

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.

VOLUME 12.

OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 25, 1886.

NUMBER 12.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

STILL WITH THEE.

STILL with Thee. When purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than the morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee!

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer;
Sweet the repose beneath Thy wings o'er shading,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
Oh! in that hour, fairer than daylight's dawning,
Shall rise the glorious thought, I am with Thee.

—Sel.

General Articles.

The Christian Light-Bearer.

BY MRS. E. G. WHITE.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

"Ye are the light of the world" said Christ to his disciples. As the sun goes forth in the heavens, dispelling the shades of night, and filling the world with brightness, so must the followers of Jesus let their light shine to dispel the moral darkness of a world lying in sin. But they have no light of themselves; it is the light of Heaven which they are to reflect to the world.

"A city that is set on a hill cannot be hid." Our thoughts and purposes are the secret springs of action, and hence determine the character. The purpose formed in the heart need not be expressed in word or deed in order to make it sin, and bring the soul into condemnation. Every thought, feeling, and inclination, though unseen by men, is discerned by the eye of God. But it is only when the evil that has taken root in the heart reaches its fruition in the unlawful word or deed that man can judge the character of his fellow-man. The Christian is Christ's representative. He is to show to the world the transforming power of divine grace. He is a living epistle of the truth of God, known and read of all men. The rule given by Christ by which to determine who are his true followers is, "By their fruits ye shall know them."

Many professed Christians, some even who expound the sacred truths of the Bible, are yet living as though there were no God who can read the innermost recesses of the soul. They forget the dignity and solemnity of their high calling as children of the heavenly King, and their responsibility as "the light of the world."

They may not now realize their sinfulness; but when summoned before the great white throne, they will in speechless terror stand condemned. With the eye of the Judge looking upon them, they will not dare to mention the excuses which they now so flippantly urge to shield themselves from the divine requirements. They knew their Master's will, but did it not.

And yet the faults and errors of church members will be no shield for the impenitent in the day of God. Those who would make them such when the claims of God are presented, evince their true character as lovers of sin. They are actuated by the same spirit as their master, whom the Bible declares to be the "accuser of the brethren." The fact that some professed Christians are not what they should be, proves nothing against religion, but only that these persons are not faithful to their profession. Neither does it prove that the church is corrupt. Does she not deal with offending members, and separate from her company those who persist in an evil way? And these persons who point so complacently to the faults of Christians are not consistent. They will make the most of a man's faults while he is a member of the church; but let him be expelled, and they turn about, and sympathize with him, declaring the church to be uncharitable and severe.

"Let your light so shine before men that they may . . . glorify your Father which is in Heaven." The Christian's godly life and holy conversation are a daily testimony against sin and sinners. But he must present Christ, not self. Christ is the great remedy for sin. Our compassionate Redeemer has provided for us the help we need. He is waiting to impute his righteousness to the sincere penitent, and to kindle in his heart such divine love as only our gracious Redeemer can inspire. Then let us who profess to be his witnesses on earth, his ambassadors from the court of Heaven, glorify Him whom we represent, by being faithful to our trust as light-bearers to the world.

Every one who at last secures eternal life will here manifest zeal and devotion in the service of God. He will not desert the post of duty at the approach of trial, hardship, or reproach. He will be a diligent student of the Scriptures, and will follow the light as it shines upon his pathway. When some plain, Scriptural requirement is presented, he will not stop to inquire, What will my friends say, if I take my position with the people of God? Knowing his duty, he will do it heartily and fearlessly. Of such true-hearted followers Jesus declares that he is not ashamed to call them brethren. The God of truth will be on their side, and will never forsake them. All apparent losses for Christ's sake will count to them as infinite gain.

Said our Saviour: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The word of God, believed and obeyed, exerts a transforming power upon the life and character. Its sublime truths, its pure and holy principles, strengthen the intellect, ennoble the affections, enlighten the understanding. How great the loss which they sustain who neglect this store-house of eternal riches. But the word of God is a discernor of the thoughts and intents of the heart. This is why so many are opposed to the truths which it teaches. They love some indulgence which it condemns, and hence hate the light which

reveals their sin. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Many whom the world styles liberal, generous-hearted, noble men, are in the sight of God wicked and corrupt. For God sees not as man sees; his thoughts are not as our thoughts. Men in their self-complacency attempt to gloss over the defects in their lives and characters, and flatter themselves that all is well. But the light of truth would reveal their danger, and strike a death-blow to their self-satisfaction. Then they would see the importance of a holy life, and their own need of Christ as a Saviour.

We have but a brief space in which to prepare for the future life; and all who expect to dwell hereafter with the pure and holy, must here obtain a fitness for such society. Then let the moments heretofore squandered in idleness and folly be henceforth devoted to prayer and the reading of God's word. This discipline every Christian may have, and, rightly improved, it will make him wise unto eternal life.

The mind grows by what it is fed upon. The understanding gradually adapts itself to the subjects which it is required to grasp. If allowed to dwell only on the things of this life, it becomes dwarfed and enfeebled. If absorbed in vanity and folly, it will after a time almost lose the power of growth. To secure strength and vigor, the mind must be tasked; and there is no other means by which this can be so successfully accomplished as by the study of the Holy Scriptures.

The means which God has provided to enable us to resist temptation are the study of his word, and earnest prayer. In his encounter with the prince of darkness in the wilderness of temptation, our Saviour prefaced every answer with the words, "It is written." It was the word of God that vanquished Satan. Those who make that word their study are arming themselves with weapons of divine power against the attacks of the foe. "Thy word," said the psalmist, "have I hid in my heart, that I might not sin against thee."

In his conversation with Nicodemus, Christ explained the nature and importance of true conversion. He solemnly declared, "Except a man be born again,"—unless he receive a new heart, new desires, purposes, and motives, leading to a new life,—"he cannot see the kingdom of God." He is no longer to be a willing subject to the enemy of Christ, to remain in subjection to the power of sin.

Those who have experienced the new birth have but entered upon the Christian life. To such are addressed the words of the apostle, "As ye have received the Lord Jesus Christ, so walk ye in him." In the temptations and trials of life, it is often hard to maintain the patience and gentleness of Christ; but let not those be discouraged who are sorely tried, and who feel that they have not strength enough to cope single-handed with the power of evil. God has promised grace according to our day. By patient endurance we may become strong, by failure we may learn success, and through apparent defeat we may conquer.

All the people of God should become co-laborers with him. None need wait for great opportunities nor ask for extraordinary talents. The ability that God has given them is all that he requires. He would have us each quietly, faithfully do what we can, and leave the result with

him. Our daily life may be a light to the world, a living testimony to the power of divine grace; and the influence of that testimony will widen and deepen, so long as we are connected with the God of wisdom and power.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." This is the rule of life laid down in the Holy Scriptures. And those who practice it will not love darkness rather than light; but they will come to the "light, that their deeds may be made manifest that they are wrought in God."

Re-enactment of the Nine Commandments.

THERE is good reason for saying that the Sabbath is distinct from the Levitical law. It was "made for man," in his innocency in Eden. Mark 2:27; Gen. 2:2,3. The commandment enforcing its observance is the first precept recognized in the Scriptures as the "law" of God. Ex. 16. The Sabbath precept is the only one of the ten that traces itself back to the creation. Ex. 20. As far as inspiration or Bible history extends, the Sabbath is called the Sabbath, as though the institution really existed; and prophecy predicts its existence and observance in the new earth. Isa. 66:22,23. It is true also that Jesus affirmed the perpetuity of every jot and tittle of the law, "till heaven and earth pass." Matt. 5:18. But if Paul tells us that the law that was written and engraven on stones was abolished, Jesus must have meant some other law than the ten commandments, though, in that case, it is difficult to tell what law he did mean, since it is clear that the handwriting of ordinances was nailed to the cross.

But if it be assumed that the ten commandments were abolished, being nailed to the cross, we inquire about the re-enactment of the nine. Jesus, in his teaching, referred his hearers to five of the ten commandments; but it is difficult to conceive how he could re-enact them before they were abolished. If the ten were abolished at the cross, the labor of re-enacting five of them before the crucifixion, was lost unless that doubling them before prevented their breaking, and so they escaped the fate of the other five, not being abolished at all. It is true that the pious women "rested the Sabbath day according to the commandment," after the crucifixion (Luke 23:56); but they had not yet learned that it was abolished. It is a little singular, however, that Luke, aided as he was by the Holy Spirit, had not discovered their mistake when he wrote his gospel, more than twenty years after the occurrence.

As the nine commandments were not re-enacted before they were abolished, we must look to the writings of the apostles for their re-enactment. What they command all must admit to be binding upon Christians. But there is a little difficulty in the outset. All their epistles, and, in fact, every syllable of the New Testament, were written years after the crucifixion, the point of time where the commandments were abolished. But this is but a slight objection, as it was but a *very few years*, say from thirty to sixty, that men were without any law to God whatever—from the crucifixion to A. D. 54, when Paul wrote to the Thessalonians, or to A. D. 97, when John finished his writings. Antinomians, it is probable, held jubilee during this period, but their rejoicings soon came to an end. The apostles soon re-enacted the nine commandments, or as many of them as they repeated in their writings.

But now the question arises, *How* did they re-enact them? An examination of their writings will show. Paul is the only apostle, with the exception of one passage in James, who in his writings repeats any one of the nine com-

mandments. As he was the apostle to the Gentiles, it seems reasonable that he should be the one to re-enact the commandments for them. It is true that it was some few years after the gospel dispensation was fully begun, when he was converted, he having persecuted the church, even unto strange cities. But this, as we said before, is but a small break in the law of God. The beloved disciple, in his general epistle, has much to say about the commandments, and attaches great importance to the keeping of them, affirming that "this is the love of God, that we keep his commandments." Says he, "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." But John does not re-enact or repeat one of the nine commandments. It was unnecessary for him to reiterate what had already been given. So he only refers us to the old commandment, "the word" which had come down from the beginning, and the "new commandment" which Jesus gave his disciples, that they love one another.

How then did Paul and James re-enact the nine commandments? We will read:—

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

"He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:8-10.

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6:1-3.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that 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." Jas 2:10,11.

Such are the apostolic re-enactments; and these are all, though but six of the nine that are binding are given. There are other references to the moral duties contained in the commandments, but they are treated as principles already established and acknowledged. And these too, it must be admitted, appear as much like appeals to a standing code of acknowledged authority and supremacy, as like new enactments for this dispensation. Had the apostles left out such expressions as "I had not known sin but *by the law*," "the law *had said*," "hath fulfilled the law," "if there be *any other commandment*," "which is the first commandment with promise," and "he that *said*," or "the law that *said*" (margin), etc., they would have appeared to us more in the character of lawgivers. If a judge, in giving a charge to a jury, should tell them that the law in the case *said* so and so, it would be strange if any one should conjecture that he had assumed the duties of a legislator, and was enacting laws by which to try the cause in question. And it must be confessed that the apostles appear before us rather as appealing to an existing, supreme law, from which there is no appeal, than as enacting new laws or re-enacting old ones which had been abolished. Says Paul, "Children, obey your parents in the Lord; for this is right." How do you know, Paul, that it is right? Have you any known and acknowledged law to prove it? "Honor thy father and mother, which is the first commandment with promise." This commandment, with the annexed promise, is found in the decalogue, but not in any other place in the New Testament. And as this is the only place in the apostolic teachings where it is inserted, it fol-

lows, that had not Paul had occasion to back up his teaching to children by authority, this commandment would not have been re-enacted in the "new law." But we have it; and it is well for us, for we could not well do without it.

Paul is the only writer in the New Testament that gives us the tenth commandment; or, rather, the precept, Thou shalt not covet; for there can be no tenth commandment in the "new code," which consists of but nine. The two places where it is repeated have been quoted above. Read them again as re-enactments. Paul had found himself a sinner, but had repented and found pardon through Christ. But it seems he would not have discovered his sinfulness, had he not re-enacted the law, Thou shalt not covet. It seems indeed strange how this commandment could convict him years after it was abolished, and years before he re-enacted it.

Such as the foregoing is the flimsy covering with which thousands are trying to cover themselves, against the day of wrath, which is just before us. It will be found too narrow and too unsubstantial in that day when "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Not one of the ten commandments has been re-enacted in the New Testament, for the very good reason that none of them have been abolished. If even the Sabbath commandment had been abolished, there would have been a necessity for its re-enactment; for all are agreed that we need a Sabbath. "But," says the objector, "the fourth commandment is left out of the New Testament." So, I reply, is the first, the second, and the third.

"But the principles of these commandments are recognized in the New Testament." So is the Sabbath and the commandment enforcing its observance. The women rested the Sabbath day, according to the commandment, after the handwriting of ordinances had been nailed to the cross. And the Sabbath is mentioned as an existing institution, many times more than any other commandment of the ten.

The wise will find a better shelter than the no-Sabbath system affords. God's truth will be their shield and buckler. His law is the truth. All his commandments are truth. And the truth has never been abolished, though so many desire it should be.

R. F. COTTRELL.

The Devil's Four Servants.

THE devil has a great many servants; they are all busy and active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the cities, they do business in the busy marts, they are everywhere and in all places. Some are so vile looking that one instinctively turns from them in disgust; but some are so sociable, insinuating, and plausible, that they almost deceive at times the very elect. Among the latter classes are to be found the devil's four servants. Here are their names:—

"There's no danger." That is one.

"Only this once." That is another.

"Everybody does so." That is the third.

"Bye-and-bye." That is the fourth.

When tempted from the path of strict rectitude, and "There is no danger" urges you on, say, "Get thee behind me, Satan!"

Whenever tempted to give the Sabbath up to pleasure, or to do a little labor in the workshop or counting-room, and "Only this once" or "Everybody does so" whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive and cheat you out of Heaven. "Behold," says God, "now is the accepted time, now is the day of salvation." He has no promise for "bye-and-bye."—*Christian at Work.*

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

Morning Bible Reading.

THE best time for Bible reading is in the morning. The mind and body are fresh after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the house, are the first and most engrossing concerns. Some hours must pass, with many, before they can find time to sit down to any quiet reading. Let the plan be honestly tried by taking some words from God's book for the first meditation of the morning. Make for a month a fair, steadfast trial of the plan of studying the Bible when your faculties are at mental high-water mark. You wonder at the familiarity of this or that friend with the psalms, the epistles, the gospels. It has been gained, a little at a time, by patient, daily reading—thoughtful, prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as our comfort, by giving more of our unwearied thought to the holy book. A few tired, sleepy, worn-out moments at night, and those only, are almost an insult to the Master whom they profess to serve.—*Sel.*

"Lively Times Presently."

SUCH is an expression which the *Toledo Daily Blade* of February 6, 1886, uses in an editorial on the recent proclamation of the mayor of the city of Philadelphia, warning all against a violation of the Sunday law of 1794, which enforces the observance of the first day of the week, but makes no exemption of those who conscientiously observe the seventh. The paragraph entire, is as follows:—

"If the mayor of Philadelphia is a man of grit, the courts of that city will be likely to have lively times presently. He has issued a proclamation quoting an act of 1794, which prohibits the performance of any worldly employment on Sunday, and provides for a penalty of \$4.00 fine or imprisonment for six days in the House of Correction. All persons are warned against a violation of that law. The mayor evidently means business."

The law in the past has caused some hardship to Christians who, having "rested the Sabbath day according to the commandment," afterward went quietly about their work on the first day of the week. A Seventh-day Baptist of Venango, has been repeatedly fined and imprisoned. Seeing this, an effort was made in the legislature of 1881-82, by some of the leading men, to secure a provision by which the law would exempt observers of the seventh day, which lacked but one vote of passing.

In the following session, 1882-83, the bill was introduced again. But Hon. Felix R. Brunot, the president of the National Reform Association, on receiving a copy of the bill, had it published in the *Commercial Gazette*, of Pittsburg, condemning it in the following manner:—

"Its enactment will lead toward the destruction of the Christian Sabbath in this commonwealth. It is very desirable that the bill should be understood by our people, and that numerous and emphatic protests be adopted and forwarded immediately."

The result was, that, when a vote was taken, the "bill was defeated by the surprising majority of 130 against 37." Such was then the feeling in regard to a law which only placed all on an equality. This feeling has been continually growing stronger, and now a proclamation is issued by the mayor of Philadelphia in which "all persons are warned against a violation of that law," and he "evidently means business." Other places will soon do the same.

Undoubtedly, we shall have "lively times presently," and the prosecution of those citizens who assert their rights—rights given to them

by the Creator of the universe, in the moral law—of observing the seventh day of the week and engaging in labor on all of the others, including the first, will be continued with increased diligence and severity. The desire of Mr. Brunot, that "numerous and emphatic protests be adopted" against a bill proposing to give all equal rights before the law, shows plainly the real position they hold, and indicates the steps they will take when they have the power. Reader, stop and think before you indorse a movement which will deprive any American citizen of the privileges which he should enjoy. Let every one who loves the freedom which the Constitution of our nation insures him, consider well the step before making any move to abridge the rights of any, for which, before they were obtained, many a patriotic ancestor gave his life.

W. A. BLAKELY.

STORM.

A TRAVELER o'er the weary western plain
Gained distant sight of heaven-kissing peaks,
Whose lofty heads seemed far to rise above
The rude attack of any earthly storm.
But no! E'en as he gazed, there gathered fast
The messengers of elemental wrath.
Thick darkness blotted out from mortal sight
The topmost peak, and thunder's awful peal
Bespoke concussion dire of fiercest strife.
Sad that the highest earth can show must bear
The stress and shame and wreck of angry war,
The traveler mused in bitterness on fate
And pain and death—when lo! his path had reached
The place of storm, and all around he saw,
Not torn and blasted witnesses of wrath,
Not e'en the mountain's hard and rugged shapes,
But, soft as wool, and white as light of sun,
That silvery supreme of heaven, the snow.

Earth has its storms for all; no height secure
From blackest cloud and sternest thunder peal.
Yet fear thou not, my soul! For every storm
May bring new peace. Black clouds not always are
The smoke of hell. See thou in them, faint heart,
The hiding-place of love unknowable,
And when the thunder of God's voice has ceased,
And from the heaven above breaks in the light
Of that glad day which knows no shadowing cloud,
Thou shalt behold thyself, not torn and marred,
Nor even see the rude and shapeless waste—
So long familiar to thy harassed thought,
But over all that robe of purest white
Which is the righteousness of saints; that robe
Which first from heaven came to sinful earth,
Amid the struggle of the darkest hour
The world has ever seen, when on the Mount
Of Calvary the awful storm of wrath
Divine swept over Him who once for all
Did conquer storm and wreck, and evermore
Doth pray for all his own, that faith fail not.

—Prof. Stephen G. Barnes, in *S. S. Times*.

A Common Mistake.

ONE of the commonest mistakes of intelligent Christians is in the assumption that God necessarily desires them to have long life in his service on earth; that if they are honoring him by their earthly existence he will, as a matter of course, desire them to continue their lives here as long as possible. Yet, as a practical fact, we know that it is very often by the expenditure of one's vital force, rather than by its preservation, that God is honored, and that one's place is filled on earth. What would be thought of a soldier who should hesitate to lead a forlorn hope at the call of his commander, on the ground that, being a good soldier, he ought to live as long as possible, and run no risks of losing his valuable life? Would not the answer to this suggestion be that a soldier has chief value as a soldier in his very readiness to lay down his life as soon as its laying down could accomplish more than its retention? And is not every Christian to do service, and to endure hardness, and to be ready to run risks, as a good soldier of the Lord Jesus Christ? Of course, neither the one soldier nor the other has a right to throw away his life, his strength, his talents, or his time; but, on the other hand, he must not count it a sure premise in his reasoning process that he will necessarily be more useful if he lives than if he dies. Living is a

very good business in its way; so is dying; and often the very best thing a man can do to make his life a complete and well-rounded life, is to risk it fearlessly at God's call, or to lay it down cheerfully at the call of God.—*S. S. Times*.

Mental Loafing.

It is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a by-word and reproach. But there is a very common form of laziness which is not always noticed. It is that of the mind. We first become conscious of it in our young days, when we "don't feel like study." We dawdle over the book with our thoughts half asleep, and, as a result, give a fine exhibition of stupidity in the recitation room. It is true that disinclination to study sometimes grows out of fatigue and illness. The liver is responsible for much of it; but in the majority of cases it is pure laziness, as young people will discover if they will shake themselves up and go resolutely to work.

This sort of indolence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best. And on the heels of this form of laziness comes another bad habit, that of intellectual loafing. What loafing is in the common sense, we all know. It is hanging about with no definite aim or purpose, idling away the time without method and without profit. Well, there is mental loafing as well, and it is known in the dictionary as reverie. It is a dreamy state of the mind, when the thoughts go wool-gathering. The fancy sails away into fantastic seas, and revels in unreal things till the wits are fairly benumbed and unfitted for sober work.

This habit, so common to young people, is fatal to mental growth. Many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be sternly corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will will do it.—*Sel.*

True Obedience.

It will have no reservations. Its submission is absolute. All the commandments will be the same as any commandment. There will be no attempt to strike balances by a great devotion to God's will in one direction as an apology and a justification for utter neglect of his will in another direction. Generosity in the home and selfishness in the pew; a spirit of worship in the sanctuary and a backbiting spirit not a rod away from the sanctuary,—these are forced marriages in any life, manufactured conjunctions and conditions. A true obedience is obedience all round. It may fail of doing God's will at many points, but at no point of all God's will will it fail to try. This is one infallible sign of true obedience.

Another is that it will never cry "Halt," never ask for rest, but will evidence itself in a steady and beautiful constancy. It has no vacations. It is a ship that never anchors, an institution that never suspends. When obedience pushes to the front with a great zeal for God in times of revival, but fails to get itself into the eye of God or man during the steady, plodding days of the church; or when obedience carries itself becomingly at home, but loses all possibility of recognition abroad; or when obedience manages itself fairly well on Sabbath, but gets sadly out of gear down through the week,—we may be sure it is too intermittent for any very favorable heavenly recognition.—*Rev. Herrick Johnson*.

If thou wilt enter into life, keep the commandments. Matt. 19:17.

The Suevi, the Vandals, and the Burgundians.

(Continued.)

It will be often necessary, in the course of this history, to use the phrase "the bounds of the Western Empire," or "the limits of the Western Empire;" and we shall here indicate those limits in such a way that every one who reads may understand.

Take any good map of Europe; begin at the Frith of the Clyde, in Scotland; and draw a line from a point twelve miles northwest of Glasgow to a point on the Frith of the Forth, twenty-two miles northeast of Edinburgh; this is the line of the Wall of Antoninus. Follow down the east coast of Britain to the English Channel; cross the Channel to the mouth of the Rhine; follow up the Rhine to the mouth of the Neckar; and then follow up the Neckar to the place where two rivers flow in from the east, near together. From there go southeastward to Ratisbon, or, in other words, to a point on the Danube about the twelfth degree of east longitude; follow the course of the Danube to the mouth of the Drave; and from there carry the line of the southward flow of the Danube due south to the sea-coast of Tripoli. Then follow the northern border of the Great Desert, westward to the ocean, and, with the exception of Ireland, all the countries between the line thus drawn and the Atlantic Ocean, formed the Western Empire.

About four years after the victorious Toulun had assumed the title of Khan of the Geougen, another barbarian, the haughty Rhodogast, or Radagaisus, marched (A. D. 405) from the northern extremities of Germany almost to the gates of Rome, and left the remains of his army to achieve the destruction of the West. The Vandals, the Suevi, and the Burgundians formed the strength of this mighty host; but the Alani, who had found a hospitable reception in their new seats, added their active cavalry to the heavy infantry of the Germans, and the Gothic adventurers crowded so eagerly to the standard of Radagaisus, that, by some historians, he has been styled the king of the Goths. Twelve thousand warriors, distinguished above the vulgar by their noble birth or their valiant deeds, glittered in the van; and the whole multitude, which was not less than two hundred thousand fighting men, might be increased, by the accession of women, of children, and of slaves, to the amount of four hundred thousand persons. This formidable emigration issued from the same coast of the Baltic which had poured forth the myriads of the Cimbri and the Teutones, to assault Rome and Italy in the vigor of the republic. After the departure of those barbarians, their native country, which was marked by the vestiges of their greatness, long ramparts, and gigantic moles, remained, during some ages, a vast and dreary solitude; till the human species was renewed by the powers of generation, and the vacancy was filled by the influx of new inhabitants."—*Chap. 30, par. 14.*

The Alani, mentioned here, were a part of that nation which dwelt between the Volga and the Don, which, when the Huns swept over their country, A. D. 375, advanced, with "intrepid courage, towards the shores of the Baltic; associated themselves with the northern tribes of Germany; and shared the spoil of the Roman provinces of Gaul and Spain."—*Chap. 26, par. 11.*

"The correspondence of nations was, in that age, so imperfect and precarious that the revolutions of the North might escape the knowledge of the court of Ravenna; till the dark cloud, which was collected along the coast of the Baltic, burst in thunder upon the banks of the upper Danube [A. D. 406]. The emperor of the West [Honorius], if his ministers disturbed his amusements by the news of the impending danger, was satisfied with being the occasion and the spectator of the war. The

safety of Rome was intrusted to the counsels, and the sword of Stilicho; but such was the feeble and exhausted state of the empire that it was impossible to restore the fortifications of the Danube, or to prevent, by a vigorous effort, the invasion of the Germans. The hopes of the vigilant minister of Honorius were confined to the defense of Italy. He once more abandoned the provinces, recalled the troops, pressed the new levies which were rigorously exacted and pusillanimously eluded, employed the most efficacious means to arrest or allure the deserters, and offered the gift of freedom, and of two pieces of gold, to all the slaves who would enlist. By these efforts he painfully collected, from the subjects of a great empire, an army of thirty or forty thousand men, which, in the days of Scipio or Camillus, would have been instantly furnished by the free citizens of the territory of Rome. The thirty legions of Stilicho were re-enforced by a large body of barbarian auxiliaries; the faithful Alani were personally attached to his service; and the troops of Huns and of Goths, who marched under the banners of their native princes, Haldin and Sarus, were animated by interest and resentment to oppose the ambition of Radagaisus.

"The king of the confederate Germans passed, without resistance, the Alps, the Po, and the Apennine; leaving on one hand the inaccessible palace of Honorius, securely buried among the marshes of Ravenna; and, on the other, the camp of Stilicho, who had fixed his headquarters at Ticinum or Pavia, but who seems to have avoided a decisive battle till he had assembled his distant forces. Many cities of Italy were pillaged or destroyed; and the siege of Florence, by Radagaisus, is one of the earliest events in the history of that celebrated republic, whose firmness checked and delayed the unskillful fury of the barbarians. . . . Florence was reduced to the last extremity; and the fainting courage of the citizens was supported only by the authority of St. Ambrose, who had communicated, in a dream, the promise of a speedy deliverance. On a sudden they beheld, from their walls, the banners of Stilicho, who advanced, with his united force, to the relief of the faithful city; and who soon marked that fatal spot for the grave of the barbarian host [A. D. 406]. . . . The method of surrounding the enemy with strong lines of circumvallation, which he had twice employed against the Gothic king, was repeated on a larger scale and with more considerable effect. . . . The imprisoned multitude of horses and men was gradually destroyed by famine, rather than by the sword; but the Romans were exposed, during the progress of such an extensive work, to the frequent attacks of an impatient enemy. . . . A seasonable supply of men and provisions had been introduced into the walls of Florence; and the famished host of Radagaisus was in its turn besieged. The proud monarch of so many warlike nations, after the loss of his bravest warriors, was reduced to confide either in the faith of a capitulation, or in the clemency of Stilicho. But the death of the royal captive, who was ignominiously beheaded, disgraced the triumph of Rome and of Christianity; and the short delay of his execution was sufficient to brand the conqueror with the guilt of cool and deliberate cruelty.

"The fame of the victory, and more especially of the miracle, has encouraged a vain persuasion that the whole army, or rather nation, of Germans, who migrated from the shores of the Baltic, miserably perished under the walls of Florence. Such indeed was the fate of Radagaisus himself, of his brave and faithful companions, and of more than one-third of the various multitude of Sueves and Vandals, of Alani and Burgundians, who adhered to the standard of their general. . . . After the defeat of Radagaisus, two parts of the German host, which must have exceeded the number of one hundred thousand men, still remained in

arms, between the Apennine and the Alps, or between the Alps and the Danube. It is uncertain whether they attempted to revenge the death of their general; but their irregular fury was soon diverted by the prudence and firmness of Stilicho, who opposed their march and facilitated their retreat; who considered the safety of Rome and Italy as the great object of his care, and who sacrificed, with too much indifference, the wealth and tranquillity of the distant provinces. The barbarians acquired, from the junction of some Pannonian deserters, the knowledge of the country, and of the roads; and the invasion of Gaul, which Alaric had designed, was executed [A. D. 406, Dec. 31] by the remains of the great army of Radagaisus.

"Yet if they expected to derive any assistance from the tribes of Germany who inhabited the banks of the Rhine, their hopes were disappointed. The Alemanni preserved a state of inactive neutrality; and the Franks distinguished their zeal and courage in the defense of the empire. . . . When the limits of Gaul and Germany were shaken by the northern emigration, the Franks bravely encountered the single force of the Vandals; who, regardless of the lessons of adversity, had again separated their troops from the standard of their barbarian allies. They paid the penalty of their rashness; and twenty thousand Vandals, with their king Godigisclus, were slain in the field of battle. The whole people must have been extirpated, if the squadrons of the Alani, advancing to their relief, had not trampled down the infantry of the Franks; who, after an honorable resistance, were compelled to relinquish the unequal contest. The victorious confederates pursued their march, and on the last day of the year [406], in a season when the waters of the Rhine were most probably frozen, they entered, without opposition, the defenceless provinces of Gaul. This memorable passage of the Suevi, the Vandals, the Alani, and the Burgundians, who never afterward retreated, may be considered as the fall of the Roman Empire in the countries beyond the Alps; and the barriers, which had so long separated the savage and the civilized nations of the earth, were from that fatal moment leveled with the ground."—*Chap. 30, par. 15, 16, 17, 18.*

A. T. J.

(To be concluded next week.)

A Word to Working-Men.

DR. LYMAN ABBOTT contributes in the November *Century* an article on the labor problem, entitled, "Danger Ahead," in which he says: "I wish I had the ear of the working-men's organizations. I would put these figures before them, and then I would address them in some such terms as the following:—

"Do you not see the fatal defect of all your organizations? You combine only that you may not work. In one summer's telegraphic strike you spent \$400,000 for the right to be idle. Why did you not expend it for the right to be independent? Half a million dollars, plus all the telegraphic talent in the United States, with the sympathies of the nation as a reserve, combined to establish postal telegraphy, might have given you success instead of failure. Strike, not for better wages in servitude, but for independence. Organize not to be idle, but to be busy. Combine not against your employers, but that you may employ yourselves. You battle not for the rights of labor, but for the right not to labor; it is a barren, fruitless right not worth fighting for. Victory is as bad as defeat. For combination put co-operation; for few hours and fair wages put independence; for the right to be idle put power to work. Make yourselves capitalists; combine your capital with your industry, and add to it by your credit, and so become your own masters."—*Sel.*

"PIETY is a thing of the soul, and only secondarily of the outward life."

The Grace of Silence; or When to Keep Still.

SILENCE is often a most commendable grace. There is a time to speak out, a time to be heard—when muzzled lips would betray cowardice and treason to the truth. At such times "speech is silver;" but there are other occasions when "silence is golden." Let me indicate, in this article, some occasions in which it is wise to keep still before our fellow-men.

1. It is our privilege, in the first place, to hold our tongues when we are assailed by inquisitiveness. Some people have a chronic itch of curiosity; their very eyes are interrogation points. Instead of minding their own business they are "busy-bodies in other men's matters." Now such people ought not to be encouraged by being gratified. There are many things which we have a right to keep to ourselves, and with which "that great brute beast the public," as Cobbett called it, has no concern. My neighbor has no more right to peep into my pocket-book than he has to steal it; he may no more spy through my windows than break open my doors. Every man's house is his castle; and a self-respecting family will keep to themselves all those matters about which the outsiders have no right to intermeddle. There are sore spots in almost every household, that delicacy ought to conceal; a thousand domestic difficulties would never get wind, if people were wise enough to padlock their own tongues in regard to their own family infirmities.

Let us be careful not to have too many confidants. "A tale-bearer revealeth secrets; but he that is of a trusty spirit concealeth the matter." As for the crime of divulging what is intrusted to us in sacred confidence, it is a crime compounded of falsehood and treachery. Upon this whole subject, two sound rules ought to be observed; one is never to ask what *you* have no right to know; the other rule is never to tell what your neighbor has no right to know. Abraham Lincoln was famed for his shrewd, sagacious speeches; he deserves equal credit for his talent of holding his tongue.

2. A second occasion for Christian silence is when you are strongly tempted to disparage others. Remember that the tongue is a keen instrument; it cuts deep, and often draws blood; you may commit murder with it as truly as with a dirk or a pistol. Alas! how many limp along wounded, or else carry the ugly scars which cruel slander has inflicted! Malicious slander we may all detest; but a peculiar temptation to detraction often comes in this wise. We hear somebody greatly extolled; perhaps the praise seems to us extravagant. Envy—that hateful spirit which often wears the mask of justice—whispers to us, "That person is set up entirely too high; he or she ought to be taken down." So we bring out some deformities of character or some evil things that we happen to know about them. Grant that we do know that these things are true; why speak of them and thus fling a nasty fly into a box of fragrant ointment? Why thrust a daub of detraction over a fair portrait of character? In the name of generosity, let us hold our peace. If we cannot sincerely join in the chorus of praise, let not our envious tongues croak their discord; if we cannot help to set another up, let us not help to pull him down. Silence is often as magnanimous as outspoken vindication. If we cannot conscientiously say anything good about other people, is it not generally better to say nothing at all? Throwing mud is always dirty work; if you do not defile the individual you aim at, you are pretty sure to soil your own fingers. If we would all remember how we have smarted ourselves, and suffered ourselves, from the razor-tongue of defamation, we would be more careful to bridle our own tongues. Of the man who keeps no such bridle the apostle James says that "his religion is vain."

3. If silence be golden under these before-

mentioned conditions, then does it shine with a peculiar luster when it is maintained under *sharp provocation*. If our house takes fire, the first impulse is to run for a bucket of water. But if temper takes fire, the impulse, too often, is to throw on more fuel. Now the best water-bucket for aroused temper is absolute silence. Just seal your lips tightly for ten minutes, and you will save yourself many a quarrel, many a heart-burn, many a mortification, and many a disgrace to your religious profession. Speech is often dynamite; it shatters friendships in a moment that are not repaired in a life-time. Silence is cooling. It cools us off; and it is often a more eloquent vindication than words. One of the calmest men I ever knew, told me that he used to be violently passionate, but that he broke his temper by resolutely bridling his tongue until he cooled down.

What answer that can be given to irritating words, or even to a just provocation, is as effective as dignified silence? How eloquent are sealed lips! What sublimity there is in silence, when innocence reviled, reviles not again! Marvelously beautiful was the mute patience of our divine Lord when under all the insults and the buffetings of his brutal enemies, he opened not his holy lips. Those lips might have summoned legions of angels to his rescue. That tongue might have shot the lightnings of heaven into the cruel crowd of his murderers. "Answerest thou nothing?" exclaims the enraged high priest. "But Jesus *held his peace*." Other men have died for what they have said; but, as Dr. Bushnell beautifully remarked, "here was a personage who died for what he would not say, and was silent." Wonderful silence of conscious innocence; truly this was the Son of God! "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—*Rev. T. L. Cuyler*.

The Common Heritage.

SOMEHOW men will not practically get away from the thought that our Father is a respecter of persons; that some are predestinated to strength, and some to weakness; some to receive great fullness of the Spirit, others to walk in leanness and barrenness all their days; some to be glad some—rejoicing evermore—others to go through life with a graveyard face. That wonderful prayer of Paul for the Ephesians, contained in the third chapter, is looked upon by many as a grand, towering mountain-peak of glorious experience; but alas! to never be sealed by them in their "peculiar circumstances," and with their "peculiar disposition." Now, Paul evidently knew that there would be just such questioning, doubting children of the Lord all down the ages, who would be ever saying, "But not for me," so he just prayed: "That ye may be able to comprehend with *all saints*," etc. That "*all saints*" means all, everywhere and in every age. Everything that is comprehended in this prayer is the common heritage of all the saints who will make it theirs. It is to be had for the asking, the conditions being *entire abandonment*.

I have always been glad those two little words, "all saints," were not left out. If the prayer had been, "That ye may be able to comprehend what is the breadth, and length, and height, and depth," etc., I might have thought that such wonderful fullness, the highest type of Christian experience, was simply meant for that Ephesian church, and possibly a favored few preachers, missionaries, and those called to a special work. But when it was so expressed that their privilege was seen to be only that of "all saints," then aspiration, and purpose, and faith grew bold, and all my being was on the stretch to obtain; and faith said: "It is now and forever, under all circumstances of adversity or prosperity, my own heritage."

How poor we go; how pauper-like, waiting

for things to be given us in the "sweet by-and-by" that ought to be ours in possession, now and here. It is in our Father's will, for our portion of the inheritance this side of the river, that we be "filled with all the fullness of God."

This wondrous filling is the remedy for all the inside wrongs. A vessel filled with one thing has no room for anything else. A human heart filled with all the fullness of God, has not a particle of room in it for envy, ill-will, jealousy, hatred, self-seeking, anger, pride, love of the world, or anything else that is opposed to God. The trouble is, we get a little measure of the Spirit, and find there is not enough to fill and crowd out all else. And yet our Lord has made provision for it; he will not take the blame of spiritual damage in any one.

This prayer of the apostle answered in a man, will lift him over on the possibility side of life, where he will *believe* and *prove* that he "can do all things through Christ strengthening him." What a grand cure this would be for that large class of Christians who are always talking about what they "can't do," and never see anything they can do! The one-talent people would have a time of talent resurrecting, and the messengers of the cross would be a supply equal to the demand.—*Mrs. M. L. Boyd, in Word, Work, and World*.

A Flood of Reading.

IN this age of fast presses the world is in danger of swamping in an ocean of printed gab. Every county, and even many a village, has its newspaper, which is bound to chronicle every new corn-crib erected. Then come the city papers, the literary journals, the agricultural and domestic organs, the magazines and the flood of books of all sorts, good, bad, and indifferent. If one sets out to be a reading man in the midst of all this avalanche, his first and imperative duty is to decide what he will not read. Time is not long enough to wade through the columns that are thrust upon him, not to mention those of sedate character for which he has to search.

It is often said that there is not as much good reading now as in former times. When books and papers were fewer, they were read with more attention and more thought. That is what we mean by good reading—the way of doing it and not the quality of the thing read. Nowadays the most of us skate over a vast surface, and pick up a smattering as we go. But the people who are really well read do not thus waste their time. They read comparatively few books; but those are the best and are thoroughly digested. Young people with gluttonous appetites for books will do well to recollect that if they wish the greatest benefit from what they absorb, they must select carefully and read with thought. Gulping down books gives mental dyspepsia. "Few and good" should be the motto.—*Sel.*

Present Opportunities.

IT does not seem to be God's will that we should know how much of the future is wrapped up in the present moment. How can the blacksmith forging a chain-cable tell where the hardest strain is to come? So he puts in his best work. Every weld is as secure as his right arm can make it. He knows well enough that the whole chain is no stouter than its weakest link. So, by God's grace, we are to put the best material into these lives of ours. For we never can tell where the strain will come; we never can tell when the crisis moments of opportunity may be at hand, and when to let one of them slip will be to lose a sparkling jewel in our crown at Christ's appearing.—*Sel.*

"LIKE wonderful pictures hidden by drapery until a set day, the truest joys of life are wrapped at first in clouds. The earth must feel the plow in her heart before you can get the harvest."

The Signs of the Times.

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

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

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

The Advent Near.

EVERY theory or interpretation of the Scriptures which is put forth to prove that the coming of Christ is *not* near, or that we cannot tell whether it is near or is not, can be shown to be contradictory of the Bible and inconsistent in itself. If any think we are assuming too much in this statement, we ask them to suspend judgment until they have examined our reasons for making it. We do not ask that they shall wait until they have examined all our *arguments* on the whole question, but only until they have examined our reasons for saying that the question may be *certainly and definitely* settled.

The most common objection, the one that is most strenuously urged, is, that the world must first be converted; that there must be a millennium of peace and piety, in order that the power of the gospel may be demonstrated in the salvation of the nations of the earth. Now we believe that every idea in this objection is contrary to the word of God.

But we shall be met at the very outset with the further objection that, as this is a subject involving interpretations of prophecy, and as different expositors give interpretations widely differing, yet each, perhaps, plausible, it cannot be settled with certainty, or to the satisfaction of all. One will prefer this exposition, another, that, and so on; and amongst them all, who shall say which is right?

This objection has some appearance of strength, but it strikes at the *reliability* of the Scriptures. If there is no just means of settling disputes concerning the truths of the Bible, then there is no means of *knowing* what it really teaches. Then our faith would necessarily rest on conjectures or uncertainties. We cannot believe that it is our privilege to show and plead what a text may *possibly* be made to teach, but we must accept what it *actually* teaches. And if it is to be relied upon, the actual meaning may be determined.

Very many people have imbibed false ideas of "Christian liberty." They seem to think that it allows one to follow his impressions and feelings, instead of rendering obedience to divine precepts; and also to form any opinion of the Scriptures to which those impressions and feelings lead. It is indeed true that no human authority has the right to restrict our liberty in religion or religious belief; but in matters of religion we have not to deal with men, but with God. "He that believeth not God hath made him a liar." 1 John 5:10. This is surely no small offense. And it is no greater sin to deny the word of God, than to pervert it and turn it from its purpose.

We affirm that if mathematicians proceeded in their investigations as theologians do in theirs, there would be no more uniformity in results in mathematics than there is in theology. Uniformity is produced among the former by an agreement at the starting-point. They are agreed upon first principles. Were it not for this, they could never come to agreement in their calculations. Were one to start on the basis that two and two make four, and another insist that two and two make five, there would be no use in their trying to bring the same result. And the further they proceeded in their cal-

culations, the greater would be the difference. Now we firmly believe, and insist that it can be shown, that every Bible doctrine has at its foundation some *specific declarations*, plain and unmistakable in their import, which, if heeded, will guide to the certain understanding of that doctrine. But if these are disregarded, it is impossible to tell what may be the result of investigations on that doctrine. Each reader will then follow his own fancy, and uniformity in results is impossible.

We will now make an application of this principle to the doctrine of the temporal millennium,—the *supposed* Bible doctrine of the world's conversion. And we will produce two statements, one from Christ and one from Paul, to which all inquiries on this subject must be made to conform. The first is found in Matt. 7:13, 14, and reads as follows: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

There are just two ways in which mankind are, and ever have been, walking, and ever will walk, as long as probation continues: the way to destruction and the way to life. Our Saviour has given us definite information in regard to these two ways, not only as to their termination, but also as to the comparative amount of travel on each. We know that, in all past time, his estimate has proved correct; the number that has walked in the way to destruction has been immensely greater than the number who found the way to life. And whosoever advances any theory which would change the relations of these two roads,—which would make the way to life broad, with the multitude walking in it, and the way to destruction narrow, which few shall find,—advances it in direct contradiction of the plain statement of the Saviour. He knew what was in man; he knew the tendencies of the human heart; he knew that few would ever humble themselves before God, and take up the cross and follow him, so as to obtain eternal life. And all his teachings were in harmony with the declaration he here made. Now we insist, and it cannot be denied, that the popular theory of the "temporal millennium,"—of the conversion of all the world,—is based on the direct contradiction of the Saviour's positive statement. That theory assumes that the time is coming when these words of Christ will not be true; when the way to life will not be narrow, and found by few only; when the way to destruction will not be a broad way, and that many will not walk therein. And this assumption has no direct statement as its basis; it is an assumption, and nothing better. To us it appears as unreasonable and presumptuous as it would for a scholar to assume that, though in time past it had always been true that two and two make four, the time has come or is soon coming in which it will be true no longer—that henceforth two and two will make five. If there is any defect in this reasoning, we shall be pleased to have it shown.

It probably will be urged that certain prophecies teach the contrary. But this we deny; it is only *somebody's interpretations* of the prophecies which teach contrary to the words of Christ. But any interpretation which runs contrary to the plain declarations of the Saviour *on the same subject* ought to be abandoned; it is no better than downright infidelity.

Now we will take a statement of the apostle Paul. He says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleas-

ures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. Here is a list of nineteen material errors, some of them the grossest sins, which will mark the lives of those who *have a form of godliness*. We are told in the same chapter that there will be some who "live godly in Christ Jesus." But the prevailing tendency will be to profess godliness and deny its power, so that the truly godly will be only exceptions to the general statement. That the godly will be a few only among the multitude of professors, and that they will be unpopular, is proved by the fact that they "shall suffer persecution." Verse 12. Remember that this scene is laid in the last days.

And this confirms the view presented of the statement of the Saviour. Even unto the end it will be true that the way to destruction is broad, and followed by many; and the way to life narrow, and found by few. The theory of the conversion of the world, or of what is termed the "temporal millennium," can be accepted only by those who lose sight of these plain, positive statements of Christ and his apostle. That theory cannot be harmonized with these statements. Therefore the theory must be wrong.

"King of Tyrus."

IN a conversation which we recently held with an inquirer, the twenty-eighth chapter of Ezekiel was mentioned, and the question was asked by what rule we applied a part of that chapter, verses 12-19, to Satan, when it is clearly stated that the personage referred to there is the king of Tyrus.

In this chapter, in verses 1-10, is a message of threatening to "the prince of Tyrus," to whom it is said, "Yet thou art a man, and not God, though thou set thy heart as the heart of God." But the description of the *king* of Tyrus is such as will not apply to any man that ever lived. Moreover, he is called, "the anointed cherub that covereth." This shows that he was highly exalted by his Creator; for the covering cherubim were closely related to the throne of God. Hence the expressions: "Thou hast been in Eden the garden of God; every precious stone was thy covering." "Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

By comparing Ex. 25:18-22 with Eze. 10:18-20, and also chapter 1:4-28, it is seen that "the cherubim of glory shadowing the mercy-seat" (Heb. 9:5), in the earthly sanctuary, were representations of the "living creatures," or cherubim, closely connected with the throne of God in Heaven. One who originally was exalted to this high honor rebelled against his Maker, and led away certain angels after him. Together they are called "the devil and his angels." Matt. 25:41. See also 2 Peter 2:4, and Jude 6.

Turning for a moment to the book of Revelation, we find that the devil is called "the dragon." Rev. 20:2. But in chapter 12 the dragon is brought to view, and to him are ascribed certain deeds which were performed by a Roman ruler. Rome, then, in its pagan form, was not the devil, but it was the devil's chief instrument and agent on the earth at that time. Its deeds of wickedness were the deeds of Satan, who instigated them. He controlled the affairs of the nation; the wicked rulers, some of them very monsters of iniquity, did his will. What they did, he did.

In the same manner Satan was truly the head and ruler of Tyre in the days of her earthly splendor and glory. Tyre was his chief agent on the earth at that time, as Rome was some centuries afterward. And the supremacy of Satan is recognized in the prophecy by calling the reigning monarch "the

prince of Tyrus." The rulers of Tyre, and Rome, and of other wicked kingdoms, were not aware that they had a ruler over them who directed affairs as pleased him.

But it need not have been so. It was of their own choice that they did service to the arch-enemy, the adversary of all that is good. But when once they were fully committed to his service, he controlled them at his pleasure. And even so it is now. Every man has the freedom of his own will; he may choose the course he will pursue. But if the choice is for evil, if they choose the service of Satan, and fall into his wiles, they become, unconsciously, mediums through whom he works all manner of wickedness. These are led captive by Satan at *his will* (2 Tim. 2:26), for they have yielded their wills to his.

This is an awful thought, and one which may well cause us to fear and tremble. It is not the rulers alone who are in danger of being led captive by Satan to work his will. Satan is "seeking whom he may devour," or ensnare in his deceptions, among all classes, and at all times.

The law of God is given as our guide, our preceptor; for sin, by the commandment, becomes exceeding sinful. But sin, viewed through the medium of Satan's enchantments, looks very innocent, and even desirable. David had passed through a sad experience when he exclaimed: "Who can understand his errors? Cleanse thou me from secret faults." These scriptures are written "for our learning." We may draw useful lessons from almost every page in the Old Testament, as well as in the New; and if watchful for instruction, we shall be led to say, with the devout poet,—

"Lord, let not all my hopes be vain;
Create my heart entirely new;
Let thy sweet Spirit me sustain—
O, guide me all my journey through."

Unleavened Bread at Communion.

QUESTION.—"What kind of bread should be used in the celebration of the Lord's Supper? Some say that unleavened bread alone should be used; others argue for leavened bread; and still others say that it makes no difference. Which is right? G. C. I."

ANSWER.—To answer categorically, we should say that only unleavened should be used in the celebration of the Lord's Supper. The reasons for this answer are as follows:—

1. By using the unleavened bread we follow the example of Christ. The Lord's Supper was instituted by Christ in connection with the last passover (Matt. 26:17-30), and it is certain that only unleavened bread was used on that occasion; because during the whole of the passover week, no particle of leaven was allowed in any Jewish dwelling. The law on this point was very strict. See Ex. 12:18-20. This may be said to be only negative testimony; but it is more than can be produced in favor of leavened bread. If in the absence of positive command, we follow the example of Christ, we certainly cannot go wrong. But this is not all that we have.

2. The Lord's Supper is designed to represent the death of Christ. See 1 Cor. 11:26. It is a memorial of that which was foreshadowed by the passover and by all the sacrifices of the old ceremonial law. There is, therefore, the same reason for using unleavened bread in the Lord's Supper that there was for using it in the passover. When Christ broke the bread, he said: "This is my body, which is broken for you." 1 Cor. 11:24. Since the bread of the communion represents Christ's body, it must be without blemish, or else it is not a fit symbol; for Peter says: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

1 Peter 1:18, 19. Now leaven is fermentation, and fermentation is decomposition and decay. Then certainly leavened bread cannot fitly represent the spotless body of Christ, any more than leavened or fermented wine can properly represent his precious blood. Therefore we hold that it was no accident which led to the use of unleavened bread at the institution of the Lord's Supper.

3. This conclusion is verified by Ex. 23:18, which reads thus: "Thou shalt not offer the blood of my sacrifice with leavened bread." This is a positive commandment, and leaves us no choice in the matter. It cannot be said that this applies only to the sacrifices under the old ceremonial law; for they were no more the blood of the Lord's sacrifices than is the cup of the Lord's Supper. Indeed, the Bible speaks more plainly of this than it does of those; for Christ himself said, when he took the cup: "*This is my blood* of the new testament, which is shed for many for the remission of sins." Matt. 26:28. It is plain enough that Ex. 23:18 does not refer to the literal blood of Christ; for no man ever offered, or could offer that with anything; and it is equally plain that it does refer to anything that was or is used to represent Christ's blood, whether before or after his death.

In view of the reasons here given, and especially of the explicit commandment in Ex. 23:18, we think we are justified in saying not only that it is right to use unleavened bread at communion; but that it is wrong to use any other. It may seem to some a trifling matter, but nothing can be a trifling matter upon which the Lord has seen fit to give a commandment.

E. J. W.

Justified by Faith.

BEFORE going further, let us have some definitions to keep in our mind. *Justification* is "a showing to be just, or conformable to law, rectitude, or propriety." *Condemnation* is "the judicial act of declaring guilty, and dooming to punishment." The two words are directly opposite in meaning; and we have the inspired declaration that all the world are guilty (condemned) before God, and that by the deeds of the law none can be justified.

That there may be no possibility of a mistake, we will compare Rom. 2:13 and 3:20 a little further. Both are true, but they do not both apply to the same classes. The first is a universal truth. The *doers* of the law, wherever or whenever they are found, are justified. It cannot be otherwise. But in this world there are no doers of the law. There may be many who are trying to do it; but whatever degree of success they may have, they cannot be called *doers* of the law, for they have repeatedly broken it. Suppose now that it were possible for a man to turn squarely around and keep the law perfectly, would he be justified? By no means. The law requires that *all there is of us* shall be devoted to it *all the time*. Then if a man gets behind, he can never catch up. Since all our strength is required for each hour, it is plain that the perfect performance of duty during any hour will not in the least degree make up for the non-performance of duty during any other hour. There can be no such thing as works of supererogation. While the law justifies us in the performance of good deeds, it cannot, as a matter of fact, justify us for a single moment, no matter how good our present actions may be, since on its very first application to us, it must detect the past sin, and consequently must at once condemn us. Justification and condemnation have reference to our whole lives; and since, however good we may be for a portion of our lives, at the end it will be seen that we have not done *all* our duty, we must therefore stand condemned. The law is just and good, and therefore it can never declare a guilty man innocent.

Is there, then, no hope for any? Since all have

sinned, must all receive the wages—death? Will the law with its unrelenting grasp forever hold all the world in the bondage of death? Such would be the case, and there would be no hope for any, had not "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. All the world are guilty before God, because all have sinned; but they may be "justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24. There is "hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption." Ps. 130:7. Let us read Paul's brief but wonderfully clear statement of how we may be justified:—

"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26.

Take notice that this is not indulgence for sin, nor remission of the law, but *remission of sins*. The sins are remitted—sent away. By this process, the sins are taken from the individual, so that he may be counted as though he had never committed them. Note also the fact that it is by the grace of God that we are justified, through the redemption that is in Christ Jesus. There is no antagonism between the Father and the Son; both are concerned in the great work of man's redemption. The death of Christ, inasmuch as the Lord "laid upon him the iniquity of us all" (Isa. 53:6), made it possible for God to justify those who have faith in his blood.

"To declare his righteousness for the remission of sins that are past." Christ's righteousness was perfect. He delighted to do the will of God, because the law—God's will—was within his heart. Ps. 40:8. He "did no sin, neither was guile found in his mouth." 1 Peter 2:22. He alone, of all the people who ever trod this earth, could challenge even his enemies to find in his life one trace of sin. John 8:46. We have learned that righteousness is obedience to the law. Now it is because of unrighteousness—disobedience to the law—that man is condemned. If by any means a man's whole life could be made to appear in perfect harmony with the law, it is evident that that man would be justified. It is also evident that if the sins of his life could be removed, his life would appear in harmony with the law of God. Now this is just what is done. Christ's righteousness is declared for the remission—taking away—of those sins. As Christ's life is worth infinitely more than the lives of all the world, so through his death his righteousness may be made to take the place of the disobedience of all those who will have faith in him. We may say that an exchange is made: Christ takes upon himself the sins of all our past life, and in return lets his righteousness be counted as ours. When this is done for a man, the law can do no other than justify him. It demands perfect obedience in the life, and that is what it finds. It matters not to the law that the obedience which it finds in the man's life is not really his own; it is counted as his own; and since the obedience is perfect, the law cannot condemn. Christ suffered the penalty for the sins which the man actually committed (Isa. 53:6, 10; 2 Cor. 5:21; 1 Peter 2:24), and thus God can be perfectly just and at the same time may justify a man who has sinned. But this can be done only for those who have faith in Christ's blood.

It must not be forgotten that we are now speaking only of the sins that are *past*. It is impossible that *remission* of sins could have reference to anything else, for that which does not exist cannot be

staken away; and to justify a man for sins not yet committed, in other words, to grant indulgence for sins, would throw contempt on the law, and bring in anarchy and ruin. And no sins are remitted, except of those who believe in Jesus. If any are Christ's, they are Abraham's seed (Gal. 3:29), and therefore, with him, their faith is imputed unto them for righteousness. James 2:23.

"Therefore," says Paul, "we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. This does not mean that the law is ignored, and that a man who disregards the law can be justified. Nothing of the kind. There could be no justification in such a case; for justification has no connection with injustice, and to clear a guilty man—a violator of the law—is an act of injustice. The Lord says that he "will not at all acquit the wicked" (Nahum 1:3), and he does not; for the blood of Christ cleanses from all sin (1 John 1:7), and when this is applied to an individual, as it is to all who have faith in it, it frees him from guilt, and then he must necessarily stand justified. But the man could not be justified if the law were left out of the account; for justification, as we have already learned, is "a showing to be just or conformable to law."

But this will not be done for a man who does not acknowledge the justice of the law which condemns his sins, and, repenting of them, promise obedience to the law. No just governor would pardon a man under any other circumstances. Here is a man who has been convicted of theft; he petitions for a pardon, but unless he promises to reform, he will not be likely to get it. If he persists that he has a right to steal, and has no intention of reforming, nothing can secure his pardon. Of course this is not a perfect parallel to the sinner pleading with God for forgiveness; for when a man receives pardon from an earthly ruler, his guilt remains the same as ever; but when he receives a pardon from God, the same blood which secures the pardon, takes away the sin.

The statement that a man is justified by faith, without the deeds of the law, is only a summing up of Paul's argument, which we have already given. No amount of work will have the slightest effect in securing justification by the remission of past sins. That which is done, we cannot undo.

Nothing that we can do can alter the fact that we have sinned. Your past life has been full of sin, and you want to become free from the guilt of it; what can you do? Though you were able to keep the law without the slightest deviation, that would not remove a single sin. You can do nothing but "believe on the Lord Jesus Christ." He says: "Come unto me, all ye that labor and are heavy laden [with sin], and I will give you rest." Matt. 11:28. The blood of Jesus Christ, and that alone, can cleanse from sin. So we conclude, with Paul, that "a man is justified by faith, without the deeds of the law."

We have said that no work of ours, however perfect it may be, can atone for past transgressions; that even though we should be able to turn around and keep the law perfectly, that would not remove a single sin. As a matter of fact, however, it is impossible for the sinner to do any good work, even though it would be counted in his justification. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17. This means, of course, while we are serving the flesh, and out of Christ; for Christ says: "Without me ye can do nothing." John 15:5. This was said to those whose sins had been forgiven, and will certainly apply, with all its force, to those who have never known Christ. Christ says that "out of the heart proceed evil thoughts, murders, adulter-

ies, fornications, thefts, false witness, blasphemies." Matt. 15:19. These are the works of the flesh (see the complete list in Gal. 5:19-21), and are what men do by nature. Men may have good desires, but they cannot do what they would. Gal. 5:17. The law of God is so extensive and perfect in its requirements that the best efforts of fallen man, unassisted, must fall far short of it. And this thought makes us understand still more clearly the statement that a man is justified by faith, without the deeds of the law; for every act that the man performs before he comes to Christ, no matter how good his intentions may be, only sinks him the deeper in condemnation.

"Not all our groans and tears,
Nor works which we have done,
Nor vows, nor promises, nor prayers,
Can e'er for sin atone.

"Relief alone is found
In Jesus' precious blood;
'Tis this that heals the mortal wound
And reconciles to God."

And so the sinner, appalled at the multitude of his sins, which like a mountain upon his back well-nigh sink him into despair, having lost all confidence in himself, may sing,—

"Just as I am,—without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O, Lamb of God, I come.

"Just as I am—and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O, Lamb of God, I come."

E. J. W.

"The Abiding Sabbath."

THE COMMANDMENT FOR SUNDAY-KEEPING.

THE author of the "Abiding Sabbath" insists that the Sunday-sabbath "is established as an apostolic institution;" and that "the religious use of Sunday" has "the high sanction of apostolic authority;" not only by the *example* of the apostles, but by their plain commands—in fact, by commands so plain that they cannot be misunderstood. Thus he says:—

"Preachers of the gospel of the resurrection and founders of the church of the resurrection, they [the apostles] gave a new, sacred character to the day of the resurrection by their own example and by their *explicit injunctions*."—P. 198.

Now an "injunction" is, "That which is enjoined; an order; a command; a precept." Enjoin, is "to lay upon, as an order or command; to give a command to; to direct with authority;" "this word has the force of *pressing admonition*. It has also the sense of command." "Explicit denotes something which is set forth in the *plainest language*, so that it cannot be misunderstood."—Webster. "Explicit injunctions," then, are commands that are set forth in language so plain that they cannot be misunderstood. Therefore Mr. Elliott's unqualified declaration is that, by commands so plain that they cannot be misunderstood, the apostles have given a sacred character to Sunday. But everybody who ever read the New Testament, knows that that is not true. And so does Mr. Elliott; for on page 184 he plainly confesses "the *complete silence* of the New Testament so far as any explicit command for the Sabbath or definite rules for its observance are concerned." And that by the word "Sabbath" in this place he means the Sunday is undoubted, because he immediately begins an argument to account for this "complete silence," and to justify it. But knowing, and confessing, as he does, "the *complete silence* of the New Testament so far as any *explicit command*" for the observance of the first day of the week is concerned, it is impossible to conceive by what mental process consistent with honesty, he could bring himself, in less than fifteen pages from these very words, to say that the apostles gave a "sacred character to the day of the resurrection by their own example and by their *explicit injunctions*." Compare pp. 184 and 198.

And it is by such proofs as this that Sunday is shown to be the Lord's day and the Christian Sabbath! It is such stuff as this that Professor William Thompson, D. D., Professor Llewellyn Pratt, D. D., and Rev. George M. Stone, D. D., all of Hartford, Conn., "after a *careful* (?) and *thorough* (?) (!) examination" accounted worthy of a prize of five hundred dollars; and to which, by a copyright, the American Tract Society has set its seal of orthodoxy.

But although he finds this "complete silence," he finds no difficulty in accounting for it; and here is how he does it:—

"It is not difficult to account for the complete silence of the New Testament so far as any explicit command for the Sabbath or definite rules for its observance are concerned. . . . *The conditions under which the early Christian church existed were not favorable to their announcement*. . . . The early church, a struggling minority composed of the poorest people, *could not* have instituted the Christian Sabbath in its full force of meaning. The ruling influences of government and society were against them."—P. 184.

Therefore, according to this five-hundred-dollar-prize Christianity, commandments for the observance of Christian duties can be announced only when the conditions under which the church exists are favorable to their announcement; that is, when the ruling influences of government and society are in favor of it. And the one great distinguishing institution of Christianity is dependent upon "the ruling influences of government and society," for "its full force and meaning"! Christians can wear the badge of their profession only when the majority favor it! We confess that that is in fact the true doctrine of the Sunday-sabbath. We have heard it preached often. And we know that is the doctrine upon which it was based in the origin of its claim to Christian recognition. But is that the kind of religion that Christ instituted in the world? Is that the manner of "Christian walk and conversation" to which he referred when he said, "Enter ye in [strive to enter in] at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and *many* there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it"? Was it to incite his disciples to faithfulness under the favor of "the ruling influences of government and society" that Christ said, "The brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved"? Was it to induce the "early Christian church" to wait for the sanction of the majority, and the favor of "the ruling influences of government and society," that Christ gave the command, "What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell"? The fact is that Mr. Elliott's reason for the "complete silence" of the New Testament in regard to a command for the observance of the Sunday, as well as the doctrine of the Sunday-sabbath itself, is contrary to every principle of the doctrine of Christ.

Well, then, according to Mr. Elliott's scheme of Christian duty and faithfulness, when was the "Christian Sabbath" really instituted "in its full force and meaning"? He tells us plainly. Hear him:—

"For the perfect establishment of the Christian Sabbath, as has already been observed, there was needed a social revolution in the Roman empire. *The infant church*, in its struggles through persecution and martyrdom, *had not the power even to keep the Lord's day perfectly itself*, much less could the sanctity of the day be guarded from desecration by unbelievers. We should expect therefore to find the institution making a deepening groove on society and in history, and becoming a well-defined ordi-

nance the very moment that Christianity became a dominant power. That such was the case the facts fully confirm. From the records of the early church and the works of the Christian Fathers we can clearly see the growth of the institution culminating in the famous edict of Constantine, when Christianity became the established religion of the empire."—P. 213.

Now as there was no command for the observance of the Sunday institution, and as it was not, and could not be, kept by the "struggling minority" that formed the early Christian church, the "deepening groove on society and in history" that was made by "the institution," could have been made only by influences from beyond the struggling minority, *i. e.* from the majority. And that is the fact. The majority were heathen. The worship of the sun was the chief worship of all the heathen. And as ambitious bishops, in their lust of power, of numbers, and "of the ruling influences of government and society," opened the way for the heathen to come into the church, bringing with them their heathen practices and customs; the day of the sun, being the chief of these, thus gained a place under the name of Christianity, and so went on making its "deepening groove on society and in history," until it culminated in "the famous edict of Constantine," in honor of "the venerable day of the sun," and commanding its partial observance. Of this famous edict, we shall let the author of the "Abiding Sabbath" himself tell:—

"The Emperor Constantine was converted, and Christianity became, practically, the religion of the empire. It was now possible to enforce the Christian Sabbath and make its observance universal. In the year 321, consequently, was issued the famous edict of Constantine commanding abstinence from servile labor on Sunday. The following is the full text:—

"The Emperor Constantine to Helpidius.

"On the venerable day of the sun, let the magistrates and people living in towns rest, and let all workshops be closed. Nevertheless, in the country, those engaged in the cultivation of land may freely and lawfully work, because it often happens that another day is not so well fitted for sowing grain and planting vines; lest by neglect of the best time, the bounty provided by Heaven should be lost. Given the seventh day of March, Crispus and Constantine being consuls, both for the second time."—P. 228.

The man who can see in the life of Constantine any evidences of conversion, possesses a degree of penetration truly wonderful; equal, indeed, to that which can discern "transient elements" where it demonstrates that there are none. The one act of Constantine which is most nearly consistent with the idea of conversion, was performed in March, A. D. 313, eight years before the earliest date we have ever heard claimed for his conversion. That act was the edict of Milan, "the great act of toleration," which "confirmed to each individual of the Roman world the privilege of choosing and professing his own religion," and stopped the persecution of Christians. But even this one act that was consistent with conversion, was undone by his "conversion," for soon after his "conversion" the edict of Milan was revoked. We shall name here some of his principal acts after his "conversion": March 7, A. D. 321, he issued an edict in honor of the venerable day of the sun. The very next day, March 8, 321, he issued an edict commanding the consultation of the soothsayers. In 323 Licinius was murdered by his orders, in violation of a solemn oath given to his own sister, Constantia. In 326 he was guilty of the murder of his own son, Crispus, his nephew, Licinius, and his wife, Fausta, to say nothing of others. To the end of his life he continued to imprint the image of Apollo, the sun-god, on one side of his imperial coins, and the name of Christ on the other. In view of these things we sincerely doubt that he was ever converted at all. And we most decidedly call in question the Christian principle that could dwell consistently with a life so largely made up of heathen practices, and stained with so much blood.

But to say nothing further on the subject of the "conversion" of Constantine, it is evident from Mr. Elliott's argument that the "influences of government and society" which were essential to the complete sanctity of the "Christian Sabbath," and for which it was compelled to wait nearly three hundred years, were embodied in an imperial edict of such a man, in honor—not of the Lord's day, nor of the Christian Sabbath, nor of Christ, but—of the venerable day of the sun; that the legislation which was to enforce the "Christian Sabbath," and make its observance universal, was a piece of legislation that enforced the "venerable day of the sun," and made its observance partial, that is, obligatory upon only the people who lived in towns, and such as worked at trades; while country people might freely and lawfully work." However, on the nature of this legislation, we need ourselves to make no further comment. The author of the "Abiding Sabbath" exposes it so completely that we can better let him do it here. He says:—

"To fully understand the provisions of this legislation, the peculiar position of Constantine must be taken into consideration. He was not himself free from all remains of heathen superstition. It seems certain that before his conversion he had been particularly devoted to the worship of Apollo, the sun-god. . . . The problem before him was to legislate for the new faith in such a manner as not to seem entirely inconsistent with his old practices, and not to come in conflict with the prejudices of his pagan subjects. These facts serve to explain the peculiarities of this decree. He names the holy day, not the Lord's day, but the "day of the sun," the heathen designation, and thus at once seems to identify it with his former Apollo-worship; he expects the country from the operation of the law, and thus avoids collision with his heathen subjects."—P. 229.

Now as he had been particularly devoted to the worship of Apollo, the sun-god; as he had shaped this edict so as not to be inconsistent with his old practices, and not to conflict with the prejudices of his pagan subjects; as he gives the day its heathen designation, and thus identifies it with his former Apollo-worship; and as in it he avoids collision with his heathen subjects; then we should like to know where in the edict there comes in any legislation for his Christian subjects. In other words, if he had intended to legislate solely and entirely for his heathen subjects, and to enjoin a heathen practice, could he have framed an edict that would more clearly show it than does the one before us? Impossible. Therefore, by Mr. Elliott's own comments, it is demonstrated that the famous edict of Constantine was given wholly in favor of the heathen, enjoining the observance of a heathen institution, Sunday, in honor of the great heathen god, the sun. And if that was to favor Christianity, then so much the worse for the Christianity (?) which it favored. At the very best it could only be heathenism under the name of Christianity.

Such is the command, and such its source, that it is seriously proposed shall be observed instead of the holy commandment of the living God, spoken with a voice that shook the earth, and twice written with his own blazing finger upon the enduring stone. Such is the day, and such its sanctions, that it is proposed shall wholly supplant the day to which have been given "the highest and strongest sanctions possible even to Deity,"—the day upon which he rested, which he blessed, which he sanctified, and which he has distinctly commanded us to keep, saying, "Remember the Sabbath day, to keep it holy." "The seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work." The observance of the seventh day is that which we, by the word of God, urge upon the conscience of every man. But if we had no better reasons for it than are given in this five-hundred-dollar-prize essay, or than we have ever seen given, for the observance of Sunday, we should actually be ashamed ever to put our pen to paper to advocate it.

A. T. J.

The Missionary.

The Cause in England.

AS THE readers of the SIGNS do not often have the privilege of reading of the work in this field, I will try to write something, which I hope may be of interest to those who love the cause of present truth.

I am glad to say that we meet with things every week that encourage us to believe that the message is taking hold of hearts. Orders for our publications are increasing, which shows that those who read are becoming interested. But a few days ago I met a gentleman at Exeter, who had just read "The Sanctuary," which I had left for his examination. He spoke very highly of the work, saying he had never read such a book before. He purchased it, also "Thoughts on Daniel and the Revelation." He said he had loaned the "Sanctuary" to a local preacher, who had read it and desired to purchase one for his own library, as he had not met with a book before that gave him so much light on the Bible.

While at Southampton, a few days ago, I met with a gentleman who has been a reader of the SIGNS for several years. He thinks he meets with no paper like the SIGNS. He is a man who is carefully watching the progress of the truth, evidently expecting to embrace it, when the way opens before him. Old associations hold him yet, but he advocates the truth wherever he goes. I believe such persons will yet come out on the side of the message, before the work closes.

I find that the SIGNS is liked very much by those who read it in this country. While at Exeter, I visited the reading-room several times, and noticed the SIGNS in the hands of the readers nearly every time. By the appearance of the paper after it had been in the room but one day, I should judge it was read more than any other religious journal on their tables. There must be many persons who are constant readers of the paper, and are becoming acquainted with the truths it teaches. When this country is shaken by the power of the truth, many of these readers will be ready to fall in and help swell the loud cry.

Not only do we find people becoming interested in the truth, but we find that there are some accepting it. When they once decide to obey, I know of no people who will sacrifice more to advance this cause than the English people. When making an appeal for means to aid our tent fund, I received liberal pledges, from those that I knew were having all they could do to furnish food for their families. On inquiring how they expected to meet their pledges, they said they would live with one meal less per day, to help forward God's cause. With this spirit of sacrifice, and the love of the truth in the heart, the Lord will work wonderful things for his people.

In this village (Riseley) we have a company of some fifteen Sabbath-keepers who meet together on the Sabbath. Our Sabbath-school has at present an average attendance of forty-two. There are many more interested. We have a pleasant hall for our meetings, free of rent. Next Sabbath we expect to have a baptism, when five persons will go forward in this ordinance.

The Lord is good, and will carry on his work even in this land. I want to be so connected with it that I may have the overcomer's reward. I ask an interest in the prayers of all those who love this message.

J. H. DURLAND.

Riseley, England, March 2, 1886.

ORGANIZED vice in a minority often proves too strong for the unorganized majority.—Nashville Christian Advocate.

Humboldt County, Cal.

FROM February 18 to March 11 I was with the four companies of Sabbath-keepers in Humboldt County. These are located in Ferndale, Eureka, Arcata, and Dow's Prairie. At each of these points our people have a house of worship. The size of these is in proportion to the places in which they are located. The one at Ferndale was erected about two years since. It is 30x50, well finished, and free from debt. The one in Arcata is 26x40, finished, and no outside debt upon it. Dow's Prairie is in the country. They have a house 18x30. This is in good condition for meetings, though not entirely completed. They went about as far as they could this year, but hope to be able by fall to complete it with no debt upon it. Eureka is the county seat, and the company there is the youngest in the county. Their meeting-house is 32x60, and is neatly finished on the outside, and has temporary seats. It is quite comfortable for meetings. It has been quite an effort for this young company to erect this house of worship. They most gratefully acknowledge the aid received from the citizens of Eureka. The architect, though not of our faith, donated his plans, drawings, and services on the house. Lumber mills, hardware men, merchants, carpenters, painters, and citizens have donated liberally. If these donations had not been made, it would not have been possible for a company so poor as the Eureka church to do what has already been done on their church building. While there is a debt upon the house, we doubt not that our people in other parts of the county, as well as citizens of Eureka, will gladly assist them as they shall make lifts from time to time on their church debt.

While in the county, I gave eighteen discourses, and held one Bible-reading. Of these, I gave six discourses in Ferndale, three in Arcata, three in Dow's Prairie, and six discourses and a Bible-reading at Eureka. Aside from hindrance in a few instances from storm, these meetings were quite well attended, and seemed to be a source of encouragement and strength.

Our people are all anxious for a camp-meeting to be held in the county this year, and they desire it to be held about the same time as last year; i. e., in the fore part of August. As I stated to some while there, "if all make up their minds that they *must* attend the camp-meeting, and now begin to plan and pray for it, they may expect to see the Lord open the way before them. May the Lord bless his cause in Humboldt County. J. N. LOUGHBOROUGH.

Fresno and Tulare Counties.

FROM Jan. 16 to March 4 I was with churches and scattered brethren in the vicinity of Burrough Valley, Fresno, Lemoore, Selma, and Temperance. I labored at all these places to impress upon the people the importance of giving their time and thought more fully to the work of the Third Angel's Message. I found many of the brethren given to making great plans for worldly business and leaving the cause of God almost entirely out of their plans. I labored to correct this and other evils and to instruct and encourage all whom I met. I tried to impress upon all that their own eternal welfare depends to a great extent upon the efforts put forth for the salvation of others. At every place I found something encouraging and something to commend. But there is great danger to the youth and children unless, by example and precept, they are led to forsake and despise the foolish fashions and customs of society.

At Selma I organized a Tract and Missionary Society of ten members. Nearly all of this company have recently come from the East, and they will become earnest workers in the cause here. I took 16 subscriptions for the SIGNS and nearly 500 for the *American Sentinel* during this trip. G. D. BALLOU.

Mason Valley, Nevada.

I HAVE been holding meetings for several weeks in this place, which have resulted in fourteen persons taking their stand upon the truth, eight of whom I have just baptized. A church has been partly organized, and arrangements have been made for regular Sabbath meetings. Of the seven grown men in the company, the majority have not been in the habit of using tobacco, although nineteen-twentieths of the men in this region follow this disgusting practice. This impresses on my mind a fact, which I have often noticed before, that tobacco users find greater difficulty than others in accepting religious truth which requires keenness of intellect or nobility of soul.

May God keep this little band faithful unto the end. After spending a few days in visiting the newly organized companies in this State, I expect to go to Fresno City, Cal.

March 17, 1886.

E. A. BRIGGS.

Report of Progress.

THE following new reports of progress we clip from the *Review and Herald* of March 9:—

OHIO: *Springfield*.—"The interest here is still good. Up to this time, nine have commenced the observance of the Lord's Sabbath, and five have united with the church, all heads of families but one. Others are deeply interested, for whom we have strong hopes. I find that the effects of our camp-meeting held here last fall are still felt throughout the city, and many are quite anxious that the next one should be held here. I believe much good would result from another camp-meeting at this place, if it could be held about six weeks earlier than the one last year. Persons of intelligence and influence are attending our meetings, and are deeply affected. The Lord gives good freedom in presenting his truth, for which we praise his name."

"GEO. W. ANGLEBARGER."

MISSOURI: *Gunn City*.—"In company with Brother Jones, I came to this place February 4. Began meetings Friday evening. This church numbers only twelve or fourteen; but they are in good working condition. Twenty-seven dollars was pledged to the tent and camp-meeting fund. Sunday morning Brother Jones left for Northern Missouri, while I remained to continue the meeting. A good portion of the time the roads were quite muddy, but the meetings were well attended. Two families, six in all, covenanted to keep the 'commandments of God and the faith of Jesus.' Closed last Sunday night with a crowded house."

"R. S. DONNELL."

ILLINOIS: *Chicago*.—"February 1 we started a Scandinavian mission house, or school, as a help to educate young men and women who have some gift, and a burden for the salvation of their fellow-men. Instructions are given in grammar, arithmetic, writing, Bible-readings, and the present truth. This takes up three to four hours a day, and the rest of the day is spent in canvassing, visiting, and holding Bible-readings. There are already ten of us in the family here and we have room for three or four more of such as have a good recommendation. The Lord is opening the way before us much more than we expected. We have just begun to hold Bible-readings, but not less than forty souls are reached by these efforts. We have sold several dollars' worth of books, and taken twenty-five subscriptions for our papers; and we hope for success in this work. Will the American friends remember the Scandinavian work here in their prayers? Our address is 390 W. Erie St., Chicago, Ill. J. F. HANSON."

He who runs from God in the morning will scarcely find him the rest of the day.—*John Bunyan*.

The Commentary.**NOTES ON THE INTERNATIONAL LESSON.****The Word Made Flesh.**

(April 4.—John 1:1-18.)

"IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." "In the beginning," that is, before creation, before time was; for in his prayer at the last supper he said: "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold the glory which thou hast given me; for thou lovedst me before the foundation of the world." John 17:5, 24. How long before, no finite mind can measure; for in the announcement by the prophet of the place of his birth, when he came into the world, it is said: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. The margin reads, Hebrew, from "the days of eternity." The mind must be able to grasp eternity before it can measure the length of days of the Saviour of the world; before it can know how long the Word was before the world was.

THAT the Word was Jesus Christ is evident from verse 14. He is called the Word of God because through him is revealed to us the thoughts of God, as our words express our thoughts and feelings to others. He is the expression of God's will to the children of men. "For in him dwelleth all the fullness of the Godhead bodily." Col. 2:9. In him is shown the love of God to the children of men. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." 1 John 4:9. The words which he spake are the words of God: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. . . . Whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49, 50. In short, in him God revealed himself; for said Jesus, "He that hath seen me hath seen the Father." John 14:9. Christ is the Word of God.

"AND the Word was God." "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:4-9. The Father calls the Son, God.

"ALL things were made by him; and without him was not anything made that was made." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the

worlds." Heb. 1:1, 2. "God . . . created all things by Jesus Christ." Eph. 3:9. "For by him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist" (exist). Col. 1:16, 17. Now as Jesus Christ made all things, "and without him was not anything made that was made;" and as "the Sabbath was made" (Mark 2:27), it follows that Christ made the Sabbath. And as the Sabbath was made as the memorial of creation, that man might thus remember and honor the Creator; and as the seventh day is declared to be "the Sabbath of the Lord thy God," who "made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it," it follows that the seventh day is the Sabbath of Christ the Lord. It is Christ who rested the seventh day. It is Christ who blessed and sanctified the seventh day. It is Christ who made the seventh day the Sabbath. And as long as he remains what he is, "The same yesterday, and to-day, and forever," the seventh day must remain the Sabbath. It can change no more than he can change; for he has declared by his living word that it is the Sabbath; and he cannot deny himself.

It is the duty of all men to "honor the Son, even as they honor the Father." John 5:23. It is not enough to honor the Son as Redeemer and King. He must be honored as Creator also, or else he is not honored even as is the Father. Now the Creator has appointed a memorial of creation, by the keeping of which he is remembered and honored as Creator. That memorial is the Sabbath, which he himself has made and declared to be the seventh day. That is the day which Christ the Creator made the Sabbath; it is the day by the observance of which he is honored as Creator. Therefore it is the duty of all men to keep the seventh day as the Sabbath of the Lord. The seventh day is the Sabbath of Christ the Creator. Will you keep it, and so honor him as Creator?

"In him was life." "The wages of sin is death." Rom. 6:23. "All have sinned." Rom. 3:23. Death has passed upon the whole human race. But in Christ there is life. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John. 3:36. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6:53. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

"And the Word was made flesh." That Word which was in the beginning; which was with God before the world was, even from the days of eternity,—that Word was made flesh. Mark, it does not say that the Word came and dwelt in a body of flesh, though distinct from it, as it is said the immortal soul dwells in the body, so that when the body died the Word left it, as it is said the immortal soul at death leaves the body of man. It says nothing of the kind. It does say, "The Word was made flesh." John says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." 1 John 1:1. This could not be said if that Word dwelt in a human body, as the immortal soul is said to do; for no man ever saw what is called the immortal soul, much less did any man ever

handle one with his hands. If it be said that it was so, and that only the body died, while the real Word left the body and did not die, then what but a human sacrifice was ever made for the sins of the world? No; "The Word was made flesh," "for the suffering of death." Heb. 2:9. He "poured out his soul unto death;" "Thou shalt make his soul an offering for sin." Isa. 53:10, 12. "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. "The Word was made flesh." The Word of God died. And we have a divine sacrifice for sin. "Whosoever believeth on him shall not perish;" for "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

"As many as received him, to them gave he power to become the sons of God." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:1, 2. Thanks be unto God for his unspeakable gift. A. T. J.

THE SANCTUARY, ITS SERVICE, ETC.

Warnings of the Judgment.

(Lesson 13.—Sabbath, April 3.)

1. WHAT announcement was made to ancient Israel when the atonement was approaching?

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, a holy convocation." Lev. 23:24. Read also Num. 29:1; and Lev. 25:9.

2. What prophecy speaks of an alarm to be sounded in the last days?

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

3. How is this message of warning foretold in Rev. 14:7, 8?

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

4. Tell briefly how this warning was given. *During a series of years immediately preceding the opening of the Judgment in 1844, hundreds of ministers, and some in every part of the world, went forth claiming that the day of God was at hand.*

5. What does our Saviour say about this preaching?

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

6. What questions is our Lord answering in this chapter?

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Verse 3.

7. What did he give as signs of his coming and of the end of the world?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Verse 29.

8. How has this prediction been fulfilled? *In the year 1780 there was the most remarkable darkening of the sun and moon ever known; and in*

the year 1833 there was such a meteoric shower as caused many to cry out, "The Lord is coming."

9. Has the time of the Investigative Judgment been definitely foretold? Dan. 8:14, 27; 9:22-25.

10. Has the exact time of Christ's second coming been revealed?

"But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Matt. 24:36.

11. Since the signs he gave have already been seen, how sure may we be that his appearing is at hand?

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 32, 33.

12. Will the people of the world be expecting his advent? Verses 36-39.

13. How will they receive it?

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Verse 30.

14. What will be done when our Lord appears?

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verse 31. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

15. What must take place preparatory to that event? *The Investigative Judgment, or cleansing of the sanctuary.* Dan. 8:14; 7:9, 10; Luke 20:35; 21:36.

16. What classes of people will God judge? "I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Eccl. 3:17.

17. Upon which class will the work begin? "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17.

18. To whom must we all give account?

"Who shall give account to him that is ready to judge the quick and the dead." 1 Pet. 4:5. "So then every one of us shall give account of himself to God." Rom. 14:12.

19. What will be brought to light in that day?

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." 1 Cor. 4:5.

20. What will God bring into judgment?

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

21. For what besides actual deeds will we have to give account?

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment." Matt. 12:36.

22. Who appears before God in behalf of penitent believers?

23. Whose sins alone will be blotted out? "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.

24. By what rule will our acts, thoughts, and motives be decided? Read Eccl. 12:13; Deut. 10:12, 13; Rom. 2:6-13.

The Home Circle.

BE NOT AFRAID.

Be not afraid

To give expression to a noble thought,
Because the world may sneer and cry, "Tis naught,"
And may upbraid.

Be not afraid

To do the thing that conscience tells is right.
The way is hard, but 'tis not always night;
Thou'lt be repaid.

Be not afraid

To battle, sometimes, on the losing side;
The victory of truth o'er wrong and pride
Is but delayed.

Be not afraid

To disapprove of what the world may prize,
Of senseless laws that fashion's votaries
Have ever made.

Be not afraid

To recognize the greeting of a friend,
Whose poverty and poor attire offend
The well-arrayed.

—Sel.

Captain Ball's Experience, or Thieves in the Church.

"I HAVE had a strange experience," said Captain Ball, speaking with much emotion. "It began about three weeks ago. I had lately been making some very good trades, and one night I was riding home, reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertions. It was starlight, and very still; I could scarcely hear a noise but the field crickets and the tramp of my horse on the dark road, when suddenly a voice said, 'What shall it profit a man if he gain the whole world and lose his own soul?'"

"Was it actually a voice? I questioned, as I hesitated."

"No; I knew it wasn't all the time. But the impression was just as distinct and as unexpected as if it had been spoken by some person in my ear. I went to talk with my minister; I wanted to get into the church, where I thought I would be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines, and so forth, to let me know what I would have to believe before I could become a church member. But he didn't take any such course. He made me go into the house and sit down in his study, where he talked about the blessedness of this world, independently of its rewards hereafter. Then he said:—

"Captain Ball, do you know the first thing required to be done if you would be a Christian?"

"I did not know."

"The Christian life of a faithful follower of Jesus Christ," said he, "can be founded only upon repentance. Now it is easy to say we repent, but the only repentance that is worth anything is an active repentance—by which I mean, not only sorrow for sin and an earnest desire to avoid it in the future, but one that goes to work, and seeks, so far as is in its power, to make amends for everything wrong that we have done. Is there a person in the world, Captain Ball, who can look you in the face and say you have wronged him?"

"He knew my weak point," added the Captain. "Every one has his weak point, and I suppose the lancet must be applied there first. That question was like a sharp steel driven into my soul. I writhed and groaned inwardly, and struggled, and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christian. I meant, however, to get off as easy as I could. So I determined to confess something which I supposed was known to everybody who knows me—my horse trade with Peter Simmons last spring.

"Did you wrong Peter?" said the minister.

"I shaved a little," said I.

"How much?" said he. "Tell me honestly what you think."

"I let him have a ringboned and windbroken nag that I had physicked up to look pretty gay—worth, for actual service, not over ten dollars—and got in return a sound and steady beast worth sixty dollars, and twenty-five dollars to boot. So I honestly think, said I, that I shaved him out of about seventy-five dollars."

"And with seventy-five dollars in your possession belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think that Christ will bear your prayers for pardon, with stolen money in your pocket?" said the minister.

"I said something about a trade, and men must look out for themselves when they swap horses—but he cut me short."

"Your own soul," said he, "will not admit the excuses which your selfishness invents."

"But the rule you applied, said I, will cut off the heads of church members as well as mine. There's Deacon Rich, he trades horses, and shaves when he can."

"No matter," said he, "whose head it cuts off; no matter what Deacon Rich does. You have to deal with your own soul and with your Lord. And I tell you, whether you are out of the church or in it, a single dollar which you have unjustly and knowingly taken from any man without rendering him its full value of your ability—a single dollar, I say, will be like a millstone hung upon your neck, to sink your soul into the sea of spiritual death."

"I couldn't stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I couldn't rest. So I took seventy-five dollars and went to Peter and paid him, making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-stricken, and paid back money. Then I went to the minister again and told him what I had done. He didn't praise me as I thought he would. He took it as a matter of course, and no more merit in it than to wash my hands before sitting down to supper. On the contrary he suspected that my hands were not quite clear yet. He wanted to know if I had wronged anybody besides Peter; I tried to say no, but my conscience wouldn't let me. I could have told a plumper lie once without flinching—yes, and flattered my own heart to believe the lie. I was discouraged; I felt bitterly disheartened. It was indeed so much harder to be a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the eve of going away sorrowful. But my heart burned within me, and I was forced to speak."

"In the way of business, said I, no doubt I have taken advantage here and there, as everybody does; as church members themselves do, when they can."

"What everybody does is no rule for you and me, Captain Ball," said the minister. "It is to be a Christian in the fullest sense—not simply to be church members—that we must strive for with all our heart. The fact of being in the fold does not make the lamb; there are wolves in the fold, alas! but we are by no means justified in doing as the wolves do, even when they appear in sheep's clothing."

"I felt the rebuke. Well, said I, there is Deacon Rich, I think he paid me a note twice. The first time he paid it, we were transacting some other business, and by some mistake the note wasn't destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The deacon was a hard man, I considered, and took advantage

of a man when he could. He had driven more than one hard bargain with me."

The deacon, who was present, and heard these allusions made to himself, winced and coughed uneasily. Captain Ball went on without appearing to mind him.

"So, said I to the minister, I concluded I would serve the deacon as he would serve me under similar circumstances. I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, May be you would like to take up that note, which had been due then a considerable time. He was surprised, looked excited and angry, said he had paid it, and held out stoutly for a while; but there was the note. There was no proof that it had been paid, and finally he took out his pocket-book, and with some pretty hard words, paid it over again with interest."

"And now," said the minister, "what are you going to do about it?"

"I suppose, said I, the money must be paid back."

"So I went to the deacon the next day, and told him that on reflection I was convinced that he was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment."

The deacon coughed and wiped his forehead.

"I hoped then all was right," continued Captain Ball. "I tried to satisfy my conscience that it was; but I was afraid to go back to the minister, he has such a way of stirring up the conscience and finding mud at the bottom, when we flatter ourselves that because it is out of sight there is no impurity there."

"And I knew that as long as I dreaded to see the minister, something must be wrong; and on looking into my heart, I found the matter of a mortgage which I had foreclosed on a poor man and got away his farm, when he had no suspicion but that I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the proceedings were entirely legal, and so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return. The law of God condemns you although the law of man sanctions the wrong. You shall have no peace of soul, your heart will burn you until, with justice, you wipe out your injustice to him and to all others whom you have wronged.'

"Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars together with the interest due from the time the mortgage was foreclosed; it was like taking a portion of my life to be obliged to subtract so much from my gains and give it to a man who had no legal claim upon me, and I groaned and mourned over it in secret, and tried to pray; but that mortgage came right up between my prayer and God, and Heaven looked dark and frowning through it. At last I could not resist the appeals of my conscience any longer, and I went again to the minister, told him my trouble, and asked him what I should do."

"There is a simple test," said he. "Do you love your neighbor as yourself? If you do, you will be just to him if it takes from you the last dollar you have in the world."

"That was a terrible sentence. I went out staggering from it as if I had received a blow. O God! I said, how can I be a Christian? But I had help beyond myself; otherwise I could never have endured that struggle. I knelt before God and solemnly vowed for his sake, for the sake of his pardon and love, I would not only do justice to the poor man I had wronged, but would give up all if need be, all that I had in the world, so that I might find peace in him."

A strange, soothing influence came over my soul, and a voice seemed to say: 'Though you lose all you have, God, Christ, and the blessing of a heart pure and peaceful shall be left—the best and only true source of happiness and life.' And in the solemn night-time, after I gave up the struggle, that comfort seemed to me so great and precious, that I felt willing, if it would only stay with me, to accept poverty, and to go into the world poor and despised, hugging that priceless blessing in my heart. The next day I was as light as if I had wings. Nothing could keep me from going to see Isaac Dorr, with a couple of hundred dollars in my pocket, and a note for the remainder of what I owed him.

"Well," said the narrator, with tears running down his cheeks, "I only wish that every person could have seen the Dorr family when I visited them, and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children and go to California. His children were crying, and his wife in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said, and Isaac, careless and improvident, was greatly to blame.

"Yes," said Isaac, with the firmness of a desperate man, "it was a savage game you played on me, but I was a fool ever to get in debt as I did, and then fancy that any man would not take an advantage when the law permits it. I am ruined in consequence, and here you see this woman and these babies!"

"The poor fellow broke down as he looked at them, and cried like a child.

"Isaac, said I, as soon as I could, I have come to show you that a man can be honest even when the law does not compel him to be. I want to do right, Isaac, because God commands it, and I have come to tell you that you needn't leave your wife and baby yet, unless you prefer to.

"Prefer to—go off to a strange country and leave them here to suffer?" he cried, and he caught the children in his arms and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted the money I had brought, and explained what I intended to do, and gave him the note, and such surprise and happiness I never saw. They would have kissed my feet if I would have let them. It seemed to me as if Heaven was opened then and there, and it was opened in my heart with such a flood of light and joy as I had never experienced or thought possible before.

"My friends," added the captain, his once hard voice now almost as mellow as a woman's, his cheek still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a church member without being a Christian. I mean to be a Christian first, and if I fail!"

He could proceed no further, but sat down with an emotion more effective than any words.

I have nothing to add to this narrative except that he became a church member, and that the example of thorough repentance, of childlike faith in Christ, and of rigorous, practical, everyday righteousness elevated many degrees the standard of Christianity among my people.—*Watchman and Reflector.*

LIFE affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed, kindness.—*Bowes.*

THE due admixture of Christian worship and Christian work makes the true Christian life. Are these elements properly balanced in your life?—*Nashville Advocate.*

Health and Temperance.

Tobacco Benefits.

TOBACCO serves to scare away moths, carpet-bugs and other vermin.

It affords absolute security against being devoured by wolves, buzzards and cannibals, of which advantage its defenders are at liberty to make the most.

By excluding ladies from many a breakfast and dinner party, it withdraws from gentlemen a disagreeable restraint.

An advantage is suggested on the score of economy, in that it impairs the appetite so that less food is required. This reminds one of Mr. Squeers' custom, in Dotheboys Hall, of dosing his boys every morning with sulphur and treacle, that they might have less capacity for eating. As for the cost of tobacco in money, time, health, and doctors, in comparison with that of nourishing food, judge ye!

Still another benefit, according to a Doctor of Divinity whose experience entitles him to implicit credit, is that the habit gives to a man "a sense of deep self-humiliation, of which his unpartaking brethren can know very little."

It is pleaded that it is a safeguard against malarial diseases. But Doctor Solly makes answer: "I dispute the alleged benefits of even moderate tobacco-smoking as a preventive of damp or malaria."

There are some who claim that it is an aid to digestion. Says Dr. Alcott:—

"The reverse would be more true. Indeed I have never known a dozen tobacco-users—and my acquaintance has been extended to thousands—whose digestive energies were not, in the end, more or less impaired by it."

Dr. Grimshaw writes:—

"Tobacco is injurious by depressing the nervous power, by injuring the salivary glands, and by creating an undue secretion of saliva."

To the same effect is the testimony of Dr. Harris, of New York Dispensary:—

"The functions of digestion and nutrition are impaired; and though, in some cases, tobacco may for a time appear to relieve irritability of the stomach, it eventually cripples and almost destroys the digestive powers."

The sum and substance of this argument, medically interpreted, seems to be that this drug acts like a whip to an overburdened beast, forcing the stomach to efforts which exhaust and enfeeble it, till at last it gives out and dyspepsia ensues.

It is urged that tobacco stimulates the mental powers. On this point Dr. Harris writes:—

"A moderate indulgence may, for a brief period, enliven the imagination, accelerate the thoughts, and give a pleasing sense of intellectual vigor; but under such unnatural stimulus the intellect works neither reliably nor safely; and the reaction and stupor which necessarily succeed more than counterbalance the largest measure even of apparent gain. And he who resorts to such expedients will soon find that not only has he been fascinated and deceived, but that he has literally sold himself into a physical and mental bondage from which escape is almost impossible."

In regard to the arguments of those who have raised the lance in defense of tobacco as a helpful stimulant, quoting Dr. Anstie and his followers, I have taken pains to consult many wise ones, and may venture to report from high authority a brief reply to this defense:—

"Physiologists, and the medical profession generally, accept as axioms the principles that, in small doses, all the narcotics represented by opium, tobacco, the deadly nightshade, strychnine, and other similar drugs, are stimulants, not tonics; that is, in these small doses, they increase the rate of action or living, without adding to the strength or means of living; that

the degree of stimulation varies in different members of the group of narcotics, it being very slight and transient in tobacco, the 'soothing,' that is, the narcotic effect being the result usually sought and speedily reached; that the assertion that 'food and stimulus are equally indispensable' is an utter fallacy; that any drug stimulation in health is unnecessary and mischievous; that all such stimulation is followed by a gradual loss of healthful vigor in the tissues and the organs involved; and that, while these effects may accumulate slowly, the aggregate result of many years of even moderate indulgence is almost inevitably seen in broken health and lessened efficiency, as well as in the presence of positive disease."

"I have never known a habitual consumer of tobacco to have the typhoid fever." So, by way of consolation, says one of the doctors. But what say others of the fraternity?

A Bay State doctor reports the case of a "habitual" smoker, "who has had typhoid fever every summer for five years." And a physician from the State of New York knows a confirmed user of tobacco who, "for a series of years, has had an annual attack of this fever." Another physician living in a mining country, where all use the weed, affirms that he could report hundreds of similar cases. Indeed, so far from tobacco's being a protection against typhoid fever, it is the opinion of eminent doctors that, by enfeebling the system, it renders men more susceptible to this as well as to other diseases.

"Tobacco smoke is not a vile, noxious exhalation," declares some one. "It does not contaminate the air, but tends to purify it. It is an antiseptic principle, taking up and destroying poisons in the air."

As to the remarkable negative assertion in the above passage, let it be referred to those whose senses have not been impaired by the use of the weed. Just what the writer means by terming tobacco smoke "a principle," we can only guess. But what of the benefit he claims?

There is abundant evidence to prove that tobacco in all its forms—snuffing, chewing, and smoking—is itself one of the most fatal of poisons. If this evidence is not convincing, let it be challenged. I might ask, if "tobacco smoke tends to purify the air," how does it happen to destroy animal life? But I choose to make my appeal to Cæsar.

To the assertion made above, Dr. Cate, of Poughkeepsie, replies:—

"I have never heard the claim presented even by the most inveterate smoker, among medical students or physicians, that tobacco smoke has antiseptic or protective properties. No authority on sanitation or disinfection, whether medical or non-medical, classes tobacco among disinfectants or antiseptics or protectives, in any mode or degree; and those who have written most, and most vigorously, against the use of tobacco, are physicians."—*Meta Lander.*

Disinfection of the Sick-Room.

IN the sick-room no disinfectant can take the place of free ventilation and cleanliness. It is an axiom in sanitary science that it is impracticable to disinfect an occupied apartment, for the reason that disease germs are not destroyed by the presence in the atmosphere of any known disinfectant in respirable quantity. Bad odors may be neutralized; but this does not constitute disinfection in the sense in which the term is here used. These bad odors are, for the most part, an indication of want of cleanliness or of proper ventilation; and it is better to turn contaminated air out of the window, or up the chimney, than to attempt to purify it by the use of volatile chemical agents, such as carbolic acid, chlorine, etc., which are all more or less offensive to the sick, and are useless so far as disinfection—properly so called—is concerned.—*Sel.*

Animals Going to Church.

PROBABLY few ever heard of horses and other animals going to church. Of course, horses are driven with carriages to the churches, and occasionally some well-behaved, intelligent dog is allowed to enter and remain through the service. But in Spain they have a day set apart and a special service for animals. January 17 is San Antonio's day, and he is the patron saint of all four-footed animals, and one would think also of many who have two feet, if one might judge from the number who bear his name. In Madrid there is a church named after him, and on the morning of the 17th of January I joined the crowds of people who were making their way to this church. It was nearly noon when the procession of animals made their appearance,—horses, mules, donkeys, and oxen, gayly decorated with ribbons, or having braided worsted rosettes and tassels fastened to their manes and tails. Sometimes the latter were so braided and tied as to assume the shape of the cross. Their owners or drivers rode on the horses, many of which were beautiful creatures, especially those belonging to the bull-fighters, who kept them prancing and dancing through the crowd. But the horses were more careful than their riders, and not infrequently one would step over instead of upon some little urchin who ran under his feet. These were followed by such lovely ponies, with little boys dressed in the gay costume of the bull-fighters. I was sorry to hear that these boys were being trained for that cruel sport.

Then came the mules. We rarely see such fine specimens of these animals in this country. They were of all colors; some, being perfectly white, looked very fine with their red and yellow streamers. After them followed the cunning little donkeys. For this day, at least, they were clean, and some of them quite deserved the epithet "sweet," which an enthusiastic admirer of the little beasts always gave them. Last came the immense oxen, which in Spain draw all the heavy burdens. They wore frontlets over their eyes, and made me think of passages in the Bible referring to frontlets. Every rider carried a bag of barley, larger or smaller, according to his means.

When the procession reached the church, where numerous priests were in attendance, each animal was marched up to the door or a window; a prayer was muttered over him, the bag of barley was given to the priest, who, taking out a handful, blessed this and gave it to the owner, keeping the lion's share as his own. The pious Spaniard puts a grain or two of this blessed barley into his beast's daily food to keep him from all disease during the year. The priests sell their share, which, if five hundred animals come for the blessing, amounts to five hundred bags, and sometimes there are many more.

No one seemed to regard this festival as a religious ceremony, but rather as an occasion for a holiday frolic. And the next day the poor mules and donkeys were beaten and cursed as hard as ever, even while they still wore their gay trimmings as mementos of the day they went to church, or, as these Catholics would say, "went to mass."—*Cor. of Little Helper.*

THE English language is a very noble one, but it is full of pitfalls. Who can wonder that the foreigner occasionally fails to "compr'end" its idiomatic expressions?

French Visitor—I call to see monsieur—

Maid—You can't see him, sir. He's not up yet.

Visitor—Vat you tell? I com' yester', and you say, "Can't see heem, because he is not down." Now you say, "Can't see heem, because he is not oop. Ven vill he be in ze middle? I no compr'end not at all, mademoiselle!"

If we do not flatter ourselves, the flattery of others will not be able to injure us.—*Sel.*

News and Notes.

RELIGIOUS.

—The Church of England has nine mission stations along the Panama Canal.

—Last year the Congregational Church made a net gain in membership of 17,015.

—The net increase in the membership of the Methodist Episcopal Church last year was 61,910.

—The Episcopal Sunday-schools in Utah contain over five hundred children of Mormon parentage.

—The London *Methodist Times* says: "There is no subject on which the Methodist pulpit is so incoherent and helpless as baptism."

—A Spiritualist journal, in a tirade against preachers, says: "Man knows instinctively right from wrong, and hence is a better preceptor for himself than any other man of any calling." And yet the man who wrote that goes right on publishing a paper professing to give instruction to the people.

—At a recent meeting of the Tremont Temple Bible Class, Dr. Meredith said: "A man will sit on the fence all Saturday afternoon to watch a base ball game, and then complain if the sermon the next day is more than thirty minutes long. Now I maintain that an hour and a half is the shortest possible time in which a dignified, reverential service can be conducted on a Sabbath morning." Perhaps the very state of mind which enables a man to sit on a fence to watch a game is the reason why he cannot sit and listen to a sermon.

—In the winter of 1881-82, there were 1,314 theological students in the universities of Prussia. This winter there are 2,221, an increase of about seventy per cent. What a pity it is that German theology is so destitute of the spiritual truth of the Bible. If these theological students were drinking in the sincere milk of the word, as were those in the time of Luther and Melancthon, what a blessing they might be to the world. As it is, too many of them will be only bearers of darkness.

—In the last number of the *Old Testament Student*, Dr. Harper says: "In some institutions of sacred learning (the statement is made guardedly) Bible study is a farce; in too many it is sadly neglected. In very few does the work performed at all correspond to the vital relation which, it is generally believed, a true conception of the Bible events and precepts sustains to the efficient accomplishment of the minister's work. . . . The ignorance of the Bible which characterizes the average seminary graduate is amazing. Nor does he realize it until he stands in the very midst of the conflict for which a proper knowledge of the Book would have armed him." And then, too often, he seeks to make up for the deficiency by German philosophy and "science falsely so-called."

—The *Christian at Work* says: "The Christian world seems year by year to regard with growing favor the setting apart of seasons for special religious observance. The week of prayer and the period given every winter to extra services, and known as 'the revival season,' as well as the increasingly large number of summer assemblies and conventions for spiritual uses, are instances of this growing tendency. The joyous Easter festival is being more generally accepted each year by churches of nearly all the denominations. As is natural, an increased interest is felt in Lent. The Lenten fast, which precedes the Easter feast, is seen more and more to have its uses for all, and to supply in some phases a fitting preparation for the observance of a true Easter." While the Saviour says: "But in vain do ye worship me, teaching for doctrines the commandments of men."

—At a late ministers' meeting in Chicago, the subject was "How to Use the Bible in Dealing with Inquirers," when some good points were made. "Mr. Emrich suggested that we should be saturated with the word; that the minister should be thoroughly familiar with his Bible, and so familiar as not only to turn readily to a chapter or verse, but also to quote what he would read, without hesitation. Col. Geo. Clarke spoke out of his experience derived from the Pacific Garden Mission work which he has in charge. Meetings are held at this mission largely for drunkards, afternoons and evenings. Large numbers profess conversion. Col. Clarke remarked that his method in dealing with infidels is to quote Scripture even to those who deny its authority. Dr. Goodwin emphasized the reading of the passage you want an inquirer to get, and setting before him not an argument but God's word."

SECULAR.

—Ex-Governor James Irwin, of California, died in San Francisco on the 15th inst.

—Major-General John Pope was placed on the retired list of the army, March 17.

—March 17 President Cleveland requested the immediate resignation of Governor Murray, of Utah.

—Forty-six men were arrested in Philadelphia the other day for participation in a prize-fight. They were each fined \$450.

—The steam-ship *City of Sidney*, which arrived at San Francisco recently, brought \$582,000 worth of raw silk from China and Japan.

—An engine was wrecked and two men killed and several others injured at Ioni Station, fourteen miles from Fort Worth, Texas, March 19.

—The strike on the Missouri Pacific Railroad still continues, and the officers of the road have invoked the powers of the United States Courts to restrain the strikers from obstructing traffic.

—The House Ways and Means Committee has reported in favor of abrogating the Hawaiian reciprocity treaty. There is but little doubt that such a measure will pass both houses of Congress.

—Immense snow-falls are reported in Silesia, Prussia. Several villages were completely buried, and the inhabitants obliged to dig their way out. Five children were frozen to death while going to school.

—Two bales of cotton raised by slave labor in 1862 were sold, a few days since, in one of the Southern States, for eight and three-fourth cents per pound, the lowest price touched by cotton since the beginning of the war. The cotton was in excellent condition.

—Advices from Cananea, Sonora, Mexico, say that there is great excitement in Arispe and Magdalena, caused by the discovery of rich placer diggings in the mountains, three leagues from Cananea, on the northeastern tributaries of the Sonora River, in the Magdalena mountains.

—On the 16th inst. the House Committee on Foreign Affairs reported adversely on the Morrow bill. This is looked upon as a decided victory for the Chinese. The committee will, it is thought, report favorably upon the bill for the payment of damages to the sufferers of the Rock Springs' riot. The amount claimed is \$160,000.

—There are rumors of another war between France and Germany. The *Berlin Post* says: "France confesses that she is waiting to attack Germany. This is serious. Germans who desired to conciliate France will now recognize the uselessness of conciliation, and will wish that Frenchmen may soon find the opportunity they desire."

—On the 17th inst. a party of about fifty armed men entered the court house at Carrollton, Mississippi, where a trial was in progress in which several negroes were interested, and at once commenced firing on the negroes, killing ten and mortally wounding three. The latter have since died.

—Nearly 8,000 men are said to be out of employment in Vienna, Austria, and as the weather has been phenomenally cold for over three months, there is much suffering among the poorer classes. A dispatch dated March 16, says: "Starvation is staring many of them in the face. The same condition of affairs prevails in every large town in Austria."

—Geo. Q. Cannon, the noted Mormon apostle and ex-delegate to Congress, who was arrested some weeks ago in Nevada and returned to Salt Lake City for trial on the charge of polygamy, failed to appear on the 17th inst. when his case was called in the Third District Court, and his bail, \$25,000, was declared forfeited. Cannon is, therefore, again a fugitive from justice.

—March 14 the British steam-ship *Oregon* ran into a deeply-laden three-masted schooner off the eastern coast of Long Island, and both vessels sunk. The schooner went down immediately, with all on board, but the steamer floated about eight hours, and both the crew and passengers, 665 persons in all, were safely transferred to other vessels. The loss on the steamer and cargo alone is estimated at \$1,775,000.

—Geronimo, the noted Apache leader, and his band surrendered to Lieutenant Maus on the 19th inst. The Apache camp was attacked by the Mexican forces, and a hot skirmish ensued. During the skirmish two Apaches were killed, and the forces of Geronimo were completely routed. Geronimo and his band fled in utter dismay in the direction of Lieutenant Maus' camp, for safety, and immediately gave up their arms and surrendered unconditionally.

—In view of important military measures adopted by Russia, Count Bylundt-Rhegdt, the Austro-Hungarian Minister of War, has resolved to mass large forces of troops on the southern frontiers.

—One of the New York aldermen who were bribed to vote for Jacob Sharp's Broadway franchise, was arrested on the 18th inst. Before his arrest he not only confessed to a detective that he had received \$20,000 for his vote, but also implicated others. His bond was fixed at \$15,000. Other arrests are expected to follow soon, and it is probable that the whole secret history of the granting of the franchise will come out. It is said that but two members of the board are free from taint.

—Last week Delegate Voohees presented a petition to the House from the Chamber of Commerce of Tacoma. The petition asks that the duty on coal and wood be retained. It says that if these articles be put on the free list, every coal mine in Washington Territory will have to shut down, and that nearly every saw-mill will have to stop. The petition concludes by predicting that 10,000 men in Washington Territory will be thrown out of employment if coal or lumber is placed on the free list.

—The fact has recently come to light that artificial milk is being manufactured and sold in San Francisco. This bogus milk so closely resembles the genuine as to readily deceive almost any one. Its ingredients are sugar, nitrate of potash, glycerine, bicarbonate of soda, protoxide of soda, chloride of sodium, water, and milk, combined in proportions which have not yet been made public. It costs less than five cents per gallon to manufacture the stuff, which is, of course, sold at the regular price to unsuspecting customers as genuine milk.

—Mr. Thomas A. Edison in a recent article in the *North American Review* explains an invention whereby he can throw an electric current from a rapidly-moving railway train to a telegraph wire more than five hundred feet distant. This discovery promises to be of immense importance, as "a circuit can now be established between any train, either moving or at a stand-still on a railroad, and the terminus of the road, or between the trains and any station on the route. A circuit is also established between any one train and all other trains on the same road." Mr. Edison says that he expects to so perfect his invention that ships at sea can exchange messages while many miles apart.

Appointments.

North Pacific Camp-Meeting.

THE time fixed upon for this meeting is May 18-25. This is earlier than usual for camp-meetings in this Conference, but it is necessary to hold it thus early that we may secure the services of Elder George I. Butler, who will, no preventing providence, be at this meeting.

We expect this will be the largest gathering of Sabbath-keepers ever convened in Oregon; therefore, let there be a general attendance of all the scattered Sabbath-keepers. We want those who have been longer in the way to become acquainted with those who have more recently started. This is the first opportunity that Oregon and Washington have had to meet Elder Butler, and we desire that none, except those kept away by actual duty, shall sacrifice the blessings which we expect at this general convocation.

Let those who wish either to rent or purchase tents correspond with Wm. Potter, East Portland, Oregon, box 18. We expect usual reduction of railroad rates.

Remember the time, May 18-25. The place is at or near Portland. Do not fail to be in season.

NORTH PACIFIC CONFERENCE COMMITTEE.

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, 152 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—331 California St., Denver, Colo.
Dakota Tract Society—Vilas, Miner Co., Dak.
District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
England—The Present Truth, 72 Henage St., Grimsby, Eng.
Florida Tract Society—Moultrie, St. John's Co., Fla.
Hawaiian Islands—International Tract Society, Honolulu, H. I.
Idaho—Elder D. T. 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—1315 E. Sycamore St., Des Moines, Iowa.
Kansas Tract Society—Box 160, Ottawa, Franklin Co., Kan.
Kentucky Tract Society—West Clifty, Grayson Co., Ky.
Louisiana—International Tract Society, 732 Magazine Street, New Orleans, La.
Maine Tract Society—113 Pearl St., Portland, Me.
Michigan Tract Society—Battle Creek, Mich.
Minnesota Tract Society—2320 Nicollet Ave., Minneapolis, Minn.
Missouri Tract Society—321 Lamine Ave., Sedalia, Mo.
Nebraska Tract Society—Fremont, Dodge Co., Neb.
New England—N. E. Tract Society, South Lancaster, Mass.
New Mexico—John McMurchy, White Oaks, Lincoln County, N. M.
New York Tract Society—Rome, N. Y.
New Zealand—Edward Hare, Upper Queen Street (Turner Street), Auckland, N. Z.
North Pacific—N. P. Tract Society, East Portland, Oregon.
Norway—Tidernes Tegn, Christiania, Norway.
Ohio Tract Society—Toledo, Ohio.
Pennsylvania Tract Society—No. 5 Madison St., Wellsville, N. Y.
Switzerland—Elder W. C. White, 48 Weiherweg, Basel, Switzerland.
Tennessee Tract Society—Springville, Henry Co., Tenn.
Texas Tract Society—Denton, Tex.
Upper Columbia—U. C. Tract Society, Walla Walla, W. T.
Vancouver Island—Bernard Robb, Victoria, B. C.
Vermont—Lizzie A. Stone, South Lancaster, Mass.
Virginia Tract Society—New Market, Shenandoah Co., Va.
Wisconsin Tract Society—901 E. Gorham St., Madison, Wis.
Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

ALL of the above Agencies are authorized to receive subscriptions to the SIGNS OF THE TIMES, American Sentinel, and Pacific Health Journal & Temperance Advocate. Catalogues of our books, pamphlets, and tracts, in English and the various foreign languages, can be obtained from them. Write to the agency nearest you.

Marvel of Nations.

"OUR COUNTRY, the Marvel of Nations; Its Past, Present, and Future, and What the Scriptures Say of It," is the title of a new and popular work, on a subject of the deepest interest to all American citizens, by U. Smith, author of "Smith's Parliamentary Rules," and other popular works. It takes a brief but comprehensive view of our Government from a historical, political, and religious standpoint.

It also shows that the United States is a subject of prophecy; that an outline of its history was written nearly two thousand years ago. It calls the attention of the reader to a chain of prophecy of which our Government is an important link, and shows that the location, the time of its rise, the nature of its Constitution, and its wonderful growth and subsequent influence, as well as its future attitude, were all clearly foreseen and pointed out by the prophet of God, hundreds of years ago.

The "Marvel of Nations" is a work of 282 pages. It contains a steel plate of the author, and over forty illustrations. Price, post-paid, \$1.00.

Address,

PACIFIC PRESS, Oakland, Cal.

RECEIPTS.

CALIFORNIA CONFERENCE FUND.—Ferndale \$2.50, Arcata \$19.10.

HUMBOLDT CO CAMP-MEETING FUND.—C H Gibson \$20, A friend \$5.

AUSTRALIAN MISSION.—J C Wysong \$5.

RECEIVED ON ACCOUNT.—Neb T and M Society \$300, Texas T and M Society \$60, N P T and M Society \$150, Kan T and M Society \$100, Mo T and M Society \$75.

HEALDSBURG COLLEGE.—A C Bartlett \$5.

CALIFORNIA T AND M SOCIETY.—Dist No 1 Arcata \$6, Eureka \$29.40, Dist No 4 San Francisco \$40.60, Dist No 5 Toll House \$31, Dist No 7 Reno \$7, Virginia City \$6.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—L S Campbell, Review and Herald, Isaac Morrison.

BOOKS SENT BY EXPRESS.—Mrs M J McCullough, Effie M Rankin, Jennie Hensley, F T Lamb, J C Leer, Frank Lamb, Mrs L A Fero, Mrs A E Moulthrop, Philip Kent, A T Webster, Eld Wm Ings, Geo W Voris, Mrs Ida Gates, E T Palmer.

THE AGE TO COME:

A REFUTATION OF THE DOCTRINE.

BY ELD. J. H. WAGGONER.

Embracing a critical examination of the Temporal Millennium—The Return of the Jews—Time and Manner of the Establishment of the Kingdom of God—The Day of the Lord, and the Promises to Israel. Second edition revised. 168 pages; price, post-paid, 20 cents.

Address,

SIGNS OF THE TIMES, Oakland, Cal.;

Or, REVIEW AND HERALD, Battle Creek, Mich.

Thoughts on the Books of Daniel and the Revelation.

By Uriah Smith,

PROFESSOR OF BIBLE EXEGESIS IN BATTLE CREEK COLLEGE.

AN INTERESTING AND INSTRUCTIVE BOOK, WHICH SCIENTISTS, HISTORIANS, SCRIPTURISTS, AND ALL LOVERS OF GOOD LITERATURE EVERYWHERE, CAN READ WITH INTEREST AND PROFIT.

It is generally conceded that the books of Daniel and the Revelation are the most wonderful books in the Bible. What reader of the Scriptures, as he has scanned the marvelous landscape of those prophetic fields, has not felt an intense desire to understand the striking images that appear, and find the key that unlocks the meaning of the mazy movements of the different agents in the panorama, as their long evolutions unfold, and kingdoms arise and disappear, and the thunderbolts of God's indignation at length smite from his path all the organized host of his incorrigible enemies.

THE TRUE PRINCIPLE OF INTERPRETATION.

The author gives us in this work the mature conclusions of nearly thirty years of study. Speculations and fanciful theories are not indulged in; but by means of these principles of interpretation by which such men as Tyndale, Luther, Melancthon, Zwingle, and their co-laborers, brought out the truth which they gave to the world, a flood of light is thrown upon these books unequalled by that of any other work, ancient or modern. This is believed to be the only attempt to explain these books, or at least the Revelation, according to those rational principles of exegesis which have been the basis of all the reforms of the past five hundred years, and the result is indeed marvelous.

A SAFEGUARD AGAINST SKEPTICISM.

We recommend this work as one of the most effectual antidotes for infidelity. Whenever a writing is found to have predicted events to occur from five to forty centuries from the time it was written, and those events have been fulfilled to the very letter, such facts place upon that writing a stamp of divinity which it is hard for prejudice to ignore or sophistry to efface. And such is the case with the prophetic portions of the Holy Scriptures. Hundreds have been rescued from skepticism by these lines of argument. The prophetic Scriptures are too little studied. It is these which especially constitute the Bible a lamp to our feet and light to our path. Ps. 119:105; 2 Pet. 1:19.

HISTORICAL VALUE.

Historically, the book is of great value. The main currents of history are explored, and the leading events of the greatest national developments of the earth are so grouped together, and presented in such a light, as to make a deep impression upon the mind, and take a lasting hold upon the memory. Abundance of testimony is drawn from historical works, both ancient and modern, and the most reliable authorities, making clear the meaning of these important books of the Bible, and conveying an amount of information not to be found elsewhere in so concise a form.

THE GREAT CHAIN OF HISTORY.

The rise and fall of the four leading kingdoms of the past are uniquely presented at one view by Daniel's great image of gold, silver, brass, and iron. But we are taken from the days of the old Chaldean Empire, down through Medo-Persia, Greece, and Rome. The introduction, development, and final triumph of the gospel of Christ is shown. The divisions of Rome, from which have sprung the modern nations of Europe, are clearly set forth. We are then taken down through the Dark Ages, during which the Romish Church and the false religion of Mohammed divided the civilized world between them. The terrible French Revolution of 1793 to 1798, in which, for the purpose of teaching mankind a lasting lesson, the principles of infidelity and merely human philosophy were suffered to come to maturity and bear their baleful fruits, is not passed by. This is followed by a wonderful age of knowledge, in which such advancement is made in the arts and sciences as was never before dreamed of, and the discovery of new elements in chemistry, new principles of philosophy, and marvelous inventions, continually astonish the world.

SOLD BY SUBSCRIPTION ONLY. AGENTS WANTED.

We can give profitable employment to 1000 energetic, live, wide-awake agents, either men or women. Send for circulars and terms to agents, etc.

Address, PACIFIC PRESS PUBLISHING HOUSE, Twelfth and Castro Streets, Oakland, Cal., U. S. A., General Agents for the Pacific Coast States and Territories, the Sandwich Islands, New Zealand, and Australia.

SABBATH-SCHOOL HELPS.

Bible Lessons for Little Ones, No. 1. Flexible cover.....15 cts.
Bible Lessons for Little Ones, No. 2. Flexible cloth.....20 cts.
Bible Lessons for Children, No. 3.....25 cts.
Bible Lessons, No. 4, with map.....25 cts.
Bible Lessons, No. 5.....25 cts.
Bible Lessons, No. 6.....25 cts.

Address,

SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

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

ALL communications intended for the Maine T. and M. Society may be addressed to A. O. Burrill, 113 Pearl St., Portland, Me., instead of to R. N. Redmond, who has resigned.

AS A result of the meetings which Brother J. G. Smith has been holding in a school-house near Lompoc, Santa Barbara County, eight adults have begun to keep the Sabbath of the Lord.

"Do Seventh-day Adventists teach that the children of unbelievers who die in infancy, are lost?"

"P. B."

No; they don't teach anything about it. Seventh-day Adventists don't profess to understand the secret things, which belong only to God. No man has a right to say what will be the future destiny of any individual. We know from the Bible that "the wages of sin is death," and that the reward for obedience is eternal life; but it is not given to men to pronounce sentence on any of their fellow-beings. "For the Lord is our Judge." Of the infants who were slain by Herod, the prophet says to the wailing mothers: "They shall come again from the land of the enemy; and there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31:16, 17. But whether those who were killed were all children of believers or not, is not stated, and it is useless to conjecture. Children, as well as adults, are all in the hands of the Lord, and we can be assured that the Judge of all the earth will do right.

The Sabbath for Man.

"CAN people in every part of the world keep the seventh day?" Yes; if they have a mind to. Notice the following facts: 1. God "made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. 2. "In six days the Lord made heaven and earth." Ex. 20:11. Since God made the earth, he knew that it is round. Therefore he designed that men should live on all the face of a round world. 3. "The Sabbath was made for man." Mark 2:27. "Man" is a comprehensive term, embracing the whole human race. Therefore the Lord designed that the Sabbath should be kept on every part of the globe. 4. "The seventh day is the Sabbath" of the Lord thy God." Ex. 20:10. Therefore the Lord designed that the seventh day should be kept by all men in all parts of the world. Unless there is a man bold enough to say that the Lord made a mistake in his calculations, the above facts settle the question. Add to the above the fact that nobody ever found any trouble in keeping the Sabbath in any part of the world, and there is no ground left for a doubt in regard to the matter.

Prohibition and the Liquor Traffic.

It is reported that one feature of Gladstone's reported plan for home-rule in Ireland, is to be a provision proportioning Ireland's representation to her contribution to the revenue of the empire. Commenting on this, the S. F. Chronicle says:—

"This would lead to some curious results. One of the chief sources of imperial revenue in Ireland is the excise duty on whisky. If parliamentary representation is to be regulated by revenue, and not by population, then it will be the whisky that will vote, and not the men. Such a plan would work curiously in this country. If congressional representation were regulated by the amount of money contributed by each State to the Federal Treasury, California, which pays \$2,600,000 for internal revenue, should have fifty times as many members as Maine, which only pays \$50,000. This would probably lead to the repeal of the Maine law."

It would be a queer law which would make the

amount of liquor produced and consumed the basis of representation, and we hope that no country will ever place such a premium on the liquor business. As it is now, whisky largely controls this country. But what does the *Chronicle* mean when it says that the introduction of such a plan into this country would lead to the repeal of the Maine law? Hasn't it, in common with nearly all secular papers, told us again and again that the Maine law had no effect on the liquor traffic? Haven't all the drunkard-makers in the country bitterly opposed prohibition, because prohibition is so ineffective a measure against the liquor traffic? The truth will occasionally appear, and the truth in this case is that everybody knows that it is a fact that prohibition and free whisky cannot exist in the same State.

It Makes a Difference.

THE following was written to the *Outlook*, a Sabbath paper published in the East:—

"I am with you in your desire to perpetuate and redeem the Sabbath; whether it comes on a special day, yours or mine, makes little difference, but give us a Sabbath forever."

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2:3. No other day than the seventh was ever blessed or sanctified by the Lord. No other day than the seventh is anywhere declared to be the Sabbath of the Lord. Upon no other day than the seventh is man commanded to rest. In short, no other day than the seventh day is, or ever was the Sabbath. Therefore the "special day" makes all the difference in the world with the Sabbath. To talk about the Sabbath coming on some other day than the seventh day, is about the same as saying that the fourth of July may come on the first of January, the tenth of August, or some other day than the fourth day of July. "The seventh day is the Sabbath of the Lord." Sabbath is the name of the seventh day and of no other.

An Indispensable Attraction.

THE daily papers of March 14 contained the following:—

"The *World's* London special says: 'Quite a deal of agitation in religious circles has been caused by the columns of correspondence which have appeared in the *Telegraph*, drawn out by the assertion of an anonymous correspondent in a religious paper, that so-called "kissing games" are indulged in for hours among youths of both sexes. A number of Sunday-school teachers have written to the *Telegraph* confirming this statement. Some defend the practices referred to, and claim that they furnish an attraction not only harmless but without which Sunday-schools would be deserted. This statement has aroused the wrath and denial of other church people, and so the controversy goes on. One effect of the discussion has been to bring out the fact that similar practices are carried on at a majority of the meetings of the temperance organization known as the Band of Hope; also at Good Templar meetings.'"

Comment on the above is unnecessary. Unfortunately the evil is not peculiar to England. Thousands in this country could testify that the same thing is often practiced in church festivals and donation parties. It is a pitiable affair, truly, when Sunday-school teachers claim that without such attractions their schools would be deserted. The question is, Ought not such schools to be deserted?

Sunday and First Day.

IN his last lecture Joseph Cook said: "It is not true that a Monday journal requires a large amount of work on Sunday. There is very little work on a Monday journal of average size that cannot be done after sunset on Sunday, especially in the winter nights. Practical journalists know very well that

by a brisk use of the hours from sunset Sunday to sunrise Monday, a journal can be issued on Monday morning." But would not this be quite a break into the Sunday? Or does Mr. Cook think that it is no sin to work on Sunday provided one works in the dark? It should be well understood by all that *Sunday* begins at midnight and ends at midnight. Not so the *first day of the week*. That begins at sunset and ends at sunset; because the Sabbath, which immediately precedes the first day of the week, begins at sunset and ends with the sunset following. If Mr. Cook is going to throw Romanism overboard to the extent of adopting the Bible computation of time, he ought, in all consistency, to let go the pope's Sabbath and adopt the Sabbath of the Bible.

State Quarterly Meeting.

THE State Quarterly Meeting will be held in connection with the general meeting at Oakland, which will commence April 22. We hope to see a general rally of our working force. We are to be favored with the labors of Elders Butler and Haskell, who are prepared to impart just the instruction pertaining to the work that is needed. These faithful men have had long experience in the message, and we need their counsel. Plans will be considered for a more vigorous prosecution of the work throughout the Conference. Cities must be entered, and missions established at all of the railroad centers, where our publications can be placed in the hands of the people.

Ways must be devised by which a canvass can be made for our periodicals throughout our Conference. The sale of our publications must be pushed. Collectors must visit from house to house and introduce Bible-readings. The work of our ship mission needs considering, and in order to accomplish this, we must have the counsel and the co-operation of the brethren.

Elder McClure, who is now at the Chicago Mission, will be prepared to give general instruction to the workers. The State Secretary will impart instruction to librarians and district secretaries. We also expect those present who have had experience in canvassing, and who will give instruction in that branch of the work. Thus it will be a school of instruction.

Then the best of all, we expect to have the Spirit of God with us to prepare us for the duties before us.

Do not let anything stand in your way to keep you from this meeting. Begin to get ready at once, and come prepared to stay till its close.

WM. INGS.

THERE is truth in the following words from the *Independent*: "The trade union managers, who claim the right to regulate arbitrarily almost everything else relating to workingmen, simply claim the right to exercise the power of an unmitigated and abominable despotism, alike over employers and employes. The working men will, in the end, find this out; and then they will assert their own rights against these labor 'bosses.'"

AN exchange says that in Michigan no one but a total abstainer is allowed to be employed as engineer, train-dispatcher, fireman, brakeman, or other railroad servant. Any railroad violating this law is liable to a fine of \$500 for each offense.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Health and Temperance, the Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, post-paid, - - - - - \$2.00

In clubs of five or more copies to one name and address, to be used in Missionary work, each, - - - - - 1.50

To foreign countries, single subscriptions, post-paid, - - - 10s

Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Streets, OAKLAND, CAL., U. S. A.