

The Signs of the Times.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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"IN PERFECT PEACE."

"In perfect peace?"

Ah, yes; the happy daytime through,
When airs are warm, and skies are blue;
But when the chilling night-winds blight
The morning hopes we thought so bright,
Oh! tell me, tell me, can there be
Aught but unrest for thee and me?
The promise stands for day, for night—
"In perfect peace."

"In perfect peace?"

Yes; when our rosary of love
Misses no beads, below, above;
But when it parts to lose the chief,
The treasured gem of our belief,
Oh! tell me, tell me, can there be
Aught but unrest for thee and me?
The promise stands for joy, for grief—
"In perfect peace."

"In perfect peace?"

Yes; when we roam life's gladsome fields,
Among the flowers that springtime yields;
But when we near the vale of death,
Heavy with amaranthine breath,
Oh! tell me, tell me, can there be
Aught but unrest for thee and me?
The promise stands for life, for death—
"In perfect peace."

—Emma C. Dowd.

General Articles.

A Lesson from Noah's Time.

BY MRS. E. G. WHITE.

"As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot. They did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

It is the nature of sin to spread and increase. Since the first sin of Adam, from generation to generation it has spread like a contagious disease. While the world was yet in its infancy, sin became fearful in its proportions. Hatred of God's law, and, as the sure result, hatred of all goodness, became universal. God, who had created man, and given him with an unsparing hand the bounties of his providence, was dishonored by the beings he had created, slighted and despised by the recipients of his gifts. But though sinful man forgot his benevolent Benefactor, God did not forget the creature he had formed. Not only did he send "rain from heaven, and fruitful seasons," filling man's heart with "food and gladness," but he sent him also messages of warning and entreaty. Man's wickedness was fully set before him, and the result of transgressing the divine law.

In the days of Noah, the wickedness of the

world became so great that God could no longer bear with it; and he said, "I will destroy man whom I have created, from the face of the earth." But he pitied the race, and in his love provided a refuge for all who would accept it. He gave the message to Noah to be given to the people: "My Spirit shall not always strive with man." Noah was directed to build an ark, and at the same time to preach that God would bring a flood of waters upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved; but a continued resistance of the entreaties and warnings from God through his servant Noah, would separate them from God, and as a result infinite mercy and love would cease its pleadings. The Spirit of God continued to strive with rebellious man until the time specified had nearly expired, when Noah and his family entered the ark, and the hand of God closed its door. Mercy had stepped from the golden throne, no longer to intercede for the guilty sinner.

All the men of that generation were not in the fullest sense of the term heathen idolaters. Many had a knowledge of God and his law; but they not only rejected the message of the faithful preacher of righteousness themselves, but used all their influence to prevent others from being obedient to God. To every one comes a day of trial and of trust. That generation had their day of opportunity and privilege while Noah was sounding the note of warning of the coming destruction; but they yielded their minds to the control of Satan rather than of God, and he deceived them, as he did our first parents. He set before them darkness and falsehood in the place of light and truth; and they accepted his sophistry and lies, because they were acceptable to them, and in harmony with their corrupt lives, while truth that would have saved them was rejected as a delusion.

Numbers were not on the side of right. The world was arrayed against God's justice and his laws, and Noah was regarded as a fanatic. Satan, when tempting Eve to disobey God, said to her, "Ye shall not surely die." Great men, worldly, honored, and wise men, repeated the same story, "Ye shall not surely die." "The threatenings of God," they said, "are for the purpose of intimidating, and will never be verified. You need not be alarmed. Such an event as the destruction of the world by the God who made it, and the punishment of the beings he has created, will never take place. Be at peace; fear not. Noah is crazy; he is the wildest fanatic." So the people did not humble their hearts before God, but continued their disobedience and wickedness, the same as though God had not spoken to them through his servant.

But Noah stood like a rock amid the tempest. He was surrounded by every species of wickedness and moral corruption; but amid popular contempt and ridicule, amid universal wickedness and disobedience, he distinguished himself by his holy integrity and unwavering faithfulness. While the world around him were disregarding God, and were indulging in all manner of extravagant dissipation which led to violence and crimes of every kind, the faithful preacher of righteousness declared to that generation that a flood of water was to deluge the world

because of the unsurpassed wickedness of its inhabitants. He warned them to repent and believe, and find refuge in the ark.

The message of Noah was to him a reality. Amid the scoffs and jeers of the world, he was an unbending witness for God. His meekness and righteousness were in bright contrast to the revolting crimes, intrigue, and violence continually practiced around him. A power attended his words; for it was the voice of God to man through his servant. Connection with God made him strong in the strength of infinite power, while for one hundred and twenty years his solemn warning voice fell upon the ears of the men of that generation in regard to events, which, so far as human wisdom could judge, seemed impossible. Some were deeply convicted, and would have heeded the words of warning; but there were so many to jest and ridicule that they partook of the same spirit, resisted the invitations of mercy, refused to reform, and were soon among the boldest and most defiant scoffers; for none are so reckless, and go to such lengths in sin, as those who have once had light, but have resisted the convicting Spirit of God. Thus while God was working to draw man to himself, man, in his rebellion, was drawing away from God, and continually resisting the pleadings of infinite love.

The world before the flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. The rivers and brooks had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. But these reasoners did not recognize the Hand that had stayed the waters, saying, Thus far shalt thou go, and no farther.

As time passed on without any apparent change in nature, men whose hearts had at times trembled with fear, began to be reassured. They reasoned then as many reason now, that nature was above the God of nature, and that her ways were so fixed that God himself could not change them. Reasoning that if the message of Noah was correct nature would be turned out of her course, they made that message, in the minds of the world, a delusion, a grand deception. They manifested their indifference and contempt of the solemn warning of God by doing just as they had done before the warning had been given. They continued their festivities, their gluttonous feasts, eating and drinking, planting and building, in reference to the advantage they hoped to gain in the far future; and they went to greater lengths in wickedness, and in defiant disregard of God's requirements, to testify that they had no fear of the Almighty before their eyes.

How simple and childlike, amid the unbelief of a scoffing world, was the faith of Noah. His faith was indeed the "substance of things hoped for, the evidence of things not seen." It was a faith that was perfected and made evident by his works. He gave to the world an example of believing just what God said. In accordance with the directions of God, he commenced to construct the ark, an immense boat, on dry ground. Multitudes came from every direction to see this strange sight, and to hear the earnest, fervent words of this singular man, who seemed to believe every word he uttered. Noah was indeed singular. He

was one in the world, but not one of the world. He made himself the object of contempt and ridicule by his steadfast adherence to the words of God; yet he obeyed without a questioning doubt. What a marked contrast to the prevailing unbelief and disregard of God's law.

The time of Noah prefigures the present age. Christ tells us that as it was in the time of Noah, so shall it be in the days that immediately precede his appearing in the clouds of heaven. Human nature in our day, uninfluenced by the Spirit of God, is the same as in the age of Noah. And Satan is not asleep; he is as active and vigilant now as he was then. While the voice of God is making itself heard through his servants in warning and entreaties, he is mustering his forces. He engages his host with gigantic energies to make, through his sophistry, cruelties, and oppression, the words of warning of none effect. The people are tested, and the great mass will be found on the side of the great deceiver, and will be overwhelmed in swift and irretrievable destruction. But those that heed the warnings of God, and in their lives bring forth fruits meet for repentance, shall "dwell in the secret place of the Most High;" they "shall abide under the shadow of the Almighty." For them is the promise: "With long life will I satisfy him, and show him my salvation."

Lack of Conviction.

It has been justly observed that, in most cases of conversion nowadays, there seems to be a lack of conviction. This is to a certain extent true. It arises from the fact that almost the entire emphasis in preaching has been placed upon immediate faith in Christ, without a clear and definite declaration of God's testimony as to sin. The Scriptures clearly and exhaustively set forth the fact of sin, its demerit and guilt; not for the purpose of putting the sinner in a despairing "slough of despond," but that he may fully understand and appreciate his need of a Saviour.

In our judgment, the work of Jesus Christ as the *sin-bearer* and *sin-purger*, is not sufficiently preached; at least not preached with sufficient clearness. He is indeed set forth as the reconciler to God; as the one through whom sinners are accepted, etc.; but the fact that he is such a Saviour because he has *borne our sins and expiated* them on the cross, is not so fully dwelt upon. Our true condition as sinners is best seen in the fact that, in order to our salvation, Jesus Christ was "*made sin*" for us, and had, in some mysterious way, to bear our sins in his own body and suffer for them. What must be the nature of sin? What its dreadful guilt to make it necessary for Christ to suffer in order to deliver us from the curse and justify us before God?

The sinner who studies Christ in this relation, will not long hold superficial views of sin. Indeed he will daily recognize, with deepening sense, the awful fact that sin was and is the one thing in the universe that God could not deal with except by punishment. And if the alternative of punishment is either in the offering which Jesus Christ made of himself to God, or in the "everlasting destruction [of the sinner] from the presence of the Lord, and the glory of his power," then there cannot be any light view of sin by him who is properly instructed.

Such an instructed sinner will, while he accepts salvation through Christ, daily turn away from sin with increasing detestation and loathing, and, at the same time, daily draw nearer in his affections to Christ because of such boundless love and grace on his part. Where these two affections co-exist, there can be no superficiality. It is the kind of preaching which leaves the mighty sin-expiating work of Christ in the shadow, instead of putting it in the very front of the proclamation which tends to light-

ness. God saves, and he saves instantly, because the emergency is great; but he can only save, and save instantly, because we have been redeemed "at such tremendous cost."

"Was it for crimes which I had done,
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree!"

The man who wrote that hymn knew what sin was; and the convert who sings it understandingly cannot be a superficial Christian. Let us have clear, simple preaching, and then we will have clear, simple, and deep Christian life.—*Independent*.

Dr. McCosh on the Law.

LAW was in the nature of God from all eternity, and is the instrument of his government; it was inscribed on the nature of man when he was created; it was graven by God's own finger on the granite blocks of Sinai; it was spoken in gentle and attractive tones by our Lord in the sermon on the mount, and it is written by God's own Spirit as a new commandment on the hearts of God's people. It goes with man wherever he goes, to tell him, if he is prepared to listen to it, what is right and what is wrong, and in the end to punish him if he refuses to obey.

That law has been broken, but it is still binding. When Moses came down from the mount with the two tables, he threw them from him, and broke them, as he witnessed the wickedness of the children of Israel. But he had just to reascend to the mount and have them written again by God's own finger. Which thing may be unto us for an allegory. Man has broken God's law; but that law retains all its claims, and ever renews them. The law is embodied in the gospel. All this was instructively represented in the ark of the covenant, laid up in the holiest of all, and typifying the new covenant. On the lid of it were the cherubim, overshadowing the blood-sprinkled mercy-seat; and the promise was given: "There will I meet with thee, and commune with thee on the mercy-seat from between the cherubim." But within the ark were the two tables of stone. Christ came not to destroy the law, but to fulfill. The gospel, wherever it goes, carries within it the law fulfilled by Christ—the law still binding on his followers. There is a sense in which believers are free from the law; they are free from its curse; but in another sense, they are still under it; they are not free from the obligation to obey it. When sinners come to Christ he welcomes them. He says, Your sins be forgiven you; but he does not give them liberty to go back to their sins, but, "Go and sin no more." Just as the father, after rejoicing over the return of his prodigal son, took him into his house to keep him in safety, so our heavenly Father takes us into his family to train us to obedience. When the sinner comes to Christ, Christ pays his debts; but it is only to send him to pay his dues, not in the oldness of the letter, but in the newness of the spirit. In Heaven itself the soul, brought into union with the law of love, will be fulfilling it to perfection; and the music of Heaven will consist essentially in attuned hearts, each breathing his own melody, and all in harmony—*hearts in accord with the heart of God and in accord with one another, and fulfilling the pleasure of God forever and ever.—From a Sermon Reported in Christian Union.*

True Religion.

TRUE religion does not jump at hasty conclusions from God's word; it proves all things. It does not "read into" it what human nature may like, or explain away what is unpalatable or humiliating. It does not assume that a priest in virtue of his office is an infallible interpreter of it. It does not keep it from the people and reserve it for officials and for the initiated.

It uses the best means within its reach to get at the meaning and practical uses to be made of God's word.—*Rev. John Hall, D. D., LL. D.*

An Effort at Consistency.

In the past I have had an extensive acquaintance with a people who taught that the law never was binding upon the Gentiles. Yet they taught baptism for the remission of sins. As they labored exclusively for the Gentiles, it occurred to them that there was a vein of inconsistency running through their theology. Accordingly they met in the year 1867 to reduce the matter to a system, and throw away their inconsistencies.

In order that they might have a point to talk to, a stand-point from which to work, they brought forward the following proposition: "Is the unbaptized Gentile a sinner?" It was argued by them that the law was made for the Jew only, and therefore was not binding upon the Gentile; but sin is the transgression of the law, and the Gentiles could not transgress the law when it was not obligatory upon them; therefore, they are not sinners. This worked quite well, so far; but the next point to be settled was with reference to the subject of baptism. If baptism is for the remission of sins, why should they baptize a man who is not a sinner?

They discussed this point at length, and arrived at various conclusions—the number of conclusions depending largely upon the number of persons engaged in the interview. Perhaps a plurality decided that Gentiles had no sins imputed to them, but it was necessary to baptize them for the purpose of "adopting them into the family of God."

The next point which naturally followed in the investigation, was this: "Is the unbaptized Gentile a subject of judgment?" It was decided that as the law is not binding upon him, he cannot be condemned by it; but as he is not in covenant relation to God, he is not a subject of grace; therefore he is not a subject of either wrath or mercy. It was then asked whether a person who would be baptized and come into covenant relation with God, would certainly be saved. In the investigation of this question it was decided that the chances were against him. Whereupon, a number became disconsolate, and lamented that they had placed themselves in a position where God's wrath would overtake them. The result of this interview was very distracting.

Very few could be induced to join their numbers under the influence of such teaching. If they remained outside, they believed God had no jurisdiction over them. They could eat and drink, and enjoy the present life much better than they could to be placed under the restraint of church discipline; and no account would be taken of them with reference to the actions of this life. If they united with the church, they would stand a chance to be lost, and that forever; but they were taught to believe that, if they did not, there would be a chance for them in some one of the future ages, when Satanic influence would not make it as difficult to conform to the requirements of the gospel of that age, as it is to harmonize with the gospel in this age.

Some left the church when they saw their system analyzed. Many became infidels; because the logical deductions of their no-law theory only mocked at wisdom, and to be consistent with their theory was to be inconsistent with all reason.

The greatest wonder connected with the whole affair, was that so few saw the unscriptural view of their position. The theory of the partial obligation of the law, together with the kindred falsity of its abolition at the cross, is responsible for the production of such a medley as was drawn from this sitting.

New London, Ind.

WM. COVERT.

Is It Peace or War?

THE idea is quite general in the world that we are entering into an era of peace, and that the nations are becoming too highly civilized to resort to the barbarous use of arms to settle their difficulties, but will rather adjust them by arbitration. This belief finds free expression from the pulpit and religious press, and is also taken up and being heralded by many of our statesmen.

But we have noticed in a number of instances that, notwithstanding these high pretensions, if a little difficulty should arise between two nations they would prepare for arms, even though they might try, in some measure, to settle their difficulties by arbitration. A notable instance of this kind is furnished in the trouble that arose a little above a year ago between England and Russia. The matter was settled, for a time at least, without coming to arms, but both nations were making the most extensive preparations in their power for war in case their desires could not be met by diplomacy.

The great preparations for war are poor fore-runners of peace. The board of officials, appointed last May by President Cleveland, to "examine, and report at what ports fortifications and other defenses are most urgently required, and the character and kind of defenses best adapted to each," report to the President that twenty-seven ports are in need of immediate increased defense, and estimate that one hundred and twenty-six million dollars are needed to defray the expense. And a journalist, commenting upon it, says: "That the modest sum of one hundred and twenty-six millions of dollars will have grown to nearer a thousand million before that end shall be reached, no one familiar with the history of such undertakings can doubt." Our Government is not alone in this respect. England, as well as the other nations of the Old World, is making vast preparations for war, and expending large sums of money in that direction.

Also note the great improvements and inventions in the line of weapons of war,—accelerating guns that will hurl a huge missile to the distance of twelve miles; dynamite cartridges thrown by means of compressed air to great distances, and exploding where they strike with terrible results; our long range, repeating rifles; mammoth cannons, and numerous other machines of destruction, certainly signifying something besides peace.

The thoughtful mind which is not biased in any way can see that these actions of the nations in standing with drawn swords while they negotiate for peace, with thousands of their subjects busily engaged forging weapons for the deadly combat, are presaging anything but a calm. If peace and not war is to be the rule in the future, why this great commotion in preparing for something that will not come? If we are to have peace, why prepare for war? The very fact that such great war preparations are being made is proof positive that when arbitration fails to satisfy, arms will follow. In this respect we are nothing in advance of the time of Hannibal and the Scipios.

Any candid observer must readily see that all the powers of earth continually hold themselves ready for war, and are grasping every opportunity to increase the potency of their arms. Still, notwithstanding these forebodings and great preparations for war, we hear the "peace and safety" man saying that all these preparations will come to naught, and the nations will finally turn their weapons of warfare into implements of agriculture, and war will be forever abolished. And to prove this, they point with great enthusiasm to the way in which England and Russia have settled (?) their difficulties, also the settlement (?) of the Servo-Bulgarian matters, and tell us the nations are becoming too highly civilized and Christianized to fight.

But before jumping at such wild conclusions, when the appearance of nearly or quite every nation on the globe is so much like one great arsenal, let us consider a point, and see if we are warranted in saying we are to have no more war.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3. The four angels on the four corners of the earth we consider to have the whole earth in their control. Winds in prophecy denote wars. See Jer. 25:31-33, where a great destruction from the Lord is called a whirlwind. Also Dan. 7:2, 3, where the striving of the winds upon the sea causes the four great beasts to arise, which are interpreted in the same chapter to mean earthly Governments. And since these Governments arose by means of bloody wars, and Daniel saw the winds striving to produce the beasts which symbolized them, it is easy to see that winds in prophecy represent wars.

Then, since the angels are *holding* the winds, and winds mean wars, there is a reason for all these sudden and unaccountable abatements of the war clouds that seem to be determined to rise. But it will not always so continue. The angels are only to hold the winds till a certain time: "till we have sealed the servants of our God in their foreheads," is the limit, and then they are to be let loose.

That we have reached the time when this prophecy is being fulfilled, and that we are right in applying it here, a little reflection will readily show. The number sealed is one hundred and forty-four thousand. The same company are again spoken of in Rev. 14:1-5, and are to be "redeemed from among men." Verse 4. If they are redeemed from *among men*, they are not resurrected out of *their graves*, but are *among men* to be changed, as Paul expresses it (1 Cor. 15:51-54; 1 Thess. 4:16, 17), without seeing death. Then those who are sealed in this special work are the ones to be alive and ready for translation when the Lord comes. At least ten distinct lines of prophecy, which are being explained from time to time in this paper, are given in the Bible, all of which point to our own generation as being in the last days.

Then the momentous time is reached; the Lord is soon to come; his people are being sealed; the angels are holding back the winds or tide of war till the sealing is done. And when this work is finished, those who are then still engaged in chanting the siren song of "peace and safety," and reveling in the pleasures of this world, will be startled by the loud roll of the trumpet of war. For unclean spirits are going forth to gather the nations to the great day of God Almighty. Rev. 16:14-16; 14:18-20. But that war will be fought by the despairing outcasts who have rejected mercy while offered to them, and, having the Spirit of God entirely withdrawn from them, they will be fully under the power of Satan to run at his command in the fierce contest.

May we, as men and women of candor and thought, open our eyes to the situation, and see that what we seem to think is peace, is only the holding of the winds by the angels of God till his jewels are sealed. This little calm is only the breathless stillness that moves noiselessly before the great tempest. Flee to the harbor of God's love; seek and find pardon; walk in his precepts, and thus be sheltered from the raging storm of angry nations when they shall engage in a bloody contest among themselves for a little while, then to look up and see him coming who "hath on his vesture and on his thigh a name

written, King of kings, and Lord of lords," from whose presence they must melt away, while he will gather his own to himself, and turn their delighted vision upon the glories of an endless life.

A. O. TAIT.

Skating Rinks.

KEEP out of the skating rinks. I could mention a number of cities—four at least—where I have labored, and found the same sad lamentation from the lips of mothers and fathers, who would say to me, "I wish you would talk to my daughter;" "I wish you would talk to my boys; I have said all that I can to keep them from going to such places, but they *will* go."

I have heard from the lips of three physicians the statement that a large proportion of the girls from twelve to sixteen years old who attend these rinks have, as a result, blasted lives before them. Many a heart-broken mother would give all she ever possessed could she place her daughters and her sons where they were before they attended the rink. People may call skating rinks places of innocent amusement; and perhaps they might be made so, but they are *not*. I consider them, next to intemperance, the greatest curse of our land to the young.

I was at a home for the fallen the other day, and the matron told me that the skating rinks were the greatest curse to the city and to the young, and that the majority of young girls under her charge were girls who were once pure and good, but had been allowed to attend the rinks and now see their folly when it is too late. The following statement made by the chief of police of Coney Island, N. Y., is worth noticing:—

"My private books," says Captain McKane, "will substantiate the fact that nine out of ten of the girls between the ages of fourteen and sixteen arrested by my officers on the island late at night, during the past summer, have, upon private questioning by me, dated their fall from the time when they commenced to frequent skating rinks. This is no exaggeration. I used to think, when I read of clergymen denouncing the rinks for the immorality that was bred there, that the rinks were harmless, and that those gentlemen were inclined to sensationalism. Now, from the stories told me by these young girls right here in my private office, I can appreciate the truth of their remarks, and realize the danger that surrounds the young female in such resorts. I esteem this fact of such importance that I think it ought to be known."

Keep out of these death traps.—Mrs. H. L. Hastings, in *Safeguard*.

The Christian Triumph.

THE day of the sinner's undoing shall be the day of the saint's coronation. In that great day when the secrets of all hearts shall be revealed, when the books shall be opened, and the dead shall be judged out of the things that are written in the books, the sons of God, with consciences purged through the blood of the everlasting covenant, shall have nothing to fear. They shall not only stand erect, but, shall become the interpreters and enunciators of the divine sentence. They are to sit with Christ upon the throne of judgment. They are to "judge angels." Not only shall they be exempted and honored of God, but they shall on that day receive at the hand of an ungodly world the just meed of honor and praise which has so long been withheld.—Rev. T. D. Wither-
spoon, D. D.

CHRISTIAN obedience knows nothing but a "Thus saith the Lord." It has solely to do with what he has either enjoined or prohibited. It is therefore indispensable to salvation.—Sel.

The Suevi, the Vandals, and the Burgundians.

(Concluded.)

"WHILE the peace of Germany was secured by the attachment of the Franks, and the neutrality of the Alemanni, the subjects of Rome, unconscious of their approaching calamities, enjoyed the state of quiet and prosperity, which had seldom blessed the frontiers of Gaul. Their flocks and herds were permitted to graze in the pastures of the barbarians; their huntsmen penetrated, without fear or danger, into the darkest recesses of the Hercynian wood. The banks of the Rhine were crowned, like those of the Tiber, with elegant houses, and well cultivated farms; and if a poet descended the river, he might express his doubt on which side was situated the territory of the Romans. This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man. The flourishing city of Mentz was surprised and destroyed; and many thousand Christians were inhumanly massacred in the church. Worms perished after a long and obstinate siege; Strasburgh, Spire, Rheims, Tournay, Arras, Amiens, experienced the cruel oppression of the German yoke; and the consuming flames of war spread [A. D. 407] from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. That rich and extensive country, as far as the ocean, the Alps, and the Pyrenees, was delivered to the barbarians, who drove before them, in a promiscuous crowd, the bishop, the senator, and the virgin, laden with the spoils of their houses and altars. . . . And in less than two years, the divided troops of the savages of the Baltic, whose numbers, were they fairly stated, would appear contemptible, advanced, without a combat, to the foot of the Pyrenean Mountains."—*Decline and Fall*, chap. 30, par. 19.

"The situation of Spain, separated on all sides from the enemies of Rome, by the sea, by the mountains, and by intermediate provinces, had secured the long tranquillity of that remote and sequestered country; and we may observe, as a sure symptom of domestic happiness, that, in a period of four hundred years, Spain furnished very few materials to the history of the Roman Empire. The footsteps of the barbarians [a band of Franks] who, in the reign of Gallienus [A. D. 260–268] had penetrated beyond the Pyrenees, were soon obliterated by the return of peace; and in the fourth century of the Christian era the cities of Emerita, or Merida, of Corduba, Seville, Bracara, and Tarragona, were numbered with the most illustrious of the Roman world. The various plenty of the animal, the vegetable, and the mineral kingdoms, was improved and manufactured by the skill of an industrious people; and the peculiar advantages of naval stores contributed to support an extensive and profitable trade. The arts and sciences flourished under the protection of the emperors; and if the character of the Spaniards was enfeebled by peace and servitude, the hostile approach of the Germans, who had spread terror and desolation from the Rhine to the Pyrenees, seemed to rekindle some sparks of military ardor. As long as the defense of the mountains was intrusted to the hardy and faithful militia of the country, they successfully repelled the frequent attempts of the barbarians. But no sooner had the national troops been compelled to resign their post to the Honorian bands, in the service of Constantine [a common soldier who was raised to the Imperial dignity by the legions of Britain because he happened to have that name] than the gates of Spain were [A. D. 409, Oct. 13] treacherously betrayed to the public enemy, about ten months before the sack of Rome by the Goths.

"The consciousness of guilt, and the thirst of rapine, prompted the mercenary guards of the Pyrenees to desert their station; to invite the

arms of the Suevi, the Vandals, and the Alani; and to swell the torrent which was poured with irresistible violence from the frontiers of Gaul to the sea of Africa. The misfortunes of Spain may be described in the language of its most eloquent historian, who has concisely expressed the passionate, and perhaps exaggerated, declamations of contemporary writers.

"The irruption of these nations was followed by the most dreadful calamities; as the barbarians exercised their indiscriminate cruelty on the fortunes of the Romans and the Spaniards, and ravaged with equal fury the cities and the open country. The progress of famine reduced the miserable inhabitants to feed on the flesh of their fellow-creatures; and even the wild beasts, which multiplied, without control, in the desert, were exasperated by the taste of blood, and the impatience of hunger, boldly to attack and devour their human prey. Pestilence soon appeared, the inseparable companion of famine; a large proportion of the people was swept away; and the groans of the dying excited only the envy of their surviving friends. At length the barbarians, satiated with carnage and rapine, and afflicted by the contagious evils which they themselves had introduced, fixed their permanent seats in the depopulated country. The ancient Galicia, whose limits included the kingdom of Old Castille, was divided between the Suevi and the Vandals; the Alani were scattered over the provinces of Carthagera and Lusitania, from the Mediterranean to the Atlantic Ocean; and the fruitful territory of Bætica was allotted to the Silingi, another branch of the Vandalic nation. After regulating this partition, the conquerors contracted with their new subjects some reciprocal engagements of protection and obedience; the lands were again cultivated, and the towns and villages were again occupied by a captive people. The greatest part of the Spaniards was even disposed to prefer this new condition of poverty and barbarism, to the severe oppressions of the Roman Government; yet there were many who still asserted their native freedom; and who refused, more especially in the mountains of Galicia, to submit to the barbarian yoke."—*Id.*, chap. 31, par. 36.

While these settled in Spain, the Burgundians remained in Gaul, and were finally established on the River Rhone. The *Encyclopedia Britannica* says of these three peoples:—

"The Burgundians, the Vandals, and many of the Suevi, wandered westwards early in the fifth century, in search of new homes; and the Burgundians soon conquered from the Romans the whole valley of the Rhone, in which they henceforth settled. The Vandals and the Suevi went on to Spain."—*Encyc. Brit.*, art. *Germany*, part II., *Confederation of Tribes*, par. 2.

We shall have occasion to again mention each of these nations and to fix the date and place of their final settlement; but as their future history is so inseparably connected with the movements of other barbarous nations who followed their ruinous example in invading the remains of the Western Empire, we must now return and follow the course of these other lines of devastation.

A. T. J.

God does indeed command obedience to parents; but there is a higher law than that, viz., *obedience to himself*. The lower relation must give way to the higher when the two conflict. God's will that we should obey parents cannot possibly bind us when the parents command what is contrary to God's will. That would be giving the parent more authority than God himself.—*Half Hours*.

THERE can be no surer way to success than by disclaiming all confidence in ourselves, and referring all things to God with an implicit confidence.—*Sel.*

THE best confession of Christ is being like Christ.—*Rev. Charles S. Pomeroy, D. D.*

Roman Paganism.

JUDGED by its fruits, Roman Catholicism is evil, and only evil continually. As a religion, it fosters the grossest superstitions; while its system of education begets infidelity. The following extract from a recent letter to the *New York Observer* gives one feature of Romanism gone to seed:—

"At Chieti, near the Adriatic, I saw four brothers of some priestly society, dressed in long white robes, with blue cowls and capes, out on the road watching a glass case, about two feet square, in which was the arm bone of Saint Rosalie. The arm, no longer round, or fair, or graceful, was expected to work the miracle of bringing rain to Chieti, and as it was about the time for autumn rains, the miracle was probably wrought.

"But the crowning scene of paganism and idolatry was at Loreto, on the Adriatic, where the 'Holy House' of Jerusalem, where Christ was born, supposed to have been borne by angels through the air and deposited on this hill, is adored. Long before reaching the magnificent temple built around and over the 'Santa Casa,' the commerce on the streets, of rosaries, crowns, garlands, and pictures, proclaims that you are approaching this 'temple of Diana of the Ephesians.' Should a second Paul preach there the gospel in its simplicity, what an uproar would be created among these venders of articles of religion who assail the traveler in Italian, in French, or in English, and are determined to sell their wares! A splendid square, built up on three sides with bishop's palaces, and on the fourth by the front of the temple, is ornamented by a fountain and statues. The church within is in a continual festival. All day long and every day it is opened to the crowds of contadini, who flock there from all the surrounding country, and generally make this their wedding journey. Priests, in their magnificent robes, say mass at several altars in the morning, and the air is filled with the heavy fragrance of swinging censers.

"The rough, black stones, and low, jagged walls of the supposed 'Santa Casa' are hidden by a tabernacle of white marble, designed by Bramante, and adorned by sculptures and bas-reliefs of the first Italian artists. The interior, lighted by many silver lamps, is constantly filled with people on their knees, adoring the stones, and a black image of the virgin and child, that is literally covered with sparkling diamonds. Around the old house and its magnificent marble covering is a ledge or step, around which the devout adorers have dragged themselves on their knees until the white marble is worn away in two deep lines. When the peasants leave the church, they go out in companies, backward, step by step, reciting prayers, and looking upwards to the shrine where they have just paid their devotions—not to God, for he is forgotten; but to stones and images. Before leaving the building they often kneel near the door and kiss the dirty brick floor. The treasure of Loreto, consisting of jewels and other valuables, has been given chiefly by kings and queens, and is worth \$250,000 without counting the artistic value.

"But although this trade is yet flourishing, all the inhabitants, even of Loreto, do not believe in it. A Catholic lady who lives in a beautiful villa on the hill near, said to me: 'This is paganism. I cannot pray in that church; and the hotel-keeper said: 'In 1860 the church of the Santa Casa was filled with wounded and dying soldiers of the papal army, when it was defeated by the Italians.' The battle which received the name of Castel Fidardo, was really the battle of Loreto, and was fought on the plain a mile distant. It was a just retribution that this stronghold of popery should be the very place of its defeat. At that battle the reign of the pope over the Marche was destroyed."

Why God Gave His Son.

IN John 3:16 we find the Saviour's testimony that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The verse following says: "That the world through him might be saved." Various other scriptures verify these assertions; but it is unnecessary to quote further, as all professed Christians, of whatever name, admit the statements and allow their obvious meaning.

In Matt. 5:17 the Saviour's statement of his mission is in terms concerning which the agreement is not so general: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Strange as it may seem, there is a large class who maintain that when Christ had fulfilled the law, he put an end to its existence. This preposterous construction of our Lord's plain declaration, makes him say, in effect: "I am not come to destroy, but to abolish." Such misinterpretation bears its own comment.

But a most significant presentation of the object of his humiliation is given by the apostle Paul, in Rom. 8:3, 4: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." This scripture presents a phase of the design of the Father in sending his Son, which is appreciated by only a small minority of those who profess faith in Christ. The fulfilling of the law by the Saviour while in the likeness of sinful flesh could not have signified its repeal, else there would be no occasion for its fulfillment in us, as is so emphatically stated by Paul. The fulfilling of the law is here given a most prominent position in the matter of salvation. Additional significance attaches to this scripture in the thought that the law is fulfilled only in those "who walk not after the flesh, but after the Spirit." And again: "To be carnally minded is death; but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Now we learn from the apostle's reasoning that only those who walk after the Spirit, or are spiritually minded, can have the law fulfilled in them, or, in other words, can keep the law. And this explains the statement in verse 1, that there is "no condemnation to them which are in Christ Jesus;" as also that in verse 8, which says: "they that are in the flesh cannot please God." The one class, by virtue of the Spirit of Christ in them, keep the law and please God; and the other class cannot keep it, and therefore "cannot please God."

We often hear of preaching the gospel in this age, as contrasted with the preaching of the law in a former age; and those who maintain the universal and continual sanctity of the law of the ten commandments, are accused of ignoring the gospel. But this declaration of the apostle, that God sent his Son "that the righteousness of the law might be fulfilled in us," shows the absurdity of such ideas. The law and gospel are inseparably connected. No one can keep the law who is not in Christ, and no one can be considered as in Christ who persistently ignores the law; for it is the carnal mind that is "not subject to the law of God," and the carnal mind has no claim to being in Christ. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

The third verse of Rom. 8 shows conclusively that Christ was sent to the help of the law, in an emergency. There was something that the law could not do; because it was weak through the flesh (mark the weak spot). There was nothing *wrong* in the law; "The law of

the Lord is perfect, converting the soul," Ps. 19:7. It is "holy, and just, and good" (Rom. 7:12); and "the doers of the law shall be justified." Chap. 2:13. Here then was the dilemma. No man can stand before God unless justified, and "the scripture hath concluded all under sin." Gal. 3:22. Although the law could justify the doer of its requirements, it could not justify the sinner. Rom. 3:20. It is perfect *as a law*; that, and that only, is its prerogative; but it is powerless as a saviour of sinners—those who have transgressed its provisions. The sinner is one who lives after the flesh; the law is weak in the matter of justifying such an one—"weak through the flesh."

Then, in this emergency, God sent his Son, that the sinner might be justified by his grace "for the remission of sins that are past" (Rom. 3:24, 25); and, through the Spirit of Him who "fulfilled the law," "magnified it," and "made it honorable," might be enabled to fulfill it also, walking after the Spirit to everlasting life.

W. N. GLENN.

A "Holiness" Catechism.

THE following "Catechism for the use of very advanced Christians," is from the pen of Rev. Hugh O. Pentecost. The one who answers the questions is supposed to be an "advanced Christian," one of those whose "higher life" consists in looking down with a sort of contempt upon the ten commandments. It is a good delineation of "holiness" falsely so called:—

Q. What is worldliness?

A. Indulgence in those particular sins or follies toward which I do not incline, or which it is not politic for me to practice.

Q. What is consecration?

A. Great devotion and earnestness in that particular form of Christian worship or activity which I most enjoy, and which involves nothing disagreeable and no self-denial.

Q. What is holiness?

A. A mystical experience into which I may come upon the acceptance of a certain system of doctrine—the holiness doctrine.

Q. Is the idea of right and wrong involved in holiness?

A. Oh, yes. Being holy, whatever I do is right.

Q. Suppose you do what in ordinary Christians would be wrong, would it be wrong in your case?

A. It would not.

Q. Explain the difference.

A. It would be useless to explain it, as the distinction cannot be understood by those who live on the low plane of ordinary, so-called, Christian life.

Q. Then a "holy" life may sometimes permit immorality?

A. I would not put it just that way. Immorality is too plain and disagreeable a word. It is suggestive of "conscience;" a word, as has been said, which is rarely heard of in very advanced circles. The holiness doctrine does sometimes lead to or permit practices which a worldly person might call immoral, but on a very high plane of spirituality there is no such thing as morality or immorality. We may arise above all that.

Q. What do you think of Christian activity?

A. It is not thought much of among advanced Christians. It disturbs precious meditations, and degrades the Christian life into one of mere usefulness.

Q. You do not believe, then, in making yourself useful in your church?

A. Unfortunately the church is on such a low plane of life, and the ministry is so unspiritual, that very advanced Christians usually meet together in parlors, or somewhere in which elegance and sanctity find a pleasing combination. They have little to do with churches.

Q. What is done in these select meetings?

A. Everybody talks very much about his own spiritual experience and deplores the low state of the church.

Q. Are these exercises enjoyable?

A. Very naturally they are precious seasons.

Q. Do advanced Christians engage in any sort of Christian work?

A. Rarely. It would distract and disturb heavenly frames of mind.

Q. Is not the advanced Christian life pretty much altogether a system of Phariseism, pietism, mysticism, spiritual self-indulgence, and uselessness?

A. You are rude.

Q. If we strive to be good husbands and wives, upright business men, kind, gentle, and patient in all our relations in life, to be earnest and useful in the church in spite of her faults; to wash the dishes and mend the clothes; to do an honest day's work for an honest day's pay; to pay our debts, and live within our income; to control our tempers and patiently endure the drudgery of life; in short, to be conscientious and humble in our daily life, cultivating carefully the spirit of our divine Lord and Master—is not this Christian life?

A. I perceive that thou art still in the bonds of iniquity and the gall of bitterness. I admit that the kind of life you describe is difficult to attain; that it requires much self-denial, prayer, and effort; that it constitutes an exalted character; but it is not *holiness*. Holiness is not so hard to get; it is a doctrine, not a life; it is essentially self-indulgence instead of self-denial; it is a delicious inner experience, consisting of the most interesting study and subject of conversation conceivable—myself; and a delicious occupation, viz., the detraction of other Christians. It is the refuge of the indolent and the disgruntled, though many really good and useful people find in it a real and sacred experience.

Words That Stain.

A SMALL brush of camel's hair had been dipped into a fluid in which was some nitrate of silver, "caustic," as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon there appeared a black stain upon a white surface. It did not look very dark at first, but the action of the light seemed to deepen the color until it was an ugly spot that could not be washed out nor bleached out in a whole summer's sunshine.

A bright boy heard a vile word and an impure story. He thought them over. They became fixed in his memory, and they left a stain which could not be washed out by all the waters of the great round earth.

Do not allow yourself to think of vile stories or unclean words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share in their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

In these days of evil speech and bad books, it is our duty to take care what we listen to and what we read. A bad story smirches and defiles the heart, pollutes the memory, and inflames the fancy.

Shun these things as you would poisonous vipers. Draw back from hearing them. If by chance you have heard any obscene words or vile stories, drive them from your thoughts as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things he has said, and study the pure and beautiful things he has made.—*Sel.*

LET nothing draw you who are Christians away from Christ even for one moment. In this matter of salvation, in settling this great question of your destiny, I entreat and warn you literally to "know nothing save Jesus Christ, and him crucified."—*Geo. D. Baker, D. D.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, APRIL 1, 1886.

The Advent Near.

BEFORE giving further Scripture evidence of the impossibility of the theory of the temporal millennium, or the conversion of the world, being true, we will notice an error of reasoning into which an eminent man ran in an effort to prove that the world will and must be converted. We refer to Professor Finney, late president of Oberlin College. His argument was substantially as follows:—

The majority of mankind has been wicked in the past, and if the present dispensation should close soon, or if the majority of future generations should also be wicked, the great majority of mankind would ultimately be lost. But to say that the majority will be lost, is to say that God's plan of salvation is deficient in power or benevolence; for infinite power *could* save the majority, and infinite benevolence *would* save it. Hence, God's attributes are a sufficient guarantee that the majority will be saved. For, we can only judge the attributes of Deity by their manifestation; and, if he should fail to save the greater number, malevolence, and not benevolence, would predominate in his character.

This professed argument (for, in the light of the Bible, it scarcely deserves the name of an argument, though its author was an eminent man) involves the character and the Government of God in the most serious consequences. This is easily shown; for,—

1. If it proves anything, it proves universal salvation. If the benevolence of God must be measured by the proportion of the saved and the lost, there could be none lost, as his benevolence is infinite, and he has no malevolence to claim its share.

2. To say that if a majority is lost, it is proof of a deficiency in the divine plan, is to say that the number saved must be according to the number embraced in the plan; and therefore the plan could not embrace all.

3. It directly denies the free agency of man, making it *necessary* for God to save a majority, without regard to their choice or willingness to be saved. Or,

4. It makes the character or nature of the plan of salvation *contingent* on man's acceptance of it. That is, it is benevolent if a majority accepts it; if not, it is malevolent. And then, if man is free to choose, he has it in his choice to make God benevolent or malevolent, and so make the attribute of the Creator to depend on the action of the creature!

5. It denies the infinity of God's benevolence by making it a question of degrees. For, according to that argument, if the majority is saved, his benevolence would predominate; but if the majority is lost, his malevolence would predominate. And, of course, if the number of the saved and of the lost were about equal, it would be impossible to determine the character of God!

And the argument actually charges the worst of these conclusions on the divine Government; for the Scriptures plainly say that the number of the saved *will be* to that of the lost as the few to the many. But the benevolence of God, and the love of his Son, are determined, not by the number that *will* come, but by a provision of free salvation for all, so that *whosoever will, may* come, and have eternal life. The Saviour said, "*Ye will not come unto me that ye might have life.*" So the failure to

be saved is *in their* wills, not in the divine plan. If men will not accept the offer, it does not show any want of love in Him by whom the offer is made; it shows only their folly and hardness of heart.

These conclusions are unavoidable, and we believe every one will accept them, unless they judge of an argument by the reputation of its author, rather than by the standard of divine revelation.

In further confirmation of the words of Christ, we offer the following considerations, all of which are unmistakable in their import, and decisive on this subject:—

1. The redeemed shall come out of great tribulation. Rev. 7:9-15. The Saviour said to his disciples, "In the world ye shall have tribulation." John 16:33. Paul said: "We must through much tribulation enter into the kingdom of God." Acts 14:22. The Scriptures nowhere present another company, who enter into the kingdom of God through ease and worldly prosperity.

2. The Saviour did not promise his ministers that all should believe their word. He did not lead them to expect that they should meet with the favor of the world, more than he had met with it. But he said, "If ye were of the world, the world would love his own." And, "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15:19, 20. And again, when the Jews reviled him, he said to his followers, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." Matt. 10:25. Who dares to rise above his Lord and say he shall be exempt from persecution? Who desires to be free from the sufferings of his Master? The Scriptures say that the Captain of our salvation was made "perfect through sufferings;" that he was partaker of our infirmities; that "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest." Heb. 2:10-17. But they also teach, in the clearest manner, a necessity that we should suffer affliction or tribulation with him in the gospel. To this his followers are appointed. 1 Thess. 3:3. It is consequent upon a godly life. 2 Tim. 3:12. It is the way to the kingdom. Acts 14:22. It stands connected with blessings in this life, and in the life to come. Mark 10:29, 30. It is necessary to try or prove our faith. 1 Peter 1:7. It works patience. Rom. 5:3. It yields "the peaceable fruit of righteousness." Heb. 12:11. It works "for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. It is the realization of Christ's sympathy for his members. Heb. 4:15. It is the measure of Christ's affliction filled up for the church. Col. 1:24. It is the fellowship of his sufferings in which we are made conformable to his death. Phil. 3:10. And it is the partaking of his sufferings. 2 Peter 4:13. And it will all be counted as *his own* in the day of his coming. Matt. 25:40, 45. According to the commonly received view of the millennium, not one of the above gospel truths will apply to that state. That age will need another gospel. It is a *dangerous doctrine*, calculated to destroy the piety of the believer by turning his heart toward a state of ease,—a state free from trials, from endurance, from persecutions, from chastisement, from temptation, and from all that pertains to Christian watchfulness and forbearance. The influence of such a belief is already apparent in the worldly-mindedness, slothfulness, and self-exaltation, of the body of professors of the present day, by which they are acting out the cry of "peace and safety," for the last days. 1 Thess. 5:1-3.

3. The gospel was not expected to convert the world, but to *call out of the world* a people to glorify God. "Ye are not of the world, but I have chosen you out of the world." John 15:19. "God at the first did visit the Gentiles, to take out of them a peo-

ple for his name." Acts 15:14. The saints of God are redeemed "*out of every kindred, and tongue, and people, and nation.*" Rev. 5:9.

4. The Saviour taught that wickedness would prevail on the earth till his coming, or to the end of the world. In Matt. 13:24-30, is the parable of the tares of the field, which is explained in verses 37-41, wherein it is shown that the tares, the children of the wicked one, and the wheat, the children of the kingdom, will grow together till the harvest, which is the end of the world; and the reapers, the angels of God, will make the separation at the coming of Christ. See Matt. 24:30, 31. And the same subject is presented in Joel 3:9-16, where the nations of the earth are called to prepare for the battle of the great day; verse 13 says: "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great." Compare Rev. 14:14-20.

5. The last days will be days of peril. This could not be so if the church was to have her triumph in this world, or if the world was to be finally converted. When speaking of his coming and the end of the world, the Saviour said: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. 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. 24:12-14. In this chapter we notice, 1. Before the end comes, iniquity will abound. 2. Endurance will be necessary even unto the end, which could not be the case were the world converted. 3. The gospel will not convert all nations, but is for a witness unto all nations. And this it is, wherever it is preached, whether people believe its testimony or not. 4. In verse 24, is predicted that, before that day, false christs and false prophets shall arise, to deceive, if possible, the very elect. 5. In verses 42-50, it is shown that even some of the servants of God will become slothful and wicked, and not be prepared for the coming of Christ, but finally have their portion with the hypocrites. The testimony of Paul, which we have quoted from 2 Tim. 3:1-5, perfectly accords with these words of Christ.

6. The witness of Peter is equally clear and decisive on this subject: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Peter 3:3, 4. How could these scoffers arise and deny his coming, and how could such perils exist, if all were converted long before his coming?

7. Again, the language of Paul in 2 Thess. 2:1-8, teaches the same thing. The *standard position* of Protestant expositors, represented by such writers as Bishop Newton, Dr. Clarke, and Dr. Scott, has been that, "that wicked," or "that man of sin," is the papacy, with the pope for its head and representative. Any other view than this, among Protestants, is very modern. The whole argument of the apostle, both in chapters one and two, is concerning the coming of Christ, and "our gathering together unto him." Now whatever system may be represented by that man of sin, wherever that apostasy may be located, it certainly exists until the coming of the Lord; it is neither converted nor destroyed before that coming; for the text says: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." That this is his actual coming—the appearing of "the Lord himself"—is proved by the connection (chapter 1:6-10), where it is shown that this is when "the Lord Jesus shall be revealed from Heaven," both to give rest unto his saints, and to take vengeance upon them that know not God, and obey not the gospel. The tares, the children of the wicked one, will live side by side with the children of the kingdom, until the harvest—the end of the world. All this abundantly disproves the modern

doctrine of the millennium—the fond fable of the conversion of the world before the second advent of the Saviour.

We might safely rest the question here, and appeal to every believer of the plain and positive testimony of the Bible, that, so far as the doctrine of the millennium is concerned, it offers no real objection to the view that the coming of the Lord is now near, even at the doors. But we will go farther, and give still more evidence to the same effect.

Sanctification.

LETTERS are received from those who are troubled on the subject of sanctification. From what we can gather, we judge that they do not possess a certain *state of feeling* which they consider necessary to the enjoyment of the favor of God. But that state of feeling which they so anxiously seek may be as far removed from a state of Scriptural sanctification as midnight is from noon.

In that admirable little work called "Testimony for the Church"—No. 16, is an article on "Love," which is not excelled by anything in the English language. In it are the following words:—

"Seek not for happiness; for it is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility."

Now if you substitute "sanctification" for "happiness" in the above extract, it will be equally truthful and instructive. The prayer of the Saviour is that we may be sanctified through the truth; and Peter says to the brethren that they had purified their souls in obeying the truth. The modern method of being purified, or sanctified, is in answer to prayer, without reference to the truth or obedience to the truth. And then the individual refuses to listen to the truth, considering it unnecessary, because he has been sanctified without reference to it!

Now our friends may protest that they do not believe in such a theory or practice. Very well, but are they not acting upon the same basis? Have not their views of sanctification been moulded by those who do follow that theory and practice? In so strongly desiring a certain state of feeling, aside from their obedience and service to God, are they not following in the wake of those who make feeling the sole test of a holy life or of acceptance with God? They cannot say, "Blessed are they that mourn;" for they have no idea of a blessing aside from a comfortable feeling. They cannot say, "Blessed are they that hunger and thirst after righteousness;" for their only evidence of a blessing is that a person is riding on the high wave of self-satisfaction. *Faith* does not need to be fed on any particular state of feeling; fanaticism cannot live without it. Genuine faith is that which

"—shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

Again we recommend the words from which we quoted. Seek not for happiness; forget self; go about your duty; let faithfulness mark all your doings, and be clothed with humility. Learn a lesson from Isa. 50:10, 11. Avoid the way of those who walk in the light of their own fire, and in sparks of their own kindling. And God shall add unto you that peace that flows as a river; not that which babbles as a brook which flows only after a rain.

THE Saviour prayed: "Holy Father, keep through thine own name those whom thou hast given me." "They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." John 17:11, 16, 17, 19, 20.

Justification and Sanctification.

HAVING explained Rom. 3:28, we are prepared to understand a parallel text that, without the explanation already given, might be considered a difficult one. The text referred to is Rom. 3:21: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The righteousness of God, as we have already learned, is a term applied to the ten commandments, or rather, to that righteousness which the ten commandments enjoin. But the question arises, "If 'the righteousness of God' is the perfect righteousness which the law demands, how can it be manifested 'without the law'?" Let Paul explain for himself, as he does in the following verses: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; 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." Rom. 3:22-25.

By this we see that the righteousness of God which is manifested without the law, is simply the remission of sins that are past, for which no works of obedience on our part could make any satisfaction. Paul, speaking of Abraham, describes it as follows: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he [God] had promised, he was able to perform. And therefore it [his faith] was imputed unto him [Abraham] for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." Rom. 4:20-25.

"Abraham believed God, and it was imputed unto him for righteousness." The same thing, says Paul, will be done to us also, if we also believe. The case, then, stands thus: The law demands perfect and unvarying obedience, but it speaks to all the world and finds none righteous; all have violated it, and all are condemned by it. (Rom. 3:9-19.) Present or future obedience will not take away past transgression, therefore the law cannot help us. But Christ is perfect righteousness, for in him dwells "all the fullness of the Godhead bodily." Now God says that he will impute the righteousness of Christ to every one who will fully believe on him. Impute means, "to set to the account of." Therefore we are to understand that whenever we accept Christ, his righteousness is set to our account. Thus "the righteousness of God" is manifested in our past lives, even though we ourselves have never done a single act of righteousness. So we have the wonder of perfect obedience to the law, without a single righteous act on our part. The righteousness of God without the law—Christ's righteousness imputed to us.

But what is the law doing all this time? Has it relaxed its claims? Not at all. Paul says, "The righteousness of God without the law is manifested, being witnessed by the law." The law stands by, and witnesses to the righteousness that is thus manifested in our past life. Whereas it before condemned us, now it justifies us, for in the righteousness that is imputed to us it can detect no flaw. It makes no difference to the law that the righteousness to which it witnesses is not the result of our own works; the righteousness is accounted as ours, and that satisfies the law.

Right here we may profitably note the force of Rom. 5:20: "Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound." The "entering" of

the law refers to the formal giving of it from Sinai. This will be readily seen from Rom. 5:13, 14, and has already been noted in our comments on that passage. Before the giving of the law, from Sinai, it did not exist in written form in the world. The remains of the law "written in their hearts," and the instruction of men who, like Enoch and Noah, walked with God, were what the people had to depend on for their knowledge of right and wrong. The law existed before that time, for sin was imputed to the people, and "sin is not imputed when there is no law." But the law was given "that the offense might abound." The apostle does not mean that the law was given so that there might be more sin, but that it was given so that the sin which already existed *might abound*, that is, might appear greater than it did before. Paul expresses the exact meaning in another place when he says that sin, by the commandment, became "exceeding sinful."

To illustrate: Here stands a glass of water; it does not look perfectly pure, yet it does not seem very impure. Now a rod is thrust down to the bottom of the glass and given a few vigorous turns, when, behold, the water at once becomes exceedingly foul. Did the rod make the water impure? No; the impurity was there all the time; the rod simply made it appear. So there was sin in the world; but the law, when it was written on tables of stone, and copies could be multiplied in books, and scattered among the people, made the extreme hideousness of sin to appear. And why was this necessary? The answer is implied in the last clause of the verse: "But where sin abounded, grace did much more abound." Men could not be saved while defiled by sin, even though they did not realize its heinousness. So the law was brought close to them, to show them their deformity, and make them feel their need of help from some source outside of themselves. And this effect it had; for no matter how much their sins were made to abound, "grace did much more abound." Christ's righteousness was seen to be sufficient to cover all the sins of the past. With Wesley, the repentant sinner may sing:—

"Plenteous grace with Thee is found,
Grace to cover all my sin;"

and with David he can realize the blessedness of the man "whose transgression is forgiven, whose sin is covered," and unto whom the Lord will not impute iniquity.

We have seen that the law stands as a witness to the sinner's justification. This shows that no act of Christ has in any way robbed the law of its force. Indeed, without the existence of the law there could be no such thing as justification. Now what about the man's future relation to the law? It is evident that unless he keeps it he will again fall into condemnation. The man's faith secured his justification; but that justification was simply the "showing to be just, or conformable to law." His justification was simply pardon for having violated the law; it was an act by which another's righteousness was put in place of his unrighteousness. Now since "faith without works is dead," it follows as a necessary conclusion, that if the man's faith was genuine (and if it were not he could not have been pardoned), it will now be proved by works of obedience. And therefore the characteristic of the justified man is that he keeps the law.

Of Abraham it is said that his faith was imputed to him for righteousness. But James takes the same subject up and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" James 2:21. This is no contradiction of Paul's statement in Rom. 3:28; for James immediately adds: "Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Verses 22, 23.

By this we see that Abraham's faith could not have been imputed to him for righteousness but for the disposition to work. And since justification has reference to the law of God, it is evident that the works that make perfect the faith that secures justification, must be the works which the law requires. But this continued obedience is sanctification; for Christ prayed for his disciples: "Sanctify them through thy truth; thy word is truth." John 17:17.

Paul says that God has chosen us to salvation "through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13); but that by which the Spirit acts is the word of God, which is the sword of the Spirit. Eph. 6:17.

Again Paul says: "Work out your own salvation with fear and trembling." Phil. 2:12. But no one can accuse Paul of inconsistency; for he adds: "For it is God which worketh in you both to will and to do of his good pleasure." This is exactly in accord with our Saviour's words: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5.

Peter also bears the same testimony. He says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22. God's law is the truth (Ps. 119:142), and to purify is to cleanse from guilt or defilement, to sanctify. So Peter's sentence is that we are sanctified by obeying the truth; but he adds that this is done "through the Spirit." Sanctification, then, is the result of obedience; but as obedience is not simply a momentary act, but the work of a lifetime, it follows that sanctification is not an instantaneous, but a progressive work. A man is justified as soon as he exercises true faith in Christ; but the work of sanctification goes on as long as there is any truth for him to obey. And since a man, after he has been justified by faith, would fall into condemnation if he should refuse to do any duty that was presented to him, and can only retain his state of justification by continuing in obedience to the law, it may be said that sanctification is but continued justification. Each new duty only makes the performance of others possible, and so "the path of the just is as the shining light that shineth more and more unto the perfect day."

"Faith without works is dead;" and on the other hand, obedience without faith is impossible, as is shown by our Saviour's words in John 15:4, 5; also by the words of Paul. "They that are in the flesh cannot please God." Rom. 8:8. The man who is destitute of faith in Christ cannot keep the law, or do any act that is really good. In our best efforts there is so much imperfection, that but for the continual imputation of Christ's righteousness to make up for our deficiencies, we should be lost. The best that we alone can do is bad. Without faith it is impossible to please God. Heb. 11:6. And thus we see the force of the words: "This is the victory that overcometh the world, even our faith." 1 John 5:4.

"Where is boasting, then? It is excluded. By what law? of works? Nay; but by the law of faith." Rom. 3:27. The redeemed saint will have no cause for boasting over the lost sinner. True, the law, when applied to their lives, reports perfection in the one case, and only sin in the other; but the saint cannot boast, for without Christ he would have been nothing. If Christ had not put his own righteousness upon him, he would be in as hopeless a condition as the sinner. And to all eternity the redeemed host will join with the heavenly choir in saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength,

and honor, and glory, and blessing." Rev. 5:12.

"That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:29, 30.

"And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jer. 23:6.
E. J. W.

A Remarkable "Conversion."

In its notices of revival meetings, the *Independent* gives an account of one where there was much opposition on the part of infidels. By request of one of the unbelievers, a visiting minister preached a sermon on the divinity of Christ, which shook the man's unbelief, so that he and his family publicly professed faith.

"Addressing the church, the converted man said: 'Brothers and sisters, I feel proud to worship the great cause of my being, if it be God. Now if I have sinned against our Lord and Saviour, which I suppose I have, I humble myself here before this congregation to beg pardon and ask forgiveness.'"

Conversion means a change from one thing to another. In the Bible it means a turning from a life of sin to a life of holiness through Christ. Before a man can become converted, he must acknowledge himself to be a sinner against God, must realize that sin is a hateful thing, and must believe that Jesus alone can save. The enormity of one's guilt, which can be seen only in contrast to the goodness and mercy of God, naturally leads to deep humility. When Peter preached on the day of Pentecost, vividly pointing out the sins of the people, they were pricked in their hearts, and cried out, "Men and brethren, what shall we do?" And when Peter told them what to do, they repented and were converted. When the publican went to the temple to pray, he felt that he was a sinner. So great was his sense of sin that he seemed to himself to be the only sinner in the world, and so, filled with shame, he would not so much as lift his eyes unto Heaven, but "smote upon his breast, saying, God be merciful to me the sinner." This man, says Christ, went down to his house justified.

How different these Bible conversions from that reported in the *Independent*. "I feel proud to worship the cause of my being, if it be God." No humility, and only a hypothetical acknowledgment of the existence of God. And again, "If I have sinned against our Lord and Saviour, and I suppose I have." Undoubtedly he has, but he does not seem to more than half believe that he has done anything wrong. But if a man does not feel, not only dissatisfied, but really horrified at his present condition, it is certain that there cannot be a very vigorous "turning away" from that condition.

We did not note this circumstance for the purpose of fixing attention upon this individual, but to show what is popularly accepted as conversion. That this man's testimony was accepted as an evidence of genuine conversion is shown by the statement that "when he sat down the immense audience clapped their hands for joy." When we read such things as this, we cannot feel very much elated over the reports of the multitudes of conversions. It is a sad fact that the law of God, which "is perfect, converting the soul," receives so little attention nowadays that it is almost lost sight of as a factor in genuine conversion. The apostle prophesied of this time when he said, "They shall turn away their ears from the truth, and shall be turned unto fables."

PROFESSOR ELY, of Johns Hopkins University, says that dynamite explosions are a "local manifestation of an international devil," and adds: "I believe we are just beginning to enter on a terrible era in the world's history,—an era of internal and domestic warfare such as has never been seen, and the end of which only the Almighty can foretell."

"The Abiding Sabbath."

THE FATHERS, ETC.

AS WE have shown, the author of the "Abiding Sabbath" fills up, with the heathen edict of Constantine for the partial observance of Sunday, the blank left by "the complete silence of the New Testament" so far as any command or rules on that subject are concerned; yet his system is not complete without the sanction of the Fathers. So, as is the custom of the advocates of Sunday observance, he gives to the Fathers, the Councils, the popes, and the Catholic saints, a large place in his five-hundred-dollar-prize argument for Sunday keeping. We have before cited one of the rules laid down by the Rev. Philetus Dobbs, D. D., for proving a thing when there is nothing with which to prove it, and have given an example from the "Abiding Sabbath" in illustration of the rule. We here present another of the Doctor's rules, and in Mr. Elliott's treatment of the Fathers, our readers can see its application. Says Dr. Dobbs:—

"I regard, however, a judicious use of the Fathers as being, on the whole, the best reliance for any one who is in the situation of my querist. The advantages of the Fathers are two-fold: first, they carry a good deal of weight with the masses; and secondly, you can find whatever you want in the Fathers. I don't believe that any opinion could be advanced so foolish, so manifestly absurd, but that you can find passages to sustain it, on the pages of these venerable sages. And to the common mind, one of these is just as good as another. If it happens that the point you want to prove is one that never chanced to occur to the Fathers, why, you can easily show that they would have taken your side, if they had only thought of the matter. And if, perchance, there is nothing bearing even remotely or constructively on the point, don't be discouraged; get a good strong quotation and put the name of the Fathers to it, and utter it with an air of triumph; it will be all just as well; nine-tenths of the people don't stop to ask whether a quotation bears on the matter in hand. Yes, my brother, the Fathers are your stronghold. They are Heaven's best gift to the man who has a cause that can't be sustained in any other way."

The first of the Fathers to whom Mr. Elliott refers is Clement of Rome, who he says died about A. D. 100. From Clement he quotes a passage which says nothing about any particular day, much less does it say that Sunday is the Lord's day, or the "abiding Sabbath," and of it the author of the "Abiding Sabbath" says:—

"This passage does not indeed refer by name to the Lord's day, but it proves conclusively the existence at that time of prescribed seasons of worship, and asserts their appointment by the Saviour himself."—P. 214.

But for all it mentions no day, it is, says he, an "important link in the argument" that proves that Sunday is the Lord's day and of "perpetual obligation." An argument in which such a thing as that is counted "an important link," must be sorely pushed to find a connection that will hold it up.

His next link is no better. This time he proposes a quotation from Ignatius, and of it says:—

"The passage is obscure, and the text doubtless corrupt, but the trend of meaning is not indistinct."—P. 215, note.

It seems to us that an institution that has to be supported by an argument that is dependent upon a "trend of meaning," drawn from an "obscure passage," in a "corrupt text," is certainly of most questionable authority. True, he says "the argument can do without it if necessary;" but it is particularly to be noticed that his argument does not do without it, and he deems it of sufficient importance to devote more than a page of his book to its consideration. We would remark also, that we have never yet seen nor heard an extended argument for the Sunday institution that did do without it.

His next quotation is from a writing of about equal value with this of Ignatius. He says:—

"Here may be introduced a quotation from the so-called Epistle of Barnabas. . . . The external evidence of the authorship of this writing would be

convincing but for the discredit which its internal characters casts upon it."—*Pp. 216, 217, note.*

That is to say, we might consider this epistle genuine if the writing itself did not show the contrary. And as if to make as strong as possible the doubt of its genuineness, he adds: "There is a very close relationship between this writing and the 'Teaching of the Twelve Apostles.'" And to the "Teaching" he refers by the doubting phrase "if genuine."

Then after mention of Pliny's letter to Trajan, Justin Martyr, Melito, the "Teaching," and Irenæus, he comes to Clement of Alexandria, of whom he speaks as follows:—

"Clement of Alexandria, A. D. 194, in a mystical exposition of the fourth commandment, in the midst of fanciful speculations on the religious signification of numbers, comes down long enough from the loftier flights of his spiritual arithmetic to tell us that the seventh day of the law has given place to the eighth day of the gospel. . . . *Nobody*, of course, *can tell what far-fetched and unheard-of meanings* may lie underneath the words of the good semi-Gnostic Father; but as far as his testimony goes, it *helps* to establish the fact that the first day of the week filled the same place in the minds of the church of that time, that the seventh day had occupied in the Jewish system."—*P. 223.*

Certainly. It matters not what "mystical expositions," nor what "fanciful interpretations," nor what "far-fetched and unheard-of meanings" there may be, they all "help to establish" the heathen institution of Sunday, in the place of the day made holy and commanded by the Creator of the heavens and the earth.

With just one more witness he closes the second century. And it is most fittingly done as follows:—

"This century will be concluded with the mention of *that most brilliant and erratic of all* the ante-Nicene Christian writers, Tertullian, of Carthage. . . . This *vehement writer* fitly closes this list of evidences of the honored place filled by the Lord's day in the first two centuries of the Christian church."—*Pp. 223, 224.*

Fitly, indeed, does this "vehement writer," and most erratic of all the ante-Nicene Fathers close the list of the first two centuries. But what a list! He gives us a list of ten witnesses to prove that Sunday is the Lord's day, and that it was observed as such in the first two centuries, and by his own words it is shown that the first one does not mention the day at all; the second is an obscure passage in a corrupt text; the third is doubtful; the fourth speaks only of a "stated day," without giving it any title at all; the fifth "calls it by its heathen name;" the seventh is doubtful; the ninth is so mystical, so fanciful, that "nobody can tell what far-fetched and unheard-of meanings may lie underneath his words;" the tenth is the "most brilliant and erratic [having no certain course; roaming about without a fixed destination] of all," and this "vehement ["furious; violent; impetuous; passionate; ardent; hot"] writer,"—we do not wonder that Dean Milman calls him "this fiery African"—this witness "fitly closes the list of evidences of the honored place filled by the Lord's day in the first two centuries!" Well we should say so. But what is a point worth that is "proved" by such evidences? It is worth all that the Sunday-sabbath is, that is proved by it, that is, just nothing at all. Yet these are the only witnesses that can be called, and false, doubtful, and untrustworthy though they be, they must be used or the Sunday institution will fail. But whether the failure would be any greater without such proofs than with them, we leave the reader to decide. And that is part of the argument for the obligation of Sunday, that was accounted worth a prize of five hundred dollars. We should like very much to see an argument on that question that that committee of award would consider to be worth nothing.

After this array of five-hundred-dollar-prize witnesses for Sunday, we hope our readers will justify us in declining to follow Mr. Elliott through a further list, composed of Origen, and Athanasius, Theo-

dosius the Great, and Emperor Leo the Thracian and a number of Catholic saints, such as Hilary, Ambrose, Augustine, "Chrysostom the golden-mouthed," and Jerome, whom Mosheim calls "the foul-mouthed" (*Cent. 4, part 2, chap. 2, last par. but one*); through the Councils of Nice, Sardica, Gangra, Antioch. First of Toledo, Fourth of Carthage and that of Laodicea, and so on down to the Synod of Dort, and the Westminster Assembly.

Yet his work on this division of his subject would be incomplete, and out of harmony with his method of argument throughout, if he should not turn about and upset it all. Accordingly, therefore, he at once destroys the edifice which he has thus so laboriously erected. Among the dangers which threaten the Sunday institution of to-day he declares that:—

"Dangerous is the substitution of the dictum of the church for the warrant of Holy Scripture. . . . To make the Lord's day only an ecclesiastical contrivance, is to give no assurance to the moral reason, and to lay no obligation upon a free conscience. *The church cannot maintain this institution by its own edict.* Council, assembly, convocation, and synod can impose a law on the conscience *only* when they are able to back their decree with '*thus saith the Lord.*'"—*P. 263.*

The only dictum that the author of the "Abiding Sabbath" has shown for the Sunday-sabbath is the dictum of the church. The only means by which he has fixed the day to be observed is "by a religious consensus of the Christian church" (*P. 203*). The only edicts which he had presented are the heathen edicts of Constantine, additional laws by Constantine and Theodosius the great, and the decree of Emperor Leo the Thracian. It is only in these, and the action of council, assembly, convocation, and synod that he obtains authority to impose the observance of Sunday, as a law upon the conscience. He has given no "Thus saith the Lord" for the institution, nor for its observance; but on the contrary has confessed the "complete silence of the New Testament," in regard to any command or rules for either the institution or its observance. Therefore, by his own argument, the observance of Sunday as the Sabbath is of "no obligation upon a free conscience." And that is the truth.

Mr. Elliott devotes a chapter to argument against the seventh day as the Sabbath, which we shall notice next.

A. T. J.

Has Not God Gone before Us?

WE have sometimes thought that our friends might get tired of hearing so much about this country; but to us these colonies have become more and more interesting. We see the power of God accompanying his truth here in a manner which is truly encouraging. The labor put forth in New Zealand was small in comparison with what has been put forth in Australia; and of that work we have spoken fully. But we see much here to encourage the hearts of all who love present truth. The church here numbers fifty-five, and probably before another report reaches America, the number will be greatly increased. The tent has been pitched four times. In each place there has been much fruit seen, in souls brought to a knowledge of the truth. It is now in a suburb of Melbourne called South Yarra. The present prospect is better for a harvest of souls than in any other place where it has been pitched. The interest could not be better than it appears to be. The tent is filled much of the time to its utmost capacity with interested hearers; and there are generally as many, if not more, standing outside. But we are having pleasant weather, and everything is most favorable. The evenings are just cool enough to be comfortable. Last night a discourse was given on the signs of the times; and remarks like the following were heard as the people left the tent: "What wonderful things these men are telling us!" "Did you ever hear the like?" There are many clergymen in our

congregations, and they as well as others appear to be much interested. Bibles are brought, texts are marked, and questions are asked.

In this suburb the doctrine of the second coming of Christ has been preached more than in any other place in this section of the country. But the people have ideas of it so different from what we hold that, when they hear the word of God read, scripture after scripture, and see that some of the very positions taken by the popular clergy are signs of Christ's coming, and that the Saviour especially warned us against those who take such positions, they seem to be dumbfounded, having been taught to believe that the Bible is all right anyway.

In Northern Australia the tent can be run in winter; also in Western and Southern Australia; so there will be no need of laying up the tent one day because of the weather. In some parts it rains but very little, and those parts are rapidly settling up. The influence of our missions has encircled the globe. There is no time in the year but in some parts of the world, tents are running; and there is no hour in the day but type is being set, letters are being written, papers are being mailed, and work is being done by the light of the sun to spread a knowledge of the solemn truths we profess.

The friends here are as earnest in the missionary work as in any part of America. They have their tract and missionary society organized, and take about two hundred copies of the *Echo* for missionary work; and they pay for them the full price. Many are mailed to England as well as to different parts of the Colonies. We have seen no greater interest among children in the missionary work than we see here. Then the success of the work is truly remarkable, when compared to the success of past years; but is far from what we believe it is our privilege to see if we believe, and act out our faith in the matter. Almost daily we learn of individuals who are interested in the truth, and some are keeping the Sabbath who have heard only one sermon, and in some instances only a part of one sermon. But they secured our publications and read for themselves. In a few instances, we have found individuals who have never heard a sermon or read a single word on these subjects, and yet believe the truth from hearing about our work. Is not this as remarkable as it was in the time of Christ, when the Samaritans believed on the testimony of the woman who said, "Come, see a man which told me all things that ever I did; is not this the Christ?"

Among those who have taken their stand on the truth, are high school teachers, Sunday-school superintendents, foremen of wholesale establishments, building contractors, those having charge of manufacturing establishments and flouring mills, and one entire printing company, who are now trying to sell their business that they may connect with our work. Most of these are individuals of influence, and, with a few exceptions, have not lost their situations for keeping the commandments. These contractors have jobs in various parts of the country, and with their hands, many of whom are Sabbath-keepers, hold Bible-readings and distribute reading matter where they go. This creates an interest in the truth; so that in many places at the present time there are special calls for labor. In some instances, meeting-houses are offered by country pastors, if we will only come or send some one to hold meetings.

There is work here at the present time for twenty-five ministers if we only had them. Many of these openings are better than any we had when we first pitched our tent; for they are in the country. We are in the midst of a city of three hundred thousand people, including its suburbs. Everything here is on the rush and drive, while in the country it is different. A few small efforts have been put forth in the country; and in one instance, as near as we can learn, there are eight keeping the Sabbath

of the Lord. There is no such thing as correctly estimating the extent of the work. But we can truthfully say, that in every place there are hearts that are all prepared to embrace the truth. A few Bible-readings are all that is wanted, or a little reading matter, or a sermon, and they will take their stand with us. It may seem strange to many of our brethren and sisters in America that in so short a time as we have been here we should report thus. But it cannot surprise the friends in America any more than it does ourselves. We can only say as Luther did in the close of his life, when speaking of the work of the reformation: "What have I done? I simply set the word to running, and then returned and took a chat with my lord Catherine [his wife]; and down came thrones and kingdoms; the word impressing one to-day, and another to-morrow." It has been so here, and in a manner that God alone can take the glory. To his precious name be all the praise.

One man of a respectable family who came to the tent meeting, after hearing, purchased some reading matter, and finally, with his wife, embraced the truth. His sister felt distressed over this matter, and sent her son, who is an educated young man, to talk with his uncle. Their first interview continued the greater part of the night, and resulted in the young man taking a stand with his uncle. This at first almost crushed his poor mother, and apparently broke her heart. But his labor for her and the other members of the family was untiring, and resulted in the entire family, except one brother who is a lawyer, embracing the truth. Ten of them now belong to the church. The young man is out doing missionary work. There are others who design to give themselves to the work as soon as they can arrange their affairs. Many of these had decided to go with us, and had commenced to observe the Sabbath before they had ever heard any preaching, or seen any of our people except this young man. Can we not conclude that the Lord has gone out before us? Many interesting items might be mentioned, but I have said enough to lead those who have felt an interest in this work and have given of their means to start this mission, to feel that their labor has not been in vain. It seems evident to us that within one year from the time this mission started, it will be self-supporting. Our friends here have acted a noble part. We hardly dare ask them to do anything; for as soon as they know that means is wanted, they at once do all that they can consistently. Our people here are in harmony with every point of present truth, and are as happy in serving God as any company that we have ever seen.

We now expect to leave for New Zealand on the steamer which takes this letter, and one month later for America, and arrive there in season for the annual meeting of the Publishing Association at Oakland. We shall be glad to see all those who feel an interest in this mission.

S. N. H.

The Missionary.

The Christian Minister.

WILLIAM CAREY, the first English missionary, spent more than forty years in India, in earnest, self-sacrificing labor for the salvation of the heathen. His motto seems to have been, "Expect great things of God; attempt great things for God." In his life he illustrated the sentiment which he expresses in the following paragraph:—

"A Christian minister is a person who in a peculiar sense is *not his own*; he is the *servant* of God, and therefore ought to be wholly devoted to him. By entering on that sacred office he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure or employment, or pursue the ministry as a something that is to subserve his own ends or interests, or as a kind of by-work. He engages to go where God pleases, and to do or endure what he sees fit to command, or call him to, in the exercise of his function. He virtually bids farewell to

friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord and Master. It is inconsistent for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilized country, legal protection, affluence, splendor, or even a competency. The slights and hatred of men, and even pretended friends, gloomy prisons and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger, and thirst, nakedness, weariness, and painfulness, hard work, and but little worldly enjoyment, should rather be the objects of their expectation. Thus the apostles acted, in the primitive times, and endured hardness as good soldiers of Jesus Christ."

Items of Progress.

FROM the *Review and Herald* of March 16, we extract the following:—

MICHIGAN.—"January 22, in company with Brother Richardson, I commenced meetings in Cleon, Manistee County. Have had a good attendance and an excellent interest from the first. Thirty-three discourses have been given. Twenty-two, all adults, have embraced the truth. Two of these were ministers of the gospel, one a Baptist, the other a Methodist; and, like Paul, as soon as the scales had fallen from their eyes, they were ready to commence the work of proclaiming God's truth to the world. One of them has now gone with Brother Richardson to fill a new call in Grand Traverse County, while the other remains with me to finish up the work here. These new brethren are laying aside 'every weight,' and are pressing into the work with earnestness and zeal. A good Sabbath-school of twenty-nine members, has been organized. A lecture was also given on health and temperance, which was well received."

"R. C. HORTON."

FLORIDA.—"Having taken down the tent at Orlando, February 19 I went to what is called the Terrace church. This company meet near the bay called Terrace, near the gulf coast. They number about twenty members, most of whom once belonged to Michigan churches. I remained with them five days, and held twelve meetings. Ten united with the church, six were baptized, and one was received subject to baptism. The Lord came very near, and the brethren felt they must stand where they could have his favor continually. They pledged \$55 to the Florida Tent Fund, \$25 being paid down. Tithes were paid to the amount of \$31.78. I considered this quite good for this church, as none of them are rich in this world's goods."

"J. M. REES."

D. B. OVIATT, writing from Wellsville, N. Y., says: "The work is still in a prosperous condition. About fifty have received the truth as the result of our efforts during the winter. A better interest is manifested in our missions than ever before since their establishment; and, with few exceptions, our people all seem to appreciate the magnitude and importance of the message more than heretofore."

Washington, D. C., Mission.

WE are nicely located in the most desirable part of the city. Our house is new and all we could wish. Our company consists of four. We have worked, when the weather would permit, during the last five weeks, and as a result have taken eighty-eight orders for the Signs and "Sunshine;" fifty-six of these are for one year—ten of the latter were without the "Sunshine" as premium. I have taken orders and sold for cash \$66.35 worth of books, and have held ninety Bible-readings. We can see a large field of usefulness opening up before us.

W. H. SAXBY.

1831 Vermont Avenue.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The First Disciples.

(April 11.—John 1: 35-51.)

JOHN the Baptist had now been preaching for about six months, calling the people to repentance, and to the "baptism of repentance for the remission of sins," saying to the people that they should believe on Him who should come after him. And there "went out to him Jerusalem and all Judea, and all the region round about Jordan." And "the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. . . . And they which were sent were of the Pharisees. And they asked him and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water; but there standeth one among you whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

"WHEN the messengers from the highest authority in Jerusalem were communing with John in reference to his mission and work, he could have taken honor to himself, had he been so disposed. But he would not assume honors that did not belong to him. While conversing with the messengers, suddenly his eye kindled, his countenance lighted up, and his whole being seemed stirred with deep emotion, as he discovered the person of Jesus in the concourse of people. He raised his hand, pointing to Christ, saying, There standeth One among ye whom ye know not. I have come to prepare the way before him whom ye now see. He is the Messiah. He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from Heaven like a dove, and it abode upon him. And I knew him not. But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God."

"AGAIN the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God." And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following, and saith unto them, What seek ye? The disciples confessed that they were seeking Christ, and that they desired to become acquainted with him, and to be instructed by him at his home. These two disciples were charmed with the deeply impressive, yet simple and practical lessons of Christ. Their hearts had never been so moved before. Andrew, Simon Peter's brother, was one of these disciples. He was interested for his friends and relatives, and was anxious that they also should see Christ, and hear for themselves his precious lessons. Andrew went in search of his brother Simon, and with assurance claimed to have found Christ, the Messiah, the Saviour of the world. He brought his brother to Jesus, and as soon as Jesus looked upon him, he said, Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a stone."

"THE next day Christ selected another disciple, Philip, and bade him follow him. Philip fully believed that Christ was the Messiah, and began to search for others to bring them to listen to the teachings of Christ, which had so charmed him. Then Philip found Nathanael. He was one of the number who heard John proclaim, 'Behold the Lamb of God, which taketh away the sin of the world.' He felt deeply convicted, and retired to a grove, concealed from every human eye, and there meditated upon the announcement of John, calling to his mind the prophecies relating to the coming of the Messiah and his mission. . . . He bowed before God and prayed that if the person whom John had declared to be the Redeemer of the world was indeed the promised deliverer, that it might be made known to him. The Spirit of the Lord rested upon Nathanael in such a special manner that he was convinced that Christ was the Messiah. While Nathanael was praying, he heard the voice of Philip calling him, saying, 'We have found him of whom Moses in the law, and in the prophets did write, Jesus of Nazareth the son of Joseph.'"

"IN these first few disciples the foundation of the Christian church was being laid by individual effort. John first directed two of his disciples to Christ. Then one of these finds a brother and brings him to Christ. He then calls Philip to follow him, and he went in search of Nathanael. Here is an instructive lesson for all the followers of Christ. It teaches them the importance of personal effort, making direct appeals to relatives, friends, and acquaintances. There are those who profess to be acquainted with Christ for a lifetime who never make personal effort to induce one soul to come to the Saviour. They have left all the work with the minister. He may be well qualified for his work; but he cannot do the work which God has left upon the members of the church. Very many excuse themselves from being interested in the salvation of those who are out of Christ, and are content to selfishly enjoy the benefits of the grace of God themselves, while they make no direct effort to bring others to Christ. In the vineyard of the Lord there is a work for all to do, and unselfish, interested, faithful workers will share largely of his grace here, and of the reward he will bestow hereafter. Faith is called into exercise by good works, and courage and hope are in accordance with working faith. The reason many professed followers of Christ have not a bright and living experience, is because they do nothing to gain it. If they would engage in the work which God would have them do, their faith would increase, and they would advance in the divine life."

"JESUS was pleased with the earnest faith of Nathanael that asked for no greater evidence than the few words he had spoken. And he looked forward with pleasure to the work he was to do in relieving the oppressed, healing the sick, and in breaking the bands of Satan. In view of these blessings which Christ came to bestow, he says to Nathanael, in the presence of the other disciples, 'Hereafter ye shall see Heaven opened, and the angels of God, ascending and descending upon the Son of Man.'"

"CHRIST virtually says, On the bank of Jordan the heavens were opened before me, and the Spirit descended like a dove upon me. That scene at Jordan was but a token to evidence that I was the Son of God. If you believe in me as such, your faith shall be quickened, and you shall see that the heavens will be opened, and shall never be closed. I have opened them for you, and the angels of God, that are united with me in the reconciliation between earth and Heaven, uniting the believers on the earth with the Father above, will be ascending, bearing the prayers of the needy and

distressed, from the earth to the Father above, and descending, bringing blessings of hope, courage, health and life, for the children of men."

"THE angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. All the blessings from God to man are through the ministration of holy angels."—*Great Controversy*, by Mrs. E. G. White, pp. 63-68. A. T. J.

THE SANCTUARY, ITS SERVICE, ETC.

Review.

(Lesson 14.—Sabbath, April 10)

1. AFTER ascending from the earth, what position did our Saviour take?

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14. See also Heb. 8:1.

2. What service does he perform there?

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

3. How had this heavenly sanctuary been typified?

"For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:3-5. Read also 9:1-5.

4. By whose command was this worldly sanctuary made? Heb. 8:5; Ex. 25:1, 2, 8.

5. How many sacred apartments had this sanctuary? Heb. 9:1-3.

6. What did each of these apartments contain?

"For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly." Verses 2-5.

7. What similar things have been shown in the heavenly sanctuary?

"After this I looked, and, behold, a door was opened in Heaven; and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in Heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting; clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven

Spirits of God." "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 4:1-5; 8:3; 11:19.

8. What purpose was served by the worldly sanctuary?

"Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Heb. 9:9.

9. What significance had the service of the priests in the worldly sanctuary? Heb. 8, last part of verse 4 and first part of verse 5.

10. How was the worldly sanctuary figuratively polluted? Lev. 4:3-7, 13-18; 10:17, 18.

11. By what ceremonies was it cleansed? Lev. 16.

12. Why was so much importance attached to the blood? *Because it represented the life of the victim.* Lev. 17:11.

13. What was signified by the sprinkling of the blood upon the mercy-seat? *That the law beneath the mercy-seat demanded the life of the one who had transgressed it.*

14. What were all these ceremonies meant to impress upon the minds of men? *That by disobeying God, they had forfeited all right to eternal life; and their only hope of salvation was in the promised Redeemer, who would make an atonement for them.* Eze. 18:4; 1 John 3:5; 2 Cor. 5:21.

15. Who bears the sins of penitent believers? "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter 2:24.

16. How long will he continue to bear them? *Till they are blotted from the books of record, and laid upon the head of Satan.*

17. By what evidence are men to be judged?

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. Also see Dan. 7:9, 10.

18. What must constitute a part of the cleansing of the sanctuary? *The blotting out of the sins recorded there.*

19. What must take place before they can be blotted out? *They must first serve their purpose in the Judgment.*

20. What follows from this? *That the cleansing of the sanctuary must include an examination of the books, to see who of those that have once entered the service of God are entitled to have their sins blotted out.*

21. Whose names will be retained in the book of life?

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

22. How will their sins be canceled? Read Heb. 9:14, 15, 24-26; 1 John 2:2.

23. What will constitute the complete cleansing of the sanctuary? *The blotting out of sins, and the subsequent laying of them upon the head of Satan, the antitypical scape-goat.*

24. What will be done with the sin records that are not blotted out? *They will be reserved, to be examined during the Judgment of the thousand years, that sentence may be rendered accordingly, and will confront the sinner when his day of perdition and execution comes.* 2 Pet. 3:7; Rev. 20:12-15.

The Home Circle.

A HARD, CLOSE MAN.

A HARD, close man was Solomon Ray:
Nothing of value he gave away;
He hoarded and saved,
He pinched and shaved,
And the more he had the more he craved.
The hard-earned shillings he tried to gain
Brought him little but care and pain;
For little he spent,
And all he lent
He made it bring him twenty per cent.
Such was the life of Solomon Ray.
The years went by, and his hair grew gray;
His cheeks grew thin,
And his soul within
Grew hard as the pound he worked to win.
But he died one day, as all men must,
For life is fleeting, and men but dust.
The heirs were gay,
And laid him away,
And that was the end of Solomon Ray.
They quarreled now who had little cared
For Solomon Ray when his life was spared;
His lands were sold,
And his hard-earned gold
All went to the lawyers, I am told.
Yet men will cheat and pinch and save,
Nor carry their treasures beyond the grave;
All their gold some day
Will melt away
Like the savings of selfish Solomon Ray.

—Sel.

A Short Talk with the Boys.

Now, MY lad, if you have arrived at the age of sixteen, it is time you began to think of a trade or profession. This isn't a country in which you can live on your father's name or money for any length of time; and even if you are calculating on coming into a comfortable fortune at your majority you may see the day before you are forty that a trade would clothe and feed you.

Ninety-nine out of every hundred young men of to-day must make their own future. What that future will be, depends first, how you start in. It is easy enough to answer that you intend to become a merchant, lawyer, doctor, editor, dentist, machinist, carpenter, watchmaker, and so on; but just wait a minute and examine yourself. Take your horse to the blacksmith shop and you may see the smith look over a hundred ready-made shoes before he gets one to fit. All are horseshoes, but a perfect fit is the question. Now, then, examine yourself and seek to discover what particular forte you have. You were born to fill a certain place in the world. It may be that of a carpenter or it may be that of a poet. Make no mistake in starting out.

When you hear a man who has nothing in particular to work at wishing that he had learned a trade, he is talking nonsense. He had no fitness for one. Had he set out to learn any of the dozen trades you can name he would have been a failure. Every city has dozens of lawyers and doctors who live starvation lives, and more or less of preachers and artists who are seldom, if ever, mentioned by name. These men are mistakes. They have no heart to their professions, and never belonged there. I can name you carpenters, painters, blacksmiths, wagon-makers, and others who are out of work half the time, and the other half is mostly consumed in kicking and complaining against the times. It is their own fault. They are botch workmen. It is like putting an accordion under a piano and expecting it to play piano music. Had each learned the trade he was fitted for he would have excelled.

You have the same idea of being a merchant that I had at your age. It was simply to buy and sell goods. That seems easy enough, but the merchant who hasn't a "knack" for the business is doomed to certain failure. Not one

out of fifty clerks ever become merchants. Probably not more than three or four out of fifty are fitted to do business for themselves.

A boy's idea of being a doctor is to visit the sick, cure them if possible, and collect fifty dollars; and the one who answers that he is going to make a lawyer of himself thinks of nothing but big fees and verdicts in favor of his clients.

But, as I told you at the outset, if you have arrived at the age of fifteen or sixteen, it is time you looked matters squarely in the face and had some idea of your future. If you were to answer at once you would say that you would take a profession in preference to a trade. A profession means several years of hard study, quite a large cash outlay and then trials and rebuffs to get a start in business. It is one thing to graduate as a lawyer or a doctor, and quite another to pick up clients and patients. If you have fully decided on a profession be careful of your first move. If you have a large head your grandmother has doubtless many times exclaimed: "What a great lawyer this boy would make." Don't try to make one on the size of your head. We have any number of that class in the country now, and they can't pay their grocers' bills. If you can pull a sliver out of your finger without winking, it may be a sign that you would make a great surgeon. It may also be a sign that you are born to be a butcher.

How will you know what to pursue? Your own feelings are the safest guide. If left to your parents and to circumstances you may be forced into a trade or profession which you can never make a success. When you come to realize that you must make your own way in life your particular forte will be apt to reveal itself. One of the best lawyers in Detroit was intended for the ministry; another served three years as a journalist, but all the time feeling that he was out of his element; another was forced by his father to learn the trade of harnessmaker. I know a machinist who at first studied medicine; of a watchmaker who tried to become a lawyer; of a carpenter who threw away three years of his life trying to become a dentist.

After you have selected your profession or trade, what then? Strive to master it in all its details and to excel. If you become a carpenter, don't be satisfied when you can saw and plane and match. Don't be satisfied with \$2 per day. Make yourself worth \$3. Master details, and push yourself from carpenter to builder. Don't imagine that a man in search of a lawyer walks down the street and drops in at the first sign hanging out. It is the lawyer who has climbed above his fellows that he seeks out. If our friends are ill we want the best doctor. We want the man who has made himself the best by study and energy. The blacksmith who is content to mend old wagons will never iron a new one. The machinist who stands at the lathe to do about so much work in ten hours need not hope to be better off. It is the men who put their heart into what they do who succeed.

I can name you scores of instances where skilled workmen have been taken as partners in large factories. The clerk who is capable, honest, and persevering, is bound to win a higher position. The joiner who does his work to last for years instead of months is never out of work. There are house painters who are satisfied to stand on a ladder or scaffold at \$2.50 per day. There are other house painters whose energy and enthusiasm have made them sign writers and decorators and raised their wages to \$40 per week. It is not so much what you do, but how you do it, that brings prosperity.—*Christian Union*.

"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight."—*Bible*.

For the Girls.

Not long ago a little pamphlet was published, under the title of "Don't," in which girls are told what not to do. Some writer now furnishes the following advice in a positive form:—

Do be natural; a poor diamond is better than a good imitation.

Do try to be accurate, not only for your own sake, but for the sake of your sex; the incapacity of the female mind for accuracy is a standard argument against the equality of the sexes.

Do be exact in money matters; every debt you incur means loss to some one, probably to some less able than you to bear it.

Do answer your letters soon after they are received, and do try to reply to them with some relation to their contents; a rambling, ill-considered letter is a satire upon your education.

Do, when you talk, keep your hands still.

Do observe; the faculty of observation, well cultivated, makes practical men and women.

Do attach as much importance to your mind as to your body.

Do recollect that your health is more important than your amusement; you can live without one, but you'll die without the other.

Do try to be sensible; it is not a particular sign of superiority to talk like a fool.

Do put your hair-pins in so that they will stay; it looks slovenly, to say the least, to see them half dropping out.

Do be ready in time for church; if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.

Do get up in time for breakfast.

Do avoid causes of irritation in your family circle; do reflect that home is the place in which to be agreeable.

Do be reticent; the world at large has no interest in your private affairs.

Do cultivate the habit of listening to others; it will make you an invaluable member of society, to say nothing of the advantage it will be to you when you marry; every man likes to talk about himself; a good listener makes a delightful wife.

Do be contented; "martyrs" are detestable; a cheerful, happy spirit is infectious; you can carry it about with you like a sunny atmosphere.

Do avoid whispering; it is as bad as giggling; both are to be condemned; there is no excuse for either one of them; if you have anything to say, say it, if you have not, do hold your tongue altogether; silence is golden.

Do be truthful; do avoid exaggeration; if you mean a mile, say a mile, and not a mile and a half; if you mean one, say one, and not a dozen.

Do, sometimes at least, allow your mother to know better than you do; she was educated before you were born.

Do sign your full name to your letters.—*Sel.*

Order.

How BEAUTIFUL, how pleasant a thing is order! I do delight in it. I have heard that there is order in Heaven, and that is one reason why I want to go there.

How pleasant to see a family where order prevails. They rise in the morning, and each one, parents and children, knows what is to be done before the morning meal. Each goes about his allotted work without confusion, and when it is done, quietly seats himself to attend to the reading of the word of God, and prayer. The breakfast eaten, they go about the business of the day, some to this and some to that, till the time of doing the evening chores. Each having done his portion of these, as the twilight comes on, they are again quietly seated, ready, without any special effort, for evening worship. A song of praise is sung, thanksgiving and prayer are offered, each taking a part; and then about an hour is occupied in family reading, different members by turn reading, while the rest listen, having no work on hand that will

distract the attention of any. When this is finished, useful employments are taken up, hand labor or studies, till time for retiring for the night, the young children, if there are any, dropping away at an early hour.

This is no fancy sketch. Thank God that I have seen it nearly in perfection. Blessed are the eyes that witness it! It causes one to think of the future world as a most blessed home.—*R. F. Cottrell.*

Over in a Minute.

KITTY had constructed a new swing for her doll's entertainment; but it proved unsatisfactory, for that wooden lady slipped from her perch and landed with considerable violence upon the table, overturning an inkstand upon a picture which Walter was copying. In an instant Walter sprang to his feet, snatched up the doll, and threw it into the fire, and marched out of the room, leaving Kitty in tears, and the table in confusion.

In half an hour he returned, gay and sunny as ever, bringing a handsome doll to replace Kitty's loss. She was easily comforted, and was more sure than ever that Walter was the best brother in the world.

"If a fellow is quick-tempered, why, he is; I suppose that's all there is of it," said Walter, more carelessly than penitently. "I do get angry in a giff, but it's all over in a minute or two."

"Are you sure of that?" asked his grandfather, gravely.

"O, yes. I'm not one of the sort to go sulking about over nothing; I flash up quick enough, but never bear malice."

"But the consequences—can you be sure that they are all over in a minute or two? I never heard any one speak carelessly of that fault without recalling one scene in my boyhood. I was quick-tempered, too, Walter, and as you say, quick over it—flying into a rage one minute and ready to laugh at my own tempest of passion the next. I held a high place in my classes, and one day had spoken rather boastingly of my position and how long I had kept it; but that very afternoon, through some carelessness, I failed, and gave an answer so absurd that it was received with a burst of laughter. Mortified by my blunder, vexed at having lost my place, I passed an uncomfortable afternoon; and when school closed, I walked out moodily, inclined to speak to no one, and pretending to be whistling."

"Here comes the infallible! Here's that fellow that never missed!" called a teasing voice of a school-mate in front of me, and then he mockingly repeated my absurd answer.

"With all the force of sudden fury I threw my open knife at him. It just missed his head, and in an instant it was quivering in the tree beside him. The sight of it, and of his white, startled face, recalled me to my senses, and I sank down upon the ground, covering my face with my hands. The boys gathered about me kindly, even Charley, the one at whom I had aimed the blow, saying that the fault was more his own than mine. But I knew that only God's mercy had saved me from seeing my school-mate dead at my feet, and my whole life darkened with the stain of murder."

"For weeks afterwards I lived it over in horrible dreams; and, to this day, Walter, un-governed temper can never seem a light thing to me. Anger that is 'over in a minute' may be like a spark of fire on powder, and give you cause for shame and sorrow all your days."—*S. S. Visitor.*

TO A MAN willing to work for the Master, the providence of God will bring ample opportunities. We need not waste our time in the market-place, saying, "No man hath hired us." If we are ready the work, will come.—*Methodist Recorder.*

Health and Temperance.

Young America in Love with Tobacco.

THE writer has just met three small boys in the street, two of them hard at work smoking, and the other, a still smaller boy, receiving the favor of an occasional puff. If to-day a census could be taken of all boys who smoke, it would surprise, and ought to distress, our American people; for it is one of the facts that has to do with social, moral, and political degeneracy. We pass by, for the time, any question as to the effect of tobacco upon the mature man. It is enough for our present duty to inquire into the effects of the habit upon the growing child. Tobacco has no doubtful position in the list of toxics. No one need turn to the records of anti-tobacco journalism, or to the utterances of so-called reformers. The *materia medica* of the physician speaks plainly enough, and all the authors are in accord.

It is a notable fact that the attention of the American, German, and French Governments has been directed thereto in the interests of those who are to do service for their respective Governments. Surgeon A. C. Gorgas, Medical Inspector United States Navy, in his article on the "Effects of Tobacco on Youth," gives us, in full, the facts which led to its prohibition from cadets in the Naval Academy at Annapolis, as it has since also been prohibited at the Military Academy at West Point. When the order went into effect at Annapolis, the class of diseases, such as headache, disordered digestion, malaise, diminished at least one-half in the next three months. The sympathies of the professors were in favor of its use, and Dr. Gorgas is himself a smoker, yet he bears testimony that the rescinding of the order, and the return to smoking for a year, had such unmistakable results "as that all the officers who had favored the plan of unrestricted permission to smoke, confessed that the experiment had proved a failure."

Special observation of the effects of tobacco on thirty-eight boys, from nine to fifteen years old, have recently been made by Dr. G. Decaisne, a French physician. With twenty-two of the boys there was a distinct disturbance of the circulation, with palpitation of the heart, deficiencies of digestion, sluggishness of the intellect, and a craving for alcoholic stimulants. In thirteen instances the pulse was intermittent. Analysis of the blood showed, in eight cases, a notable falling off in the normal number of red corpuscles. Twelve boys suffered frequently from bleeding of the nose. Ten complained of agitated sleep and constant nightmare. Four boys had ulcerated mouths, and one of them contracted consumption—the effect, Dr. Decaisne believed, of the great deterioration of the blood, produced by the prolonged and excessive use of tobacco. The younger children showed the more marked symptoms, and the better-fed children were those that suffered least. Eleven of the boys had smoked for six months, eight for one year, and sixteen for more than two years. Out of eleven boys who were induced to cease smoking, six were completely restored to normal health after six months, while the others continued to suffer slightly for a year.

We cannot do better than to quote still further from the testimony of Dr. Gorgas:—

"The use of tobacco by youths can never be regarded as moderate. It is generally excessive in the literal sense of the term; but its effects, even when but little indulged in, are those which characterize excess in adults. The depressing effect of tobacco upon growth, by diminishing the forces concerned in tissue change, its effect upon the heart and pulsation, the disturbance of muscular co-ordinative power, and ability to concentrate the mind upon study, the dyspeptic troubles, impairment of vision,

headaches, and the retardation of sexual development and disturbance of that function, are conceded by most observers and clearly demonstrated by many. . . . At this academy, instances of almost all the evil effects of tobacco have been brought to the notice of the medical officers. Many of the cases of irritable heart, supposed to be induced by gymnastic exercises, I believe to be caused by tobacco."

Illustrative instances are given. The "tobacco heart" has come to be a term expressive of this condition. The effect of tobacco upon the nervous system of children is even more pronounced than that of alcohol. Indeed, the prevalent use of it by children means, not only personal evil, but race degeneracy. As a specimen of the derangement of muscular co-ordinate powers, and the ill effects of tobacco on effort at training for skilled work, Professor Oliver, head of the department of drawing, gives his testimony. He says:—

"The effect of smoking, on muscular action, has come under my observation frequently, during a service of fourteen years. . . . The effect of smoking, on cadets learning to draw, is as unmistakable as it is held to be by trainers on men training for a boat-race. I have had occasion to challenge cadets on the use of tobacco in smoking, as evidenced by their work, and I have in no instance made a mistake."

As regards drawing, tobacco has a specific effect on the co-ordinating faculty. Dr. Kestral, of the Austrian State Tobacco Manufactory, says that the workmen are subjected to many diseases, especially in the case of young women and boys. Dr. Tracy, of the New York Board of Health, several years since put on record some serious facts as to the effects of tobacco, and shows that it is very desirable to keep young persons from its use. So serious is the unmistakable effect of this habit, that it has not been found difficult in some of our Legislatures to pass laws against the sale of tobacco to minors.

Besides the direct effect on impaired physical vigor, there is another view not enough considered: the power of choice, self-control, self-restraint. Will-power, in its best sense, is the greatest power beneath the sky. The freedom of the will is far more than a theological doctrine. It is the reserve hope of manhood, and not only decides individual character and destiny, but social and national destiny also. Our most outspoken quarrel with tobacco, as with other stimulants and narcotics, is this, that, indulged in so early, they so affect the brain and nervous system that habits become dominant and uncontrollable, which lead to a general loss of self-restraint.

The stamina, the pluck, the true grit of life succumb to masteries that are ignoble. The one habit, if it does not lead to loss of this power in the individual, as it generally does, shows this loss marvelously in entailments. We hear much discussion as to whether intemperance is a disease. The real disease that is gaining ground is debility in self-restraint; and in producing that debility among the young, tobacco is the most threatening power. It leads often to intemperance, to a general yielding of self-control, and so to many an evil greater than that of physical infirmity. It is because we are profoundly impressed with this evil that we would earnestly draw attention to it. The cigarette is one of the most unfortunate toy pistols that has ever been put in the hands of American youth. Many are playing with it who not only acquire a habit evil to the body, but, through it, get an unmistakable breakdown of the noblest possession of manhood, which shows itself in the individual, or in his descendants, in various forms of physical, mental, and moral weakness. The peril to American youth and American life from the tobacco habit must not be lost sight of in our earnest devotion to other reforms.—*Independent.*

Wonderful Light.

AN ECLIPSE OF THE SUN AS SEEN IN EGYPT.

To CONVEY anything like an adequate idea of the effect of an eclipse on different minds the writer can hardly do better than describe the eclipse he witnessed in Egypt in 1882. On the banks of the Nile, about one mile north of the town of Sohaeg, a large concourse of spectators was assembled to witness the forthcoming spectacle. A small party of these spectators were gathered around a number of instruments, doubly protected from the injurious sand-winds by stockades of rushes and by tents. A space extending about 300 yards, and inclosed on the sides by the Nile and the outskirts of a grove of acacia trees, scarcely 200 yards away, was guarded by a body of Egyptian soldiery. Protection was only wanted from incursions of the curious; but had the natives been less informed of what was to take place, Egyptian soldiery, only a little less cowardly than the fellahs, would have been small protection against any fanatical outbreak.

The river was lined with steamers, dahabeahs, and smaller craft, while to the south of the encampment on the sloping bank were gathered a large concourse of the inhabitants of the neighboring villages, squatting on the sand in their peculiar eastern fashion. The eclipse began and made some progress before the unscientific spectators noticed that the sun was fast disappearing; but when they became aware of it, they gave vent to their feelings by a low moaning, the sound increasing in volume as the moon passed on. The alarm now spread to the feathered spectators, who, becoming at last cognizant of the rapidly waning light, rushed cackling hither and thither into steamboat, or into observatory, and in search of a place in which to roost.

At last a thin streak only of light was left; it disappeared, and there was a sudden change from weak daylight to a dull violet, which threw on the neighboring scenery a weird, ghastly hue. At this moment a sudden shout arose from the crowd—a shout unheeded, scarcely heard, by the astronomers, who suppressed their excitement, and endeavored to make the most of the seventy seconds during which totality was to last. And yet even they were taken off their guard, for alongside the brilliant corona was seen a small but vivid cimeter-shaped coronet—a stranger unexpected and never afterward traced. Little wonder, then, if the regulation forbidding speech was for a moment disregarded. The short seventy seconds were soon over, the last observation made, and while one set of spectators were raising their thanks to Allah, the other had laid aside their calm reserve to join in mutual congratulations.—*Cassell's Magazine*.

The Power of Prayer.

"PRAYING always." Eph. 6:18. The soul of man is like a kindled brand—so long as the air breathes on it, it will retain to the last its genial warmth and crimson glow; but let the air stagnate around it, and flake on flake the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is to the glowing brand, prayer is to the soul. Let men and women live a prayerless life, and all the light and the fire and the glow, all the wisdom and generosity and love, will die away from them, because these are the result of spiritual grace from above; and covered with the dead, white embers of their own selfishness and pride, the heart will be cold and dead and hard—a useless thing, half consumed with impenitence and sin.—*Archdeacon Farrar*.

"EVERY one of thy righteous judgments endureth forever." Ps. 119:160.

News and Notes.

RELIGIOUS.

—The largest Baptist church in the world is that of Ongole, in the Telugu mission. It has now 14,632 members.

—Says the *Methodist Recorder*: "The world needs nothing to-day so much as the plain, pointed, practical preaching of the gospel." True.

—On the evening of the 20th, about twenty missionaries sailed on the Inman steamer, *City of Chester*, to join Bishop Taylor of the M. E. Church in Africa.

—The receipts of the American Bible Society for February were \$35,464.33. The total issues from the Bible House during the same month were 60,446 volumes.

—Two ways of looking at the same thing: "The Presbyterian Church gave over \$100,000 to missions during January." A grand sum, indeed. But there are over 600,000 members of the Presbyterian Church in the United States alone; so that allowing that the item is limited to the United States, the average donation per member was about seventeen cents. Not a very heavy gift, after all. Yet there were doubtless some who, out of their poverty, gave abundantly.

—Another sensational revivalist is on the coast. So funny are his sermons, that although he modestly makes an earnest request that there be no applause, he is reported as frequently "bringing down the house." Fancy Peter on the day of Pentecost, or Paul at Ephesus, making a bid for applause by requesting the people not to cheer at their jokes! The work of saving sinners is getting to be quite an amusing affair. Revivals are becoming so popular that other places of amusement may soon begin to pall on the public taste.

—A graphic description of a wedding supper at the house of a Protestant prelate, which recently took place, forms very suggestive reading. "The menu," we are told, "included rare wines;" and the day, which began with "early communion in the beautiful little chapel of Tulford Hall," ended with "a carpet dance, for which the long drawing-room was cleared." Well, this is certainly very liberal, but beginning with the holy communion and ending with a carpet dance does look like a mixing of things somewhat incongruous.—*Christian at Work*.

—An Oakland pastor who is nothing if not sensational, has announced a series of Sunday evening sermons on "The Heavenly Railway," as follows: The Narrow Gauge; The Broad Gauge; Passenger Rates; Heavy Grade; Head Lights; Signals; Side Tracks; Train Dispatches; On Time; Short Curves; A Sad Wreck; The Wrecking Train. Strange that a "Heavenly Railway" should terminate in "a sad wreck;" but we suppose that it is with the subject of a sensational sermon as with the text: neither need have any logical connection with what follows.

—To the following from the *Herald of Truth* (Baptist) we give a hearty assent: "This half believing is undermining all the foundations of religion. Firm belief and taking God at his word is our only safety. It is not the infidels who are doing so much mischief at the present time, but it is the half-believing professors of Christianity, and those who wear two faces,—one in the church, and the other in their dealings with the world. If Christianity does not make people better, it is evident that they have not enough of it. If we would teach others the way to Heaven, let us walk in that way ourselves. We need more 'weeks of practice' as well as prayer."

SECULAR.

—Last year dynamite outrages cost England \$250,000.

—Socialist meetings are reported as of daily occurrence in Berlin.

—Recent advices from Athens state that the danger of war between Greece and Turkey is as great as ever.

—March 22, a destructive fire occurred at Helena, Ark. Property to the amount of \$290,000 was destroyed.

—Hon. Geo. Hearst has been appointed United States Senator from California, *vice* Senator Miller, deceased.

—The strike at the National Tube Works, McKeesport, Pa., is ended, and 4,000 men have resumed work at advanced wages.

—A German schooner was recently lost off the coast of Ireland. The captain died from exposure, and the crew suffered terribly.

—Information of the arrest at Hongkong of the Wickersham murderer has been received by the San Francisco police authorities.

—The steamship *Rapidan*, which sailed February 2 from New York for Port Simon, a Central American port, has been given up as lost.

—The New England bark *Surprise*, which sailed from San Francisco some months ago, was plundered by pirates off Madagascar, November 21.

—The British troops in Burmah defeated 400 Burmese, killing thirty, besides making a large number of prisoners and taking some military stores.

—The population of Sidney, New South Wales, has more than doubled in the last fifteen years. In 1870 it was 140,000; now it is estimated at 290,000.

—The exodus of Jews from Russia and Poland has reached extraordinary figures. During 1885 no less than 20,150 left the country for America alone.

—Abyssinian troops recently sent out by King John have had a battle with the Arabs near Kussala, Nubia. The Arabs were defeated with a loss of 500 men.

—There is much suffering in the western part of Ireland on account of insufficient food and clothing. The Government has been appealed to for aid, which has been promised.

—A case of disease closely resembling cholera is reported from Michigan. It is thought to have resulted from the use of raisins from one of the cholera infected districts of Spain.

—Thomas E. Taylor, business manager of the *Deseret News*, the organ of the Mormon Church, was arrested March 24, on a charge of polygamy. His bond was fixed at \$1,500.

—The latest invention of interest to Southern planters is a sheet-iron covering for cotton bales. The cost will be about one dollar per bale, and the advantage claimed is protection against fire.

—It is stated that Alderman Jaehne, of New York, recently arrested for bribery, has for many years been a receiver of stolen goods, but was let alone by the police on account of his political influence.

—Crop reports from various parts of California show that the outlook is remarkably good. The acreage sown to wheat is much greater than in any previous year, and the crop will probably be the largest ever harvested in the State.

—March 25, a quantity of dynamite was exploded under the residence of the manager of a colliery in Durham, England. The outrage is supposed to have been perpetrated by union miners who have been locked out from the colliery since January and whose places have been taken by non-unionists.

—Serious complications have arisen between Uruguay, the Argentine Republic and Brazil. Warlike preparations for invading Uruguay are being made at Buenos Ayres. It is believed that Brazil will immediately interfere on proof that the Argentine Government is giving material aid to the movement.

—Jay Gould has declared that there can be no compromise with the strikers on his road, and that he will bring suits for damages against the members of the Knights of Labor organization. He says: "We will show them that we intend to enforce all our legal rights, and we shall bring suits against the members of the order who have property on other lines of railroads in other States. We shall attempt to recover damages from every member who has property that we can attach. It is time that these things should be settled, and this is a favorable opportunity. I propose to fight it out on this line."

—Dispatches from Belgium under date of March 27 state that a large amount of property has recently been destroyed by rioters and strikers in and around Charleroi. Houses have been burned, and factories pillaged, and a reign of terror prevails. Parties of Socialists and Anarchists are going through the country, stopping men from work, and burning and pillaging at will. The civil authorities are powerless, and the regular troops have been called out. In several cases, severe fighting has taken place, and a great many on both sides have been killed. In one fight, twenty of the rioters were killed and hundreds wounded. Great excitement prevails in Brussels, and a serious riot is feared there.

—Salida, Col., had a \$120,000 fire one day last week.

—The removal of Governor Murray of Utah "is hailed with bonfires and rejoicing" by the Mormons.

—Jacob Sharp is said to be hard at work in Albany, N. Y., trying to defeat the bill for the annulment of his charter for the Broadway Surface Railway.

—A large number of settlers on the Maxwell land grant in New Mexico were arrested March 25 for refusing to obey the order of the Supreme Court and vacate the lands.

—A bill appropriating \$160,000 to pay damages inflicted upon the Chinese at Rock Springs and elsewhere has been prepared by the chairman of the House Committee on Foreign Affairs.

—The Carrollton, Miss., massacre, reported in our columns last week, is denounced by the Jackson *Clarion* (Democratic) as wholly unjustifiable and without mitigating or extenuating circumstances.

—A rather sensational rumor comes from Washington to the effect that England and Germany are secretly backing China in her demands on this country for indemnity to Chinese subjects for losses sustained from mob violence in various parts of the United States.

—The strike on the Missouri Pacific Railway still continues, and it is with great difficulty that any freight can be moved. The Governors of Missouri, Kansas, and Texas, have each issued a proclamation warning all persons engaged in unlawful acts in connection with the present strike, and calling on law-abiding people to assist in restoring order. At St. Louis the State militia are under arms, ready to sustain the police at a moment's warning.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:30. Seats free.

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

A PRIVATE letter just received from Elder Haskell states that he expects to arrive in California in time to attend the general meeting in Oakland, April 22 to 29.

THE second number of the *Bible Echo and Signs of the Times*, published for the Australian branch of the International Tract and Missionary Society, at Melbourne, Australia, was received by the last steamer. It is, as was to be expected, very much of an improvement over the first number. It is well printed, on a good quality of paper, and is withal filled brim full of good reading matter. It has a large field, in which we believe it is destined to do a great amount of good. We most heartily wish it God speed.

WITH this number of the SIGNS five or six hundred subscriptions expire. Shall we not have an immediate renewal of all these? You have been satisfied with the paper in the past, and we design to make the paper such that you will be more than satisfied in the future. You need the paper, and would feel lost without it; and we should like to have it continue its weekly visits to you. Less than four cents a week will bring it to you. For your own satisfaction we beg you not to delay in this matter.

THE "Sabbath Observance" department of the W. C. T. U., has issued a request that ministers preach, on April 4, about the duty of keeping the Sabbath. It is also specially desired that the fourth commandment be impressed upon the children in every Sunday-school. A good idea; and as the SIGNS OF THE TIMES preaches to a large congregation every week, we will cheerfully do what we can to impress the fourth commandment upon both children and adults. That every one may know exactly how it reads, we print it below in full.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord 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." Ex. 20:8-11.

SAYS one, "Whether we keep my day or your day, makes no difference." Very true. It does not make a particle of difference whether we keep my day or your day. God does not require us to keep any man's day, and therefore whether we keep yours or mine will not be taken into the account. No credit will be given in either case. But there is a day which the Lord claims as his own; it is his own property, and no man has any claim on it. See Ex. 20:8-10; Isa. 58:13. "The seventh day is the Sabbath of the Lord thy God." This day the Lord calls "my holy day," and says, "In it thou shalt not do any work." Now whether we keep our day or the Lord's day makes a great deal of difference. Is not the point clear? Are you doing your own will or the will of God? This is a question worth considering.

A Good Example.

A LADY in Kentucky who began to keep the Sabbath last July under the labors of Elder G. G. Rupert, writes to the SIGNS that, having lately moved to a small village, she is doing what she can in home missionary work. She has canvassed a little in the neighborhood, with good success. She says that she has organized a Bible-reading Society among the ladies; they meet every Thursday afternoon to study the Bible, using the printed Bible-readings. Are there not scores of sisters who could do a similar work in their own neighborhoods?

Prophecy Fulfilled.

"MEN's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. The following will serve to illustrate this text: The mills of Ferd. Schumacher at Akron, O., were recently destroyed by fire. Although a man of abundant means, he does not intend to rebuild, not caring to hazard his fortune in the present unsettled condition of labor. When there is a stable Government, property is safe; but when mobs rule, as they do to a great extent at present, nothing is safe. The increasing strength of so-called "labor leagues," which recognize no law but their own wills, the popularity of the boycott, and other nihilistic schemes, make men afraid to invest their means anywhere, and they do not know what to do. There is a general feeling of unrest and insecurity; and there is no prospect of any improvement. On the contrary, things are fast working toward the bringing in of such a time of trouble as the world has never yet seen. Who is preparing for it?

No Shadow.

"LET no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things to come." Col. 2:16, 17. No; we haven't time to chase shadows. The shadows ceased when the body (Christ) appeared. The shadowy dispensation is in the past. But what of the things which are not shadows? They must be substantial realities, and therefore enduring. The seventh day, the Sabbath of the Lord, is one of the substantial things. God's holy day, the memorial of creation, it stands in the bosom of that law of which Christ said: "It is easier for Heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. It is one of those things of which David says: "They stand fast forever and ever." Ps. 111:8. Consequently it will be kept in the immortal state. Isa. 66:22, 23. For a list of the sabbaths which were shadows, see Lev. 23, and note especially the distinction which is made in verses 37, 38 between these shadowy sabbaths and the Sabbath of the Lord.

The "Jewish" Sabbath.

SAYS a correspondent: "There is not a single text which plainly says that Christ or the apostles ever kept the Jewish Sabbath." So we say. We go even farther, and say that there is no text that intimates that they ever kept the Jewish Sabbath. Do you wish to know the reason of this silence? It is because in all the Bible there is no mention of such a thing as "the Jewish Sabbath." Of course Christ and his apostles could not keep a thing that had no existence. But there was a day which Christ kept in common with most of the Jews, and many of the Gentiles. That day was the seventh day, "the Sabbath of the Lord," "the Lord's day." How do we know that he kept it? Because the observance of the seventh day is commanded in the law of God (Ex. 20:8-11), and Jesus said, "I have kept my Father's commandments, and abide in his love." John 15:10.

Annual Meeting.

THE eleventh annual meeting of the Pacific S. D. A. Publishing Association will be held in Oakland, Monday, April 26, 1886, in connection with the general meeting which begins the 22d.

This meeting will be one of more than usual interest, and we hope to see a good representation of the stockholders, as well as of our brethren and sisters in general. Matters of great importance will come up for consideration.

Elder Geo. I. Butler, President of the General Conference, and Elder S. N. Haskell, President of the Association, will be present to give words of counsel and advice.

Proxies will be sent to all stockholders, and those who cannot attend in person are requested to fill out these blanks and return them to this Office at once.

In many respects this meeting is of greater importance than our annual camp-meeting. Our work is enlarging, and advance steps must be taken. We hope that there will be a general rally of the brethren and sisters from all parts of the State, at this annual gathering.

C. H. JONES.

What We May Know.

THE apostle tells us that we must be ready to give an answer to every man that asketh a reason for the hope that is in us. This indicates that it is the duty of all to have a hope, and likewise a duty to study the Bible diligently to know the reason for it. For every religious practice men ought to be able to give a prompt, Scriptural reason. But this does not mean that we should hold ourselves under obligation to answer every question that may be asked us. Men may ask us questions concerning which the Bible is silent. We are not required to be wise above that which is written. Foolish and unlearned questions are to be avoided. More than this, no man need be ashamed to confess ignorance in regard to some things that are in the Bible. The Bible is an unfathomable mine; though a man should live to the age of Methuselah, there would still be something in it for him to learn. There are things of which we may say, "I do not know;" nevertheless, all things which directly concern our hope and duty are plain enough to be understood by all. "Those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

IN the SIGNS of March 4, in answer to the question in the Commentary Department, "When was Jesus baptized?" the answer is, "In the spring of 27 A. D." This was an oversight. The answer should be, "In the autumn of 27 A. D." This can be readily seen from the fact that the decree to restore and to build Jerusalem went forth in the latter part of the year 457 B. C., and 483 full years from that time (69 prophetic weeks), which were to reach to the baptism of Christ, would consequently end in the latter part of 27 A. D.

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