

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 LAST PRAYER.

FATHER, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast,
Let me, repentant, work for thee.

—H. H., in the *Century Magazine*.

General Articles.

Parental Responsibility.

BY MRS. E. G. WHITE.

"Train up a child in the way he should go; and when he is old, he will not depart from it."

NOTWITHSTANDING the boasted advancement that has been made in educational methods, the training of children at the present day is sadly defective. It is the home training that is neglected. Parents, and especially mothers, do not realize their responsibility. They have neither the patience to instruct, nor the wisdom to control, the little ones intrusted to their keeping.

It is too true that mothers are not standing at their post of duty, faithful to their motherhood. They are generally the willing servants of worldliness and fashion. Many, even among those who profess to have renounced the world, are influenced to a great degree by its customs and its spirit. Many times the mother neglects her precious charge, and looks to the teacher of the Sabbath and the day school to make up her deficiency. But she has no right thus to shift her responsibility upon others, and leave them to do her work. God does not call her to engage in any enterprise to advance his cause or to benefit mankind that will lead her to neglect the physical, mental, and moral training of her own children; and what shall we say of her course when she neglects her sacred duties from worldly and selfish motives?

The opinions and maxims of the world should not govern the mother, nor should she labor to reach the world's standard. She should decide for herself what is the great end and aim of life, and then bend all her efforts to attain that end. She may, for want of time, neglect many things about her house, with no serious results; but she cannot with impunity neglect the proper discipline of her children. Their de-

fective characters will publish her unfaithfulness. The evils which she permits to pass uncorrected,—the coarse, rough manners, the disrespect and disobedience, the habits of idleness and inattention,—will reflect dishonor upon her, and will embitter her life. Mothers, to a great degree the destiny of your children rests in your hands. If you fail in duty, you may place them in the ranks of the enemy, and make them his agents to ruin souls; but by a godly example and faithful discipline you may lead them to Christ, and make them the instruments in his hands of saving many souls.

Wherever I go, I am pained by the lack of proper home discipline and restraint. Little children are allowed to answer back, to manifest disrespect and impertinence. Parents who permit this are more worthy of blame than their children. Impertinence should not be tolerated in a child even once. But fathers and mothers, uncles and aunts and grandparents, laugh at the exhibition of passion in the little creature a year old. Its imperfect utterances of disrespect, its childish willfulness, are thought pretty and cunning. Thus wrong habits are confirmed, and the child grows up an object of dislike to all around him.

One great reason why so many children are forward, bold, and impertinent is, that they are noticed and praised too much, and their smart, sharp sayings are repeated in their hearing. Do not put them on exhibition before visitors as prodigies of wit or wisdom, but leave them, as far as possible, to the simplicity of their childhood. Endeavor not to censure unduly, nor to overwhelm with praise and flattery.

Parents, you should begin early to teach your children respect, obedience, and self-control. Remember that every exhibition of passion that is not firmly and decidedly checked is a lesson of evil. Your neglect of proper restraint opens the door to Satan, and invites him to come in and control your children; and he will not be slow to improve his opportunity.

Children require patient, faithful care. It is not enough that they are fed and clothed; their mental powers must be developed, and their hearts imbued with right principles. They need constant care; but you need not let them see that you are ever guarding them. Learn the disposition of your children as revealed in their association with one another, and then seek to correct their faults by encouraging opposite traits. Children should be taught that the development of both the physical and the mental powers rests with themselves, and is the result of effort. They should early learn that happiness is not found in selfish gratification, but follows only in the wake of duty.

I have heard mothers say that they had not the ability to govern which others have; that it is a peculiar talent which they do not possess. Those who realize their deficiency in this respect should make the subject of family government their most diligent study. And yet the most valuable suggestions of others should not be adopted without thought and discrimination. They may not be equally adapted to the circumstances of every mother, or to the peculiar disposition and temperament of each child in the family. Let the mother study with care the experience of others, note the difference between their methods and her own, and carefully test those that appear to be

of real value. If one mode of discipline does not produce the desired results, let another plan be tried, and the effects carefully noted.

Mothers, above all others, should accustom themselves to thought and investigation. If they will persevere in this course, they will find that they are acquiring the faculty in which they thought themselves deficient; that they are learning to form aright the characters of their children. The result of the labor and thought given to this work will be seen in their obedience, their simplicity, their modesty and purity; and it will richly repay all the effort made.

A want of steadiness in family government is productive of great harm; in fact, it is nearly as bad as no government at all. The question is often asked, Why are the children of religious parents so often headstrong, defiant, and rebellious? The reason is to be found in the home training. The children have not had a good example, faithful instruction, and proper restraint. Too often the parents are not united in their family government. The father, who is with his children but little, and is ignorant of their peculiarities of disposition and temperament, is harsh and severe. He does not control his temper, but corrects in passion. The child knows this, and instead of being subdued, the punishment fills him with anger. The mother allows misdemeanors to pass at one time for which she will severely punish at another. The children never know just what to expect, and are tempted to see how far they can transgress with impunity. Thus are sown seeds of evil that spring up and bear fruit.

Firmness and decision are necessary. I have known parents to say, You cannot have this or that, and then relent, thinking they may be too strict, and give the child the very thing they at first refused. A life-long injury is thus inflicted. It is an important law of the mind—one which should not be overlooked—that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it, and will become occupied in other pursuits; but so long as there is any hope of gaining it, a persistent effort will be made for its attainment.

When it is necessary for parents to give a direct command, the penalty for disobedience should be as unvarying as are the laws of nature. Children who are under this firm, decisive rule, know that when a thing is forbidden or denied, no teasing or artifice will secure their object; hence they soon learn to submit, and are much happier in so doing. The children of undecided and overindulgent parents have a constant hope that they may gain their end by coaxing, crying, or sullenness, or that they may venture to disobey without suffering the penalty. Thus they are kept in a state of suspense, which makes them restless, irritable, and insubordinate. God holds such parents guilty of wrecking the happiness of their children. This wicked mismanagement is the key to the impenitence and irreligion of thousands. It has proved the ruin of many who have professed the Christian name. In many cases the restless, rebellious spirit, unsubdued in youth, creates disturbance in the church. Many church trials may be traced to defective family government. Intemperance and crime of every degree are often the fruits of seed sown by parents.

Let none imagine, however, that harshness and severity are necessary to secure obedience. I have seen the most efficient family government maintained without a harsh word or look. I have been in other families where commands were constantly given in an authoritative tone, and harsh rebukes and severe punishments were often administered. In the first case the children followed the course pursued by the parents, and seldom spoke to one another in harsh tones. In the second also the parental example was imitated by the children; and cross words, fault-findings, and disputes were heard from morning till night.

Fathers and mothers, you are teachers; your children are the pupils. Your tones of voice, your deportment, your spirit, are copied by your little ones. You should be united in their government. Study their dispositions with care, and together seek wisdom and strength from God to deal with them aright. If you attempt to govern without exercising self-control, without system, thought, and prayer, you will most assuredly reap the bitter consequences. But when you have faithfully done your duty, you may then ask the Lord to do for your children that which you cannot do. And having trained them in the way they should go, you will find that when old they will not depart from it.

The Resurrection of the Dead.

THE doctrine of a bodily resurrection, as held by the Christian church, does not rest upon reason at all, except as reason may be exercised in ascertaining that it is a doctrine of the Bible, and that this book is of divine authority. Mere reason never discovered the doctrine, and, if limited to the facts supplied by nature, would never affirm it. The Bible doctrine on this subject, though intimately connected with the future life of the soul, is not simply the continuance of that life.

The fifteenth chapter of Paul's first epistle to the Corinthians is the chapter in which this subject is more fully considered than in any other part of the Bible. This chapter is devoted exclusively to the resurrection of "the just;" and in the opening verses thereof the apostle cites the proof of Christ's bodily resurrection, consisting in the testimony of the witnesses, including Paul himself, who saw Christ after he rose from the dead, and to whom he identified himself, by "many infallible proofs," as the Christ that was put to death on the cross. Assuming the fact on the basis of this evidence, the apostle thus reasons therefrom: "Now, if Christ be preached, that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming."

The resurrection of Christ is here treated, not only as an example of an actual resurrection, and hence as a proof of the doctrine, but also as a guaranty of the resurrection of those who are Christ's. There is no question as to whether his was a bodily resurrection, any more than whether his was a bodily death. The fact that his body, though dead, saw no corruption, did not, in Paul's view, make its restoration to life less an instance of resurrection, or less the "first-fruits" of those who sleep. As mortality came through Adam, so all the righteous dead will be made alive through Christ. As he rose from the dead, so will they. Such is the rea-

soning of Paul; and this settles the question that those who are Christ's are destined to be the subjects of a bodily resurrection. It was to a bodily death, and restoration to a bodily life, that the apostle referred when speaking of Christ as rising from the dead, and also when he said that "as in Adam all die, even so in Christ shall all be made alive." Nothing can be plainer than that this is the intended application of his words.

This great and wonderful event, designated in the Bible by the term "resurrection," is, as to the time of its occurrence, identified with the second coming of Christ. On this point the apostle says: "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." This "coming" is evidently the second coming of Christ, so frequently referred to in the New Testament, when he will personally appear again in this world, raise the dead, judge mankind, and receive his people unto himself. Paul speaks of this period as "the end." "Then," he says, "cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." This connects the second coming of Christ, the completion of his mediatorial work, the resurrection of the dead, and the termination of the present mundane system, as events associated in time. The resurrection has its place in a group of august events.

Moreover, alike as to the risen dead, and those living when these stupendous miracles shall burst upon the world, the apostle lays down this general proposition, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." By "flesh and blood" he means our animal bodies, organized and fitted to this world, but not to the heavenly world. These corruptible bodies, in their present condition, "cannot inherit the kingdom of God." By "the kingdom of God," as here used, the apostle means Heaven, appropriately called God's kingdom because he reigns there in "undivided and perfect glory forever." Our bodies of "flesh and blood" must therefore be changed before they can go there. "Corruption," such as belongs to them, cannot, without a change, "inherit incorruption," such as belongs to the bodies produced by the resurrection. This is alike true of those dead and those living when Christ shall come the second time.

And as to both classes—the dead and the living—considered with reference to this change, the apostle proceeds to say, "Behold, I show you a mystery: we shall not all sleep [die], but we [Christians then living] shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [Christians then living] shall be changed." The apostle uses the pronoun "we," meaning thereby to designate Christians, as a class, living when Christ shall come to raise the dead. What he says is that the dead will "be raised incorruptible," and that these Christians will be "changed," and, in their bodies, fitted to the heavenly world without death and the resurrection. Thus all the difficulty, in respect to both, growing out of the fact that "flesh and blood cannot inherit the kingdom of God," will be effectually removed. Both alike will have bodies adapted to Heaven. Paul calls this "a mystery;" because unknown to natural reason, and because, even when known by revelation, not fully within the comprehension of reason. We can apprehend the facts which he states, and believe them; yet they involve mysteries which we cannot solve. We must hence con-

tent ourselves with the facts, rather than attempt to explain them.

The apostle completes his statement of the doctrine of the resurrection, as found in the fifteenth chapter of his first epistle to the Corinthians, in the following triumphant words: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord."

The resurrection, with its attendant facts, will, in the conception of this inspired writer, cancel and eternally abrogate the apparent victory of death and the grave. Death will then be swallowed up in victory. The dead will hear the voice of Christ "at his coming;" and as he rose from the dead, so will they be "raised incorruptible," and, in their bodies, be fitted to dwell in Heaven. Christians then living, will "be changed, in a moment, in the twinkling of an eye," and, also, in their bodies be fitted to the heavenly world. The "corruptible," in respect to both, will "put on incorruption," and "this mortal" will "put on immortality." What a prospect, in these marvelous changes, and in this great victory, is presented to the eye of Christian thought! We need not wonder that Paul, who thoroughly believed in his own teaching, should exultingly exclaim: "O death! where is thy sting? O grave! where is thy victory?" The resurrection, as he saw it, and as he presents it, fills the Christian's future with transcendent glory.

The same apostle, seeking to minister comfort to Christians who were sorrowing over their dead brethren, said to them, in his first epistle to the Thessalonians: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we [Christians then living] which are alive and remain unto the coming of the Lord, shall not prevent [precede] them which are asleep. 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 [Christians then living] 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. Wherefore comfort one another with these words." Here are essentially the same thoughts that we find in the fifteenth chapter of the first epistle to the Corinthians. Paul regarded the words containing them as being adapted to alleviate the sorrows of bereavement, and for this purpose used them. He reminds the Thessalonians of the fact that Christ is coming back to this world personally, in great glory, and with mighty power, and that when he comes, he will raise the dead. The dead in Christ will rise first, and Christians then living will be caught up together with them in the clouds to meet the Lord in the air, and both classes will ever be with the Lord. Such was the theology of Paul, and this is a good reason why it should be ours. The resurrection of Christ, and that of his people at his second coming, were cardinal points in the preaching of the apostles. They gave to these points a prominence that does not exist in the ministrations of the modern Christian pulpit.

It seems that the Thessalonians received the impression that the second coming of Christ, the resurrection of the dead, and the end of the world were events then near at hand. The apostle in his second epistle to this church, corrects this impression, and exhorts these Christians not to be "soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand." He adds that this day will not come until after the occurrence of certain events which he predicts. Eighteen centuries have since rolled away, and that day is still future. It will however come, and then what the Bible says on this subject will be fulfilled. Christ's coming to raise the dead and judge the world, as set forth in the word of God, is not uncertain, because it has not yet occurred.

Peter, in his second epistle, speaks of scoffers as appearing in "the last days," as walking after their own lusts, and saying, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." His answer to these scoffers is in these words, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up."

This "day of the Lord" mentioned by Peter, is the period mentioned by Christ himself, when he "shall come in his glory, and all the holy angels with him," and when "all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The second coming of Christ is no fable. The resurrection of the dead, both of "the just and the unjust" at his coming is no fable. The judgment of the world by him is no fable. The dissolution of the present earthly system is no fable. All these great events have their date in what Peter calls "the day of the Lord," which "will come as a thief in the night."

That "day" is in the plan of God as a part of the history of this world. He has so declared in his word, and so it will be. We shall be in existence when that "day" comes, and all share in its events. Happy will it be for us if God in Christ shall then recognize us as "heirs of God and joint heirs with Christ." This will make it to us a day of great joy, glory, and honor. Inconceivably ill will it be with us if our character on earth shall then consign us to the "perdition of ungodly men." May God, by his all-sufficient grace, cause our names to be "written in the Lamb's book of life," and secure to us that "holy conversation and godliness," referred to by Peter, that will prepare us for "the day of the Lord," whether it greets us as the risen dead, or those who are to be "changed in a moment, in the twinkling of an eye, at the last trump."—*Samuel T. Spear, D. D., in the Independent.*

COURAGE that grows from constitution very often forsakes a man when he has occasion for it; and when it is only a kind of instinct in the soul it breaks out on all occasions, without judgment or discretion. That courage which arises from the sense of our duty, and from the fear of offending Him that made us, acts always in a uniform manner, and according to the dictates of right reason.

THE SINNER'S PORTION.

Oh! where shall I hide while the storm sweeps by?
 No place of refuge, no shelter nigh,
 No shade of a rock in a weary land,
 No oasis on the desert sand!
 No mother's love, no father's home,
 Can shelter this poor, doomed, wandering one.
 "Toil without recompense, tears all in vain;"
 No hope now a future rest to gain.
 No note can I strike in that glorious strain
 That swells to the praise of Immanuel's name;
 No part can I take in that chorus sweet
 That blends with the sound of the dancers' feet.
 No place have I in those bright spheres
 Where God shall wipe away all tears.
 No draught for me from the crystal tide
 That flows the throne of God beside;
 No seat on the bank of the river of life,
 With the ransomed ones free from care and strife.
 No rest for the weary, no light can I see
 Placed in the window of Heaven for me.

I stood once the living fount beside,
 But I would not drink from its healing tide.
 I would not list to the Saviour's voice,
 On the world's gay pleasures fixed my choice;
 At my heart's closed door he waited long,
 But I turned away with the giddy throng.
 From the temple of Heaven, from the throne,
 The voice hath spoken: "It is done!"
 "Too late! too late!" my anguished cry,
 "The angel of mercy hath passed me by!"

Not yet hath that fearful die been cast;
 Not yet hath the pitying angel passed.
 Sinner, to-day look up, and see,
 Heaven's gate is open still for thee.
 O, heed it now, the Spirit's cry,—
 "Turn ye, turn ye, why will ye die?"

—E. O. D., in Review and Herald.

"Redemption Greater than Creation."

ONE of the most common objections raised against God's Sabbath is that, "Redemption is greater than creation, and Christ finished the work of redemption on the first day of the week; therefore, we should observe the first day in honor of his finished work."

There are at least two points that should be clearly proved before any one settles down behind the above excuse. The first is, Who has informed us that redemption is greater than creation? God has not said so in his word; by what line of reasoning can it be proved? Can finite minds that are unable to grasp the most elementary principles of God's creative power reach out and lay hold on the vastness of creation, and properly compare it with the infinitely marvelous plan of redemption? Certainly the idea is absurd. And since inspiration makes no such comparison to tell us which is the greater, it is impossible for mortals to determine in regard to it. Yet men will assume what they know nothing about, and stick to it with great tenacity, and will entirely ignore the plain word of God.

But there is another point. If we allow that Sunday should be kept in commemoration of the finished work of redemption, a theory, however, which is not founded in reason or the word of God, it would be well to inquire whether or not redemption is finished. If the Bible shall inform us in plain terms that redemption is not finished, the above excuse for Sunday-keeping is of no account.

In Rom. 8 : 23 we read: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Paul wrote this language nearly thirty years after Christ's resurrection, and yet he says we are waiting for "the redemption of our body." Now if the body was not yet redeemed in Paul's day, redemption could not be called a finished work when Christ rose from from the dead.

Again, in Luke 21 : 28, the Saviour says: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "These things" referred to can mean nothing else than the signs to immediately precede the second advent of Christ, as any one will readily see by the context. Then our redemption is not finished,

but only "draweth nigh" when the signs of his second coming appear. And if our redemption only "draweth nigh" at that time, surely it will not be finished before the advent itself takes place.

In Eph. 1 : 13, 14, we are informed that after we believe we are sealed with that Holy Spirit of promise, "which is the earnest [or pledge] of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Here is proof positive that we have only a pledge, as yet, for the "redemption of our purchased possession." And since we have only a pledge for this redemption, redemption cannot be called a finished work, although it is rendered sure by the blood of Christ and the "Spirit of promise."

In consideration of these facts, who would be willing to risk his faith on such an excuse as the one proposed at the head of this article? Let us try to consider the feelings we will have when called to stand before the Judge of all the earth; and let us have a faith founded on the word of God, so that we may not be ashamed of it in that day. A. O. TAIT.

Infidels and Law-Abolishers.

THE repetition of the Sabbath commandment in the fifth chapter of Deuteronomy is seized as a strong fort both by infidels and those who would have the moral law abolished. The former class proclaim a contradiction between this and the same commandment in Ex. 20; but the latter, it would seem, can never find the commandment as given by the voice of God at Sinai, and engraved by his finger on the tables of stone, but endeavor to prove from Deut. 5 that the deliverance from Egyptian bondage was the reason for instituting the Sabbath; and hence that the Sabbath did not exist from the creation, and is therefore only obligatory upon the Jews. One who reads a whole Bible can see that the creation of the world in six days, and the rest upon the seventh, is the reason for instituting the Sabbath; and that the gracious deliverance of the Israelites from Egypt was only urged as an additional motive that they should "keep the Sabbath day to sanctify it, as the Lord" had commanded them before, in Ex. 20. See Deut. 5 : 12. Now both the infidel and he that would abolish the Sabbath of God, can find a refutation of their position on this text in the following extract from Scott's reply to Payne:—

"The fourth commandment, as it stands in the fifth chapter of Deuteronomy, varies from the original law in the twentieth chapter of Exodus; hence it is inferred that the writer of these books received his materials from tradition, or invented them himself. But impostors do not admit such apparent inconsistencies, which may at all times be avoided with very little trouble; so that they are rather proofs of the writer's conscious integrity. In fact, Moses, when delivering a most impressive and pathetic exhortation, did not confine himself to the words which he had recorded as an historian. The people very well knew the original ground for hallowing the Sabbath in honor of the Creator; and he thought himself at liberty to remind them of their obligation to Jehovah, their Redeemer from Egyptian bondage, and of the humanity due to their bond-servants; for this constitutes another important reason for hallowing the Sabbath. Distinct motives are not necessarily inconsistent. Mr. P., in writing his several pamphlets, might aim both to free mankind from vulgar prejudices, and to obtain celebrity for himself; and he might deem it proper on some occasions to insist on the one motive, and in different circumstances to bring forward the other, without being justly chargeable with inconsistency or self-contradiction."

R. F. COTTRELL.

"MY defense is of God, which saveth the upright in heart."

The Ostrogoths and the Visigoths.

(Concluded.)

"THE loose discipline of the barbarians always exposed them to the danger of a surprise; but, instead of choosing the dissolute hours of riot and intemperance, Stilicho resolved to attack the *Christian* Goths, whilst they were devoutly employed in celebrating the festival of Easter. The execution of the stratagem, or, as it was termed by the clergy, of the sacrilege, was intrusted to Saul, a barbarian and a pagan, who had served, however, with distinguished reputation among the veteran generals of Theodosius. The camp of the Goths [A. D. 403, March 29] which Alaric had pitched in the neighborhood of Pollentia, was thrown into confusion by the sudden and impetuous charge of the Imperial cavalry; but in a few moments the undaunted genius of their leader gave them an order and a field of battle; and as soon as they had recovered from their astonishment, the pious confidence that the God of the Christians would assert their cause, added new strength to their native valor. In this engagement, which was long maintained with equal courage and success, the chief of the Alani, whose diminutive and savage form concealed a magnanimous soul, approved his suspected loyalty by the zeal with which he fought and fell in the service of the republic; and the fame of this gallant barbarian has been imperfectly preserved in the verses of Claudian, since the poet who celebrates his virtue has omitted the mention of his name. His death was followed by the flight and dismay of the squadrons which he commanded; and the defeat of the wing of cavalry might have decided the victory of Alaric, if Stilicho had not immediately led the Roman and barbarian infantry to the attack.

"The skill of the general and the bravery of the soldiers surmounted every obstacle. In the evening of the bloody day the Goths retreated from the field of battle; the intrenchments of their camp were forced, and the scene of rapine and slaughter made some atonement for the calamities which they had inflicted on the subjects of the empire. The magnificent spoils of Corinth and Argos enriched the veterans of the West; the captive wife of Alaric, who had impatiently claimed his promise of Roman jewels and Patrician handmaids, was reduced to implore the mercy of the insulting foe; and many thousand prisoners, released from the Gothic chains, dispersed through the provinces of Italy the praises of their heroic deliverer. The triumph of Stilicho was compared by the poet, and perhaps by the public, to that of Marius, who, in the same part of Italy, had encountered and destroyed another army of northern barbarians. The huge bones and the empty helmets of the Cimbri and of the Goths, would easily be confounded by succeeding generations; and posterity might erect a common trophy to the memory of the two most illustrious generals, who had vanquished, on the same memorable ground, the two most formidable enemies of Rome.

"The eloquence of Claudian has celebrated, with lavish applause, the victory of Pollentia, one of the most glorious days in the life of his patron; but his reluctant and partial muse bestows more genuine praise on the character of the Gothic king. His name is indeed branded with the reproachful epithets of pirate and robber, to which the conquerors of every age are so justly entitled; but the poet of Stilicho is compelled to acknowledge that Alaric possessed the invincible temper of mind which rises superior to every misfortune, and derives new resources from adversity. After the total defeat of his infantry, he escaped, or rather withdrew, from the field of battle, with the greatest part of his cavalry entire and unbroken. Without wasting a moment to lament the irreparable loss of so many brave companions, he left his

victorious enemy to bind in chains the captive images of a Gothic king; and boldly resolved to break through the unguarded passes of the Apennine, to spread desolation over the fruitful face of Tuscany, and to conquer or die before the gates of Rome.

"The capital was saved by the active and incessant diligence of Stilicho; but he respected the despair of his enemy, and instead of committing the fate of the republic to the chance of another battle, he proposed to purchase the absence of the barbarians. The spirit of Alaric would have rejected such terms, the permission of a retreat, and the offer of a pension, with contempt and indignation; but he exercised a limited and precarious authority over the independent chieftains who had raised him, for *their* service, above the rank of his equals; they were still less disposed to follow an unsuccessful general, and many of them were tempted to consult their interest by a private negotiation with the minister of Honorius. The king submitted to the voice of his people, ratified the treaty with the empire of the West, and repassed the Po with the remains of the flourishing army which he had led into Italy. A considerable part of the Roman forces still continued to attend his motions; and Stilicho, who maintained a secret correspondence with some of the barbarian chiefs, was punctually apprised of the designs that were formed in the camp and council of Alaric. The king of the Goths, ambitious to signalize his retreat by some splendid achievement, had resolved to occupy the important city of Verona, which commands the principal passage of the Rhetian Alps; and, directing his march through the territories of those German tribes whose alliance would restore his exhausted strength, to invade, on the side of the Rhine, the wealthy and unsuspecting provinces of Gaul.

"Ignorant of the treason which had already betrayed his bold and judicious enterprise, he advanced towards the passage of the mountains, already possessed by the Imperial troops; where he was exposed, almost at the same instant, to a general attack in the front, on his flanks, and in the rear. In this bloody action, at a small distance from the walls of Verona, the loss of the Goths was not less heavy than that which they had sustained in the defeat of Pollentia; and their valiant king, who escaped by the swiftness of his horse, must either have been slain or made prisoner, if the hasty rashness of the Alani had not disappointed the measures of the Roman general. Alaric secured the remains of his army on the adjacent rocks, and prepared himself, with undaunted resolution, to maintain a siege against the superior numbers of the enemy, who invested him on all sides. But he could not oppose the destructive progress of hunger and disease; nor was it possible for him to check the continual desertion of his impatient and capricious barbarians. In this extremity he still found resources in his own courage, or in the moderation of his adversary; and the retreat of the Gothic king was considered as the deliverance of Italy."—*Dec. and Fall, chap. 30, par. 8, 9.*

Although Alaric was thus defeated and compelled to retreat to his camp on the confines of Italy, and although his retreat "was considered as the deliverance of Italy," yet it was only a seeming deliverance; and his retreat was only for a season, during which, events were being so shaped that when he returned it was to trace a line of devastation over the whole length of Italy, from the Alps to the straits of Sicily; and Rome herself, which had stood for so many ages the mistress of the world, was visited with such a calamity as to fill with "grief and terror," "the astonished empire," already so familiar with scenes of fearful rapine.

And now while Alaric and his terrible Visigoths, chafing bitterly under their defeat, hang like an angry cloud ready to burst from the Illyrian frontier upon the Western Empire,

a furious tempest is excited on the coast of the Baltic Sea, and a torrent of barbarous German tribes pours from the north upon the devoted empire, and carries destruction almost to the gates of Rome. Here we must leave the Visigoths for a short time while we contemplate, with curious interest, the nations of the North, and the causes which impel them upon the tottering empire. A. T. J.

Hints to Church-Goers.

"WELL, Hugh, what was the sermon about?" inquired his father, who had been kept from church by a severe headache.

"Really, father, I don't know," replied the young man. "It was so very stupid, I gave up listening and thought of something else."

Mr. Ryegate looked disappointed.

"Did I never tell you, my son," said he, "what a great impression was once made on me by something a distinguished lawyer said to me? It was this, and I want you to remember it: Every time you go to hear a sermon or a lecture, and allow your thoughts to wander, you lose just so much of mental discipline and of the power of concentrating your mind. Why, my boy, you are studying for the law, and do you not know that that gift—the ability to keep your mind on a subject—is one of the greatest helps in your or any other profession? Here is a remark on the same subject which I clipped from a paper not long ago: 'The concentration of the mind on but one thing at a time is the great end of education. If this habit is persisted in, it is surprising what progress can be made.'"

"And Hugh," here interposed the sweet voice of his invalid aunt Eunice, "that is only the lowest, most selfish reason for listening to a sermon. I, too, have a quotation for you here in my scrap-book: 'Consider the sermon, no matter who may be the preacher, as a message to you from God, not as an effort of man.'"

"Papa," said Hugh's sister Dorothy, after a moment's pause, "don't you think it is just as important to concentrate your mind on the singing as on the sermon?"

"Certainly," replied Mr. Ryegate, "and on the prayers as well. No part of God's public worship can be slighted."

"Because," continued Dorothy, "I never can forget a lesson I received last summer. A girl stood next to me at evening service when the hymn,—

'Father, what'er of earthly bliss,'

was being sung. As I could not sing on account of a cold, and she was looking over my book, I could not avoid hearing her. She was looking around the church most of the time, hardly resting her eyes on the words at all, and this, as nearly as I can remember it, is the way she sang the first verse:—

'Father, what'er of earthly bliss

Thy a— a— will supplies,

Accepted at thy a— a— a—

Let this position rise.'

Of course, she was not thinking of a word she sang. It shocked me so much that, whenever I find my thoughts or eyes wandering during the singing, I am always brought to myself by the recollection of that girl."

"A wholesome lesson," said Mr. Ryegate, as the bell rang for tea; "may we all remember it."—*Hester Wolcott, in S. S. Times.*

I HAVE heard the weekly prayer-meeting called the thermometer of the church. It is said that the numbers attending it indicate the degree of spiritual warmth pervading the congregation. A crowded room would be an infallible sign of revival, as an empty one shows the state of religion to be very low—below zero.—*Dr. Prime.*

"WITHOUT earnestness no man is ever great or does really great things."

Examination of a Famous Falsehood.*(Continued.)*

THE investigation to which this statement has been subjected, shows, 1. That no such question as, Hast thou kept the Lord's day? is upon record as proposed to the martyrs in the time of Pliny; 2. That no such question was asked to any martyr prior to the commencement of the fourth century; 3. That a single instance of martyrdom in which any question of the kind was asked, is all that can be claimed; 4. That in this one case, which is all that has even the slightest appearance of sustaining the story under examination, a correct translation of the original Latin shows that the question had no relation whatever to the observance of Sunday! All this has been upon the assumption that the *Acta Martyrum*, in which this story is found, is an authentic work. Let Mosheim testify relative to the character of this work for veracity:—

"As to those accounts which have come down to us under the title of *Acta Martyrum*, or the Acts of the Martyrs, their authority is certainly for the most part of a very questionable nature; indeed, speaking generally, it might be coming nearer to the truth, perhaps, were we to say that they are entitled to no sort of credit whatever."

Such is the authority of the work from which this story is taken. It is not strange that first-day historians should leave the repetition of it to theologians.

Such are the facts respecting this extraordinary falsehood. They constitute so complete an exposure of this famous historical argument for Sunday as to consign it to the just contempt of all honest men. But this is too valuable an argument to be lightly surrendered, and moreover it is as truthful as are certain other of the historical arguments for Sunday. It will not do to give up this argument because of its dishonesty; for others will have to go with it for possessing the same character.

Since the publication of Domville's elaborate work, James Gilfillan of Scotland has written a large volume entitled, "The Sabbath," which has been extensively circulated both in Europe and in America, and is esteemed a standard work by the American Tract Society and by first-day denominations in general. Gilfillan had read Domville, as appears from his statements on pages 10, 142, 143, 616, of his volume. He was therefore acquainted with Domville's exposure of the fraud respecting "*Dominicum servasti?*" But though he was acquainted with this exposure, he offers not one word in reply. On the contrary, he repeats the story with as much assurance as though it had not been proved a falsehood. But as Domville had shown up the matter from the *Acta Martyrum*, it was necessary for Gilfillan to trace it to some other authority, and so he assigns it to Cardinal Baronius. Here are Gilfillan's words:—

"From the days of the apostles downwards for many years, the followers of Christ had no enemies more fierce and unrelenting than that people [the Jews], who cursed them in the synagogue, sent out emissaries into all countries to calumniate their Master and them, and were abettors, wherever they could, of the martyrdom of men such as Polycarp, of whom the world was not worthy. Among the reasons of this deadly enmity was the change of the Sabbath day. The Romans, though they had no objection on this score, punished the Christians for the faithful observance of their day of rest, one of the testing questions put to the martyrs being, *Dominicum servasti?*—Have you kept the Lord's day?—*Baron. An. Eccles.*, A. D. 303, Num. 35, etc."

Gilfillan having reproduced this statement and assigned as his authority the annalist Baronius, more recent first-day writers take courage and repeat the story after him. Now they

are all right, as they think. What if the *Acta Martyrum* has failed them? Domville ought to have gone to Baronius, who, in their judgment, is the true source of information in this matter. Had he done this, they say, he would have been saved from misleading his readers. But let us ascertain what evil Domville has done in this case. It all consists in the assertion of two things out of the *Acta Martyrum*:

1. That no such question as "*Dominicum servasti?*" was addressed to any martyr till the early part of the fourth century, some two hundred years after the time of Pliny.

2. That the question even then did not relate to what is called the Lord's day, but to the Lord's supper.

Now it is a remarkable fact that Gilfillan has virtually admitted the truth of the first of these statements; for the earliest instance which he could find in Baronius is A. D. 303, as his reference plainly shows. It differs only one year from the date assigned in Ruinart's *Acta Martyrum*, and relates to the very case which Domville has quoted from that work! Domville's first and most important statement is therefore vindicated by Gilfillan himself, though he has not the frankness to say this in so many words.—*J. N. Andrews, in History of the Sabbath.*

*(To be concluded next week.)***"Not Dead, but Sleepeth."**

THE great Teacher, who "brought life and immortality to light through the gospel," called death, sleep; and the result of his teaching was, that his disciples preached "Jesus and the resurrection." Sleep implies two things: unconsciousness, and a final waking. The sound sleeper never dreams; and time, long or short, is but a moment to him.

In Matt. 9:23, 24, we have an account of our Redeemer's raising from death the daughter of Jairus:—

"And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth." Why did Jesus not say that the maid was not dead, but alive in Heaven? Did he not know her true condition? Did he say one thing and mean another? Jesus was a model teacher. Good teachers are thoughtful and use plain language. But what did our Lord say? "The maid is not dead, but sleepeth." Says one, "He meant that the body sleeps." Then, if the body sleeps, it is the body that is not dead. Says the Romanizer, "It is the immortal soul that is not dead." Then if it is the "living soul" that is not dead, it is the "living soul" that sleepeth. The Romanizer may take whichever horn of the dilemma he pleases; for either is fatal to his theory of disembodied spirits.

In the eleventh chapter of John, we have an account of Lazarus being called back to life by Him who is "the resurrection and the life." His words are, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." Verse 11. Why did he not say, Our friend Lazarus has gone to Heaven; but I go that I may call him from Heaven? When the weeping sisters met him, why did he not comfort them by assuring them that Lazarus was happy among the angels? His comfort was, "Thy brother shall rise again." Mary understood, for she had sat at the feet of Jesus. The weeping Saviour gave the only comfort that the Bible warrants in such cases. See 1 Thess. 4:13-18, especially verse 18.

The great hope of Job was in the fact that he had a living Redeemer, who would stand upon the earth at the latter day; and that, after being destroyed by worms, he would yet see his Redeemer, when called from his sleep in the dust. He saw nothing but silence and darkness in death. It was in hope of that resurrection-life that he gloried. See Job, chap-

ters 14 and 19. Said he, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." That he had a living Redeemer, made his resurrection sure. The Redeemer himself also said, "Because I live, ye shall live also." John 14:19. His life made their lives a certainty. They were dead, or, under condemnation of death; but "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4.

The Judgment is the "Judgment to come." Eternal life is given "in the world to come." The punishment of the wicked is "the wrath to come." All these are still future. The coming of Christ in the clouds of heaven, is the time of rewards and punishments. "The dead praise not the Lord;" "know not anything;" "their thoughts perish." Death is called "the land of forgetfulness." The dead "sleep in the dust of the earth." EPSILON.

A Personal God.

POSITIVISM tells us that God is abstract and general; it calls us to worship "a being immense and eternal—Humanity." But when we attempt it, our adoration fixes itself upon a single person, the best and highest we have known, and we escape from the cold inanity of an abstract worship to the warm arms of a personal love. Pantheism tells that he is everything, the one eternal substance which appears as conscious in our thought and as unconscious in nature.—*Hegel*. But we can no more worship this than the leaf can worship the tree on which it hangs, than the wave can worship the ocean out of which it rises and into which it sinks. Agnosticism tells us that he is unknown and unknowable, "the Power not ourselves that makes for righteousness."—*Matthew Arnold*. But behind the power we seek the will from which it flows, behind the law we seek the Giver, behind the moral distinctions we seek the Maker *in whom* goodness, holiness, and truth are forever embodied. Thus, from all these vague abstractions the soul flies, by a natural instinct, to the God of the Bible. He is revealed as the Creator who called all things into being by his word, the Preserver who controls and directs all things by his will, the Redeemer who bends in love and pity above the world, seeking to save it; a God with a heart, who can hear us when we cry, and forgive us when we confess, and bless us when we come to him; a Father, waiting for his lost and wandering children, and rejoicing when they return to him. This is he who hath made us for himself, and in whom alone our unquiet hearts can find rest. Christianity satisfies us only because it is the revelation of a person by a person to a person. John 1:18.—*T. L. Cuyler, D. D.*

THE object of the Bible is to reveal God and the duty he requires of men. "It is given for our learning, that we through patience and comfort of the Scriptures might have hope." "It is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." The law was to Israel not only a rule of life, but an assurance of life to come through a Messiah prophesied and typified. The Bible is to us the story of a Saviour who has come, and through whom all who believe shall be saved. It is our guide-book, our law, and our gospel. It contains all we need for instruction and salvation.—*Sel.*

IN respect to giving, there are very few of us who give according to our ability, or anything like it. The great generosity of the world usually lies below the medium line.

TO GOVERN one's self is true glory. To serve through love is Christian greatness.—*Sel.*

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, }
ALONZO T. JONES, } - - - ASSISTANT EDITORS.
URIAH SMITH, }
S. N. HASKELL, } CORRESPONDING EDITORS.

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Worshipping in Letter and Spirit.

THERE are views widely differing on the subject of worshipping in letter and in spirit. Those who object to *the law*, and lay claim to a system of license, for this is what no-lawism amounts to, affirm that to serve God according to the letter of the law is a slavish service, a service of bondage, being bound and hedged in by forms which leave no freedom to the human spirit and will. They say there is a higher and purer service, a voluntary service, one of the affections only, not guided by any expressed rules and regulations, but in which all is left to the choice and will of the worshiper. They declare that where there are legal injunctions and restrictions there is no freedom, and therefore no pure, spiritual worship.

This theory appears plausible to many; and to such as love to have *their own way* it is captivating. But it is both defective as a theory and contrary to Scripture.

The true theory of choice, or of freedom of the will, is the choice between that which God requires and that which our own hearts would suggest. This choice God gives to every one. This is probation. Of course true worship is to do that which God requires; false worship is to offer to God that which our own hearts devise, or, in other words, to choose our own way.

If we try that theory in the State or in the family circle, we shall find it to be destructive to order, and subversive of every correct principle. A citizen scorns the restraints of legal enactments. His ideas of serving the Government he thinks are far too exalted to be trammelled. He loves the service of his country, but he must be left to serve in a manner dictated by his own mind, and approved only by his own will. If he is a soldier, he refuses to obey the orders of his superior, and maneuvers according to tactics of his own devising, and moves only when he chooses, without regard to the rules adopted for the army. If he is a civil officer, he disregards the statutes and forms for the government of his office, and adopts forms and regulations of his own. If he is a private citizen, he pays no heed to the laws of the State, but acts as the impulse of his own heart may prompt, at all times and on all occasions.

Now what shall we say of such a citizen as this? As a soldier, he would soon be tried for insubordination, and punished for his disloyalty. As a civil officer, he would be broken of his office, and have to retire in disgrace. As a private citizen, he would soon end his career in prison. And why not? Is not the best service to the State rendered by obeying the laws of the State? Rather, is not this the only service the State can accept? Certainly it is. Any other course has its origin in self-will, and leads to open rebellion. This much for no-lawism in the State.

Take it in the family circle. A child professes great love for his father; he assumes to be very, exceedingly anxious to honor and serve his father. When his father commands him to do a certain thing, he considers it altogether beneath such exalted love as he bears to his father to obey the command; he must do what the father orders in a manner quite different from that in which the father said it should be done, or he must substitute some-

thing entirely different in the place of that which is required by the father. He says he loves to serve his father, but his love must not be cramped, nor forced, nor restrained, by rules and restrictions laid down by his father. He must be left free to carry out those plans formed in his own mind, and to follow the promptings of his own heart. This he claims is the only way to manifest pure love for his father. But what shall we say to such love as that? Without hesitation we pronounce it spurious—a mere mockery of love. Such a son would constantly dishonor his father, and become a disgrace to the family to which he belonged.

When we refer it to Scripture, we find such a system always and everywhere denounced. Both the word of God and the providence of God have always been against it. This spirit led the priests to offer strange fire before the Lord, instead of that fire prescribed by the Lord. It caused them to offer polluted bread upon his altar, and to change his offerings, substituting the lame and the blind at their own wills. It is the fruit of this perverse spirit of which the Lord asks, "Who hath required this at your hand?" It is such professed service to God which Paul calls "voluntary humility," and of such persons he says: "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2:18. The "fleshly mind" is the same as the "carnal mind, which is not subject to the law of God," which volunteers an offering not required, and withholds that which is commanded. All such is "will worship."

Of such voluntary worshipers the Lord says: "Woe unto the foolish prophets, that have followed their own spirits, and have seen nothing. . . . Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13:3-7. They declare that to be the will of God of which the Lord hath not spoken. Truly, they have followed their own spirit! They claim this as "true Christian liberty." To do that which the Lord hath spoken, is to them bondage, a legal service, worshipping in the letter, not by them to be borne. But the Lord pronounces a woe upon them.

Thus we learn that to be guided by our feelings and our will, and to disregard God's commandments, is will-worship,—is to follow our own spirits. This is not worshipping God in spirit, though by some supposed to be so. Such, instead of worshipping God in spirit, are vainly puffed up by their fleshly mind.

There may be a false worship in the letter. For this we never plead. This is a Pharisaical, heartless, outward observance of precepts, without the promptings of love. Some are so blind that they think all obedience to commandments is of this kind. A greater mistake cannot be made. The Lord himself has distinctly assured us, "This is the love of God, that we keep his commandments." Obedience is required of the citizen in the State. Obedience of the child is the only evidence of love in the family. Obedience is the only manifestation of love recognized in the Bible. "If I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." Mal. 1:6. Paul says: "We know that the law is spiritual." Therefore loving obedience to it is spiritual service, the only true worship. To disobey is to deny the Lord the honor and fear which are his due. Professed worship in willful disobedience is will-worship and mockery.

It is worth while to notice that this plea against the letter of God's law is invariably urged against the fourth commandment, and seldom against anything else. And they who make this plea will seize with avidity any sentence in the Bible from which they can possibly infer, however forced the inference, that we are taught to keep Sunday. They would cling to the letter if the letter suited them. Theirs is the spirit of self-will, not of obedience.

Questions on the Church.

1. THE deacon of our church was elected elder. Has he thereby lost his office of deacon, and must we elect another deacon in his stead?

ANSWER.—The two offices are distinct, yet an elder may perform the duties of a deacon. It is always held that in a church, the higher officer may discharge the duties of the lower, but the lower cannot discharge those of a higher. An evangelist may discharge the duties of a local elder, and a local elder may discharge those of a deacon; but the order cannot be reversed. A deacon may not discharge the duties of a local elder, and a local elder cannot discharge the duties of an evangelist.

So much for the authority, or right to act. Whether or not it is necessary for this church to elect another deacon depends altogether on circumstances. If the church is small, and one officer can discharge all the duties which it requires, of course no other is needed. But if it is large, and one could not well serve all the interests of the church, then another should be elected. It is a question to be determined by each church for itself. Even if the church is small, and it has those who are considered qualified to serve, it might be well to have both offices filled, as there are many questions arising where it would be well to have more than one for consultation and joint action.

2. Our church has no elder, as we have no male member who can consistently take the office. A sister leads the meetings, and does it acceptably. But a person wishes to unite with the church, and other matters of business come up: is it proper for this sister to act as presiding officer in the transaction of business?

There might be questions raised on such a course which would be liable to lead to unpleasant results. All such questions should be avoided. Therefore we should advise that, if there were any male members in the church, one be chosen to preside for the time, as moderator of that meeting. But if any matters come up which present points of any difficulty whatever, you might better postpone the business and ask the Conference or some minister who may be near, for assistance. Sometimes troubles arise which are not settled for months by unadvised action in matters which might be postponed till help can be obtained.

At the General Conference the question of the *ordination and powers* of local elders was considered by a large committee, and their report was unanimously adopted by the Conference. This decision varies somewhat from the position which we took in our article on "The Church." To show that there is no conflict of opinion, we will state that we drew up the report, and presented it to the Conference. And this again shows the great benefit of general meetings, where bretheren can consult and counsel together. "In the multitude of counselors there is safety." The report is as follows:—

The Committee to whom was referred the subject of the ordination of local elders, would respectfully report that we find there is a difference of opinion existing, and there has been a difference in practice in different Conferences, in regard to the jurisdiction of local elders, or to the extent of their authority to act. In some places, the jurisdiction and ordination have been looked upon as confined to the church which elected them; in other cases they have been permitted to administer the ordinances wherever they might chance to be, as unrestricted as a minister. We have tried to canvass the ground thoroughly, and find that there are difficulties in both positions if separately traced to their conclusions. All agree that it is to be regarded as purely a matter of church discipline, and we believe there is truth in both positions which may be combined into one consistent system. We therefore offer the following recommendations:—

1. That the jurisdiction of a local elder, or his authority to administer the ordinances, be confined to that church which elected him as elder; the only exception to this is where the Conference Committee deems it advisable to instruct him to go to another church under special circumstances.

2. If he is re-elected, or properly elected elder of another church, his ordination shall stand good. He need not be re-ordained.

3. But in case of his removal to another church or another Conference, the fact that he has acted as elder over another church should not be considered a ground for calling him to act as elder again. The church should consider his qualifications just as they would if he had never been an elder; and if there is any doubt, inquiry should be made of some minister or of an officer of the Conference, to ascertain whether he filled the office acceptably.

4. It is well understood that a *license* from the Conference does not authorize the licentiate to celebrate the ordinances, to administer baptism, or to organize a church. And, therefore, if a local elder receive a ministerial license, it does not enlarge his sphere of action as an elder; it gives him no authority to celebrate the ordinances outside of the church of which he is acting as elder.

5. And, finally, though his ordination shall stand good for all time, except in case of apostasy, whenever and wherever he may properly be called to act, he cannot exercise the functions of an elder beyond the time for which he was elected, unless he is re-elected, or elected by another church. But if from any cause there should be a failure to hold an election, he may then act until his successor shall be elected.

A Question Concerning the Sanctuary.

A BROTHER sends a letter of inquiries, in which we find the following:—

"In reference to the priests taking the blood of the victim into the sanctuary, it seems to me that in case it was for the sin of a priest or of the whole congregation, then the blood was taken into the first room [the holy place]; but if it was for a ruler or one of the common people, the work was all done in the court, by the altar of burnt offering. And if this is true, how were the sins of *these* lodged in the sanctuary? From Lev. 10:17, I gather that the priests, by eating of those sin offerings whose blood was not taken into the sanctuary, *bore the iniquity of the people.*"

The brother is partly right and partly wrong in his conclusions. It is true that the blood of some sin offerings was taken into the holy place, and that the blood of others was not. When the blood was taken into the sanctuary, the body of the victim was burnt without the camp. See Lev. 4:1-21; 6:30. But when the blood of the offering was not taken into the sanctuary, its flesh was taken by the priests into the holy place, and was there eaten by them. See Lev. 6:24, 25. Thus the sin was figuratively taken within the sanctuary,—in one case by the blood, and in the other by the flesh.

The wrong part of the conclusion was in supposing that in the latter case the priests themselves bore the iniquity of the people. Lev. 10:16-18 reads as follows:—

"And Moses diligently sought the goat of the sin offering, and, behold, it was burnt; and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought in within the holy place; ye should indeed have eaten it in the holy place, as I commanded."

A careful reading of the above, especially verse 17, plainly shows that *the flesh* of the sin offering, and *not* the priests, was to bear the iniquity of the congregation. What did Moses say God had given to the priests? The flesh. For what purpose had he given it? To bear the iniquity of the congregation. The construction of the sentence absolutely forbids the conclusion that the priests bore the iniquity.

The victim represented Christ. He "bare our sins in his own body on the tree." 1 Pet. 2:24. "The Lord hath laid on him the iniquity of us all." Isa. 53:6. In his own person he took them into the true sanctuary in Heaven. And as the lamb or goat typified Christ, the sins that were confessed over it

were laid upon it as a whole, so that they might be conveyed into the sanctuary either by the flesh or by the blood. The animal was innocent, and might therefore be a type of Christ; but the priest was a sinful, mortal man, and could not therefore himself represent Christ in the act of bearing our sins. We design ere long to give this subject a more extended consideration in the SIGNS.

E. J. W.

The Foundation of God's Government.

THERE is one more argument that we would introduce right here. To do so, we shall have to refer to the tabernacle built by Moses, and we shall try to do so as briefly as is consistent with perfect clearness. In general, only references will be given; the reader can look them up at his leisure.

In Ex. 25:8 we read these words: "And let them make me a sanctuary, that I may dwell among them." These words of the Lord follow a command to Moses to receive offerings of gold, silver, brass, acacia wood, fine linen, goat's hair, etc. Of these the tabernacle was to be built. Chapters 25-30 contain the complete description of this structure, together with all the furniture and vessels connected with it. The framework was composed of boards standing upright. There were twenty on each side, and eight on the west end. These boards were ten cubits (fifteen feet) long, and a cubit and a half wide, and were entirely covered with gold; each one had at the lower extremity two tenons, which were inserted into sockets of silver, and this arrangement, together with bars that ran through rings on the sides of the boards, served to keep them in position. Ex. 26:15-30.

The east end was closed by a veil, or hanging, of fine linen of various colors, with figures of cherubim worked on it. This was called the door of the tabernacle. Ex. 26:36, 37. Four curtains, made respectively of linen, goat's hair, rams' skins, and badgers' skins, formed the covering of the tabernacle. Ex. 26:1-14. Besides the door, there was a second veil of the same material, which divided the tabernacle into two rooms; the first was called the "holy place," and the second the "most holy place." Ex. 26:31-33; Heb. 9:1-3. So much for the tabernacle itself.

Within this tabernacle were various articles of furniture. Just within the holy place on the north side, was a table, upon which show-bread was placed. Ex. 25:23-30; 40:22, 23. On the south side there was a candlestick, or lamp-stand, having seven lamps, the whole beaten out of one solid piece of gold. These lamps were to be kept continually burning. Ex. 25:31-39. In the western extremity of the holy place, just before the second veil, was the golden altar of incense. Upon this the priest offered incense night and morning. Ex. 30:1-9. This is all that was in the holy place. In the most holy place there was but one article of furniture, the ark of the testimony (Ex. 25:10-22), and that is of so much importance in our investigation that we shall examine it more particularly.

By a careful examination of the scripture last referred to, we find that this ark was an oblong box of acacia wood, covered within and without with gold. On its sides were rings of gold, through which staves were passed for use in carrying it, so that it need never be touched by human hands. The cover to this ark was called the mercy-seat, and was of solid gold. Upon the mercy-seat were the cherubim, one on each end, of solid gold, and of the same piece as the mercy-seat itself. The wings of these cherubim were extended so as to form an arch over the ark, and their faces looked toward each other, and downward to the ark. Within the ark was the "testimony" (Ex. 25:16), which was nothing other than the ten commandments which God spoke from Sinai, wrote on tables of stone, and delivered to Moses for safe deposit in the ark. Deut. 10:1-5.

This ark, as stated before, was in the most holy place (Heb. 9:3-5), into which no man could enter save the high priest, and he only once a year. Heb. 9:7. Even then he did not see the ark, because the cloud of incense arising from the censer which he held in his hand, entirely concealed it. Lev. 16:12, 13. Without this precaution, he would have died, and the reason why will presently appear.

Turning to Ex. 25:20-22, we read: "And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one toward another; toward the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Now we know why no one except the high priest could enter the most holy place, and why even he, in his yearly visit, could not behold the mercy-seat and live. It was because the glory of God was there. In that place the priest was in the immediate presence of God.

It is now time to inquire how Moses, after having been commanded to build the sanctuary, happened to light upon the special style that he did. For an answer, read Ex. 25:9, 40. "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Since it was to be God's house, God himself furnished the plan. But by reading a little more, we shall find that this pattern was not something then for the first time conceived. In the 9th of Hebrews, Paul, after telling that Moses purified (in a figure) the tabernacle, and all the vessels of the ministry, by sprinkling them with the blood of animals, says, verse 23: "It was therefore necessary that *the patterns of things in the Heavens* should be purified with these; but the heavenly things themselves with better sacrifices than these." This tells us plainly that the tabernacle and its furniture were copied after things in the Heavens. Now read Heb. 8:1, 2: "Now of the things which we have spoken, this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of *the sanctuary*, and of *the true tabernacle*, which the Lord pitched, and not man."

Now we know that the tabernacle built by Moses as a dwelling-place for God, was only a temporary representation of God's real, permanent dwelling-place in Heaven. That God does have a tangible structure in Heaven for his occupancy, where, to use a common expression, he holds court, is evident from the scriptures just quoted, and also from Ps. 11:4: "The Lord is in his holy temple, the Lord's throne is in Heaven; his eyes behold, his eyelids try, the children of men." This temple, the place of God's throne, has been seen in Heaven. John says: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

If we should ask what portion of the earthly tabernacle especially represented God's throne, the reader would almost at once answer: "The ark, with the cherubim on the mercy-seat above; because it was between these cherubim that his glory was manifested." This would be correct. God's actual dwelling-place is between the cherubim; when he moves from place to place, his throne (a living throne) and the cherubim accompany him. For proof of this read the following texts:—

"Give ear, O Shepherd of Israel, thou that leadest

Joseph like a flock; thou that dwellest between the cherubim, shine forth." Ps. 80 : 1.

"The Lord reigneth; let the people tremble; he sitteth between the cherubim; let the earth be moved." Ps. 99 : 1. Besides these, read Eze. 1 and 10, Isa. 6 : 1-3, and Eze. 28 : 14.

Remember now that everything in the earthly sanctuary was a representation of some corresponding thing in the heavenly sanctuary, as nearly exact as human hands could approach to a likeness of things not made with hands, and we shall of necessity conclude that the throne of God in Heaven is directly above the original law of ten commandments, of which the tables placed in the ark by Moses were only a copy. In other words, the ten commandments form the foundation of God's throne.

In further pursuit of this thought, read Ps. 89 : 14: "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." Also the following: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation [establishment] of his throne." Ps. 97 : 1, 2. We have already learned that the law is holy, just, and good, and that it is righteousness; it is perfect righteousness, and there is no righteousness outside of this law of ten commandments. Therefore when the psalmist says that righteousness is the establishment of God's throne, it is equivalent to saying that God's throne is established upon the ten commandments; that the ten commandments literally form the basis, or foundation, of the throne of God.

The term "throne" is often applied to sovereign authority or royal dignity. The ruler of a country is the representative of that government, and by metonymy the place where the ruler dispenses justice is put for the ruler, and so for the government. We speak of "the throne of the universe," meaning thereby the government of the universe. So, then, the fact that the ten commandments are the foundation of God's throne, shows that they are the rule of his Government; that every act is in accordance with their just sanctions; and that all the creatures of his Government throughout the universe are required to obey them.

This is a conclusion which we are confident cannot be overthrown, nor can any one who holds himself to a strict regard for the plain word of God, contradict it. This being so, what a view it gives us of the perpetuity of God's law! Leaving the eternity that is past, we look forward and ask, How long shall God's moral law endure? And the answer comes, It will endure just as long as God's throne endures, just as long as God rules the universe: for God's throne could not remain firm if its foundations were destroyed.

And this shows the unchanging nature of the law, as well as its perpetuity. The moral law is composed of ten precepts. Since the law is the foundation of God's throne, we may with propriety call the ten precepts the ten stones composing the foundation. Indeed, Bishop E. O. Haven, of the M. E. Church, seemed to have a similar idea in his mind, when he wrote the little book entitled, "The Pillars of Truth." This work contains ten chapters, each chapter being the substance of a lecture before the students of Michigan University, the subject of the lectures being the ten commandments. These commandments, according to the bishop's idea, are the ten pillars that uphold all truth. This being true, how can one of them be exchanged for another? What would support the throne of the universe while the transfer was being made? Such a question needs no answer. When we realize the relation which the moral law sustains to God and his Government, the mind at once sees the absurdity of the idea that one jot or one tittle can pass from the law, or that the slightest change could ever be

made in it. We must exclaim with the psalmist: "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119 : 160. E. J. W.

"The Abiding Sabbath."

"ORIGIN OF THE LORD'S DAY."

IN continuing his efforts to find the origin of the Lord's day, the author of the "Abiding Sabbath" says:—

"After the several appearances of the Saviour on the day of his resurrection, there is no recorded appearance until a week later, when the first day is again honored by the Master. John 20 : 26. The exact mention of the time, which is not usual even with John's exactness, very evidently implies that there already attached a special significance to the 'first day of the week' at the time when this gospel was written."—P. 190.

From Mr. Elliott's assertion of "the exact mention of the time, which is not usual even with John's exactness," it would naturally be supposed that John 20 : 26 makes exact mention of the first day of the week; we might expect to open the book and read there some such word as, "the next first day of the week," etc. Now let us read the passage referred to, and see how much exactness of expression there is about the first day of the week. The record says:—

"And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20 : 26.

There is the "exact mention" which attaches significance to the first day of the week! That is, an expression in which the first day of the week is not mentioned; an expression, indeed, in which there is no exactness at all, but which is wholly indefinite. "After eight days" is exactly the phrase which John wrote. Will Mr. Elliott tell us exactly how long after? Granting that it was the very next day after eight days, then we would ask the author of the "Abiding Sabbath" if the first day of the week comes every *ninth* day? If this is to be considered an exact mention of time, unusual even with John's exactness, then we should like to see a form of words which Mr. Elliott would consider *inexact*.

Perhaps some one may ask what day *we* think it was. We make no pretensions to wisdom above what is written. And as the word of God says it was "after eight days," without telling us anything at all about how long after, we know nothing more definitely about what day it was than what the word tells us, that it was "after eight days." We know of a similar expression in Matt. 17 : 1: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart;" and we know that Luke's record of the same scene says: "And it came to pass about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray." Luke 9 : 28. Therefore we know that Inspiration shows that "after six days" is "about eight days," and by the same rule "after eight days" is about ten days. But even then it is as indefinite as it was before, and Inspiration alone knows what day it was.

But, though we know nothing at all about what day it was, we do know what day it was *not*. We know that the meeting previous to the one under consideration was on the first day of the week. John 20 : 19. We know that the next first day of the week would come exactly a week from that time. We know that a week consists of exactly seven days. And as the word of God says plainly that this next meeting was "after eight days," we therefore know by the word of God that this meeting was *not* on the next first day of the week.

Then says Mr. Elliott:—

"These repeated appearances of Jesus upon the

first day *doubtless* furnished the first suggestion of the practice which very quickly sprang up in the church of employing that day for religious assembly and worship. . . . This impression *must have been* strongly intensified by the miraculous occurrences of Pentecost, *if* that festival fell, as we think *probable*, on the first day of the week—a view maintained by the early tradition of the church and by many eminent scholars."—Pp. 190, 191:

Yes, "doubtless" it "must have been," "if" it was as he thinks "probable." But against the "early tradition of the church," and the "many eminent scholars," we will place just as many and as eminent scholars, and the word of God. It is true that the day of the week on which that Pentecost came is not of the least importance in itself either for or against any sacredness that was put upon it by that occurrence. It is the day of Pentecost that is named by the word of God. It was the feast of Pentecost with its types, that was to meet the grand object—the reality—to which its services had ever pointed. And everybody knows that the Pentecost came on each day of the week in succession as the years passed by; the same as does Christmas, or the Fourth of July, or any other yearly celebration. Therefore whatever were its occurrences, they could have no purpose in giving to the day of the week on which it fell any particular significance.

Yet though this be true, there is so much made of it by those who will have the first day of the week to be the Sabbath, by claiming always that Pentecost was on the first day of the week, that we feel disposed to refer to the Scriptures, which show that this claim is false.

The word Pentecost signifies "*the fiftieth day*," and was always counted, beginning with the sixteenth day of the first month. It is also called "the feast of weeks," because it was seven complete weeks from the day of the offering of the first-fruits, which was the second day of the feast of unleavened bread, the sixteenth day of the first month. On the fourteenth day of the first month, all leaven was to be put away from all the houses. They were to kill the passover lamb in the evening of the fourteenth, and with it, at the beginning of the fifteenth day of the month, they were to begin to eat the unleavened bread, and the feast of unleavened bread was to continue until the twenty-second day of the month. The first day of the feast, that is, the fifteenth of the month, was to be a sabbath, no servile work was to be done in that day. Ex. 12 : 6-8, 15-19; Lev. 23 : 5-7. Because of the putting away of the leaven on the fourteenth day, and the beginning to eat the unleavened bread on the evening of that day, it is sometimes referred to as the first day of unleavened bread; but the fifteenth day was really the first, and was the one on which no servile work was to be done.

On "the *morrow*" after this fifteenth day of the month—this sabbath—the wave-sheaf of the first-fruits was to be offered before the Lord, and with that day—the sixteenth day of the month—they were to begin to count fifty days, and when they reached the fiftieth day, that was *Pentecost*. Lev. 23 : 10, 11, 15, 16; Deut. 16 : 8, 9. Now if we can learn on what day of the week the passover fell at the time of the crucifixion, we can tell on what day of the week the Pentecost came that year. We know that the Saviour was crucified "the day before the Sabbath." Mark 15 : 42. We know that that Sabbath was "the Sabbath day according to the commandment" (Luke 23 : 54-56), and *that* was the seventh day—Saturday—and "the day before," therefore, was the sixth day—Friday. It is plain, then, that Jesus was crucified on Friday; this *no* one denies; but it is important to distinctly mention it here, because the day before he was crucified, "the disciples came to Jesus, saying unto him, Where wilt thou that we *prepare for thee to eat the passover*?" And he said, Go into the city to such a man, and say unto him, The Master saith, My time

is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover." Matt. 26:17-19; Mark 14:12-16; Luke 22:7-15. And that was the evening of Thursday, the fourteenth day of the month; because "the fourteenth day of the month at even is the Lord's passover." Lev. 23:5; Ex. 12:6.

From that passover supper Jesus went direct to Gethsemane, whence he was taken by the mob which Judas had brought, and after his shameful treatment by the priests and Pharisees and soldiers, was crucified in the afternoon of the same day. That was the fifteenth day of the month, the first day of the feast of unleavened bread; and the morrow after that day was the first of the fifty days which reached to Pentecost. Therefore, as the day of the crucifixion was the first day of the feast of unleavened bread, and was Friday, the fifteenth day of the month; and as the next day, the sixteenth of the month, was the Sabbath according to the commandment, and was the first of the fifty days; any one who will count the fifty days will find for himself that "the fiftieth day," Pentecost, fell that year on "the Sabbath day according to the commandment," and that is the seventh day.

So then the day which the advocates of Sunday sacredness claim has received such sacred sanctions by the occurrences of the day of Pentecost, was not the first day of the week at all; but it was the seventh day, the very day which they so unsparingly condemn. (See "Geikie's Life of Christ," "Smith's Dictionary of the Bible," and the opinions of such men as Neander, Olshausen, Dean Alford, Lightfoot, Jennings, Prof. Hackett, Albert Barnes, etc.) Let us say again that we make no use of this fact in the way of claiming any sacredness for the seventh because of it; that day, in the beginning, was given "the highest and strongest sanction possible even to Deity," and nothing was ever needed afterward to add to its sacredness. We simply state it as the truth according to the Scriptures; and being, as it is, the truth, it shows that the claims for Sunday sacredness based upon the occurrences of Pentecost are entirely unfounded.

There are two other texts cited by Mr. Elliott in this connection which we shall notice next week.

A. T. J.

Printing in Australia.

It will be interesting to our friends in America to learn some particulars respecting our printing work, and how we are getting along. We have the privilege of sending by this mail the second number of the *Bible Echo*, which is printed on our own press, the work being done in our own office. There are many reasons which might be given why we selected Melbourne as the place to locate our publishing work, although on many articles prices are higher here than in some country towns. If our work was to be local, or if we had twenty-five years or more in which to warn the world, then a country place would have been better. But there is no other place in all the Colonies that has the influence everywhere that this place has. Melbourne is to Australasia what London is to the United Kingdom. It would have been as well, if not better, to use papers published in America for general work, as to have printed a paper in any country town in Australia; for an American paper would have more influence in this city than one published outside of this place.

Then all commercial interests center here. This city and Sydney are large shipping centers. Had we gone to some country place, we should have had to ship to Melbourne, and then from Melbourne, not only incurring the extra expense of reshipping, but making it necessary to have some one here. All our goods received from America would have to pass

the customs if we were not located here, which would be very inconvenient as well as expensive. At the beginning of the Saviour's ministry, he moved from the quiet town of Nazareth to Capernaum, which was a Roman community, and where was the junction of the roads of commercial trade from Damascus, the commercial center of Syria, Tyre and Sidon, the commercial headquarters of the sea, and Egypt and Arabia, by the way of Jerusalem. From this point the news of his work would be carried to all parts of the known world. These are some of the principal reasons why we considered it expedient to locate here.

In some respects this country is independent, and isolated from all other portions of the world, and no paper published in America or England would answer for the cause here as well as one published here. As far as the paper itself was concerned, a good influence ever went with the SIGNS OF THE TIMES. The paper was well liked; but home production is the pride of this country, and the inquiry was continually raised, "Why do you not publish it here?" There was a continual call for this, even among those who were not in sympathy with our views, but felt to encourage our work. Then it was the only way we could get before the public, except by preaching in the tent in the summer. In short, it would more than treble our strength and usefulness to publish the paper here; for while it would give us standing in this community, it would also have an influence in all parts of the Colonies and show the progress of our work.

At first we thought that we would only publish a four-page sheet, and use that with the SIGNS; but the expense would be much greater in proportion than that of printing a sixteen-page monthly if we had our own printing outfit. Another consideration was, paper is cheaper in this country than in America, and we would have the advantage of doing some job work, which gives good returns here, as labor is high. We could also do our own advertising, and this is considerable. It costs more to hire printing done here than in America. When we commenced the tent-meetings, we wanted to advertise much more than we had previously done, and it would be a great saving of expense, could we do this ourselves. Accordingly, we at first purchased type sufficient to set a four-page sheet, and do our own work; and we continued to purchase what was needed until at the present time we have an outfit, including a gas engine, a large and a small press, stitching machine, paper cutter, etc., etc., the entire cost amounting to about \$3,500. The cost of running the engine is about four cents an hour. The prices of everything except the large press are about the same as in America; this is much cheaper. A press that would cost in America \$2,000 or more, cost us about \$1,250. At the present time everything is in good running order, although we have not paid for the large press and the engine,—about \$2,000. If some of our wealthier brethren felt it a privilege to give \$1,000 each for this purpose, it would be means well laid out.

We feel that in some of these things God has favored us in moving on hearts to help us. Men of influence not of our faith have manifested a sympathy in our work. One man said that our efforts should be seconded in this city. He had helped the Salvation Army in their work, and he thought that our work was more worthy; so he would give us £10 (\$50), and set our press for us, which would be £6 (\$30) more. He proposed to introduce us to some other men, who, he was sure, would do as much. Finally, after thinking it over a moment, he said that he would see these men himself, as he was acquainted with them, and see what he could do for us. What the result will be we cannot tell.

We feel that God is in this work, that he has gone before us, and that we shall see of his salvation as we have not yet seen it in the Third Angel's Message.

If God was in the starting of this message, and we move in his fear, he will open the way before us. To his name be all the praise. Those who do not, in a time like this, come to the front and help in the cause of truth with their means and their influence, will find in a short time that they have made a fatal mistake. God is not dependent on any one man or class of men in his cause. From Europe, America, and distant Australia, by his Spirit and by his providence the word is, "Go forward." Oh, for a spirit to hear and understand the voice of God, and a heart to respond, and to move toward the heavenly Canaan!

S. N. H.

The Missionary.

No Time for Indifference.

God is never pleased with indifference to his cause; to the contrary, when his cause is at stake, he always demands the utmost zeal of which human power is capable; and any neglect or unwillingness to venture in its behalf brings the frown of God. This is shown by the blessing pronounced upon Caleb and Joshua, the only two who were permitted to enter the promised land, in distinction from the great mass of the people who turned back, and were not willing to venture when the times demanded it. Their carcasses all fell in the wilderness; but these two men, who were willing to enter the conflict valiantly, were greatly blessed. The destruction of the rest showed God's displeasure at indifference and unbelief.

This lesson is a very important one for us to remember at the present time. We have now reached the greatest crisis experienced by any movement in the history of this world, unless we are all deceived in our application of the prophecies of God's word. The signs showing that Christ's coming is near have been fulfilled. The prophetic chains have reached their last link. The fulfillment of some thirteen lines of prophecy demonstrates our close proximity to the end. The powers of earth that were to arise in the long-connected chains of prophecy presented in the books of Daniel and the Revelation, have already appeared and passed off the stage as foretold, except the last one; and that has performed its principal work, and the close of the drama is just before us. The last nation that is mentioned in the prophecy is our own, which has grown up from youth into vigor, until it stands among the mightiest nations of the earth; and the predictions concerning it are now in rapid progress of fulfillment. And now the great day of God's wrath is just before us, and the plagues are about to fall, probation is about to close, and to our hands are committed the mighty truths of this great message of warning which is to be given to our fellow-men. It would be impossible to conceive of a greater contest than the one we are now entering. Indeed, it is not too much to say that it is the greatest which has been, or will be, seen in all the universe of God in the days of eternity.

The rebellion of Satan commenced in Heaven ages ago, manifesting its wickedness in connection with the history of this globe; we must suppose this rebellion is the only one of its kind God will ever tolerate in his universe. He has permitted this one instance, doubtless for a wise purpose, to show what sin and rebellion will do when left to develop, and when time is given to work out their bitter results. And what a scene has followed,—blood, and carnage, and misery, disrespect for God, hatred, persecution of the faithful servants of the Lord, who have been crucified, and tortured upon the rack, and put to death by millions. Wrong has seemed to triumph over almost the whole globe. Sickness, death, funerals, and grave-yards are seen everywhere as the consequence of sin. Even Christ himself, the blessed Son of God,

was put to death by the malice of Satan; and God himself would have been torn from the throne he occupies, had this great rebel had the power to do it. In view of all these things, there can be no question but that the time has about come when the great drama is to come to a close. Christ is finishing up his mediatorial work. The long period of twenty-three hundred prophetic days, spoken of by the prophet, has terminated. The message of warning to all, of the unmingled wrath of God that will be poured out upon those who reject the light, is going forth, and soon Christ will rise up and bring this rebellion to an end. The most fearful scenes of human history are just before us. But to us as a people are committed the great truths of this message.

"We are living, we are dwelling in a grand and awful time; In an age on ages telling, to be living is sublime."

Can we suppose that at such a time as this, indifference and neutrality will be any more acceptable than it was in a local conflict in ancient Canaan? Will not the curse of God fall upon those that are indifferent now as much as it did then? We ask the reader to judge.

It is possible that some of us may question whether, indeed, we are approaching this great crisis. None can deny that such a time will come; and no one who has investigated the evidences contained in the Bible, can doubt that its statements clearly prove our proximity to the end. There is not a prophecy in the Bible relative to the time of the end, but that has been either wholly fulfilled or nearly so. Only a very few specifications linger unfulfilled, and these are shaping themselves in such a manner that we cannot question the certainty of the result. G. I. BUTLER.

The Work in Europe.

THE following interesting paragraphs are from a private letter from Sister White, dated Basel, Switzerland, January 27:—

"Every week letters come to this place from France, Italy, Russia, and India, stating that souls are embracing the truth from reading our French paper. To-day one has been received with five names signed of persons who are much interested in the truth from reading *Les Signes*, and who send the pay for a year's subscription. Another comes from a man in France, thanking Brother Whitney for the papers sent him. He says he has no money to pay for the paper, and asks if Brother Whitney will take a blank book (a register) in exchange for it. His father and mother have been opposed to his reading *Les Signes*, but now they are reading it themselves. Brother Whitney has most precious letters from India and Russia also, commending *Les Signes*, and telling the good it has accomplished. These testimonies are cheering to our hearts.

"There have been some conversions here. One young man, a German, who was attending the theological college, left school, and is now in the office, working on the German paper. He is just the help that is needed here.

"These tokens that God is working in Europe are matters of great rejoicing to us. We expect the truth will go forth as a burning lamp. But it is harder for men and women who receive the truth here than it is in America. Workmen, jewelers, receive but one dollar a day as the highest wages, and they have large families to support. Many get for their day's work only from one to two francs; and when they receive the Sabbath, it is doubtful whether they can get any work, and they are obliged to take up with any jobs they can get.

"If our people in America could understand the privations that have to be endured here, and the close economy that has to be practiced in order to obtain even the necessities of life, they would guard their means that not one penny should be expended needlessly. There

would not be a feather on their bonnets, and they would wear no needless ornaments; neither would there be any extravagant houses built, or money laid out in costly furniture. They should bear in mind that it is God's money that they are using,—money that could be invested in saving souls for whom Christ died. Any needless expenditure of this money is blocking up the way; for the means thus used would send publications and the living preacher to those who have not the truth."

A Letter from Switzerland.

SINCE our Conference at Basel, my efforts have been divided between Geneva and Lausanne, a city of 35,000 inhabitants, beautifully situated on Lake Geneva, which vies with Geneva so far as attractiveness and literary and scientific attainments are concerned.

I have given twenty-six discourses at our hall in Geneva, and have spoken fourteen times at my house and at another point, besides doing the ordinary amount of visiting. Four persons are obeying the truth as the result, one of whom may help as a colporter.

The work has moved slowly here because of various kinds of lectures, and a general revival effort of a superficial character, either after the regular order of things at this season of the year, or to head us off. But we are not discouraged. In due time we shall reap a glorious harvest if we faint not. We have patiently sown the seed with a sense of God's approbation, knowing God has a people here who will cut loose from influences that bind them; some in the ordinary way, and others through troubles hastening on apace—God's rod and crucible to break and melt away obstacles that are slow to yield.

My brother has lately joined me in the work here. His labors are appreciated. I have just returned from Lausanne, where I spoke twice in our hall to a large and attentive audience. The first night some thought we were Salvationists, and threatened to break up our next meeting. I went to the *préfet*, the first officer of the city, and got him to send us two policemen, and all passed off quietly.

The canton of Vaud, of which Lausanne is the capital, has taken the lead in opposing all that does not go through the groove of the National church; but we shall try to pursue a course that will secure the respect and protection of the authorities. Pray for us.

D. T. BOURDEAU.

Napa and Santa Rosa.

It was my privilege to hold meetings, in the fore part of February, in both of the above places. I was with the Napa church Sabbath and first-day, February 6 and 7. I spoke to the church three times. It had been some eight years since I had met with this people. Death and removals have depleted their number, still there are a few faithful souls "holding the fort." Some of these are feeble and aged; may the Lord raise up others to fill their places when it shall be their lot to pass away. I was glad to meet some who have embraced the truth since my last visit to Napa. We had a few interested, outside hearers who attended our meeting.

On the 13th and 14th I was with the church in Santa Rosa. I gave two discourses and held two Bible-readings. On first-day, the 14th, three adults were baptized, two of these were persons living near Mark West Springs, who became convinced of the truth, and commenced the observance of the Sabbath, from reading the SIGNS OF THE TIMES. They kept the Sabbath for several months before they knew of the Santa Rosa church. Now they have become acquainted, and have cast in their lot with the Seventh-day Adventists.

J. N. LOUGHBOROUGH.

Report from Indiana.

SINCE the beginning of the present year I have held two meetings at Kokomo, two at New London, nine at Hartford City, seven at Pleasant Lake, nine at Corunna, seven at Ligonier, nine at Marion, one at Bunker Hill, three at Rochester, six at Akron, four at Forest Chapel, four at Noblesville, eleven at Patricksburg, and eighteen at Farmersburg. This has been the busiest part of my ministerial experience. The aggregate number of members received into fellowship at these meetings, counting thirteen who gave in their names to constitute a church at Pleasant Lake, is thirty-three. Thirty-four joined the tract and missionary society. We raised \$256, cash and pledges, on tent fund. At Akron \$61 was raised toward meeting the remaining debt upon their meeting-house, and at Farmersburg the sum of \$308 was raised for the purpose of relieving the church property from debt.

We find many who are preparing in earnest to give financial aid to the cause. The missionary spirit is aroused very much in some of the churches. The number of canvassers in the State has nearly doubled in the last three months. There is a perceptible increase in means paid to the State treasurer.

In nearly every church that I have visited I find persons hopefully interested in the truth. There is an increased attendance, except in a few places. I cannot remember a time in the past when there were so many calls for labor as at the present time. W. M. COVERT.

California Tract Society.

REPORT FOR QUARTER ENDING DEC. 31, 1885.

No of members.....	1,000
" " added	31
" " dismissed	19
" reports returned	1,07
" missionary visits	2,870
" letters written	662,103
" pages of reading matter distributed.....	58,717
" periodicals distributed.....	2,689
" SIGNS taken in clubs.....	357
" new subscriptions obtained	

Cash received on membership and donations, \$677.98; on sales, \$223.05; on SIGNS and other periodicals, \$1016.57.

ANNA L. INGELS, Sec'y.

A Drawback.

AMONG the minor drawbacks to the work of a missionary in Asia, must be reckoned his dress. It is true that as the preacher stands in the city gate or at the foot of a stone bridge, the strange garb helps to draw a crowd of listeners; but it often turns away attention from the theme of the discourse; and then, in the eyes of the Oriental, the close-fitting, short coat is neither dignified nor comely. With his people, the scholar and gentleman wears a loose robe that reaches nearly to the feet. Only the laboring man has a short blouse. When the Presbytery of Ningpo once met in that city, some of the Chinese thought that the missionaries who wore sack coats were an inferior order of the clergy; the dignitaries of the church were the men who had the frock coats of full length.

We heard a lively account recently from the Rev. A. H. Smith of a reception which he and his colleague in North China gave to an immense deputation of Chinamen. The missionaries had been very active in bestowing relief during the terrible famine which prevailed in that region. The Chinese wished to testify their gratitude by presenting an honorary tablet to their benefactors. A day was appointed for the ceremony. For miles around delegates were to gather from the towns and villages with banners and music; a procession was to form, and all were to march to the missionaries' house, where the presentation of the tablet would take place. The native Christians were solicitous that the missionaries should make an appearance worthy of the occasion. They intimated to their foreign friends

that it might be well to get ready some special dress—to wear clothes of more than usual dignity. So the missionaries looked through their trunks. Mr. Smith put on a long linen duster; his colleague chose a loose morning wrapper. The eyes of the native brethren sparkled; that would do; and in this stately apparel the missionaries received the procession and returned thanks for the honorary gift.—*Missionary Herald.*

Harry's Missionary Board.

"I CAN'T afford it," John Hale, the rich farmer, answered, when asked to give to the cause of missions.

Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied; "is it not too bad that they cannot have churches and school-houses and books?"

"What do you know about the heathen?" exclaimed the old man, testily. "Would you wish me to give away my hard earnings? I tell you I cannot afford it."

"Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato!" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years."

"Oh, yes!" said the unsuspecting grandparent, setting his glasses on his calculating nose in a way that showed he was glad to escape from the lad's persecution on such cheap terms.

Harry planted the potato, and it rewarded him the first year by producing thirteen; these the following season became a peck; the next season, seven and a half bushels; and when the fourth harvest came, lo! the potato had increased to seventy bushels; and when sold the farmer realized with a glad heart put into the treasury of the Lord. Even the aged farmer exclaimed, "Why, I did not feel that donation in the least! And, Harry, I've been thinking that if there was a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."

Little reader, will you be that missionary at home?—*Gospel in All Lands.*

for the kingdom of Heaven is at hand. . . . And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:1-12. And when they sent priests and Levites to ask him who he was, "he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23. He knew the work that he had to do. He knew that the time was come for the fulfillment of these prophecies. And he knew that his work was the fulfillment of them. He was the one of whom Malachi had spoken in the lesson for today; he was the one of whom Isaiah had spoken; and he and his message were the living evidence that God gave to the people that the Messiah was at hand. And while he was preaching, Messiah came and was baptized of him.

BUT it was not alone the first coming of Christ that was announced by John the Baptist, nor by Malachi, nor by any of the prophets. John the Baptist announced the gathering of the wheat into the garner—the harvest—and the burning up of the chaff. This is what Malachi had prophesied in the verses chosen for the present lesson. He not only spoke of the coming of the Lord to his temple as at his first advent, but he also spoke of the coming of the same Lord "to judgment" (verse 5), which will be at his second advent; as says Paul, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word." This is the coming which is referred to in the questions, "Who may abide the day of his coming? and who shall stand when he appeareth?" Verse 2. See also Joel 2:11. It is then especially that he sits as a refiner and purifier of silver, and whosoever reflects his image will be accepted with him. And this is especially so of those who shall be alive on the earth to behold him when he appeareth. They are to endure a "fiery trial" (1 Pet. 4:12, 13); they are to be "baptized with the baptism;" they are to have every vestige of this world's dross purged out of them. The test will be severe so that none is like it; but those who endure it shall come forth as gold, and "be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1:7.

THEN after that comes the burning up of the chaff. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Here is the declaration of the word of God, as plain as language can make it, that all that do wickedly shall be burned up, root and branch. And the force of these words cannot be evaded except by making the language figurative, and then it may be made to mean just what any one pleases. But as long as plain language conveys any real meaning, so long will it be the truth that these words mean that the wicked shall be burned up as chaff is burned in the fire. This is made even stronger, if such a thing were possible, by the third verse, which says to the righteous, "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." The wicked are to be punished upon this earth (Prov. 11:31; Isa. 24:21; Rev. 20:8, 9); they are to be punished by fire, and that fire is to be

the fire that is to melt the earth. 2 Pet. 3:7, 10. The earth will in that day burn as an oven, and all the wicked, being upon it, will be, according to the words of the prophet, burned up upon the earth. Then the earth is to be made over new, and the righteous shall dwell therein forever (Rev. 21:5, 7), according to the word of Christ, "Blessed are the meek; for they shall inherit the earth" (Matt. 5:5); and according to the words of Malachi in the lesson. After saying that the wicked shall be burned up, then he says: "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." And the wicked, having been consumed on the earth, and returned to dust and ashes, shall be ashes under the soles of the feet of those who inherit and inhabit the earth. The doctrine of eternal torment is contrary to the word of God. More than a hundred times the Lord speaks of the fate of the wicked in terms that denote nothing but utter destruction and cessation of existence.

AS THERE was a message of his coming carried to the people to whom Christ was to appear in his first advent, so likewise there will be a message announcing his coming to the people who will see him in his second advent. It will be a message such as was that of Elijah to the people of his day: "Ye have forsaken the commandments of the Lord. . . . How long halt ye between two opinions? If the Lord be God, follow him; but if Baal [the sun] then follow him." (1 Kings 18:21.) The world in these last days have forsaken the commandment of the Lord and have followed Rome, and now God sends a message of warning and of duty to this, the generation of those who shall see the appearing of the Lord in glory. He says: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12. Then the next thing that is seen is a white cloud, and upon the cloud, one like the Son of man, having on his head a golden crown, and in his hand a sharp sickle, and coming to reap the harvest of the earth; to gather the wheat into his garner, and to gather the chaff to burn it. Rev. 14:14-19. As those who accepted the message of God by John the Baptist were thereby prepared to accept the Messiah whom he announced, so those now who accept this message of God will be thereby prepared to meet the Messiah in his second advent to this world. God's message and his messengers are now in the world announcing the second coming of Christ, as really as was his messenger in the world proclaiming his first coming. Will you accept the message and meet him in peace, bear his image, and be gathered as the precious wheat into his garner? or will you reject his warning and be found among the chaff? A. T. J.

HERE is a valuable hint to all teachers of youth and reformers of the erring. The best way to lift a soul above the temptations of a depraved physical nature is to fill it with a worthy aspiration—to fix it upon some noble aim with high and firm resolve. The Master's parable of the swept and garnished house is most true: An empty soul is a standing invitation to roving spirits of evil. One who would save man must not only cast out possessing devils, but set in an absorbing spirit of good. The music of Orpheus within the soul is a surer guard against temptation than the wax of Ulysses in the ears.—*Sel.*

"LET thy mercies come also unto me, O Lord," Ps. 119:41.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Messiah's Messenger.

(March 21.—Malachi 3:1-6; 4:1-6.)

FROM the day that man sinned to the days of Malachi, there had been promises of the coming of the Deliverer. And now as the last prophetic voice of the Old Testament is heard, it announces the coming of the messenger to prepare the way of the promised One, and to make ready a people prepared to meet him. This messenger came accordingly, calling the people to repentance, and to belief on him that was to come. Those who received the message of the messenger, were by that prepared to receive Him whom the messenger announced. Those who rejected the words and testimony of the messenger, likewise rejected the Messiah when he came. John the Baptist was the messenger here announced. He knew that he was that messenger. He knew the message that he had to bear to the people, and he delivered his message faithfully and fearlessly. He, like the prophet Haggai before him, was "the Lord's messenger in the Lord's message unto the people." Hag. 1:13.

JOHN the Baptist came "preaching in the wilderness of Judea, and saying, Repent ye;

The Home Circle.

SOME OTHER DAY.

Of all the words that grown folks say,
The saddest are these, "Some other day."
So easily, carelessly, often said;
But to childish ears they are words of dread,
To hope a knell, and to wish a doom,
A frost on expectancy's tender bloom;
For even the baby who scarce can crawl,
Knows a promise like that is no promise at all,
And that out of sight and of mind away
Is that mocking mirage, "Some other day."

The years flit by, and wishes fade,
And youth in the grave of age is laid,
And the child who bent his youthful will
Is a child no more, but is waiting still.
For the pleasure deferred, the left-out game,
Though it come at last, is never the same;
The bubble has died on the mantling cup,
The draught is dull as we drink it up;
And old hopes laugh at us as we say,
"At last it has come, that 'other day.'"

Ah! little hearts which beat and fret
Against the bounds by patience set,
Yours is but universal fate,
And the old, as the young, all have to wait.
You will learn like us to be stout in pain,
And not to cry when your wishes prove vain,
And the strength that grows from a thwarted will,
And that service is done by standing still,
And to bravely look up into heaven and say,
"I shall find it all there 'some other day.'"
—Susan Coolidge.

Phil's Offering.

EVERYBODY in town liked him, and was proud of him. "A smart young fellow, the world will hear from him yet," said one to another, nodding approvingly, as they met him. "He will make his mark in the world, you see if he don't."

"There's only just one thing to hinder," said Joe Graham, his chum and best friend. "Phil is a little too smart for his own good, according to my way of thinking; and if he doesn't look out pretty sharp, he will find a shoal or two ahead of him in the end."

But Phil only laughed when Joe intimated anything of the kind to him; he felt sure of himself and his capabilities. Why, there wasn't a boy in the academy that could make such brilliant recitations as he, and he never spent half the time preparing them that the rest did! To be sure, upon close examination some of the boys whom Phil secretly rather looked down upon as "pokey," had really come out ahead of him, because they had gone to the root of the matter and thoroughly mastered the subject, while he had only skimmed on the surface of it. Joe's warnings had come to him at such times, and he had been troubled with faint misgivings, lest after all there was some truth in them. But as such thoughts were uncomfortable, he always shook them off as quickly as possible, resolving, however, to be more thorough himself in the future.

But there was always so much to attend to, and, after all, one did not get caught very often; and before Phil knew it, he had forgotten all about his resolve.

But when he was sixteen he gave himself to Christ. He was thoroughly sincere in the consecration, and made many an earnest resolve to be faithful in working for the Master. But he forgot that he could glorify God just as truly in doing his every-day work and duties faithfully as in attending church services; so it came to pass that while his place was never vacant in church, and he never failed to take part in the young people's meeting, his lessons were but poorly prepared.

Joe Graham watched him in silent disapproval. "Phil's either making a mistake, or else there ain't anything to it. I don't believe in a religion that approves of wasting talents like his," he said to himself. "Going to meeting and making prayers are all well enough;

but somehow I'd have more faith in and respect for it if it made Phil get his lessons thoroughly and do his work faithfully. His father sent him to mend a piece of fence the other day, and he actually didn't half do it, he was in such a hurry to get off to the meeting. It would hardly stand alone; but he said it would do well enough. As for school, he is just wasting his time there; it's a shame, I say."

In the meantime, Phil was longing to have Joe with him in this, as he had been for years in everything else. It was so hard not to be able to appeal to him for sympathy and counsel; and many an earnest prayer went up from his heart for his friend. He tried time and again to plead with Joe; but somehow, do his best, he could never get a chance to say a word on the subject.

He felt a little hurt over it, and one night as they were going home together, he resolved that he would speak anyway. Perhaps Joe guessed his purpose; for he talked incessantly of the most nonsensical things. Phil could not help laughing, but he would not be bluffed in that manner.

"I say, Joe," he said, interrupting him finally, "just save your nonsense awhile. I want a little talk with you. I—want you with me, Joe. Won't you give yourself to Christ? Can't we try to serve him together?"

Joe walked on a few steps in silence; then he whistled a bar or two of "Sweet Home."

"You say that you have given yourself to Christ, do you?" he said presently.

"Yes," said Phil. "Won't you do the same?"

"I always supposed that when we gave away anything, we took special pains with it. I remember when you made that bracket for Miss Gardner you fussed over it more than a little to have it perfectly true. I don't exactly understand you now, Phil."

"And I am sure that I do not understand you," responded Phil, rather stiffly. He was quite sure that Joe was finding fault with him, though he really did not see how; and he had a chronic dislike to being found fault with in anything.

"Why, you say that you have given yourself to Christ. Now if you were going to make a gift to the President, for instance, you wouldn't give anything but the very best that you could get—you would be ashamed to, you know; but it strikes me you are making a poor article of your gift to the Lord. I am not very well versed in the Bible, but if I remember aright, it was a *command* that only that which was *perfect* should be offered in sacrifice. It seems to me if I gave myself to him, I would try to make my offering as nearly perfect as possible; for, as I look at it, it would honor and praise him more if I was *all* that I possibly could be in that direction. I don't mean to hurt your feelings, Phil; but it seems almost insulting for one to complacently offer the Lord what one would never think of offering an earthly friend. Good night," and Joe bounded in at his own door, giving Phil no chance to say anything either way.

He felt very uncomfortable; it had seemed to him that the gift of himself was a great deal. Could it be possible that Joe was right? He remembered how much pains he had taken with that bracket for Miss Gardner; he could never have offered *her* anything that was not done the very best that he could do it; and yet he was taking no particular pains with the self he had given to God. He knew very well that he was not making half what he might of himself. It came over him as never before how little he was really making of himself.

It was a new idea to him, and not a very comfortable one; for he liked to feel that he, and whatever he did, was about right; but before he went to bed at night, he knelt down by the bedside and humbly prayed for help to make his offering as perfect in all ways as possible.

Joe nodded approvingly several times to himself during the next two or three days as he watched Phil closely, and one night when Phil came to him, he met him with outstretched hands.

"O Joe, I am so glad that you spoke to me so; and, God helping me, I will make the most of myself after this, though the best is poor enough; but somehow I never looked at it so before."

"All right, old fellow," responded Joe. "I knew that you would be if you only thought of it, and—I guess—we'll try *together* after this."—*Zion's Herald*.

The Sabbath Dinner Table.

"DIDN'T we have a good sermon?" inquired the eldest son, with all the zest of his satisfaction in his tone. "Good!" echoed the father scornfully, bristling up as usual when the word "sermon" was uttered. "He took ten minutes to prove something that we knew as well as he does, ten more—"

A shade of distress flitted across Sophy's eyes; the minister had made her feel that she was a sinner. Was not that worth ten minutes?

"And as for the prayer," continued the head of the family, with a gesture of impatience, "it was the driest prayer I ever listened to."

"Perhaps he was not praying to you," suggested the privileged member of the family.

"I think it was the loveliest prayer I ever heard," exclaimed the visitor, with rising color.

The visitor, by the way, did not enjoy the prayers of the head of this family. In her own young opinion, addressing God in long, hard phrases, made him seem high up and away from her.

"Such length! Such diffusiveness and minuteness! Such rambling! It was a talk, not a prayer. He brought in everybody under the sun." The impulsive young visitor kept her lips shut; but she could not keep the indignant flash out of her eyes. The prayer in church that morning had touched her as a prayer had rarely touched her before. At that instant she hotly wished that she might never have to hear the head of the family pray again.

"Prayer is not a thing to be criticised," suggested the eldest son, gently. "I never felt so clearly as I did this morning, *how* Christ is our only hope. Our minister made it so strong and clear."

"After rambling on ten minutes about nature!" commented the argumentative voice of the father. By this time conscientious Sophy had a finger-tip pressed into each ear. That sermon was one of the marked periods in her spiritual growth. "And then the idea of saying—"

The sensitive boy of fourteen, whose mercury rises and falls with every change in the home atmosphere, dropped his eyes and looked troubled. All his delight in the plain, strong sermon had been marred, even while listening to it, by the dread that somebody at home would pick flaws in it at the dinner table. If he might have listened with an untroubled heart, into what ready soil the seed would have been dropped that day! Sometimes I think that Satan takes more delight in the Sabbath dinner-table than in any other home gathering during the week. He knows what little winds carry the good seed away.

Somebody, anxious to interrupt the flow of unkind criticism, now made a hurried remark,—

"Did you see that lady in front of us? Wasn't her bonnet grotesque? Just the shape and colors to make her look hideous."

A relieved laugh went around the table. Surely this was better than finding fault with the minister. But Sophy's laugh had a touch of uneasiness in it. For several Sabbaths she had been trying to school herself not to look at bonnets at church; and this morning, under the impressive sermon, she had not even noticed

the offending bonnet almost within the range of her eyes.

The boy of fourteen looked up brightly. "We have such a good lesson for Sabbath-school today."

"I'm glad there's one good one," grumbled his next older brother. "I had come to the conclusion that they had picked out the hardest and driest parts of the Bible for the lessons. Your teacher is such a poke, with his melancholy voice and solemn face, I don't see how you ever like the lessons."

Public opinion again quenched the boy of fourteen. Coming home from church, he had resolved to hurry through dinner that he might give the extra minutes to the study of the lesson; but if it was the driest part of the Bible, and his teacher a "poke," why should he care for the Sabbath-school? Perhaps he ought to be ashamed for staying after Sabbath-school last Sabbath to talk to the "poke" about something in the lesson. Of course the big boys knew!

"He has no sense about asking questions," continued the big boy.

"Your superintendent is a superior man," observed the head of the family. "I noticed in prayer-meeting this morning how uneasy he was under that long prayer. He could not keep his head down through three sentences."

The visitor flushed again. By this time she had almost resolved to be busy elsewhere when the time for family worship should come that night. The listener, who was not a Christian, and who had spent her Sabbath morning in reading "George Elliot," pushed her napkin into her ring with considerable energy.

"I didn't go to church this morning, and I do not intend to go to Sabbath-school! A sermon that does no good, a prayer that irritates, dry parts of the Bible to study, and a poke to teach it, have no attractions for me."

The others, who were Christians, looked blank. A blessing had been asked upon the dinner. What about a blessing upon the dinner-table talk?—*Sel.*

Occupation a Blessing.

THE most unhappy women in our communities to-day are those who have no engagements to call them up in the morning; who, once having risen and breakfasted, lounge through the dull forenoon in slippers down at the heel, and with disheveled hair, reading Ouida's last novel; who, having dragged through a wretched forenoon and taken their afternoon sleep, and having passed an hour and a half at their toilet, pick up their card-case and go out to make calls; and who pass their evenings waiting for somebody to come in and break up the monotony. Arabella Stuart never was imprisoned in so dark a dungeon as that.

There is no happiness in an idle woman. It may be with hand, it may be with brain, it may be with foot; but work she must, or be wretched forever. The little girls of our families must be started with that idea. The curse of our American society is that our young women are taught that the first thing in their life is to get somebody to take care of them. Instead of that, their first lesson should be how, under God, they may take care of themselves. We now and here declare the inhumanity, cruelty, and outrage of that father and mother who pass their daughters into womanhood having given them no faculty for earning their livelihood. Madame De Staël said: "It is not these writings that I am proud of, but the fact that I have faculty in ten occupations, in any one of which I could make a livelihood."—*Talmage.*

It is an essential element in all thrift that children be taught how to save, but it is quite as important that they should learn how to spend.—*Christian Register.*

Health and Temperance.

Tobacco and Theological Seminaries.

AMONG the happiest omens for the future well being of our country is the growing movement against tobacco. The sentiment which a few have always held, that the tobacco habit is not only the source of an enormous waste, but that it is directly and exceedingly injurious to the physical, mental, and moral nature of man, is becoming more general and confessed.

I know that in France and Germany the matter has been duly considered, and various laws regulating the use of tobacco have been enacted. But from time to time I am agreeably surprised to find how rapidly public sentiment in this country is rising to a just view of the habit. On one side I hear of numerous associations which refuse to approve ministers who use tobacco. On another side I hear of churches pleased with candidates, but which refuse to accept them because of their tobacco habits.

Again, I learn of young men in my parish applying for positions of trust, and letters of inquiry come to parties who know them, and among other questions is this: "Does he use tobacco in any form?" It is generally admitted that a tobacco-user will be less capable and less trustworthy than one who is not.

I do not propose in this article to discuss at length the effects of the habit under consideration, but to speak of the growing sentiment of the times, and of some considerations to be deduced from it. I will, however, give one illustration of its deadening influence on the moral nature. It is the confession of a smoker:—

"I was in church when fidelity to my idol would allow, and often was moved by thoughts of the wrath to come; but I hurried home to drown the striving of God's Spirit in tobacco fumes, and many times has my meerschaum relieved every twinge of fear or pain. Sometimes I took the anxious seat. I have gone home feeling poor and miserable, and have smoked one pipe, and in ten minutes I was in a state of hallucination, having need of nothing."

Observing men are coming to recognize the fact that tobacco is hurtful to body, mind, and soul, and particularly to the young. I have letters from a number of New England college presidents, from the president of Oberlin and from the Pacific Theological Seminary, strongly condemning the habit of using tobacco, especially by students. It is clear that a teacher of morals and religion should be free from the habit, and that the influence of a young minister for good will be greatly and injuriously affected if it is known that he is a smoker or chewer.

This being so, we appeal to all young men in course of training for the ministry, for their own sake and for the sake of the cause, to hold themselves free from this evil habit. But we go further, and ask whether the time has not come for all our theological seminaries to take a stand with Oberlin, where students are required to abstain entirely from its use. The position of many ministerial associations, that they will not license a tobacco-user, and of the Education Society not to assist such, I believe to be right. But I think the reform should begin further back in our colleges and seminaries. Why carry a smoker through college and the seminary only to tell him, when he seeks the sanction of his brethren to use his acquirements and gifts, what he should have been told long before—that the church does not want men in the pulpit who smoke and chew?

I am happy to say that by personal correspondence with Bangor, Andover, and New Haven theological seminaries I learn that the use of tobacco by the students is strongly discountenanced. Is it not time, however, that our seminaries should be entirely free from the habit? It is time, certainly, that theological teachers should be clean.—*Congregationalist.*

Destruction of Disease Germs.

Too much stress is laid upon the scientific definition of the term "disinfection." Its use should be limited to the destruction of specific infectious material which causes specific infectious contagious disease; for example, Asiatic cholera, small-pox, typhoid fever, diphtheria, scarlet fever, etc. It has been proved for several kinds of infectious material that its specific infecting power is due to the presence of living micro-organisms, known in a general way as "disease germs;" and practical sanitation is now based upon the belief that the infecting agents in all kinds of infectious material are of this nature. "Disinfection," therefore, consists essentially in the destruction of disease germs. "There can be no partial disinfection of such material; either its infecting power is destroyed or it is not. In the latter case there is a failure to disinfect. Nor can there be any disinfection in the absence of infectious material."

For practical purposes this distinction is entirely unnecessary. The best disinfectants are "deodorizers" as well; they will prevent or arrest putrefactive decomposition, therefore they are also "antiseptics." A large number of the proprietary "disinfectants," so called, which are in the market, are simply deodorizers, or antiseptics, of greater or less value, but are entirely untrustworthy for disinfecting purposes.

Premising that neither deodorizers, antiseptics, nor disinfectants can be relied upon as substitutes for cleanliness, the following is recommended as an efficient and cheap disinfectant: Dissolve chloride of lime of the best quality in soft water, in the proportion of four ounces to the gallon.

As the value of this solution depends upon the amount of chloride it contains, it is essential that the chloride of lime be fresh. Such lime may be bought by the quantity for five cents per pound; the cost of the solution is therefore less than two cents a gallon. It is available for free and general use in privy-vaults, sewers, sink-drains, refuse heaps, stables, and wherever else the odor of the disinfectant is not objectionable.

A quart or more a day may be used in an offensive vault, and such quantities as may be necessary in other places. It may be used in a sprinkler in stables and elsewhere. In the sick-room it may be used in vessels, cuspidors, etc. Use one pint of this solution for the disinfection of each discharge in cholera, typhoid fever, etc. Mix well, and leave in vessel for at least ten minutes before throwing into privy-vault or water-closet. The same directions apply for the disinfection of vomited matters. Infected sputum should be discharged directly into a cup half full of the solution.

The surface of the body of a sick person or of his attendants, when soiled with infectious discharges, should be at once cleansed with a suitable disinfecting agent.

In diseases like small-pox and scarlet fever, in which the infectious agent is given off from the entire surface of the body, occasional ablutions with Labarraque's solution (liquid soda chlorinata), diluted with twenty parts of water, will be more suitable than the stronger solution above recommended. In all infectious diseases the surface of the body of the dead should be thoroughly washed with one of the solutions above recommended, and then enveloped in a sheet saturated with the same.—*Sel.*

Live in Peace.

FRETTING, worrying, fault-finding, borrowing trouble, giving way to temper, and holding long, bitter grudges—all these things affect the liver, poison the blood, enlarge the spleen, carve ugly lines on the face, and shorten life! Try to be half as wise as that little creature, the bee, who takes all the honey she can find, and leaves the poisons to themselves.—*Mrs. E. H. Leland.*

The Sensible Girl.

THE sensible young woman is *self-reliant*. She is not merely a doll to be petted, or a bird to be supported; but, though she may be blessed with a father able and willing to care for her every want, she cultivates her capabilities. She seeks to prepare herself for possibilities, and, though she may not need to, she qualifies herself to feed and clothe herself, so that, if left alone, she can stand upon her own feet, dependent upon no human being. With the multiplied ways of honest toil now open for young women, it seems quite excuseless for any one of them to be helpless. There are but few nobler sights than that of a young woman who, though she may have a good home with father and mother that are willing to indulge her to the utmost, realizing the limitation of their means, and their hard self-denial, says, "Father shall not be burdened by me; I will be self-reliant and clothe myself; yea, I will help him pay for the farm, and help him educate the younger children." Such a one is a thousand times superior to the pale-fingered, befrizzled, bejeweled substitutes for young women, who are good for nothing but to spend a father's hard-earned money.

The sensible young woman is *brave*. Heroism is not most seen upon great occasions, but in little things. The strength of life is in the power of each little, common act. Bravery is best exhibited, not in enduring things we cannot help, but in the small matters one might help. In such a little thing as dress is a field for heroism,—in willingness to be neat and not fashionable, in daring to wear last winter's cloak or last spring's bonnet until you can afford to have another, in being superior to the laws of style. Some young women who would be willing to die for the flag of their country, will almost die, in another sense, for the want of a little ribbon.

The sensible young woman *makes the best of everything*. What we want and what we need are not the same. What we want and do not need makes life miserable. A sensible young woman treats herself as she does her plants. She gives them all the sunshine there is. If there is but one little window in her room, she gives them the benefit of that; and if the sun comes round to them but once a day, she gives them the benefit of that. She does not lock them up in her closet and stifle what life they have because they are so small, but she makes all the more of them because of their smallness. So the sensible young woman lets all the light there is come into her heart, pushes back her tears and throws out her smiles; and thus her life grows in contentment and gladness.

The sensible young woman is *reverential*. Somehow it seems more unnatural for a young woman not to be a Christian than it does for a young man to reject Christ. Such a young woman is like a flower refusing the sunbeams which draw forth its beauty. It is by faith in Christ that her true self-reliance comes, and she is made brave and calm, and her life incarnate sunshine, bursting at last into the eternal fullness of the heavenly world. Such sensibleness wins the admiration of men and the approbation of God.—*Rev. Smith Baker.*

A FLOWER has been discovered in South America, which is only visible when the wind is blowing. The shrub belongs to the cactus family, and is about three feet high, with a crook at the top, giving it the appearance of a black hickory cane. When the wind blows, a number of beautiful flowers protrude from little lumps on the stalk.—*Sel.*

A HOLY life, spent in the service of God and in communion with him, is without doubt the most pleasant and comfortable life that any man can live in this world.—*Melanchthon.*

News and Notes.

RELIGIOUS.

—There are eleven Young Men's Christian Associations among the Dakota Indians.

—A movement is on foot among the Hebrews of this country to form an organization for the establishment of a Jewish theological seminary.

—The Moravians, with a membership in Europe and the United States of only about 20,000, maintain 82 mission stations, in which the number of native converts amounts to over 77,000.

—Beckx, formerly Superior General of the Jesuits, is now quite infirm, having reached the ripe age of 91. Two or three years ago he was succeeded in his influential office by a priest named Anderledy.

—The Woman's Christian Temperance Union is trying to arouse the women of all lands to influence their Governments to protect their homes by the total prohibition of the liquor traffic and the opium trade.

—Not less than 2,000 children, many of them Mohammedans and Hindoos, marched in procession at the anniversary of the Methodist Sunday-schools of Lucknow, India, December 29. Twenty-one schools were represented, each school having its banner. Over 1,000 prizes were given for regular attendance.

—The *Examiner* reports a case of religious persecution in Russia. Two Russian Baptists, who were accused by Russian priests because of their belief, were sentenced to death by the court. Their wives, children, and relatives also were arrested, and on expressing their determination not to yield their faith, were sent to prison.

—A Catholic journal, commenting on the fact that the vessel that carried Protestant missionaries to their field of labor, carried rum also as a part of its cargo, pronounces Protestantism a "sham at home, and worse than a fraud abroad." In reply, the *Independent* reminds the Catholic of the "monastery of St. Xavier and the convent of St. Vincent, with their monks and college at Latrobe, not very far from Pittsburg, and the Rt. Rev. Arch-Bishop Boniface Wimmer." "Does not the monastery own and run an immense brewery," it asks, "which ships its beer all over the United States? The difference is that those missionaries hate the rum, while the monks make and drink and sell the beer."

—A correspondent of the *Illustrated Christian Weekly* says that the colporter of the American Bible Society stationed at Merida, Yucatan, although protected from serious harm by the civil authorities, has been made the victim of a series of exasperating persecutions instigated by the Catholic priests. He has been there since May last, and has distributed 16,000 tracts and sold 1,500 Bibles, either complete or in part. On the 15th of November, Protestant services were held in that city for the first time. In the audiences, and listening with reverent attention, were lawyers, doctors, State senators, and representative merchants, but not one woman. This fact is explained by the statement that "never was a priesthood more utterly demoralized than that which is found in the city of Merida. Never were the mothers and daughters of a great metropolis more completely swayed by priestly counsel and authority than in that city of 60,000 inhabitants."

SECULAR.

—The estimated value of the diamonds in America is \$1,000,000,000.

—The treaty of peace between Serbia and Bulgaria was signed March 2.

—On the 1st inst., there was a heavy fall of snow in Maine and New Brunswick, seriously blocking trains.

—Prince Bismarck's bill for expelling the Poles from Germany has been presented to the Cabinet Council. The bill was unanimously opposed by his colleagues, and Bismarck yielded.

—A Washington letter, as quoted in the *San Francisco Bulletin*, says that the most industrious lobby in Washington is that devoted to the interests of the Mormons. They are doing everything possible to secure the removal of obnoxious Territorial officers in Utah; and Governor Murray and Judge Zane are special objects of their wrath. Rumor says that the gentleman who has charge of the matter has received \$30,000 in one sum, as a retainer for his service during the Forty-ninth Congress.

—There was an extensive fire in Akron, Ohio, on the morning of March 6. Loss about \$1,000,000.

—Mount Etna is in a state of eruption; slight earthquake shocks have been felt at the base of the mountain.

—It is stated that the jockey clubs in this country last year contributed \$973,000 to "stimulate the noble industry of horse-racing!"

—Eight of the leaders in the recent London riots have been tried, and sentenced to penal servitude for terms ranging from one to five years.

—There was a severe snow storm in the northern part of Great Britain, March 1-4. Some trains were imbedded in the drifts for forty-eight hours.

—In beginning its career as a State, Dakota is considering the educational interests of its children. It has 3,279 public schools, 4,145 teachers, and 69,075 enrolled pupils. Its permanent school property is valued at \$2,187,850; the receipts for school purposes last year were \$2,141,757, and the expenditures \$1,214,212.

—A local-option bill has just passed the lower house of the Virginia Legislature. A similar law has been enacted by the Legislature of Washington Territory; and a bill having in view the same object is before the New Jersey Legislature. The principle of local option has worked wonders in Georgia, and is steadily growing in popular favor.

—According to the *New York World*, a cotton-picking machine which promises to revolutionize the South, and take a place among the greatest inventions of the age, has been exhibited at the Cotton Exchange. It cost \$57,000,000 to harvest the crop of 1884-85; and by substituting these machines for manual labor, it is claimed that a saving of \$50,000,000 can be effected.

—Governor Martin, of Kansas, says that in that State there is a general and popular readiness to comply with the terms of the amended prohibitory law, and organized opposition is fast disappearing. "He asserts that through the concurrence of all agencies in behalf of law, order, and practical temperance, Kansas last year made greater moral progress than in any other period of its history."

—The California State Horticultural Society has passed a series of resolutions on the Chinese question, in which they vigorously protest against boycotting. While declaring themselves opposed to further Chinese immigration, and expressing their determination to give the preference to white men as laborers, they assert that any man has a right to employ a Chinaman or an Indian to do any work that he may have. "We pledge ourselves," they say, "not to be controlled in the management of our own business."

—According to a London dispatch, there is good authority for the statement that England is treating with China respecting the claims of the Chinese Government to the suzerainty over Burmah. The British Government is also trying to secure a monopoly of the right to build and operate railways in China and Burmah for the transportation of troops, war material, etc. The result of the negotiations is of obvious importance to American manufacturing States, and particularly to those near the Pacific Coast.

—Lieutenant Graydon, of the United States navy, has invented a new system of cable torpedoes for harbor defense. The merit of his invention lies in the fact that the torpedoes can easily be withdrawn to allow the passage of friendly craft, and speedily replaced, ready to deal death and destruction to an enemy's fleet. Lieutenant Graydon is also the inventor of a dynamite cartridge, which is sure death to every man hit by it. The Lieutenant says that when 54 pounds of dynamite are used in a 2,100-pound projectile from a 110-ton gun, there is nothing on sea or land that can sustain the shock.

—The latest scheme of the Mormon church is said to be a plan to gain control of a State; and their choice seems to have fallen upon Nevada. They hope to secure their object by a Mormon immigration into the State in sufficient numbers to command a majority at the polls. Such colonization can be effected without weakening their hold on Utah or any of the outlying Territories. The Mormons would then be free from the interference of Congress. In dealing with them under a State organization, constitutional questions will arise as grave as those settled by the civil war of 1861-65, "with the perpetual difficulty that in dealing with this particular case, precedents may be established which in after time could be quoted in justification of the repression of civil and religious liberty, and the impairment of the integrity of duly invested Statehood."

A Question Answered.

THE question which is so often asked, "Can a definite day be observed as the Sabbath, by all the inhabitants of the earth?" is satisfactorily answered by Elder J. N. Andrews in a tract entitled, "The Definite Seventh Day; or God's Measurement of Time on the Round World." This tract is a complete refutation of the common objection against the Sabbath, that the rotation of the earth on its axis makes it impossible for all men to keep the same day, showing not only that a definite day may be observed in all parts of the earth, but that no real difficulty has ever been experienced in the matter. 16 pp. Price, three cents; or, \$2.00 per hundred. Address, SIGNS OF THE TIMES, Oakland, Cal.

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Appointments.

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45 A. M. Classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at the church.

Camp-Meeting in North Pacific Conference.

THE time to commence preparation for this annual convocation has now come. The usual time for this meeting has been in the month of June; but, in order to lengthen the season for tent-meetings, which at best is short, the propriety of holding the camp-meeting at an earlier date has been considered. Also the long-felt desire to meet with Elder Butler, President of the General Conference, may be realized this year if our meeting be held in May; hence this time has been fixed upon. Commence now, brethren and sisters, to get ready to come, and to invite your neighbors to come.

There are more Sabbath-keepers in this Conference than ever before. Our church membership has doubled during the past few years. Those who have but recently embraced the faith will receive great help and encouragement at this meeting. We are one year nearer the Judgment than when you were last called together; we have one year less to work,—one year less of precious time to finish the work committed to our trust. This year we want to do more for the Master than in any year before. The exact date, which will be sometime in May, and the place, which will be at or near Portland, will be given in due time. CHAS. L. BOYD. Salem, Oregon, Feb. 26, 1886.

Obituary.

DAVIS.—Died Feb. 5, 1886, at Cedar Gap, Wright County, Mo., after a brief illness, my companion, Mary W. Davis. Through reading some of our publications, together with my explanation of them and God's word, she was convinced of the truth, and had commenced to keep the Sabbath. She said she wished to be baptized into her new faith at the first opportunity. She has been a worthy member of the M. E. Church for some years. She said while dying, "I know my Redeemer liveth," and exhorted those around her to trust in the Lord. Comforting words were spoken by Elder J. Davis (Methodist), text, Rev. 14:13. I hope to meet her in the first resurrection. GRIFFIN P. DAVIS.

SHIPTON.—Died in Cassville, Wisconsin, Jan. 5, 1886, Sister Arizona Shipton, aged 20 years, 6 months, and 5 days. Her sufferings were very intense. She had been a member of the Waterloo church for three years, and had always tried to live a true and devoted Christian, and was ever ready to do her duty. She leaves a husband and infant child, parents, brothers, and sisters, and many friends to mourn their loss; but we hope that her death will be the cause of helping others to prepare to meet their loved one in the first resurrection. Words of comfort by Brother B. McCormac, from Job 14. M. E. CHAPMAN.

BAXTER.—Died at Arcata, Humboldt County, Cal., February 26, of dyspepsia and general debility. Sister Lavina A. Baxter, aged 43 years and 16 days. Sister Baxter was born in Lancashire, England. When about six years of age she moved with her parents to Philadelphia, Penn. There she was married in 1864, and with her own family, moved to Sonoma County, Cal., in 1877. Three years ago they moved into Humboldt County, where the family heard and accepted the views of Seventh-day Adventists. Sister Baxter and her daughter Ella, then, for the first time in their lives, made a profession of religion, and united with the church. Sister Baxter has been a faithful and earnest worker in the cause, and will be greatly missed by the Arcata church. She died, conscious to the last, as peacefully as the setting of the sun, at the commencement of the Sabbath, February 26. She leaves a companion and three children to mourn her loss. The funeral was held at the S. D. A. church in Eureka, February 28, the writer addressing a full house, from words found in Rev. 21:4. J. N. LOUGHBOROUGH.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 11, 1886.

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

THE article entitled "The Resurrection of the Dead," beginning on the second page of this issue, is worthy of a careful reading throughout. It is good, because it gives Bible doctrine. We think its length will not be considered an objection to it by any one who begins to read it.

WE frequently receive letters in which questions are asked that concern only the writer, which we are requested to answer by letter, and sometimes by return mail. We are glad to be of service to anybody when we can; but we would like to emphasize the fact that when people write letters on their own business it is customary to inclose at least one stamp.

THE *Bible Banner*, J. D. Brown, publisher, has been removed from Philadelphia to Chicago, Ill. Its present location is Room 35, Central Music Hall, Chicago. The *Banner* is especially devoted to the advocacy of the doctrine of the soon coming of Christ, and we believe that in its new location it will find a larger field than heretofore.

THE San Francisco *Alta* of recent date says:—

"The Chinese seem to be getting ample attention; now, suppose that the respectable citizens of San Francisco get together and decide that the hoodlums must go? Within two years a gang of these heartless, conscienceless wretches outraged a poor old widow, who had been to visit her children, and abused her until she died; and now another gang of the same sort of hounds has repeated the crime on another helpless old woman. The good earth would be greener if these scoundrels were swept off it. This city would dignify itself by sending to the jail a sufficient force to take these brutes out and kill them. The next Legislature should take steps to punish such guilt as theirs with death."

Very good; but although such outrages are part of the hoodlum's every-day life, and are the exception among the heathen Chinese, we have no hesitation in saying that the Chinese will "go" a long while before the hoodlums do, because—the hoodlums can vote, and the Chinese cannot.

A Little Mixed.

HOW PEOPLE will get things confused! The *Christian at Work* has done some good service in the Sabbath cause by reiterating to its readers the fact that Sunday is not the Sabbath, that it has no connection whatever with the fourth commandment, and that it was never regarded by the church as a day of rest and worship until after the time of the apostles. Notwithstanding the knowledge it has on the Sabbath question, a recent issue contained the following editorial note:—

"A Sabbatarian wave overwhelmed Newport a week ago; and barbers, grocermen, and tradesmen generally, who have usually continued their business on that day, all had a complete Sunday's rest for the first time in half a century."

Certain Sunday advocates have attempted to show that Sunday may be "the first day," the "eighth day," and any or all of the days between, but the Sabbath has no such elastic properties. "The seventh day is the Sabbath of the Lord thy God." No other day can lay any claim to the title of Sabbath. Therefore we would like to know how a "Sabbatarian wave" could give people rest on Sunday, the first day of the week. Can any of our readers solve the question for us?

A Good Testimony.

THE following I copy from a letter, recently received from the State of Massachusetts by one of our missionary workers:—

"I have received a number of copies of the SIGNS, and wondered where they came from. I want you to send me the SIGNS, and also the book you spoke of [Great Controversy]."

"The reason I have not written sooner is that I wanted to read and thoroughly understand the doctrines which they teach. I am satisfied that the doctrines are thoroughly Scriptural. I am glad you sent me the SIGNS. I can now see and understand some things which always appeared strange to me. The Bible now seems to be shedding a new light. I must say that I have never read any paper that will stand beside the SIGNS for good, sound reasoning and pure religion. It is a power for good, and my prayer is that it may go on and prosper in the good work. I hope the whole land will be flooded with such literature."

The writer inclosed \$5.00 for a yearly subscription for the SIGNS, and some books.

We bid this friend Godspeed in his search for the truth, and pray that Heaven's richest blessings may rest upon the editors and managers of this silent yet powerful evangelist, the SIGNS OF THE TIMES.

CHAS. L. BOYD.

Rural Health Retreat.

LAST week we made a visit to the Retreat, and found much to please us in its condition and prospects. The patients are doing well, and without exception are of good courage. Every room is occupied, both in the main building and cottages. They are building, and improving the grounds; having recently set out orange, lemon, olive, and fig trees. We have no doubt that oranges will do well in that locality. The physicians and helpers are competent and faithful, and have the entire confidence of all.

Monopolies.

LAST week one of our news items was to the effect that the McCormick Reaper Works of Chicago had shut down, throwing 1,000 men out of employment. But that was only a part of the story. The managers had recently acceded to a request from their workmen for higher wages, and received back certain men who had been discharged. Then the workmen, who belonged to a "trades union," demanded that five men who did not belong to the union should be discharged. The managers, very properly, refused to comply, and, knowing that a "strike" had been ordered, shut down for a few days. When they reopened, a large force of police had to protect those who wished to work, from the assaults of the "union" men. We are opposed to monopolies of every kind, and we believe in helping the laboring people, for we are of this class ourselves, and it is for this very reason that we do not believe in these so-called "trades unions." They are the laboring man's enemy. Every man who joins one, voluntarily puts himself into the hands of an unscrupulous monopoly. The capitalist who oppresses the hireling in his wages is no greater enemy to the laboring man than is a company of men who presume to dictate when he may and may not work. The Golden Rule condemns all monopolies.

Character and Reputation.

IN a recent murder trial in Oakland, it is stated that the defense agreed to rest their case at a certain point, if the prosecution would agree that up to the attempt at murder the prisoner had borne a good reputation. To this the prosecution assented, and the case went to the jury. Here was a young man who carried a pistol in his pocket, and without provocation shot a woman on Broadway in open

day; yet it is claimed that up to that time he had borne a good reputation. That may be true; but if it is, it only serves to emphasize the difference between character and reputation. It is absolutely impossible that a man of previously good character could have committed such a deed. Character is a thing of growth. No person acquires character instantaneously; a perfect character is the result of long-continued practice of virtue, each upright act tending to the final result. And it is equally true that no man of good character falls at once to the depths of vice and crime. When a man of good reputation commits some great crime, it may be depended upon that vicious practices of some kind or other have long been sapping the foundations of his character.

The expression, "a good character," means invariably one thing. But the expression, "a good reputation," is very indefinite. It may mean almost anything, according to the class of persons by whom it is used. If used by honest men, it is a compliment; but if used by rogues, it is not much to one's credit. The prisoner in this instance may have enjoyed a good reputation among the hoodlums and prostitutes with whom he associated; yet that would be no recommendation to him. We are glad that in this case justice was not turned away backward, so far as the judge was concerned; for he ignored the plea of good reputation, and passed sentence according to the prisoner's character as indicated by his actions.

THE revivalist Sam Jones says some good things which might not be so well received as they are, if they were spoken under other circumstances. Speaking against the custom of pew-renting, he said in a recent sermon: "A man who has not enough of the love of God in him to induce him to pay as much voluntarily to the cause of his Master as he will for the rent of a pew, has enough selfishness to damn his soul."

WE have received a copy of the Register of the University of California for 1885-86, which gives interesting information concerning that institution. There are in the Academic Senate fifty-eight members. Of assistants, demonstrators, and other officers not members of the Academic Senate, there are thirty-eight. There are at present 513 students in the University. In all, the University offers to students 161 courses in the various departments. The Lick Observatory will doubtless, under the direction of President Holden, who has a national reputation as an astronomer, be a valuable factor in the educational interests of the State. The 36-inch objective has at last been successfully cast, and will be finished during the year. Nearly two years will be required for mounting it. The great dome to cover the 36-inch refractor will be constructed of steel plates. The entire dome will be seventy-five feet in diameter, and will weigh about ninety-three tons.

SEE notice concerning the North Pacific Camp-meeting, on the preceding page, under the head of Appointments.

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