deluge that has covered this fair globe
With its disastrous waters shall ere long
Be dried, rolled back from off a suffering soil,
And pent up in the caverns whence it came.
These sifting winds of earth shall sink in calm;
The strife of nature shall at length be still,
The storm-song sink into a dying fall,
And the chafed air breathe the only summer-peace,
All life's entangled knots unraveled then;
The inky stains, in millions dropped upon
The once fair page of this unblemished earth,
Wiped out by Him who made it fair at first!

—*Dr. Bonar, in "My Old Letters."*

Convenience and Worldly Favor.

WHEN the duty to observe the fourth commandment is pressed home upon the consideration of the people, many say that if the seventh day was generally regarded, they certainly would keep it; for they are fully persuaded that it alone is the day the Scriptures enjoin. But the great majority do not keep it, and look with disfavor on those that do. It is evident at once that those who make such a plea, regard their own convenience and the good opinion of their fellow-men as of more importance than obedience to God. Many would serve him if it involved no sacrifice of worldly goods and comforts and of the favor of others.

What vast multitudes would follow Christ if there were no cross to bear in so doing! Few indeed have had an ear to hear from him, "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Worldly convenience and favor are to them superior to all other claims; and, like some in the days of old, they love the praise of men more than the praise of God. "Thou shalt not follow a multitude to do evil," is the positive word of the Lord. And yet how many look to the course of the multitude as the highest authority by which they are to be governed, in utter forgetfulness or neglect of the Scripture declaration that the way to destruction is broad and many walk therein; while the way to life is narrow, and few find it.

The ancient worthies did not so lightly regard their duty to obey God. The world mocked and scourged them. They were bound and cast into prison; they were stoned, and slain with the sword; they wandered in deserts and in mountains, in dens and caves of the earth; they wandered about in sheep-skins and goat-skins, and were destitute, afflicted, tormented; "of whom the world was not worthy." These looked not to the world for their example, nor chose its paths of ease. They sought not its favors nor their own convenience and comfort. By so doing, they could have escaped all this affliction and sorrow; for the world will love its own. Choosing rather to suffer the loss of home and friends, and all that this world holds dear, that they might gain the better and enduring substance, they walked in the narrow path, with its little company and many trials, because they knew it was the way of God's own choosing.

The apostles, too, were few in number, and were also reviled and persecuted and shamefully handled; they learned, alas, too well! that all who would live godly in Christ Jesus should suffer persecution. They braved the wrath of their enemies because they had been taught by the Master that whosoever would be the friend of the world was the enemy of God. They were not of the world, and therefore the world hated them. Their persecutors were met with the potent inquiry, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." To bear the cross of the Saviour and do his bidding was their only thought. In the way the masses went they could not go, for it was the way of disobedience and death. Their example is for us to follow; and these things are written for our learning that we may shun the way where the many go, and be among the little flock who choose the narrow way because it leads unto life. E. R. JONES.

John Knox's Preaching.

HE began his discourse most commonly with Biblical exposition, and spent a little time in calmly, clearly, and fully explaining the meaning of the passage on which he was engaged. In this portion of his sermon, if we may judge from the published tracts which were apparently founded on pulpit utterances, he was clear, simple, convincing; not making a parade of learning, yet bringing out, withal, the true significance of the sacred text. Then having cleared away all doubt from that, he made it the foundation of a battery, whereon he erected a swivel gun, and with that he swept the whole horizon, firing at every evil which came within his view. Nor were the shots mere random things. They were deliberately aimed, and they commonly did most effective work. No matter who might be the evil-doer, the exposure was sure to be made, and the expostulation, usually ending in denunciation unless the sinner should repent, was sure to follow. Whatever he might do elsewhere, he could neither shut his eyes nor keep back his utterance when he was, as he called it, "in public place." He was "set as a watchman" to the people of Scotland, and he would watch with wakeful vigilance, and give honest warning of everything which he saw wrong; for the wrong with him was always fraught with danger, and the wrongness was enough to evoke his earnest protest.

He used no soft words. He was no maker of polite phrases. He spoke in order to be understood, and therefore he "called a fig a fig, and a spade a spade." He went into the pulpit, not because he had to say something, but because there was something in him which was compelling itself to be said. He spoke because he "could not but" speak. That irrepressibility gave volcanic energy to his manner and fiery force to his words, so that the effects produced by his sermons were not merely superficial. Like those modern missiles which burst in the wounds which they have made, his words exploded within the hearts of those who had received them, and set them on fire with convictions that flamed forth in their conduct. It was apparently impossible for any one to listen to him without being deeply moved, either to antagonism, or to enthusiastic agreement, or for he could be tender also—to tears.

It may be said indeed that he allowed himself too great liberty in commenting on public men and national affairs; and we readily admit that in ordinary times, and especially in our altered circumstances, it would be unwise in most preachers to use the pulpit precisely as he did. But we have to bear in mind that the crisis through which his country was passing at the time was as much political as religious, and that the pulpit was the only organ at his command.—*Taylor's Life of Knox.*

The Ostrogoths and the Visigoths.

(Continued.)

"THE scarcity of facts and the uncertainty of dates oppose our attempts to describe the circumstances of the first invasion of Italy by the arms of Alaric. His march, perhaps from Thessalonica through the warlike and hostile country of Pannonia, as far as the foot of the Julian Alps [A. D. 400-403]; his passage of those mountains, which were strongly guarded by troops and intrenchments; the siege of Aquileia, and the conquest of the provinces of Istria and Venetia, appear to have employed a considerable time. Unless his operations were extremely cautious and slow, the length of the interval would suggest a probable suspicion that the Gothic king retreated towards the banks of the Danube, and re-enforced his army with fresh swarms of barbarians before he again attempted to penetrate into the heart of Italy. Since the public and important events escape the diligence of the historian, he may amuse himself with contemplating for a moment the influence of the arms of Alaric on the fortunes of two obscure individuals, a presbyter of Aquileia and a husbandman of Verona. The learned Rufinus, who was summoned by his enemies to appear before a Roman synod, wisely preferred the dangers of a besieged city; and the barbarians, who furiously shook the walls of Aquileia, might save him from the cruel sentence of another heretic, who, at the request of the same bishops, was severely whipped, and condemned to perpetual exile on a desert island.

"The old man, who had passed his simple and innocent life in the neighborhood of Verona, was a stranger to the quarrels both of kings and of bishops; his pleasures, his desires, his knowledge, were confined within the little circle of his paternal farm; and a staff supported his aged steps, on the same ground where he had sported in his infancy. Yet even this humble and rustic felicity (which Claudian describes with so much truth and feeling) was still exposed to the undistinguishing rage of war. His trees, his old contemporary trees, must blaze in the conflagration of the whole country; a detachment of Gothic cavalry might sweep away his cottage and his family, and the power of Alaric could destroy this happiness, which he was not able either to taste or to bestow. 'Fame,' says the poet, 'encircling with terror her gloomy wings, proclaimed the march of the barbarian army, and filled Italy with consternation;' the apprehensions of each individual were increased in just proportion to the measure of his fortune; and the most timid, who had already embarked their valuable effects, meditated their escape to the island of Sicily or the African coast. The public distress was aggravated by the fears and reproaches of superstition. Every hour produced some horrid tale of strange and portentous accidents; the pagans deplored the neglect of omens and the interruption of sacrifices; but the Christians still derived some comfort from the powerful intercession of the saints and martyrs.

"The Emperor Honorius was distinguished above his subjects by the preeminence of fear as well as of rank. The pride and luxury in which he was educated, had not allowed him to suspect that there existed on the earth any power presumptuous enough to invade the repose of the successor of Augustus. The arts of flattery concealed the impending danger till Alaric approached the palace of Milan. But when the sound of war had awakened the young emperor, instead of flying to arms with the spirit, or even the rashness, of his age, he eagerly listened to those timid counselors who proposed to convey his sacred person and his faithful attendants to some secure and distant station in the provinces of Gaul [A. D. 403]. Stilicho alone had courage and authority to resist this disgraceful measure, which would have abandoned Rome and Italy to the barba-

rians; but as the troops of the palace had been lately detached to the Rhetian frontier, and as the resource of new levies was slow and precarious, the general of the West could only promise, that, if the court of Milan would maintain their ground during his absence, he would soon return with an army equal to the encounter of the Gothic king.

"Without losing a moment (while each moment was so important to the public safety), Stilicho hastily embarked on the Larian Lake, ascended the mountains of ice and snow, amidst the severity of an Alpine winter, and suddenly repressed, by his unexpected presence, the enemy, who had disturbed the tranquillity of Rhetia. The barbarians, perhaps some tribes of the Alemanni, respected the firmness of a chief who still assumed the language of command; and the choice which he condescended to make, of a select number of their bravest youth, was considered as a mark of his esteem and favor. The cohorts who were delivered from the neighboring foe, diligently repaired to the Imperial standard; and Stilicho issued his orders to the most remote troops of the West, to advance, by rapid marches, to the defense of Honorius and of Italy. The fortresses of the Rhine were abandoned; and the safety of Gaul was protected only by the faith of the Germans and the ancient terror of the Roman name. Even the legion which had been stationed to guard the wall of Britain against the Caledonians of the North, was hastily recalled; and a numerous body of the cavalry of the Alani was persuaded to engage in the service of the emperor, who anxiously expected the return of his general. The prudence and vigor of Stilicho were conspicuous on this occasion, which revealed, at the same time, the weakness of the falling empire. The legions of Rome, which had long since languished in the gradual decay of discipline and courage, were exterminated by the Gothic and civil wars; and it was found impossible, without exhausting and exposing the provinces, to assemble an army for the defense of Italy.

"When Stilicho seemed to abandon his sovereign in the unguarded palace of Milan, he had probably calculated the term of his absence, the distance of the enemy, and the obstacles that might retard their march. He principally depended on the rivers of Italy, the Adige, the Mincius, the Oglio, and the Addua, which, in the winter or spring, by the fall of rains or by the melting of snows, are commonly swelled into broad and impetuous torrents. But the season happened to be remarkably dry; and the Goths could traverse, without impediment, the wide and stony beds, whose center was faintly marked by the course of a shallow stream. The bridge and passage of the Addua were secured by a strong detachment of the Gothic army; and, as Alaric approached the walls, or rather the suburbs, of Milan, he enjoyed the proud satisfaction of seeing the emperor of the Romans fly before him. Honorius, accompanied by a feeble train of statesmen and eunuchs, hastily retreated towards the Alps, with a design of securing his person in the city of Arles, which had often been the royal residence of his predecessors.

"But Honorius had scarcely passed the Po before he was overtaken by the speed of the Gothic cavalry; since the urgency of the danger compelled him to seek temporary shelter within the fortifications of Asta, a town of Liguria, or Piedmont, situate on the banks of Tanarus. The siege of an obscure place, which contained so rich a prize, and seemed incapable of a long resistance, was instantly formed, and indefatigably pressed, by the king of the Goths; and the bold declaration which the emperor might afterwards make that his breast had never been susceptible of fear, did not probably obtain much credit, even in his own court. In the last and almost hopeless extremity, after the barbarians had already proposed the indignity of a

capitulation, the Imperial captive was suddenly relieved by the fame, the approach, and at length, the presence, of the hero, whom he had so long expected. At the head of a chosen and intrepid vanguard, Stilicho swam the stream of the Addua to gain the time which he must have lost in the attack of the bridge; the passage of the Po was an enterprise of much less hazard and difficulty; and the successful action, in which he cut his way through the Gothic camp under the walls of Asta, revived the hopes and vindicated the honor of Rome.

"Instead of grasping the fruit of his victory, the barbarian was gradually invested on every side by the troops of the West, who successively issued through all the passes of the Alps; his quarters were straitened; his convoys were intercepted; and the vigilance of the Romans prepared to form a chain of fortifications, and to besiege the lines of the besiegers. A military council was assembled of the long-haired chiefs of the Gothic nation; of aged warriors, whose bodies were wrapped in furs, and whose stern countenances were marked with honorable wounds. They weighed the glory of persisting in their attempt against the advantage of securing their plunder; and they recommended the prudent measure of a seasonable retreat. In this important debate, Alaric displayed the spirit of the conqueror of Rome; and after he had reminded his countrymen of their achievements and of their designs, he concluded his animating speech by the solemn and positive assurance that he was resolved to find in Italy either a kingdom or a grave."—*Decline and Fall*, chap. 30, par. 5, 6, 7.

A. T. J.

(To be concluded next week.)

The Bible in India.

IN India measures are in progress for giving to every one who passes an examination at any Indian university a copy of the Holy Scriptures, as one means of counteracting the infidel and impure literature so widely and systematically circulated there among the educated classes. From many parts of India we hear what single copies of the word of God have done. One Hindoo who obtained a copy of the Urdu Bible, and read it daily, expelled idolatry from his village altogether, and exhorts the surrounding villages to leave off worshipping idols. A missionary, in moving from one house to another, accidentally left a New Testament behind him. A Mohammedan, who had strongly opposed the preaching of the gospel, came to live in the house, found the Testament, and read it first to himself, and then to his friends. He became a Christian, and all ceased their opposition. A high official of the Nizam of Hyderabad, while in England on political business, received a copy of the Bible. He read it and was converted. Expecting to be dismissed by the Mohammedan Nizam if he owned himself a Christian, he determined to say nothing about his conversion, when his eye fell on the text: "Whosoever shall confess me before men, him will I confess before my Father which is in Heaven; but whosoever shall deny me before men, him will I deny also before my Father which is in Heaven." He confessed Christ before the Nizam, and, contrary to his expectation, was retained in his service, and permitted not only to hold, but to propagate, his religion. A church with seven hundred adherents is now the result.—*Christian Herald*.

"OUR forefathers," says Tupper, "had clocks put on the outside of churches that they might not be late in getting to service; we put the clocks inside of the churches, lest we be late in getting out."

IF you cannot pray over a thing, and cannot ask God to bless you in it, don't do that thing. A secret that you would keep from God is a secret that you should keep from your own heart.

Themselves Being Judges.

A DISCUSSION is going on in the daily press in regard to the immorality of the stage which has a peculiar interest from the fact that the participants are actors and stage managers. A leading manager recently denounced as vile and demoralizing the most popular dramatic entertainment now given in the theaters of Broadway. His verdict was confirmed in the *Herald* of February 4 by an interview with "an actor of the old school," a man whose name has been a familiar one in public print for many years. His opinion of the theater we cannot quote in full. Speaking of a number of popular burlesques now upon the New York stage, he says: "They are disgustingly indecent, besides being absolute trash. When I was disengaged the last time, I went to see some of them, and regretted it. To be sure I laughed when I was there. It was funny at times; but it is a very easy matter to turn things and men into ridicule, and that's all they do. . . . The degrading nature of such entertainments should be cried down. These exhibitions can have but one effect—a disastrous one to the morals of the community, an encouragement to lewdness. . . . A great many people say, 'Oh, well, we are no worse off than before; for the old comedies used to be very much broader than we would stand now.' That is not so at all. The moral tone of the modern play is as much lower as vice is than virtue. Hardly one but that . . . tells stories that, if in books, we would not let our daughters read. They may point a moral lesson, tell a pitying tale; but the fact remains that it is done in an immoral way. . . . From the days of the 'Black Crook' it has steadily been getting worse and worse, until a noble profession is now shamed by being a panderer to the lowest passions of men. . . . The stage to-day in general offers but little of pure drama, but many beautiful pictures and indecent pictures, many plays that are vicious and many that are mere rubbish. The general result must be evil." He says, further, that our theaters are worse than those of Paris and London; for in those cities are some theaters which will not admit the worst class of plays, while here no distinctions seem to be made. "Here it is all mixed up." We have not been sparing in our condemnation of the theater as an agency for the promotion of vice and immorality; but we have never arraigned it more severely than does this "veteran actor." When the morals of the stage have sunk to that degree that men who have "trod the boards" for years revolt against them, and declare the modern drama to be an unmitigated evil, what more need be said? As to the London stage, one of the latest numbers of *The Athenæum* reviews a play now on the boards of one of the leading fashionable theaters, and describes it as surpassing the worst realism of the infamous French school of novel writers. We have never in these columns said one word in regard to the theaters more severe than has frequently been said by the most distinguished actors and actresses.—*New York Observer*.

Systematic Bible-Reading.

THERE is a gain in systematic and thorough Bible study; there is a gain in intelligent Bible-reading, topically or by a single book at a time; there is also a gain in the regular daily reading of the Bible, chapter by chapter, in course, throughout the year. This latter reading may, at times, be perfunctory, but it has its practical value even then. Those men who are most familiar with the Bible in all its parts are commonly those who have been in the habit of reading the Bible through, in course, year after year, and who have thereby become gradually familiar with portions of the Bible which they would not have looked up in ordinary topical reading or study. Nor does this formal reading

of the Bible interfere with more earnest and thorough occasional Bible-reading. On the contrary, it makes that kind of reading all the more satisfactory when it is undertaken. It is a good thing to read a chapter in the Bible at the close of the day's work, even though its reading be somewhat irksome, and the temptation to sleep be a strong one for the hour. But that should not be one's only way of Bible-reading; nor is it likely to be.—*Sel.*

The True Amulet.

AN amulet is defined by Webster as "an ornament, gem, scroll, or the like, worn as a remedy against evils or mischief, such as diseases and witchcraft, and generally inscribed with mystic forms or characters." The same thing is popularly known as a charm. Many people have had a superstitious regard for a ring or a locket, or some family heirloom, the wearing or keeping of which they have thought would surely bring them good fortune. Wear in your bosom the pearl of great price, and you will surely have good fortune. Cherish with faith and love the sacred heritage of God's word, and no serious ill can befall your soul.

Such thoughts have come to my mind in seeing so much display of the favorite charm, the horse-shoe. This, or some resemblance of it, is to be seen almost everywhere, hanging on the wall, or lying on the mantel or the table, or worn upon the person, "for good luck." There is an amulet, which, if we wear it in the right place, will bring us good luck indeed. It is described by David when he says: "Thy word have I hid in mine heart, that I might not sin against thee." Men have always been seeking immunity from evil, escape from trouble and grief, and deliverance from the awful consequences of sin and folly. The Bible alone furnishes the needed relief; we seek it elsewhere in vain.

Would you wish, amidst your daily cares and worries, and sudden and strong temptations, to find a preventive from falling? You have it in your Bible. Get some lesson from it every morning to be pondered and prayed over through the day, and you will find that it will strongly uplift and illuminate your soul. Not only will it avert impending evil if you use it aright, but it will secure present and eternal good. The mere ownership of a Bible will not do this, but the believing appropriation of its truths will do it. The word of God has been so written as to give us great and glorious thoughts in few and simple but sublime words. Some texts, in particular, are at once as portable and as brilliant as diamonds, the brightest gems of heaven compressed into the smallest compass. Thus such texts as John 3:16 and 1 Timothy 1:15 have been well called "little Bibles" because they contain so much. It is a very slight burden for the memory to carry such brief passages, and they flash new light into the soul the more we look at them. They are at once indispensable aids to devotion, and mighty guards against temptation. The old superstition was that a horse-shoe would keep off witches; we know that the word of God is a weapon with which we may drive away the wicked one. Luther conceived that the devil once came to him in his chamber. Luther threw his Bible at the foul fiend, and was at once rid of his baneful presence. Instead of the malign presence of Satan, the great enemy of the Bible, we may have the gracious presence of the Holy Spirit, the glorious author of the Bible. In order to have this, it is only necessary to plead the promises with a believing heart.—*S. Cornelius, D. D., in Baptist Flag.*

DOES any man wound thee? Not only forgive, but work into thy thought intelligence of the kind of pain, that thou mayst never inflict it upon another spirit.—*Margaret Fuller.*

One Royal Law.

MANY persons claim that the teaching of the New Testament, is that Christians are under no obligation to keep the ten commandments, but that they are under the law of faith (Rom. 3:27), which they call the "law of Christ" (Gal. 6:2), "the royal law" (James 2:8), and "the law of liberty" (James 2:12). But let us briefly examine this position.

1. The new commandment of Christ is that his disciples should love one another. The bearing of one another's burdens fulfills this law; for it is the proof of real love. So also the proof of our love to God is that we keep his commandments. 1 John 5:3. But the commandment to love our neighbor as ourself was not new in the days of Christ. It was "an old commandment" which had come down from the beginning. 1 John 2:7, 8. In Lev. 19:18 we read: "Thou shalt love thy neighbor as thyself." The most pious disciple of Christ could do no more than this. What, then, sustains its character as new? The example of Christ, which furnishes a new motive to obedience. Said he, "This is my commandment, that ye love one another, as I have loved you." John 15:12.

2. The royal law—the law of liberty. A royal law proceeds from royalty; in other words, it is the law of a king. That of which the apostle speaks is the law of the King eternal. This law is perfect. "But whoso looketh into the perfect law of liberty." James 1:25. God's law in ancient times was perfect. Said David, "The law of the Lord is perfect." Ps. 19:7. A perfect law cannot be improved. The slightest change would make it imperfect. And there cannot be two perfect rules of moral action differing from each other. Therefore the perfect law of David and that of James is the same law precisely.

The apostle teaches his brethren to "fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself." Instead of writing a new law for this dispensation, he goes back to the Scriptures of the Old Testament for his authority. We have quoted the particular scripture to which he refers,—Lev. 19:18. It contains the grand principle, or sum, of the last six commandments of the ten. To have respect of persons violates this principle; and to violate this principle is to violate this portion of the law which teaches us our duty to our fellow-men. Therefore the apostle says, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." This is harmonious. "Sin is the transgression of the law"—the law convicts of sin. And he teaches obedience to the whole law. Says he, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Of what law is he speaking? The next verse reveals it. He continues: "For he that said [margin, that law which said], Do not commit adultery, said also, Do not kill." These two precepts are a part of the law of ten commandments; and the apostle expressly inculcates the keeping of the whole law of which these are a part. This is the royal law, the "perfect law of liberty." It is the only standard of morals. By this law all men, both ancient and modern, are to be judged.

How strange that men can be so blinded, their reasoning powers so perverted, that they can refer to this text as proof that the ten commandments have been abolished and superseded by a vague, undefinable something which they call the law of liberty, which they vainly fancy gives them the liberty to break one of those precepts the "whole" of which the apostle so emphatically requires! How sad to be awakened by the decisions of the Judgment to the fact that they have taken unwarrantable liberty with the law of God, instead of so speaking and so doing as they who are to be judged by it!

R. F. COTTRELL.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, MARCH 4, 1886.

The Law of Ten Commandments.

ONE of our Oakland missionary workers has handed us a long letter which was received from a correspondent in an Eastern State. The writer intimates that it may be published; but we have no idea of giving it the room. We have no doubt that the writer believes that the letter contains strong and unanswerable arguments, while we are equally firm in the conviction that it is replete with unwarranted assumptions. Only one, and a material point we hold it to be, we will notice. Thus it speaks:—

"But this instrument, document, code, decalogue, or whatever men please to designate it, is never called law."

This statement is made in order to deprive the ten commandments of the benefit of certain expressions in the Bible concerning the completeness, the perfection, and the perpetuity of the law. And when this statement is disproved, what a fund of inference is rendered unavailable. To prove that the word of God calls the ten commandments, not only law, but the law, is not a difficult matter.

The writer suffers himself to be needlessly misled by his idea of the word "covenant." It is very broad in its signification, embracing a variety of things. As used in Gen. 9, to Noah, it is a promise only; in Gen. 21:22-32, by Abraham and Abimelech, it is a mutual agreement; in Ex. 19:5-8, it is an agreement with conditions; in Deut. 4:12, 13, referring to that which God spoke on Mount Sinai, it is a law,—a covenant which he commanded them to perform; and in 2 Kings 23:2, 3, it is both an agreement and a law; the people made a covenant (an agreement) to keep the covenant (the commandments and testimonies) written in the book. The reader will please turn to this text and mark it well. The definition of the word "covenant," as given in the lexicons, covers all these. Hence, a law is always a covenant, while a covenant may be a law. "A law" is one definition of covenant.

Now we notice a few Scripture facts.

1. God spoke the ten commandments with his own voice in the hearing of all the people. Ex. 20:1-19; Deut. 4:12, 13.

2. He spoke only the ten commandments in their hearing. Deut. 4:12, 13; 5:22.

3. He wrote the ten commandments in two tables of stone; and he wrote them only on those tables. See texts given above, and Ex. 31:18; 32:15, 16, etc. Bear in mind that the commandments which God spoke are specified as ten; Deut. 4:13; called "the ten words," see margin of Ex. 34:28. From this expression, ten words, comes the word *decalogue*. The word *decalogue*, as applied to the ten commandments, is strictly Biblical.

4. In Ex. 24:12, that which was written on the tables of stone is called "the law." Literally it reads as follows: "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and the law, and the commandments, which I have written, that thou mayst teach them." The Revision follows the Hebrew literally, and renders the text as above. Thus the position of the writer of the assertion above quoted is abundantly disproved, and that by positive statements of the Bible.

5. And our point is further proved as follows. The Lord said to Israel, "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people." Jer. 7:22, 23. This refers to Ex. 19 and 20, in the first of which he used these words to them, through Moses, and in the second they heard his voice, the ten commandments, and hence knew to what he referred when he said, Obey my voice. Thus again are the ten words separated from other laws, such as those concerning burnt offerings and sacrifices.

6. And again he said: "Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20. Here is made precisely the same distinction that is made in chap. 7:22, 23. In that it was drawn between obeying his voice, and offering burnt offerings and sacrifices. Here the distinction is drawn between keeping his law, and offering burnt offerings and sacrifices. They brought their sacrifices and offerings, but rejected his law. Hence, that which he calls his law, that which he spoke with his voice, is distinct from offerings and sacrifices. His law was the ten commandments; the law of sacrifices he did not speak to them, but gave it through Moses.

Considering how thoroughly people are indoctrinated in human traditions, and how inferences are accepted as proof, and positive statements are overlooked, we ought not to be surprised that people will deny that the decalogue—the ten words or commandments—is ever called "the law." But no one can possibly deny it who examines the Scriptures on the subject with any reasonable degree of care.

Why did the Lord so separate the ten commandments from all other laws as to declare them himself, in the hearing of all the people? Why did he write them, and them only, on the tables of stone which he had prepared? Why did he put them, and them only, in the ark, and have them placed in the most holy place of the sanctuary? Why was the blood of the sin-offering sprinkled over the ten commandments which were deposited in the throne of God, and over no other laws? Will they who try to belittle and degrade God's holy, perfect law, and bring it down from its high position, consider these questions?

We might go on and prove the same distinction which we have here shown, in the New Testament. Indeed, we have often done this in our paper and other writings. But if in the mouth of two or three witnesses every word shall be established, we need offer no more proof than is given in this article.

Throwing the Bible Aside.

A LITTLE over a year ago (Jan. 8, 1885) the *Christian at Work* used the following language:—

"The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and none other, does the Christian Sabbath, the first day of the week, rightly rest."

This is not very definite; for the "early Christian church" covers quite a space of time, including the time of Christ and the apostles; and people might be led to think that the *Christian at Work* claimed apostolic authority for Sunday observance. But that is not the case, as the following from the same paper, Feb. 18, 1886, shows:—

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath

rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic time for the establishment of Sunday observance."

Very true; and we knew it before the *Christian at Work* said it; for we have read the Bible. But here is a point for consideration. "The Sabbath and Sabbath rest are woven into the warp and woof of Scripture," we are told. Now what day is it that is thus identified in the Scriptures as the Sabbath? It is the seventh day, and no other. This the *Christian at Work* admits when it says that "the church" has taken the liberty of discarding the day designated in the fourth commandment, and that this was done this side the time of the apostles. We would ask, then, how it is possible to reconcile Sunday observance with reverence for the Bible. If a man takes the Bible, and that alone, as his guide, he must keep the seventh day of the week; and (according to the above quotations with which we agree), if he accept Sunday he must go directly against the Bible. It ought not to take any candid person long to decide what to do in this matter, for it is evident that "their rock is not as our rock, even our enemies themselves being judges." And, besides, one who was foremost among the apostles has said: "But though we, or an angel from Heaven, preach any other gospel unto you than that ye have received, let him be accursed." E. J. W.

Perpetuity of the Law.

It is impossible to discuss one branch of this great subject of the law without touching more or less upon every other branch. So in considering the nature of the law and its relation to the gospel, we have necessarily shown that it must endure forever. We shall now take up this branch more in detail.

The law of God is the righteousness of God. It may not be amiss to review the proof on this point. David, in these words, bears witness to the fact that the commandments are themselves righteousness: "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172. Since there is no righteousness but that of God, the commandments must be his righteousness; but we have still more direct evidence. The prophet Isaiah thus contrasts the things of earth with the righteousness of God: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever; and my righteousness shall not be abolished." Isa. 51:6. In the next verse he proceeds to tell what this righteousness is: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Because the law is the righteousness of God, it enables those who are instructed in it to "give judgment upon good or evil."

The text says, "My righteousness shall not be abolished." Since there can be no question but that "righteousness" is here used with reference to the law of God, we may properly substitute "law" for "righteousness," thus: "The earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my law shall not be abolished." This gives the exact meaning, and is no more positive than we shall find stated elsewhere.

God is from everlasting to everlasting. Ps. 90:2. As he cannot exist separate from his nature, or, in other words, separate from himself, and the law is the transcript of his nature, it necessarily follows that the law exists from everlasting to everlasting. And since created beings, who are all subjects of God's Government, cannot obey an abstract principle, but must have that principle clearly defined, we know that at least from the time that God created intelligent beings as subjects of his Government, the law must have existed in written form

or must have been expressed in definite language. And from the beginning of his creation to everlasting ages, it must continue so to exist.

This is exactly what we are taught by the words of Christ in the sermon on the mount. Said he: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill [to ratify, establish, or teach]. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. Here two things are mentioned, the law and the prophets. Christ did not come to destroy either one. He came in fulfillment of prophecy, and also to teach the law, which he did in the sermon on the mount. He did not, however, fulfill all the prophecy; for some of it reaches far beyond his first advent. For instance, in Ps. 89:20-29 we read the following prophecy concerning the kingdom of David, over which Christ, as the Son of David, is to rule:—

"I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of Heaven."

In verses 35-37 we read further:—

"Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in Heaven."

Here is a prophecy that will be in process of fulfillment as long as the sun and moon endure, even to all the days of Heaven. Now the words of Christ are, that "one jot or one tittle shall in no wise pass from the law till all be fulfilled." Till all what be fulfilled? Evidently till all the prophets be fulfilled, for he is speaking of the prophets, in connection with the law. Then, in view of the prophecy that we just read, we know that not the slightest change can be made in the law so long as Christ reigns on the throne of David; and that will be throughout eternity.

Nothing can add to the force of this testimony. We may quote other texts, as, "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17), or, "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness" (Ps. 111:7, 8), but, strong as they are, they do not go beyond what has already been presented. To give all the texts which show the enduring nature of the law, would be to quote a large portion of the Bible. In our consideration of other points connected with this subject, many additional proofs will necessarily be brought in. But right here we wish to introduce a few quotations from eminent authors of different denominations, to show that they have used just as strong language as we have to set forth the holiness and perpetuity of the law. Bishop E. O. Haven said:—

"Not only is every one of the ten commandments binding upon all men, [but] every one is often broken by persons who have received Christian instruction. The decalogue is God's grand compendium of moral philosophy. Whoever obeys it in letter and spirit is a perfect man."—*Pillars of Truth*, p. 7.

Again the the same author says:—

"This decalogue can never become obsolete. It was designed for all men, and, obeyed, would render all men noble, and worthy of immortal blessedness. It is a kind of concentration of the moral teachings of the Bible."—*Pillars of Truth*, p. 235.

The "Speaker's Commentary," on Matt. 12:8 says:—

"On what principle of legislation can it be maintained that, because laws are imposed by the ruler for the benefit of the subject, therefore they may be dispensed with at his own convenience? This is utterly untenable as regards the laws of man, still more so as regards the laws of God."

Rev. S. P. Sprecher, pastor of Calvary Presbyterian Church, San Francisco, in a sermon delivered Feb. 18, 1883, and reported in the *Occident* of Feb. 21, 1883, said:—

"When God gave the ten commandments on Sinai, he did not propose that men should obey them if they commended themselves to the natural heart; but that they should obey because they were the voice of God. Truth is not always seen and appreciated at first. It generally requires a certain favorable state of the heart."

On the words of our Lord in Matt. 5:17, "I am not come to destroy, but to fulfill," we find the following comment by Wesley, in the first volume of his works, sermon 25:—

"Some have conceived our Lord to mean: I am come to fulfill this by my entire and perfect obedience to it. And it cannot be doubted that he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question, his meaning in that place is (consistently with all that goes before and follows after), I am come to establish it in its fullness, in spite of all the glosses of men; I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent, of every commandment contained therein, and the height and depth, the inconceivable purity and spirituality of it in all its branches."

Rev. W. A. Jarrel (Baptist), in "Old Testament Ethics Vindicated," pp. 25-27, speaks as follows concerning the law of God:—

"The divine will must be what the divine nature is. That the will must be what the nature is, is one of the fundamental truths of all true moral philosophy. . . . While the law is not the nature of God, it is the effect and likeness of that nature; it is the perfect reflection of his infinite holiness and wisdom. It must, therefore, be as unchangeable as the infinite holiness of the divine nature. Law is the positive enactment of this nature; it is the expression of God's will."

"Law, then, being the expression of the holiness of the immutable, divine nature, it can never be relaxed or changed. As God's nature must forever will only moral right, his law can never be other than the expression of moral right."

This will suffice for quotations from religious authors. These quotations show that the ideas here presented are no new thing, so that no one need fear to accept them, lest he should be straying from the old paths. They help to confirm the argument that the ten commandments are the "old paths," into which God calls all men to turn their steps. They are the way of holiness, the eternal way of peace; and human tongue or human pen can never adequately express their purity and their unchanging nature.

E. J. W.

Disembodied Spirits and Principles.

In a recent temperance article, Miss Frances E. Willard said: "Disembodied spirits and disembodied principles stand in an equally helpless relation to every-day affairs." Very good. Concerning disembodied spirits we have Scripture authority for saying that they can do nothing. The Bible says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. Disembodied spirits, then, can have no part to act in human affairs.

The same thing may also be said of disembodied principles; and we commend Miss Willard's utter-

ance to those people who teach that men are to be governed by principles instead of by precepts. No one ever obeyed an abstract principle. Love is an abstract principle. But it is only when embodied in the precepts, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," that it becomes practical, and tends to shape character. And even these two commandments are too broad to be comprehended by finite minds, until they are expanded into the ten commandments, which tell us just how to manifest the proper measure of love to both God and man.

Something about Writing.

THIS is an age when people read; and when everybody reads, somebody must of necessity write. Moreover, if those who read are benefited by their reading, it must be because those who write have written something worth reading, and have written so plainly that the meaning cannot be misunderstood. Now, since reading from which no benefit is gained is a waste of time, it follows that a great responsibility rests upon all who write. We therefore give a few practical hints for the benefit of those who feel it to be their duty to write, but do not know just how to do so to the best advantage.

The first thing necessary, if one would write, is to have something to say. Not only should you have something which you think is worth telling, but you must be fully persuaded that it is very necessary that others should know it. You may be mistaken in your convictions, but that is another matter; the point is, if you wish others to be impressed by what you write, you must yourself first be impressed by it.

Have your subject well in hand before you begin to write. Do not take your pen, dip it in the ink, and then wait for the ideas to come and arrange themselves in the proper order. Thoughts are not so obedient as to do that. They will not arrange themselves; you must do it. Before you begin to write, take a pencil and paper, and jot down the various points which you wish to make, the texts which you wish to use, etc. Then arrange them, and your work is half done. As you write, you can alter your plan, adding or omitting thoughts as seems best.

Express yourself in the simplest and most direct manner possible. The object of language is to convey thought; therefore the more plainly the thought is expressed, the better is the language. Most young writers do not seem to understand this, and some writers never learn it. Aim to write so plainly that people not only *may* understand, but that they *must* understand.

Do not try to be grand, or to soar. In short, do not try to force yourself to write in some particular style. If you do, your lameness will be apparent. There are writers whose eloquent passages and well-rounded periods are a constant delight. You may write as they do, if it is natural for you to do so. But do not sacrifice strength for beauty. A thing may be very pretty, and yet be utterly useless.

Of course this means that you must not imitate any one's style of expression. Be yourself. There is no more reason why you should imitate another's style of writing than there is that you should imitate his manner of conversation. Saul's armor was no doubt first class in every respect, but David could not fight in it. Because your neighbor's coat fits him well, you must not conclude that it will also become you. Your coat may be of an entirely different size and pattern, and yet it may fit you as well as his fits him. So words which are very impressive when uttered by one, may be commonplace when spoken by another. It is just as necessary that the style of expression should fit the individual as it is that his coat should fit him.

Above all, don't plagiarize. This is a word which

has much the same meaning as embezzlement, defalcation, etc. In plain English, it means stealing. Now don't steal. If somebody has written something which you think is good, don't try to get the credit of it by signing your name to it. If you quote it, give the author the credit. If you do not know the author's name, or do not wish to give it, at least indicate that the quoted passage is not your own. This is the honest way. To do any other way is to be dishonest. The law does not punish a man for appropriating an article that has been written by another, unless that article has been copyrighted; but such an act is no less dishonorable on that account. "Thou shalt not steal."

Besides the sin of plagiarism, there is another thing about it to be considered, and that is the loss of reputation which it brings. A man steals money because he has none, and does not like to work. It is very natural to imagine that people steal ideas for the same reason. If your ideas are your own, and are expressed in your own style, they may be somewhat crude, but you will get credit for just what you are. But if you take the ideas and expressions of another and pass them off as your own, people will not give you credit for being able to produce anything yourself.

Of course it is understood that there is very little absolute originality. We are all mutually dependent. We know nothing that we have not learned; and what we have learned, somebody knew before we did. But we may have combinations of ideas that no one else has, and we may be able to express ideas in a way that has occurred to no one else. This is originality, in the common acceptation of the term. If one has not this originality, if he cannot say anything that has not already been said, there is no occasion for him to write.

Don't attempt to write poetry if you can possibly keep from it. This rule should be written in capital letters, and kept constantly before every young writer. Hundreds of persons who might have been useful, have ruined themselves by starting in with poetry. Many people seem to think that poetry is the simplest and most natural kind of composition. That is a grave error. A composition is not necessarily poetry because each line begins with a capital letter; neither can all rhyme be called poetry. There are not so many poets in the world by a great many thousand as is sometimes supposed. Don't imagine that you are one of the few, just because you enjoy reading poetry. But if your thoughts will present themselves in rhyme and meter, and you cannot possibly express yourself except in verse, then go ahead. The result may be poetry, and it may not be; but it is more likely to be poetry than is a great part of the matter which is called by that name.

Finally, if you wish your manuscript to receive speedy attention from any editor, observe the following simple items:—

Write on ruled paper.

Write only on one side of the sheet.

Use pen and ink.

Write as legibly as you possibly can. Don't "dash off" your thoughts, and then ask the editor to excuse poor writing, as you were in a hurry. The chances are that if you were in too great a hurry to write legibly, the editor will be in too great a hurry to attempt to read what you have written. Many valuable thoughts have perished in the waste basket because of a failure to observe this last rule. Remember that to write poorly is solely the editor's prerogative.

These are by no means all the important points that might be noted; yet if only these are kept in mind, and you write, not for fame, nor for any selfish motive, but with the simple purpose to do good, you will be quite likely to write something worth reading.

E. J. W.

"The Abiding Sabbath."

"ORIGIN OF THE LORD'S DAY."

AFTER leading us through one hundred and eighty-six pages of fact and fiction, of truth and error, of contradiction and recontradiction of Scripture, reason, and himself, the author of "The Abiding Sabbath" arrives at the all-important conclusion that "it is in the *highest degree probable* that the Lord's day [Sunday] was instituted by the immediate authority of the apostles;" and that "by the most natural revulsion of feeling all that was lost from the seventh day was transferred to the first day of the week." And so after all this he comes to the discussion of the "Origin of the Lord's day." Speaking of the resurrection of Christ, thus he proceeds:—

"The idea of completion, symbolized by the number seven and embodied in the Sabbath as the memorial of a finished creation, is transferred [by a "natural revulsion of feeling," we suppose, of course] to the Lord's day, the monument of a finished redemption."

If redemption had been finished when the Saviour arose from the dead, or were it even yet finished, we should question the right of Mr. Elliott, or any other man, to erect in memory of it a monument whose only foundation is a high degree of probability, and whose only rites of dedication are performed by a "natural revulsion of feeling." How much more may we question this right, when redemption, so far from being finished at the resurrection of Christ, will not be finished till the end of the world. The disciples asked the Saviour what should be the sign of his coming and of the end of the world, and he answered, "There shall be *signs* in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; 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. And when these things *begin* to come to pass, *then look up*, and lift up your heads; *for your redemption draweth nigh.*" Luke 21:25-28. These things did not "begin to come to pass," till 1780 A. D.; for then it was that the sun was turned to darkness, and the moon also. Therefore it is plain from these words of Christ, that instead of redemption being completed at the resurrection of Christ, it was not even "nigh" for 1749 years after that event.

This is confirmed by Paul. He says: "Ourselves also, which have received the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. Our bodies will be redeemed at the resurrection of the dead: "I will ransom them from the power of the grave; I will redeem them from death" (Hos. 13:14); and the resurrection of the dead is accomplished at the second coming of the Lord. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the *dead in Christ shall rise* first; then *we which are alive and remain shall be caught up together with them* in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Therefore Paul, in telling of our redemption, places its accomplishment exactly where Christ places it, that is, at the second coming of the Lord, and *not* at his resurrection.

Again Paul writes: "In whom [in Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14. "That Holy Spirit of promise" was not given until the day of Pentecost, forty-nine days *after* the resurrection of Christ; and this, says

Paul, is the earnest of our inheritance *until* (not because of) the *redemption* of the purchased possession. By this Holy Spirit, says Paul, "ye are sealed *until* the day of redemption." Eph. 4:30. Now as the Holy Spirit was given to be with those who trust in Christ "until the day of redemption," and as that Spirit was not so given till forty-nine days after the resurrection of Christ, this proves most positively that the day of the resurrection of Christ could not possibly be made "the monument of a finished redemption." And when Mr. Elliott, or anybody else, whether individually or by "a general *consensus* of the Christian Church," sets up the first day of the week as the monument of a finished redemption, it is simply to pervert the Scripture doctrine of redemption, to put darkness for light, and to trust in words of falsehood.

Again he says of the first day of the week:—

"*It is the abiding Sabbath.* It was on the first day of the week that the Saviour rose. It is remarkable that this phrase, 'first day of the week,' marks the only case in which any day of the week is distinguished from the rest in Scripture by its number, excepting the seventh day, or Jewish Sabbath. Eight times the term is used in the New Testament, five of the instances occurring in connection with the account of the Lord's resurrection. Other days have no distinctive title, save only the sixth day, which is the 'Sabbath eve,' or 'day of preparation.' The first day is therefore placed in such significant relations with the seventh day as to impress upon it a meaning which cannot be disregarded."—Pp. 189, 190.

If the mention of the first day of the week *eight* times in the New Testament marks it so distinctively and impresses upon it so strong a meaning as Mr. Elliott imagines, how is it that the mention of the Sabbath *fifty-nine* times in the New Testament (with sole reference to the seventh day) can impress upon it no meaning whatever? It would seem that if the mention of a day would give any distinction at all to a day, the day that is mentioned most would properly be entitled to the most distinction. But behold, here it is just the reverse; the day that is mentioned eight times is entitled to all the distinction, while a day that is mentioned *more than seven times as often* is entitled to no distinction at all!

He remarks the "significant relations" in which the first day of the week is placed with the seventh, but in not one instance does he notice these relations. We shall do it for him; for there is a relation there which is very "significant" indeed, in view of his theory that the first day of the week is "the abiding Sabbath."

The first mention of the first day of the week in the New Testament is in Matt. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." There is a "significant" relation between the Sabbath—the seventh day—and the first day of the week; and that which is signified by it is that the Sabbath is ended before the first day of the week begins.

The next mention is in Mark 16:1, 2: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Here also is a very significant relation between the Sabbath and the first day of the week; and the significance of it is that the Sabbath is *past* before the first day of the week comes. Notice, too, that these women came to the sepulcher *very early* in the morning the first day of the week; yet as early as it was, "*the Sabbath was past.*" And the significance of that is, that Mr. Elliott, or any one else, may arise *very early in the morning* the first day of the week, just as early as he pleases in fact; but he will be too late for the Sabbath—he will find that the Sabbath is past; it will not "abide" on the first day of the week.

The third mention is Luke 23:54-56; 24:1: "And that day [the day of the crucifixion] was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." In this passage, the "relations" between the Sabbath and the first day of the week are doubly significant. For here it is not only shown that the Sabbath is past before the first day of the week comes; it is not only shown that although people may arise very early in the morning the first day of the week, they will be too late for the Sabbath; but it is stated explicitly that the Sabbath that was past was "the Sabbath day according to the commandment." Therefore it is by these texts proved as absolutely as the word of God can prove anything, that Sunday, the first day of the week, the so-called Lord's day, is *not* the Sabbath according to the commandment of God; and that when people rest on Sunday, the first day of the week, they do *not* rest "according to the commandment." It is likewise proved that the Sabbath according to the commandment is—not a seventh part of time, nor simply one day in seven, but—the definite seventh day of the week, the day *before* the one on which Christ rose from the dead.

We repeat, the relations in which are placed the seventh day and the first, in the Scripture, is indeed most "significant,"—so significant that it is utterly impossible to honestly or truthfully pass off the first day of the week as the Sabbath; and that it proves positively that the day before that upon which Christ arose from the dead, the day before the first day of the week, the seventh day of the week, is the Sabbath according to the commandment of God; and that therefore the seventh day, and *not* the first, is "the abiding Sabbath."

Other supposed probabilities as to the origin of the so-called Lord's day will be noticed next week.

A. T. J.

The Work in Melbourne, Australia.

It is now about eight months since we landed on the Australian shores. Then, we were strangers in a strange land, where there were none of like precious faith. It was in mid-winter, when we were having continual rains, and damp, chilly weather. The people were reserved in their habits, and they became suspicious of us when they learned of our views being so different from those held by others. The doctrine of Christ's coming, taken by itself, is not unpopular here; but the view we hold of it and the Sabbath was sufficient to call forth warnings from the pulpit and the press, without giving us an opportunity to reply. Every attempt to get our views before the public proved fruitless. But we were backed up by thousands of sympathizing friends in America, and from these friends thousands of prayers daily ascended to God, who has countless millions of angels at his command,—angels who are ministering spirits, sent forth to minister to those who shall be heirs of salvation; and how could we be homesick or discouraged? Angels of God went before us and prepared the way, although at times it seemed dark and dreary.

Soon, however, some became interested in the truth, and a few took their stand with us. When the tent season arrived, we pitched the tent and commenced a public effort; and as the result of the Bible-readings and the tent labor, a church of twenty-eight members, including ourselves, was organized here January 10, called the Melbourne church of Seventh-day Adventists. The following

Sabbath seven more united, and others are waiting baptism and expect to unite next Sabbath. The tent is now pitched for the third time, with a growing interest, in South Melbourne, one of the suburbs of this city.

Among those who have embraced the Sabbath there are teachers, mechanics of almost every class, contractors, printers, and day-laborers. Not one of them had the habit of using tobacco or ardent spirits; and yet the use of tobacco is as common here as in America, and that of ardent spirits is much more common. In a few instances we have seen a fulfillment of Matt. 10:35, 36; but in most of these cases the truth has triumphed. Although on account of the peculiar construction of society there are apparently, greater difficulties in the way of observing the seventh day here than in America, yet the real difficulties are no greater when men actually commence its observance.

It is the better class of people who have acknowledged the truth. Although poor in this world's goods, yet we trust that they are rich in faith, and heirs of the kingdom. Not only this, but the influence of the truth has extended into the country, and there are some who are observing the Sabbath from reading and correspondence. In not a few places quite an interest has been awakened, and there are to all outward appearances, many as good openings for the truth here as in any part of America. The prospect before us at the present time is better than in America, because there is not that prejudice in respect to at first coming out to hear.

The general impression is that our arguments are so easily overthrown that there is no danger of any being convinced by them. This impression, however, is wearing off. What to do with us is a question that has been discussed in councils of ministers. Sometimes they have threatened to meet us in the open field; but after hearing, it has been decided that this was not best. Doubtless, however, the time will come ere long that they will do this; for there are members of nearly all sects, as well as some who never made a profession of religion, who have taken their stand with us. This stirs the ire of the dragon.

There seems to be a feeling here, as in other places, on the part of some who have good positions and a large flock, that they have *the right* to dispense *their* views, that *their* methods should be adopted, and that others of a different persuasion are not needed at all in the country. One clergyman said to his flock, "They are not needed. They are no church. They have no business in the Colonies. They came from the *obscure State* of New England, from whence comes some good things, but many things that are bad." He of course warned his flock against hearing us or attending our Bible-readings. Another said to his congregation, "You have no business to invite them to your houses without first asking us [officers of the church]. And if they were gentlemen, they would not go till they had first consulted us." And yet that denomination has made more aggressive moves among other sects than any other in this portion of the country. At times we have felt thankful for anything to advertise us; and all of these things have helped us in the end.

In New Zealand the cause is fairly planted, also among the better class of people. Only one of the number there who have embraced the truth was in the habit of using tobacco, and he gave it up, although he was over sixty years old and had used it more than forty years. There is an anxiety manifested by many of them to learn all that is believed and practiced among Seventh-day Adventists in America. They manifest full confidence in the work. We think it a great mistake to conclude that it is not advisable to give all points of our faith, such as the ordinance of John 13, because converts are young in the faith. We had the ordinances last

Sabbath, the first opportunity after we had organized, and all, without an exception, participated in this ordinance.

The fact is, the Lord has gone before us in preparing hearts for the reception of the truth; and if we are faithful in acting our part in presenting the truth, we shall find that many of those who embrace it will go into the kingdom of God before those who have had greater light and privileges, but have not lived in accordance with the light. The work is of God, and he is leading in it. It is for us to follow, and keep near to him, and we shall see in his work what we have never yet seen in the Third Angel's Message. Our hearts are full of courage as to the prosperity of the cause in this part of the world.

Since the above was written, ten more have joined the church. Nine were baptized last Sabbath. Last night I visited one who had been most bitter because his wife and mother had become interested. The warfare is over, and he expects to unite with us next Sabbath.

S. N. H.

The Missionary.

The Work in Australia.

In a private letter dated North Fitzroy, January 25, Brother Henry Scott gives the following encouraging account of the work in that distant field:—

"The blessing of God is on the work here. It is moving forward, and we expect it will continue to advance until Australia shall resound with the sound of the Third Angel's Message. Two weeks ago yesterday, the first Seventh-day Adventist church in Australia was organized, with twenty-eight charter members. Now there are forty-six members, and a Sabbath-school of over fifty. In the Colonies there are about seventy-five Sabbath-keepers. It would do your heart good to see the zeal and earnestness manifested by those who have newly received the truth. They have united heartily in celebrating the ordinances, none stumbling over that brought to view in the thirteenth chapter of John. The health reform and the Testimonies are accepted with a readiness seldom manifested.

"A tract and missionary society was partially organized yesterday, and the brethren and sisters are going to work in earnest to spread the 'good tidings of great joy' to their friends and countrymen. A large club of the *Bible Echo* was spoken for; and from this time we shall expect to see this branch of the work develop and contribute its influence to the advancement of the great common cause.

"We are grateful to God for the manner in which he has worked for his truth here, and we ask the prayers of our brethren and sisters that we may so live as to have his blessing continually."

Honolulu, H. I.

WE have been holding meetings here in our tent for four weeks. The weather has been pleasant, with but little rain, the winter being unusually dry. There has been no evening so cool as to be in the least uncomfortable in the tent; while several have been so warm that we raised the tent walls for ventilation.

Those who attend the meetings give the best of attention to the words spoken. At present there are fifteen adults keeping the Sabbath here, besides our own company. Others are "in the valley of decision." We are all in usual health, and trying to do the will of the Lord.

February 14, 1886.

W. M. HEALEY.

WHAT a man knows should find its expression in what he does. The value of superior knowledge is chiefly in that it leads to a performing manhood.—*Sel.*

Reports of Progress.

KANSAS: Palermo.—W. C. Morgan reports:—“Elder G. H. Rogers came here January 21, and remained till February 2, holding meetings in the day-time and evening. Those in the day-time were designed especially for the benefit of the church. The Spirit of the Lord moved upon outsiders with increasing interest to the close. At the last meeting, eight persons covenanted with us to keep all the commandments of God.”

Yates Center.—From this place Brethren R. F. Barton and G. W. Page report as follows, in *Review* of February 16:—

“Four weeks ago, we began meetings eight miles from this place. Nearly every night the house has been full, and the best of attention given. We have seldom seen a better interest than the one here. About twenty-five have embraced the Sabbath. Several of these are just beginning the Christian life, and seem to be much in earnest. Two Sabbath meetings have been held, fifty or more being present each time.”

MICHIGAN: Quincy.—Our interest here holds good. Though the congregation has changed considerably, the church is filled every night with attentive and intelligent hearers. Seventeen have now signed the covenant, thirteen of whom are adults. Others are about ready to do so who are already keeping the Sabbath. Our book sales amount to about \$30.

W. C. WALES.
J. D. MORTON.

February 10.

OHIO: Greenwich.—D. E. Lindsay writes, February 8:—

“I have spent the past two months at this place. During the last summer, Elder Mason and I held a series of tent meetings here, but had little to encourage us. Several signed the covenant at that time, but were not confirmed in the truth. Twelve new ones have now signed the covenant. There are some who are members of churches at a great distance, and still others here who we hope will yet follow their convictions. I have made sixty-seven visits, preached forty-four sermons, given twenty-three Bible-readings, and held six other meetings. Have sold \$23 worth of publications, and taken five subscriptions for our periodicals.”

IOWA.—December 20, I began meetings in a school-house six miles north of Sheldon, and continued them two weeks. The weather then became so bad that it was thought best to discontinue the work till a more favorable season. The average attendance was only about twenty; but four persons have accepted the truth as far as presented, and are now keeping the Sabbath. Obtained three subscriptions for periodicals, and sold a few books.

IRA J. HANKINS.

PENNSYLVANIA.—I commenced a series of meetings near Shunk, Sullivan Co., Nov. 21. Gave thirty-three discourses and fifteen Bible-readings, and visited one hundred and four families. Twenty-five decided to keep the Sabbath. This is the place where Bro. Craw did missionary work last fall. Two were keeping the Sabbath when I went there. About the first of January I was absent a few days. Returned Jan. 6 in company with Elder J. W. Raymond, who gave sixteen discourses, organized a Sabbath-school of thirty-eight members, and also a tract society. There are now thirty-four keeping the Sabbath, twenty-five of whom have signed the covenant. There are ten who take the *Instructor* and eight the *REVIEW*.

J. L. BAKER.

“AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Esther's Petition.

(March 14.—Esther 4: 10-17; 5: 1-3.)

IN the connected story of the Bible, the place of the book of Esther is between the sixth and seventh chapters of Ezra, between Darius and Artaxerxes, kings of Persia; for the Ahasuerus of the book of Esther was Xerxes, king of Persia. “The Hebrew *Ahashverosh* is the natural equivalent of the old Persian *Khshayarsha*, the true name of the monarch called by the Greeks Xerxes, as now read in his inscriptions.”—*Encyc. Brit., art. Ahasuerus*. His reign was from 486-465 B. C. His father, Darius Hystaspes, had left him the empire extended to its widest limit; and his reign marks the period of the greatest glory of the Persian Empire, and the beginning of its decline. In Dan. 11: 2 is a prophecy spoken in the third year of Cyrus, B. C. 534, saying: “Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.”

It was in fulfillment of this prophecy that Xerxes invaded Greece, B. C. 480, with the largest army ever known, when, in resisting it, the three hundred Spartans under Leonidas immortalized themselves at Thermopylæ. It was in preparation for this invasion of Greece, that he gathered all the princes and governors of his empire to Susa, as recorded in Esther 1: 3-9. “In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him.” He called the governors and princes of the provinces to his capital to deliberate upon the invasion of Greece, and to levy the tribute and the forces that should be furnished by each province for the purpose. The royal entertainment continued six months. But it was no later than the seventh day of the feast when the king in his drunkenness commanded his chamberlains “to bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty.” “But the queen Vashti refused to come.” Then the king in council decided to put her away, and to publish a decree in the language of every people, “that every man should bear rule in his own house.”

THEN in his sixth year he led his army into Greece, suffered a terrible defeat at Salamis, and at Plataea, and, like Sennacherib of old, returned with shame of face into his own land. And there he for the rest of his days sought to occupy himself in the exercise of arms of a very different nature from those with which he had been occupied in the invasion of Greece. Then “he remembered Vashti, and what she had done, and what was decreed against her.” It would seem that he remembered Vashti with the wish to call her to his side again; but the “decree” of the Persians and Medes had been published against her, and it was impossible to alter or reverse that; so he was compelled to do without Vashti, and seek another in her place, and the choice fell upon Esther, the adopted daughter of her cousin Mordecai. “And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.”

SHORTLY after this, two of the king's chamberlains had laid a plot to assassinate him, and Mordecai learned of it. He told Esther, who

brought it to the king; the matter was discovered; the two men were hanged, and there was a record made of the whole matter in the chronicles of the kingdom. Next Xerxes promoted Haman the Agagite to the chief place, “above all the princes that were with him.” When the king promoted him, Haman exalted himself; and when all bowed and revered him as he passed except Mordecai, it soon created a stir; for Mordecai “had told them that he was a Jew.” Being a Jew who feared and worshiped God, he would neither bow nor reverence any one but God. Then Haman was “full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom.” Haman therefore succeeded in obtaining a decree for the destruction of “a certain people” whose laws were “diverse from all people; neither keep they the king's laws.” So the decree was published throughout the realm. “And the king and Haman sat down to drink; but the city Shushan was perplexed.”

“WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry; and came even before the king's gate.” “So Esther's maids and her chamberlains came and told it her. . . . And she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he received it not.” Then she sent her chamberlain “to know what it was and why it was;” and Mordecai told him all about it, and sent word to her to go to the king and “make a request before him for her people.” But it was death for any one to go to the king without being called, unless the king should hold out the royal scepter; and as Esther had not been called for thirty days, it was a great risk indeed for her to go into the presence of the capricious king without being called. But Mordecai told her that if the Jews were indeed destroyed, she would not escape any more than any of the rest of the Jews. He also told her a truth in which is embodied the principle that underlies all of God's calling and work. “If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?”

God's purposes in the affairs of men will surely be accomplished. They will be accomplished by the instrumentality of men. And when he calls anybody to his work, whether directly or by putting him in a position of responsibility or influence by which men have a right to expect of him help in crises; if that person fails, then enlargement and deliverance will arise from another place, and he will be left in the place which he has weakly chosen, and the cause of God will advance without him. We owe to God and to his cause all our influence of position, all our responsibility of place, wherever it may be; and when a crisis comes, we are, like the fair queen Esther, to show our faithfulness, trusting in God for the result. It was for just such a time as this that she was brought to that place, and now if she should fail in her responsibility, she would show herself entirely unworthy of the place. And so it is ever. God's gifts are not for nothing. He expects them to be used for his glory, and “Them that honor me I will honor; and they that despise me shall be lightly esteemed,” is his word to all. Esther nobly fulfilled her calling; she found favor in the eyes of God and the king; and by her deliverance arose for her nation and people.

HAMAN, expecting to be honored above all by the king, pronounces the sentence of what he

himself shall do in honor of Mordecai, whom he abhors; having erected a gallows upon which Mordecai shall be hanged, he himself is hanged upon it; having devoted to destruction Mordecai and his people, the evil which he intended came upon himself and upon his house.

A. T. J.

THE SANCTUARY, ITS SERVICE, ETC.

The End of the 2300 Days.

(Lesson 10.—Sabbath, March 13.)

WHAT were the first words uttered by the angel in explanation of the 2300 days?

"Seventy weeks are determined [cut off] upon thy people." Dan. 9:24.

What event was to mark the beginning of this first part of the great prophetic period?

"The going forth of the commandment to restore and to build Jerusalem." Verse 25.

What decree completed this commandment?

The decree of Artaxerxes Longimanus, which is recorded in Ezra 7:11-26. This decree was issued in the seventh year of the reign of Artaxerxes (Ezra 7:7, 8), which was in the year B. C. 457.

How many weeks of prophetic time were to reach from this date to Messiah the Prince?

"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." Dan. 9:25. Sixty-nine prophetic weeks, or 483 literal years, were to reach from the going forth of the commandment concerning Jerusalem in B. C. 457, to the Messiah the Prince.

What is the meaning of the word Messiah?

"Messiah" is the Hebrew word for "anointed." It corresponds to the word "Christ," which is from the Greek. See John 1:41, and margin.

When was Christ anointed?

Peter says (Acts 10:37, 38) that God anointed Jesus of Nazareth with the Holy Ghost; in Matt. 3:16, 17; Mark 1:10; Luke 3:21, 22, we are told that at the baptism of Jesus the Holy Ghost in the form of a dove rested upon him, and he was publicly acknowledged from Heaven as the beloved Son of God; we therefore conclude that the anointing of Jesus was at his baptism. This conclusion is fortified by Peter, who connects the anointing of Jesus with the baptism which John preached, and says that he then "went about doing good." At the baptism of Jesus, therefore, he was anointed by the Holy Spirit for his ministry; before his baptism he could not be termed the Messiah, or the anointed one.

When was Jesus baptized?

In the spring of A. D. 27. It was in the fifteenth year of Tiberius Cæsar (Luke 1:1); and Tiberius began to reign in A. D. 12. The date in the margin of the Bibles varies, being 26 in some and 27 in others. This was just at the expiration of the 69 weeks, or 483 years beginning in B. C. 457.

Why were the 69 weeks reaching from the commandment to the baptism of Christ divided into two parts?

Because the first seven weeks, or 49 years, were to be covered by the restoration of Jerusalem. The wall of Jerusalem was completed, according to Prideaux, in the fifteenth year of Darius Nothus, just 49 years after the decree of Artaxerxes Longimanus.

What was to be accomplished during the remaining week of the seventy?

"And he [Messiah the Prince] shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. 9:27. By confirming the covenant is evidently meant the preaching of the gospel by Christ, and those whom he sent; but especially the ratification of the covenant by the shedding of Christ's blood on

the cross. Paul says that salvation "was confirmed unto us by them that heard Him" (Heb. 2:3), and this was virtually the work of Christ; because he sent them personally, and was with them in an especial manner.

What events marked the termination of the seventy weeks?

The termination of this period is marked by the murder of Stephen and the conversion of Paul. The 490 years began in 457, or 456 full years and a fraction, before the Christian era. Then at the beginning of the Christian era there would still remain of the 490 years, thirty-three full years and a fraction of a year, which would make the period end in A. D. 34. We learn that after Paul's conversion he went into Arabia, and "after three years" he went up to Jerusalem. Gal. 1:15-18. "Then fourteen years after I went up to Jerusalem." Gal. 2:1. This visit was on the occasion of the council of the apostles and elders, which is recorded in the fifteenth chapter of Acts, and which was in A. D. 51. As this was seventeen years after Paul's conversion, we find that he was converted in A. D. 34. It is certainly more than a coincidence that at the termination of the 490 years allotted especially to the Jewish people, God raised up the great apostle to the Gentiles.

How may we be certain that the seventy weeks were the first part of the 2300 days?

Having shown that the angel's words in the ninth chapter of Daniel are an interpretation of that portion of the vision of the eighth chapter which was left unexplained, we know that whatever time is mentioned must be a part of the 2300 days, for that is all that was left unexplained. Now in the interpretation in the eighth chapter, where did the angel begin? was it with the goat? No; it was with the ram; for that was the first thing seen. Would we expect him to give the signification of the ram, and then skip to the little horn? Certainly not; we would expect him to take everything in the order that it was seen. Otherwise the vision could not be understood. And so we find he did. The angel explained the symbols in the order in which they came; first the ram, then the goat and its notable horn, then the four horns, next the little horn. Then next comes the 2300 days, and, as a matter of course, the first part of it would be the part first spoken of.

Then since the seventy weeks (490 years) are the first part of the 2300 days (years), it follows that the 2300 years begin with the beginning of the 490 years, which was in the year 457 B. C. We have already seen that the 490 years ended in the year 34 A. D. Four hundred and ninety from 2300 leaves 1810; that is, when the 490 years closed, there yet remained 1810 years of the 2300. And since the 490 years ended in 34 A. D., the whole period of 2300 years would end 1810 years later, or in 1844 A. D.

The result may be arrived at in a more direct way. The 2300 years begin with the 490 years, in 457 B. C. At the beginning of the Christian era, therefore, something over 456 years of this period had elapsed. There then remained a fraction over 1843 years, which would bring the close of the 2300 years in the year 1844 A. D.

At the close of the 2300 years, according to Dan. 8:14, the sanctuary was to be cleansed. This cleansing work has therefore been going on since 1844, or forty-two years.

Five P's.

A good Sabbath-school teacher ought at least to have five *p's* in his mind. Let them stand for *punctuality, perseverance, piety, and prayer*. The teacher should find out the point in his lesson. Every lesson has a point, and it is the business of the teacher to find it, and put it sharp at the scholar, so that he will carry it home with him.—S. S. Teacher.

Speech-Making Superintendents.

It is not every Sabbath-school superintendent who seems to understand the essential nature and work of the school, nor, as a consequence, recognizes his own peculiar duties at the head of the school. Many a superintendent is not entirely clear in his mind as to the vital difference between a school and every other sort of religious meeting. This confusion of mind it is that causes such undue prominence to be given in many Sabbath-schools to preaching from the superintendent's desk. A superintendent's best work is superintending; and if he gives his full time and strength to that work, he has neither time nor strength for the work of a preacher or an evangelist—important as preaching and evangelizing are in their way.

On many of the inland or ocean steamers, you will see posted conspicuously on the outside of the pilot-house the notice: "Do not talk with the man at the wheel." And if you could hear the directions which are given to the man at the wheel by those who set him at his post, you would hear it said to him: "Do not talk with the passengers." Yet the regular trips of that steamer are about the only times when the man at the wheel meets those passengers; and it might seem that a few loving words, a few earnest thoughts, on his part, might bring his heart in contact with theirs, and tend to warm and quicken their hearts. It does not seem that steering a vessel is everything. Yet, on the other hand, steering is the real business of the man at the wheel, and warming and quickening the hearts of the passengers is not his mission; and for him to attempt the warming and quickening business is to endanger the steering of the vessel—to which he is set.

And so it is with the man at the Sabbath-school wheel; steering is his business and demands his whole attention. The superintendent is set to oversee and guide the school in its peculiar work. He is to see that teachers and scholars are wisely classified, that the teachers are trained to, and are faithful in, their several duties, and that the separate classes are brought into such harmonious co-operation as to carry the school along as an organized whole. He is to give unity to the general exercises of the school, and to lead in the service of common worship. An examination of the school on its lesson for the day, and an emphasis on the main point of its teaching, is properly within the sphere of his mission.

But this is very different from talking, or exhorting, or haranguing, from the desk. The writer of this note has had occasion, for a series of years, to compare the methods of many schools, in city and in country, at this point of speech-making in the superintendent's desk, and his present convictions are based upon the result of these observations. A dozen years ago, while even more than now in the general field of Sabbath-school method, he expressed his views on this subject, as follows: "Nothing else fritters away so much time as speech-making. Nothing else so hinders or retards the work of teaching there. Some men are excellent superintendents in everything else save in the habit of long-winded addresses—addresses on which they pride themselves. They have good schools in spite of their speeches. They could have better schools without them. Other superintendents have poor schools because of their lectures. They might have good schools if they would talk less. While it is admitted that a moderate indulgence in closing addresses would not necessarily ruin a superintendent for his appropriate and legitimate work, the tendency of the habit is so largely toward intemperance that cautious and conservative men are urging total abstinence from Sabbath-school speech-making as the only safeguard against disastrous excesses in this line."—S. S. Times.

The Home Circle.

WHAT OF THAT?

Tired! well, and what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee! work while it is called to-day;
Coward, arise; go forth upon thy way!

Lonely! and what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own.
Work may be done in loneliness; work on!

Dark! well, and what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet!
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn and naught but play?
Go, get thee to thy task! Conquer or die.
It must be learned. Learn it, then, patiently.

No help! nay, 'tis not so;
Though human help be far, thy God is nigh,
Who feeds the ravens hears his children's cry.
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

—Sel.

The Mimetic Power of Insects.

"WHY, Cousin Helen! What do you mean by saying that locust is a mimic?" asked my little cousins, John and Lincoln.

"Yes, he is a very good mimic, and so are all the insects in this case. Look at them, and I will tell you in what way I have seen them mimic.

"Insects have a power called 'mimetic,' which enables them to mimic, or imitate, the substances which afford them food and shelter. They are mimics all the way from the larva state to the imago, whether they are moths, butterflies, beetles, bugs, or locusts. In the larva state, some insects are easily distinguished from their food and shelter, but oftentimes they are not. Don't you remember how, when we went bug-hunting up in grandpa's orchard, we chased some white cabbage butterflies over the tomato bed, and you, John, found a brownish caterpillar on one of the plants? Then we hunted for more, and found one so much like the leaf in color that I almost took it in my hand before I saw what it really was.

"When the insect is in its pupa state, it is as great a mimic as before; for then the cocoons and chrysalides, or aurelidae, are of the same color as their hiding-places. The cocoons and chrysalides we find hidden under posts, fences, stones, hanging from trees, etc., are of the same color as the stones, bushes, etc. This light brownish cecropia cocoon is the color of the bush or tree on which it hung. Perhaps it was a barberry bush."

"This one isn't brown; it's white," said Lincoln.

"So it is. It came off the top of a white birch tree, and so it imitated the bark of that wood in color. I think that only in the *imago* state is the insect a mimic in *shape*. Examples of this kind are walking sticks and walking leaves.

"One day I was out on a specimen hunt with a naturalist on the banks of Duck Pond, in Farmingham, Massachusetts. I was a short distance behind when I heard her call me; on my hastening to her she showed me what I thought was a little branch in a tin cup. Just as I was going to ask what there was curious or interesting about it, some little twigs on the side of the branch began to move, and I immediately thought it must be a walking stick, which I had read about, but never until then seen. I believe my friend said there were but three varieties of this insect in North America.

"Any warm day in summer, when you boys are playing in the yard or orchard, you can see some very striking examples of this mimetic power; I mean locusts. These locusts on the upper row have wing-cases of a dusty color. I caught them one noon in the middle of North Street. When they were resting I could not tell the difference between them and the road; but as soon as they spread their wings, I could see and catch them."

"Here's one all yellow."

"Yes; that one I found in a marsh down at Ocean Park, where all the weeds and the soil were of a yellowish hue. Just look at the difference between this and the first one. This one has white wings, with a black line across them; the body is white, and the wing-cases look as if sand had been sprinkled over them. These came from the beach between Old Orchard and Ocean Park. If their wings were folded, it would be very difficult to distinguish them from the dry, white sand. I watched a long time one day to see if I could find any on the sand, and frequently I was astonished to have one fly up in my face when I had just looked carefully over the place where it had been lying.

"Here is a Turner's butterfly. If sometime in spring you should see one of these on the ground, and not know what it was, you would be likely to say, as I did the first time I saw one, 'Oh, what a pretty leaf with black lines on it!' and you would be very much astonished, as I was, to see it fly away.

"This Philodice butterfly is so yellow that if you were to see it on a dandelion you would be puzzled to know where the dandelion left off and the butterfly began, or *vice versa*. If a Vanessa Antiope butterfly was on an apple tree (I have noticed they prefer russet apple trees), with its wings closed, I could not tell which was the bark or which the under side of the butterfly, were it not for a slow, waving motion of the wings, as if it were fanning itself.

"One day, when I was hurrying up North Street, I saw, as I thought, a brown leaf drop down at my side from one of the trees. 'What a pretty leaf; oh!' and, running after a very pretty butterfly, I waited till it settled, put my hat over, and so caught it. Look at its under side, boys, and you will see that it might easily be mistaken for a leaf.

"These purplish, clear-winged, day-flying humming-bird moths feed on the big thistle heads, and it requires 'seeing eyes' to discover them.

"Beetles have this mimetic power to a great extent, but I have only a few to show you. This one looks like a little ball of dirt. Sometimes this kind of beetle is mistaken for a ball of dirt, and sometimes the dirt for the beetle.

"I wonder if, when you have been eating blackberries, you have suddenly noticed a sharp, disagreeable taste in your mouth?"

"I have," said John, "and a very disagreeable taste it was, too."

"So have I," said Lincoln.

"Well, perhaps you know, then, that you have eaten a blueberry bug. This is about the size, shape, and color of a green blueberry; and if you were eating your berries in the pasture, nothing would be more likely than that you should eat some bugs too.

"I have only one more example of mimetic beetles here, and this is the painted clytus, which lives on the golden-rod. It is marked with green and yellow, thus mimicking the color of the flower.

"Perhaps you are wondering why insects have this power? I think that the Creator gave it to them so they might escape from enemies that were not bright enough to see through it."—*Helen Montgomery, in Christian Union.*

A MAN'S pride shall bring him low; but honor shall uphold the humble in spirit.—*Solomon.*

A True Story of Florence Nightingale.

WHEN the celebrated philanthropist Florence Nightingale was a little girl living in Derbyshire, England, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill, she would help nurse them, saving nice things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favorite sheep-dog called Cap. This dog was the old man's only companion, and helped him in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such order that he saved his master a deal of trouble.

One day Florence was riding out with a friend, and saw the shepherd giving the sheep their night feed; but Cap was not there, and the sheep knew it, for they were scampering about in all directions. Florence and her friend stopped to ask Roger why he was so sad, and what had become of his dog.

"O," he replied, "Cap will never be of use to me; I'll have to hang him, poor fellow, as soon as I go home to-night."

"Hang him!" said Florence. "O Roger! how wicked of you! What has old Cap done?"

"He has done nothing," replied Roger; "but he will never be of any more use to me, and I cannot afford to keep him. One of the mischievous school-boys threw a stone at him yesterday, and broke one of his legs." And the old shepherd wiped away the tears that filled his eyes. "Poor Cap!" he said, "he was as knowing as a human being."

"But are you sure his leg is broken?" asked Florence.

"O yes, miss, it is broken sure enough; he has not put his foot to the ground since."

"We will go and see poor Cap," said the gentleman. "I don't believe the leg is really broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"O if we could cure him, how glad Roger would be!" exclaimed Florence.

When they reached the cottage, the poor dog lay there on the bare, brick floor, his hair disheveled, and his eyes sparkling with anger at the intruders. But when the little girl called him "poor Cap" he grew pacified, and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of his paws, patted his head, and talked to him while the gentleman examined his injured leg. It was badly swollen, and it hurt him very much to have it examined; but the dog knew it was meant kindly, and though he moaned and winced with pain, he licked the hands that were hurting him.

"It's only a bad bruise; no bones are broken," said the gentleman; "rest is all Cap needs; he will soon be well again."

"I'm so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain."

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well, then," said the little girl, "I will foment Cap's leg."

Florence lighted the fire, tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and in wagging his tail. On their way home they met the shepherd coming slowly along with a piece of rope in his hands.

"O Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken after all."

"No, he will serve you yet," said the gentleman.

"Well I am most glad to hear it," said the old

man, "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. On visiting the dog, she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later, when Florence and her friend were riding together, they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl, his tail wagged and his eyes sparkled.

"Do look at that dog, miss," said the shepherd, "he's so pleased to hear your voice. But for you, I would have hanged the best dog I ever had in my life."

This is quite a true story. It happened many years ago, and is now told with pleasure of that lady who in later years grew up to be the kind, brave woman who nursed so many soldiers through the Crimean war, and has done so many things for the poor and suffering wherever she could.—*Youth's Temperance Banner.*

The Loneliness of Age.

THE loneliness of age! How few think of this and treat with due tenderness and consideration those who have outlived their generation, and whose early companions and friends have been taken from them! Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. Their views and tastes have naturally grown apart. They share but little in common with others. The future of this life has nothing to inspire their ambition or excite their hopes. What calls forth the energies of others has no inspiration for them. They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years, that have long since passed away. Lover and friend have been taken from them, and their acquaintance laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence, contemplating the ruin that has been wrought. They have but little to interest them in this world. They are

"Only waiting till the shadows
Are a little longer grown,"

to pass on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of age, to smooth their pathway, and to comfort them in their declining years!—*Methodist Recorder.*

AFFECTATION is the aping of another, the assuming to be what a person is not, and is always an evidence of weakness and vanity. It is a confession that one is not what he desires to be, and that he wishes to be esteemed above what he deserves. A person who is self-reliant, and willing to appear to be what he really is, is always natural, and appears in his own true character. Affectation cannot be concealed from persons of discernment, and always lowers an individual in their estimation. If one by real worth can lift himself to a higher intellectual and social level, then it becomes natural to him, and to act in harmony with his true position is entirely proper. Every man should be true to himself, and should develop and maintain his own individuality. God made men different; and he intends them to be different. Instead, then, of aping others, every man should endeavor to develop his own talent and bring it to the highest possible degree of perfection.—*Sel.*

Health and Temperance.

Physical Effects of Tobacco.

NO RESPECTABLE authority will dare assert that tobacco is not a poison, one of the most decided kinds. It is vain to quote cases of men who have used the weed for years, and still live and apparently enjoy a reasonable degree of health. The same is true, in exceptional cases, of any and all improper courses, all bad habits. The most violent of the poisons may be taken gradually, the system conforming to such a course, the penalty being less manifest than it would be were such poisons taken in large doses at first. It is because we are "fearfully and wonderfully made" that we are able to resist a part of the effects of wrongdoing, or to postpone the penalty, rather. One may become accustomed to the most unnatural treatment, and, for a time, seem to escape the penalty; but the day of reckoning will come and the wrong-doer must suffer.

Of the more prominent effects may be cited, in brief, those connected with the digestion of our food. The fact that we are supplied with five small glands in the mouth, the salivary, is sufficient evidence that this saliva is an important aid to digestion, especially in the changes of starchy foods. Its waste in smoking and chewing is inevitable, while our observations convince us of the natural results. One of these results is practically admitted by the fleshy man, who well knows that he can so far impair digestion by the use of this poison as to reduce the fat, and yet we have heard just this argument used by smokers, that they used tobacco to become less corpulent; as if it were well to impair their digestion and become less healthy, when the same object might be gained far more philosophically by the whipping post, or by sawing wood, etc., or by eating only what the wants of the system will justify.

It may be that a large per cent. of the sudden deaths from heart disease may be accounted for from the use of this poison.

On this subject Dr. Marshall Hall says:—

"The smoker cannot escape the poison of tobacco. It gets into his blood, travels the whole rounds of his system, interferes with his heart's action and the general circulation, and affects every organ and fibre of the frame."

In accordance with these views, Dr. Brodie writes: "It powerfully controls the action of the heart and arteries, producing invariably a weak, tremulous pulse, with all the apparent symptoms of approaching death."

Another says: "If we wish at any time to prostrate the powers of life in the most sudden and awful manner, we have but to administer a dose of tobacco, and our object is accomplished." Of course this dose is given to one not accustomed to its use, the uniform effects of which is to nauseate and then depress, waste vital force.

Dr. Willard Parsons, excellent authority, says: "It is now many years since my attention was called to the insidious but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it and work in it. Cigar and snuff manufacturers have come under my care in the hospitals and in private practice, and such persons cannot recover soon and in a healthy manner from cases of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true of those who smoke or chew much."

Many other authors are equally explicit and decided in their opposition to its use, all regarding it as a poison. It is more potent than the average of those poisons on the shelves of the druggists, as may be abundantly proved. It is related of a child that she picked up a quid from the floor, supposing that it was a raisin. Put-

ting it into her mouth, she died of the poison the same day. According to a surgeon of the St. Jules Hospital, "leeches are instantly killed by the blood of smokers, immediately dropping dead when applied." If this is true, what can be the condition of such blood, and the health of such poisoned victims?—*J. H. Hanaford, M. D.*

An Old Dodge.

THAT veteran temperance worker, Rev. Dr. Cuyler, of Brooklyn, gives an account of a visit to Portland, Me., made last summer, from which we extract a small portion showing the devices to which liquor men resort in order to make it appear that legislation against the business is all a failure. It argues a weak cause when such means are employed to give it strength. Doctor Cuyler says:—

"Last summer I went to Maine. I remember the time when my beloved old friend, General Dow—who a few days ago reached his eighty-first birthday—and myself rode through the streets of that beautiful city in which he rode as a conqueror. He said, 'My friend Cuyler, there is not an open dram-shop to-day in Portland; both distilleries are down.' That was thirty-four years ago. The world has been disputing again and again: 'Is the law a failure or a success in Portland?' The first night I was in Portland last August, I went down into the most suspicious and ill-conditioned streets about the docks. I kept my eyes open sharply and looked into every suspicious place, and I came back without having found a solitary establishment in which strong drink was visible. There were lots of bottles marked 'brandy' and 'gin,' and several such very intelligible mottoes, but every one was colored water. Do you suppose any one of those men would have been fool enough to have bottles marked in that way if he intended to sell intoxicating liquors? I saw several of those bottles afterwards at the sheriff's headquarters, and they were colored water put up for their own purposes, part of the argument being that strangers and verdant visitors such as myself might go away and say, 'Why, the thing is as public and transparent as it is in New York.'—*Sabbath Recorder.*

Food and Drink.

It is well established that cholera and typhoid fever are very frequently, and perhaps usually, transmitted through the medium of infected water or articles of food, and especially milk. Fortunately we have a simple means at hand for disinfecting such infected fluids. This consists in the application of heat. The boiling temperature maintained for half an hour kills all known disease germs. So far as the germs of cholera, yellow fever, and diphtheria are concerned, there is good reason to believe that a temperature considerably below the boiling point of water will destroy them. But in order to keep on the safe side, it is best not to trust anything short of the boiling point (212 degrees F.) when the object is to disinfect food or drink which is open to the suspicion of containing the germs of any infectious disease.

During the prevalence of an epidemic of cholera, it is well to boil all water for drinking purposes. After boiling, the water may be filtered to remove sediment, and then cooled if desired. A sheet of filtering paper such as druggists use, and a funnel, furnishes the best means for filtering water on a small scale. A fresh sheet of paper is to be used each day.—*Sel.*

WEALTH does not necessarily bring happiness "Wm. H. Vanderbilt, the dead millionaire, used to say, when surrounded by his princely magnificence, that the happiest days of his life were those spent at the plow in his father's truck patch on Staten Island."

The Mother and Her Children.

I AM sadly conscious that thousands of mothers are so overburdened that the actual demands of life from day to day consume all their time and strength. But "of two evils choose the less;" and which would you call the less, an unpolished stove or an untaught boy? Dirty windows, or a child whose confidence you have failed to gain? Cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habits of thought, who never felt that she could spare a half-hour to read or talk with them; I have seen this woman spend ten minutes in ironing a sheet (there were six in the washing), one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white suit," thirty minutes in polishing tins that were already bright and clean, and forty minutes in frosting and decorating a cake for tea because "company was expected."

When the mother, a good, orthodox Christian, shall appear before the great white throne, to be judged for "the deeds done in the body," and to give in her report of the Master's treasures placed in her care, will there be questions and answers like these?

"Where are the boys and girls I gave thee?"

Answer.—"Lord, I was busy keeping my house clean and in order, and my children wandered away!"

"Where wert thou while thy sons and daughters were learning lessons of dishonesty, malice, and impurity?"

Ans.—"Lord, I was polishing furniture, ruffing dresses, and making beautiful rugs."

"What hast thou to show for thy works?"

Ans.—"The tidiest house, Lord, and the best starching and ironing in all our neighborhood."

Oh, these children! these children! These restless, eager boys and girls whom we love more than our lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidental of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, O mother, are the days of childhood! Speckless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be a poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—*Christian Observer.*

The God-Sent.

WHEN the Lord commanded Gideon to go and save Israel from the hand of the Midianites, Gideon said, "Wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house." And the Lord said, "Have I not sent thee? Surely I will be with thee." Here is a lesson to the humble poor in the church of Christ; to those who count themselves the least in the Father's house. They are sometimes tempted, on this ground, to beg off from doing some specified work for the Lord, as Gideon did. If all such could be persuaded to look away from and above themselves, unto Him who says, "Have I not sent thee?" and go to work, how precious to them would be the promise, realized in their own experience, "Surely I will be with thee," and what defeats the Midianites would suffer!—*Intelligencer.*

"THE toil of a brute tends to brutalize, while work that demands thought, character, and skill is a means of endowing the worker as well as of adding to his possessions. He not only has but he is more every day."

News and Notes.

RELIGIOUS.

—Three young men from Turkey are students in the Andover Theological Seminary.

—The cost of the cathedral erected at Garden City, L. I., by the widow of A. T. Stewart, is estimated at \$1,800,000.

—The Church of England Temperance Society now has 700,000 members, and large numbers who have been in favor of the moderate use of stimulants are taking the total-abstinence pledge.

—Several of the infidel organs of free-thought in France have disappeared, while those devoted to the advocacy of evangelical truth have greatly multiplied. This indicates improvement in French public opinion.

—Plans have been forwarded from Chicago for the new Cathedral about to be erected in San Francisco by Archbishop Riordan. The cathedral will cost \$250,000, and will be the finest church edifice on the Pacific Coast.

—According to the *Indian Witness*, the headmaster of a Government school in India has so far disregarded the religious restrictions placed upon such schools by the Government as to permit a missionary to address the scholars on the ten commandments and on Christ as the end of the law. We are glad that missionaries in India are old-fashioned enough to believe in, and preach, the decalogue.

—In Germany, the Sunday question is attracting a great deal of attention. "A conference of soap-boilers, leather-dressers, molders, porcelain and glass makers, cigar makers, engravers, and butchers, was recently held in Berlin under the auspices of the Government, and a resolution adopted condemning Sunday work." Bismarck opposes the movement; but the friends of Sunday observance have succeeded in getting the matter referred to a special commission, which is "collecting information from all parts of the German Empire, as to the nature, extent, and incidence of Sunday labor."

—The Salvation Army is in trouble. General Booth describes the year 1884-5 as having been "one protracted, heavy struggle with persecutions, afflictions, and trials of every kind, not the least of which has been the desperate effort made to utterly destroy our public reputation, while from the Army's earliest days it has had a ceaseless, wearying fight with financial difficulties." The severest persecutions of the past year were encountered in Switzerland; but even in this land of liberty, the Salvationists have not wholly escaped. In eleven different States their meetings have been suppressed by law, and fifty arrests have been made.

—According to a report that comes directly from Rome, Archbishop Gibbons of Baltimore is this month to be made a cardinal. The *Independent* sees nothing inconsistent in American Protestants "taking a certain pride in the prompt recognition which the holy see has given to the American branch of the church of Rome." The Catholic Church, it says, "is here among us, a powerful factor in our religious and social life, and it is here to stay; and it is better to welcome its liberal ideas than to fight it indiscriminately and uncompromisingly." We may gain some idea of the strength of the Romish element in American society from the fact that the new cardinal will be the honorary head of a church of 12 archbishops, 62 bishops, 7,296 priests, and a Catholic population of 7,000,000. Have Americans any reason to rejoice in the growing strength and influence of the Catholic Church?

—Spain has abolished the privileges of the Jesuits and the religious schools in that country, and has restored to the State the supervision of education. "Spain, the most abject and submissive vassal of the pope, has again learned that it is not safe to confide the training of its youth to intriguing Jesuits, and dares to resist and reject their control." The United States of Colombia also has seen the expediency of checking Jesuitical influence. The President of that republic has issued a proclamation in which he says that it is the duty of the Government to impede the ingress of persons who constitute a pernicious element, and prove an obstacle to the liberty and progress of the country. This "pernicious element" is composed of Roman Catholic priests of other nationalities, who breed disorder in the republic; and the President orders that such priests shall, on the discovery of their designs, be expelled from the country.

SECULAR.

—The annexation of Burmah to Great Britain has been confirmed by Parliament.

—On the 27th inst., 63 tons of silk, valued at \$1,500,000, was received in New York, from Japan.

—The McCormick Reaper Works at Chicago closed recently, throwing 1,400 men out of employment.

—On the 21st inst., there was a fire in Wilmington, Del., which destroyed property to the value of \$1,500,000.

—Mining experts sent out by the Argentine Republic report that the newly discovered gold fields of Patagonia are fully equal to those of Brazil, California, and Australia.

—A horseshoe has been invented that comes on and off like a man's shoe. A rim at the bottom and a buckle at the back hold it in place. A pad protects the bottom of the hoof.

—The curious fact is developed by the Broadway, New York, railroad investigation, that while the company expended only \$160,000 in building the road, legal advice cost them \$349,000.

—Greece has finally submitted to the demand of the European powers in reference to disarmament; but she is preparing a protest stating that she only yields to the force of circumstances.

—Worthless certificates for lands in Texas have been sold quite extensively in New York, Boston, Philadelphia, Chicago, and other places, and many people are being swindled by them.

—The severely cold weather in Georgia and Florida last January, while it caused much damage to fruit and fruit trees, also destroyed worms and insects injurious to fruit and crops, and so loosened the soil as to promise unusual productiveness.

—Dispatches from New York, Buffalo, Boston, Washington, Baltimore, and other places in the East, report a furious blizzard along the Atlantic Coast on the 26th inst. Houses were unroofed, telegraph poles broken down, and much other damage was done.

—When the recent ice gorge in the Mississippi River gave way, there was a fleet of 68 boats at Carroll's Island, which had cost the Government \$250,000. These boats were swept from their moorings, and many of them sunk. It is believed that the loss will not be less than \$200,000.

—An unseaworthy foreign steamer has been employed by Postmaster-General Vilas to carry the mails between New York, and the West Indies and portions of South America. And now the news comes that the vessel has been wrecked, with the loss of the cargo, the mails, and six of the crew.

—Mr. Chamberlain, President of the Local Government Board, stated to a deputation of the unemployed workmen of London that he was opposed to emigration as a means of relief, unless distress for want of employment has become chronic. He thought the colonies would not welcome so large a number of workmen, as their presence would cheapen the labor market. He is in favor of finding employment for them at home.

—The Chinese Consul at New York is reported as saying that American missionaries and merchants are well treated in China and protected by the Government; but if Chinamen are driven out of America, he can see no reason why Americans should not be driven out of China, and he thinks measures of this kind will be taken by the Government. If nothing is done to protect Chinamen, the commerce between the two countries, amounting to \$80,000,000 annually, will be destroyed.

—Forty-one Chinamen employed in the woolen mills of Oregon City, Oregon, were driven out by a company of from 30 to 50 white men, February 22. Two men who publicly avowed themselves the leaders of the movement have been arrested under a statute passed in 1874 to cover kuklux outrages. The warrant was sworn out by a Chinese contractor. On the 25th inst., masked men assaulted the Chinese laborers on several ranches near Wheatland, Cal. Some buildings were burned, and other acts of violence were committed. In contrast with this comes a protest from the fruit-raisers of Vacaville and vicinity, who cultivate 5,551 acres of land in the vicinity of Vacaville. These fruit-raisers state that the probable value of their crop is between \$400,000 and \$500,000; and should the Chinamen be driven out, there are no laborers that could be depended upon to meet the demands of this industry, and serious loss would result. The protest is also signed by many of the leading business men and citizens of Vacaville.

The commission appointed by Mr. Childers, the Home Secretary, to investigate the recent riots in London, severely censure the course of the chief of the police force, and his resignation has been accepted.

Prince Bismarck hopes to secure to the German Government an added revenue of \$50,000,000 if his spirit-monopoly bill becomes a law. By the terms of the bill, raw brandy remains in the hands of private persons; but the State has the control of imported spirits, the rectifying of spirits and their manufacture into alcoholic drinks, and the sale of brandy in every form.

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To T. W. S., Eustis, Fla.—The poetry, "Which Loved Best?" was published in the SIGNS, Vol. 6, page 365. Do not think we ever published the other piece, though we have seen it.

THERE is at present going through the SIGNS a review of a five-hundred-dollar-prize book on the Sunday question. As our readers have doubtless already concluded, its title should be "Inconsistency." But now comes the announcement that one A. E. Waffle, M. A., has written a book on "The Lord's Day" which has taken a thousand-dollar premium which was offered for "the best book" on that subject. Judging from the past, we should suppose this to be at least twice as inconsistent as the one written by Mr. Elliott. We imagine that it would be a good book to use in showing people that the Sunday sabbath has no shadow of support in the Bible.

THE Missionary Department will be found very interesting this week. Besides the encouraging news from Australia, where already a church of forty-six members has been organized, the "Reports of Progress" show no less than ninety-one new accessions to the ranks of commandment-keepers. And this is only a small part of the work that has been done during the time covered by the report. Scores of other laborers have been working at the same time, but have not yet reported. Even if we had their reports, a tithe of the work that is being done would not be known; for the SIGNS OF THE TIMES, as it does its work, makes no report, and it, with kindred periodicals, preaches every week to a congregation of not less than one hundred thousand people. The truth is being rapidly spread by these agencies, and thus the coming of the Lord is hastened.

THE Oakland Tribune says:—

"Nothing is too sacred for the corrupt hands of public thieves in this age of irreverence and low-grade morals. What the next generation will be, with the loose and irreligious training of the young, is a subject sad to contemplate."

A secular paper may talk in that manner, and no one will find any fault; but let a religious paper quote the third chapter of Second Timothy: "In the last days perilous times shall come; because men shall be lovers of their own selves; and evil men and seducers shall wax worse and worse," and apply it to the present generation, and these same secular papers will cry out "fanaticism." Men are already "despisers of those that are good;" and if the earth were allowed to stand in its present condition for another generation, good men, if any existed, would not be tolerated by the men of that generation. "But the end of all things is at hand."

Increase of Crime.

SINCE our personal knowledge of California, no other year has opened with such a fearful list of high crimes as the present. And we notice that a large number of the worst crimes are committed by criminals who have been pardoned for similar offenses by the Governor. This abuse of the pardoning power is fast making our criminal courts a farce; for there is little use to spend time and money to convict, when the execution of the sentence is so

often prevented by the act of the Governor. We hope the laws may be so changed that convicted villains cannot be turned loose to prey upon society. Their pardon emboldens them in their future career of crime.

The spirit of lawlessness and of disregard of rights is almost all-prevailing; and we fear for the future, for to-day California rests under the disgrace of having a muzzled press. The "freedom of the press" has been our national boast,—a boast which the great State of California can no longer make.

Lost Time.

"IS THERE any mention in the Bible of where there were three months of time lost that there was no account of? If so, where is it?" G. A."

No; such a thing is a self-evident impossibility. We can hardly conceive of mention being made of a thing of which there is no account; and if there was anywhere a record of a time when three months were lost, that record would in itself be proof that no time had been lost. As a matter of fact, the only time "lost" since creation has been that which people have squandered in worse than useless occupations, and in vain efforts to evade the plain truths of God's word.

"Boycotting."

We are glad to see that a few journals dare to speak in plain terms against this terrible evil that is threatening our country. It is a foreign product that ought never to be allowed to take root in the United States. The *Golden Gate* says:—

"In England boycotting is to become a penal offense, and so it should be in every country where attempt is made to practice it. It is the meanest kind of tyranny; and if allowed to go unchecked will find its way into politics, when its devilish spirit will bring a terror to the country, beside which despotism would be a blessing."

As a matter of fact, boycotting is the worst kind of despotism. It is more to be dreaded than any absolute monarchy, because it may have a hundred heads. And because it is so despicable in its nature, we hope that no one who calls himself a Christian will be deceived or badgered into giving it the slightest sympathy or encouragement. "Whatever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Boycotting, socialism, and nihilism are all branches of a single stock, and that is, supreme selfishness and contempt for law.

Christ Our Life.

"A REPLY to Rev. J. H. Brookes, D. D., on 'Annihilation,'" has been sent to us by the author, Professor J. H. Pettengell. The pamphlet is a rejoinder to an attack by Dr. Brookes on Professor Pettengell's work, "The Life Everlasting," and clearly shows both the absurdity and the wickedness of the position which would rob Christ of his chief title, that of Life-giver. In closing, Professor Pettengell thus clearly and vigorously states the point at issue, and the position taken by those who oppose the claims of Christ:—

"I am not specially anxious to defend myself or my writings from false representation. It is for the truth that I am concerned. I would be glad, if possible, to ignore all personal considerations, and all matters of mere opinion on doubtful points, and all side issues, and hold you to the real central question in dispute, viz.: *Where do we get the eternal life for which we hope?* Is it the gift of God through Jesus Christ, and only to be received by a new birth, as the Scriptures so emphatically, and in so many ways declare, or is it the natural inheritance of all men by birth from Adam, who forfeited it for himself and his posterity, as we are explicitly told? Does eternal life mean simply purity and happiness engrafted upon an immortality which is common to all men, or does it mean the divine life of the eternal God communicated to man in regeneration? Does death mean a state of mis-

erable separation of immortal sinners from God, or does it mean the loss of life itself, which only is actual death? These, or rather this, is the real question between us. The Bible, not tradition, not philosophy, not sentiment, not Plato, not Satan, must be our authority in this matter; and to this I appeal. If you can find any authority in God's word which justifies you in disputing the claim of our Lord to be our only source of eternal life, and which sustains your abominable doctrine of endless sin and misery, a doctrine which reflects so terribly upon the justice, goodness, and mercy of our heavenly Father, which is so at war with every instinct of humanity, you ought to be able to produce it. If you and those of your school had any solid ground under your feet, any satisfying confidence of the strength of your position, you would not, I am sure, seek to avoid and to evade the main question, and try to beguile those who look to you for instruction into these various by-paths that lead away from it; nor would you waste your strength in petty skirmishing, in discussing irrelevant topics, in making false issues, in setting up men of straw only to knock them down, in misrepresentations and unworthy flings, and in expressions of contempt for those who differ from you only in their supreme loyalty to the word of God."

An Abominable, Foolish Fashion.

WHAT is it that merits such strong language? Nothing less than the fashion which is quite prevalent, of using birds as hat decorations. Not content with a few feathers, nor even with a wing, which, we have been informed, is torn from a living bird, fashion has decreed that a whole bird must be worn. A correspondent of the *Congregationalist* writes to that paper as follows:—

"A week or two since I received a letter from a lady, a stranger to me, begging to know whether something could not be done to prevent the destruction of song birds for millinery purposes. She had been reading a newspaper article upon the subject, which, as she said, had filled her eyes with tears and her heart with anguish. A few days afterwards the January number of the *Auk* reached me, and in that I found some extremely vigorous remarks upon the same theme. The magazine is a strictly scientific one, into which goes nothing popular or sentimental; but the editor writes, in his own way, quite as strongly as my feminine correspondent, not hesitating at such adjectives as 'terrible' and 'appalling.' And to-day comes a circular from a committee of the American Ornithologists' Union, in the same strain. The Christian women [Heaven save the mark] of the United States, it appears, have so encouraged (or demanded) the killing of our native birds for use in decorating (?) hats and bouquets that the men of science, who are thought to be none too tender-hearted themselves, have felt obliged to interpose, lest certain species should be absolutely exterminated."

Could those who adopt this fashion know how they are regarded, they would certainly abandon it, unless their sensibilities have become so blunted by continued concentration on themselves, and by blindly following cruel fashion, that they are incapable of appreciating honest scorn. We sincerely wish that a stop may be put to this foolish and wicked fashion; but have not much hope, for "fashion" is as inexorable in its demands as it is senseless.

"THE seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

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