

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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BRINGING HOME THE FLOCK.

THROUGH pastures fair,
And sea-girt paths all wild with rock and foam,
O'er velvet sward, and desert stern and bare,
The flock comes home.

A weary way,
Now smooth, then rugged with a thousand snares;
Now dim with rain, then sweet with blossoms gay,
And summer airs,

Yet, safe at last,
Within the fold they gather, and are still;
Sheltered from driving shower and stormy blast,
They fear no ill.

Through life's dark ways,
Through flowery paths where evil angels roam,
Through restless nights, and long, heart-wasting days,
Christ's flock comes home.

Safe to the fold,
The blessed fold, where fears are never known,
Love-guarded, fenced about with walls of gold,
He leads his own.

O Shepherd King,
With pierced hands, whose lightest touch is blest!
Thine is the kingdom, thine the power, to bring
Thy flock to rest!

—Sarah Doudney.

General Articles.

The Character of the Law of God.

BY MRS. E. G. WHITE.

DAVID says: "The law of the Lord is perfect." "Concerning thy testimonies, I have known of old that thou hast founded them forever." And Paul testifies: "The law is holy, and the commandment holy, and just, and good."

As the Supreme Ruler of the universe, God has ordained laws for the government not only of all living beings, but of all the operations of nature. Everything, whether great or small, animate or inanimate, is under fixed laws which cannot be disregarded. There are no exceptions to this rule; for nothing that the divine hand has made has been forgotten by the divine mind. But while everything in nature is governed by natural law, man alone, as an intelligent being, capable of understanding its requirements, is amenable to moral law. To man alone, the crowning work of his creation, God has given a conscience to realize the sacred claims of the divine law, and a heart capable of loving it as holy, just, and good; and of man prompt and perfect obedience is required. Yet God does not compel him to obey; he is left a free moral agent.

The subject of man's personal responsibility is understood by but few; and yet it is a matter of the greatest importance. We may each obey and live, or we may transgress God's law, defy his authority, and receive the punishment that is meet. Then to every soul the question comes

home with force, Shall I obey the voice from Heaven, the ten words spoken from Sinai, or shall I go with the multitude who trample on that fiery law? To those who love God it will be the highest delight to keep his commandments, and to do those things that are pleasing in his sight. But the natural heart hates the law of God, and wars against its holy claims. Men shut their souls from the divine light, refusing to walk in it as it shines upon them. They sacrifice purity of heart, the favor of God, and their hope of Heaven, for selfish gratification or worldly gain.

Says the psalmist, "The law of the Lord is perfect." How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! It is so brief that we can easily commit every precept to memory, and yet so far-reaching as to express the whole will of God, and to take cognizance, not only of the outward actions, but of the thoughts and intents, the desires and emotions, of the heart. Human laws cannot do this. They can deal with the outward actions only. A man may be a transgressor, and yet conceal his misdeeds from human eyes; he may be a criminal,—a thief, a murderer, or an adulterer,—but so long as he is not discovered, the law cannot condemn him as guilty. The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that surge through the soul, but have not found expression in outward action, because the opportunity, not the will, has been wanting. And these sinful emotions will be brought into the account in the day when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

The law of God is simple, and easily understood. There are men who proudly boast that they believe only what they can understand, forgetting that there are mysteries in human life and in the manifestation of God's power in the works of nature,—mysteries which the deepest philosophy, the most extensive research, is powerless to explain. But there is no mystery in the law of God. All can comprehend the great truths which it embodies. The feeblest intellect can grasp these rules; the most ignorant can regulate the life, and form the character after the divine standard.

If the children of men would, to the best of their ability, obey this law, they would gain strength of mind and power of discernment to comprehend still more of God's purposes and plans. And this advancement would be continued, not only during the present life, but during eternal ages; for however far we may advance in the knowledge of God's wisdom and power, there is always an infinity beyond.

The divine law requires us to love God supremely and our neighbor as ourselves. Without the exercise of this love, the highest profession of faith is mere hypocrisy. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments," says Christ, "hang all the law and the prophets."

The law demands perfect obedience. "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." Not one of those ten precepts can be broken without dis-

loyalty to the God of Heaven. The least deviation from its requirements, by neglect or willful transgression, is sin, and every sin exposes the sinner to the wrath of God. Obedience was the only condition upon which ancient Israel was to receive the fulfillment of the promises which made them the highly favored people of God; and obedience to that law will bring as great blessings to individuals and nations now as it would have brought to the Hebrews.

Obedience to the law is essential, not only to our salvation, but to our own happiness and the happiness of all with whom we are connected. "Great peace have they which love thy law; and nothing shall offend them," says the inspired word. Yet finite man will present to the people this holy, just, and good law, this law of liberty, which the Creator himself has adapted to the wants of man, as a yoke of bondage, a yoke which no man can bear. But it is the sinner who regards the law as a grievous yoke; it is the transgressor that can see no beauty in its precepts. For the carnal mind "is not subject to the law of God, neither indeed can be."

"By the law is the knowledge of sin;" for "sin is the transgression of the law." It is through the law that men are convicted of sin; and they must feel themselves sinners, exposed to the wrath of God, before they will realize their need of a Saviour. Satan is continually at work to lessen man's estimate of the grievous character of sin. And those who trample the law of God under their feet are doing the work of the great deceiver; for they are rejecting the only rule by which they can define sin, and bring it home to the conscience of the transgressor.

The law of God reaches to those secret purposes, which, though they may be sinful, are often passed over lightly, but which are in reality the basis and the test of character. It is the mirror into which the sinner is to look if he would have a correct knowledge of his moral character. And when he sees himself condemned by that great standard of righteousness, his next move must be to repent of his sins, and seek forgiveness through Christ. Failing to do this, many try to break the mirror which reveals their defects, to make void the law which points out the blemishes in their life and character.

We are living in an age of great wickedness. Multitudes are enslaved by sinful customs and evil habits, and the fetters that bind them are difficult to break. Iniquity, like a flood, is deluding the earth. Crimes almost too fearful to be mentioned, are of daily occurrence. And yet men professing to be watchmen on the walls of Zion will teach that the law was designed for the Jews only, and passed away with the glorious privileges that ushered in the gospel age. Is there not a relation between the prevailing lawlessness and crime, and the fact that ministers and people hold and teach that the law is no longer of binding force?

The condemning power of the law of God extends, not only to the things we do, but to the things we do not do. We are not to justify ourselves in omitting to do the things that God requires. We must not only cease to do evil, but we must learn to do well. God has given us powers to be exercised in good works; and if these powers are not put to use, we shall certainly be set down as wicked and slothful servants. We may not have committed grievous

sins; such offenses may not stand registered against us in the book of God; but the fact that our deeds are not recorded as pure, good, elevated, and noble, showing that we have not improved our intrusted talents, places us under condemnation.

The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. "Concerning thy testimonies," says the psalmist, "I have known of old that thou hast founded them forever."

By this law, which governs angels, which demands purity in the most secret thoughts, desires, and dispositions, and which "shall stand fast forever," all the world is to be judged in the rapidly approaching day of God. Transgressors may flatter themselves that the Most High does not know, that the Almighty does not consider; he will not always bear with them. Soon they will receive the reward of their doings, the death that is the wages of sin; while the righteous nation, that have kept the law, will be ushered through the pearly gates of the celestial city, and will be crowned with immortal life and joy in the presence of God and the Lamb.

The Ten Commandments the Constitution of Old Testament Regulations.

THE following, concerning the position which the ten commandments hold in moral government, is from W. A. Jarrel's "Old Testament Ethics Vindicated:"—

The ten commandments sustain the relation to the statutes and regulations of Israel that the constitution of a State or of the United States sustains to its statutes and regulations. In other words, the ten commandments were the moral constitution of Israel; the other laws and regulations were the statutes. The reader will, from this fact, readily see that none of the laws and regulations of Israel can conflict with the ten commandments; and that their interpretation and ethics must be according to the ethics of this constitution. Let the reader carefully, here, read and compare Ex. 20, 23. Then compare these with Ex. 34:1. Dr. Rufus P. Stebbins says these were "a code of rules based upon the ten laws or commandments."—*A Study of the Pentateuch*, p. 29, note. And Dr. Stebbins quotes Davidson: "The Proverbs are ethical maxims, deducted from the Mosaic law and divine Providence."—*Id.*, p. 128. Remember that neither Professor Stebbins nor Professor Davidson are members of the "evangelical" side. "On the basis of these, it may be conceived that the fabric of the Mosaic system gradually grew up under the requirements of the time."—*Smith's Bible Dict.*, Vol. 2, p. 163.

The following are a few points from "The Decalogue," by that master of Old Testament learning, Professor Fairbairn, D. D.: "1. The very manner in which these commandments were given is sufficient to vindicate for them a place peculiarly their own. For these alone of all the precepts were spoken immediately by the voice of God, while the rest were privately communicated to Moses, and by him delivered to the people. Nor was the mode of revelation merely peculiar, but it was attended also by demonstrations of divine majesty, such as were never witnessed on any other occasion. . . .

2. The same may also be inferred from the number ten, the symbol of completeness. It indicates that they formed by themselves an entire whole, made up of the necessary, and no more than the necessary, complement of parts. . . .

3. It perfectly accords with this view of the ten commandments, and is a further con-

firmation of it, that they were written by the finger of God on two tables of stone—written on *both sides*, so as to cover the entire surface, and not leave room for future additions, as if what was already given might admit of improvements; and written on *durable tables of stone*, while the rest of the law was written only on parchment or paper. . . .

"Hengstenberg . . . justly remarks: . . . 'The stone points to the perpetuity which belongs to the law, as an expression of the divine will, originating in the divine nature.' It was an image of the truth uttered by our Lord: 'Verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.' 4. Then these ten words, as they are called, had the peculiar honor conferred on them by being properly the terms of the covenant, formed at Sinai. Then Moses, when rehearsing what had taken place, says (Deut. 4:13): 'And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon tables of stone.' Again, in chapter 9:9, 11, he calls those tables of stone, 'the tables of the covenant.' So, also, in Ex. 34:28, the words written upon tables, the ten commandments, are expressly called 'the words of the covenant.' To mark more distinctly the covenant nature of these words, it is to be observed that the Scripture never once uses the expression, 'the tables of the law,' but always simply 'the tables of the testimony,' or, conjoining the two, 'the tables of the testimony or tables of the covenant.'

"It is true some other commands are coupled with the ten, when, in Ex. 34:27, the Lord said to Moses, that after the tenor of (at the mouth of, according to) these words he had made a covenant with Israel. It is true, also, that at the formal ratification of the covenant (Ex. 24) we read of *the book of the covenant*, which comprehended not only the ten commandments, but also the precepts contained in chapters 21, 23; for it is clear that the book comprised all that the Lord had then said, either directly or by the instrumentality of Moses, and to which the people answered, 'We will do it.' But it is carefully to be observed that a marked distinction is still put between the ten commandments and the other precepts; for the former are called, emphatically, 'the words of the Lord,' while the additional words, given through Moses, are called 'the judgments.' Verse 3. They are, indeed, for the most part, peculiarly rights or judgments, having respect, for the most part, to what should be done from one man to another; and what, in the event of violations of the law being committed, ought to be enforced judicially, with a view of rectifying or checking the evil. . . .

"5. What has been said in regard to the ten commandments, as alone properly constituting the terms of the covenant, is fully established; and the singular importance of these commandments further manifested, by the place afterwards assigned them in the tabernacle. The most sacred portion of this—that which formed the very heart of all the services connected with it—was the ark of the covenant. It was the peculiar symbol of the Lord's covenant presence and faithfulness, and immediately above it was the throne on which he sat as king in Jeshurun. But the ark was made on purpose to contain the tables of the law, and was called the 'ark of the covenant,' simply because it contained the 'tables of the covenant.' The book of the law was afterwards placed by Moses at the side of the ark. . . . But the tables on which the ten commandments were written alone kept possession of the ark, and were thus recognized as containing in themselves the sum and substance of what in righteousness was held to be strictly required by the covenant.

"6. Finally, our Lord and his apostles always point to the revelation of law engraven upon

these stones as holding a pre-eminent place, and, indeed, as comprising all that, in the strict and proper sense, was to be esteemed as law. . . . We should despair of proving anything respecting the Old Testament dispensation, if these considerations do not prove that the law of the ten commandments stood out from all other precepts enjoined under the ministration of Moses, and were intended to form a full and comprehensive exhibition of the righteousness of the law in its strict and proper sense."—*The Typology of Scripture*, by Fairbairn, Vol. 2, pp. 78-83.

The Evidence of Things Not Seen.

AN English lady whose Christian work incurs a large outlay every year, and who trusts to her divine Master to provide everything in response to her faith and prayer, says: "I was once confronted with an infidel, who demanded what proof we have that there is a God, or, rather, that we could know there is a God. I replied:—

"If you had made an appeal to a person whom you had never seen, and of whose existence you only knew by report, for a thousand pounds, and if he had responded to your appeal by sending you the money by the hand of some friend, would you not know that such a person must be a living reality?"

"Yes," he said with an incredulous smile, "I think I should. Hard cash is pretty strong evidence."

"Well," said I, "I made an appeal to God for that very sum, toward building a house by the sea-side for the benefit of his servants; and he gave me the exact amount I asked for, by the hand of a friend, without my having to appeal to any one else but himself. I therefore claim to know that he exists."

"The man changed countenance, and turned away without answering. And I would say to wavering Christians, that when I have often, in answer to prayer, when no one but myself and the living God knew of the straits into which I have been brought, received 'hard cash,' sent in every variety of form,—sometimes a few stamps, sometimes a hundred pounds, at other times three hundred, and five hundred, and a thousand,—I think I have a tangible proof that God, whom Jesus Christ came to reveal as the Father, is, indeed, to all who seek him, 'a living, bright reality.'"—*Christian Woman*.

Honesty the Best Policy.

AN exchange facetiously asks whether it was worth while for Ferdinand Ward to steal \$13,000,000 in order to procure the privilege of shoveling ashes and filing castings in Sing Sing. It certainly was a dearly-bought privilege; but, after all, the question is more serious than facetious. Does it ever pay to do wrong? Is there ever any profit in greed and selfishness? This is not a question of amounts, but of qualities. If it is wrong to steal millions, it is wrong to steal one dollar. It is the spirit of the man which gives character to his acts, good or bad, rather than the consequences involved in his deeds. Starting from that central point, every wrong act, every unkind word, every impure thought, smites back upon its author with crushing force, and sinks him lower in the scale of real life than prison bars alone can do.—*Sabbath Recorder*.

HOW DIFFERENT is peace from happiness. Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us and the Father of our being. We may possess at once real happiness and real peace, yet either may exist without the other. Nay, more, happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness.—*Sel.*

The Chameleon and the Porcupine.

THE chameleon and the porcupine were comparing notes. The chameleon tried to agree with everybody; he promptly reflected the ideas and opinions of all he met, and yet he was not popular. The porcupine bristled all over when anybody came near him. He was full of self-assertion. He always presented sharp points, and yet nobody seemed to appreciate or admire him. "What is the matter with the world," they said, "that it don't like either of us. If the chameleon don't suit it, the porcupine should; and if it is not pleased with the porcupine's bristling, it ought to be with the chameleon's amiability and complaisance." Silly beasts; they did not know that people despise both the changeling and the bully. The man who has no opinions of his own, and the man whose opinions are continually obtruded like the spines of the hedgehog, are equally offensive. The true man has opinions, and is ready to state and defend them on all proper occasions. But he respects the opinions of others, and does not roll himself up in a ball of self-conceit, and say, "If you touch me, I'll stick you."

Writing about bristles, we are reminded of the man who was always boasting that he had more backbone than his neighbors. He was ready to stand up even alone for what he believed. He was ready at all times to fight with those who differed with him. One day, after he had stuck out his quills as usual, an old man said to him: "John, you remind me of a hedgehog. Because it has a very weak backbone, nature has covered it with bristles. It can roll itself up like a piece of India rubber, and then its sharp spines stick out in all directions. Animals which have strong backbones never have any bristles. The man who is always boasting of his courage is an arrant coward. He wants to conceal his sense of moral weakness by bluster and bravado." And the old man was right.—*Interior.*

Logical Deductions of Antinomianism.

TRUTH is consistent at every standpoint from which it is viewed. Every truth is in harmony with itself and with every other truth. The conclusions arrived at from truthful premises always beautify the premises. Error also has certain necessary conclusions which must stand logically related to the premises upon which they are based; but the advocates of error are seldom willing to acknowledge the logical conclusions that grow out of their positions. It is characteristic of falsehood to deny its own children. Not so with truth; she loves her offspring and feels that she is honored by her relations.

God's law is emphatically "the truth." "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. Everlasting righteousness is based upon everlasting principles of truth found in the law of truth, which, if properly obeyed, will produce this righteousness. This truth relates to *all* the commandments in the law spoken of, for says the psalmist, "All thy commandments are truth." And again, "The righteousness of thy testimonies is everlasting."

This truth stated by God's word is now denied by a large class of professed Christians. In its stead they offer the gospel of Christ. The premise laid down by them is that the law of God was abolished at the cross of Christ, and that now only the gospel is to be obeyed. When requested to explain what the gospel is, they answer that the "gospel is the good news of salvation through Jesus." When asked to further explain, and tell from what man is to be saved, they reply that he is to be "saved from sin." But what is sin? If the law is not now binding, the violation of it cannot be sin. So sin must now be "the transgression of the gospel." But we ask further, Shall we regard the gospel as a moral system? or shall we re-

gard it as a remedial system? We receive the answer that "it is a remedial system, because it saves." But from what does it save? Of course it must save from the transgression of the gospel!! The position necessitates this conclusion. What would our antinomian friends think of the wisdom of a physician who would tell them that they must all freely partake of a certain remedy or perish, simply because the remedy has an existence? If they should give credence to his testimony, would they not conclude that the shortest and safest road to health would be in the destruction of the remedy? If sin is the transgression of the gospel, how can the gospel be the good news of salvation from sin?

Again, if the transgression of the gospel is that which first condemns a man under sin, then we want to know how an individual can be regarded as a sinner where the gospel of Christ has not been preached? It is evident, as viewed from the antinomian standpoint, that the heathen world are not sinners. If not sinners, Christ did not die for them. If he has not died for them, how can he save them?

According to the theory advocated by this class of people, Christ either universally and unconditionally redeemed all mankind by the abolition of the law that condemned them, or else they are universally lost on account of the violation of the gospel, because there is not another gospel provided to save them from the condemnation of the one they have transgressed.

New London, Ind.

WM. COVERT.

"Bogs."

DURING a series of meetings recently held in London, we noticed a well-dressed lady, who was a regular attendant at all the services. She always managed to get a seat in about the same position of the hall, near the platform. She was a most attentive listener. She never engaged in the singing, but sat through all the services with a perfectly contented and satisfied expression on her face. Day after day, through three or four weeks, we watched her. She had become a sort of fascination. One day we asked a lady who was on the platform in the choir seats, if she knew her.

"O yes," was the reply, "very well."

"Is she a Christian?" was our next query.

"No," replied our informant, with an abrupt tone of voice, as if she did not care to say anything more about her; "she is a bog."

"A bog?" we repeated, not quite understanding what was meant.

"Yes," was the short, sharp reply, "a bog."

Still mystified, we repeated the question, "A bog?"

"Yes, a BOG, spelled with capital letters; that is what she is. Don't you know what a bog is?"

"Yes, I think I do," we replied; "in our country, at least, it is a bit of marshy ground, or a stagnant pond, which catches the surface drainage of the surrounding country, but which has no outlet. It is usually covered with a green slime, and is the home of wild water-weeds, and all sorts of reptiles."

"Well, that is what she is; she is a bog. She is found at all the religious meetings in London. She is a marsh; she has an unlimited capacity for hearing sermons, and receiving all kinds of religious instruction; but she has no outlet. She is never known to do anything for Christ; she never speaks to a soul; she never gives to any cause, though she has money. She never does anything but just absorb, absorb, absorb. She is a bog. We have a lot of them in London, and that is what we call them."

We did not pursue the question any further, but we have kept up a good deal of thinking ever since. We have never called anybody a bog to their faces; we have never spoken of any particular persons to others as being bogs; but we have looked over a good many congregations, and as our eyes have rested upon cer-

tain professed Christians, we have been unable to keep the word, or at least the thought, "BOG," from rising to our lips. We pass the word along; it is a good one.—*Words and Weapons.*

A Joyous Religion.

THE ministration of sorrow may be accounted providential. The somber-faced angel has, doubtless, a divine mission. An experience of sorrow tends to soften and deepen one's nature. Still, is it not true that those bright-faced angels that drink ever at the fountain of perennial joy are the angels which excel in strength? The glad heart is strong for conquest. A joyful soul works to far better advantage than a discontented and gloomy spirit. A complaining mortal, skilled chiefly in grumbling, would make neither an efficient soldier nor a good general. A man soured is in no working mood. Imagine such a one appointed agent of a missionary society! It would be the death of it. Such a man needs to be born again,—born into a better temper of mind,—and baptized with the oil of joy, when, with a happy heart, he can take up the thread of duty, and hopefully labor for the incoming of a better day. A sorrowful face and dolorous tone will never win the world to Christ. They do not properly advertise that religion whose substance is love, and whose key-note is joy. "Therefore with joy shall ye draw water out of the wells of salvation." The primary elements of the kingdom of God are "righteousness, peace, and joy in the Holy Ghost." "He that in these things serveth Christ is acceptable to God and approved of men."—*Watchman.*

Preach the Gospel.

PREACH the gospel! To do it, what a work—the greatest, noblest work of man! The sermons must be full of thought—bold, sublime, burning, far-reaching, the greatest of all thought—yet so plain as to bring it within the reach of the untutored intellect. The dead-level of common-place stirs no heart, moves no soul heavenward, and yet it is the highest level that some seem to reach. Their platitudes and repetitions weaken, sicken, disgust. Oh these poverty-stricken, no-thought sermons! Wendell Phillips once said of a certain clergyman: "He scrupulously kept the Sabbath, never giving the brains of his people any work on that day." Avoid, too, the "inexpressible masterpiece of sky-painting," flights into regions of doubtful existence, a parade of knowing everything that is knowable. One poor hearer tried hard to understand the sermon, but gave up, exclaiming, "It must be great, but I can't understand it." Preach the gospel, we say; preach it on the level to reach, elevate and save humanity, for whom it was designed.—*Christian Standard.*

Honesty.

SOME flatter themselves that they are the friends of God and on their way to Heaven, while they willingly neglect and evade the payment of their debts. All their profession will amount to nothing in the sight of God. An apostle says, "Having your conversation [commerce, trade, dealing] honest among the Gentiles." The Christian religion has done but very little for that person who has not learned to be honest in dealing. One who will try to avoid the payment of just dues, may *talk* religion; but it is only a hollow sound, like the "sounding brass or the tinkling cymbal." My brother, "render to all their dues," if you would pass within those gates of pearl where there shall in no wise enter anything that defileth, worketh abomination, or maketh a lie, but they that are written in the Lamb's book of life. See Rev. 21:27. R. F. COTTRELL.

The Visigoths in the Western Empire.

(Continued.)

"IN the arts of negotiation, as well as in those of war, the Gothic king maintained [Oct., A. D. 408] his superior ascendant over an enemy, whose seeming changes proceeded from the total want of counsel and design. From his camp, on the confines of Italy, Alaric attentively observed the revolutions of the palace, watched the progress of faction and discontent, disguised the hostile aspect of a barbarian invader, and assumed the more popular appearance of the friend and ally of the great Stilicho, to whose virtues, when they were no longer formidable, he could pay a just tribute of sincere praise and regret. The pressing invitation of the malcontents, who urged the king of the Goths to invade Italy, was enforced by a lively sense of his personal injuries; and he might speciously complain that the Imperial ministers still delayed and eluded the payment of the four thousand pounds of gold, which had been granted by the Roman senate, either to reward his services, or to appease his fury. His decent firmness was supported by an artful moderation, which contributed to the success of his designs. He required a fair and reasonable satisfaction; but he gave the strongest assurances that, as soon as he had obtained it, he would immediately retire. He refused to trust the faith of the Romans, unless Ætius and Jason, the sons of two great officers of state, were sent as hostages to his camp; but he offered to deliver, in exchange, several of the noblest youths of the Gothic nation.

"The modesty of Alaric was interpreted by the ministers of Ravenna as a sure evidence of his weakness and fear. They disdained either to negotiate a treaty, or to assemble an army; and with a rash confidence, derived only from their ignorance of the extreme danger, irretrievably wasted the decisive moments of peace and war. While they expected, in sullen silence, that the barbarians should evacuate the confines of Italy, Alaric, with bold and rapid marches, passed the Alps and the Po; hastily pillaged the cities of Aquileia, Altinum, Concordia, and Cremona, which yielded to his arms; increased his forces by the accession of thirty thousand auxiliaries, and, without meeting a single enemy in the field, advanced as far as the edge of the morass which protected the impregnable residence of the emperor of the West. Instead of attempting the hopeless siege of Ravenna, the prudent leader of the Goths proceeded to Rimini, stretched his ravages along the sea coast of the Adriatic, and meditated the conquest of the ancient mistress of the world.

"An Italian hermit, whose zeal and sanctity were respected by the barbarians themselves, encountered the victorious monarch, and boldly denounced the indignation of Heaven against the oppressors of the earth; but the saint himself was confounded by the solemn asseveration of Alaric, that he felt a secret and preternatural impulse, which directed, and even compelled, his march to the gates of Rome. He felt that his genius and his fortune were equal to the most arduous enterprises; and the enthusiasm which he communicated to the Goths, insensibly removed the popular, and almost superstitious, reverence of the nations for the majesty of the Roman name. His troops, animated by the hopes of spoil, followed the course of the Flaminian way, occupied the unguarded passes of the Apennine, descended into the rich plains of Umbria; and, as they lay encamped on the banks of the Clitumnus, might wantonly slaughter and devour the milk-white oxen, which had been so long reserved for the use of Roman triumphs. A lofty situation, and a seasonable tempest of thunder and lightning, preserved the little city of Narni; but the king of the Goths, despising the ignoble prey, still advanced with unabated vigor; and after he had passed

through the stately arches, adorned with the spoils of barbaric victories, he pitched his camp under the walls of Rome [A. D. 408]."—*Decline and Fall, chap. 31, par. 2.*

"By a skillful disposition of his numerous forces, who impatiently watched the moment of an assault, Alaric encompassed the walls, commanded the twelve principal gates, intercepted all communication with the adjacent country, and vigilantly guarded the navigation of the Tyber, from which the Romans derived the surest and most plentiful supply of provisions. The first emotions of the nobles, and of the people, were those of surprise and indignation, that a vile barbarian should dare to insult the capital of the world; but their arrogance was soon humbled by misfortune; and their unmanly rage, instead of being directed against an enemy in arms, was meanly exercised on a defenseless and innocent victim. Perhaps in the person of Serena, the Romans might have respected the niece of Theodosius, the aunt, nay, even the adoptive mother, of the reigning emperor; but they abhorred the widow of Stilicho; and they listened with credulous passion to the tale of calumny, which accused her of maintaining a secret and criminal correspondence with the Gothic invader. Actuated, or overawed, by the same popular frenzy, the senate, without requiring any evidence of her guilt, pronounced the sentence of her death. Serena was ignominiously strangled; and the infatuated multitude were astonished to find that this cruel act of injustice did not immediately produce the retreat of the barbarians, and the deliverance of the city.

"That unfortunate city gradually experienced the distress of scarcity, and at length the horrid calamities of famine. The daily allowance of three pounds of bread was reduced to one-half, to one-third, to nothing; and the price of corn still continued to rise in a rapid and extravagant proportion. The poorer citizens, who were unable to purchase the necessaries of life, solicited the precarious charity of the rich; and for a while the public misery was alleviated by the humanity of Læta, the widow of the emperor Gratian, who had fixed her residence at Rome, and consecrated to the use of the indigent the princely revenue which she annually received from the grateful successors of her husband. But these private and temporary donations were insufficient to appease the hunger of a numerous people; and the progress of famine invaded the marble palaces of the senators themselves. The persons of both sexes, who had been educated in the enjoyment of ease and luxury, discovered how little is requisite to supply the demands of nature, and lavished their unavailing treasures of gold and silver, to obtain the coarse and scanty sustenance which they would formerly have rejected with disdain. The food the most repugnant to sense or imagination, the aliments the most unwholesome and pernicious to the constitution, were eagerly devoured, and fiercely disputed, by the rage of hunger. A dark suspicion was entertained that some desperate wretches fed on the bodies of their fellow-creatures, whom they had secretly murdered; and even mothers (such was the horrid conflict of the two most powerful instincts implanted by nature in the human breast), even mothers are said to have tasted the flesh of their slaughtered infants!

"Many thousands of the inhabitants of Rome expired in their houses or in the streets, for want of sustenance; and as the public sepulchers without the walls were in the power of the enemy, the stench which arose from so many putrid and unburied carcases, infected the air; and the miseries of famine were succeeded and aggravated by the contagion of a pestilential disease. The assurances of speedy and effectual relief, which were repeatedly transmitted from the court of Ravenna, supported, for some time, the fainting resolution of

the Romans, till at length the despair of any human aid tempted them to accept the offers of a preternatural deliverance. Pompeianus, prefect of the city, had been persuaded, by the art or fanaticism of some Tuscan diviners, that, by the mysterious force of spells and sacrifices, they could extract the lightning from the clouds, and point those celestial fires against the camp of the barbarians. The important secret was communicated to Innocent, the bishop of Rome; and the successor of St. Peter is accused, perhaps without foundation, of preferring the safety of the republic to the rigid severity of the Christian worship. But when the question was agitated in the senate, when it was proposed, as an essential condition, that those sacrifices should be performed in the capitol, by the authority, and in the presence of the magistrates, the majority of that respectable assembly, apprehensive either of the divine or of the Imperial displeasure, refused to join in an act which appeared almost equivalent to the public restoration of paganism."—*Id., chap. 31, par. 14.*

(To be continued.)

Head-quarters.

It is told as one of the "funny" incidents of the war that two half-drunken soldiers met in the sutler's tent, which was really a drinking-saloon. After mutually treating, they inquired of each other's division, one belonging to the army of the Potomac, the other to the army of the Cumberland. While again drinking to the success of these two armies, there came in the chaplain, and, presuming he came on an errand similar to theirs, one asked his army, thinking to drink to its success also.

"I belong to the army of the Lord," was the prompt reply.

"Don't you think you've got a good ways off from head-quarters when you're in here?" was the hiccoughed response.

While we perceive, and smile at the humor of the anecdote, we recognize the fact that struck the bewildered consciousness of even this drunken man, that there are places so evidently in the "enemy's country" that a true soldier will not be found there, and other places so doubtful in character that it tells against his fealty to his commander-in-chief to be seen in them, implying the sad, terrible truth that the inconsistencies of Christians often tell wonderfully against their profession, and keep uncounted numbers out of the ranks, preventing recruiting and enlisting under the banner of King Emmanuel.

When we think of it, it seems incredible that any soul, after once it has heard and accepted the call for recruits, and started forward in the ranks under such a Leader as is ours, with a bold front to the foe, should be overcome by sloth, by cowardice, by the perils of the way, or want of faith in his Major-General, and fall to the rear.

Far from head-quarters! Too far to hear the reveille, the morning call to duty; far from the sound of the bugle's note of warning, the trumpet's call to the fray; too far to see, and by the seeing catch the inspiration of that banner floating over head-quarters, "which is love."

Near to head-quarters! To the timid soul, shrinking from the battle's shock, how much it means to know that close at hand is his Leader, who has charge of the abundant armory, and from its unfailing supply is handing out to all who will receive, girdles of truth, the breast-plates of righteousness, and shields of faith, giving to each the helmet of salvation and the sword of the Spirit. Life has many ways where our Leader cannot follow us; we must follow him, and we have safety only when near to head-quarters.—*M. H. Jaquith, in Christian Weekly.*

"They that sow in tears shall reap in joy."

Spiritual Life.

THE emphatic words of Jesus, "ye must be born again," express the great need of humanity. This "must" admits of no exceptions. From the time of its utterance it rings through the ages, "ye must," "ye must," because ye are dead in trespasses and sins; and without holiness no man shall see the Lord. That holiness is attainable only through the Lord Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Those dead in sins, and in a ruined condition, may have life in Christ, and the holiness that crowns everlasting life. Thus, while Jesus says, "ye must be born again," he has opened the way, and given his life-giving Spirit to accomplish the change. This "must" is followed by the "come unto me and live." The thirsty are pressed to take the water of life freely. All the pressing invitations are followed by precious promises. While we *must*, we may, we can. "I give unto them eternal life." They that are born again are born of the Spirit, and are the sons of God, having eternal life begun in them.

Most of my readers hope that they have been born again, and will have life eternal. "That which is born of the Spirit is spirit." And if any man be born of Christ he is a new creature. "Old things are passed away; behold, all things are become new." That newness of life is manifested in hating the things once loved, and loving the things once hated. The carnal life yields its power to the spiritual life, and this rules the affections of the heart and the actions of the life. What a wondrous change! As happy as it is wondrous!

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The change is inward, and felt by its pressure as new inspirations. Its fruit is outward, seen of all. "Now if any man have not the Spirit of Christ, he is none of his." "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." "By their fruits ye shall know them." By them also we know ourselves. Do these prove that we are born again?—*Pilgrim, in Sabbath Recorder.*

A Significant Story.

A WEALTHY banker in one of our large cities, who is noted for his large subscriptions to charities, and for his kindly habits of private benevolence, was called on by his pastor, one evening, and asked to go with him to the help of a man who had attempted to commit suicide.

They found the man in a wretched house, in an alley, not far from the banker's dwelling. The front room was a cobbler's shop; behind it, on a miserable bed, in the kitchen, lay the poor shoemaker, with a gasping gash in his throat, while his wife and children were gathered about him.

"We have been without food for days," said the woman, when he returned. "It is not my husband's fault. He is a hard-working, sober man. But he could neither get work nor pay for that which he has done. To-day he went for the last time to collect a debt due him by a rich family; but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So it ended that way," turning to the fainting, motionless figure on the bed.

The banker, having fed and warmed the family, hurried home, opened his desk, and took out a file of little bills. All his larger debts were promptly met, but he was apt to be careless about the accounts of milk, bread, etc., because they were so petty.

He found there a bill of Michael Goodlow's for repairing children's shoes, \$10. Michael

Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation, while at the same time the banker had given thousands in charity. The cobbler recovered, and will never want a friend while the banker lives, nor will a small unpaid bill ever be found on the banker's table.

No man has a right to be generous until his debts are paid; and the most efficient use of money is not alone in alms giving, but to pay liberally and promptly the people whom we employ.—*Youth's Companion.*

Pure in Heart.

THE cure for the evils of this life cannot be found in outward surroundings. These help, to some extent. But evil finds its birth in the soul's choices. To meet this want, Christianity is radical. The word of God reaches to the purposes of men's hearts, and thus seeks to control outward acts. Formalism makes the outside of the platter clean. The gospel makes the heart clean. It purifies the fountain from whence life issues. Outward influences may restrain in some degree, but no life can be made pure from without. The body may be surrounded by pure air, and yet be filled with disease. But let healthful lungs bring the pure air in contact with the blood which flows to the heart, and disease is driven out. Christ casts the devils out. The Spirit in the heart keeps them out, and so the life remains pure. Seek that inward purity. This only is purity. All else is delusion or deceit. This within, all else is harmless. Temptation may rage, but it must stay outside. It is dangerous only when it is permitted to rest within.—*Star and Crown.*

The Art of Thinking.

ONE of the best modes of improving the art of thinking is to think over some subject before you read upon it, and then observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash or too timid; what you have omitted and what you have exceeded; and by this process you will insensibly catch the manner in which a great mind views a great question. It is right to study; not only to think when any extraordinary incident provokes you to think, but from time to time to review what has passed, to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit in some minds to refer all the particular truths which strike them to other truths more general, so their knowledge is beautifully methodized, and a particular truth at once leads to a general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another without any attempt at classification or arrangement. Some men read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its appearance. Which of these is the best method in the conduct of the understanding, must, I suppose, depend a good deal upon the understanding in question. Some men can do nothing without preparation; others, little with it—some are fountains, others reservoirs.—*Sydney Smith.*

IN the humblest business, as well as in the very highest aims of life, success practically depends on the exercise of the moral quite as much as on that of the intellectual faculties. Knowledge by itself is only a small power. It is character that converts it into a great power.—*Sel.*

THE greatest truths are the simplest, and so are the greatest men.—*Sel.*

Nothing but Shucks.

THE idea seems to be getting quite prevalent of late that the keeping of a definite day as the Sabbath is only the shell of Sabbath-keeping, while "observing the Sabbath on Sunday," as it is said, is held to be the true kernel of obedience. But I have observed that those people who observe Sunday are about as particular to enforce the keeping of the "Sabbath," as they call it, on the particular first day of the week, as Sabatarians are to keep the particular seventh day.

Now the query arises in my mind, if keeping the particular seventh day is only the shell, what can the keeping of the particular first day be? If keeping the day of God's own appointment is only the shuck, can the keeping of a day never once suggested by divine authority or example be anything more than a shuck? Then where is the true kernel of Sabbath observance? It is certainly lost in this shuffling effort to excuse and perpetuate a change in the practices of the people, for which there is no divine authority. So to the majority of professed Christian Sunday-keepers who adopt the thought first suggested, Sabbath-keeping amounts to nothing but shucks.

The great Creator saw fit to connect the true spirit of Sabbath-keeping with the last day of the week, so that we might follow his example in working and resting; then, if keeping the Sabbath on the day God has named is really the shell, is it not best to keep the kernel of Sabbath observance in the shell which God has made for it? If God had only made it manifest that he had made a mistake in commanding men to keep the seventh day as the Sabbath, and had named a better time for its observance, then there would be no controversy over this question. But if men can take this matter in their own hands and separate this "kernel of Sabbath-keeping" from the seventh day and place it inside of the Sunday shell, why may they not put it inside of the Monday or Tuesday shell and keep it there just as well?

The trouble lies at the beginning of their action. They cannot separate the "kernel of Sabbath observance" from the "shell" in which God has placed it without breaking that "shell," and here is where the sin begins, in violating the plain letter of the fourth commandment, and then plying their ingenuity to find excuses for their sinful course. If it is no sin to break the letter of the fourth commandment, then is it a sin to break the letter of the commandment that says, "Thou shalt not steal"? Can we love our neighbor and respect his property rights and at the same time steal his goods?

If we may, with such perfect impunity, crack the shell of Sabbath observance and take the kernel out of it, why may we not, with the same impunity, crack the shell of the third commandment, take out the kernel of reverence which it contains, and preserve it, while we openly blaspheme the name of God?

It strikes me that the proper place to look for a well-preserved kernel is inside the shell; for when the kernel is taken from the shell, it soon spoils; and so this effort to transfer the spirit of the Sabbath from the day of God's appointment to another day has resulted in almost obliterating the Sabbath idea from the minds of Sunday observers. There is very little sacredness in Sunday-keeping in any of our modern churches. Visiting and pleasure-seeking and feasting are the order of the day after the sermon.

The only true, acceptable Sabbath observance will be found in keeping the fourth commandment according to the spirit and the letter. If the reader thinks he can keep the spirit of the Sabbath commandment while he breaks the letter, let him examine the other commandments, and he will soon be convinced that it is impossible to keep the spirit of any commandment while deliberately breaking the letter.

Lompoc, Cal., March 21. G. D. BALLOU.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, APRIL 15, 1886.

Cause of Infidelity.

DR. NELSON wrote a good book entitled "Cause and Cure of Infidelity." We believe that Satan adapts his deceptions to the times, and that the obvious or direct cause of infidelity is different at different times. Recently we noticed the case of a young lady whose life was filled with doubts and darkness, by her pastor depreciating certain texts of Scripture. She thought that if one part could be explained away, or modified, or its inspiration made a matter of doubt, all the rest might be treated in a similar manner.

Ministers and religious writers who have a "theology" to maintain, will find in the Judgment, that a fearful responsibility rested upon them because they often maintained their theories by unlawful methods—by perverting the Scriptures, or handling the word of God deceitfully. 2 Cor. 4:1, 2. Instances come to our notice almost every day, of which we here present an example. Somebody sent us an article clipped from the *Michigan Christian Advocate*, entitled, "The Jewish Sabbath." It is the second of a series. It opens with the following paragraph:—

"It will now serve our purpose to note that as the Jews fixed upon the seventh day of the week for their Sabbath rest, so they settled upon certain peculiar methods of observing the day, which methods would not all admit of universal application."

If it was the purpose of the writer to pervert the Scriptures, to handle the word of God deceitfully, to mislead his readers, and bring contempt upon the express requirements of Jehovah, then his purpose was well served in that "note." We do not believe that it is our duty to give the writer sufficient credit for ignorance of the Scriptures to leave him innocent in such a perversion. This Sabbath question has come to the front too prominently to allow of ministers and editors being altogether ignorant of the truth of the Bible on the subject. The writer shows lamentable ignorance in his remarks about traveling round the globe; every navigator would correct his errors without a moment's hesitation. But that cannot excuse him for asserting that the seventh day was observed as the Sabbath because "the Jews fixed upon" it. Every reader of the Bible knows that the Creator of the heavens and the earth "fixed upon the seventh day of the week" for the day of Sabbath rest, when "the heavens and earth were finished, and all the host of them." Every reader of the Bible knows that, when God finished the work of creation, he rested the seventh day, and that "God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The weekly Sabbath, the sanctification of the seventh day, had no other origin than this.

If the Jewish people had not forgotten the Lord's holy Sabbath in their long and rigorous servitude in Egypt, they certainly had lost much of the regard for it to which its sacredness was entitled. Before they arrived at Sinai, the Lord announced his intention to feed them with "bread from Heaven," and that he intended to "prove them, whether they will walk in my law, or no." Some of the people went out on the seventh day, the Sabbath, to gather manna, and they found none; the Lord withheld it

on his holy day. And he rebuked them for their disobedience of his law, saying: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

Does this have any appearance of the Jews fixing upon the seventh day as the Sabbath? No; it shows positively, and in a manner which no man of ordinary intelligence can mistake, that the Lord chose the seventh day as his rest day; that he sanctified it as such; and that he, so far from leaving it to the choice of the Jews, enforced it upon them in express terms, and evidently against the choice of some of them who were not inclined to regard God's law on the subject.

But this is not all. Jehovah appeared upon Mount Sinai, and declared his holy law in the hearing of the whole nation of his chosen. Then he said:—

"Remember the Sabbath day, to keep it holy." They had shown a disposition, in the wilderness, to forget it, or to disregard its sacredness.

"Six days shalt thou labor, and do all thy work." The Lord was not unmindful of the wants of man; he gave him six of the seven days of the week in which to do his own work. And he required that that work should all be done within the six days.

"But the seventh day is the Sabbath [of the Jews? No.] of the Lord thy God; in it thou shalt not do any work." Why? because the Jews fixed upon the seventh day? No. God gave his own reason; it may suit the "purpose" of man to contradict it, and to mislead his fellow-men in regard to it, yet it is truth—it is founded upon eternal truth, which will remain though heaven and earth should pass away. These are the words of the Most High:—

"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."

The Lord never denies himself; his words are all truth; they are ever in harmony. His commandment in Ex. 20 exactly agrees with his historical record in Gen. 2. And now, reading these scriptures, we ask any one to answer these queries: Whose rest day is the seventh day? To what work does this rest stand related? Did the Jews create the heavens and earth in six days, and "fix upon" the seventh day as their own, "the Jewish Sabbath"? The Scriptures always speak of the Sabbath as "the holy of the Lord," "the Sabbath of the Lord thy God." Jehovah calls it "my holy day." Never in the Bible is it called the Jewish Sabbath, or the Sabbath of the Jews.

And as of the day, so of the law regulating its observance. The Jews never "settled upon certain peculiar methods of observing the day." Moses never presumed to legislate concerning its observance. In every instance the Lord himself laid down the rules, commanding Moses every word which he should make known to the people.

The writer of the article in question comes no nearer to the truth of the Bible in any of his pretended expositions than he does in this case. Starting off with such a bold misrepresentation of the Scriptures of truth, there is no need to follow him further. As to his "purpose," we cannot conceive that the purpose of any one is so faithfully served as that of the enemy of all righteousness, in thus separating the name and work of Jehovah from his own institutions and laws. "If the foundations be destroyed, what can the righteous do?" Ps. 11:3. By thus depreciating the truth of God's commandments, and contradicting the records of his word, professedly religious teachers are destroying the foundations, creating doubts of the truths of the Bible, and flooding the country with infidelity more

dangerous than that of Ingersoll, because it has a pious garb, and passes as "Christian liberty" among the unstudied in the word.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

The Advent Near.

THE fact has been noticed that the nations, the heathen, are not given to Christ for their conversion. We go further, and now say that when they are given to him the time for the conversion of sinners will be past.

They are given to him that they may be broken with a rod of iron, and dashed in pieces like a potter's vessel. Ps. 2:8, 9. They are given to him as heathen—as heathen they are destroyed. Ps. 110:1 refers to the same event, and locates it definitely. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Paul speaks of this in Heb. 10:12, 13, saying of Christ: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." While he is a priest, at his Father's right hand, he is looking forward to the time, in expectation, that his Father will give him the heathen, even the uttermost parts of the earth; they will be put under his feet, and he will break them and dash them in pieces like a potter's vessel. This will not be accomplished during his priesthood, but after its close. And thus again Paul says: "The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God [the heathen], and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

There is no text in all the prophecies which is more used or more relied upon to prove the conversion of the nations than Ps. 2. And yet it teaches directly the opposite of that view. And so also the prophecy of Daniel. In chapter 7:13, 14 we read: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Now the important point of inquiry is this: How does the giving of the nations and dominions to Christ stand related to his dashing them to pieces, or breaking them with a rod of iron? As we read the Scriptures, the nations or kingdoms of the earth will be given to him at the close of his priesthood; they will be given to him as his enemies, put under his feet; given to him that he may destroy them. But some have an opinion that they will be given to him for their benefit; that he will rule over them to bring them into harmony with himself; that he will exercise toward them the twofold offices of ruler and Saviour; and that the conversions after they are given to him will be many more than at the present time. But this opinion we think is highly erroneous, and the error contained in it is very dangerous and fatal. To this point our remarks will now be directed.

The first point in our argument will be that of the priesthood,—what is its nature, and what will follow its close. Than this there is no subject of greater importance. We invite the careful attention of every reader to the proofs which we shall offer:—

1. The Scriptures plainly reveal the fact that Christ is, at different times, to possess two different thrones. See Rev. 3:21, which reads as follows:

"To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame, and am set down with my Father in *his throne*." That Jesus is now sitting with his Father on his Father's throne, no one will question. Says Paul: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the Heavens." Heb. 8:1. And again: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Chapter 10:12; and others. This is called in truth his Father's throne—the throne of his Father in Heaven.

But there is a promise made in Luke 1:32, 33 concerning the gift of a throne, which has never yet been fulfilled. "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." This will not apply in any particular to the throne which he now occupies—the throne of his Father in Heaven. The throne which he now occupies is not the throne of his father David; the throne of David is Christ's own throne; because he was born David's son and heir.

2. Israel had a priest and a king. Aaron stood at the head of the priesthood, and David at the head of the kingship. Aaron had no kingship, and David had no priesthood. Now some have inferred that Christ unites the priesthood of Aaron and the kingship of David in his kingly priesthood on his Father's throne. But this is not, it cannot be true. For,

3. Christ is not a priest after the order of Aaron. Heb. 7:11. Indeed he could not be, inasmuch as Aaron was of the tribe of Levi; and, as Paul says: "Our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Verse 14. And again, speaking of his priesthood on his Father's throne, Paul says: "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." Chapter 8:4. Aaron had no kingly priesthood, as our Lord has; no king sprang from Levi.

4. Christ is not a king of the line of David, on the throne of his Father in Heaven. David could not discharge the duties of priest. One of his descendants, Uzziah, king of Judah, essayed to act as priest, and went into the temple to burn incense; but the Lord smote him for his presumption. 2 Chron. 26:16-21. The throne upon which Christ now sits is not the throne of David.

5. But Christ is a priest after the order of Melchisedec. This Melchisedec was a king; but his kingship had no relation to the kingdom and throne of David. He was also a priest; but his priesthood had no relation to that of Aaron. Christ has a kingly priesthood; he is priest on a throne, but not on the throne of David. The throne of David is *his throne* by right of birth. His priesthood will sometime cease; he will sometime leave his Father's throne and take the throne of David; and his reign upon that throne will never cease—it will have "no end."

We have been thus particular, because it is necessary that these facts be clearly understood, and remembered. Very many of the errors of current theology grow out of confusion on this point. Those prophecies which speak of Christ's kingly priesthood are often applied to his work on the throne of David. Such an application cannot fail to lead to erroneous conclusions.

Now we think the reader will be prepared to appreciate the following statement: The heathen, the nations, the kingdoms, are not given to Christ during his priesthood—during his occupancy of his Father's throne. To this fact we have referred in our saying that they are not given to him until he ceases to be a Saviour of sinners—an advocate or intercessor. He sits on the right hand of the Father until the time comes that his enemies will be

put under him, and no longer. We have quoted Dan. 7:13, 14, which says that the people and nations are given to the Son of man; and chapter 2:44 says the kingdom which the God of Heaven shall set up, of which Christ will be the head, "shall break in pieces and consume all these kingdoms, and it shall stand forever." The setting up of this kingdom which shall stand forever, is identical with giving to Jesus the throne of his Father David, on which he shall rule forever. But this is not given to him during his priesthood—during his occupancy of his Father's throne.

It is necessary here to again call attention to the relation of events presented in Rev. 11:14-19. The last three of the seven trumpets are called woe trumpets. The text reads: "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

On this we notice that it is said that the kingdoms of this world are become—not Christ's alone, but—our Lord's and his Christ's. We see but one sense in which they become the kingdoms of the Father, in which the great God takes to himself power, and that is, that the dominion which was given to Adam, and which Adam transferred to Satan (Luke 4:6), God never takes back to himself until the seventh angel sounds. Then he dispossesses the great usurper, takes back the dominion, and gives it to "his Christ"—the second Adam. As to the position of the kingdoms when they are given to Christ, the text further says:—

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that corrupt the earth."

And thus is shown, again, that the nations are angry, warring, rebellious, the enemies of Christ when they are given to him; and as his enemies, are to be dashed in pieces, broken, destroyed.

From the first declaration of our Saviour, that the way of life is narrow, and few find it, and the way to destruction is broad, and many walk therein; and of Paul, that in the last days perilous times shall come, to the prophecy of the final overthrow of all the nations and kingdoms of the earth, the testimony of the Scriptures is clear and harmonious. The harvest, the end of the world, comes when their wickedness is great. The dispensation closes in anger and war of men, and the wrath of God upon the wicked people. Clear as this testimony is, the evidence is by no means exhausted. And these things are hastening greatly; they are now impending. God in mercy is staying the vengeance until his servants are sealed in their foreheads, and then destruction will go forth from nation to nation.

"Yet does one short, preparing hour—
One precious hour—remain;
Rouse, then, my soul, with all thy power,
Nor let it pass in vain."

The Measure of Love.

A BOSTON subscriber to a New York religious journal writes to the editor as follows:—

"I think your paper the best of the religious weeklies, and can no more dispense with it than with my coffee for breakfast."

We fear that appetite is the standard of regard in too many cases. Here is a man who thinks as much of the paper from which he gets religious instruction

as he does of his coffee! If he really thinks as much of his paper as he does of his coffee, he regards his religious privileges more highly than a great many do. We have known men who would leave the church and throw away their hope of Heaven, rather than give up their tobacco; and the number of such men is legion. Appetite is a powerful god, and has the most devoted worshipers; and when a man is found who regards anything as even on a level with the things which minister to his good feeling, you may know that his love is great.

Abolishing the Enmity.

ALTHOUGH we have shown by repeated arguments and texts of Scripture, that the law endures forever, and have shown that Christ did not come to relax any of its claims, but that he is the "end of the law," in that he enables sinners to keep it, and thus to secure the life to which the law was ordained, there is a text which to some may seem to be a contradiction, or which may at least cause confusion in their minds. That text, therefore, shall be our next study; it reads thus: "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. 2:14, 15.

"All Scripture is given by inspiration of God, and is profitable." 2 Tim. 3:16. Therefore there can be no contradiction in the Bible, and the text just quoted cannot contradict those texts which say that the law cannot be abolished. Although a certain "law of commandments contained in ordinances" is spoken of as having been "abolished," even before we study it, our faith in the integrity of the Scriptures forces us to conclude that in this text a law is referred to, different from that of which Christ said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

Let us contrast certain expressions. That which is abolished is said to have been "enmity;" but Paul says: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. And John says: "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Certainly the same thing cannot be both love and enmity. Again Paul says: "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. Surely then it is not the law of God to which he applies the term "enmity." He also says: "For I delight in the law of God after the inward man." Rom. 7:22. But he would not delight in that which was enmity; therefore we *know* that Eph. 2:15 has no reference to the law of God, or ten commandments.

Go back now to the time when the law was given from Sinai. The record says that after God had spoken the ten commandments, "he added no more" (Deut. 5:22); and we have seen that all that God spoke from the mount on the day of the assembly, was written by him on the two tables of stone, and that nothing but the ten commandments was so written. The people, however, could not know that God intended to speak no more than his own holy law, and they said to Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." "Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee." Ex. 20:19; Deut. 5:27.

Accordingly God told Moses to say to the people, "Get you into your tents again." "And the people stood afar off, and Moses drew near unto the thick darkness where God was." Deut. 5:30; Ex. 20:21. Moses was in the mount with God forty days, receiving instruction for the people; and the fact that the people received instruction through Moses, besides

that which the Lord spoke to them directly, is thus noted in Nehemiah's prayer: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9:13, 14.

Those things which were given by the hand of Moses are recorded chiefly in Exodus, chapters 25-30, and in Leviticus. Among them were many burdensome ceremonies,—the requirement that every male should go up to Jerusalem three times in every year, circumcision, "diverse washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9:10. We say that these ceremonies were burdensome, for Peter himself said that they were a yoke, "which neither our fathers nor we were able to bear." Acts 15:10.

Moreover, some of them, at least, were an "enmity," or a cause of enmity, between the Jews and Gentiles. The ceremony of circumcision, which was designed to serve as a line of demarcation between the Jews and the Gentiles, was especially the cause of much enmity. The Jews regarded it as a sure proof of their superior sanctity, and therefore looked with contempt upon the uncircumcised Gentiles; while the Gentiles in turn hated the Jews, and despised their circumcision, looking upon it as little different from a badge of slavery. Acts 11:2, 3 indicates how the Jews regarded those who were uncircumcised.

This rite of circumcision was done away in Christ. It was given to Abraham as a sign or "seal of the righteousness of the faith which he had yet being uncircumcised." Rom. 4:11. Thus we see it was designed to mark a *real* separation, the separation which always exists between the righteous and the wicked. But when a Jew departed from God, his circumcision and separation from the Gentiles was only an outward form, a mockery. Paul assures us that real circumcision is "of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:29. God looks upon the heart, and demands that righteousness shall be from within, and not merely from without, as an outward sign. The man who is pure in heart is really separated from the world more completely than he could possibly be by any mere outward mark. And so "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15.

Thus this source of enmity, which really served as a barrier to the Gentiles, was taken away. We say it served as a barrier to the Gentiles, because, being uncircumcised, they were held to be rejected of God, and would naturally make less effort to become his followers. The Jews, also, in their sectional pride and vain confidence, were really separated from the true Israel. But when this cause of enmity was removed, both could be united in one body by the cross, and so find peace. But after circumcision as an outward sign lost its force, the keeping of God's holy law still remained as a primary obligation. Said Paul: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19. And the keeping of the commandments from the heart constitutes the true circumcision, whose praise is of God.

Among the "ordinances" there were also various sacrifices. In the fourth chapter of Leviticus we find an account of the sin-offerings. We cannot take time to go over the ground in detail, but simply refer the reader to that chapter, also Lev. 6:25-30; 10:16-18, and chapter 16. In the service for sin, an innocent animal was substituted for the sinner, whose sins were confessed over it, and it was slain. Either the flesh or the blood was carried within the sanctuary, and the sinner was forgiven. On the last day of the year, a goat was slain as a sin-offering for all the people; its blood was taken within the sanctuary,

and its body was burned. In every sacrifice for sin, the sin was considered as laid upon the substitute as a whole, and it was entirely consumed.

But these sacrifices did not atone for a single sin; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. The only one who can remove sin is the Lamb of God. John 1:29. He "appeared to put away sin by the sacrifice of himself." Heb. 9:26. On him was laid "the iniquity of us all" (Isa. 53:6), and he "bare our sins in his own body on the tree." 1 Pet. 2:24. After Christ's sacrifice, those typical sacrifices that could not take away sin, were no longer required, as we read: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Heb. 10:5. And so it is literally true that "in his flesh" Christ abolished "the law of commandments contained in ordinances." So it is that we are required to eat the flesh of the Son of man, and drink his blood, if we would have eternal life. John 6:53-56.

One thought more. Where these ordinances were abolished "in the flesh," it was "to make in himself of twain one new man, so *making peace*." And what alone can make peace? Let inspiration answer: "Great peace have they which love thy law; and nothing shall offend them." Ps. 119:165. "O that thou hadst hearkened unto my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. Paul, also, speaking of those who have sinned (*i. e.*, transgressed the law), says, "And the way of peace have they not known." Rom. 3:17. Therefore we see that instead of the ten commandments of God being abolished "in his flesh," they "stand fast forever and ever," and are the bond of union of the "one new man;" they are the basis of the peace which both Jews and Gentiles who believe may have with God, through our Lord Jesus Christ.

And so both those who are near, and those who were afar off, become together members of "the household of God," not settled on a new basis, but "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2:20. E. J. W.

Is It a Whimsey?

A NOTED California clergyman says that the keeping of the seventh-day Sabbath is "a whimsey," and a prominent religious journal of the coast indorses the statement. A whimsey is, "a whim; a freak; a capricious notion." Let us see about this. About four thousand years ago a mountain in Arabia "was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:18. "He came with ten thousands of his holy ones; from his right hand went forth a fiery law for them." Deut. 33:2. This law was spoken by God himself "out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice" (Deut. 5:22); and was written upon tables of stone. "The tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:16. Of this law the psalmist says: "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:160. And again: "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. Christ himself said that "one jot or one tittle" should in no wise pass from the law (Matt. 5:18), and that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

And now we find that of the commandments which were spoken by God's own terrible voice, amid scenes of the most awful grandeur, and which were written with his own finger in the imperishable stone, to indicate that every letter was to be as

enduring as his own eternity, the fourth one reads as follows:—

"Remember the Sabbath day [literally, *the day of the Sabbath*], 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 maidservant, 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.

What do you say, friends? Is the keeping of the seventh day a capricious notion, a whim? If so, do you know of anything that is reasonable, and which rests on a solid foundation? Read the book of Malachi, and see what the prophet says of those who say, "It is vain to serve God." E. J. W.

"The Abiding Sabbath."

LIKE the majority of people who keep Sunday, the author of the "Abiding Sabbath" finds great difficulty in fixing the day, when the Sabbath of the Lord—the seventh day—is under discussion, but no difficulty at all when the first day of the week is to be pointed out. He inquires:—

"When does the day commence and end? Shall we define, as in the first chapter of Genesis, that the 'evening and morning' make a day, and therefore reckon from sunset to sunset, as did the Puritans? or shall we keep the civil day, from midnight to midnight?"—P. 204.

To those who regard the word of God as of any authority, we should think the day as defined in the first chapter of Genesis would be sufficient, and that therefore they would reckon the day as the Bible does, and as Mr. Elliott knows how to do, that is, "from sunset to sunset." But those who choose a heathen institution—Sunday—instead of the institution of God—the Sabbath day—we should expect to find reckoning as the heathen did, that is, "from midnight to midnight." And nothing more plainly marks the heathen origin of the Sunday institution, and the heathen authority for its observance, than does the fact that it is reckoned from midnight to midnight. If the religious observance of Sunday had been introduced by the apostles or enjoined by any authority of God, it would have been observed and reckoned as the Bible gives the reckoning, from sunset to sunset. But instead of that, the Sunday institution bears Rome on its very face. Rome from the beginning reckoned the day from midnight to midnight. Sunday was the great heathen Roman day; and when, by the working of the "mystery of iniquity," and Constantine's heathen edict, and his subsequent hypocritical conversion, this "wild solar holiday of all pagan times" was made the great papal Roman day, it was still essentially the same thing; and so it is yet. However much Protestants may dress it up, and call it the "Christian Sabbath," and the "Lord's day," the fact still remains that the Lord never called it his day; that there is nothing about it either Sabbath or Christian, for the Lord never rested on it, and Christ never gave any direction whatever in regard to it; and that it rests essentially upon human authority, and *that* of heathen origin.

Now he says:—

"As a concession to that human weakness which is troubled, after eighteen centuries' drill in spiritual religion, about the particular day of the week to be honored, the question will be fairly met."—P. 205.

Remember, he has promised that the question shall "be fairly met." And the proposition with which he starts in fulfillment of that promise, is this:—

"There is no possible means of fixing the day of the original Sabbath."—17.

Let us see. The Scripture says at the close of

the six days employed in creation, that God "rested on the seventh day from all his work which he had made;" that he "blessed the seventh day, and sanctified it; because that in it he had rested." Gen. 2: 2, 3. In the fourth commandment, God spake and wrote with direct reference to the day upon which he rested from creation, and pointed out that day as the one upon which the people should rest, saying: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . For [because] in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Therefore nothing can be plainer than that God, in the fourth commandment, pointed out distinctly "the day of the original Sabbath." The word of God says also, that the day the Saviour lay in the grave, certain persons "rested the Sabbath day according to the commandment." Luke 23:56. The Sabbath day according to the commandment, is the day of the original Sabbath. When those persons rested the Sabbath day according to the commandment, they rested the day of the original Sabbath. Therefore the day of the original Sabbath is fixed by the word of God to the day which followed the crucifixion of the Saviour. And that same word declared that the day which followed this day of the original Sabbath, was the first day of the week. Mr. Elliott finds no difficulty at all in fixing the first day of the week—the day of the resurrection of the Saviour. But the day of the original Sabbath is the day which immediately precedes the first day of the week. Therefore, as Mr. Elliott finds it not only possible but *easy* to fix the first day of the week, how can it be that he finds it impossible to fix the day of the original Sabbath, which immediately precedes the first day of the week?

But Mr. Elliott proceeds to *argue* the proposition, and this is how he begins it:—

"Who can tell on what day of the week the first man was created?"—*Ib.*

Shall we grant Mr. Elliott's implied meaning, and conclude that he does not know on what day of the week the first man was created? Not at all; for within eight lines of this question, he begins to tell us of the day on which man first existed. He says:

"For the sake, however, of any literalists who still believe that the work of creation began on Sunday eve, and ended Friday at sunset, it may be suggested that the seventh day of creation was the first day of man's existence."

There, reader, you have it. He himself knows what day of the week the first man was created. For, as "the seventh day of creation was man's first day of existence," it follows inevitably that man must have been created on the seventh day, unless indeed he supposes that man was created one day and did not exist till another! But who ever before heard of "the seventh day of creation"? We cannot imagine where he ever learned of such a thing. Never from the Bible, certainly; for the Bible tells of only *six* days of creation. The first chapter of Genesis gives the record of the six days of creation; and in the fourth commandment God declares, "In *six* days the Lord made heaven and earth, the sea, and *all that in them is.*" The Bible tells plainly that man was created on the sixth day. But lo, Mr. Elliott finds *seven* days of creation, and that the seventh day of creation was the first day of man's existence!! What a wonderful thing a five-hundred-dollar-prize essay is!

Well, what is Mr. Elliott's conclusion from this line of argument? Here it is:—

"If he [man] began the calculation of the week from that time, and kept the same Sabbath with his Maker, then the first day of the week, and not the seventh, was the primitive and patriarchal Sabbath. If a crude, bald literalism is to be the rule of interpretation, let us follow it boldly, no matter where it takes us."—*P.* 206.

We should say that, if a crude, bald nonsense is

to characterize the argument by which the Sunday-sabbath is supported, then the essay entitled "The Abiding Sabbath" is fully entitled to the five-hundred-dollar prize which it received. This is the only reply that we shall make to this argument, for he himself knows that it is worthless; and he feels the necessity of making an apology for it, which he does, saying:—

"This suggestion is made, *not for any value which it possesses*, in itself, but as a fair illustration of the difficulties attending any attempt to fix the day."—*Ib.*

If an honest inquiry were made for the day which God has fixed as the day of the original and only Sabbath of the Lord, it would, in every case, be found with less than a hundredth part of the difficulty that has attended this five-hundred-dollar-prize effort, or any other effort, to show that Sunday is the Sabbath.

We now take our leave of Mr. Elliott and his prize essay; to pursue the subject further, would only be to multiply notices of nonsense. In closing, we would simply repeat the remarks already made, that, in consideration of the fact that the committee of award decided that this essay was worthy of a prize of five hundred dollars, we should very much like to see an essay on this subject which that committee would decide to be worth nothing. If this essay stands as one of the best arguments for the Sunday-sabbath, and this it certainly does by taking the aforesaid prize, and by its receiving the indorsement of the American Tract Society by a copyright, then the Sunday institution must be in a most sorry plight. And if we had no better reasons for calling the people to the observance of the Sabbath of the Lord—the seventh day—than those that are given in this prize essay for Sunday-keeping, we should actually be ashamed ever to urge anybody to keep it.

The word of God is truth. All his commandments are truth. Ps. 119:151. When God has spoken, that word must be accepted as the truth, and all there is then to do is to obey the word as he has spoken it. "It shall be our righteousness if we observe to do all these commandments before the Lord our God as he hath commanded us." Nothing is obedience but to do what the Lord says, *as he says it.* He says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." To disregard the day which God has commanded to be kept, is disobedience. And the disobedience is not in the slightest relieved by the substitution of another day for the one which the Lord has fixed, even though that other day be styled "Christian." The fact is, that the seventh day is the Sabbath; and in the fast hastening Judgment, the question will be, Have you kept it? God is now calling out a people who will keep the commandments of God, and the faith of Jesus. Nothing but that will answer. Neither commandment of God nor faith of Jesus ever enjoined the observance of Sunday, the first day of the week. Both commandment of God and faith of Jesus show the everlasting obligation to keep the seventh day, the Sabbath of the Lord thy God. Will you obey God? Will you keep the commandments of God and the faith of Jesus? A. T. J.

CONSIDERABLE attention is being drawn just now to what is known as the Apostles' Creed. At the last meeting of the Protestant Theological Society in Paris, its character as an embodiment of the essentials of Christian doctrine, its origin and its history were freely discussed. The creed, it appears, was not introduced into the regular Sunday services of the Reformed Church until 1743—two centuries and a half after the formation of that church. It had no claim to the title of "Apostles' Creed," its origin not being later than the fifth century. For similar reasons Dr. John Hall, of this city, is opposed to the general use of the creed in the regular Sunday service.

The Missionary.

Fresno, Cal., Camp-Meeting.

THIS meeting was held, according to appointment, from March 26 to April 6, on a beautiful site in the city of Fresno. There was a much larger attendance of our people than we anticipated; it was so early in the season we feared some might think it dangerous to camp upon the ground. Forty-four tents were erected, including the 50x70 ft. meeting pavilion. In these tents more than one hundred and fifty of our people were encamped. Besides these, a number of Sabbath-keepers who reside in town, but did not camp with us, attended the meetings, making in all about one hundred and seventy-five Sabbath-keepers who were regular attendants.

The weather was fine throughout the entire meeting, although a little cool nights. The days were warm, and as most of the campers were provided with stoves, none of them suffered much inconvenience. Our services were quite well attended by the people of the town, and produced conviction in some minds. There were held in all fifty-eight meetings, besides two sessions of the camp-meeting Sabbath-school. Of these meetings, twenty-seven were preaching services; three, social meetings; five, sessions of a Biblical Institute; four, sessions of a Sabbath-school Convention; six, meetings for youth and children; three, missionary meetings, in one of which a Rivulet Missionary Society was organized for the young people of Fresno, and one meeting in which instructions were given as to the proper method of keeping church records.

Of the discourses, five were given by Elder Butler, who arrived in time to be with us during the last five days of the meeting. Brother E. R. Jones spoke eight times; Brother Briggs, nine times, and the writer, five times. The preaching was decidedly close and practical, as well as instructive on present truth. After the close of Brother Butler's discourse, Sabbath forenoon, April 3, he made a call for those who wished to consecrate themselves to God, or to make a start in his service, to come forward. About fifty responded to the call. After prayers had been offered, the whole camp retired to the eight tents used for morning worship, and the work of seeking God was still further advanced. On Monday forenoon, the 5th, this call was repeated, followed by a call for those who desired baptism. As the result of these efforts, seventeen, mostly the youth of our people, were baptized, and united with different churches in Fresno and Tulare Counties.

The preaching and talks of Elder Butler were timely, and were highly appreciated by our people. The two Sabbath-school sessions held were full of interest. The school March 27, consisted of 24 classes, and April 3, of 25 classes. On the first Sabbath 162 took part in the exercises, and on the second Sabbath 172 took part. The contributions were \$28.81.

At the closing meeting, April 6, our people expressed themselves by a unanimous rising vote as well satisfied with the camp-meeting, and requested that another might be held for these counties, in the spring of 1887. They not only expressed gratitude in words, but they cheerfully raised the necessary means to meet all the local expenses of the meeting.

On April 6, after the camp-meeting had closed, a meeting of the Fresno church was held on the camp-ground. In this meeting a committee was chosen to solicit funds, and make arrangements to erect a house of worship in Fresno; said house to be about 32x60 ft. A good lot and about \$2,500 towards the enterprise were pledged in the above meeting. It is expected that the meeting-house will soon be erected.

J. N. LOUGHBOROUGH.

Work in Rutland, Vermont.

BROTHER T. H. PURDON writes thus to the *Review and Herald* concerning the mission recently started in the above-named place:—

"Rutland is the largest town in the State, and has a population of 16,000, according to the latest estimate. When we came here, we found three who had received some light on the message, and were trying to keep the Sabbath. Nine others have since taken a decided stand for the truth, while others are halting between two opinions. Many with whom we have held readings admit that we have the truth, and for them we shall still labor. Meetings are held every Sabbath at our rooms, No. 24 Church Street; also Bible-readings Sunday, at 3 p. m., and Wednesday evenings. We have a flourishing Sabbath-school, numbering from twenty to twenty-five members. Fifteen copies of the *Instructor* are taken.

"Brethren Barton, Ayers, and Farman during the winter have been laboring much of the time in the adjoining towns, and as a result many are investigating the truth with interest. While I write, a report comes from the town of Sherburne, about ten miles distant, where Brethren Farman and Ayers have been holding readings and visiting for the last three weeks, that several heads of families and their children, numbering about sixteen in all, have decided to keep the Sabbath, and that others are deeply interested.

"We are thankful for donations received for use at the mission; but we would gently remind our friends that our work here is not yet done, and that God still loves a cheerful giver. We also acknowledge the receipt of copies of the SIGNS OF THE TIMES for missionary work, and shall try to make good use of them, and would be glad of more of any or all of our periodicals. Our address is Box 116, Rutland, Vt."

Lausanne, Switzerland.

THE interest at Lausanne is rather increasing. As the Germans were among our best hearers, Brethren Ertzenberger and Conradi, and Sister Robert, lately from America, have come as a reinforcement, while my brother, after having made a profitable stay of four weeks with us, has returned to Italy to push on the work in the valleys of Piedmont.

The aid of colporters comes to us as a blessing from Heaven, and will be a great relief to some who have been placed where they have had to do far too much work. At Lausanne we have four colporters, and the increase of our audience is largely due to their faithful and systematic labors. We are about to take up the Sabbath question. Of course it remains to be seen how many will obey; but we will have the satisfaction of having done all we could.

One new feature is to have our sermons published, and scattered by the thousand. This refreshes the memory of those who have heard, deepens the impressions received, and helps those who have not attended all the lectures, while it saves the speakers the unpleasantness of repeating so much. We are thankful that our facilities for publishing can now prove so serviceable in this and in other respects.

To-morrow, Brother Comte, who has now spent five months with us, will go to Southern France to obtain subscribers for our French paper, sell tracts, and prepare the way for public efforts. He will be accompanied by an Englishman who embraced the truth at Geneva. This brother speaks French, and has spent most of his life in France. D. T. BOURDEAU.

Geneva, March 16, 1886.

FAITH cannot be divorced from obedience. The promises are all conditional and given only to those who "love and keep his commandments." Love inspires, faith claims, and obedience receives.—*World's Crisis*.

One Idol Left.

A POPULAR and successful revivalist is reported to have declared in substance on an occasion having for its object the promotion of a deeper, truer consecration on the part of believers, that he had known of persons who had made high professions of sanctity, who waxed very happy, and shouted very lustily in religious meetings, who yet, as soon as any lesson of real self-denial was clearly and pointedly brought home to them, were found very suddenly and completely to subside. "Hosannas languished on their tongues, and their devotion died." Name, for example, the matter of tobacco, and insist upon the inconsistency of the use of this vile weed with the highest style of piety, and in case any of these happy brethren chance to be addicted to the filthy practice named, you will find that you have suddenly brought an awful coldness upon them. They will be either mute, or angry, or both. Their fervor, somehow, alas! has instantly all eked out at the ends of their fingers, and their harps are hung on the willows. That appetite was not killed by the shock which annihilated innate depravity. Away with all such superficial Christianity. It is a delusion—this perfection which thus is on the lips only, and has no consistent, victorious life behind it. In this connection we are reminded of an old Methodist divine to whom a certain brother came and dolefully confessed that he had been enabled to put everything on God's altar but one.

"What was that?" asked the old divine. After some persuasion, the brother at length reluctantly admitted that his cherished idol was his pipe.

"You need have no concern about that," said the speaker. "God don't want your good-for-nothing old filthy pipe. Throw it away, brother, and your vile tobacco with it, and come to Christ at once, and with all your heart."—*Christian at Work*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus and Nicodemus.

(April 25.—John 3:1-18.)

DURING the entire day after Christ had cleansed the desecrated courts of the temple, he was healing the sick and relieving the afflicted. Nicodemus had seen with what pitying compassion he had received and ministered unto the poor and the oppressed. With the demeanor of a loving father towards his suffering children, he had wrought cures and removed sorrow. No suppliant was sent unrelied from his presence. . . . All day, Jesus had instructed the restless, curious people, reasoning with the scribes, and silencing the caviling of the haughty rulers by the wisdom of his words. Nicodemus, after seeing and hearing these wonderful things, and after searching the prophecies that pointed to Jesus as the looked-for Messiah, dared not disbelieve that he was sent of God. When night came on, Jesus, pale with the weariness of his long-continued labors, sought for retirement and repose in the Mount of Olives. Here Nicodemus found him and desired a conference. This man was rich, and honored of the Jews. He was famous throughout Jerusalem for his wealth, his learning, and benevolence, and especially for his liberal offerings to the temple to carry out its sacred services. He was also one of the prominent members of the national council. Yet when he came into the presence of Jesus, a strange agitation and timidity assailed him, which he essayed to conceal beneath an air of composure and dignity.

HE endeavored to appear as if it were an act of condescension on the part of a learned ruler, to seek, uninvited, an audience with a young stranger at that unseasonable hour of night. He began with a conciliating address, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." But instead of acknowledging this complimentary salutation, Jesus bent his calm and searching eye upon the speaker, as if reading his very soul; then, with a sweet and solemn voice, he spoke and revealed the true condition of Nicodemus. "Verily, verily I say unto you, Except a man be born again, he cannot see the kingdom of God."

THE Pharisee was surprised out of his self-possession by these words, the meaning of which he partially comprehended. . . . Nicodemus had long felt that there was a want of spirituality among the Jews; that bigotry, pride, and worldly ambition guided their actions in a great measure. He had hoped for a better state of things when the Messiah should come. . . . This learned dignitary was a strict Pharisee. He had prided himself upon his own good works and exalted piety. He considered his daily life perfect in the sight of God, and was startled to hear Jesus speak of a kingdom too pure for him to see in his present state. His mind misgave him, yet he felt irritated by the close application of the words to his own case, and he answered as if he had understood them in the most literal sense, "How can a man be born when he is old?"

JESUS, with solemn emphasis, repeated, "Verily, verily I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." The words of Jesus could no longer be misunderstood. His listener well knew that he referred to water baptism and the grace of God. The power of the Holy Spirit transforms the entire man. This change constitutes the new birth. . . . Jesus here seeks to impress upon Nicodemus the positive necessity of the influence of the Spirit of God upon the human heart to purify it preparatory to the development of a righteous and symmetrical character. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." This fountain of the heart being purified, the stream thereof becomes pure.

THIS new birth looks mysterious to Nicodemus. He asks, "How can these things be?" Jesus, bidding him marvel not, uses the wind as an illustration of his meaning. It is heard among the branches of the trees, and rustling the leaves and flowers, yet it is invisible to the eye, and whence it comes and whither it goeth, no man knoweth. So is the experience of every one who is born of the Spirit. The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil, it is the motive power of good. The regenerating Spirit of God, taking possession of the mind, transforms the life; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. That power which no human eye can see, has created a new being in the image of God. . . . Patiently Jesus unfolded the plan of salvation to Nicodemus, showing him how the Holy Spirit brings light and transforming power to every soul that is born of the Spirit. Like the wind, which is invisible—yet the effects of which are plainly seen and felt—is the baptism of the Spirit of God upon the heart, revealing itself in every action of him who experiences its saving power.

HE explained how Christ, the Burden-bearer,

lifts the burden from the oppressed soul, and bids it rejoice in deliverance from bondage. Joy takes the place of sadness, and the countenance reflects the light of Heaven. Yet no one sees the hand that lifts the burden, nor beholds the light descend from the courts of God. The blessing comes when the soul, by faith, surrenders itself to the Lord. This mystery exceeds human knowledge, yet he who thus passes from death to life realizes that it is a divine truth. . . . There must be a new birth, a new mind, through the operation of the Spirit of God, which purifies the life and ennobles the character. This connection with God fits man for the glorious kingdom of Heaven. No human invention can ever find a remedy for the sinning soul. Only by repentance and humiliation, a submission to the divine requirements, can the work of grace be performed. Iniquity is so offensive in the sight of God, whom the sinner has so long insulted and wronged, that a repentance commensurate with the character of the sins committed often produces an agony of spirit hard to bear. Nothing less than a practical acceptance and application of divine truth opens the kingdom of God to man. Only a pure and lowly heart, obedient and loving, firm in the faith and service of the Most High, can enter there. . . . Christ brought his divinity to earth, veiled by humanity, in order to rescue man from his lost condition. Human nature is vile, and man's character must be changed before it can harmonize with the pure and holy in God's immortal kingdom. This transformation is the new birth.

If man by faith takes hold of the divine love of God, he becomes a new creature through Christ Jesus. The world is overcome; human nature is subdued, and Satan is vanquished. In this important sermon to Nicodemus, Jesus unfolded before this noble Pharisee the whole plan of salvation, and his mission to the world. In none of his subsequent discourses did the Saviour explain so thoroughly, step by step, the work necessary to be done in the human heart, if it would inherit the kingdom of Heaven. He traced man's salvation directly to the love of the Father, which led him to give his Son unto death that man might be saved. . . .

THE words spoken at night to a single man in the lonely mountain were not lost. When Nicodemus saw Jesus upon the cross, hanging like a malefactor between heaven and earth, yet praying for his murderers; when he witnessed the commotion of nature, in that awful hour when the sun was hidden and the earth reeled in space, when the rocks were split in sunder and the veil of the temple rent in twain; then he remembered the solemn teaching in the mountain: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The scales fell from his eyes, and faith took the place of doubt and uncertainty. Beams of light streamed from the secret interview in the mountain and illuminated the cross of the Saviour. In that time of discouragement and danger, when the hearts of the disciples were failing them through doubt and fear, Joseph of Arimathea, a secret disciple of Jesus, came forward and obtained the Lord's body from Pilate, and Nicodemus, who at the first came to Jesus by night, brought a hundred pounds' weight of myrrh and aloes. These two men with their own hands performed the last sacred rites, and laid the body of the Saviour in a new sepulcher where never man lay before. These lofty rulers of the Jews mingled their tears together over the sacred form of the dead.

Now, WHEN the disciples were scattered and discouraged, Nicodemus came boldly to the front. He was rich, and he employed his wealth to sustain the infant church of Christ,

that the Jews thought would be blotted out with the death of Jesus. He who had been so cautious and questioning, now, in the time of peril, was firm as the granite rock, encouraging the flagging faith of the followers of Christ, and furnishing means to carry on the cause. He was defrauded, persecuted, and stigmatized by those who had paid him reverence in other days. He became poor in this world's goods, yet he faltered not in the faith that had its beginning in that secret night conference with the young Galilean.—Mrs. E. G. White, in "Great Controversy," Vol. 2, pages 125-136.

THE LAW OF GOD.

The Ten Commandments Delivered to the People.

(Lesson 2.—Sabbath, May 1.)

1. WHAT preparations were required to be made before the Lord came down on Mount Sinai? Read Ex. 19:10-25.

2. Describe the appearance of the mount when the Lord descended upon it.

"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:18.

3. By whom was the Lord accompanied?
"And he said, The Lord came from Sinai, and rose up from Sier unto them; he shined forth from Mount Paran, and he came with ten thousands of his saints; from his right hand went a fiery law for them." Deut. 33:2.

4. For what purpose did he come?
As stated in the verse last quoted, he came for the purpose of giving a law to the people. The preparations which the people were required to make, and the awful majesty attending the giving of the law, were designed to impress the people with a sense of its importance.

5. How did the Lord make known this law to the people?

"And God spake all these words." Ex. 20:1.
"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice." Deut. 4:12.

6. When the people begged that they might not hear the voice of God any more, how did they afterward receive instruction?

7. Soon afterward what did the Lord say to Moses?
"And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

8. How long was Moses in the mount?
"And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights." Ex. 24:18.

9. When the Lord had finished the instructions which he gave to the people through Moses, what did he give to Moses?

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

10. Whose workmanship were the tables?
"And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16.

11. How and by whom was the law written on these tables?

12. When Moses saw the people dancing around a golden calf, what did he do with the tables of stone?

"And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses's anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Ex. 32:19.

13. After the people had been punished for their wickedness, what command did the Lord give Moses?

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood." Deut. 10:1.

14. What did the Lord say he would write on these two new tables?

"And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark." Deut. 10:2.

15. Did Moses do as he was commanded?
"And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand." Deut. 10:3.

16. What did the Lord then do?
"And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me." Deut. 10:4.

17. What does Moses call that which the Lord wrote on these tables?
18. Then what was it the Lord spoke out of the midst of the fire on the mount?

19. After Moses had rehearsed the ten commandments to the people (Deut. 5:7-21), what did he say to them?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

20. If the Lord "added no more," then could anything else than what was on the tables be any part of the ten commandments?

When Moses was in the mount, God gave him two tables of stone made by himself, on which he had graven the "testimony" (Ex. 31:18; 32:15, 16); after these tables had been broken, Moses, at the command of God, went up into the mount, having in his hand two tables like the first (Deut. 10:1-3); on these two tables the Lord wrote the same matter that was on the first two tables, and that was the "ten commandments" (Deut. 10:4). These words, says Moses, "the Lord spake" "in the mount out of the midst of the fire in the day of the assembly;" therefore that which was spoken from Mount Sinai and written on the tables of stone was the ten commandments. Further: Moses, after rehearsing in substance (Deut. 5:7-21) that which is given in full in Ex. 20:1-17, said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. Therefore we must conclude that nothing that was not written on the tables of stone can form any part of the ten commandments. In other words, the law of God, or ten commandments, is limited to that which God spoke with his own voice, and wrote with his own finger, and which is found, as so spoken and written, in Ex. 20:3-17.

21. Repeat the ten commandments. Repeat the fifth, the second, the eighth, the third, the sixth, the ninth, the fourth.

OUR worship must correspond to the reality of God's nature; it must be in spirit and in truth. Otherwise it cannot reach him; otherwise it cannot satisfy us.—Half Hours.

I AM often thinking whether I renounce sin upon right grounds. Do I renounce it upon any?—Rev. T. Adams.

The Home Circle.

"THE BURDEN."

TO EVERY one on earth
God gives a burden to be carried down
The road that lies between the cross and crown;
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes;
And all may see its form and weight and size;
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, Cast it on me,
And it shall easy be.

And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands, and lay it at his feet,
And whether it be sorrow or defeat,
Or pain, or sin, or care,
Upon the darkest day.

It is the lonely load
That crushes out the life and light of Heaven;
But born with him, the soul restored, forgiven,
Sings out through all the days
Her joy, and God's high praise.

—Marianne Farningham.

A Troublesome Boy.

"Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

"LANE has been making us trouble again. I dislike to tell you, but what can we do with him?"

Mrs. Houston stood by the gate, with the tears running down her cheeks, as her husband, after an absence of a day and a night, drove up to his house.

"What is it now?" he asked, alighting from his wagon, and going to his wife's side, with a dark, discouraged look settling down upon his face.

"Oh, that poor boy sold his watch that his grandfather gave him, to procure one of those little pocket revolvers that are so temptingly advertised in our papers. He got angry at his sisters this morning, and presently hearing him say in a loud voice, 'Take care there, or I will draw my seven-shooter on you!' I entered the room to find him standing on one of the chairs, brandishing a loaded revolver, and pointing it at the girls' heads. I commanded him as calmly as I could to go to his room; but the scene gave my nerves such a shock that I have been in a tremble ever since!"

"He obeyed you, did he not?"

"He refused to give up the murderous little weapon, but left the parlor for his room, saying that he had got the best of this family now, and would bring them all to terms before he got through with this quarrel. I have been momentarily expecting that he would shoot himself, or some one of the family, and have listened for the report of the revolver till I am quite unnerved. I am thankful that you have come; but do not, I entreat you, go near the desperate boy until his paroxysm of temper has had time to subside."

"We shall have to send him to the Reform School," said Mr. Houston decidedly. "His offenses heretofore have been grave enough to send him to a worse place. I will have lunch, and then immediately start for M— on the twelve o'clock train. Oh, it is hard, it is humiliating beyond measure, to be obliged to acknowledge to the world that I have a son whose conduct is such as to bring him within the statutory provisions concerning commitments to the Reform School."

Mr. Houston returned from his mournful errand just in time for the six o'clock dinner. When he went to his room to make his toilet, his wife followed him.

"What is the result of your journey?" she asked, as soon as they were alone.

Her husband looked so distressed that she began to tremble again; and when he attempted to reply, it was some moments before he could command his voice, or find words to make himself intelligible.

"The superintendent of the school, a very pleasant, agreeable man, and a Christian, to whom I had confided, some time since, my anxiety in regard to Lane, listened to this new trouble with a grave sympathy which quite won my heart. When I had finished speaking, he said, 'Yes, Mr. Houston, you must have him sent here by all means. He needs the discipline of this institution. But before definite arrangements are made, I want to ask you one question. You say he has always been a hard case to manage; that you have tried every way to effect his reformation; that love, fear, and force have all been employed in the premises; and that you have even tried to hire him to alter his behavior, paying him a certain sum of money per day so long as he should commit no misdeed; but all these measures have failed. Now I want to know whether you have tried praying with him?'"

"No," said I, very much taken by surprise. "I have never thought of doing that."

"Well," said the superintendent, "you must go home and pray with him. I don't feel as if I could receive him here, or have anything to do with the case, until the power of prayer at his home, and that in his presence, has been tried."

"I cannot pray before my family," I said.

"What! you a church-member, and do not have family prayer?" he replied.

"No, sir," was my answer, very deeply humiliated by the confession.

"Go home and set up a family altar to-night," he said.

"I cannot," I pleaded. "I have not the courage to broach the matter, even to my wife. We never speak upon the subject of religion."

"It is high time you take up this cross, if a cross it is," he urged. "How can you expect that son to submit his will to yours when you do not submit your will to the Master? To-night at nine o'clock, call your family together, read a chapter from the word of God, and lead in prayer. At that time my wife and I will go into our closets and pray for you all, especially for Lane. Let us now take the Lord Jesus into our council."

"I came away upon that. But what am I to do about it? I don't know. I can never pray aloud in the presence of my family."

"Dear husband," replied Mrs. Houston, sobbing, "I have been thinking for a long time that we are shirking our duty in this direction. Do not have any more misgivings about it; do not hesitate another moment. I will arrange everything this evening—never fear. The Lord will pardon us, let us hope, and give us strength when the hour arrives."

"Has Lane been down-stairs since?" asked the father, himself moved to tears.

"No; and he has had nothing to eat, and no one has spoken to him since breakfast."

"What if he should start to go down town to spend the evening?"

"I have a plan which I think will keep him at home to-night."

On his way down-stairs Mr. Houston went to his son's door and called in a pleasant voice, "Come, my son, dinner is waiting." Lane quickly opened the door, with his hair freshly brushed, and neatly attired. He had dressed for dinner, although expecting, should he try the door, he would find it still locked upon the outside, and not doubting that he was to be

again put upon a protracted diet of bread and water.

He came down-stairs, wondering on the way if it were possible that his father, in this controversy, had espoused his cause against his mother; or whether, as it seemed most likely to him, the possession of the vicious little fire-arm had indeed brought them all to "terms."

Lane was given to stealing out of the house in the evenings, and frequenting questionable resorts in company with boys who were nearly as wayward as himself; but to-night Mrs. Houston forestalled any such course by saying, as soon as dinner was over: "I wish, children, you would make two or three panfuls of pop-corn balls, to carry to the charity festival to-morrow. The materials are all ready, and, Lane, you must superintend the popping of the corn, and the preparation of the molasses and sugar."

This was one of the lad's favorite pastimes, and he went about the business in hand with alacrity, his brothers and sisters obeying his many orders, glad to have this new outbreak blow over without developing into a regular warfare between him and his father.

When eight and a half o'clock came, Mrs. Houston was called out into the kitchen to see the result of the evening's labors.

"Thank you, my good children," she said. "They are as nice, and white, and round, as any that could be made by the confectioners themselves. Now wash up, so as to be in the parlor when the clock strikes nine; there is something else pleasant in store for you."

The young people obeyed, wondering and eager. At nine o'clock, precisely, their mother folded up the day's newspapers, put them in the large wall-pocket, and brought a Bible and placed it upon the reading-table.

Mr. Houston's voice trembled a little as he said: "It has been brought very forcibly to my mind to-day, that I have been shamefully neglecting my duty and the highest welfare of you, my children, in not joining with you in the study of this blessed word, and in family prayer. To-night we will begin a different course, and see whether we shall not all be made happier and better by following it." He now read a chapter, and then knelt down. His wife and children followed his example, all except Lane. He sat bolt upright, with a stern, pale face, and perturbed air, now and then casting quick glances toward the door, as if meditating an escape.

The poor father at first could find no words to express his conflicting thoughts, and deep, prayerful desires; but as he called to mind his friends, the superintendent and his wife, on their knees in prayer for him at that very moment, his stammering tongue was unloosed, and his unburdened soul found wonderful freedom at the throne of grace. As he was closing a most tender and pathetic appeal in behalf of his erring son, and that all might submit their rebellious wills to Christ's loving sovereignty, Lane arose from his chair, crossed the room, and, kneeling by his father's side, threw his arm around his father's neck, sobbing: "Pray on, father! pray on! I have tried to ask God to cleanse my wicked heart; but I could not seem to reach him by myself. I know he will hear me now, when you are willing to pray with me."

Lane was completely subdued. The leaven of repentance and faith toward God had worked entire reformation and healing. He stepped up to the table, and laid the loaded revolver upon it near his father's side. "It is I who have been brought to terms," he said. "I don't think you will have any more trouble with Lane. Forgive, oh, forgive me, my father and mother, and brothers and sisters, as I hope in the forgiveness of Jesus Christ!"—*American Tract Society.*

FLORIDA iron-wood, when seasoned, is thirty per cent. heavier than water.

Pictured Rocks.

A MORGANTOWN, W. Va., letter says: "The famous pictured rocks on the Evansville pike, about four miles from this place, have been a source of wonder and speculation for more than half a century, and have attracted much attention among the learned men of this country and Europe. The cliff upon which these drawings exist is of considerable size and within a short distance of those above mentioned. The rock is a white sandstone, which wears little from the exposure to the weather, and upon its smooth surface are delineated the outlines of at least fifty species of birds, reptiles, and fish, embracing in the number panthers, deer, buffalo, otters, beavers, wildcats, foxes, wolves, raccoons, opossums, bears, elk, crows, eagles, turkeys, eels, various sorts of fish, large and small, snakes, etc. In the midst of this silent menagerie of specimens of the animal kingdom is the full-length outline of a female form, beautiful and perfect in every respect. Interspersed among the drawings of animals, etc., are imitations of the foot-prints of each sort, the whole space occupied being one hundred and fifty feet long by fifty feet wide. To what race the artist belonged, or what his purpose was in making these rude portraits, must ever remain a mystery, but the work was evidently done ages ago."—*Baltimore Sun*.

Salt Lakes.

IN THE Murghab Valley, Afghanistan, are two lakes of solid salt, which Captain Yate has ridden over and described. One, from which the Tekke-Turkomans of Merv get their supplies of salt, is in a valley about six miles square, which is surrounded by a steep, almost precipitous descent, impassable for baggage-animals except by a single road. The bed of the lake, which is about 1,430 feet above the sea, is one solid mass of hard salt, perfectly level, and covered by only an inch or two of water. To ride over it was like riding over ice or cement. The bottom was covered with a slight sediment, but when that was scraped away, the pure white salt shone out below. No one has ever got to the bottom of the deposit. The second lake is the one from which the Saryks of Penjdeh take their salt, and is about 800 feet above the sea. The salt in this lake is not so smooth as in the other one and does not look so pure. It is dug out in flakes or strata, generally of some four inches in thickness, and is loaded into bags and carried off without further preparation.—*Popular Science Monthly*.

A Word to Boys.

You are made to be kind, boys, generous, magnanimous.

If there is a boy in school who has a club-foot, don't let him know you ever saw it.

If there is a poor boy with ragged clothes, don't talk about rags in his hearing.

If there is a lame boy, assign him some part in the game that doesn't require running.

If there is a hungry one, give him part of your dinner.

If there is a dull one, help him learn his lesson.

If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—*Horace Mann*.

"It is only," said a mother, lately, "since my own children speak to me with rudeness and contempt, that I understand how great was the debt which I owed to my mother, and how poorly I paid it."

Health and Temperance.

The Curse of the Home.

A GROCERY pass-book was picked up in Toledo, Ohio, without its cover, and as the owner was unknown, it was carried to the *Blade*. That paper prints four pages of it, supposed to be two weeks' purchases. It evidently belonged to a working man, and had 69 entries, amounting to \$10.69, of which 62 items are whisky, beer, and drinks, amounting to \$4.35, and 7 for tobacco, 35 cents. Five dollars out of \$10.69 was wasted by this man for drinks and tobacco. The other 30 items are 2 for flour, at \$1.63 each, and the others are jelly, syrup, butter, lard, herring, etc., in sums of 5 to 22 cents, and for the child or children a doll, 7 cents, and raisins, 6 cents.

"Is there any argument for the damnable rum traffic that can stand for a moment in the sight of such a showing—one which is simply representative of uncounted others in all the cities and towns of our land? What is there so sacred in rum that it must be allowed to continue its hellish work of making men insensible to the needs of wife and children, deliberately brutalizing and ruining themselves day by day, steadily sinking deeper into the horrid pit which shall sooner or later engulf them? What is there in this damnable business that men should be allowed to follow it? The rum seller is the first lieutenant of the devil. He daily and hourly tempts men to barter their souls for rum. He tempts them to exchange their manhood for the direst and most hopeless form of slavery. He casts over them a spell more terrible than that of Circe; for she only turned men into beasts, but rum turns them into demons. Under its malign influence, a man's duty, a husband's love, a father's care, are all swallowed up in a scorching, burning, God-accursed thirst. To satisfy that red-hot blast from hell, when he feels it, a man will leave his wife to starve and his children to perish. And the rum seller cares not, so long as his victim has money to buy the brewery slop and distillery poison which he sells. He has already mortgaged his soul to the devil a thousand-fold, and the misery, want, and suffering that his accursed trade causes, affect him not, if only he can acquire wealth.

There is one remedy, and only one. There is one way to save the spell-bound victims of the drink demon, and but one. It is not by license, it is not by restriction, but it is by prohibition. Prohibit the manufacture and sale, and wipe out these plague-spots, the rum holes, from the fair face of the earth. Stop the tide of misery, and suffering, and degradation by drying up the fountain whence it flows. Stop the manufacture, destroy the product, close the saloons, punish to the uttermost the men who dare to violate the law in the slightest. This is the remedy. It is the only practical, effective way in which to pulverize the rum power.

Regularity in Eating.

If there is one table law about which all persons are agreed it is that our meals should be taken at stated and regular periods. People may differ about vegetarianism, about sweets, about pies and cakes, about tea and coffee, but I have never met a person who would insist that regularity was of no consequence—that it was just as well to take two meals to-day and five to-morrow, to take dinner at one o'clock to-day and three to-morrow and five the next day. Without understanding the physiological law, all are agreed that regularity is important. A long journey by rail does not derange the stomach because of sitting in an unventilated car, for the traveler may occupy a still worse place in the pursuit of his business at home; neither is it because of the character of the food furnished at the railway lunch-rooms, for the food at home is often worse; but the stomach

derangement which nearly always comes with the long railway trip is, in great part, to be traced to irregularity in the times of eating. In a recent trip we took breakfast the first morning at half-past nine o'clock, the next at seven, and so with the other meals; one day we had no dinner at all. When we reached San Francisco, we were all suffering from indigestion; some were conscious of no discomfort in the stomach, but not one of us escaped the dullness and depression of spirits which come of imperfect digestion. Among the table laws, this one of regularity is pre-eminently important.—*Dio Lewis*.

Do Not Marry a Man Who Drinks.

ONE of the most idle day-dreams a young lady ever indulges in, is that she may marry an unprincipled, intemperate young man, and by her influence reform him. Very likely he holds out such promises. But if your influence is not operative before, it will never be afterwards. It is a sufficiently dangerous risk to marry even a reformed man, but to take such reformation "on trust" is almost fatal to all home happiness. The wife of a drinking man leads a life of wretchedness, whether in a palace or a hut. How anxiously Mrs. L—, from her princely home in the next block, watches for her husband's return each day! With what solicitude she questions his office boy if he has been at the hotel that morning, or if such and such brother lawyers have been in; for that she knows would be the signal for a social glass together. She trembles for life and limb when he goes out to ride with his spirited horse, for past hair-breadth escapes have given sufficient warning.

It is the same worry that goes on in many poorer houses about, which are cursed by the same fiend. No matter how charming the manner or how fair are the promises of a young man, he will deceive and blight your heart if he is only a moderate drinker. Love throws a glamour over your eyes, and you can never believe that the one you trust could become harsh and repulsive in manner; still, consult with prudence, and calmly review the history of many you have known. Listen patiently to the counsel of parents, for you will live long before you will find any who have so sincere a regard for your best interests. It is a risk, indeed, to marry one against whom such a friend as a mother has warned you.

Minnie C— was a willful girl, who would accept the attentions of dashing Fred. W—, no matter what her parents said. She would marry him, too, "if only in spite." She had been married a year or two when I knew her, and she was then living in a little old carpenter's shop, supporting herself and husband by sewing. I awoke one night to hear a loud, angry voice on the street, and on looking from the window, saw two forms in the light. The woman's figure was wrapped in a long waterproof, but the man's voice was easily distinguished. He was bitterly cursing his wife, who was following him back from the rum shop, quite beyond the village limits. As I looked, he hurled a brick savagely at her. She stepped aside and avoided the blow. The next missile was a billet of wood, which she also avoided. The bitter words were hurled like hailstones, and finally poor Minnie turned away and retraced her steps into the darkness, while Fred shuffled on toward the saloon. So much for marrying a man who drank, though his "style" was attractive and his tongue most glib and plausible.—*Sel*.

JUDGES are weary with calling attention to drink as the principal cause of crime; but I cannot refrain from saying that if they could make England sober, they would shut up nine-tenths of the prisons.—*Lord Chief Justice Coleridge*.

Widows in India.

Too much cannot be said to arouse Christians in every land to an appreciation of the sad condition of widows in India. The sympathies and prayers of all lovers of their race should be given to this unfortunate class of our fellow-beings. Official statistics show that in all India there are not less than twenty-one millions of widows, a number which is more than five times the population of the New England States. We can have little conception in this Christian land of the sufferings endured by these poor creatures, especially by the child-widows. There are hundreds of thousands of these child-widows, who have never left their father's homes, but who are esteemed cursed, and are saluted with opprobrious epithets, simply because some old man or boy to whom they were betrothed, and whom possibly they never saw, has died. The Hindu belief is that the gods hate these widows, and hence any act of kindness shown to them will be an offense to the malignant deities, who may vent their wrath on the person who does the kindness. Men are expected to hate "the vile things," as the gods have done. They are to be exiles from society, to sit on the ground, to fast twenty-four hours twice a month, never singing, nor laughing, nor joining in any social festivity. Their life is so bitter that it is not to be wondered at that many of them regret that the English have abolished their old custom of suttee, in accordance with which they might be burned on the funeral pyres of their dead husbands. But the Hindus themselves are beginning to appreciate the cruelty of their treatment of widows, and organizations have been formed to favor their remarriage. Some Brahmins and persons of high caste have encouraged the practice by personal example, and have married widows of lower caste than themselves. This change of sentiment will bring relief to myriads of our fellow-beings.—*Missionary Herald*.

Married People Would Be Happier.

If home troubles were never told to a neighbor.

If expenses were proportioned to receipts.

If they tried to be as agreeable as in courtship days.

If each would remember the other is a human being, not an angel.

If each was as kind to the other as when they were lovers.

If fuel and provisions were laid in during high tide of summer work.

If both parties remembered that they married for worse as well as for better.

If men were as thoughtful for their wives as they were for their sweet-hearts.

If there were fewer silk and velvet street costumes, and more plain, tidy house dresses.

If men would remember that a woman cannot be always smiling who has to cook the dinner, answer the door-bell half a dozen times, and get rid of a neighbor who has dropped in, tend a sick baby, tie up the cut finger of a two-year-old, tie up the head of a six-year-old on skates, and get an eight-year-old ready for school. A woman with all this to contend with may claim it as a privilege to look and feel a little tired sometimes, and a word of sympathy would not be too much to expect from the man who, during the honeymoon, would not let her carry as much as a sunshade.—*N. Y. Mail and Express*.

EVERY chance to speak a word for Jesus, or to do a kindness for his sake, is a talent that he has left in our hands to be occupied for him.

A WIT once asked a peasant what part he performed in the great drama of life. "I mind my own business," was the reply.—*Sel.*

News and Notes.

RELIGIOUS.

—Mr. Cook hopes that the time will soon come when Christians will control daily newspapers of their own.

—The German Lutheran congregation of Gruneburg, Prussia, insists that the sermons shall be at least one hour long.

—Within two years, twenty Methodist missions have been planted in Chicago, and eleven new churches have been erected.

—Says Dr. Harper: "Fill a man with a knowledge of Bible events, Bible thoughts, and Bible expression, and he will be well filled." So we say.

—The fact that Sam Jones has recently quit the use of tobacco will do more to convince people of his sincerity as a Christian than will all his sermons.

—The Toronto Presbytery has decided to correspond with the Presbyterian Church in the United States, with a view to international action towards minimizing Sunday railroad work.

—Dr. Howard Crosby says: "Our pulpits are in danger of forgetting the inspired word, and putting in its place the vagaries of pulpit philosophers, and the smart allusions of voluble orators."

—The number of Jews in the world is about 8,000,000. One hundred thousand Jews have accepted Christianity since the beginning of the century, though only about 270 missionaries have been employed among them, and 300 Jews are now ministers of the gospel. The British and Foreign Bible Society has circulated among them more than 1,000,000 copies of Hebrew Scripture since its beginning.

—The decrees of the Plenary Council held in Baltimore, in 1884, have just been published in Latin. We have seen but few extracts from the book, but one strikes us very favorably. The Council directs that all worldly, irreligious, and sensual strains be excluded from divine worship. "Those productions also which mangle the words of the sacred liturgy, and which, by indefinite repetitions, render the hymns and psalms meaningless, are not to be tolerated; but the music must be of such a stamp as to elevate the soul and aid it in its efforts to unite itself with its Creator." That is a sound principle, and Protestant denominations would do well to heed it.

—"The study of Bible history is not a study concerning the Bible, but of the Bible. The Bible is full of history. The study of this history is, in the strictest sense, Bible study. Yet, in many institutions, this work is entirely omitted, it being thought wiser to occupy the time of the student in a careful and exhaustive study of all the schisms and heresies of the early church. The Old Testament is made up largely of prophecy; the New Testament is largely, indeed, the fulfillment of this prophecy. Yet not one student in twenty leaves the seminary with even a respectable knowledge of the facts of prophecy or the principles which regulate these facts; while in the mind of the ordinary minister, there is a dimness and a haziness about this subject which renders it, in their estimation, a far-away thing, and unapproachable. The same, in substance, may be said of other departments. How many students have considered those questions which a Bible interpreter must ask and must answer concerning the age, authorship, general purpose, and particular teachings of even a few of the more important books of the Bible? If the Bible is the minister's hand-book, why is he not taught to handle it?"—*Old Testament Student*.

SECULAR.

—Small-pox is reported at Longville, Canada.

—Seventy-six Apache prisoners have been sent to Fort Marion, Florida.

—Caleb W. West, of Kentucky, has been appointed governor of Utah.

—The emperor of Japan has sent \$500 as a contribution to the Grant monument fund.

—The king of Greece and his ministers have issued an order to abandon war preparations.

—It is stated that ninety per cent. of the pre-emption and homestead entries, during the last five years, in New Mexico, are of a fraudulent nature, and by this means hired perjurers, cattle barons, and land-grabbers have secured whole counties.

—The loss by fire in the United States is estimated at \$300,000 per day.

—An order has been issued forbidding the circulation of Anarchist publications in the Belgium army.

—April 6 the English steamship *Brinkburn* was lost off Cape Henlopen. The vessel and cargo were valued at \$180,000.

—Senator Dolph's bill for the admission of Washington Territory passed the Senate on the 10th inst. by a vote of 30 to 13.

—The New York Senate has passed by an almost unanimous vote the bill annulling the charter of the Broadway Surface Railway.

—The provisions of the United States land laws have never been extended to Alaska, and no land titles can be acquired in that territory.

—Prince Alexander has yielded to the Powers, and will accept of the governorship of Roumelia for a period of five years, instead of for life.

—Statistics show that insanity is decreasing in California. In 1876 the number of insane persons was 1 in 950 of the population, but in 1885 only 1 in 1,300.

—The view taken by the Mexican Government relative to killing Captain Crawford is that the Mexican soldiers mistook our troops for hostile Apaches.

—April 7 an express train on the Fitchburg Railroad in Massachusetts was thrown down an embankment two hundred feet high, and a number of passengers were killed.

—Ex-alderman W. H. Miller, of New York, was arrested in Florida, April 9, on a charge of bribery in connection with the Broadway Surface Railway franchise.

—Laredo, Mexico, was, on the 8th inst., the scene of a bloody political riot. Revolvers and Winchester rifles were freely used, and a number of persons were killed and others wounded.

—The schooner *Bita*, from Halifax, was wrecked on the coast of Plum Island, Mass., on the 7th inst. Of her eight passengers two children were lost. The others, though suffering intensely from cold, were saved. The crew escaped.

—The Pemberton Mills, at Lawrence, Mass., caught fire April 10, and a number of firemen stationed themselves on the roof of the mill adjoining. Their weight was too great; the roof gave way, and the firemen went down with it. Ten persons were buried in the ruins, including four firemen. A number of others were badly injured.

—About four o'clock on the morning of the 7th inst. the steamer *State of California* was run into by the barkentine *Portland*, a few miles outside of the Golden Gate. A large hole was cut in the steamer's side down to the water line, and the barkentine was also seriously damaged. Neither vessel sunk, however, and no lives were lost. The damage to the steamer is estimated at \$15,000.

—In an able speech in the House of Commons, on the 8th inst., Gladstone made a statement of his plan for the future government of Ireland, and introduced a bill to carry the measure into effect. The bill provides for an Irish Parliament at Dublin, to consist of two Houses; the first to have 103 members and the second 206. The Parnellites will support the main features of the bill; but it is meeting with much bitter opposition in England, and it is doubtful if the measure can secure a majority in Parliament.

—The great strike in East St. Louis and on the Missouri Pacific Railroad still continues, and though some trains are moving, but little is really being done in the way of handling and transporting freight. April 9 a serious collision occurred in East St. Louis between the mob and a party of eight deputy sheriffs who were guarding a freight train and were armed with Winchester rifles. The mob assailed the officers with sticks and stones, whereupon the deputies fired two volleys into the crowd, instantly killing four men, and fatally wounding several others, including one woman. Great excitement prevails, and Governor Oglesby has ordered out eleven companies of militia to preserve order. A fight also took place on the same day at Argenta, Ark., between a sheriff's posse and a band of strikers. About a hundred shots were exchanged, and several on both sides were wounded. The night of the 9th a large amount of railroad property, cars, etc., was burned in East St. Louis by the strikers. The situation is very grave.

Obituary.

DOTY.—Died of congestion of the brain, Jan. 6, 1886, at her home, in Marion, Waupaca County, Wis., Emma J., wife of Andrew Doty, and daughter of Lincoln and Minnie Cole, aged 23 years, 6 months, and 12 days. Sister Doty was of an especially amiable disposition, and was dearly beloved by all who knew her. About two months before her death, she gave her heart to the Lord, commencing to keep all his commandments. She leaves a husband, parents, sisters, and a brother to mourn her loss; but they mourn not as those without hope, trusting that in the great day of the Lord, they will meet her again where parting shall be no more. The bereaved family desire to express their heart-felt thanks to the many kind friends for the sympathy and assistance granted them in their affliction. Words spoken by Elder Tomkins (Methodist), from 1 John 4:8.

M. A. J.

HURLBUTT.—Died in San Francisco, March 22, 1886, Annie L. Hurlbutt, aged 26 years. Sister Hurlbutt was born in Dalton, Coos County, New Hampshire. After the death of her mother, about seven years ago, she came to California for her health. Four years ago last May she came to Humboldt County, where she found a very pleasant home with her brother, Mr. N. Hurlbutt, and family, and where about six months ago she embraced the Sabbath. About a year and a half ago her health began to decline rapidly; nothing was left undone that could be done for the recovery of her health. In company with Sisters N. Hurlbutt and Carter, she went to San Francisco about six weeks ago, where it was found that the only chance of life was to have a surgical operation performed, which the deceased urgently requested. The operation was performed, but her blood was in such a condition that it was impossible for her to recover. Her remains were brought to her former home in Humboldt County, and the funeral services were held in the Seventh-day Adventist church at Ferndale. That she had many friends was shown by the large gathering at her funeral, it being the largest ever held in this place.

While her friends and relatives deeply mourn their loss, they believe that if they are faithful, they will meet her in a land where death shall never come. Funeral services were conducted by the writer.

PHILIP KENT.

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.

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

EAST PORTLAND (Or.)—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

Stockholders' Meeting.

PURSUANT to Article 6, Section 2, of the By-Laws of the Pacific Seventh-day Adventist Publishing Association, the eleventh annual meeting of the stockholders of said Association will be held at the office of the Pacific Press, corner of 12th and Castro streets, Oakland, Cal., on Monday, April 26, 1886, at 9:30 A. M., for the purpose of electing a Board of five Directors, and transacting such other business as may come before the meeting.

By order of the President.

S. C. STICKNEY, Secretary.

College Stockholders' Meeting.

THE fourth annual meeting of the stockholders of Healdsburg College Corporation will be held in the College Building, at Healdsburg, Monday, April 19, 1886, at 10 o'clock A. M., for the election of seven Trustees for the ensuing year, and for the transaction of any other business that may be brought before that body in the interests of the College.

S. BROWNSBERGER, Secretary.

Publishers' Department.

AGENTS AND BOOK DEPOSITORIES.

- Australia—International Tract Society, Bible Echo Office, Rae and Scotchmer Sts., North Fitzroy, Victoria, Australia.
- British Guiana.—Joseph R. Brathwaite, 152 Church St., Georgetown, Demerara, British Guiana, S. A.
- California Tract Society—1067 Castro St., Oakland, Cal.
- Canada Tract Society—South Stukely, P. Q.
- Colorado Tract Society—331 California St., Denver, Colo.
- Dakota Tract Society—Vilas, Miner Co., Dak.
- District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
- England—The Present Truth, 72 Heneage St., Grimsby, Eng.
- Florida Tract Society—Miss Lysle Reynolds, Secretary, Sorrento, Orange Co., Fla.
- Hawaiian Islands—International Tract Society, Honolulu, H. I.
- Idaho—Elder D. T. Fero, Boise City, Idaho.
- Illinois Tract Society—3652 Vincennes Ave., Chicago, Ill.
- Indiana Tract Society—No. 32 Cherry St., Indianapolis, Ind.
- Iowa Tract Society—1315 E. Sycamore St., Des Moines, Iowa.
- Kansas Tract Society—Box 160, Ottawa, Franklin Co., Kan.
- Kentucky Tract Society—West Clifty, Grayson Co., Ky.
- Louisiana—International Tract Society, 732 Magazine Street, New Orleans, La.
- Maine Tract Society—113 Pearl St., Portland, Me.
- Michigan Tract Society—Battle Creek, Mich.
- Minnesota Tract Society—2820 Nicollet Ave., Minneapolis, Minn.
- Missouri Tract Society—321 Lamine Ave., Sedalia, Mo.
- Nebraska Tract Society—Fremont, Dodge Co., Neb.
- New England—N. E. Tract Society, South Lancaster, Mass.
- New Mexico—John McMurchy, White Oaks, Lincoln County, N. M.
- New York Tract Society—Box 113, Rome, N. Y.
- New Zealand—Edward Hare, Upper Queen Street (Turner Street), Auckland, N. Z.
- North Pacific—N. P. Tract Society, Box 18, East Portland, Oregon.
- Norway—Sundhedsbladet, Christiania, Norway.
- Ohio Tract Society—259 Adams St., Toledo, Ohio.
- Pennsylvania Tract Society—No. 5 Madison St., Wellsville, N. Y.
- Switzerland—Elder W. C. White, 48 W. Berweg, Basel, Switzerland.
- Tennessee Tract Society—Springsville, Henry Co., Tenn.
- Texas Tract Society—Mrs. Lee Gregory, Secretary, Denton, Tex.
- Upper Columbia—U. C. Tract Society, Walla Walla, W. T.
- Vancouver Island—Bernard Robb, Victoria, B. C.
- Vermont—Lizzie A. Stone, South Lancaster, Mass.
- Virginia Tract Society—New Market, Shenandoah Co., Va.
- Wisconsin Tract Society—901 E. Gorham St., Madison, Wis.
- Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

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

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RECEIPTS.

CALIFORNIA CONFERENCE FUND.—L M Whisby \$15, Gilroy \$11.20, Placerville \$20, Grass Valley \$47.50, Le-moore \$58, C H Gibson \$6.25, Fairview \$37.75, Fresno \$194.30, Pleasant Grove \$19.62, Gold Hill \$20, San Francisco \$111.50.

CHURCH DEBT FUND.—L M Whisby \$25.

EUROPEAN MISSIONS.—Grass Valley \$2.55, Santa Maria Sabbath-school \$2.50.

HEALTH RETREAT.—J H Thorp \$5.

AUSTRALIAN MISSION.—Mrs E Brundige \$10.

CALIFORNIA PUBLISHING FUND.—F C Howells \$5.

CALIFORNIA CITY MISSIONS.—W G Buckner \$50, Fresno camp-meeting donations \$11.46, M E Brundige \$1.50.

RECEIVED ON ACCOUNT.—Minn T and M Society \$300, Wis T and M Society \$300, Kan T and M Society \$160, Cal T and M Society: Dist No 2, Pleasant Grove \$61.35, Placerville \$20.20; Dist No 3, Oakland \$46; Dist No 4, San Francisco \$58.55, per W N Whisby \$5, Sabbath-school per R S Owen \$5; Dist No 6, Santa Maria \$13.55, Santa Ana Sabbath-school \$4.35; Dist No 7, Reno \$34.10, E A Briggs \$75.20; Dist No 2, Grass Valley \$3.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—B R Sheckler, E T Palmer.

BOOKS SENT BY EXPRESS.—W S Swayze, S K Shannon, Chas V Smith, Lena L Martin, F T Lamb.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 15, 1886.

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

THERE is more truth than pleasantry in the remark of the *Chicago News*, that "the freedom of this country is so broad that it is crowding justice out."

ALL were glad to greet Elder Butler on his arrival last week. He remained in Oakland one day, and then passed on to Healdsburg, to attend the meetings that are now being held in that place. He will be in Oakland during the meetings that are to be held April 22-29.

ENGLAND'S premier is a brave man. His course in presenting and vigorously advocating a bill for home-rule in Ireland, in a time of such excitement as the present, in Great Britain, will secure for him the admiration of the world. We think he would have avoided some difficulties which he seems likely to meet if he had conformed some points to the American federal system. But the initial step is one which cannot fail to lead to results of great moment to that kingdom.

At a so-called "labor" meeting recently held in San Francisco, an anti-Chinese representative from Washington Territory said: "Although there is not a Chinese at present in the town of Tacoma, the people there have discovered no radical change in the workingman's condition." Neither would they discover any change in the workingman's condition if the Chinese were expelled from the whole Coast. Nevertheless the nihilistic tendencies of a large and growing class of the people must find an outlet, and so, either by fair means or foul, "the Chinese must go." After that, what?

In a recent discourse Dr. Talmage said:—

"Do you think that the God who allowed the disciples on Sunday morning to go into the grain field, and then take the grain and rub it in their hands and eat—do you think God will let you starve?"

That is a specimen of the deceitful handling of the word of God, which confirms people in the mistaken idea that Sunday and Sabbath are synonymous terms. Everybody knows that if the act referred to had been done on Sunday the Pharisees would not have accused the disciples of breaking the Sabbath. No one, not even Dr. Talmage, believes that the day referred to was any other than the seventh day of the week. There is no excuse for such perversions of the word of God.

Let Us Have Proof.

THE *Baptist Flag* is considerably stirred up because we said that Sunday-keeping, like sprinkling and infant "baptism," is a legacy which the Protestant churches have received from the Catholic church, and that the Baptists are therefore only half way out. It says:—

"We are surprised that the SIGNS OF THE TIMES is so badly posted as to affirm that the keeping of Sunday was received from the Romish Church! The keeping of the first day of the week as the Christian Sabbath was established by the example of Christ and his apostles, and observed by the apostolic churches—the churches of Christ—hundreds of years before the Roman Catholic church existed."

Now we would like to have the *Flag* give us the Scripture proof that Jesus ever kept a single first

day of the week, or that he ever commanded anybody else to do so. Moreover, we would like to see proof that any one of the apostles ever kept the first day of the week. Surely if Christ and his apostles by their example established the keeping of the first day of the week as the Christian Sabbath, there must be numerous instances of such practice on their part, and the *Flag* will doubtless kindly favor us with two or three instances, in support of its assertion. We affirm, what every Bible student knows, that Sunday observance among Christians dates from a time a long way this side of the days of Christ and his apostles. When the *Flag* refers us to a single recorded instance of Christ's keeping Sunday, or a single "Thus saith the Lord" for Sunday observance, we will subscribe for a hundred copies of it with which to do missionary work. Let us have facts, not fancies; Scripture statements, and not inferences and conjectures.

Death not Translation.

THE *Advance* says of a good man who recently died: "His going was as grand as that of Elijah, who went up in the chariot of fire." We protest against such statements. A parallel to Elijah's ascent to Heaven in a chariot of fire, with horses of fire, has never been seen since that day. Enoch and Elijah are the only ones on record who have ascended to Heaven without death and a resurrection. And their cases are recorded because of their exceptional nature. If every good man who dies is translated, why does the record say that Abraham died, and that Enoch was translated? If death is translation, why such different terms? and why does the record say that "Enoch was translated, that he should not see death"? Cannot every reader see that there is a difference,—as wide a difference as there is possible? The statement quoted from the *Advance* is equivalent to saying that Elijah died instead of being translated. In other words, it is a direct perversion of Scripture. Let us be careful in all things to make a difference between things which the Bible declares to be different.

A Contrast.

THIS is what Ingersoll, the noted infidel, says:—"And yet we hope and dream. May be the longing for another life is but the prophecy, forever warm from Nature's lips, that love, disguised as death, alone fulfills. We cannot tell. And yet, perhaps this hope is but an antic, following the fortunes of an uncrowned king, beguiling grief with jest, and satisfying loss with pictured gain. We do not know."

How different the language of Paul, the famous Christian missionary: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. Never does God trifle with his children. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:37-39.

Who would exchange Christian certainty for atheistic doubt?

Turned unto Bubbles.

UNDER the heading, "The Bubbling of Bubbles," a Los Angeles daily gives the following notice:—

"Great amusement was last night caused at the First Congregational Church by the Soap Bubble Social, which was eagerly attended. The following programme was carried out:—

PART I.—LITERARY.

- Reading,.....Rev. A. J. Wells.
- Vocal Solo,.....Mrs. J. B. Brown.
- Recitation,.....Miss Hanna.
- Instrumental Solo,.....Miss Ella Tingley.

PART II.—SOAP BUBBLES.

Grand march for the bubble blowers.
Bubble contest. Premium to the best bubble blower.
Judges, Rev. A. J. Wells, Rev. Mr. Lamb, Ira Moore, Mrs. Ford, and Mrs. J. B. Brown.

PART III.

Social bubble blowing.
Refreshments."

The apostle said: "They shall turn away their ears from the truth, and shall be turned unto fables." But it seems that even fables are too weighty matters for many modern professors, and they have to turn their attention to bubbles for a relaxation. What an exercise is that, for the house of God! Was it concerning such performances that our Saviour said, "Blessed is that servant, whom his lord when he cometh shall find so doing"? Nay, verily.

Thorough Bible Study.

FEW men are doing more to encourage thorough study of the Old Testament than Dr. W. R. Harper, of Morgan Park, Ill. It is doubtful if any other man in the country is exerting a direct influence on more thinking people than he is. Through his Hebrew Correspondence School he is assisting hundreds to a working knowledge of the language in which the Old Testament was written, thus leading them to the more careful study of that book. Besides this the *Old Testament Student*, of which he is editor, deals solely with the Old Testament for English readers. While there are views taken by correspondents, with which we cannot agree, we can heartily indorse the doctor's method of studying the individual books of the Bible. Whoever will study First and Second Samuel according to the directions given in the March and April numbers of the *Student*, cannot fail to know what the books contain. Reading the Bible is good, but it is not sufficient; the Bible must be studied. The Bible cannot be understood as it should be without hard work, but the results more than pay for the labor expended. People cannot get too full of the Bible; and we hope that very many will come under the influence of Dr. Harper's hearty and infectious enthusiasm in this matter.

Theological Quotations.

I AM collecting extracts for a theological scrap-book for everybody in general, ministers and public workers in present truth in particular. The work is well advanced, and it is hoped that the whole will be ready for the printer within three months. It is to contain three thousand or more pointed paragraphs, having in all necessary cases direct and reliable citations to authors; is to make hundreds of references to Scripture proof; is to be classified under appropriate heads, with index added; and last, but important, is to have "stubs" added after each theme, on which each purchaser can add new matter betimes; therefore it is confidently expected to prove a very convenient and very useful volume.

This work was commenced several years ago, but other cares prevented its completion sooner. If any of our friends have good extracts not to be found in our denominational works, which they would like to see in the book, please send them immediately to my address, Carson City, Nev. G. W. COLCORD.

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