

# 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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### SOME ONE AT THE DOOR.

AWAKE, O heart! and sleep no more!  
There's some one knocking at the door;  
His feet have come a weary way,  
And still abide your long delay.

Though chilling dews have wet his locks,  
He patient stands, and gently knocks.  
Your silence grieves him. Rise, O heart,  
Unbar the door lest Christ depart.

For Christ it is who deigns to stand  
And ask for what he might demand—  
An open door, a ready seat,  
A welcome for his presence sweet.

He comes to save you by his grace;  
He comes to bring you Heaven's peace.  
Awake, O heart! and sleep no more!  
There's some one knocking at the door.

—Richard Gear Hobbs, in *The Current*.

## General Articles.

### The Bible System of Tithes and Offerings.

BY MRS. E. G. WHITE.

"There is that scattereth; and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 24, 25.

GIVING is a part of gospel religion. The foundation of the plan of salvation was laid in sacrifice. Jesus left the royal courts of Heaven, and became poor, that we through his poverty might be made rich. His life on earth was unselfish, marked with humiliation and sacrifice. And is the servant greater than his Lord? Shall men, partakers of the great salvation which he wrought out for them, refuse to follow their Lord, and to share in his self-denial? When the world's Redeemer has suffered so much for us, shall we, the members of his body, live in thoughtless self-indulgence? No; self-denial is an essential condition of discipleship.

"I am the vine," says Christ; "ye are the branches." What a close union is this! The very vital principle, the sap, which flows through the vine, nourishes the branches, that they may flourish and bear fruit. The spirit of the Master will actuate his followers. Again Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." He leads the way in the path of self-denial, and requires nothing of his followers but that of which he has given them an example in his life.

Christ, as our head, led out in the great work of salvation; but he has intrusted that work to his followers upon earth. It cannot be carried on without means, and he has given his people a plan for raising means sufficient to make his cause prosperous. The tithing system, instituted for this purpose, reaches back to the time of Moses. Even as far back as the days of Adam, long before the definite system was given, men

were required to offer to God gifts for religious purposes. They were thus to manifest their appreciation of the mercies and blessings they received.

These offerings were continued through successive generations. The principle was not unknown in the days of Job. Abraham gave tithes to Melchizedek, the priest of the most high God. Jacob, when at Bethel, an exile and a penniless wanderer, promised the Lord, "Of all that thou shalt give me, I will surely give the tenth unto thee."

God does not compel men to give to his cause. Their action must be voluntary. He will not have his treasury replenished with unwilling offerings. His design in the plan of systematic giving was to bring man into close relationship with his Creator and in sympathy and love with his fellow-men, thus placing upon him responsibilities that would counteract selfishness and strengthen disinterested, generous impulses. Man is inclined to be selfish, and to close his heart to generous deeds. The Lord, by requiring gifts to be made at stated times, designed that giving should become a habit, and be looked upon as a Christian duty. The heart, opened by one gift, was not to have time to close and become selfishly cold, before another offering was bestowed.

As to the amount required, God has specified one-tenth of the increase as his due; but other offerings should be made, and while the directions are definite enough for all to understand their duty, there is room for the judgment and the conscience to have free play. Says the apostle: "Let every one of you lay by him in store, as God hath prospered him." The tithing system is beautiful in its equality and simplicity. It gives all an opportunity to help carry forward the precious work of salvation. Every man, woman, and child may become a treasurer for the Lord.

Great objects may be accomplished by this system. If all accept it, there will be no want of means to carry forward the work of God in the earth. The treasury will be full, and the contributions will not be left to the poorer members of the church. Every investment made will draw out the heart to love the cause of God more and more; and the liberal, who are willing to sacrifice for the spread of the truth and the salvation of souls, will be "laying up in store for themselves, a good foundation against the time to come, that they may lay hold on eternal life."

The Christian church, as a general thing, disregard the claims of God upon them to give of the things which they possess to support the warfare against the moral darkness which is flooding the world. Every church member should be an earnest worker, a liberal, systematic giver. But some rich men feel like murmuring because there are demands for money. They say that one object after another is continually arising, and there is no end to the calls for means. They do not remember that they will have a debt to settle with the Master by and by.

Says the apostle, "Ye are not your own; for ye are bought with a price;" not with "corruptible things, as silver and gold," but with the "precious blood of Christ." In return he asks us to use his intrusted gifts to aid in the salvation of souls. He has given his blood; he asks our talents of means and of influence. It is

through his poverty that we have eternal riches; and will we refuse to return to him the silver and the gold which are his own gifts? If men prefer to set aside the claims of God, and to hoard the means which he gives them, he will hold his peace at present. Frequently he will continue to test them by increasing his bounties, letting his blessings flow on; these men may pass on receiving honor of men, and without censure in the church, but soon it will be said to them, "Give an account of thy stewardship."

God is not dependent upon man. He says: "The silver is mine, and the gold is mine." "Every beast of the forest is mine, and the cattle upon a thousand hills." "If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." It is for our own good that he has planned to have us bear some part in the advancement of his cause. He has honored us by making us co-workers with himself. He has ordained that there should be a necessity for the co-operation of men, that they may cultivate and keep in exercise their benevolent affections.

In the wise providence of God, the poor are always with us, that while we witness the various forms of suffering and necessity in the world, we may be tested, and may develop Christian character. God has placed them among us to call out Christian sympathy and love. They are here as Christ's representatives. He identifies himself with suffering humanity. He makes their necessities his own, and takes to his bosom the woes of the children of men. "Inasmuch," he says, as ye ministered not to "one of the least of these, ye did it not to me."

The moral darkness of a ruined world also appeals to Christian men and women to put forth individual effort. They are required by the Scriptures to keep in constant exercise an interest in the salvation of their fellow-men. The condition of eternal life, as expressed by Christ himself, is supreme love to God and equal love to our neighbor.

The first disciples expressed their gratitude for the benefits of the Christian age in works of charity and benevolence. The outpouring of the Spirit of God, after Christ left his disciples and ascended to Heaven, led to self-denial and self-sacrifice for the salvation of others. When the poor saints at Jerusalem were in need, Paul, appealing to the Gentile Christians in their behalf, urged them to prove the sincerity of their love by their liberality. "Therefore," he says, "as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here benevolence is placed by the side of faith, love, and Christian diligence.

The gospel, as it extends and widens, requires greater provisions to sustain it than were called for anciently, and this makes the law of tithes and offerings a more urgent necessity now than under the Hebrew economy. The cause of God requires, not less, but greater gifts than at any other period of the world's history. The principle laid down by Christ is, that the offerings should be in proportion to the light and blessings enjoyed. "Unto whomsoever much is given, of him shall much be required." But those who give in accordance with this rule will reap a proportionate blessing. "The liberal soul shall be made fat." "The liberal deviseth liberal things; and by liberal things shall he stand."



### Keeping the Commandments.

THE moral law (of which the ten commandments are a summary) comprises all the duty we owe to God, whom we are to love with all our heart, soul, strength, and mind; and also the duty we owe to man, in loving our neighbor as ourselves. Eccl. 12:13.

The intimate connection which exists between vital piety and the keeping of God's commandments is clearly seen by taking the ten precepts separately, and thus making manifest the intimate relation each one sustains to the development of a perfect Christian character. Let us examine some of them. We analyze the first: "Thou shalt have no other gods before me." This requires a complete concentration of every adoring faculty possessed by man, upon the only proper object of worship—the living God. The second commandment *intensifies* the first, by prohibiting the worship of any other god, either real or imaginary, by any image or similitude whatever. And the third still further guards against any irreverence in the worship of the true God, or any profanity in the every-day walks of life. The fourth is, we might say, the seal of the law; because it alone defines the true God, showing that the Law-giver is none other than the God of Heaven, the Creator of all things. The last six precepts cover every possible relation and obligation which can exist between man and man; the whole justifying the declaration of the psalmist: "The law of the Lord is perfect, converting the soul."

True piety, then, is an aggregation of all that results from the keeping of the commandments of God. The purpose of every renewed heart is to keep the commandments. The purpose of every Christian is to "walk in all the commandments and ordinances of the Lord blameless." How absurd, then, to assert that the decalogue is abrogated, nailed to the cross, taken out of the way—only intended for, and given to, the Jews, and is not obligatory in the gospel dispensation!

Heaven and earth shall sooner pass away than that one jot or one tittle of God's law should fail. The Saviour came to fulfill this law (which he did by keeping the commandments, John 15:10); and to magnify it (which he did by showing that it takes cognizance, not only of outward acts, but of the thoughts and intents of the heart. Matt. 5:21, 22, 27, 28). And in this same path of *obedience* must all his disciples walk, honoring the same law, and keeping the same commandments. Then will they be prepared to realize the grand consummation spoken of in Rev. 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

S. P. BOLLMAN.

### Taking the World Along.

In the beginning of the gospel dispensation, to become a Christian was to renounce the world, and become an object of scorn and persecution. The original comprehension of the estate of a disciple of Christ was to forsake all, so far at least as to allow nothing to encumber the follower, and to have no earthly attachment that would interfere with a whole-hearted devotion to the Master. One that kept back a part while professing to give the whole, was rightly regarded with loathing, and as having no part in the great salvation.

But with the favor gained by the church in later years, came a danger that has wrecked untold thousands. Men and women have deceived themselves with the idea that they can sanctify the lust of the flesh by incorporating religion into their worldliness, and retain all, perhaps, but their grosser carnalities and outward allegiance to sin; in short, putting up a

new sign while continuing the same business as before.

"We are not of those who regard the Christian religion as intended to deprive its possessor of the blessings that were made for man; but the teaching of Him that spake as never man spake is, 'Seek ye first [esteem most highly] the kingdom of God and his righteousness, and all these things [necessary comforts] shall be added unto you.' It is because so many seek *other things* first, that their supposed religion becomes a burden, and an obstacle to their enjoyment of worldly pleasures. In the light of the eternal realities there are no more pitiable objects than men and women professing in words to follow Christ, and yet trying to lug this world along in their arms, which all the while shuts out from their view the Divine Leader and the heavenly Canaan to which he is bringing his people. Would that every one that names the name of Christ would put the world beneath him, and 'run with patience the race, looking to Jesus!'—*Sel.*

### Shall We Be Deceived?

THE Saviour says (Matt. 24:4, 5): "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." This caution to the followers of Christ was called from the lips of our Lord in answer to the question, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The Saviour does not proceed to answer their question till he has first warned them against deception. "Take heed that no man deceive you," says the Son of God.

In 2 Tim. 3:1-13 we find a graphic description of the condition of things in the last days. It says (verse 1): "In the last days perilous times shall come." This is the direct opposite to that for which people generally are looking. They are talking of "good times coming," "the world converted, and a glorious temporal millennium." But Paul, speaking by inspiration, says: "In the last days *perilous times* shall come." Paul certainly knew best. Let us not be deceived in this. In verses 2-5 he gives us the cause of this peril. The word "for," commencing verse 2, signifies *because*. Then, because of what these verses contain, we shall have this last-days' peril. A list of eighteen sins of the darkest character stand out prominently to produce it.

We learn from verse 5 that those who commit these sins have a "form of godliness." The avowed worldling has no "form of godliness;" hence the ones here referred to must claim to be Christians. How they cause this peril we learn from verse 8: "As Jannes and Jambres withstood Moses, so do these also resist the truth." Some of the ancient Jewish records have preserved the names of Jannes and Jambres as two of the chiefs among the magicians who tried to overthrow the work of Moses, when he was about to lead the Israelites from Egypt. All are agreed that the work of those magicians, as recorded in Exodus, chapters 7, 8, is that to which Paul here refers. Those magicians made high pretensions, and were successful in counterfeiting some of the miracles performed by Moses. And we are informed that these last-days' professors of godliness, who deny the power, will work in like manner. The apostle tells us that although they profess to be followers of God, they "resist the truth." Then there will be those who, like Moses in his day, are presenting the truth; and these hypocritical professors will resist it, and that will make peril for the advocates of truth.

Now nothing can be plainer than that Paul teaches in these verses that when we are come down to the last days, we shall have peril; that this peril will be caused by the ungodly practices of persons professing godliness; and that

they will "resist the truth" as the Egyptian magicians resisted it in Moses's day.

The above distinctly point out the manner and cause of these last-day deceptions. Other texts will more fully show their intensity.

We are informed (2 Thess. 2:9, 10) that the coming of the Lord is "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." The arch-enemy is here said to work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."

There is nothing more reasonable than that Satan will work in this manner. He has been working ever since the fall of man to destroy the human family and overthrow the plan of salvation. And now, when he sees that his time to destroy human souls is about ended, and that the people of God are to be gathered from all parts of the earth to join in the song of redemption, he feels called upon to put forth all the maddened rage of despair in trying to overthrow as many as possible. And since his success has always largely depended upon his ability to deceive, he will use his subtle energies as much as possible in ensnaring the last generation of men.

Already the careful observer can see some of the drops of these deceptions that precede the deluge of delusions that is to follow. A short time ago, in the city of Chicago, there was a man making considerable stir by healing the sick in a miraculous manner. Chicago is not the only place where such things are done. "Faith cures," and miraculous healings of the sick by Spiritualist doctors, are becoming quite common.

But cannot God heal the sick by his miraculous power just as well now as when Christ was on earth as a man among men? Certainly he can. But there are other powers in the world besides God, as we have already learned, that are to work miracles, and that, too, for the purpose of deceiving. Then when a miracle is performed, it is not positive evidence that the power performing it is of God. And we should be careful to examine the matter, lest we be deceived. The Lord tells us: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them, thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:1-3. If miracles or wonders lessen our regard for the word of God, or any part of it, they are calling us to "go after other gods," and we may know that the Lord is not in them. The man in Chicago, referred to, said he had no use for the Bible, because he lived so near the Lord that he spoke directly to him. Then he must have been above the apostles, or even Christ himself; for in their teachings they very frequently referred to the word afore written by the prophets. When such pretenders arise, beware! for they are calling us to go after other gods, and are direct proof that we are approaching the great deceptions of the last days.

These lying wonders will doubtless be wrought in many instances to cause us to believe a false, pernicious doctrine, or else to shake our faith in a sound one. Already we see the world being rapidly filled with every form of error and corrupt doctrine, and we only await the miracles to enforce them.

Spiritualism, in its modern form, has arisen; Universalism has gained a prominent place in the minds of many; the devotees of evolution



are to be found everywhere, and especially among our learned ministers and college professors; false ideas and superficial notions upon the subject of conversion, which intoxicate men with excitement in order to draw them into the church, are prominent features in the religion of to-day. Any one of these, as well as many minor false theories that grow out of them, are subversive of the plain and positive principles of God's word. And it is altogether impossible for any one to hold to either of the above theories and still maintain a proper respect for the word of God. I know the evolutionist and the Universalist will talk very reverently of the Bible; but they want to throw away a large portion of it, and wrest the remainder to suit their false notions. Many who profess to carry the Bible with them in their work, talk so irreverently of its sacred themes that they constantly produce boisterous laughter instead of solemn reverence for its sacred words. The tendency of such work is to bring Christianity down from its pure and holy throne, and associate it so commonly with foolish jesting that it loses its power over the minds of men. And in a little while, when these miracles, prophesied of in the word of God, are wrought in favor of all these falsities, and more especially for the pretended proof of Spiritualism, it will be a very easy matter to deceive all who are not rooted and grounded on Bible truth.

Now the question arises, How, amid all the conflicting theories extant, will it be possible to determine which is right? And are we not liable to be deceived, no matter how earnestly we may desire and seek for the truth? We answer, *No*. The word of God furnishes abundant evidence to point out the right and expose the wrong. And if we lay aside our prejudice and willful skepticism, we can readily arrive at the truth. "Thy word is truth," says the Saviour; and if we desire to know the truth, it is necessary for us to search that word and find out what it teaches.

After speaking of the deceptions and perils of the last days (2 Tim. 3:1-13), to which we have already referred, Paul immediately adds (verses 14-17): "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and 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." Note his expressions: "Continue thou in the things which thou hast learned;" "The Holy Scriptures, which are able to make thee wise unto salvation;" "All Scripture is given by inspiration of God," "is profitable for doctrine . . . for correction, for instruction in righteousness," and it *thoroughly* furnishes the man of God "unto all good works." Paul only vividly states in these verses that which will enable us to escape the deceptions to which he refers in the first part of the chapter. He *clearly* instructs us that it is a knowledge of God's word that makes us wise enough to keep from being deceived.

The Saviour, speaking of the false christs and false prophets that should arise and show great signs and wonders, says that "if it were possible, they shall deceive the very elect." Matt. 24:24. Then it is impossible to deceive the elect. How is it that they cannot be deceived? The next few verses give us a clue to it: "Behold, I have told you before," etc. This is the important point; what the Lord has told us before, we can depend upon, and have no fears of being deceived so long as we give earnest heed to it. And again, there is no need of being deceived; for the psalmist states that "a good understanding have all they that do His

commandments." Ps. 111:10. Thus it is that those who "*do his commandments*," have a "good understanding" and are by this means able to see and avoid the deceptions of the wily foe.

There are few who realize the importance of a knowledge of God's word, and, disregarding the light it affords, many are rushing headlong into the darkness of the deceptions before us, only to be swallowed up in the great final destruction. God is graciously holding out to us a means of escape; and let us heed the admonition of the Saviour to "search the Scriptures;" for they "are able," says Paul, "to make us wise unto salvation."

A. O. TAIT.

### The Prayer Barrel.

I FIRST met with prayer barrels on the borders of Thibet, when, traveling the narrow paths which wind along the face of majestic, precipitous Himalayan crags, we met native travelers from still further north,—traders driving flocks of laden goats, women with quaint head-dresses of lumps of amber and large, coarse turquoises fastened on bands of dirty cloth, and here and there a man holding in his hand a small bronze or brass cylinder which he twirled mechanically all the time he was journeying. It was some time before I succeeded in getting hold of one of these for a closer examination, as the owners are nervously afraid to trust their treasures in the hands of one who, albeit in ignorance, might irreverently turn them the wrong way, and so undo much of the merit acquired by perpetual twirling in the opposite direction. For, as we eventually discovered, not only is the sacred six-syllabled charm embossed on the metal cylinder, but the same mystic words were written over and over again on very lengthy strips of cloth or papyrus which are bound round the spindle on which the cylinder rotates, and one end of which forms the handle. It is therefore necessary to turn this little barrel of prayers in such a direction that the characters forming the holy phrase may pass in proper order before the person turning, and as Oriental books are read from the right side of each page to the left, the barrel is turned in the same direction. For the same reason the Thibetan walks in this direction round the great terraces and other buildings, on which the holy words are inscribed, in order that his eyes may rest on the words in due course, which can only be the case when he keeps his left hand toward the object round which he is walking. Happily this produces a doubly satisfactory result; for in Eastern lands, as well as in our West, it has ever been accounted lucky and meritorious to walk around sacred objects or places in this sunwise course—an act of homage to the sun which I have seen rendered in many lands. Just as our ancestors continued thus to circumambulate their churches long after they had nominally abandoned all paganism, so throughout the world we find survivals of the old homage.—*The Contemporary Review*.

### Obedience.

God wants obedience rather than the fat of rams. He will be obeyed. That is the one absolutely fundamental condition of acceptable discipleship. We are not freed from this obligation in Christ. To think that we can have Christ as a Saviour without taking him as Master and Lord is a miserable delusion. God wants neither sighs nor rhapsodies, but righteous lives. God told Saul that "to obey is better than sacrifice;" for "rebellion is as the sin of witchcraft." 1 Sam. 15:22. Christ said, "If ye love me, *keep my commandments*." John 14:15. The law is not our Saviour, but we cannot put our feet on the least law and keep a Saviour. Liberty in Christ is not liberty to trifle with God's will. We must fall into line with that or perish.—*Rev. Herrick Johnson, D. D.*

### The Second Coming.

CONVERSING with a lady friend, esteemed a teacher in Israel, or, as it is frequently expressed, in "one branch of our Zion," I said something about the fulfillment of the prophecies, and the signs of the second advent at hand. As is quite usual, she thought it of no importance to know anything of the time of Christ's coming, if we were only ready. Said she, "He will come to each of us as individuals, ere long; he will come to us at death." "But," said I, "I was speaking of his *second* coming. Paul says, 'He shall appear the second time without sin unto salvation,' and your view would make too many second comings." She replied that he came to each individual at conversion, and he came to them the second time at death.

It is surprising indeed that pious people can thus trifle with the word of God. The text referred to says that "Christ was *once* offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [or a sin offering] unto salvation." Did he offer himself *personally*, a sacrifice for sins? How, then, is his second coming to be anything but a personal coming? But they have no thought that they trifle with the word. It is owing to their early teaching and prejudices; they know not what they do.

There is radical error in the religious teaching of the present day. The reason why professed Christians have no love for Christ's appearing, do not wish him to come in our day, at least, and are indifferent as to whether he ever comes, is because they think they are going to Heaven at death, and, consequently, they see no need of the coming of Christ and of the resurrection. They have, by unscriptural teaching, made death, "the last enemy," their friend, and engaged him to ferry them directly over to the promised land, or, as they call it, "the spirit world;" hence the second coming of Christ and the resurrection are things not desired, and they do not care to hear of them.

Whether it is applicable or not, I am forcibly reminded of a people described by the evangelical prophet, who are represented as saying, "We have made a covenant with death, and with hell are we at agreement." Isa. 28:15. Death is the great enemy of our race. The Lord would have us make no treaty with him. *Sheol* is the dark and silent prison-house of the saints. We should not be at agreement with it, but should ardently desire the coming of Christ, who has the keys, and will unlock the prison-house, release the prisoners, and lead a greater multitude of captives than he did when he ascended before. "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 [*hades* or *sheol*], where is thy victory?" 1 Cor. 15:54, 55; Isa. 25:8.

Our Saviour made no compromise with these our enemies, but boldly met them on their own chosen ground. And though seemingly overcome for a little moment, yet he triumphed gloriously. He conquered death and the "under-world" for us; why should we make peace with them and call them friends? He triumphed; for God raised him from the dead. In his name we may triumph too. Death is not the voice that Jesus sends to call us to his arms. That voice is the voice of the archangel and the trump of God, which will be heard when the Lord himself shall descend from Heaven. The under-world is not the blissful paradise of the saints of God. Their glorious home is in those mansions in his Father's house which he has gone to prepare, and to which he will receive them on his return. John 14:1-3. The hope of the Christian points to the coming of our Lord Jesus Christ. The crown of life is to be received in that day. Who would not love his appearing?

R. F. COTTRELL.



### The Suevi, the Vandals, and the Burgundians.

As WE now turn our attention to the North, it will be necessary for us to take a brief survey of the positions of the nations which dwelt there at this period—about A. D. 400–406.

The right bank of the middle and upper Rhine was inhabited by the Franks and the Alemanni. The Angles dwelt in what is now Southern Denmark, and the Saxons upon the lower Elbe. Eastward of the Elbe, and on the Oder, dwelt the Lombards; on the coast of the Baltic, between the Oder and the Vistula, were the Vandals; south of the Vandals, on the Vistula, were the Burgundians; east of the Vistula, toward the Baltic, were the Suevi; and over the whole country east of the Suevi, and stretching away to the River Volga, were spread the Sarmatians. In the southern country below the Sarmatians, from the Danube through the valley of the Dnieper to the coasts of the Caspian Sea, was the dominion of the Huns ruled by Rugilas. It was, as we have seen, this inundation of the Huns that drove the Ostrogoths and the Visigoths across the Danube into the territories of the Roman Empire. And we shall now find that it was a like movement of another people, further north, that crowded other tribes of the Huns upon the Sarmatians; these, in turn, were forced upon the nations of Northern Germany, which were thus displaced and driven across the Rhine upon Western Rome. Of this we read:—

“While Italy rejoiced in her deliverance from the Goths, a furious tempest was excited among the nations of Germany, who yielded to the irresistible impulse that appears to have been gradually communicated [A. D. 400] from the eastern extremity of the continent of Asia. The Chinese annals, as they have been interpreted by the learned industry of the present age, may be usefully applied to reveal the secret and remote causes of the fall of the Roman Empire. The extensive territory to the north of the Great Wall, was possessed, after the flight of the Huns, by the victorious Sienpi, who were sometimes broken into independent tribes, and sometimes re-united under a supreme chief; till at length, styling themselves *Topa*, or masters of the earth, they acquired a more solid consistence and a more formidable power. The *Topa* soon compelled the pastoral nations of the eastern desert to acknowledge the superiority of their arms; they invaded China in a period of weakness and intestine discord; and these fortunate Tartars, adopting the laws and manners of the vanquished people, founded an Imperial dynasty, which reigned near one hundred and sixty years over the northern provinces of the monarchy.

“Some generations before they ascended the throne of China, one of the *Topa* princes had enlisted in his cavalry a slave by the name of Moko, renowned for his valor, but who was tempted, by the fear of punishment, to desert his standard, and to range the desert at the head of a hundred followers. This gang of robbers and outlaws swelled into a camp, a tribe, a numerous people, distinguished by the appellation of *Geougen*; and their hereditary chieftains, the posterity of Moko the slave, assumed their rank among the Scythian monarchs. The youth of Toulun, the greatest of his descendants, was exercised by those misfortunes which are the school of heroes. He bravely struggled with adversity, broke the imperious yoke of the *Topa*, and became the legislator of his nation, and the conqueror of Tartary. His troops were distributed into regular bands of a hundred and of a thousand men; cowards were stoned to death; the most splendid honors were proposed as the reward of valor; and Toulun, who had knowledge enough to despise the learning of China, adopted only such arts and institutions as were favorable to the military spirit of his government. His tents, which he removed in the winter season to a more southern latitude,

were pitched, during the summer, on the fruitful banks of the Selinga. His conquests stretched from Corea far beyond the River Irtysh. He vanquished, in the country to the north of the Caspian Sea, the nation of the *Huns*; and the new title of *Khan* or *Cagan* expressed the fame and power which he derived from this memorable victory.

“The chain of events is interrupted, or rather is concealed, as it passes from the Volga to the Vistula, through the dark interval which separates the extreme limits of the Chinese and of the Roman geography. Yet the temper of the barbarians, and the experience of successive emigrations, sufficiently declare that the Huns, who were oppressed by the arms of the *Geougen*, soon withdrew from the presence of an insulting victor. The countries towards the Euxine were already occupied by their kindred tribes; and their hasty flight, which they soon converted into a bold attack, would more naturally be directed towards the rich and level plains through which the Vistula gently flows into the Baltic Sea. The North must again have been alarmed and agitated by the invasion of the Huns; and the nations who retreated before them [the Sarmatians], must have pressed with incumbent weight on the confines of Germany. The inhabitants of those regions, which the ancients have assigned to the *Suevi*, the *Vandals*, and the *Burgundians*, might embrace the resolution of abandoning to the fugitives of Sarmatia their woods and morasses, or at least of discharging their superfluous numbers on the provinces of the Roman Empire.”—*Chap. 30, par. 13, 14.*

#### THE SUEVI.

“In that part of Upper Saxony beyond the Elbe, which is at present called the Marquisate of Lusace, there existed, in ancient times, a sacred wood, the awful seat of the superstition of the *Suevi*. None were permitted to enter the holy precincts, without confessing, by their servile bonds and suppliant posture, the immediate presence of the sovereign Deity. Patriotism contributed, as well as devotion, to consecrate the *Sonnenwald*, or wood of the *Semnonen*. It was universally believed that the nation had received its first existence on that sacred spot. At stated periods, the numerous tribes who gloried in the *Suevic* blood, resorted thither by their ambassadors; and the memory of their common extraction was perpetuated by barbaric rites and human sacrifices. The wide-extended name of *Suevi* filled the interior countries of Germany, from the banks of the Oder to those of the Danube. They were distinguished from the other Germans by their peculiar mode of dressing their long hair, which they gathered into a rude knot on the crown of the head; and they delighted in an ornament that showed their ranks more lofty and terrible in the eyes of the enemy. Jealous as the Germans were of military renown, they all confessed the superior valor of the *Suevi*; and the tribes of the *Usipetes* and *Tencteri*, who, with a vast army, encountered the dictator *Cæsar*, declared that they esteemed it not a disgrace to have fled before a people to whose arms the immortal gods themselves were unequal.”—*Chap. 10, par. 25.*

#### THE VANDALS.

“A striking resemblance of manners, complexion, religion, and language, seemed to indicate that the Vandals and the Goths were originally one great people.” “The numerous tribes of the Vandals were spread along the banks of the Oder, and the seacoast of Pomerania and Mecklenburgh.”—*Chap. 10, par. 8.*

#### THE BURGUNDIANS.

“About the middle of the fourth century, the countries, perhaps of Lusace and Thuringia, on either side of the Elbe, were occupied by the vague dominion of the *Burgundians*; a warlike and numerous people of the Vandal

race, whose obscure name insensibly swelled into a powerful kingdom, and has finally settled on a flourishing province. The most remarkable circumstance in the ancient manners of the *Burgundians* appears to have been the difference of their civil and ecclesiastical constitution. The appellation of *Hendinos* was given to the king or general, and the title of *Sinistus* to the high priest of the nation. The person of the priest was sacred, and his dignity perpetual; but the temporal government was held by a very precarious tenure. If the events of war accused the courage or conduct of the king, he was immediately deposed; and the injustice of his subjects made him responsible for the fertility of the earth, and the regularity of the seasons, which seemed to fall more properly within the sacerdotal department.”—*Chap. 25, par. 20.*

A. T. J.

(To be continued.)

#### The Future.

Is it not high time for all to learn that the future, whether here or hereafter, never creates any advance, improvement, progress, but only exhibits them, only intensifies them? The future is only, invariably, eternally, a resultant, a consequence. It is nothing but the outgrowth of the present. It is a casting in the mould of to-day. The future is the period when we reap what we have been sowing in the present. Many people imagine that the future has some charm which can reverse, neutralize, overcome the tendencies of the present. They think to shake off their sins, infirmities, unbelief, in the healthier atmosphere of the future. They regret those sins, wish they were subdued, but they will not grapple with them. They think “to-morrow shall be as this day, and yet more abundant”—more abundant in its opportunities, motives, relief from hindrance. Then they will be different; then they will advance. But such to-morrows never come to such people; for their yesterday has done nothing in the world to bring them. To-morrow or the coming year, or any number of years and to-morrows, are no moral alchemists to transmute sins into virtues, selfishness into charity, covetousness into benevolence, unbelief into piety, the lust of the flesh or the pride of life into purity and peace. It is only power of manifestation that is weakened in us by the passing time. When last year was the future for us, do we remember how we thought that coming time was going to bring us, somehow, a better life? Somewhere in it there was going to be a favorable opportunity to make Christ our Saviour, Friend, Master. Somewhere there was going to be a cessation of certain sins and a way out of certain injurious companionships and hazardous temptations. That vision, perhaps, was hopeful of some other easier, more magical method of escape from those enemies than the simple, old-fashioned Bible way of rising up and leaving them in settled penitence and trust. Now that the future has become the past, how stands the record? Has the blessing come? We need to discover that the future is only a result, not an actor. All that to-morrow brings us is the summing up of the actions and experiences of to-day.—*Rev. Charles S. Pomeroy, D. D.*

RESPECT for God's word involves respect for his worship. Men who appreciate the Bible and keep the Sabbath do not “forsake the assembling of themselves together,” nor lightly esteem the ordinances of God's house. Respect for the Bible means respect for the church and for all the means of grace.—*Sel.*

“WHOSOEVER therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.” Matt. 10:32, 33.



## Examination of a Famous Falsehood.

(Concluded.)

DOMVILLE'S second point is that *Dominicum*, when used as a noun, as in the present case, signifies either a church or the Lord's Supper, but never signifies Lord's day. He establishes the fact by incontestible evidence. Gilfillan was acquainted with all this. He could not answer Domville, and yet he was not willing to abandon the falsehood which Domville had exposed. So he turns from the *Acta Martyrum* in which the compiler expressly defines the word to mean precisely what Domville asserts, and brings forward the great Romish annalist, Cardinal Baronius. Now, say our first-day friends, we are to have the truth from a high authority. Gilfillan has found in Baronius an express statement that the martyrs were tested by the question, "Have you kept the Lord's day?" No matter, then, as to the *Acta Martyrum*, from which Bishop Andrews first produced this story. That, indeed, has failed us, but we have in its stead the weighty testimony of the great Baronius. To be sure he fixes this test no earlier than the fourth century, which renders it of no avail as proof that Pliny's stated day was Sunday; but it is worth much to have Baronius bear witness that certain martyrs in the fourth century were put to death because they observed the Sunday-Lord's day.

But these exultant thoughts are vain. I must state a grave fact in plain language: Gilfillan has deliberately falsified the testimony of Baronius! That historian records at length the martyrdom of Saturninus and his company in Northern Africa in A. D. 303. It is the very story which Domville has cited from the *Acta Martyrum*, and Baronius repeatedly indicates that he himself copied it from that work. He gives the various questions propounded by the proconsul, and the several answers which were returned by each of the martyrs. I copy from Baronius the most important of these. They were arrested while they were celebrating the Lord's sacrament according to custom. The following is the charge on which they were arrested: They had celebrated the *Collectam Dominicam*, against the command of the emperors. The proconsul asked the first whether he had celebrated the *Collectam*, and he replied that he was a Christian and had done this. Another says, "I have not only been in the *Collecta*, but I have celebrated the *Dominicum* with the brethren, because I am a Christian." Another says, "We have celebrated the *Dominicum*, because the *Dominicum* cannot be neglected." Another said that the *Collecta* was made (or observed) at his house. The proconsul, questioning again one of those already examined, received this answer: "The *Dominicum* cannot be disregarded, the law so commands." When one was asked whether the *Collecta* was made (or observed) at his house, he answered, "In my house we have celebrated the *Dominicum*." He added, "Without the *Dominicum* we cannot be," or live. To another, the proconsul said that he did not wish to know whether he was a Christian, but whether he participated in the *Collecta*. His reply was, "As if one could be a Christian without the *Dominicum*, or as if the *Dominicum* can be celebrated without the Christian." And he said further to the proconsul, "We have observed the *Collecta* most sacredly; we have always convened in the *Dominicum* for reading the Lord's word." Another said, "I have been in [literally, have made] the *Collecta* with my brethren; I have celebrated the *Dominicum*." After him another proclaimed the *Dominicum* to be the hope and safety of the Christian, and when tortured as the others, he exclaimed, "I have celebrated the *Dominicum* with a devoted heart, and with my brethren I have made the *Collecta*, because I am a Christian." When the proconsul again asked one of these

whether he had conducted the *Dominicum*, he replied that he had, because Christ was his Saviour.

I have thus given the substance of this famous examination, and have set before the reader the references therein made to the *Dominicum*. It is to be observed that *Collecta* is used as another name for *Dominicum*. Now does Baronius use either of these words to signify Lord's day? It so happens that he has defined these words with direct reference to this very case no less than seven times. Now let us read these seven definitions.

When Baronius records the first question addressed to these martyrs, he there defines these words as follows: "By the words *Collectam*, *Collectionem*, and *Dominicum*, the author always understands the sacrifice of the Mass." After recording the words of that martyr who said that the law commanded the observance of the *Dominicum*, Baronius defines his statement thus: "Evidently the Christian law concerning the *Dominicum*, no doubt about celebrating the sacrifice." Baronius by the Romish words sacrifice and Mass refers to the celebration of the Lord's Supper by these martyrs. At the conclusion of the examination, he again defines the celebration of the *Dominicum*. He says: "It has been shown above in relating these things that the Christians were moved, even in the time of severe persecution, to celebrate the *Dominicum*. Evidently, as we have declared elsewhere in many places, it was a sacrifice without bloodshed, and of divine appointment." He presently defines *Dominicum* again, saying, "Though it is a fact that the same expression was employed at times with reference to the temple of God, yet since all the churches upon the earth have united in this matter, and from other things related above, it has been sufficiently shown concerning the celebration of the *Dominicum*, that only the sacrifice of the Mass can be understood."

Observe this last statement. He says though the word has been employed to designate the temple of the Lord, yet in the things here related it can only signify the sacrifice of the Mass. These testimonies are exceedingly explicit. But Baronius has not yet finished. In the index to Tome 3, he explains these words again with direct reference to this very martyrdom. Thus under *Collecta* is this statement: "The *Collecta*, the *Dominicum*, the Mass, the same [A. D.] 303, xxxix." Under *Missa*: "The Mass is the same as the *Collecta*, or *Dominicum* [A. D.] 303, xxxix." Under *Dominicum*: "To celebrate the *Dominicum* is the same as to conduct the Mass [A. D.] 303, xxxix.; xlix.; li."

It is not possible to mistake the meaning of Baronius. He says that *Dominicum* signifies the Mass! The celebration of the supper by these martyrs was doubtless very different from the pompous ceremony which the church of Rome now observes under the name of Mass. But it was the sacrament of the Lord's Supper concerning which they were tested, and for observing which they were put to a cruel death. The word *Dominicum* signifies "the sacred mysteries," as Ruinart defines it; and Baronius in seven times affirming this definition, though acknowledging that it has sometimes been used to signify temple of God, plainly declares that in this record, it can have no other meaning than that service which the Romanists call the sacrifice of the Mass. Gilfillan had read all this; yet he dares to quote Baronius as saying that these martyrs were tested by the question, "Have you kept Lord's day?" He could not but know that he was writing a direct falsehood; but he thought the honor of God, and the advancement of the cause of truth, demanded this act at his hands.

Before Gilfillan wrote his work, Domville had called attention to the fact that the sentence, "*Dominicum servasti?*" does not occur in the *Acta Martyrum*, a different verb being used every time. But this is the popular form

of this question, and must not be given up. So Gilfillan declares that Baronius uses it in his record of the martyrdoms in A. D. 303. But we have cited the different forms of question recorded by Baronius, and find them to be precisely the same with those of the *Acta Martyrum*. "*Dominicum servasti?*" does not occur in that historian, and Gilfillan, in stating that it does, is guilty of untruth. This, however, is comparatively unimportant. But for asserting that Baronius speaks of Lord's day under the name of *Dominicum*, Gilfillan stands convicted of inexcusable falsehood in matters of serious importance.—J. N. Andrews, in *History of the Sabbath*.

## The Power of a Living Bible.

NOWHERE is it more true than in the Christian life that actions speak louder than words. A young man had become an infidel, and would no longer read the printed Bible, but he could not help seeing the fruits of faith in the life of another.

In his father's house resided a young lady who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding-school, and was absent some time. While there she became a true and earnest Christian. On her return, she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish, and charitable. The lips that used to be always uttering cross and bitter words, now spoke nothing but sweet, gentle, loving words. Her infidel cousin George was greatly surprised at this. He watched her closely for some time till he was thoroughly satisfied that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks he has. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so." Then he formed a set of good resolutions. He tried to control his tongue and his temper, and kept a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And as he failed time after time, he would turn and study his good cousin's example. He would read this living Bible, and say to himself, "How does it happen that she, who has not so much knowledge or so much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be, as she says, the help of God. I will seek that help." He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian.—*Young Men's Christian Magazine*.

## "Under His Wing."

"UNDER his wings shalt thou trust!" not "shalt thou see!" If a little eaglet wanted to see for itself what was going on, and thought it could take care of itself for a little, and hopped from under the shadow of the wings, it would neither be safe nor warm. The sharp wind would chill it and the cruel hand might seize it then. So you are to trust, rest quietly and peacefully, "under his wings," stay there, and not be peeping out and wondering whether God really is taking care of you. You may always be safe and happy there,—safe, for "in the shadow of thy wings will I make my refuge;" happy, for "in the shadow of thy wings will I rejoice." Remember, too, that it is a command as well as a promise; it is what you are to-day, all day long. "Under his wings shalt thou trust!"—F. R. Havergal.



# The Signs of the Times.

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

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## Bible Doctrine of Future Life.

A VERY common error, into which many eminent writers and speakers have fallen, is that of taking every expression found in the Scriptures which speaks of a future life, and using it as evidence that "the soul is immortal and cannot die." *Future life* does not necessarily indicate *continuous life*. The Scripture declarations of *death and a resurrection* forbid the idea of continuous life. Where there is continuous life and no death, there can be no resurrection of the dead. And thus it is that wherever the belief of the immortality of the soul strongly prevails, faith in the resurrection declines in a corresponding degree. The doctrine of the immortality of the soul has become almost all-prevailing in Christendom, and, as a natural result, the doctrine of the resurrection is no longer dwelt upon and valued as it was in the early church. Thus Dr. Clarke speaks in his comment on 1 Cor. 15:—

"One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now*! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it! So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

And that which was so plainly seen when Dr. Clarke wrote, is still more prominent now. The Spiritualists, who have no foundation but that of natural immortality, very consistently deny the resurrection, and reject the scriptures which teach that the dead will be raised. The Catholics, who place so much stress upon purgatory, practically deny the resurrection; for they really ignore it, and make the doctrine of continuous life, or the immortality of the soul, one of the most profitable factors in their vast financial system. As Luther said, it has made the pope's pot boil, and probably brought more money into his treasury than all other causes combined. That church could dispense with the intercession of Christ, but would become bankrupt without the doctrine of the immortality of the soul. Many popular religious teachers of this time, such as H. W. Beecher, and probably the majority with him, deny the resurrection of the dead. Upon those scriptures which speak of a resurrection, they place the same construction that the Spiritualists do, namely, that they only indicate that there will be a future life, which is really by a continuous life, or by reason of our natural immortality; and that the resurrection from the dead means that the soul leaves the body when the body dies.

But scarcely a word is needed to show that this is not the Bible idea of the resurrection. "Them that sleep in the dust of the earth shall awake." The dead were raised by the Saviour; not by his taking their souls from their dead bodies! but by restoring to life those dead bodies, in one case after the body had lain four days in the grave. Jesus himself was raised from the dead the third day after his death. Thus the resurrection and the future life taught in

the Scriptures is not a continuous life, but a renewed life.

And some theologians have gone so far as to assert that the fact that we do live is proof that we shall live in the future. And this they call Christian philosophy! Such assertions are proof only of the folly of those who make them. The fact of *living* is equally a fact in the case of all animals. The elephant lives, and displays a large measure of intelligence. Is that proof that he is immortal—that he will continue to live, or that he will have a future life? It is no proof in any case. And no man would offer it as proof who had evidence upon which he could rely with any confidence.

But the theory which we call in question affirms that it is only *the soul*, not the body, which continues to live. Let it be so. Is it not the soul of the elephant which displays such remarkable intelligence? Is it not the soul of the dog which manifests sagacity, faithfulness, affection, joy, fear, hatred, etc.? Or have these suddenly become "properties of matter"? The truth is that, according to the Scriptures, the term *soul* applies to all animals, even to the reptiles that creep upon the earth. Do they therefore live forever, or have a future life? All that can properly be affirmed of man, as far as the term *neh-phesh*, or *soul*, is concerned, can with equal propriety be affirmed of all living creatures.

But it is asked, Has not man the promise of eternal life, which is not promised to the lower animals? Is not man, therefore, superior to the brutes in regard to the matter of a future life? Yes; man has the promise of eternal life, but not the promise of a *continuous life*, or an eternal continuance of the present life. There are a number of important considerations connected with this matter of eternal life.

1. Eternal life is a matter of *hope*, of *promise*. See Titus 1:2; 2 Tim. 1:1, etc. We do not hope for that which we possess. Rom. 8:24.

2. Eternal life is conditional, to be given to those who seek for it. Rom. 2:6, 7; John 5:40. The incorrigibly wicked have no promise of it.

3. Eternal life is not an attribute or condition of our nature. It is the gift of God, and is laid up for us "in his Son." 1 John 5:11; John 3:36, etc.

4. The soul—whatever it may be—has no relation to our eternal life, and gives no assurance of eternal life. If it did, the wicked would have eternal life; for they, *by nature*, are exactly as the just. Faith in Christ, or grace, gives eternal life, and makes all the difference between the righteous and the wicked.

5. The soul, whatever it may be, has no relation to a future life, and gives no assurance of a future life, either limited or eternal. Otherwise all animals, down to the very lowest, would have a future life; for the term *living soul* is applied to every one of them in exactly the same manner and the same sense in which it is applied to man.

A future life is not based on the soul, or on man's nature, but on the promise of God through Jesus and the resurrection of the dead (for all die). Herein, and not in nature, is shown the distinction between man and the lower animals in respect to the future, or to a future life. Christ died *for man*, "for every man." He took hold of the seed of Abraham. Heb. 2:9, 16, margin. He was "the second Adam," or *man*. We learn that he did not die for the fallen angels; he did not take hold of them. Heb. 2:16. We do not learn that he died to resurrect the lower animals. The grace of God in the gospel of Christ raises man above the lower animals in respect to a future life. It also raises the righteous above the wicked in respect to eternal life.

The doctrine of natural immortality obliterates all distinction of nature, in respect to eternal life, between man and the lower animals. It proves all to be equally immortal. Or the denial of immortal-

ity to the lower animals, because of their natures, is also a denial of it to man, if it be rested on his nature, or on the possession of a *soul*. And this is true whether we look to philosophy or to the Scriptures for proof.

The doctrine of *conditional immortality* exalts and ennobles man, magnifies the gospel, and gives to Christ all the glory of our exaltation and eternal life. From Adam we inherit a mortal nature, and consequent death. All our hope of the future rests upon Christ. He is our life. Col. 3:4. He is the only life-giver.

Why will the professed followers of Christ adhere to that which really degrades man, and deny that which glorifies the Redeemer in our exaltation? Why will professed Christians cling to the superstitions of the heathen, and reject the truth of the divine word, which shows our dependence and the ground of our hope? "An enemy hath done this." Perverse human nature has always preferred human inventions to the right ways of the Lord. Man, in the pride of his heart, is pleased to find his hope and his nobility *in himself*, rather than to acknowledge his frailty and his dependence, and that he owes all to Christ. The prayer of David is becoming to us mortals: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Ps. 39:4.

## Confirming the Covenant.

THE following letter comes from an esteemed friend:—

"I am a little puzzled on Dan. 9:27, about Christ confirming the covenant for one week. I have always understood that this was the new covenant, and that it was made when the Lord's Supper was instituted. If so, how could it be confirmed for a week when half the week was passed when it was made? Heb. 2:2 speaks of the disciples confirming what began to be preached by the Lord *at first*; I suppose when he first began to preach. I do not find where he said anything about a covenant, unless it was in teaching the law of God. I wish you would speak of this in the SIGNS. W. P."

The writer seems to be troubled over the word *confirmed*, and also as to what is meant to make the covenant. Greenfield's Lexicon says that covenant means "any arrangement, institution, or dispensation." The word is very broad in its significance and very extensive in its application.

The first covenant was that arrangement with the children of Israel, consisting of mutual promises and conditions, found recorded in Ex. 19:5-8. The promises which the Lord made were conditioned upon the obedience of the people, which they promised on their part. The new covenant is more largely of promises, inasmuch as in it the obedience which was promised in the first is *the effect*, rather than *the cause*, of the fulfillment of the promises. These promises are found in Jer. 31:33, 34, and are quoted by Paul in Heb. 8:10-13.

The angel said to Daniel, "Seventy weeks are determined [cut off] upon thy people;" that is, the first or old covenant with Israel should yet continue seventy weeks, and the last of these weeks was also devoted to confirming the new covenant with the same people. And in the midst, or middle, of the week the Messiah should cause the sacrifice and oblation to cease; that is, he would render those sacrifices void by the sacrifice of himself. His sacrifice *ratified the new covenant*; but the last week of the seventy was only half fulfilled, and that week, as well as the sixty-nine, belonged to that people. The ministry of Christ was three years and a half, and he confined his labors to "Judah and Israel," according to prophecy and promise. He said he was sent only to the lost sheep of the house of Israel; and when he sent forth his disciples, he said to them: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."



The ministry of Christ and his disciples was according to the promises which God had made; it was a part of the process of giving effect to those promises. Hence it was a confirmation of those promises, and of course of the covenant which consisted of the promises. There was no absolute dividing time between the two covenants. They actually overlapped each other during that week. Though the sacrifices and temple service of the old were of no effect after the death of Christ, and the new was in full effect after that event, both covenants had an interest in that one week—the last of these seventy weeks. The new was preached by the Saviour and by his disciples, while the old was in full force. The new was ratified at the cross; but the old covenant had not then utterly passed away, for the people of Israel had not yet been rejected from the special privileges which they enjoyed as children of that covenant. When the Saviour gave the commission to his disciples, after his resurrection, they were told to begin their work at Jerusalem. The door to the Gentiles, by which they were placed on a full equality in privileges with Judah and Israel, was not opened until the end of that week.

The text to which the writer of the above letter referred, Heb. 2:2, really answers his whole question. Yet we thought best, for the benefit of many readers, to bring out some of the facts on this subject. The whole ground is covered in our argument in the pamphlet containing a refutation of the "Age to Come."

### Doers of the Law.

IN previous articles we have laid down some of the fundamental principles of the law. We have found that the moral law of ten commandments, spoken from Sinai, is perfect, holy, and good; that it is the instrument which enables us to judge between good and evil; that it is "the righteousness of God," so that there is no goodness or morality to be found outside of it; that it is also called "the way," "the way of peace," "the truth," "the testimony," "the word of the Lord," etc., and that it is the expression of God's will; that the transgression of it is sin, which makes it necessary for the gospel to be preached, so that whoever admits the existence of sin, and the necessity for the preaching of the gospel, virtually testifies to the existence of the law; more than this, we have learned that, as the righteousness of God, it is the foundation of his throne, the basis of his government of the universe, and that it was therefore in full force before this world was brought into existence, and that it will continue in force as long as God's throne endures, the delight of all the redeemed, throughout eternity.

These points must be borne in mind as we proceed to their application in the examination of special texts. In this examination the points mentioned above will be strengthened, if it is possible to strengthen a position already so strong.

We have already quoted Rom. 2:13: "For not the hearers of the law are just before God, but the doers of the law shall be justified." This statement of the apostle is unqualified, and admits of no qualification. The doers of the law shall be justified. The statement is positive and emphatic. There can be no qualification nor exception. Think a moment. It is the righteousness of God, the perfection of holiness. Must not the keeping of it, then, as Solomon says, be "the whole duty of man"? And if a man does his whole duty, and is a partaker of the righteousness of God, can he be condemned? Not by any means. God himself has declared, through his inspired apostle, that "the doer of the law shall be justified." Wherever in the universe a being is found who is a doer of the law, he is just in the sight of God.

Already I hear some one exclaim, "He thinks that man can save himself by his own works, and

leaves no room for Christ." Not so fast; do not pass judgment upon a piece of work until it is completed. Perhaps the proposition will seem clearer if we consider what constitutes one a "doer of the law." Let us illustrate: A father goes from home, leaving his son a certain amount of work to perform. There is a portion of work for each hour,—enough to keep the son constantly employed. Suppose that the son works faithfully for an hour or two, and then consumes the remainder of the time in play; has he done what his father commanded? Certainly not. But suppose that he works faithfully every hour but one, and leaves the work allotted to that hour unperformed; can he now be called a doer of his father's will? He evidently cannot. Unless he can truthfully say, "I have done what my father left for me to do," he cannot be called a doer of his father's will; and he cannot truthfully say that he has done what his father gave him to do, unless he has done *all* that was enjoined upon him.

This is more than a simple illustration; it is a plain statement of fact. The boy cannot be said to have done what his father told him to do, if he has not done it all; a man cannot be said to have traveled the road from one point to another, if he lacks a mile of it; even so no man can be called a "doer of the law" of God if he has ever violated one of its precepts. If there be a man who has kept every commandment but one, and has violated that one but a single time, he cannot be called a doer of the law, and hence cannot be justified by the law. He would be *almost* a doer of the law, but there is no promise of justification for those who simply almost do the law.

Right in this connection we must read the words of James: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said [or that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

Many people, in their shortsightedness, have thought that this is unjust. There is no injustice in it; it is simply a statement of what exists from the very nature of things. The apostle does not say that the man who breaks only one commandment shall be considered as guilty as he who should violate every one, although he is guilty of all. There are degrees of sin. The law is sometimes likened to a chain having ten links. Now if only one link be broken, the chain is broken, and, until that link is mended, is just as useless as though all the links were broken. So if a man breaks one commandment, he has broken the law, and it is just as impossible for the law to justify him as it would be if he had broken every precept. The following from Dr. Chalmers is direct on this point:—

"In order that you [may] feel the force of the apostle's demonstration, there is one principle which is held to be sound in human law, and which, in all equity, ought to be extended to the law of God. The principle is this,—that however manifold the enactments of the law may be, it is possible, by one act or one kind of disobedience, to incur the guilt of an entire defiance to the authority which framed it; and therefore to bring rightfully down upon the head of the transgressor the whole weight of the severities which it denounces against the children of iniquity. To be worthy of death, it is not necessary to commit all the things which are included in the sad enumeration of human vices, any more than it is necessary for a criminal to add depredation to forgery, or murder to both, ere a capital sentence go out against him from the administrators of the law upon which he has trampled. You may as effectually cut with a friend by one hostile or insolent expression, as if you had employed a thousand; and your disownal of authority may be as intelligibly announced by one deed of defiance as by many; and your contempt of Heaven's court be as strongly manifested by your willful violation of one of the commandments, as if you had thwarted every requirement.

"The man who has thrown off the allegiance of

religion, may neither have the occasion nor the wish to commit all the offenses which it prohibits, or to utter all the blasphemies which may be vented forth in the spirit of defiance against the Almighty's throne. And yet the principle of defiance may have taken full possession of his heart, and irreligion may be the element in which he breathes. And in every instance, when his will comes into competition with the will of God, may the creature lift himself above the Creator; and though, according to the varieties of natural temperament, these instances may be more manifold and various with one man than with another, yet that which essentially constitutes the character of moral and spiritual guilt may be of equal strength and inveteracy with both. . . . Ungodliness, in short, is not a thing of tale and measure; it is a thing of weight and of quality."—*Chalmers on the Romans, Lecture VI.*

The above is a good exposition of James 2:10, 11. We learn, then, that when a man willfully violates one commandment, it is not respect for the law, nor for the Lawgiver, that restrains him from violating all of them. He has shown his contempt for the authority that gave them, and thus becomes guilty of all. Now when we recall the fact that each one of these commandments reaches the thoughts and intents of the heart, we may have something of a sense of what it takes to be a doer of the law. If it is thought that there is even one human being who merits that title, read the following plain declarations:—

"For we have before proved both Jews and Gentiles that they are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known; there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:9-19.

After reading the above, you will have no difficulty in understanding why the apostle immediately adds:—

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20.

It seems hardly possible that any one should now imagine that there is any disagreement between Rom. 2:13 and Rom. 3:20. It is a fact that all must recognize, that the law will justify all doers of it; and it is just as certain that by the deeds of the law no flesh can be justified, because there is no one of whom it can be said, He is a doer of the law. It is not the fault of the law that it will not justify anybody; it would do so if it were possible; it is the fault of man that it cannot. E. J. W.

### Only Half Way Out.

THE Baptist Flag says: "The Protestant branches of the church of Rome, to be consistent, must go back to their mother Rome, or come out to the Baptists. Which will they do?" We will not presume to answer the question; but we would like to ask the Flag why it concludes that those who do not become Baptists must, to be consistent, go back to the Romish Church. The answer, which is implied, will be that infant "baptism" and sprinkling rest solely on the authority of the church of Rome, and not at all on the Bible, which demands immersion. Very good; we agree. But here is another thing. There is not a line or a syllable in the Bible to uphold the keeping of Sunday. The Bible declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The sole authority for Sunday observance is the Roman



Catholic Church, which claims the right to appoint holy days and to change laws and ordinances. The keeping of Sunday is a legacy which the Protestant churches have received from Rome; and the keeping of Sunday is a virtual acknowledgement that the church of Rome has power to make laws for Christians. Homage to Rome is shown no less by Sunday observance than it is by sprinkling and so-called infant baptism. And so after the Protestant churches have become Baptist, they must take another step and become Sabbath-keepers, if they would cut loose from Rome. How is it? Will the Baptists show their consistency by returning to Rome, or by coming out from her entirely?

### Forgiveness; Real, not Figurative.

THERE is probably no one who gives the matter any consideration, who doubts that the offerings for sin, under the Levitical law, represented the real sacrifice made by Christ; although there are very many who fail to notice that the service performed by the priests was only a type of the real service which is conducted by Christ, our great High Priest, in the true sanctuary in Heaven. The Scriptures, however, give abundant evidence of the fact that the tabernacle built in the wilderness was but a pattern of "the true tabernacle which the Lord pitched, and not man;" that the high priest was a type of Christ; and that, in short, the whole service was typical, or figurative.

But here some are liable to make a mistake. Many suppose that because the service of the sanctuary was only figurative, therefore the forgiveness which the sinner is said to have received was also only figurative. The fallacy of this supposition will be apparent if a comprehensive view is taken of the whole subject. It will be remembered that the figurative sanctuary service continued until Christ made the real sacrifice on the cross. Then if the supposition noted were true, it would appear that before the time of Christ no sinner had really been forgiven! But Elijah went to Heaven, and therefore his sins must certainly have been forgiven. David says: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. 32:5. That is positive proof of sins actually pardoned. Therefore we must conclude that sins were pardoned *in fact*, before the time of Christ.

"But," asks one in astonishment, "do you think that there was any virtue in the blood of bulls and goats to take away sin?" Not at all; neither do we believe that there is any virtue in the mechanical act of baptism; yet we are commanded to be baptized as a condition of securing remission of sins. What is it that secures our forgiveness? It is the death and resurrection of Christ (Rom. 4:25); it is not by the mere act of baptism, but by the faith which is thereby indicated, that we secure pardon for transgressions. So in the case of the man in the Levitical age. He was forgiven, not through any virtue in the blood of the goat or bullock which he offered, but by virtue of his faith in Christ's sacrifice, which faith he manifested by offering an animal that typified Christ.

We must not lose sight of the fact that the plan of salvation has not varied in the least since the days of Adam. When man first sinned, then Christ was given as a ransom. It was then that Christ voluntarily offered to die in man's stead; it was then that God's love to the world led him to consent to deliver up his only begotten Son; it was then that the promise of life through Christ was made to the human race. Now a *promise* on the part of God is just as sure as a thing that is actually performed; for he cannot lie. And for this reason it is that Christ is said to have been "slain from the foundation of the world." It made no difference that the

death of Christ was not accomplished until four thousand years after the fall; from the time the promise was made, forgiveness of sins through the blood of Christ was just as certain to the man who repented as it is to-day.

Notice the exact parallel between the case of men in the days before Christ and that of those after Christ. They had ceremonies by which they manifested their faith in Christ; and because of this faith they were forgiven. We have ceremonies (as baptism and the Lord's Supper) by which we manifest our faith in Christ; and because of our faith we obtain the forgiveness of our sins. They looked forward by faith to the time when Christ, according to the promise, should be offered; we look backward to the cross and we see the promise actually fulfilled.

But while their sins were forgiven in fact, they were blotted out only in figure. Even in this the parallel holds good; for the sins of men now living, although forgiven, have not yet been blotted out. The exhortation to us is, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. And because the way of salvation is uniform throughout, and God deals with men in the same way in all ages of the world, we do not like the terms "old dispensation" and "new dispensation;" or "Jewish dispensation" and "gospel dispensation." Abraham, Isaac, and Jacob, lived in the "gospel age" as well as we. See Gal. 3:8. The gospel is the good news of salvation through Christ, and the patriarchs understood that as well as we do. Forgiveness of sins has always been granted immediately upon repentance; and Christ's blood was of just as much efficacy four thousand years ago as it is to-day. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

E. J. W.

### "The Abiding Sabbath."

ACTS 20:7; 1 COR. 16:2.

IN continuing his search for the origin of the first day of the week as the Lord's day, the author of the "Abiding Sabbath" comes to Acts 20:7. As this text mentions a meeting of disciples on the first day of the week, at which an apostle preached, it is really made the foundation upon which to lay the claim of the custom of the primitive church, and the example of the apostles in sanctioning the observance of Sunday as the Sabbath. But although there was a meeting held on the first day of the week, and although an apostle was at the meeting, as a matter of fact, there is in it neither custom nor example in favor of keeping Sunday as the Sabbath. Here is what Mr. Elliott makes of the passage:—

"The most distinct reference to the Christian use of the first day of the week is found in Acts 20:7: 'And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.' . . . The language clearly implies that the apostle availed himself of the occasion brought about by the custom of assemblage on the first day of the week to preach to the people. . . . Here, then, is a plain record of the custom of assemblage on the first day of the week, less than thirty years after the resurrection. The language is just what would be used in such a case."—*Pp. 194, 195.*

It is hard to see how he can find "a plain record of the custom of assemblage on the first day of the week," when the record says nothing at all about any such custom. In all the narrative of which this verse forms a part there is no mention whatever of anything that was there done being done according to custom, nor to introduce what should become a custom, nor that it was to be an example to be followed by Christians throughout all time. So the fact is that Mr. Elliott's "plain record" of a custom, is not a record of any such thing.

Nor is his statement that "the language is just what would be used in such a case," any more in accordance with the fact; for when Luke, who wrote this record, had occasion to speak of that which was a custom, he did so plainly. For example: "And he [Jesus] came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. Again: "And Paul, as his manner [custom] was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. In these two passages, the words, "as his custom was," and "as his manner was," as Luke wrote them, are identical—*Kata to eiothos*—and in both instances mean precisely *as his custom was*; and that "language is just what" Inspiration has used in such cases as a plain record of a custom. Therefore we submit that the total absence of any such language from the passage under consideration, is valid argument that it is not a record of any such thing as the custom of the assemblage of Christians on the first day of the week.

If the record really said that it was then a custom to assemble on the first day of the week; if it said: "Upon the first day of the week, when the disciples came together, as their custom was, as the same writer says that it was the custom of Christ and of Paul to go to the Sabbath assemblies; if it said: "Upon the first day of the week Paul preached to the disciples as his custom was; then no man could deny that such was indeed the custom: but as in the word of God there is neither statement nor hint to that effect, no man can rightly affirm that such was a custom, without going beyond the word of God; and that is prohibited by the word itself—"Thou shalt not add thereto, nor diminish from it." Deut. 12:32. More than this, reading into that passage the "custom" of assemblage on the first day of the week, is not only to go beyond that which is written; it is to do violence to the very language in which it is written. The meaning of the word "custom" is, "A frequent repetition of the same act." A single act is not custom. An act repeated once or twice is not custom. The frequent repetition of an act, that is custom. It is so, likewise, in the case of example. Webster says: "The word 'example' should never be used to describe what stands singly and alone." Now as Acts 20:7 is the *only* case on record that a religious meeting was ever held, either by the disciples or the apostles, on the first day of the week, as there is no record of a single repetition of that act, much less of a "frequent repetition" of it, it follows inevitably that there is no shadow of justice nor of right in the claim that the custom or the example of the apostles and of the primitive church sanctions the observance of that day as the day of rest and worship—the Sabbath.

Instead, therefore, of the Sunday deriving any sacredness from the word of God, or resting for its observance upon the authority of that word, or upon that which is just and right, or upon the example of the apostles or the custom of the primitive church, it is contrary to all these. It is essentially an interloper, and rests for its so-called sacredness and for its authority upon nothing but sheer willfulness.

The next reference noticed by Mr. Elliott is 1 Cor. 16:1, 2, of which he writes:—

"Another incidental allusion to the religious use of the day—an allusion none the less valuable because incidental—is the direction of Paul in 1 Cor. 16:1, 2: 'Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.' . . . The Corinthians were on that day to deposit their alms in a common treasury."—*Pp. 195, 196.*

Paul's direction is, "Let every one of you lay by him in store;" Mr. Elliott says they were "to de-



posit their alms in a common treasury." Now can a man lay by him in store, and deposit in a common treasury, the same money at the same time? If there are any, especially of those who keep Sunday, who think that it can be done, let them try it. Next Sunday, before you go to meeting, find out how God has prospered you, and set apart accordingly that sum of money which you will lay by you in store by depositing it in the common treasury of the church. Then as you go to church, take the money along, and when the collection box is passed, put in it that which you are going to lay by you in store; and the work is done! According to Mr. Elliott's idea, you have obeyed this scripture. That is, you have obeyed it by putting away from you the money which the scripture directs you to lay by you. You have put into the hands of others that which is to be laid by you. You have carried away and placed entirely beyond your control, and where you will never see it again, that which is to be laid by you in store. In other words, you have obeyed the scripture by directly disobeying it!

True, that is a novel kind of obedience; but no one need be surprised at it in this connection; for that is the only kind of obedience to the Scripture that can ever be shown by keeping Sunday as the Sabbath. The commandment of God says: "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath." And people propose to obey that commandment by remembering the first day instead of the seventh. The word of God says: "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work;" and people who keep Sunday propose to obey that word by working all day on the day in which God says they shall do no work. And so it is in perfect accord with the principles of the Sunday-sabbath that Mr. Elliott should convey the idea that 1 Cor. 16:2 was obeyed by doing directly the opposite of what the text says.

But he seeks to justify his theory by the following remark:—

"That this laying in store did not mean a simple hoarding of gifts by each one in his own house, is emphatically shown by the reason alleged for the injunction, 'that there be no gatherings [i. e. "collections," the same word used in the first verse] when I come.' . . . If the gifts had had to be collected from house to house, the very object of the apostle's direction would have failed to be secured."

This reasoning might all be well enough if it were true. But there is no truth in it. This we know because Paul himself has told us just what he meant, and has shown us just what the Corinthians understood him to mean; and Mr. Elliott's theory is the reverse of Paul's record of facts. A year after writing the first letter to the Corinthians, Paul wrote the second letter; and in the second letter he makes explicit mention of this very "collection for the saints," about which he had given these directions in the first letter. In the second letter (chap. 9:1-5), Paul writes:—

"For as touching the ministering to the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain on this behalf; that, as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before; that the same might be ready as a matter of bounty and not as of covetousness."

Now if Mr. Elliott's theory be correct, that the Corinthians were to deposit their alms in a common treasury each first day of the week, and if that was

what Paul meant that they should do, then why should Paul think it "necessary" to send brethren before himself "to make up" this bounty, so "that it might be ready" when he came? If Mr. Elliott's theory be correct, what possible danger could there have been of these brethren finding the Corinthians "unprepared"? and why should Paul be afraid that they were unprepared? No; Mr. Elliott's theory and argument are absolutely false. In the first letter to the Corinthians (16:2), Paul meant just what he said, that on the first day of the week every one should "lay by him in store;" and the Corinthian Christians so understood it; and so likewise would every one else understand it, were it not that its perversion is so sorely essential in bolstering up the baseless fabric of the Sunday Lord's day. But the Corinthians, having no such thing to cripple or pervert their ability to understand plain language, understood it as it was written, and as Paul meant that they should understand it. Each one laid by him as directed; then when the time came for Paul to go by them and take their alms to Jerusalem, he sent brethren before to make up the bounty which had been laid by in store, so that it might be ready when he came. Therefore, 1 Cor. 16:2 gives no sanction whatever to the idea of meetings on the first day of the week.

And now after all his peregrinations in search of the origin of the first day of the week as the Lord's day, Mr. Elliott arrives at the following intensely logical deduction:—

"The selection of the Lord's day by the apostles as the one festival day of the new society seems so obviously natural, and even necessary, that when we join to these considerations the fact that it was so employed, we can no longer deny to the religious use of Sunday the high sanction of apostolic authority."—P. 198.

All that we shall say to that is, that it is the best illustration that we have ever seen of the following rule, by Rev. Philetus Dobbs, D. D., for proving something when there is nothing with which to prove it. In fact, we hardly expected ever to find in "real life" an illustration of the rule; but Mr. Elliott's five-hundred-dollar-prize logic has furnished a perfect illustration of it. The rule is:—

"Prove the premise by the conclusion, and then prove the conclusion by the premise; proving A by B, and then proving B by A. And if the people believe the conclusion already (or think they do, which amounts to the same thing), and if you bring in now and then the favorite words and phrases that the people all want to hear, and that they have associated with orthodoxy, 'tis wonderful what a reputation you will get as a logician."

If Dr. Dobbs had offered a five-hundred-dollar prize for the best real example that should be worked out under that rule, we should give a unanimous, rising, rousing vote in favor of Rev. George Elliott and his "Abiding Sabbath" as the most deserving of the prize.

Yet with all this he finds "complete silence of the New Testament so far as any explicit command for the [Sunday] Sabbath or definite rules for its observance are concerned." A New Testament institution, and in the New Testament neither command nor rules for its observance!! Next week we shall notice how he accounts for such an anomaly.

A. T. J.

### Going to Rome.

THE *Christian at Work* (New York) of Feb. 18, 1886, contains the following item:—

"A requiem high mass for the repose of the soul of the late Father McWalter Bernard Noyes was celebrated at the Church of St. Mary the Virgin, this city, on Saturday before last. He was formerly its assistant pastor, and died in Rome on December 6. The church was thronged. In the center of the chancel there was a dais covered with purple drapery on which there was a scarlet cross. On either side of the dais were four lighted candles. The altar was brilliantly lighted with many candles. Verdi's mass was selected for the occasion. During

the recitation of the Confiteor, the altar was incensed. The choir consisted of thirty voices in addition to the twenty choristers, and was assisted by a string band and the organ. Father Marlow read the gospel for the day. The ante-communion prayers were then said, followed by the oblation, consecration, and elevation, the bell in the belfry being tolled. The celebrant, Father Brown, partook of the sacraments, neither the assisting priests nor congregation being asked to join in the communion. Lest some of our readers may be misled into thinking this occurred in a Roman Catholic church, we will add that this was in a Protestant Episcopal church in this city, and that though previous notice of this Romish ceremony had been given, there was no interference in its celebration on the part of Assistant-Bishop Potter."

It will evidently not be long before the Catholic church regains all that it lost by the Reformation. That church can well afford to wait, knowing that there is a rapidly growing tendency to grant all that it claims. But its triumphing will be short; for the time when "that Wicked" shall be consumed is fast approaching.

### Keep It before the People.

IN a ponderous volume of twelve pamphlet pages, a certain writer essayed to settle the great question of the Sabbath; and some of the assertions which he summoned to his aid in the effort were truly astonishing. He said:—

"So much has been written and said about the seventh day of the week that one would naturally suppose the Bible to be full of lessons about it; and yet there is not a word said in the Scriptures about the seventh day of the week."

Because those particular words, "of the week," do not occur, to deny that the week is meant, is to show one's self ready to resort to tricks in argument of which a third-rate pettifogger would be ashamed. A moment's thought shows that the week must be intended. Thus, when God set apart the seventh day, he did not set it apart for himself, but for man, for whom the Sabbath was made. And he did not set apart that first seventh day which was past, but his blessing and sanctification pertained to the seventh day for time to come. Thus, then, it was ordained that men should devote to religious uses every seventh day from that time forward.

No one can fail to see that as soon as this arrangement was entered into, the week was an established fact, and followed as inevitably as day and night follow the revolution of the earth upon its axis. All coming days were at once set apart in divisions of sevens; for when the next seventh day arrived after the one upon which God rested, it was to be observed in rest. Then the count must begin again; for the next seventh day was to be kept in like manner; and that being past, a new week must begin with a new count. And so on to the end. Thus the week of necessity existed as soon as the Sabbath was instituted and as evidently it owes its existence to that institution. And the seventh day of each of these weekly periods was the Sabbath; and when the word of God says the seventh day, without qualification, it means, and can mean, nothing else but this.

The writer continues:—

"We find no command for, or example of, the observance of any day recorded in the Bible, prior to the exodus of the Israelites from Egypt."

This man has been told better than this, and has no excuse for such an assertion. For any man of honest mind and sincere spirit, it is enough to find plain evidence that a command was given, though the express words of the command are not recorded. And it is positively stated in the record that such command was given to Adam. This is what we want kept before the people: There was a Sabbath commanded in the world, from the lips of God himself, binding upon all his people, for more than twenty-five hundred years before Sinai. People may dispute this point as much as they please, and



ministers may profess a sanctimonious ignorance of it, but there is the record in unequivocal terms. It says that in the beginning God *sanctified* the day. To sanctify, means to set apart to a religious use. Now will some of those who deny that there was any command for the Sabbath before the exode, tell us how this was done? How was the Sabbath set apart in the beginning to a religious use? They know that this involves a command for its observance; that the sanctification of it *was* a command for the keeping of it, nothing more nor less. It could not possibly have been anything else. Whoever denies this, takes upon himself the disgrace of insulting truth and common sense. Here while yet the whole race stood in their representatives, Adam and Eve, and sin had not entered the world, the Sabbath was given to man, and with the institution a command to enforce and regulate its observance, in all places, through all time. Yet ministers, without trembling at their own dishonesty, or blushing at their ignorance, will deliberately affirm that there was no command for the Sabbath till it was given from Sinai.

Keep it before the people. Let them become so fully informed in regard to this matter that all attempts to use this old misrepresentation will be nullified and spoiled. U. S.

#### Delaying Obedience.

TO HAVE the understanding enlightened in regard to duty, and the conscience so thoroughly awake as to make one feel uneasy in the neglect of it, and yet to be surrounded with advisers wearing the name and title of Christians, who are continually urging further delay, is about as uncomfortable a position as a person of fervent piety needs to be placed in. To rebuke such advisers in the faithfulness of the gospel, and yet, at the same time, to behave toward them with becoming meekness, is not the easiest thing in the world. Nevertheless, the idea that we may postpone our obedience to God for a little season, notwithstanding our convictions, is not to be tolerated.

Suppose, for example, that a person becomes convinced that it is his duty to observe the Sabbath of the Bible—the seventh day of the week. Forthwith he is assailed by his associates with the suggestion that he ought not to be in a hurry—that he ought to take plenty of time for consideration, at least a year. Plausible as such advice is, we offset it with a single passage of Scripture: “I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.” Ps. 119: 59, 60. Here the psalmist testifies that he turned his feet to obedience, so soon as, by thinking on his ways, he found that he was walking astray. He made no delay about it; he did not go about to consult the wise men of the nation; he did not examine the writings of the rabbis and doctors to see if there was not some way of getting round the duty; he *made haste* to render obedience. But, nowadays, as soon as a person’s conscience begins to lash him for neglect of duty, he is advised to be very careful about running too hastily. Well, we would not wish one to be *too* hasty; but, on the other hand, it may be well to consider whether there is not such a thing as being *too* tardy. Conviction of duty is not to be trifled with. When any one does violence to his conviction, he feels that he disobeys God; and such disobedience is sure to be followed by disastrous results. The voice of conscience grows more feeble, and, if the disobedience be persisted in, becomes, at length, hushed in silence. It may continue to reprove with regard to other duties, but with regard to that particular one which has been made the object of wilful neglect, it reproves no more. As a necessary consequence, the soul suffers the loss of all those blessings which obedience in that one thing would bring.

Nor is this all. Conscience, having yielded

to corruption in one instance, becomes ready to yield in another. Its sternness has been overcome, and it no longer guards the soul with that security which it had been wont to do. It is to the soul what the sense of modesty is to the female; and, as the female cannot allow her sense of delicacy to be trifled with without incurring the risk of a total loss of virtue, so the conscience cannot, in a single instance, be abused without incurring the danger of becoming “seared with a hot iron.” We will not undertake to say that this is, in every case, the result; but we *do* say that there is great danger of it. We insist, therefore, that when one understands what is duty, he ought to lose no time in putting it in practice. Let him remember, too, that the wrath of God is revealed against those “who hold the truth in unrighteousness.” Rom. 1: 18.

But the possibility that one may be mistaken as to his duty, is often urged as a reason for delay. There may be something in this, at least it seems plausible. Generally, however, this objection is more specious than solid. At all events, it is so with regard to those things which are the subject of direct and unequivocal command. With regard to the Sabbath we have no hesitation in saying that it “savors of the wisdom that is earthly.” The object of those who urge it is to induce a deference to the views of those who have acquired great skill in explaining away the divine law. But we hold that, however doubtful may be the teachings of Scripture with regard to such questions as are purely doctrinal, or however obscure the language in which its prophecies foretell coming events, with regard to the common practical duties of life the word of God is so plain that there is no need for a child to be mistaken. Were it otherwise, it would be unsuited to the wants of mankind; for, inasmuch as every one must give an account for himself, and not another for him, it is necessary that each one should be able to decide his duty for himself. People of small intellectual capacity must be able to make this decision, as well as those of more expanded powers; and children, as well as those of mature age. Hence duty must be revealed in very simple language.

And how simple the language in which our duty to keep the holy Sabbath day is revealed! “Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath.” Who can fail to understand it? What untutored peasant cannot comprehend it? What child does not perceive its meaning? The command to refrain from the adoration of images is not more plain. Yet, when a person of ordinary mental powers is convinced by it, and begins to think about rendering obedience, straightway he is admonished that he does not understand it, and that he would do well to consult some learned men, some spiritual rabbis or doctors of divinity, before taking any decided steps!

And what do the learned doctors say, upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scripture, plain and unequivocal, like the fourth commandment? Not by any means. They can present nothing which is level to the comprehension of a child. Whatever they say on the subject, is entirely above the understanding of children, and entirely above the understanding of ignorant people. They talk about the magnitude of redemption as compared with the work of creation; they have something to say about redemption being finished on the first day of the week by the resurrection of Christ from the dead; they lay a few such theological propositions together, and finally draw out the inference that the first day of the week is a holy day. But the plain, ordinary mind does not understand this. The child fails to comprehend it. It is true, he hardly dares to indulge the thought that learned men may be mistaken; neverthe-

less, he is puzzled, extremely puzzled, to understand it. Is not this conclusive proof that no such duty is enjoined in the book of God?

We cannot, therefore, subscribe to the idea that a person must, in reference to the Sabbath, or in reference to any other plain command of Heaven, wait to consult friends and learned teachers, and the writings of fallible men, before rendering obedience. If God has spoken, “see that ye refuse not him that speaketh.” We do not believe that any one can begin to obey God too soon.—*American Sabbath Tract, No. 14.*

## The Missionary.

### Chicago City Mission.

SINCE our last report our work here has been steadily progressing. There are now over sixty persons who have commenced to observe the Sabbath. During the winter our class of Bible workers has numbered from twenty-four to thirty. Some of these have returned to their own States to commence work in other cities. Two have gone to Washington, D. C., two to Indianapolis, Ind., two to St. Louis, two to Kansas City, and one to Cleveland, Ohio. We greatly feel the loss of some of these persons in our work here, but we rejoice to see the missions opening in these other cities. Our book sales of late have been very encouraging, especially of our larger books, “Thoughts on Daniel,” and “Great Controversy” Vol. 4. One of our lady workers sold three copies of “Thoughts” at one reading. At another reading a copy of this book was sold to a lady who took it with her to London, England. Thus the truth spreads, and we feel like taking courage and working on.

We have all been made sad at the loss of our dear Brother James Sawyer, who was laboring mostly among the Swedes; but he died in such good hope, seeming to simply fall asleep, that we could hardly feel it was right to say aught more than the revelator, “Blessed are the dead that die in the Lord from henceforth.” He expressed himself shortly before his death as having no doubt of God’s love toward him. We expect soon to meet him again.

Chicago, March 5, 1886. GEO. B. STARR.

### Items of Progress.

At Carthage, Mo., Bro. J. W. Watt reports that five have just covenanted to keep all the commandments of God.

FROM Beloit, Kansas, Bro. N. J. Bowers makes the following report:—

“I came to this place during the holidays, and have been trying to help here as best I could. I came on invitation of the leader of the little company, and we have been trying to encourage and strengthen the new brethren and sisters at this place. The camp-meeting, and tent services held after it, resulted in bringing over twenty into the faith. Nearly all are doing well, and some are making real progress. We have re-organized the Sabbath-school, and started monthly children’s meetings and Bible-readings. We have weekly prayer and Sabbath-school teachers’ meetings, which are of interest. Our little meeting room is more than comfortably filled on the Sabbath. The tract and missionary interests receive a share of attention. The truth has found a foot-hold here, and if all are faithful, others will rally to its standard.”

ELDER O. A. JOHNSON reports as follows from Decatur, Nebraska:—

“I commenced meetings with the brethren near this place November 27, intending to continue only a few days; but the interest kept on increasing and deepening to such an extent that I felt it duty to remain several weeks. When



the weather was pleasant the school-house was crowded with interested listeners. When I first began the work here, I held Bible-readings for about half an hour, after which I spoke for half or three-quarters of an hour; but the interest in the Bible-readings increased till we spent all the time in that manner. As the result of these meetings, about twenty have accepted the truth. Some who had been much prejudiced became interested and embraced the truth. Storms and cold weather somewhat hindered our meetings.

"I laid before the brethren the wants of the cause, and one brother paid about \$400 to the different missions, while others pledged to the amount of nearly \$500 more to the home and foreign missions. At the last meeting the older brethren and those who had just accepted the truth pledged nearly \$800 toward a house of worship, which they expect to erect the coming spring. The Sabbath-school attendance was about doubled. From seventy-five to ninety attend at present."

C. M. CHAFFEE writes from Brandon, Minnesota, as follows:—

"After my last report, I was invited to change the place of meeting from the school-house to a church near by, which offer was gladly accepted, and up to the present, forty meetings have been held. Have organized a Sabbath-school, making use of a club of ten *Instructors* and other supplies. I have sold them \$11 worth of books. The work is only just begun here. Eight persons have commenced the observance of the Sabbath, and we believe there are more to follow."

BESIDES the above reports there are in the *Review* from which they are taken, many other reports of people in various localities who have accepted the truth of the Bible, that "the seventh day is the Sabbath of the Lord."

#### Increasing Use of the English Language.

THE *Missionary Review* of December, 1885, publishes the following extract from the report of Mr. John T. Gulick, a missionary to Japan:—

"The most remarkable feature in the present literary history of Japan is the strenuous effort that is being made to introduce the study of English into all the schools of the people. Owing to the lack of teachers, it is impossible to bring it into the curriculum of the common schools this year; but notice has been given that next year the teachers of these schools will be required to pass an examination proving their ability to teach the rudiments of the English language. This has given an immense impulse to the study of English, resulting, I am told, in the sale of many tens of thousands of spelling-books and readers during the past few months. What results will be gained in the knowledge of English, it is impossible definitely to predict; but it seems probable that, by the end of eight or ten years, hundreds of thousands of the people will be able to read English with more or less ease, and that the score of English books now published in Japan will have been increased to hundreds. We shall all watch with the deepest interest the remoter results of this most remarkable experiment."

This report is of interest; for it shows how the providence of God is preparing the way for the last gospel message, which is to go to "many peoples, and nations, and tongues, and kings."

You say you *can't pray*. What is praying, my brother? It is just asking the Lord for what you want. I'll tell you why so many can't pray: they don't want anything. A sense of need inspires utterance always. Hence, also, there is much that is called prayer that is not prayer at all.—*Sel.*

## The Commentary.

### THE SANCTUARY, ITS SERVICE, ETC.

#### The Millennium.

(Lesson 12.—Sabbath, March 27.)

1. WHAT blessing is promised to those who have part in the first resurrection?

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6.

2. To what are they called? *To the marriage supper of the Lamb.*

3. What blessing is recorded in Luke 14:15? "And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God."

4. How is the same blessing recorded in Rev. 19:9?

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

5. What is said in verse 7 about the marriage of the Lamb?

"Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."

6. What is meant by the Lamb's wife?

"And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." Rev. 21:2, 9.

7. When is this bride presented to him? *At his coronation.* Dan. 7:13, 14.

8. What does he do on receiving this bride, the capital of his earthly kingdom? *He comes to the earth for his saints, and takes them to the marriage supper.*

9. Describe the scene that will take place when they all arrive in Heaven. Rev. 7:9-12.

10. How are the saints to be engaged during this thousand years? *In a work of judgment.* Rev. 20:4.

11. What will be the nature of this work? *They will unite with Christ in examining the cases of wicked men and fallen angels.*

12. How is this work alluded to in 1 Cor. 6:2, 3?

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

13. What will be the condition of the wicked during the thousand years? *They will all be silent in death.* Rev. 20:5.

14. What will be the condition of Satan during this period?

"And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Verses 1-3.

15. What do we understand by the bottomless pit? See note.

16. What will take place at the end of the thousand years? *The wicked will have a resurrection, and Satan will be loosed.* Rev. 20:5, 7.

17. What will Satan induce the wicked nations to do?

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them." Verses 8 and 9.

18. How does the beloved city come to be upon the earth?

"And I John saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." Rev. 21:2.

19. How are those to be destroyed who besiege the holy city? Rev. 20:9.

20. What is to be done with Satan?

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Verse 10.

21. What will be the fate of all those whose names are not found written in the book of life?

"And whosoever was not found written in the book of life was cast into the lake of fire." Verse 15.

22. What did John see after this?

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." Rev. 21:1.

23. Who will inhabit the new earth? *The righteous.* See 2 Pet. 3:13.

24. Seeing we look for such things, what admonition is given us?

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Verse 14.

#### Note.

*The bottomless pit.* The original word signifies an abyss, bottomless, deep, profound. Its use seems to be such as to show that the word denotes any place of darkness, desolation, and death. Thus in Rev. 9:1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. 10:7, to the grave. But the passage which specially throws light upon the meaning of the word here, is Gen. 1:2, where we read that "darkness was upon the face of the deep." The word there rendered deep, is the same word that is here rendered bottomless pit; so that that might have been translated, "Darkness was upon the face of the abyss, or bottomless pit." But we all know what is meant by the word "deep" as there used; it is applied to this earth in its chaotic state. Precisely this we believe it means in this third verse of Revelation 20. At this time, let it be borne in mind, the earth is a vast charnel-house of desolation and death. The voice of God has shaken it to its foundations, the islands and mountains have been moved out of their places, the great earthquake has leveled to the earth the mightiest works of man, the seven last plagues have left their all-desolating footprints over the earth, the burning glory attending the coming of the Son of man has borne its part in accomplishing the general desolation, the wicked have been given to the slaughter. . . . Thus is the earth made empty and waste, and turned upside down. Isa. 24:1. Thus is it brought back again, partially at least, to its original state of confusion and chaos. See Jer. 4:19-26, especially verse 23. And what better term could be used to describe the earth thus rolling on its course of darkness and desolation for a thousand years, than that of the abyss, or bottomless pit? Here, we understand, Satan will be confined during this time, amid the ruin which, indirectly, his own hands have wrought, unable to flee from his habitation of woe, or to repair in the least degree its hideous ruin.



## The Home Circle.

### LIFT THY BROTHER'S BURDEN.

LIFT thy struggling brother's burden,  
It may seem to thee but small,  
Still like coil of strongest cable  
Holds him in its baleful thrall.

Ask not is he Jew or Gentile,  
Pause not, be he bond or free;  
Simply do thy bounden duty,  
What are name and state to thee?

Lift it in a kindly spirit,  
Leave in place no needless smart;  
Thou art but thy brother's helper,  
Not the censor of his heart.

Though he be not of thy household,  
Pass not on the other side;  
Give him present aid and comfort,  
That no greater ill betide.

Lift it in a humble spirit,  
Though it come through sin and shame;  
Hast thou in thy moral armor  
Warrant of a shield from blame?

Thou perchance mayst fall or stumble  
Ere thine earthly race be run,  
Thou mayst need some friendly succor,  
Ere life's conflicts all are done.

—Our Rest.

### Getting Ready for a Divorce.

"KATE HARDY has gone to housekeeping."  
"Housekeeping! I didn't know that she was married."

"Oh, yes; she has been married six months and more."

"Why, she isn't sixteen years old, is she? It seems only yesterday that she was a little girl in short dresses."

"She will be seventeen on her next birthday."

"What kind of a man has she married?"

"Oh, a 'man of words and not of deeds,' as our school copybook used to say. One of those fellows that sit in corner groceries with their heels braced against the stove, smoking a cigar—more than twelve years older than Kate. By the time she's grown up, they'll be ready for a divorce."

This conclusion struck me forcibly. I had been hearing a great deal about divorce lately—sermons on divorce, newspaper articles, dismal croakings and prophecies, promulgations of remedies, etc. I was reminded of the old saying: "An ounce of prevention is worth a pound of cure."

Here was Kate Hardy, but the other day going to school with the other children of the neighborhood, a bright, forward, rather willful girl, fretting a little, as she grew older, at the monotony of her life and the prosiness of her surroundings; longing for a journey, new books, a pretty room. Her home was hopelessly commonplace. Cooking, cleaning, sleeping, was the daily, monthly, and yearly routine. Once when Kate petted some geraniums and coaxed them into bloom, her mother found fault because they were in the way.

"I want something to cheer me up a little," said Kate pleasantly.

"My work is enough to cheer me up," said Mrs. Hardy.

At that moment she was dressed in a faded calico, with her hair drawn back in a tight little knot; she was minus a collar, and her dark apron was soiled and greasy. She was not a slattern, but she believed in saving washing and dressing according to her work. Kate looked from her flowers to her mother, and something not entirely unlike disgust dawned in her face. Feeling such as was then awakened in the young girl rapidly develops into character. We do not realize how plastic is character in the young; indeed, it only exists in emotion. But in some sudden heat it takes form, and if a wrong form, can only be changed by great suffering.

Here, then, was my little friend married, and to a man unworthy of her; a man who, by and by, would be sure to arouse her repulsion. She would grow into a strong woman and find herself mated to a weak man. There would be antagonism, bickering, wearisome efforts at adjustment, and in a moment of irrepressible and maybe righteous anger, a resolve to separate.

This is how many divorces are prepared. We often hear it said that the stream cannot rise higher than the fountain. The fountain is the home. There is where our efforts should be directed, concentrated. There are certain crimes that justly rouse the horror of the community where they are committed; there are other crimes that are smiled upon or ignored. These latter are committed in respectable homes where children are brought into the world and then left to chance. Their bodies, indeed, are cared for after a fashion; but we have it on the highest authority that "the life is more than meat, and the body more than raiment." Do not the parents need teaching upon this vital subject? The unwritten law of every-day life must be expounded, with all its wonderful and unlooked-for and unexplainable variations. To teach the parents is more important to-day than to teach the children.

There is a need of studying first principles in a restated form. The law should be delivered anew, and with thunderings and lightnings.

If, then, the question is asked, How shall divorces be prevented? we may safely answer, By doing all in our power to prevent marriages, so called, that naturally lead to divorce. And here a vast field of education is opened.—*Mrs. M. S. Butts, in Phrenological Journal.*

### Ashamed of a Father.

TWO MEN had entered into an agreement to rob one of their neighbors. Everything was planned. They were to enter his house at midnight, break open his chests and drawers, and carry off all the silver and gold they could find.

"He is rich and we are poor," said they to each other, by way of encouragement in the evil they were about to perform. "He will never miss a little gold, while its possession will make us happy. Besides, what right has one man to all of this world's goods?"

Thus they talked together. One of these men had a wife and children, but the other had no one in the world to care for but himself. The man who had children went home and joined his family, after agreeing upon a place of meeting with the other at the darkest hour of the coming night.

"Dear father," said one of the children, climbing upon his knee, "I am so glad you have come home again."

The presence of his child troubled the man, and he tried to push him away; but his arms clung tightly about his neck, and he laid his face against his cheek, and said in a sweet and gentle voice,—

"I love you, father!"

Involuntarily the man drew the innocent and loving one to his bosom, and kissed him.

There were two older children in the man's dwelling, a boy and a girl. They were poor, and these children worked daily to keep up the supply of bread, made deficient more through idleness in the father than from lack of employment. These children came home soon after their father's return, and brought him their earnings for the day.

"O father," said the boy, "such a dreadful thing happened! Henry Lee's father was arrested to-day for robbing; they took him out of our shop when Henry was there, and carried him off to prison. I was so sad when I saw Henry weeping. And he hung his head for shame of his own father! Only think of that!"

"Ashamed of his father!" thought the man. "And will my children hang their heads, also, in shame? No, no; that shall never be."

At the hour of midnight, the man who had no children to throw around him a sphere of better influence, was waiting at the place of rendezvous for him whose children had saved him. But he waited in vain. Then he said, "I will do the deed myself, and take the entire reward."

And he did according to his word. When the other man went forth to his labor on the next day, he learned that his accomplice had been taken in the act of robbery, and was already in prison.

"Thank Heaven for virtuous children!" said he with fervor. "They have saved me. Never will I do an act that will cause them to blush for their father."—*Sel.*

### True Courtesy.

GENUINE politeness is not any too common; for this quality is not a matter of mere form or ceremony, but comes from that sincere kindness of heart that tenderly regards the rights and the comforts of others. There is a class of people who are very scrupulous as to certain forms, and would rather violate one of the ten commandments than disregard a rule or practice of table etiquette. Such persons regard it a grave impropriety to raise the knife to the lips in eating instead of the fork. A beautiful fact on this subject is related of Prince Albert, the excellent husband of Queen Victoria. On one occasion a humble, worthy man, who had befriended the prince in early life, called to see him, and was invited to come to the family table. He began to eat with his knife, as he had been accustomed, and the young people smiled. Prince Albert looked around upon them as it to say, "Stop that," and at once he himself began to eat with his knife, and did so to the end of the meal. After dinner, one of the children asked him why he did so. Prince Albert replied: "It is well enough for us to observe the etiquette of the day, but it is far more important to avoid insulting people. I wanted my old friend to enjoy his dinner, which he could not if he had seen you laughing at him. He is accustomed to use his knife, and it would be quite difficult for him to use his fork instead." This was genuine politeness. The world would be happier and better if there were more of it. There may be the most scrupulous following out of forms where the very essence of politeness is lacking. And parents make a very great mistake who insist upon their children observing the forms of etiquette, while they neglect to inculcate that kindness of heart, that unselfish regard for the welfare of others, which is the only source from which genuine courtesy can come.—*Sel.*

### The Working Class.

THE working-class is the only class which is not a class. It is the nation. It represents, so to speak, the body as a whole, of which the other classes only represent special organs. These organs, no doubt, have great and indispensable functions; but for most purposes of government the State consists of the vast laboring majority. Its welfare depends on what their lives are like.—*Frederic Harrison.*

That is a terse statement of a great truth. Adam was a laborer. All his descendants are or ought to be laborers, and the vast majority must always be manual laborers. Hence the rights and interests of laborers are not the rights and interests of a class, but of humanity, of the race.—*Interior.*

HASTY words often rankle in the wound which injury inflicts; but soft words assuage it; for forgiving cures the hurt, and forgetting takes away the scar.



**Early Impressions.**

It is a very important fact, and one never to be lost sight of by mothers, that the education of an infant begins at birth. The moral atmosphere by which it is surrounded will, in great measure, determine its future character. Parents often do and say things in the sight and hearing of little children which they would be ashamed of in the presence of an older person. Every outburst of temper, every peevish or fretful word, is photographed upon the mental constitution of the child, never to be effaced, although, of course, after-training may modify the impression. It is not to be wondered at that mothers, worn down with a weight of care and overwork, are sometimes fretful; but if they would remember that every hasty word in baby's presence must come back to them in still greater weight of care, perhaps they would exercise a higher degree of self-control.

Poor, tired mothers! What but the wonderful mother-love could carry them through the many trials incident to the bringing up of a young family? But there are many ways in which we can lighten our cares, and one of them is self-control in our conduct toward the little ones. It may not seem quite plain to one who had never thought upon the subject how a moral act of any kind could influence a little creature unable to comprehend anything beyond the mere physical needs of his little body. Of course, it does not know why a loving word and smile give it pleasure and the reverse pain. But you and I ought to be able to understand that every manifestation of emotion, of whatever nature, always acts upon the feelings of the child; therefore every deed of ours ought to be such as to call into action the best feelings of their nature, since the mind will become biased in the direction toward which it is oftenest drawn. It is, then, a fact easy of comprehension, that whatever we wish our children to become we must ourselves be; for whether we will it or not, our every-day actions are our baby's teachers.—*Babyhood.*

**Under a Shadow.**

THERE are very few of us who are not at some time in our lives brought under the shadow of a false accusation. The natural way to meet it is by denial and self-defense. But that is not the New Testament way, nor the most effective way. There is a better, surer, and higher way. It is to give the false accusation a plain, simple, square denial, and then leave the life and the truth to do the rest. It is not my business to take care of my reputation; it is all I can do to take care of my character. If that is clean and pure and luminous, the light that is in me will shine on and out, and by and by will pierce the clouds and dispel them. For clouds are temporary, because earthly; but sunshine is eternal, because divine.

Do not run after accusers. Do not trouble yourself about false accusations. Only be sure to make them false; then leave the falsehood to die. Go on with your life-work, and accept the position in which false accusation and consequent scandal and reproach place you as only a new opportunity to bear witness to the truth and the life by your own manifest and glorious possession of them.—*Christian Union.*

**Life Force.**

LIFE force may go into words or it may go into deeds. The power of steam may expend itself through the cylinder or through the whistle. Steady living under the sweet pressure of genuine love for God, is vastly more eloquent than the most rhetorically sweet sounding declarations by the human voice. There may be a religion without words; there can be none without deeds.—*Sel.*

**Health and Temperance.****Temperance and Health.**

TEMPERANCE, in the Scripture use of that term, is a much broader and deeper word than in our modern use of it. We might expect that with enlarged life, words would take on an enlarged meaning; in fact, the history of language shows that spiritual words grow narrower rather than broader, and shallower rather than deeper. Faith, which in the New Testament writings signifies the profoundest spiritual experience, has come oftentimes simply to mean an intellectual opinion. Charity, the warmest word in the New Testament, has been so chilled in the progress of time that "cold as charity" has become a proverb. And temperance, which in its original import signifies the power of self-restraint, the entire mastery of the animal nature by the moral and spiritual, has come to mean simply abstinence from intoxicating liquors. Even in its most restricted sense, temperance should mean more than that. The virtue of temperance should carry with it simplicity in life and daily self-denial. It is the reverse of luxury and the gratification of the flesh; it is, to use Paul's phrase, "keeping the body under," or, to use the child's paraphrase, "keeping the soul on top."

The story of Daniel at the court of Babylon furnishes out of experience an answer to the only argument which has even any speciousness in it in favor of what is commonly termed "high living." The king appointed a luxurious table for the children of Israel who were to stand before him. Daniel requested permission to abstain from this luxurious table, and live on a vegetable diet and on water. The eunuch objected. This asceticism, he said, will impair your health and good looks, and so endanger my life. Try us, replied Daniel, for ten days, and see what is the result. This seemed reasonable, and the eunuch consented; and at the end of ten days they appeared better in health and in countenance than all those who fed at the king's table.

The experience of Daniel is confirmed by the experience of the world. The water-drinkers are healthier and stronger, do more work, sleep more soundly, endure more fatigue, and are less liable to disease, than the moderate drinkers. My readers will remember the experience of Franklin in England, drinking his water, while his fellow-workmen drank their six pints of beer, and defended their course by the argument that they needed strong beer to make them strong. He refuted their theory by carrying two forms of type, one in each hand, up the stairs; a feat which none of the old beer-drinkers could perform. Let any reader of these lines run in mind over the circle of his acquaintances, and see how many he can remember whose health appears to him to have been impaired by simple living and by water-drinking, on the one hand, and how many he can enumerate who have impaired their vital forces, or even absolutely incapacitated themselves for their life-work, by the use of wine and beer.

A few years ago Mr. Arthur Reade brought together a large number of letters from men of letters and science, giving the results of their personal experience and observation in respect to the effect on the brain and the intellectual life of the use of wine and tobacco. There was a considerable difference of opinion as to the use of tobacco, a number holding that it was serviceable as a means of rest; but there was an almost unanimous testimony that the use of alcohol and stimulants was either absolutely injurious or simply non-serviceable. Mr. Reade embodied the results of the letters in these declarations: "1. Alcohol and tobacco are of no value to a healthy student; 2. The most vigorous thinkers

and head-workers abstain from both stimulants; 3. Those who have tried both moderation and total abstinence find the latter the most healthful practice."

Mr. Gustafson, in "The Foundation of Death," gives the statistics of some English life-insurance companies. These show a considerable less death-rate among the total abstainers than among moderate drinkers; and some of the life-insurance companies charge a materially less premium to the total abstainer. Thus experience on a large scale, and scientifically formulated, appears to bear out the experience of Daniel, that water-drinking is better for health than wine-drinking.

If from the result of extended observation we turn to a scientific consideration of the physiological effects of alcohol on the human body, observation is sustained and confirmed by analysis. The human body is constantly undergoing destruction and repair. Every vital activity, whether of mind, brain, or muscle, destroys some tissue, which must be carried away and replaced by new tissue. In order that vitality be maintained, a certain specific temperature of the body must be maintained. The consumption of tissue maintains it. Thus the operations of vitality in the human body may be compared to those of a furnace in a dwelling-house. New coal must be put upon the fire, and as it is burned out the ashes must be removed. That body is in the healthiest condition in which this process of combustion is going on in the most normal manner; in which the twofold process of destruction and repair suffers the least possible hindrance.—*Lyman Abbott.*

**The Tobacco Habit.**

THE following testimony will bear the strictest scientific investigation:—

"Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot discern spiritual things, especially those truths which have a tendency to correct this filthy indulgence. Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits, which are his. And while they are using slow and sure poisons, which are ruining their health, and debasing the faculties of the mind, God cannot approve them. He may be merciful to them while they indulge in this pernicious habit in ignorance of the injury it is doing them; but when the matter is set before them in its true light, then they are guilty before God if they continue to indulge this gross appetite." "Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body." "Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by this slow poison."

It is false for any one to say, as many have said, "It does not hurt me." A poison so virulent is hurtful to every one who takes it. There are no exceptions in natural laws. Tobacco using has not one redeeming quality. It is useless, expensive, injurious, and filthy. It makes the near presence of the user repulsive to those who are free from the habit. A Christian ought to be free from its disgusting taint. And is it not evident that it is a sin against self and society? If so, is it not a sin against God?

R. F. COTTRELL.

ALCOHOL is a substance entirely alien to the body, and incapable of being transformed into anything useful to it; it hinders the digestion, wastes the digestive fluids, tends to dissolve and damage the blood-cells, and thus vitiates and retards all the life-processes—its action on the stomach and blood producing structural degeneration throughout the system.—*Sel.*



## Shunning Vileness.

A YOUNG neighbor called one evening to spend an hour with an English peasant family. In the conversation that followed, he made allusion to a horrible crime that recently had been committed in an adjacent town, and pulled a newspaper out of his pocket to read the details. But he had not finished the first sentence before the father stopped him.

"We'll have no more of that here," he said. "Why not?" inquired the young man. "It is true."

But the peasant was not a man to waste words. The silence that ensued was more significant than any reply could have been. It was broken by the low, sweet voice of an invalid daughter, who sat by the fireside propped up by pillows in an easy chair.

"He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high."

The rebuke was not lost upon the young man; and an unforgotten scene was vividly present to the mind of another daughter, when, after years of service, she was promoted to the house-keeper's place in an aristocratic home, and saw the under-servants habitually reading papers that published all the particulars of wickedness. Pained at the evidences of a low and mischievous taste, the pure-minded girl succeeded in shaming the curiosity that craved such reading, and before long her influence banished every objectionable paper from the house, and supplied the servants with mental entertainment that was wholesome and clean.

"He shall dwell on high." How many who expect that promise for themselves forget to shut their eyes from seeing evil or things which suggest vileness? The rewards that conclude the divine beatitudes are rewards in kind; the consummation of a course already begun. It is the high-minded who shall dwell on high. The men and women are comparatively few—and those of mature age and purity of culture—whom the interests of philanthropy (or any other necessity) compel to be very familiar with the facts of depravity and vice. The great majority of mankind have no call to study the disgusting details. The extent to which this is done, however, is deplorable. Too many young men's rooms could reveal proofs of this low indulgence. And we are afraid the same will have to be said of some of the young men's sisters. Young ladies will not, of course, be seen buying criminal newspapers at the news-stands; but what shall we think of those who habitually steal the reading of them? A young lady in Baltimore was recently discovered by her promised husband eagerly perusing a disreputable newspaper which she had stolen from her brother's room. He may not have been guiltless himself; but the sight of the woman he loved feasting on moral filth sickened him, and he went away to come back no more.

We shun evil effectually only when we shun all unnecessary acquaintance with its pictures. "Blessed are the pure in heart." The sequel to the beautiful words repeated by the peasant girl to the thoughtless young man are almost as like that blessing on the mount as if our Saviour had quoted it from the 33d of Isaiah: "Thine eyes shall see the King in his beauty." The pure in heart live out of the way of morbid curiosity and evil tastes and temptations, because they live above them—so high above that they "see God."—*Congregationalist*.

CHRIST's final promise of his presence with his people has for its one condition that they be engaged in making disciples. Then his unseen hand takes hold with man's weak grasp, and they are fellow-laborers with God.

It is not enough to keep the poor in mind; give them something to make them keep you in mind.

## News and Notes.

## RELIGIOUS.

—A temple is to be erected for the use of Spiritualists at Neshaminy Falls, Pa.

—The Bavarian Parliament proposes to give all the employes on its railways half of the Sunday.

—The increase in the membership of the Methodist Episcopal Church South last year is said to be 50,000.

—A Sioux Indian, a graduate of the school at Hampton, Va., is studying in the theological seminary at Alexandria.

—Prague, in Bohemia, where Jerome was born, and the martyr Huss preached, has elected a Protestant mayor for the first time in 200 years.

—The Methodist Woman's Foreign Missionary Society is taking measures to establish a Home in Seoul, the capital of Corea. The ground has already been purchased.

—The Pope has appointed Mgr. Gossens to be Chief of Clergy in Congo State. A Catholic seminary is being founded at Douvain, where students will be especially trained for service in Congo.

—Hundreds of persons attended a "faith cure" convention recently held in a Methodist church in Brooklyn, and a number of persons claimed that they were cured of diseases of years' standing.

—Two influential schools in Tokio, Japan, that have formerly been opposed to Christianity, have each employed a missionary as one of the teachers; and regular instruction in the Bible will be given.

—The news comes from Rome that the pope has decided to appoint another American cardinal besides Archbishop Gibbons of Baltimore. The favored recipient of the honor is Archbishop Taschereau of Quebec.

—Bishop William Taylor, who is in charge of an extensive missionary enterprise in Central Africa, calls for 15 or 20 volunteers, men and women, who will be self-supporting. He wants a number of artisans, and asks for donations of mechanic's tools, farming implements, etc.

—Four missionaries have already been assigned to the newly opened field of Upper Burmah, and two or three of them are on the ground. The missionaries do not mean to lose all their labor through the influence of the rumseller either; for the Missionary Conference at Rangoon has taken steps to prevent the introduction of liquor and opium into this province.

—Dr. Howard Crosby, in an article published in the *Christian at Work* not a great while ago, took the singular position that the Sunday-sabbath is twofold in its nature, having both a religious and a political character; and that while as a religious institution it is a matter of conscience, as a civil institution it is a legitimate subject of legislation. The *Christian at Work* quotes Justice Field of the United States Supreme Court in support of this position, as follows: "Laws setting aside Sunday as a day of rest are upheld, not from any right of the Government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws have always been deemed beneficent and merciful, . . . and their validity has been sustained by the highest courts of the States." This theory is a good illustration of the ingenuity that is required to sustain a weak cause. But Dr. Crosby makes one statement that every one who has watched the Sabbath controversy can readily indorse, when he says that this "question needs to be stripped of many of its foggy points."

## SECULAR.

—It is said that a force of 12,000 rebels is about to march on Mandalay, Burmah.

—On the 13th inst. \$350,000 worth of cotton was destroyed by fire at Oldham, England.

—The time fixed by law for holding the Utah Legislature has expired, and Governor Murray refuses to have any further official communication with that refractory body; but the members seem determined to prolong the session. It is understood that they are now engaged in preparing a memorial to Congress, censuring Governor Murray for the deadlock on the appropriation bill and condemning his use of the veto power.

—A general state of anarchy prevails in Anam, and bands of robbers are scouring the country.

—There is great dissatisfaction in the British House of Commons over the extravagance of the royal family.

—The Burnswick cotton mill at Mosley, England, has been burned, throwing three hundred operatives out of employment.

—Two men were killed and twelve others injured, some of them fatally, by a fire-damp explosion in a mine near Dunbar, Pa., March 8.

—The Mormons expect to complete their great temple at Salt Lake City in about two years. It is estimated that it will cost \$3,000,000.

—Professor Huxley says it would take nearly 1,000,000 barrels of herring to supply the cod on the Norwegian Coast with one breakfast.

—A telegram of the 9th inst. states that the attitude of Greece is still belligerent, and fears are entertained that she will yet precipitate war.

—On the 9th inst. the navvies working on the Turkish railways near Tranja were attacked by a desperate mob. Several engineers and thirty workmen were killed.

—The dock of the Monarch Steamship Line at Jersey City, N. J., burned March 8. Two steamers were badly damaged, and the Erie Company's milk depot was destroyed.

—Prince Bismarck's bill giving the German Government a monopoly of the traffic in spirituous liquors has been rejected by the committee of the Reichstag to which it was referred.

—A large and enthusiastic meeting of Mormon women was held in Salt Lake City, March 6, in which many speeches were made declaring their inalienable right to vote and to practice polygamy.

—A fire has completely destroyed the great Convent of the Ursulines at Laeken, Belgium. The inmates of the convent—30 nuns and 105 young girls, boarders at the convent school—were all saved.

—A verdict of \$3,000 was rendered last week in Westchester County, N. Y., in favor of a widow whose husband committed suicide while under the influence of liquor purchased in the saloon of the defendant.

—On the night of March 12, a daring robbery was committed on a Rock Island train between Joliet and Morris, Ill. The express messenger, who stubbornly defended the property committed to his care, was killed, and over \$20,000 in money was secured.

—M. Pasteur claims that his system of treatment has proved successful in 325 cases of persons bitten by mad dogs. He is ambitious to found an international establishment for the treatment of hydrophobia patients, and \$10,000 of the \$400,000 needed for this purpose has been subscribed.

—The largest breech-loading gun ever made on this continent has just been completed at Washington. It is an 8-inch gun nearly 80 feet long; it carries a ball weighing 250 pounds and a charge of powder of fully half that weight. Still larger guns are in process of construction.

—On Tuesday, March 9, some person threw poison into the coffee used at the almshouse at Lebanon, Pa. The almshouse has 80 inmates; and the doctor in attendance thinks that more than half of them would have been killed, had not the poison been so strong as to cause vomiting. As it is, several are in a critical condition.

—An extensive strike, involving many thousand men, railroad employes, coal miners, and men of other occupations, was commenced in several of the Eastern States last week. In some instances the employers have acceded to the demands of the laborers, and work has been resumed; in others the contest is still maintained.

—The *Times* of Osage Mission, Kan., gives an account of a horrible murder that has recently been committed in that vicinity. A young boy is believed to be the murderer, and the victims are his father, mother, brother, and sister. No cause is assigned for the terrible deed, and the most charitable conclusion is that the boy has been corrupted by dime-novel literature.

—It costs Russia \$5,000,000 a year to maintain the royal household; \$20,000,000 go to the navy and \$103,000,000 to the army, and the annual interest on the national debt is \$106,000,000 more. And for the last ten years the national debt has been constantly increasing at the rate of about \$20,000,000 annually, until this year, when the deficit has been reduced to \$13,000,000.



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**Annual Meeting.**

THE regular annual meeting of the society of the Seventh-day Adventist church of Oakland, will be held at the house of worship, on Wednesday, April 7, 1886, at 7:30 o'clock P. M., for the purpose of electing a board of five trustees, and transacting such other business as may come before the meeting. A general attendance will be necessary, in order that the proceedings may be in accordance with the law. By order of the president,

BENAJAH R. NORDYKE, Secretary.

**Publishers' Department.****AGENTS AND BOOK DEPOSITORIES.**

Australia—International Tract Society, Bible Echo Office, Rae and Scotchmer Sts., North Fitzroy, Victoria, Australia.  
British Guiana.—Joseph R. Brathwaite, 162 Church St., Georgetown, Demerara, British Guiana, S. A.  
California Tract Society—1067 Castro St., Oakland, Cal.  
Canada Tract Society—South Stukely, P. Q.  
Colorado Tract Society—831 California St., Denver, Colo.  
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District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.  
England—The Present Truth, 72 Heneage St., Grimsby, Eng.  
Florida Tract Society—Moultrie, St. John's Co., Fla.  
Hawaiian Islands—International Tract Society, Honolulu, H. I.  
Idaho—Elder D. F. Fero, Boise City, Idaho.  
Illinois Tract Society—No. 95 Thirty-fifth St., Chicago, Ill.  
Indiana Tract Society—No. 32 Cherry St., Indianapolis, Ind.  
Iowa Tract Society—1815 E. Sycamore St., Des Moines, Iowa.  
Kansas Tract Society—Box 160, Ottawa, Franklin Co., Kan.  
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Louisiana—International Tract Society, 732 Magazine Street, New Orleans, La.  
Maine Tract Society—113 Pearl St., Portland, Me.  
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Upper Columbia—U. C. Tract Society, Walla Walla, W. T.  
Vancouver Island—Bernard Robb, Victoria, B. C.  
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Virginia Tract Society—New Market, Shenandoah Co., Va.  
Wisconsin Tract Society—901 E. Gorham St., Madison, Wis.  
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**Back Numbers.**

WE have no back numbers of the SIGNS on hand, the Oakland and San Francisco Missions having exhausted our supply. All subscriptions will have to commence with the number published the week the order is received at the office.

**End of Quarter.**

A LARGE number of subscriptions expire with the end of the quarter, April 1, 1886. We hope to have the pleasure of continuing the SIGNS to all whose subscription then expires. Please renew immediately upon reading this notice, and thus avoid missing any number of the paper.

**RECEIPTS.**

CALIFORNIA CONFERENCE FUND.—R C Austin \$20, C A Newbie \$7.50, Healdsburg \$69.75.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 18, 1886.

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ELDER BOYD appoints the North Pacific Camp-meeting for May 19-25. The exact location will doubtless be given in a week or two.

A PUBLIC meeting is soon to be held in New York to help forward the Saturday half-holiday movement. A pledge to abstain as far as possible from making purchases at any store after one o'clock on every Saturday afternoon has been signed by some fifty wealthy society ladies, and is being circulated. This is a step in the direction of enforcing Sunday observance, the theory being that if employees are given half of the Sabbath for a holiday, they will have no excuse for taking recreation on Sunday.

A CALIFORNIA clergyman, writing to his church paper, speaks as follows of a revivalist who has been working in his church for a few weeks past:—

"His style is pictorial and pathetic. His appeals at times were very powerful, and scores were moved and arose for prayers under this influence, that will not, probably, unite with any church."

This must necessarily be the result where, instead of reasoning out of the Scriptures, the speaker relies on pathetic appeals to the imagination. And the worst of it is that those who are thus "moved" usually settle down into their former indifference as soon as the sensation dies away, and their indifference to gospel truth increases each time they are thus moved.

## As We Expected.

WHEN the warfare against the Chinese commenced in California, we expressed the opinion that it would work favorably to the railroads, as it would enable them to hire Chinamen at their own prices. The following is clipped from a recent report in a San Francisco daily of railroad work in a certain part of this State:—

"The railroad force [2,000 men] comprises mostly Chinamen, only 250 white men being employed. Work, however, is given to all white men desirous of working for a dollar a day and board. The driving away of Chinamen from various sections enables the railroad company to secure plenty of Chinese laborers at cheapest rates."

## A Dangerous Weapon.

AT a recent anti-Chinese meeting in San Francisco, the State secretary of the Anti-Chinese League made a speech in which—

"He recounted the success of the boycott in Truckee. It had proved irresistible. It was a weapon more powerful than revolution itself. If in Truckee a handful of men had, in twenty-four hours, forced a wealthy firm like —, who had expressed a willingness to expend the whole of the million of dollars which they had invested in their business before they would yield to the anti-Chinese movement, to surrender at discretion, what could not the organized coast do?"

A powerful weapon indeed, and it is liable to be called into requisition on very slight occasion. "More powerful than revolution itself." So were the rack and the thumb-screw, the wheel and the gridiron, of the old Inquisition. And then it can be carried on so consistently with law! No bluster and violence, but a simple notification to a man that if he does not at once change his sentiments he will be systematically starved either to death or into

submission. And yet there are men calling themselves Christians, who allow themselves to be intimidated by this newly-found weapon, so that they are willing to use it upon others. There have been men who preferred starvation to wrong-doing. We think the next few years will develop more of the same sort.

## How Evidence Is Made.

A WRITER in the *Christian Union* having stated that "from the days of Augustine to the present time the leaders of thought in the church have regarded the first chapter of Genesis as a poem," the *Watchman* requested the names of some of these "leaders of thought." In response, the *Christian Union* gave the names of Hugh Miller, Dr. Tayler Lewis, Dr. Pusey, T. J. Conant, Dr. Winchell, Lenormant, and George Smith! To this the *Watchman* responds as follows, pricking the bubble that had been blown so large:—

"These are THE leaders of thought in the church since Augustine! We have obtained the information which we sought, and which we expected to get. The pompous phrase sinks into an anti-climax. We mean no disrespect to the memory of Hugh Miller, or of Tayler Lewis, to Dr. Conant, or to Dr. Winchell, when we decline to exalt them to the thrones to which the *Christian Union* seems to nominate them. I have a certain opinion. This may be an important fact to me, and to those, whether few or many, to whom my opinion is valuable. But I wish to make the opinion more impressive. So I put it thus: 'All intelligent men,' or 'all scholars who are abreast of the world's thought, agree in this,' or, 'it is the consensus of recent criticism,' or, 'in this view all theologians of repute concur.' And so my opinion becomes a mighty 'wind of doctrine.'"

The *Watchman* well says that such exaggeration is much too common. It is a very convenient way of manufacturing evidence. But such evidence may very appropriately be termed "wind of doctrine." Unfortunately, however, such a wind is strong enough to carry away a large number of people. People read that "all theologians agree on this," or that "the highest Christian thought" tends in a certain direction, or that "the latest developments of science" teach so and so, and forthwith they become converts to the mooted question; for it would never do to be ignorant of so well established a fact! This will continue to be the case so long as men prefer to follow the lead of what they imagine to be the majority instead of reading the Bible for themselves and using the intelligence which God has given them. No point of truth can ever be settled by a majority vote.

"If custom, gray with ages grown,  
Had fewer blind men to adore it;  
If talent shone for truth alone,  
The world would be the better for it."

## Original Poetry.

IN the SIGNS we are expected to have a certain amount of poetry, and it is our desire to do so; and good original poetry always has the preference. But very little of that class is received at the office. The reader would be astonished to learn the amount of manuscript we receive which the writers fondly call poetry. In many cases the writers cannot spell correctly, and have no idea of grammar; they barely approach to rhyme, and do not even approach to measure, and have no idea of the importance of accent. It is hard to convince this class that they cannot write poetry.

But all are not so destitute of knowledge as this; who are yet far from being poets, though they think they are. "Blank verse" gives an excellent opportunity for showing the "true poetic fire." It has been the medium of conveying the most profound thought in the most lofty strains; perhaps this is owing somewhat to the fact that the writer is not trammelled in his work to choose words which make rhyme. But when writers send us blank verse (so-

called), with a goodly share of the lines ending in prepositions and conjunctions, we shall never be persuaded that they are poets, even though they may have the rhyming faculty quite largely developed.

We have had some writers who could really write quite passable verses, but who often write so carelessly and so hastily that we had to reject their contributions. Then they grow discouraged. If they would exercise more patience, and give more time to considering, pruning, and correcting their work, they might do quite well.

## Scientific Presumption.

THIS time it is all the way from England. Some scientific association, which as a matter of course knows all about it, has decided that it is a physical impossibility for Christ ever to come to this earth. We don't pretend to understand the process by which they "demonstrate" this remarkable proposition; but they have settled it to their satisfaction, and have gone to the trouble to inform us that we may now cease to look for so impossible an event. We have heard that when the subject of steamboat navigation was first under discussion, a learned member of Parliament was "demonstrating" that to cross the ocean by steam was and forever would be an impossibility; and even while he was speaking a steamboat came into the harbor. We are inclined to think it will be the same in this case. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39. So we shall still continue to look for his coming.

## To Our Brethren in California.

AT Healdsburg College there are four young men who want work during the coming summer, so that they may earn means by which they can return for the next term; but who, as yet, have no place to work. There are a good many of our brethren in this State who must have hired help, and by giving employment to these young men they will not only have steady, reliable hands, but will at the same time be doing a good work in helping the young men to obtain an education and training by which they may be useful in the cause of God. We ask our brethren who need hired help, to consider this and help these deserving young men. Write to Professor Brownsberger, Healdsburg College, stating the kind of work you have to do, and the wages you will pay. The present term closes April 20. The young men are aged respectively, 18, 20, 21, and 29.

THE Rev. Dr. Jenkins makes a good hit on the modern theological and scientific fear of anything like definiteness, when he describes a "thinker" as one who "always goes round and round like a dog on an old-fashioned churn, and is never expected to reach any particular destination, but only to stir things up."

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