

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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PRaise.

"Let everything that hath breath praise the Lord."

BEGIN, my soul, th' exalted lay;
Let each enraptured thought obey,
And praise the Almighty's name;
Let Heaven and earth, and seas and skies,
In one melodious concert rise,
To swell the inspiring theme.

Whate'er this living world contains,
That wings the air or treads the plains,
United praise bestow;
Ye tenant of the ocean wide,
Proclaim him through the mighty tide,
And in the deeps below.

Let man, by nobler passions swayed,
The feeling heart, the judging head,
In heavenly praise employ;
Spread his tremendous name around,
Till heaven's broad arch rings back the sound,
The general burst of joy.

—Sel.

General Articles.

Willing Obedience.

BY MRS. E. G. WHITE.

God requires prompt and unquestioning obedience to his law. But men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying as he did to Eve in the garden, "Ye shall not surely die." Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person who has become so blinded as to think that they cannot possibly be intended for him or apply to his case.

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten, yet every statute is none the less binding. Every transgression will bring its punishment. Worldly love of gain desecrates the Sabbath, yet the claims of that holy day are not abrogated or lessened. God's command is clear and unquestionable on this point; he has peremptorily forbidden us to labor on the seventh day. He has set it apart as a day sanctified to himself.

Many are the hindrances that lie in the path of those who would follow in obedience to the

commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent effort to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who, in trial and perplexity, go forward, looking unto Jesus as the author and finisher of their faith.

In ancient times God spoke to men by the mouths of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit. There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue, than now. But will they profit by his teachings, will they receive his reproofs and heed the warnings? God will accept of no partial obedience, nor sanction any compromise with self.

Through Samuel, God commanded Saul to go and smite the Amalekites and utterly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, with flattering self-congratulations. Said he: "Blessed be thou of the Lord; I have performed the commandment of the Lord." But the prophet immediately answered, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear."

Saul was confused and sought to shirk responsibility by answering, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." Samuel then reproved the king, reminding him of the explicit commands of God directing him to destroy all things belonging to Amalek. He pointed out his transgression and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Samuel was grieved to the heart by the persistency with which the king refused to see his sin and confess it. He sorrowfully asked, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

God has given us his commandments, not only to believe in, but to obey. The great Jehovah, when he had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when he had created all the wonders of the land and sea, instituted the Sabbath day and made it holy. God blessed and sanctified the seventh day because he rested upon it from all his wondrous work of creation. The Sabbath was made for man, and God would have him put by his labor on that day, as he himself rested after his six days' work of creation.

Those who reverence the commandments of Jehovah, after light has been given them in reference to the fourth precept of the decalogue, will obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day, which he sanctified and made holy. He designed that upon that day man should worship him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law.

The sin of our first parents, in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of Heaven and take a humble place on earth. He was subjected to insult, rejection, and crucifixion by the very ones he came to bless. What infinite expense attended that disobedience in the garden of Eden! The Majesty of Heaven was sacrificed to save man from the penalty of his crime.

God will not more lightly pass over any transgression of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. Said he: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

At the very beginning of the fourth precept, God has said, "Remember," knowing that man, in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law; or, in the press of worldly business, forget its sacred importance. "Six days shalt thou labor and do all thy work,"—meaning the usual business of life, for worldly profit or pleasure. These words are very explicit; there can be no mistake. How dare any one venture to transgress a commandment so solemn and important? Has the Lord made an exception, by which some are absolved from the law he has given to the world? Are their transgressions omitted from the book of record? Has he agreed to excuse their disobedience when the nations shall come before him for judgment?

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes.

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which he has set apart and sanctified. He gives it to man as a day in which he may rest from labor, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!

It is the grossest presumption for mortal man

to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business as to entirely reject it; for it is making the Lord's commandments a matter of convenience. "I the Lord thy God am a jealous God," is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest, is accepted by him who declares that the iniquities of the fathers shall be visited upon the children to the third and fourth generation of them that hate him, and that he will show mercy unto thousands that love him and keep his commandments.

The Two Resurrections.

THE following is part of an Easter sermon by Rev. E. S. Chapman, D. D., pastor of the first Presbyterian Church, East Oakland, Cal. We hope it will receive the careful reading that it deserves:—

"For as in Adam all die, even so in Christ shall all be made alive." This is the divine promise; it will be accomplished by divine power, and according to divine order.

Our waywardness and sinfulness may produce much of disorder and confusion in this earthly life, but divine system and order will prevail at the resurrection of the dead. It will not be the intermingling of heterogeneous elements, as is too often the case now, "but every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." All the details of this wonderful event are carefully traced in the sacred pages. We may there learn all that our inquiring hearts may yearn to know respecting that which precedes, attends, and follows it.

WHEN JESUS COMES

This resurrection shall occur. "Afterward they that are Christ's at his coming." It was the oft-repeated promise of the blessed Master to his disciples that he would come again and receive them to himself. He declares that his coming shall be "at an hour when ye think not" (Luke 12:40), "as the lightning cometh out of the east, and shineth even unto the west" (Matt. 24:27), "in the clouds with great power and glory" (Mark 13:26), and "in the glory of his Father, with his angels" (Matt. 16:27). The purpose of that coming is declared by himself to be, to "gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27). In his last discourse before his crucifixion he renewed this promise in the memorable words, "I will come again, and receive you unto myself; that where I am, there ye may be also." And when the amazed disciples had witnessed his ascension and were steadily gazing into heaven, hoping to see him return again to the earth, the white-robed messengers of God gently rebuked their folly and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). This assurance brought to their remembrance the Master's oft-repeated promise, with which it was in such perfect harmony. And in this hope of his speedy return they patiently endured all their sad afflictions and faithfully performed their work. This hope was the crowning glory of all their faith, and the inspiring theme of all their teachings. It was always made prominent both in discourse and epistle, for it was the "hope of the church."

When the Thessalonians had accepted the gospel as preached by Paul, they were daily looking for the Lord's return, so prominent had that promise been made in the preaching of the great apostle. And when some of their number had fallen asleep, they were

greatly distressed lest death had robbed them of a part in that promised coming of the Lord. To correct this distressing error the apostle wrote them a fuller explanation of that great event to which they were all so anxiously looking. They had failed to consider the resurrection features of the Lord's coming, and to this the apostle directs their special attention.

THE LIVING IN CHRIST

Shall not be the first to greet the returning Lord. "We which are alive and remain unto the coming of the Lord shall not precede them which are asleep." The glory of that coming shall ensow the whole earth. It will light up with its own radiance all the receptacles of the dead, and warm into newness of life the ashes of all who sleep in Christ. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." It will not be a shout of anguish like that unlanguage cry which he uttered upon the cross, but such a shout of triumph as earth has never heard; such a shout as shall awake the sleeping dead, whether buried in the deepest sea, upon the mountain-top, in the dreary desert, or in the city full. "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark 13:27. "With the voice of the archangel, and with the trump of God" shall his shout of triumph be attended, and

"THE DEAD IN CHRIST SHALL RISE FIRST."

"Christ the first-fruits; afterward they that are Christ's at his coming." The first to answer that divine summons will be those who have lived and died in Christ. Not even the living in Christ shall precede them in responding to that heavenly call. The deepest seas shall yield their precious treasures; the hardest marble shall crumble, and the strongest bars shall break as the redeemed of God shall awake and arise to meet their blessed Lord. O, the glory of that resurrection day, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." Not in the weak and wasted forms in which we have here toiled and suffered and died, will we answer that divine summons. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." 1 Cor. 15:42-44. "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto this glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

But though they are the first, the dead in Christ shall not be the only earthly participants in the events of that great and glorious day. The Thessalonians feared their departed friends would have no part at all in the promised blessing. But the apostle shows them that their awakening shall be the first human answer to "the voice of the archangel and the trump of God." "Then we which are alive and remain shall be

CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS, To meet the Lord in the air." "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

O, what a glorious truth is this! No wonder that in the days of the apostles it was called the "hope of the church." No wonder that so much of the New Testament is devoted to the setting forth of this one doctrine. No wonder that the great apostle Paul labored and prayed

that he might know him, and the power of his resurrection, and that the very height of his ambition was to "attain unto the resurrection of the dead." Phil. 3:10, 11.

For this wonderful event the blessed Saviour admonishes us to watch and be always ready. Many of his most impressive parables were spoken to awaken in our hearts the interest that would cause us to be always prepared for his coming. And in the Apocalyptic vision, the voice of a great multitude is heard joining in the glad chorus of joy: "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready."

"It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fullness of glory,
To receive from the world 'his own.'"

"It may be at mid-day, it may be at twilight,
It may be, perchance, that the blackness of midnight
Will burst into light in the fullness of glory,
When Jesus receives 'his own.'"

"Oh, joy! oh, delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up through the clouds with our Lord into glory,
When Jesus receives 'his own.'"

We may live to see that day, and we may not. Many, dear to our hearts, have already been called away, and we too may lie down in the narrow house. But though our resting-places may be separated from each other by continents and seas, we shall together awake and arise in the perfection of resurrection, beauty, and glory. This was the hope with which Paul sought to comfort the hearts of the Thessalonian believers, and this is the hope with which I would inspire you to faithfulness in the Christian life.

But all this applies to none but those who are living or sleeping in Christ. In the text it is "they that are Christ's," who shall be raised "at his coming." In the epistle to the Thessalonians it is "the dead in Christ" who shall rise first, "then we," believers, "shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

(Conclusion next week.)

"Where Is Boasting, Then?"

A NEAR approach to anything like boasting about the affairs of this life is always looked upon by charitable people with a feeling of pity and compassion; and when a man openly brags about the superiority of his worldly possessions or about the smartness of his children, the sense of pity deepens into one of disgust, and nothing bores us more than to be compelled to listen to such boasting. But what shall be said of the spirit of boasting that speaks loudly and boldly of one's own goodness and purity of heart? There are no words capable of justly expressing the mingled emotions that fill intelligent minds when there is such an exhibition of folly and presumption. If it were folly alone, compassion would make allowance, but when the cause of God is abased and the prophets and apostles put entirely in the shade by the claims of sinless purity which we sometimes hear, then forbearance ceases to be a virtue, and mingled emotions of disgust, contempt, and sorrow clamor for expression.

There is abundant evidence that in the Bible the people of God are called holy and are said to be sanctified; and the fruits of the Spirit which give evidence that this work of sanctification is being accomplished are named in Gal. 5:22, 23. Among these is meekness, which leads the Christian to place a modest estimate on his own attainments. A small degree of this grace will prevent Christians from presuming to proclaim their own holiness. It is only when this grace is wanting and its place usurped by spiritual pride and self-sufficiency that men and women will be found vain enough

to testify before men that they are perfect. Those who keep the life of Christ before them as a pattern cannot think highly of their own efforts and attainments unless they utterly fail to appreciate the contrast between his life of perfect obedience and their own imperfect and crooked ways.

The mistakes which Christians make, and the sins of ignorance they commit, ought to keep them humble. What can be done for an individual who brags of his humility and boasts of his meekness? What is it but self-righteousness that blinds people to their own follies and mistakes?

What can be done to relieve the world of these stumbling-blocks over which so many are to-day falling to ruin? Our Saviour recognized the difficulties of the case when, in view of the self-righteous notions of the Pharisees which forbade them sitting at meat with those they considered to be sinners, he sharply reproved them, saying: "They that be whole need not a physician, but they that are sick." Matt. 9:12. Jesus could furnish healing for the spiritual maladies of the humble publicans and sinners, but he could do nothing for the self-righteous and complacent Pharisees who felt no need of a Saviour.

The sin of spiritual boasting may be made more apparent by noticing some of the plain declarations of Scripture in reference to it, and by these the reader may be kept from this spiritual leprosy.

Luke 18:9-14: Jesus spake a parable to certain ones who trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; one of these stood up and thanked God that he was not wicked like other men, and that he was not even as bad as the publican who stood near praying, and then he proceeded to tell the Lord how good he was and what laudable deeds he was constantly performing. But the other man would not even look toward heaven and could only say as he smote upon his breast, "God be merciful to me a sinner." Jesus concludes this parable by saying this publican "went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

In Rom. 10:2, 3, Paul, in speaking of his own nation, bears witness that they had "a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Here was a class who were full of zeal and earnestness and works, "going about to establish their own righteousness," but they were not in subjection to God's righteousness, hence were strangers to God, because, being full of self-righteousness, they would not humble themselves to learn the will of God. Self-righteousness and a desire to obey God's will cannot abide together in the same heart.

Isa. 65:2-7: Here the Lord revealed to Isaiah the true condition of a people who were walking after their own thoughts, though very scrupulous about making sacrifices, and so very pious that they sought inspiration by lingering about the resting-places of the dead; yet they were corrupting themselves by eating swine's flesh and other abominable things, and making themselves odious to God by setting up the claim that they were holier than other people. The Lord said, "These are a smoke in my nose, a fire that burneth all the day." I will "recompense into their bosom, your iniquities, and the iniquities of your fathers." This shows how God regards "pious" sinners who claim to be pure and holy above other people.

In Numbers 16 is the first account of some who set up their own claim to holiness. If the reader will turn to this chapter he will see what a terrible rebuke God administered to

those presumptuous ones. Korah, Dathan, and Abiram told Moses and Aaron that "all the congregation are holy, every one of them, and the Lord is among them." This was a very polite and delicate way of saying that we, Korah, Dathan, and Abiram, are just as holy as you, Moses and Aaron. And then they proceeded to find fault with and raise rebellion against those whom God had placed to lead his people. The only answer Moses had was, "Tomorrow the Lord will show who are his, and who are holy." On the morrow, by the destruction of Korah and all his company, the Lord did make manifest who were accepted of him and who were condemned. This awful rebuke ought to be a lesson to those who in these days put forth this blasphemous claim, and thrust themselves forward as leaders of God's people.

I am not arguing that there are no holy men on earth to-day, for I believe that, as in past times, every true child of God is by the Lord accounted holy in a certain sense of the term. The point I would make plain is that it is a dangerous thing for men to set up this claim of sinless purity, and that when they do put forth this claim it is evidence that they are unholy in God's sight; for in doing it they rob themselves of the graces of meekness and humility, without which there can be no such thing as acceptance with God. It is the prerogative of him who can read the heart, to show who are his, and who are holy.

The redeemed holy ones who stand at last upon Mt. Zion ascribe holiness not to themselves but to God. Their song is "Holy, holy, holy, Lord God Almighty." Where, then, is there room for boasting? It is excluded by the law of faith. Rom. 3:27. Whoever has faith, a true intelligent faith, in Jesus, based on a clear conception of the nature of his work, will have no disposition to boast of his own spiritual attainments. His mind and heart will be so full of the character of Christ that there will be no room for self-glorification. He will say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

G. D. BALLOU.

St. Helena, Cal., May 9, 1886.

God's Standard.

If it be true that every man has his opinion of himself, it is equally true that God has his opinion of every man. These opinions are very likely to differ. That is because we use different measures of value from God. Our scales are different. We put down our moral weight as so much, while God puts it down perhaps as not one-tenth as much, perhaps as absolutely nothing. One of the most important things a man can do is to have his scales adjusted and corrected so as to agree with the scales he will at last be weighed by. God's word gives us the standard. By that we can figure our weight. It has been said that we are each three men—what we see ourselves to be, what our neighbors see us to be, and what God sees us to be. The three will coincide by and by, and the time when that will happen is called God's Judgment day.—*Independent*.

Then "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.

MOTIVE.—If we practice goodness, not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning, but we are not good.—*Cicero*.

"AND he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

Religious Liberty.

THE present agitation of the above subject all centers about the Sabbath question. That most if not all religions will be tolerated in this country is quite certain, but religious liberty and religious toleration are two distinct things. Our opponents are willing, they say, that we should observe the seventh day, but to do secular work on Sunday is quite another concession. "The wheels of trade and labor on Sunday must be stopped." To make any exceptions in favor of seventh-day observers would open the flood-gates of Sunday desecration, say our religious-amendment friends, hence "for the sake of the people, physically, intellectually, and morally, the wheels of business must pause" on one day in seven. Notice the present argument. Sunday legislation, they say, is not in the direct interest of the religious world, that is, it is not to favor any religious sects; it is not with the intention of making Sunday the Sabbath; but it is for the physical benefit of an overworked people who are growing prematurely old. Says an advocate of Sunday legislation: "In France there is little rest. The wheels of trade never cease. Sunday evenings the theaters are crowded. The result is there are few old men." To give long life and health to the people, he thinks the State must give us a "civil rest day." O, how fallen is the Sunday! "*Civil rest day!*" We hear little now about the divinely appointed Sunday, the Lord's day. Men have become enlightened, and it will not do to urge legislation in behalf of a holy day, but a "civil rest day," that is charming. It will deceive the people (especially the Seventh-day Baptists) and secure the desired object. Strip this subject of its religious garb, array it in the "habiliments of mere policy and temporal considerations," and the work will be easily done.

This is a time when, to secure popular favor, position, and power, you must profess great sympathy with the working men. Profound interest in their social status will secure their votes. That they need our true sympathy we do not dispute, and that they have rights capitalists should respect is true, and *vice versa*. But the hypocrisy of this professed zeal in behalf of working men is too apparent. Will it satisfy the religious-amendment party to coerce men to rest? Will it give them great pleasure to see the people lazily lounging about on Sunday, smoking, or reading novels? Will this pay them for their great labor in securing Sunday legislation? Nay, verily. This plea for a "civil rest day for the people" is a humbug, and to urge it is to falsify the facts. Behind all this is the religious movement, the propping up of the decaying Sunday Sabbath by legislation. The idea of Christian worship on the first day of the week is primary. To secure it the present deceptive plan is being carried out.—*Rev. H. D. Clarke, in Sabbath Recorder*.

Forgive and Forget.

THE great Sir Matthew Hale had so completely gained the government of his passions that, though naturally of a quick temper, he was never seen in a passion, nor did he ever resent injuries. Of the noble generosity of his mind, the following is a striking instance: A person who had done him a great injury, afterwards came to him for advice in the settlement of his estate, which he frankly gave him, but would accept no fee for it; and when he was asked how he could use a man so kindly who had wronged him so much, his answer was, "I thank God, I have learned to forget injuries."

Those who say, "I can forgive but I cannot forget," know nothing of real forgiveness. The Saviour taught us to pray: "Forgive us our debts, as we forgive our debtors;" and the Lord says: "I will forgive their iniquity, and I will remember their sin no more."

The Visigoths in the Western Empire.

(Concluded.)

"At a time when it was universally confessed that almost every man in the empire was superior in personal merit to the princes whom the accident of their birth had seated on the throne, a rapid succession of usurpers [A. D. 411-416], regardless of the fate of their predecessors, still continued to arise. This mischief was peculiarly felt in the provinces of Spain and Gaul, where the principles of order and obedience had been extinguished by war and rebellion. Before Constantine resigned the purple [A. D. 411] and in the fourth month of the siege of Arles, intelligence was received in the Imperial camp, that Jovinus had assumed the diadem at Mentz, in the Upper Germany, at the instigation of Goar, king of the Alani, and of Guntariarius, king of the Burgundians; and that the candidate, on whom they had bestowed the empire, advanced with a formidable host of barbarians, from the banks of the Rhine to those of the Rhone. Every circumstance is dark and extraordinary in the short history of the reign of Jovinus. It was natural to expect that a brave and skillful general, at the head of a victorious army, would have asserted, in a field of battle, the justice of the cause of Honorius. The hasty retreat of Constantius [a general of the empire] might be justified by weighty reasons; but he resigned, without a struggle, the possession of Gaul; and Dardanus, the Pretorian prefect, is recorded as the only magistrate who refused to yield obedience to the usurper.

"When the Goths, two years after the siege of Rome, established their quarters in Gaul [A. D. 412] it was natural to suppose that their inclinations could be divided only between the emperor Honorius, with whom they had formed a recent alliance, and the degraded Attalus, whom they reserved in their camp for the occasional purpose of acting the part of a musician or a monarch. Yet in a moment of disgust (for which it is not easy to assign a cause, or a date), Adolphus connected himself with the usurper of Gaul [Jovinus]; and imposed on Attalus the ignominious task of negotiating the treaty which ratified his own disgrace. We are again surprised to read that, instead of considering the Gothic alliance as the firmest support of his throne, Jovinus upbraided, in dark and ambiguous language, the officious importunity of Attalus; that, scorning the advice of his great ally, he invested with the purple his brother Sebastian; and that he most imprudently accepted the service of Sarus, when that gallant chief, the soldier of Honorius, was provoked to desert the court of a prince, who knew not how to reward or punish.

"Adolphus, educated among a race of warriors, who esteemed the duty of revenge as the most precious and sacred portion of their inheritance, advanced with a body of ten thousand Goths to encounter the hereditary enemy of the house of Balti. He attacked Sarus at an unguarded moment, when he was accompanied only by eighteen or twenty of his valiant followers. United by friendship, animated by despair, but at length oppressed by multitudes, this band of heroes deserved the esteem, without exciting the compassion of their enemies; and the lion was no sooner taken in the toils, than he was instantly dispatched. The death of Sarus dissolved the loose alliance which Adolphus still maintained with the usurpers of Gaul. He again listened to the dictates of love and prudence; and soon satisfied the brother of Placidia, by the assurance that he would immediately transmit to the palace of Ravenna the heads of the two tyrants, Jovinus and Sebastian. The king of the Goths executed his promise without difficulty or delay; the helpless brothers, unsupported by any personal merit, were abandoned by their barbarian auxiliaries; and the short opposition of Valentia was ex-

piated by the ruin of one of the noblest cities of Gaul."

"The important present of the heads of Jovinus and Sebastian had approved the friendship of Adolphus, and restored Gaul to the obedience of his brother Honorius. Peace was incompatible with the situation and temper of the king of the Goths. He readily accepted the proposal [A. D. 414] of turning his victorious arms against the barbarians of Spain; the troops of Constantius intercepted his communication with the seaports of Gaul, and gently pressed his march towards the Pyrenees; he passed the mountains, and surprised, in the name of the emperor, the city of Barcelona. The fondness of Adolphus for his Roman bride was not abated by time or possession; and the birth of a son, surnamed, from his illustrious grandsire, Theodosius, appeared to fix him forever in the interest of the republic. The loss of that infant, whose remains were deposited in a silver coffin in one of the churches near Barcelona, afflicted his parents; but the grief of the Gothic king was suspended by the labors of the field; and the course of his victories was soon interrupted by domestic treason.

"He had imprudently received into his service one of the followers of Sarus, a barbarian of a daring spirit, but of a diminutive stature, whose secret desire of revenging the death of his beloved patron was continually irritated by the sarcasms of his insolent master. Adolphus was assassinated [Aug., A. D. 415], in the palace of Barcelona; the laws of the succession were violated by a tumultuous faction; and a stranger to the royal race, Singeric, the brother of Sarus himself, was seated on the Gothic throne. The first act of his reign was the inhuman murder of the six children of Adolphus, the issue of a former marriage, whom he tore, without pity, from the feeble arms of a venerable bishop. The unfortunate Placidia, instead of the respectful compassion which she might have excited in the most savage breasts, was treated with cruel and wanton insult. The daughter of the emperor Theodosius, confounded among a crowd of vulgar captives, was compelled to march on foot above twelve miles, before the horse of a barbarian, the assassin of a husband whom Placidia loved and lamented.

"But Placidia soon obtained the pleasure of revenge; and the view of her ignominious sufferings might rouse an indignant people against the tyrant, who was assassinated on the seventh day of his usurpation. After the death of Singeric, the free choice of the nation bestowed the Gothic scepter on Wallia [A. D. 415-418], whose warlike and ambitious temper appeared, in the beginning of his reign, extremely hostile to the republic. He marched in arms from Barcelona to the shores of the Atlantic Ocean, which the ancients revered and dreaded as the boundary of the world. But when he reached the southern promontory of Spain, and, from the rock now covered by the fortress of Gibraltar, contemplated the neighboring and fertile coast of Africa, Wallia resumed the designs of conquest, which had been interrupted by the death of Alaric. The winds and waves again disappointed the enterprise of the Goths; and the minds of a superstitious people were deeply affected by the repeated disasters of storms and shipwrecks."

"In this disposition, the successor of Adolphus no longer refused to listen to a Roman ambassador, whose proposals were enforced by the real, or supposed, approach of a numerous army, under the conduct of the brave Constantius. A solemn treaty was stipulated and observed; Placidia was honorably restored to her brother; six hundred thousand measures of wheat were delivered to the hungry Goths, and Wallia engaged to draw his sword in the service of the empire. A bloody war was instantly excited among the barbarians of Spain; and the contending princes are said to have

addressed their letters, their ambassadors, and their hostages, to the throne of the Western emperor, exhorting him to remain a tranquil spectator of their contest, the events of which must be favorable to the Romans, by the mutual slaughter of their common enemies. The Spanish war was obstinately supported, during three campaigns, with desperate valor, and various success; and the martial achievements of Wallia diffused through the empire the superior renown of the Gothic hero. He exterminated the Silingi, who had irretrievably ruined the elegant plenty of the province of Bœtica. He slew, in battle, the king of the Alani; and the remains of those Scythian wanderers, who escaped from the field, instead of choosing a new leader, humbly sought a refuge under the standard of the Vandals, with whom they were ever afterwards confounded.

"The Vandals themselves, and the Suevi, yielded to the efforts of the invincible Goths. The promiscuous multitude of barbarians, whose retreat had been intercepted, were driven into the mountains of Gallicia, where they still continued, in a narrow compass, and on a barren soil, to exercise their domestic and implacable hostilities. In the pride of victory, Wallia was faithful to his engagements; he restored his Spanish conquests to the obedience of Honorius; and the tyranny of the Imperial officers soon reduced an oppressed people to regret the time of their barbarian servitude. While the event of the war was still doubtful, the first advantages obtained by the arms of Wallia had encouraged the court of Ravenna to decree the honors of a triumph to their feeble sovereign. He entered Rome like the ancient conquerors of nations; and if the monuments of servile corruption had not long since met with the fate which they deserved, we should probably find that a crowd of poets and orators, of magistrates and bishops, applauded the fortune, the wisdom, and the invincible courage, of the emperor Honorius.

"Such a triumph might have been justly claimed by the ally of Rome, if Wallia, before he repassed the Pyrenees, had extirpated the seeds of the Spanish war. His victorious Goths, forty-three years after they had passed the Danube, were established [A. D. 419], according to the faith of treaties, in the possession of the second Aquitaine, a maritime province between the Garonne and the Loire, under the civil and ecclesiastical jurisdiction of Bourdeaux. That metropolis, advantageously situated for the trade of the ocean, was built in a regular and elegant form; and its numerous inhabitants were distinguished among the Gauls by their wealth, their learning, and the politeness of their manners. The adjacent province, which has been fondly compared to the garden of Eden, is blessed with a fruitful soil and a temperate climate: the face of the country displayed the arts and the rewards of industry; and the Goths, after their martial toils, luxuriously exhausted the rich vineyards of Aquitaine. The Gothic limits were enlarged by the additional gift of some neighboring dioceses; and the successors of Alaric fixed their royal residence at Toulouse, which included five populous quarters, or cities, within the spacious circuit of its walls."—*Decline and Fall*, chap. 31, par. 35, 37-39.

J.

Moral Obligations.

OUR Lord based virtue on the moral nature of man in relation to the obligations which unite man to man, and man to God; whereas the political aspect of ancient morality compelled the philosophers unduly to estimate the heroic ones. The fact is beyond dispute that our Lord's teaching reverses the order of the virtues, and assigns to the milder and the more unobtrusive ones the highest place in his spiritual temple; whereas the philosophers unanimously pursued a contrary course.—*Sel.*

Dying Devotion.

THE detrimental effects of instability may be seen in its bearing upon the devotedness of those who may have become Christians, but do not excel as such, because they are so unstable. Sometimes the fixedness of heart with which the truly heavenward way is entered, relaxes, and the resolute become irresolute in their purposes and efforts so that they might properly take up as a sad refrain,

"And our devotion dies."

Then there is no excelling in required fidelity, but rather a deplorable coming short of the most desirable excellence. This failure is far too common, so that there is too much occasion to ask, Why are not higher attainments made in true godliness, and better results of a "professed subjection to the gospel of Christ" witnessed? Certainly the absence of that which is so essential is not because of any deficiency in the provisions of divine grace. All may fully "lay hold on eternal life."

But negligence is fraught with hindrance. In too many instances the beginning is better than the continuing. More frequently than should be the case, growth is interrupted. The charge might be preferred against not a few, that they have left their first love. Much, if not all, of this delinquency may come of instability. Undoubtedly the secret of the highest attainments, religiously, is found in a compliance with the exhortation of Barnabas to the disciples at Antioch, "that with purpose of heart they would cleave unto the Lord." An inspired apostle says concerning him that "wavereth," "Let not that man think that he shall receive anything of the Lord." No promises are made to the fickle and vacillating. Nothing worthy of honorable mention is recorded of them. The resolute and steadfast alone have excelled.

Manifestly the most eminent followers of Christ have not reached their glorious heights of attainment by being active one moment and inactive the next, or burning one moment and freezing the next, or living one moment and dying the next. Rather have they illustrated the truth of the apostolic saying, "It is good to be zealously affected *always* in a good thing." It is not by any means to be implied that there are no unavoidable variations in Christian experience, involving higher and lower degrees of emotion and ardor; but rather should there be a prominent inculcation of the gospel truth that the work of sanctification ought to be ever progressive, so that it may be experimentally known that "the path of the just is as the shining light that shineth more and more unto the perfect day."

The evils arising from merely periodical fervors and spasmodic activities can hardly be overrated; nor can there well be an exaggerated view of the importance of going from strength to strength, till hallowed exertions are crowned with what an inspired writer denominates, "Receiving the end of your faith, even the salvation of your souls." But to so fight as to win, and so run as to obtain, requires great fixedness of heart, lest the success of overcoming be lost in the defeat of being overcome. There must be a forgetting of the things behind, and a pressing toward the things before, without the least parleying with the foes of spiritual progress, and with no relapsing or lingering; but with constantly increasing vigilance and exertion lest failure proclaim the incompatibility of instability with excellence.

Unprogressiveness is the result of inconstancy. The waste attendant upon vacillation has something of illustration in the Cache River, a little stream that empties into the Ohio five miles above Cairo, and is said to be the most serpentine stream in America. From its mouth to its source is a distance of thirty-six miles. The stream, however, is one hundred and eighty miles long, showing a waste of one hundred

and forty-four miles in crooks. Too much of many a Christian's course is wasted in crooks, so that there is abundant occasion for an apostle's appeal, "Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of Him that calleth you." Vacillation is hindering to the devotedness of which every follower of Christ should be distinguished.—*Watchman.*

"It Is Written."

A good preacher once gave his auditors the privilege to ask any question they pleased. A gentleman arose and said, "Do you believe that baptism is necessary?" The preacher answered, "Jesus said suffer it to be so now, for thus it becometh us to fulfill all righteousness." "But," said the man, "do *you* think it is necessary?" Again the preacher said, "Jesus said that many of the scribes and Pharisees rejected the council of God against themselves, by refusing to be baptized of John in Jordan." "But what do *you* think of it?" said the man. Again the answer came, "Jesus said, Go teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit." "You are trifling with me," said the querist, "I want to know if *you* think it is necessary." Said the preacher, "Jesus said, except a man be born of water and the Spirit, he cannot enter into the kingdom of Heaven." "But I want to know what is your opinion of the matter," said the querist. Again came the scriptural reply, "Peter said, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

At this juncture the colloquy ceased. The preacher did just right. There was no room for his "think-so's" and "opinions." The Lord had spoken, and what could the loyal preacher do, but give a "thus saith the Lord" in reply to the man's question? The people should be made to feel that it is rebellion to question the authority of Heaven for a moment. They should be made to feel that baptism is right because it is commanded. That is all the loyal heart needs to know. . . . Too many sermons have been preached on the design of baptism, and too few on the necessity of loyalty to Heaven's King. Salvation is in Christ and his blood takes away all sin. Faith, repentance, confession, and baptism are only stepping-stones to bring us to Christ. . . . In dealing with mooted questions we cannot be too careful to use the very language of Scripture.—*Simpson Ely, in Atlantic Missionary.*

Quite true, all of it; and if what the Lord has said were allowed to settle all points of faith and practice, there would be fewer "mooted questions" with which to deal. Suppose, for instance, that we apply this rule to the law and Sabbath. The querist asks, "Do you believe that it is necessary to keep the Sabbath?" The answer is, "Remember the Sabbath day to keep it holy." Question: "Which day is the Sabbath day?" Answer: "The seventh day is the Sabbath of the Lord thy God." "But," says the querist, "do you consider it necessary to keep that law of which the Fourth Commandment is a part?" Answer: "Fear God, and keep his commandments; for this is the whole duty of man." Question: "But what do *you* think?" Answer: "If thou wilt enter into life keep the commandments." Question: "But what is your opinion?" Answer: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But again comes the question, "Do you regard it as essential?" and again the answer is a "Thus saith the Lord." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him;" "and all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Duty of Watching.

LAST week it was clearly shown that it has not always been duty to expect the soon coming of Christ; but we learn from numerous texts that when the day of the Lord does come some will be looking for and expecting him; indeed the Scriptures teach that it is an imperative duty not only to watch for the coming of the Lord, but to know when it is near at hand. Matt. 24 : 33.

In 1 Thess. 5 : 1-4 the apostle teaches that those who are overtaken as by a thief will be destroyed; but the "brethren"—the people of God—will not be so overtaken. However, Paul himself taught that it was not the duty of the early church to look for the second advent. But were the apostle's teachings contradictory? By no means; he simply taught that until the accomplishment of certain things spoken by the prophets, especially by the prophet Daniel (Dan. 7 : 25), the Lord could not come. So we find that there is perfect harmony between Paul's first and second letters to the Thessalonians, and also between the teaching of Christ and the teaching of his apostle.

Christ himself taught that a long time would elapse before his second coming. He said:—

"Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; *but the end is not by and by.*" Luke 21 : 8, 9.

But although the Saviour taught that his second coming was not near when he was here in his first advent, he also taught that those who should live at the time of his second coming ought to know when to look for him. After giving certain signs which should precede his coming, he said:—

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, *know that it is near, even at the doors.* Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24 : 32-34.

In this scripture the Saviour teaches that just as surely as the budding fig-tree shows the approach of summer, so should the signs which he gave show his coming to be near. And not only so, but he says: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." "This generation" means the generation that should see the fulfillment of the signs—the generation which the Saviour had in mind when he uttered those words. But our Lord not only taught that it is possible to know when his coming is near, but he said: "When ye shall see all these things, *know that it [margin, he] is near, even at the doors.*"

It will be seen by this brief and imperfect presentation of the subject, that (1) It has not always been duty to look for the second coming of Christ; (2) Christ and Paul both taught that a long time would elapse before the second advent; (3) Christ gave certain signs which were to show his people when his coming should be near; (4) the generation that should see these signs "shall not pass, till all these things be fulfilled;" and (5) Paul teaches that all who are overtaken as by a thief will be destroyed.

Is it not then important that we study these things, and watch the fulfillment of prophecy, that we be not overtaken as by a thief?

C. P. BOLLMAN.

ANY little corner, Lord,
In thy vineyard wide,
Where thou bidst me work for thee,
There would I abide;
Miracle of saving grace,
That thou givest me a place
Anywhere.

The Signs of the Times.

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

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Under the Law.

THE text which next claims our consideration is Gal. 4:21: "Tell me, ye that desire to be under the law, do ye not hear the law?" A complete understanding of the force of this verse can be had only by (1) a knowledge of the peculiar danger of the Galatians, which made the writing of this epistle necessary; (2) an examination of the remainder of the chapter, which involves (3) a brief consideration of the two covenants. As this is all in the line of our study of the law, and will be very useful in our further investigation, we will take time right here to examine these points.

In the first chapter of Galatians, Paul speaks of his call to the ministry, and his first connection with the church. His call, he says, was not from men, but from God. It was three years after his conversion before he went to Jerusalem, and then the only apostles whom he saw were Peter and James. Therefore he did not receive his knowledge of the gospel from men, but by the revelation of Jesus Christ.

In the second chapter, Paul states the occasion of his second visit to Jerusalem, which was fourteen years after his first visit. The occasion of this visit was the council which was held in Jerusalem, and which forms the subject of the fifteenth chapter of Acts. Certain men had come down from Judea to Antioch, where Paul was laboring, and had taught the brethren, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15:1. After much discussion in regard to the matter, the brethren determined that Paul and Barnabas, and a few others, should go up to Jerusalem to lay the matter before the apostles and elders. That the question which came before this council was the one which was troubling the Galatian brethren, and in regard to which they were in danger, appears from the second chapter of Galatians. Paul mentions the visit, but assures the brethren that those who "seemed to be somewhat in conference," that is, the leading men in the council, "added nothing" to him. The gospel had been made known to him by direct revelation from Jesus Christ, and so he knew the whole truth of the matter before the council convened. Further, he states that after the council, he had a controversy on the very same subject which was there discussed, with Peter, who was acting contrary to the decision of the council. These things show that the danger which threatened the Galatian brethren, and which called out Paul's epistle to them, was the same thing into which the men from Judea tried to lead all of Paul's converts. For the Jews constantly followed Paul around, trying to overthrow his work.

Let us now examine the teaching of these men from Judea. "Except ye be circumcised after the manner of Moses, ye cannot be saved." Of course all the kindred ordinances of the ceremonial law were included with circumcision. Now why did they want to force circumcision upon these converts from among the Gentiles? The reason given was, in order that they might be saved. Circumcision, they taught, was the one thing indispensable, if they would secure salvation. But the only thing which stands in the way of the salvation of all men is sin; and therefore since circumcision was put

forth as the condition of salvation, we must conclude that it was urged as a means of justification. But this was directly contrary to the gospel which Paul preached, namely, that justification comes only through Christ. This was indeed "another gospel," which was no gospel at all.

That the seditious ones urged circumcision upon the Gentiles as the means of justification, is still further shown by the words of Peter, who said: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith.*" Acts 15:7-9. Peter's argument was that God purposed to treat the Gentiles who believed just as he did the believing Jews, giving both the Holy Ghost, and purifying them by faith, and not by circumcision or by any other work which they could do.

Notice particularly the effect which the teaching of these men from Judea must necessarily have had on those who accepted it. It led those who accepted it to reject Christ as the means of justification from sin. If they were justified by circumcision, of course they would have no need of Christ. And this was why that doctrine was taught. These men from Judea did not accept Christ; their sole opposition to the preaching of Paul and the other apostles was that Christ was set forth as the only means of justification and future resurrection. See Acts 4:1, 2. These men from Judea are sometimes styled "Judaizing Christians," but they were not Christians at all. Their sole work was to oppose the gospel of Christ. And in their hatred of it and of Christ, they went about among the churches, trying to induce the new converts to seek pardon and salvation by circumcision, instead of through Christ. These were the men who were "zealously affecting" the Galatians, with the sole purpose of "excluding" them from the faith of Christ." Gal. 4:17.

We have before shown that all who are in sin are "under the law,"—condemned. Then since besides Christ "there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12),—since men are not justified by any works of their own, but solely by faith in Christ,—it follows that all who accepted the teaching of the men from Judea, and were circumcised for justification, were still "under the law." No amount of work, whether it was circumcision or something else, could clear them from the guilt of past sins. Moreover, those who had accepted Christ, and had been forgiven, if they listened to this teaching fell from grace; for to be circumcised with a view to justification thereby, was simply rejecting Christ and repudiating their former profession. And this is just what Paul told them: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. 5:2. Paul did not mean that there was anything wicked in circumcision of itself, for he himself circumcised Timothy, and that, too, after the council at Jerusalem. Acts 16:1-3. Timothy's father was a Gentile, although his mother was a Jewess, and if Timothy had not been circumcised, he would not have been allowed to labor with Paul among the Jews in their synagogues. Therefore as a matter of expediency, Paul circumcised Timothy, thus showing that whether a man was circumcised or not, was regarded by him as a matter of no vital importance. See 1 Cor. 7:19. But when men submitted to circumcision as a means of gaining salvation, that moment they rejected Christ, man's only hope, and therefore Christ profited them nothing. Christ cannot help those who reject him. So we see that it was a grave heresy which was being preached to these young Christians.

Note again: The heathen religion was a religion of forms and ceremonies. Some of these ceremonies

were of the most licentious nature. Now if the converts from among the heathen could only be induced to rest their hope of salvation on Jewish ceremonies, it would be but a step for them to sink back into their old heathen customs. This was actually the effect that it had on the Galatians; for Paul said to them: "Ye observe days, and months, and times [Deut. 18:8-10 tells how the Lord regarded this], and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:10, 11. Their being circumcised did not lead simply to the substitution of Judaism for Christianity, but to a relapse into heathenism. And thus we see that the Galatians were really going back "under the law," or, as stated in verse 9, they were turning to the weak and beggarly elements of the world, to which they were desirous of again being in bondage.

Some may wonder at the expression which Paul uses in verse 21, "Tell me, ye that *desire* to be under the law," etc. Why should Paul charge them with desiring to die? for if "under the law" means under sentence of death, he did virtually charge them with desiring death. A parallel passage is found in Prov. 8:36: "They that hate me love death." Now while no one would love death itself, so as to deliberately choose it, people do love sin, not realizing that the end thereof is death. So with those to whom Paul speaks. They desired a certain thing which would bring them under the condemnation of the law; and therefore they could be said to desire to be under the law, although they did not realize that such would be the consequence of their choice.

W.

(To be continued.)

Doctor Munhall on the Sabbath.

(Concluded.)

THE Doctor seemed nettled because some reporters and doctors had pooled at a statement by him that man is built on a seventh-day plan, so that the Sabbath rest is a demand of his physical nature. We are willing to accept that statement. "The Sabbath was made for man," and we believe that the Lord made no mistake in the amount of time which he allotted to man for rest. But this is not given in the Bible as a reason for Sabbath observance. The Sabbath was given to man that he might remember God; and the fact that God commanded its observance is sufficient reason why we should keep it. Notice this fact: Nobody ever heard a Sabbath-keeper urge man's physical necessity as a reason for Sabbath observance; with a Sabbath-keeper, the commandment of God suffices. But the fact that man needs a rest one day in seven is the most prominent reason given for Sunday observance by the advocates of that day. It is the only thing they can urge; but as a Sunday argument it is useless from the fact that God has said nothing about it, and it is applicable to any other day of the week.

In behalf of Sunday as a Sabbath, the Doctor simply read Acts 20:7; 1 Cor. 16:2; and Rev. 1:10, without comment. Since the last mentioned text makes no mention of the first day of the week, and since concerning the other two the Doctor said, "The fact that the disciples met to break bread on the first day of the week is no authority for the sanctification of Sunday," we may safely say that he does not believe that the Bible anywhere authorizes Sunday observance. In fact, we know that he does not, for he said: "The resurrection of Jesus Christ had no more to do with the sanctification of Sunday than did his crucifixion on Friday. Some people think that it did, but there is no 'Thus saith the Lord' for it." Again he said: "There is no 'Thus saith the Lord' for keeping the first day of the week, and there is no use in saying there is when there isn't. The seventh day was hallowed by the Lord, and there has been no transfer."

We would that Doctor Munhall's hearers would

remember these words, and then follow his exhortation to "obey God." But some one may be anxious to know why he keeps Sunday, holding the views that he does. Well, here is his "reason:"—

"We find evidence that the disciples did keep the first day, and therefore we keep it; though why they kept it I do not know, for they gave no reason, and there is no 'Thus saith the Lord' for it."

The "evidence" that the disciples kept the first day is all found in Acts 20:7, and 1 Cor. 16:2, which is just no evidence at all. But allowing the Doctor's claim that the disciples did keep Sunday, what then? Why, we have them doing something for which they have given no reason, and for which no reason could be given. One of these same disciples charges us to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." How can we do this if we keep Sunday, since the apostles themselves gave no reason for it, and the Lord never commanded it? The fact that the Lord never commanded Sunday observance, and that the apostles, while exhorting Christians to be able to give a reason for their faith and practice, gave no reason for Sunday observance, should convince anybody that the apostles never kept Sunday.

In closing, the Doctor said: "I know that I can't observe the law of the Sabbath on the seventh day." Well, then, in the name of common sense, how can the law of the Sabbath be observed? That law enjoins the observance of the seventh day of the week, and no other. This law Doctor Munhall proposes to observe by keeping Sunday! And by the same token we propose to celebrate next Fourth of July the first of August. It will be just as easy for us to rest on the Fourth of July on the first of August, as it is for Doctor Munhall to observe the law of the Sabbath on the first day of the week.

But why cannot the Doctor "observe the law of the Sabbath" on the seventh day, the day which the law of the Sabbath designates? Because "as things are in the world," it is *inconvenient*! Is this the same man who half an hour before said: "You have no business to forget; you must not think that every desire is to be gratified at the expense of God's commandment. If your business will suffer if you keep the Sabbath, let it suffer. Obey God. That is all you have to do. The man who lives up to an honest conviction and does right, must expect to suffer inconvenience?" Yes, it is the very same man who now says that "as things are in this world" he cannot keep the Sabbath. And then in the next breath he urges his hearers "to have conscience in this matter!"

In Bunyan's "Pilgrim's Progress," we read of one Mr. By-ends, one of whose kinsmen was Mr. Facing-both-ways, and who earned his money as a waterman, "looking one way and rowing another." The Saviour described the same class of men when he said: "The scribes and the Pharisees sit in Moses's seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." It was not by accident that Bunyan made Mr. By-ends a relative of Mr. Facing-both-ways; for when a man acknowledges a certain obligation, and then says that circumstances will not allow him to regard it, he faces both ways, and advertises himself as a man who has ends of his own to serve.

We might sum up Doctor Munhall's discourse as follows:—

1. The law of the Sabbath was given at creation, and simply reaffirmed at Sinai.
2. The seventh day of the week, and no other, is the Sabbath.
3. The Sabbath is a memorial of creation, and was given that men might remember God.
4. Those people and nations that disregard the Sabbath will have to suffer disastrous consequences.
5. No man has any business to forget the Sabbath,

or to allow business or pleasure to interfere with his observance of it. God requires us to obey him whether it is convenient or not.

6. The first day of the week is not the Sabbath, and there is no use in saying that it is. God rested upon and sanctified only the seventh day, and no transfer has ever been made. There is no "Thus saith the Lord" for the observance of Sunday. God never required it.

This is good Bible doctrine; whenever the Doctor preaches such doctrine, we shall be glad to assist him in his work by giving it wide circulation. And in connection with the above, we hope no one will fail to remember Doctor Munhall's only "reason" for keeping Sunday. It is this:—

"I believe that the apostles kept Sunday, though I don't know of any reason why they did so. The seventh day of the week is the Sabbath, but it isn't convenient to keep it."

In conclusion, we would urge our readers to heed the Doctor's exhortation to "have a conscience in this matter."

W.

We Would See Jesus.

"AND there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."

The desire of these Greeks was certainly a very natural one. They had come up to Jerusalem to worship, and had found the name of Jesus upon everybody's lips. From the highest to the lowest, from the proud and courted Pharisee to the outcast leper, from the high priest and the chief priests, supposed to be the purest in the nation, to the abandoned sinner, all, all were talking about Jesus. Of course not all praising him, not all glorifying him; the chief priests and the Pharisees were most bitterly opposed to him, and were only waiting impatiently for an opportunity to kill him, while the common people were anxious to make him a king. But whether it was to praise or to condemn; whether it was to kill or to make a king, the sole subject of it all was Jesus, and it was the most natural thing in the world that these Greeks should want to see the Person about whom so much was made.

From that day to this, the name that has been used most in this world is the name of Jesus. The one Person about whom more has been said, and of whom more has been made than of any other person this world ever saw, is the Man Christ Jesus. True, as at the first, some have praised him, and some have cursed him; some have worshiped him, while others have sought to kill him, crying, "Crush the wretch," and often he has been wounded in the house of his friends; still the name more than all others that is used in the wide world to-day, is the name of Jesus. And with those Greeks of old, we now say, "We would see Jesus."

Not, however, as they, simply because much is said of him, either for or against him; not because there are even now those, as Ingersoll, who would kill at least his name out of the earth; nor yet because there are those, as the National Reformers, who would take him by force and make him king of the United States. Not because of any of these things would we see him. But we would see him as he is, for what he is. For even as saith the Scripture, Having not seen him we love him (1 Peter 1:8); and because we love him we would see him. Having not seen him we love him because he first loved us. We love him because he loved us and gave himself for us. We love him for his gentle pity for sinners such as we. We love him for his cheerful mercy to men so fearfully undeserving as are we. We love him because in "the great love wherewith he loved us" he, "his own self, bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness." We love

him for his lofty humanity. We love him for his "profound reverence for infinite goodness and truth." We love him for the moral force and the benign influence of his mighty character. We love him for his perfect goodness. For this cause would we see him. We would see him because of

—"the character he bears,
And all the forms of love he wears."

Yet we would not now see him as he *was*. We would not now see his visage so marred more than any man, and his form more than the sons of men. We would not now see him a man of sorrows and acquainted with grief. We would not now see him oppressed and afflicted. We would not now see him taken as a lamb to the slaughter. We would not now see him in his travail of soul. We would not now see him in his dreadful agony on the cruel tree. No; we would see him as he *is*. We would see him "that liveth," though once dead, yet now "alive for evermore, Amen;" and who has "the keys of hell and of death." We would see him as the disciples saw him—"his face did shine as the sun," "and his raiment became shining," "white as the light," "exceeding white as snow, so as no fuller on earth can white them." We would see him as Stephen saw him—in glory, "standing on the right hand of God." We would see him as Paul saw him—shining in light "above the brightness of the sun." We would see him as John saw him—"his head and his hairs white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters;" "and his countenance as the sun shineth in his strength." We would see him as Isaiah saw him—"sitting upon a throne, high and lifted up," and the train of his glory filling the heavenly temple; about him standing the bright seraphim shading their glorious faces from his ineffable glory, and crying one unto another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory" (Isa. 6:1-4 with John 12:41). We would see him coming in the clouds of heaven with power and great glory, and would hear his mighty voice saying to his angels, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." And then and there, in the midst of the church, would we see him and hear his glorious voice singing that song of promised praise to the Father (Heb. 2:12). Oh, 'tis thus that "we would see Jesus."

And we thank God, not only for the hope that we *shall* see him as he is, but also that the signs are abundant all about us that soon this "blessed hope" shall be fulfilled. And the blessed promise is that we shall not only "see him as he is," but "we shall *be like him*." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that *when he shall appear, we shall be like him; for we shall see him as he is*." We would see Jesus. In this hope we live. For its fruition we wait. But while so living and waiting, we would never for a moment forget that he "that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3. And, even so, we would indeed see Jesus.

J.

Angels Not Dead Men.

A NEW Spiritualist paper published in Oregon quotes the Bible in support of that deception as follows:—

"After the clairvoyant and clairaudient John had heard and seen the matters recorded in his revelations, he fell down to worship his angel informant; but the latter quickly stopped this superstitious obsequiousness, by saying: 'See thou do it not; . . . for I am of thy brethren the prophets.'

"Though this prophetic spirit did not give his name, these clear words would warrant me in claiming this as the *fifth* human being of Bible record who returned, after the death of the body, and identified himself."

There are many who do not call themselves Spir-

itualists, who give Rev. 22 : 9 the same application. But that application can be made only by garbling the text, as is done above. The text reads: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book." Some people honestly suppose that the word "one" must be supplied, so as to make it read, "I am thy fellow-servant, and *one* of thy brethren the prophets." But the construction of the text will not allow that. In this case, a literal translation, according to the Greek idiom, gives the exact meaning. Literally it reads thus: "I am the fellow-servant of thee, and of thy brethren the prophets, and of them which keep the sayings of this book." Here we see that the word to be supplied is fellow-servant. The angel declared that he was not worthy of worship, because he was only a servant. This agrees with Paul's statement that they are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Angels do the commandments of God, "hearkening unto the voice of his word;" but they are not immortalized dead men. Angels were created such. Their nature is different from that of men (See Heb. 2:16), and men never become angels. There is a promise that the just shall be made "*equal* unto the angels;" but that very promise shows that men never become angels; for "equality" can exist only when there are two distinct classes.

Some One-Thousand-Dollar Reasons for Keeping Sunday.

OUR readers have seen Mr. Waffle's, and the American Sunday-school Union's, one-thousand-dollar reasons for disregarding and abandoning the plain precept to observe the seventh day, the Sabbath of the Lord. There yet remains to be noticed the reason why the first day of the week is kept. Mr. Waffle tells us that the apostles "were led to observe the first day of the week as the Sabbath, and gradually to abandon the seventh by a variety of occurrences which seemed to them to warrant the change, and which, when carefully studied, leave no doubt in our minds that they acted in accordance with the divine intention." But how Mr. Waffle knows that these things seemed to the apostles to warrant the change, he nowhere tells us. And, as the apostles themselves have nowhere said a word on the subject, we have no confidence in Mr. Waffle's imagination of motives which he attributes to them.

Of these "occurrences" he says:—

"The first of them was the resurrection of our Lord. Each of the evangelists mentions very particularly the fact that this took place upon the first day of the week, showing that they felt it important to mark the day. . . . But they might not have given the day the prominence they did if Christ had not distinguished it, by choosing it for most of his appearances to them and other disciples. On the same day on which he arose, he appeared no less than five times. . . . But the fact that Christ rose on that day and manifested himself so often to the disciples, *would not necessarily imply a purpose on his part to honor it*, had it not been for subsequent occurrences."—Pp. 192-194.

Here it is admitted that our knowledge of the purpose of Christ to honor the first day of the week depends upon occurrences other than his resurrection, and upon occurrences after those of that same day. Therefore, if these "subsequent occurrences" should not be what Mr. Waffle claims, then the fact stands confessed that we have nothing that implies a purpose of Christ to put honor on the first day of the week. Now the first of these subsequent occurrences he relates as follows:—

"For six days he did not appear to them at all, so far as the record shows; but on the eighth day, or, as *we* should say, on the seventh day afterwards, he appeared to the eleven as they were gathered in a closed room."—P. 194.

But there is no such record as that he appeared to his disciples "on the eighth day." The reference

here is, of course, to John 20 : 26, which reads: "And *after* eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." And when Inspiration has written "*after eight days*," we should like to know by what right, or rule, it is that Mr. Waffle reads "on the eighth day," and then, not satisfied with that, gives it another turn and reads, "as *we* should say on the seventh day afterward." "On what meat doth this our Caesar feed that he is grown so great" that he can thus boldly manipulate the words of Inspiration? And what can a cause be worth that can be sustained only by resort to such unworthy shifts? It is true that Mr. Waffle quotes the clause from Canon Farrar, but we deny the right of Canon Farrar, or any other man, just as much as we deny the right of Mr. Waffle, to so manipulate the word of God. And it is one of the strongest evidences of the utter weakness of the Sunday cause that, to sustain it, such a consummate scholar as Canon Farrar is obliged to change the plain word of God. But some one may ask: Will not the Greek bear the construction that is thus given to the text? We say, No, emphatically. The words exactly as John wrote them, using English letters in place of Greek letters, are these, "*Kai meth, hemeras okto*," and is, word for word, in English, "*And after days eight*." These are the very words that were penned by the beloved disciple, exactly as he penned them, by the Spirit of God; and when any man, we care not who he may be, changes them so as to make them read "on the eighth day," or "on the seventh day afterward," he is guilty of deliberately changing the word of God, as it was written by his own inspired apostle. And no cause can be the cause of God that is dependent for its support upon a change of the truth of God.

The next occurrence is the claim that Pentecost was on the first day of the week. But even though it were admissible that Pentecost was on Sunday, the word of God is still silent about the first day of the week being thereby set apart and made the Sabbath. And so long as we have only the opinions of men, and these opinions only the fruit of their own wishes, and these wishes supported only by their own imaginations, that Sunday is the Sabbath, or the Lord's day, so long we have the right to deny the truth of it, and to stand upon the "plain precept" of God, which, as Mr. Waffle says, "directs" that "the seventh day of the week" shall be kept holy.

Again Mr. Waffle says:—

"The Christians, at a very early date, were accustomed to hold their religious meetings on that day. The custom seems to have been begun a week from the day of the resurrection (John 20 : 26), though a single instance of the kind would not make this certain. But there can be no doubt concerning their habit at a later date. We read in Acts, 'Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.' The plain implication of these words is that it was the custom of Christians to meet on that day for the Lord's Supper."—Pp. 197, 198.

Notice that he says of this "custom" that "a single instance of the kind would not make this certain." Now it is a fact as clear as the word of God can make it, that the instance in John 20 : 26 was not on the first day of the week. It is likewise a fact that, so far as the word of God tells, the meeting recorded in Acts 20 : 7 is the only religious meeting ever held on the first day of the week. This, then, being the one single instance of the kind, and as "a single instance of the kind" would not make it certain that it was the custom; therefore it is plainly proved that there is nothing that would make it certain that it was the custom for the apostles to hold meetings on the first day of the week. Well, then, it seems to us that service that has for its authority only a custom about which there is nothing certain, is most certainly an unsafe

foundation upon which to rest the reason for disregarding the plain precept of Jehovah. Reader, we want something more substantial than that to stand upon when every work shall be brought into the Judgment.

Next Mr. Waffle quotes 1 Cor. 16 : 2: "Upon the first day of the week let every one of you lay by him in store," etc., and says:—

"It is evident that Paul desires them to bring in their offerings week by week and leave them in the hands of the proper church officers."

It is certainly evident that if that is what Paul desires he took the poorest kind of a way to tell it. Just think of it, Paul desires that Christians shall bring their offerings week by week and *leave them* in the hands of the proper church officers. And so, that his desires may be fulfilled, he tells them, "Upon the first day of the week let every one of you *lay by him* in store." That is, each one is to *lay by him* his offerings, by *leaving them* in the hands of somebody else! And *such* are these one-thousand-dollar reasons for keeping Sunday.

There is one more; he says:—

"John speaks of this as 'the Lord's day.' He says, 'I was in the Spirit on the Lord's day.' If he had meant the Sabbath, he would have called it by that name. His expression is analogous to 'the Sabbath of the Lord,' which we find in the Old Testament; but it cannot mean the same day."—P. 199.

And why not, pray? "Analogous" means "correspondent; similar; like." Now if the expression "the Lord's day" is *correspondent* to; if it is *similar* to; if it is *like* the expression "the Sabbath of the Lord," then why is it that it cannot mean the same day? Oh, we have Mr. A. E. Waffle's one-thousand-dollar *fiat* that it cannot. Christ said, "The Son of man is Lord even of the Sabbath day." The day of which Christ is Lord, and that day alone, is the Lord's day. But the day of which he was speaking, when he said those words, is the seventh day. He had not the slightest reference to any other day. He was speaking of the day which the Pharisees regarded as the Sabbath, which everybody knows was the seventh day of the week. Therefore, when "he said unto them," "The Son of man is Lord even of the Sabbath day," it was with sole reference to the seventh day. God had said, "The seventh day is the Sabbath of the Lord," and now when, with sole reference to the seventh day, Christ says, "The Son of man is Lord of the Sabbath," it shows that the seventh day, and that alone, is the Lord's day.

Here we shall present a series of syllogisms, and anybody in this wide world is at full liberty to find any flaw in them.

FIRST SYLLOGISM.

MAJOR PREMISE: "The Son of man is Lord also of the Sabbath." Mark 2 : 28.

MINOR PREMISE: "The seventh day is the Sabbath." Ex. 20 : 10.

CONCLUSION: Therefore, the Son of man is Lord of the seventh day.

Just as surely as the Scripture is true so surely is this conclusion true. Then using this conclusion as a major, we form a

SECOND SYLLOGISM.

MAJOR PREMISE: The Son of man is Lord of the seventh day.

MINOR PREMISE: The day of which he is Lord is the Lord's day.

CONCLUSION: Therefore, the seventh day is the Lord's day.

Now with this conclusion as a major, we form our

THIRD SYLLOGISM.

MAJOR PREMISE: The seventh day is the Lord's day.

MINOR PREMISE: John says, "I was in the Spirit on the Lord's day." Rev. 1 : 10.

CONCLUSION: John was in the Spirit on the seventh day.

There, if there is any flaw anywhere in that, we shall be glad to have some one point it out. We shall not, however, offer a prize of one thousand dollars to have it pointed out, because we haven't a thousand dollars; but we will, and by these presents we now do, offer a one-thousand-dollar-prize—*essay*, to the Committee of Publication, or to the Board of the American Sunday-school Union, or to Mr. A. E. Waffle, if they, or either of them, will point out a flaw in the above series of syllogisms. We promise to give their manuscripts "a painstaking and protracted examination," and to send the grand prize—essay by return mail. We can assure them that the essay which we offer is worth \$1,000, especially to the Union, for the Union paid \$1,000 for it.

J.

Matthew 24.

THERE has been a long-continued controversy over this chapter, between the Universalists and those of "evangelical" faith. Universalists well understand the importance of the contest on this field, for if it can be proved that this refers only to the destruction of Jerusalem, and not at all to the future advent of Christ in person, then the second and personal advent of the Saviour may be discarded altogether, and the doctrine of a future Judgment falls to the ground.

Many reasons may be given for applying this chapter to the second advent. A few we will notice:—

1. Before "the end" here referred to, nation should rise against nation, and kingdom against kingdom, and famines, and pestilences, and earthquakes should be in divers places. No such state of things intervened between the time when our Saviour uttered these words, and the revolt which resulted in the overthrow of Jerusalem.

2. There was to be the greatest tribulation (upon the elect, see verses 21, 22) which ever was or ever should be. If we say the Jews were the elect, then we find tribulation equally great under the Babylonians. See Lam. 2 and 4; especially chapter 4: 3-10; Dan. 9:11-13. But Christ said (John 8:44) that the unbelieving Jews were of their father the devil; therefore they were not the elect. But the greatest tribulation did not come upon the true people of God at the destruction of Jerusalem. They were mercifully delivered at that time.

3. Those who "spiritualize" this chapter say that "the coming of the Son of man," means the coming judgments upon Jerusalem, through the Roman army. But it cannot appear reasonable to make the Roman army the Son of man and the "abomination of desolation" in the same scripture.

4. When they saw this abomination of desolation, then if any man should say, "Lo, here is Christ," they were not to believe it. But if the coming of Christ was only a figure to represent the Roman army, then they were to believe and escape when they saw it. To apply this to the Roman army would be to cut off their warning and their escape.

5. The coming of the Son of man shall be as the lightning, shining from the east to the west. This well represents the advent of the Saviour in the glory of the Father, with all the holy angels. See Mark 8:38; Matt. 25:31; 2 Thess. 1:7-9; 1 Thess. 4:16, 17. But it does not at all represent the coming of the Romans to Jerusalem.

6. At the coming of the Son of man the elect are to be gathered unto him. Matt. 24:29-31; 2 Thess. 2:1. But at the coming of the Roman army the servants of God left the city and fled away.

7. Paul said, before the Lord comes and the saints are gathered unto him, there should come a falling away and the man of sin would be revealed. What fulfilled that prophecy if Christ came when Jerusalem was overthrown?

8. The signs of verse 29 are supposed to be figura-

tive, and the darkening of the sun is made to mean the removal of the civil power of the Jews, as the moon is referred to the ecclesiastical. We will not say that they who argue thus are ignorant, but they must be very thoughtless to make the Saviour prophesy the loss of civil power to the Jews so many years after it was totally lost! Themselves confessed they had no king but Caesar. They were in complete subjection to the Romans when this prophecy was uttered.

9. It is argued that wonderful signs were shown before Jerusalem was destroyed. Admitted, and what then? The text says that after the tribulation of those days the signs were to appear. If the tribulation were the destruction of Jerusalem, and the signs occurred after that, of what were they signs? There is no harmony in that view. But let the tribulation be upon the elect, the greatest that ever was would include the terrible persecution under the papacy; immediately after that, 1780, the sun was darkened, and the moon did not give her light; the stars fell in 1833. Thus the signs were not signs of the tribulation, but they were after the tribulation, and are signs of the Saviour's coming. Here is the harmony of truth.

10. The instruction of this chapter was not given to prove that Christ will come again (though it does prove this), for this is abundantly proved by other scriptures, and on this point the questioners had no doubt. But it was given especially to teach the church when that event is "near, even at the doors." They did not ask him if he was coming again, but, what should be the sign of his coming and of the end of the world. He gave them the information they desired.

11. He informed them that when he comes he will find some faithful servants giving the household "meat in due season," while evil servants will be saying in their hearts, if not with their tongues, "My Lord delayeth his coming." One class shall be made rulers in the kingdom of the Saviour, and the other shall be cut asunder and appointed their portion with the hypocrites. Matt. 24:45-51. O fearful doom of self-deceived ones! Reader, on which side will you be in that day? Where do you stand now?

J. H. W.

The Missionary.

Final Freedom for the Waldenses.

WITH the restoration of 1814-1815, Victor Emanuel IV. came to the throne of Sardinia, and the Vaudois once more sunk to the condition of a subjugated race, alien and oppressed. They were known to be advocates of freedom and advance; the Pope and the Jesuits again ruled at Turin; the Church and State again united to destroy the church of the mountains. From 1814 to 1848 the Vaudois suffered indignities and deprivations scarcely surpassed in the earlier persecutions. All the ancient oppressive laws were revived. They were forbidden to hold any civil office, to pursue their labors on Catholic festivals, to hold land beyond a certain limit, to make proselytes, or build new churches except in the least favorable locations, to marry into papist families, or to give, sell, or lend their Bibles to Catholics. Romish missions were established in their midst, and a convent and a church were built at La Tour to complete the conversion of the people. When Doctor Gilly visited the valleys in 1822 he was struck by the beauty of their landscape, the simplicity and purity of the people; he was touched and grieved to find that they still labored under a rule of persecution; and that liberty of conscience, for which they had ever sighed, was still denied them by unforgiving Rome.

But the church of the Alps was now to rise from its desolation, and to shine out with new luster in the eyes of all Europe. The free principles it had always inculcated, the liberty of conscience it had ever defended, were become the ruling ideas of every cultivated Italian. Turin and Sardinia had learned to look with wonder, admiration, and remorse upon the lovely valleys they had so often desolated, and the innocent people they had so constantly tortured and oppressed.

The Sardinian king, Charles Albert, stood at the head of the Italian reformers. He was resolved to give freedom to the Vaudois; to atone, if possible, for the crimes of his ancestors; to make some faint return to the people of the valleys for their long lesson of patience, resignation, and truth. Amidst the acclamations of his subjects, he prepared (1847) to extend freedom of conscience to the churches of the Alps. A patriotic excitement arose in their favor. A petition was drawn up at Turin urging the king to enfranchise the Vaudois and the Jews. Its first signer was the poet, artist, and statesman, the Marquis D'Azeglio; and his name was followed by a long list of professors, lawyers, physicians, and even liberal ecclesiastics and priests. Cheers were given for the Vaudois at public dinners in Pignerol and Turin, and all Piedmont wept over their history and rejoiced in their approaching triumph. On the 17th of February, 1848, the royal decree was issued giving freedom to the valleys.

It was received by the simple and generous Vaudois with a limitless gratitude. A thrill of joy ran over the beautiful vales, and Lucerna, San Martino, and Perouse resounded with hymns of thanksgiving upon the return of that stable freedom which had been ravished from them eight centuries ago. In every village there were processions of the young, with banners and patriotic songs; the blue colors of renewed Italy shone on every breast; the gentle race forgot all their injuries and their woes, to mingle freely with their Romish brethren, and to celebrate their victory in unbounded love. At night the wonderful scenery of the valleys was set off by a general illumination. Pignerol glittered with light; St. John and La Tour shone at the opening of the defiles; far up, ascending toward the Alps, every crag and cliff had its bonfire, and the gleam of a thousand lights startled the wild mountains, and flashed in caves and ravines where Janavel and Henry Arnaud had once hid in perpetual gloom. The snow-clad peaks and the icy torrents glowed in the illumination of freedom.

But a still more remarkable spectacle was witnessed at Turin. There for three centuries the Jesuits had labored and waited for the extermination of the Vaudois. In the public square, amidst its splendid palaces, had died a long succession of martyrs, the victims of its priests and kings. In its dreadful dungeons, noisome with disease, thousands of the people of the valleys had pined and wasted away. What unuttered woes had been borne in its prisons for freedom's sake no tongue could tell, no fancy picture. Its convents had been filled with the stolen children of the Vaudois; its stony walls had heard the vain complaints of parents and brothers without relenting. From its gates had issued forth those dreadful crusades, whose hosts of brigands, soldiers, priests, inquisitors were so often let loose upon the valleys to do the work of fiends. From Turin had come the impalers of women, the murderers of children; the Spaniards, who flung old men over beetling crags; the Irish, who surpassed even the enormities of the Italians; the Jesuits and Franciscans, who urged forward the labor of destruction; the nobles and princes, the pillars of chivalry, who looked on and applauded crimes for which Dante could have found no fitting punishment amidst the deepest horrors of his pit.

And now all Turin, repentant and humble, resolved to do honor to the Alpine church. A day of rejoicing had been appointed for liberated Piedmont, and a deputation from the Vaudois was sent to the capital. As they issued from the valleys, they were saluted everywhere with loud *vivas* for "our Vaudois brothers," for "liberty of conscience." The citizens of Turin received them with unbounded hospitality, and the gentle Vaudois took part in the grand procession; they were preceded by a group of young girls, clothed in white, adorned with blue girdles, and each bearing a little banner. Six hundred persons composed the Vaudois deputation, the most noted in the stately pageant. To them, as a mark of especial honor, was assigned the first place at the head of the procession as it moved through the streets of Turin.

The persecuted of a thousand years walked the leaders of Italian freemen. The city rang with cheers for the Vaudois; flowers were showered upon them from the balconies; men rushed from the crowd to salute, to embrace the patient mountaineers; even liberal priests cheered them as they went by; the women of Turin smiled upon the daughters of the valleys. Yet, as the Vaudois moved through the squares hallowed by the torments of their early martyrs, beside the prisons where their ancestors had died by thousands, the palaces where Jesuits and princes had often planned their total extirpation, they were amazed at the startling contrast, and listened with grateful hearts to the glad congratulations of the people of Turin. They breathed out a silent thanksgiving, and prayed that the blessing of Heaven might ever rest upon their pleasant native land.

Their modest prayers have been fulfilled. The festival of their liberation was followed by a wave of revolution that swept over all Europe. The Jesuits and the propaganda were banished from Turin; France became suddenly a republic; the Pope was exiled from Rome, to be restored only by the French armies to his ancient tyranny; and Italy was for a moment free. If for a time the cloud of war rested over the valleys, yet the victories of Napoleon and the swift triumph of Garibaldi have given freedom to the peninsula, and safety to the Alpine church. To-day Lucerna, Prouse, and San Martino shine forth in perpetual beauty. The torrents gleam through the sweet vales of Angrogna, and roar against the cliffs of Balsille. In Pra del Tor, the citadel of the Vaudois has become a cultured field, and the chestnut groves where Henry Arnaud and his pious soldiers celebrated their holy rites are still rich with abundant fruit; the landscapes of Lucerna glow with the soft products of the Italian clime; in the wilder valleys the avalanche leaps from the snow-clad mountains, the chamois feeds on his icy pastures, the eagle screams around the peaks of Guinevert. To-day the primitive Christians assemble in peace in churches that were founded when Nero began his persecutions, or when Constantine gave rest to the tormented world. The Vaudois moderator gathers around him his humble pastors in their sacred synods, as the elders of the Middle Ages assembled at Pra del Tor. The schools of the Vaudois, from which the Bible has never been excluded since the dawn of Christianity, flourish with new vigor; their colleges no longer hide in the caverns of Angrogna. The long struggle of centuries has ended, and the gentle people of the valleys have found freedom to worship God.

Thus the moderator of the Alps has triumphed over the persecuting Pope of Rome, and liberty of conscience reigns from the valleys to the Sicilian Straits. Yet one dark scene of tyranny still remains—one blot on the fair renown of Italy. In the city of Rome the Jesuits and the Pope still rule.* Still they point with menacing gestures to the people of the valleys; still they would snatch the Bible from

their schools, and crush their consciences with medieval tyranny. In Rome alone persecution for religion's sake still continues; Rome alone, of all European cities cherishes a shadow of the Inquisition, and still asserts its right to govern the minds of men by brutal force. Enthroned by foreign bayonets over a murmuring people, the vindictive Pope proclaims his undying hostility against the wise and the good of every land. But should the Holy Father and the society of Loyola turn their eyes to the Vaudois Alps, they may read their doom graven on each heaven-piercing peak. There may be seen a spectral company of the hallowed dead writing with shadowy fingers a legend on the rocks; the tiny babe crushed beneath the soldier's heel; the fair mother hewed to pieces on the snow; the old man of ninety burned to ashes on the fatal pyre. They write, "Whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea!"—*Eugene Lawrence, in Historical Studies.*

* [Since this was written (1869) the papal power has fallen. But the Pope is still the most active and dangerous of politicians in every civilized land.]

Sacramento, Pleasant Grove, and Dixon.

At our late meeting in Oakland, the question of the practicability of establishing a mission in Sacramento was discussed, and in harmony with that action it was thought advisable for me to make a visit to that place, to ascertain the feasibility of starting the work there. This city has a population of 25,000. Being the capital of the State, it is visited by many transient people. This would make it a desirable field for our work.

I visited all the leading hotels and lodging-houses, to ascertain if it would be agreeable to have our distributors placed in their reading-rooms, and it was evident that the Lord had sent his angels before me to prepare the way for them. All treated me with courtesy and were more than willing to grant the favors asked. We already have three distributors in use doing a good work.

Sacramento is a railroad center, and trains with their hundreds of passengers halt a sufficient time to place our publications in the hands of such as desire to read on their long journey East. Besides, there are hundreds of families in the city that ought to be visited, some of which have never heard the warning note of the Third Angel's Message. If two of our trained sisters could enter that promising field, good results would follow. And it does seem to me that the time has come for this to be done and the work followed up. The Lord has, by his providence, clearly opened the way. In order to accomplish this it will require an outlay of means, and this will be another test to prove us and see how much we love to see the truth advance. Sacrifices will have to be made clear through to the end. But our brethren have learned how to give, and I am satisfied that their noble hearts will be ready to give of their means to extend this branch of the work in that city. There are four Sabbath-keepers there who came together, with a few of their friends, to listen to some of the evidences of the near coming of our Saviour. I trust the meeting was profitable to all present.

May 14-16 I spent with the little company of Sabbath-keepers in Pleasant Grove, Sutter County, and found them making advancement in divine life. They have had no ministerial help since I was with them over two years ago, and they were glad to receive help. There are ten members, and every one has faithfully paid the Lord's tenth, which accounts for their spiritual prosperity. While with them I held five meetings. Our meeting on Sabbath was of unusual interest on account of the presence of God by his Spirit. Hearts were melted, and the Spirit witnessed to the excellent testimonies

borne. There seems to be an ear to hear, in this place.

We were granted the use of the Methodist house of worship, and at all our public services we had a good hearing. Could I have remained to follow up the increasing interest, I have no doubt but that others might have been added to this little company.

The friends at this place have shown their love and desire to see the work carried forward in Sacramento, by their offerings, amounting to \$140. I left this company, feeling that my visit had not been in vain, and that we were more strongly united in the bonds of Christian love.

May 18 and 19 I spent a few miles east of Dixon, with a lonely family who love the truth and who are doing all in their power to extend the message by mailing the SIGNS, and giving of their means. One other Sabbath-keeper is living near them, and they, with others, came together and we held two meetings with them. Here I sold one set of "Testimonies;" took orders for ten copies of the SIGNS, and an offering of \$20 to assist in the work in Sacramento. This, with the amount above reported, and \$25 from another source, will make \$185 given by liberal hearts towards the work there, and I hope that others will feel it a privilege to send in their pledges and donations to the State Secretary, Anna L. Ingels, Pacific Press, Oakland, Cal.

WM. INGS.

North Pacific T. and M. Society.

REPORT FOR QUARTER ENDING MARCH 31, 1886.

No. of members	198
" reports returned	98
" members added	9
" letters written	332
" visits made	531
" pp. of tracts and pamphlets distributed ..	26,385
" " " given away	15,657
" " " sold	7,315
" periodicals distributed	4,788
" SIGNS taken in clubs	113
" new subscribers obtained	36
Received on donation and membership	\$ 31 26
" sales	69 44
" " periodicals	123 93
" " five thousand-dollar fund	65 00
" " educational fund	175 00
" " foreign missions	353 50
Total receipts	\$818 13

MRS. C. L. BOYD, Sec'y.

Per WM. POTTER.

A Faith That Works.

WHAT is demanded at the present time is a faith that works. As a people we are not doing what we ought to do. Our publications are the most efficient agents to spread the truth everywhere. Hence all may be efficient laborers in the cause. All things have been made ready, in the providence of God, so that all may be laborers who will. All can do something in the work of spreading the truth and saving men. Do you realize it? Or do you think it is no use to try? Are you discouraged because your past efforts are fruitless? Are your friends and neighbors callous to all your endeavors to do them good? Extend your efforts to a wider circle. In due time you shall reap, if you faint not.

The SIGNS OF THE TIMES should be sent in every direction. All can share in this work. Some can help pay for them that cannot do much more. Others can take the labor of scattering them and finding interested readers, such as may be benefited. And frequently the bow that is drawn at a venture will hit the mark, though it may not be the mark that we aimed at. Well-directed efforts will not fail to accomplish good. Our labor is not in vain in the Lord.

Then let us press on and know no halting till the work is done, till the last sheaf is gathered in. Then what joy to the faithful

worker when angels join with men in the shout of the "harvest home."

Shall we not consecrate ourselves to the blessed work of saving souls? Let no one be contented to let these precious opportunities pass unimproved. Think, O think, that in a little while it will be too late,—*the harvest past*, redemption's work all done, and the fiat gone forth, "He that is filthy, let him be filthy still, . . . and, behold, I come quickly, . . . to give every man according as his work shall be." R. F. COTTRELL.

Opening the Heart.

I KNEW a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him when she noticed that he was anxious, "Robert, what would you say to any one who knocked at the door of your heart if you wished him to come in?" He answered, "I'd say, 'Come in!'" She then said to him, "Then say to the Lord Jesus, 'Come in!'"

The next morning there was a brightness and joy about Robert's face that made my father ask, "Robert, what makes you look so glad and joyful to-day?" He replied joyfully, "I awoke in the night, and I felt that Jesus Christ was still knocking at the door of my heart for admittance. I said to him, 'Lord Jesus, come in!' I think he has come into my heart. I feel happier this morning than I ever was in all my life. How ungrateful and wicked in me to keep him waiting outside so long!"—*Sel.*

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus the Bread of Life.

(June 6.—John 6:22-40.)

THE interview of Jesus with his disciples after feeding the multitude, in which they had received much precious instruction, was interrupted by those who had been searching for him. As the people began to flock about him, bringing their sick and afflicted, he repaired to the synagogue. While he was teaching there, many of those who had left him on the other side of the lake came to the synagogue, and were surprised to see Jesus and his disciples there before them, knowing that there was no boat by which he could pass to the other side. They began to inquire how and when he had crossed the sea. They were astonished when the disciples related to them the events of the preceding night. The fury of the storm and the many hours of fruitless rowing against the fury of adverse winds, the appearance of Christ walking upon the water, the fears thus aroused, his reassuring words, the adventure of Peter and its result, with the sudden stilling of the tempest and landing of the boat, were all faithfully recounted to the wondering crowd, amid frequent interruptions and exclamations of amazement.

As soon as the discourse of Jesus was ended, they gathered around the Saviour, questioning him, hoping to receive from his own lips a fuller account of his mighty work of the previous night. But Jesus did not gratify their idle curiosity. He was also beset by the Pharisees, to show them a sign from Heaven that he was the Son of God. They asked an evidence of his miraculous power, such as had been given on the other side of the sea. They importuned him to repeat his wonderful works before them.

Jesus declared to them that they did not seek him from any worthy motive; that they did not desire to learn how to please God in their daily lives; but they asked him to work

miracles, sometimes in a spirit of unbelief, and sometimes because they hoped to be benefited by temporal favors which he might thus bestow upon them. He bade them not to labor for the meat which perishes, but to seek for spiritual food, that wisdom which endures unto everlasting life. This the Son of God alone could give, for he has the seal of the Father. With solemn earnestness he sought to impress upon them that temporal favors are of little consequence compared with the heavenly grace offered by the Son of God.

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from Heaven to eat." It was Christ himself who conducted the Hebrews in their travels through the wilderness. It was he who had daily fed them manna from Heaven; yet they blindly referred him to this miracle, wrought for their fathers, in a spirit of caviling unbelief. Jesus declared to them that as God had given them manna to preserve their lives, so he had sent to them this gift of his Son, that through him they might eat of the bread of life and become immortal.

"Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from Heaven; but my Father giveth you the true bread from Heaven. For the bread of God is he which cometh down from Heaven, and giveth life unto the world. Then said they unto him, Lord, ever more give us this bread." Jesus used bread as a figure to illustrate the vitalizing power of his Spirit. The one sustains physical life, while the other satisfies the heart, and strengthens the moral powers. Said he: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." Those who experience the spiritual union with Christ never hunger for higher enjoyment. All uncertainty is gone, the weary soul finds continual refreshment in the Saviour. The feverish thirst for wealth and honor is gone. He is in them a well of water springing up into everlasting life.

Jesus assured the Jews that they had seen him and his works yet believed not. He did not refer to their seeing him with their natural eyes; but he meant that their understanding had been convinced, while their proud and stubborn hearts refused to acknowledge him as the Messiah. The Saviour had been doing in their midst works that no man had ever done. The living evidences of his divine power had been before them day after day; yet their hard and caviling hearts asked for still another sign of his divinity before they would believe. Had this been given them they would still have remained as unbelieving as before. If they were not already convinced of his Messiahship by what they had seen and heard, it was useless to show them more marvelous works. The dignity of God's holy Son was not to be compromised to gratify a questioning crowd.

Unbelief will ever find cause to doubt and reason away the most positive proof. The Jews stood constantly upon guard, lest they should be forced by overwhelming evidence to yield their prejudice and unbelief. Though their understanding was convinced, they refused to surrender their pride and self-righteousness, admitting that they, who had boasted of their wisdom over all the rest of the world, themselves needed a teacher.

The Jews had assembled to celebrate the passover. In eating the flesh of the lamb, they were to remember that it represented the Lamb of God, and their protection when the first-born of their enemies were slain in Egypt. The

blood that the Hebrews were commanded to have upon their door-posts, and which was a sign of safety to them, also represented the blood of Christ, which was to be shed for the sins of the world. The Saviour has power to finally raise from the dead all those who, by faith, eat of his flesh and drink of his blood. This spiritual food gives to the believers a well-founded hope of the resurrection to immortal life in the kingdom of God.

These precious truths Jesus declared to the incredulous multitude, saying, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from Heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

He spoke of his future sacrifice, in these words: "And the bread that I will give is my flesh, which I will give for the life of the world." He offered his salvation to all who would accept him, clothed in humanity, as their Redeemer, having access to the Father, and being invested by him with divine authority.

But the Jews were displeased that Jesus should claim to be the bread of life come down from Heaven. "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from Heaven?" They so clung to their bigotry and pride that it now seemed impossible for them to believe evidence that was plain as the noonday sun. Their jealousy was aroused that this man of humble birth was able to work wonders that they could not explain away, and teach truths that could not be contradicted. So they endeavored to awaken the prejudice and unbelief of the people by referring scornfully to the lowly origin of Jesus, and by reason of his mysterious birth, insinuating that he was of doubtful parentage. They contemptuously alluded to his life as a Galilean laborer, and to his family as being poor and lowly. They declared that the lofty claims of this uneducated carpenter should be at once repudiated.

But Jesus heard their murmurings and reproved them. He again, in more forcible language, declared his connection with the Father, and the necessity for the heart to be enlightened by the Spirit of God before it can feel the need of a Saviour. "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." He here refers to the prophecy of Isaiah: "And all thy children shall be taught of the Lord, and great shall be the peace of thy children."

This was not a new doctrine which Jesus taught. It was the fulfillment of prophecy, which, as expounders of the word, the priests and elders should have thoroughly understood. In declaring that none came to him unless the Father draws them, the Saviour wished them to understand that God would never appear in person to teach them concerning the way of life. Humanity could not endure the vision of his glory for a moment; only through the Son could they come to him. In seeing and hearing the Son, they saw and heard the Father. He is Mediator between God and his disobedient children. The Jews claimed God as their teacher, but Christ declared such profession vain, for, said he, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—*Mrs. E. G. White, in "Great Controversy."*

The Home Circle.

THE LITTLE MAID'S AMEN.

A STORY OF FAITH.

A RUSTLE of robes as the anthem
Soared gently away on the air—
The Sabbath morn's service was over,
And briskly I stepped down the stair;
When close, in a half-illuminated corner,
Where the tall pulpit stairway came down,
Asleep crouched a tender, wee maiden,
With hair like a shadowy crown.

Quite puzzled was I by the vision,
But gently to wake her I spoke,
When, at the first word, the small damsel
With one little gasp straight awoke.
"What brought you here, fair little angel?"
She answered with voice like a bell:
"I tum, tos I've dot a sick mamma,
And want 'oo to please prayer her well!"

"Who told you!" began I; she stopped me:
"Don't nobody told me at all;
And papa can't see tos he's cryin',
And, sides, sir, I isn't so small;
I's been here before with my mamma,
We tummed when you ringed the big bell;
And ev'ry time I's heard you prayin'
For lots o' sick folks to dit well."

Together we knelt on the stairway,
As humbly I asked the Great Power
To give back her health to the mother,
And banish bereavement's dark hour.
I finished the simple petition,
And paused for a moment—and then,
A sweet little voice at my elbow
Lisped softly a gentle "Amen!"

Hand in hand we turned our steps homeward,
The little maid's tongue knew no rest;
She prattled, and mimicked, and caroled—
The shadow was gone from her breast;
And lo!—when we reached the fair dwelling—
The nest of my golden-haired waif—
We found that the dearly loved mother
Was past the dread crisis—and safe.

They listened amazed at my story,
And wept o'er their darling's strange quest,
While the arms of the pale, loving mother
Drew the brave little head to her breast;
With eyes that were brimming and grateful
They thanked me again and again—
Yet I know in my heart that the blessing
Was won by that gentle "Amen."

—Gospel Expositor.

Tom's Bible Verses.

"I DON'T see the use of learning so many Bible verses," said Tom.

"Why," said his imaginative sister Amy, "suppose you were cast on a desert island with no Bible. Think how many verses and whole chapters you would have in your head."

"But I'm not going to be cast on a desert island," objected Tom. "I don't ever go sailing."

"And suppose," continued Amy, "you were called to see some poorsick man, and he wanted you to say some verses to him?"

"I'm not ever called to see sick men," declared Tom. "I go to see sick boys sometimes, and they never ask for verses. They want to hear about base-ball, and what's going on at school."

"Not if they were dying?"

"If they were dying, I wouldn't be let in to see them anyhow," said Tom, triumphantly. "What I want to know is what's the use of me, a boy, learning so many verses. I'm not going to be a minister."

While Amy was trying to find another answer to Tom's question, Cousin Madge laid down her book and entered into the conversation.

"I suppose you can say ever so many verses, Tom?"

"Oh, heaps, whole chapters. The twelfth chapter of Romans and the fourteenth and fifteenth of John, and the chapter on charity, lots of chapters in Proverbs, Psalms, heaps of 'em," said Tom, with a boastful air. "Do you see any use in it, Cousin Madge?"

"I haven't seen the use of it yet," said Madge. "But then I have been here only three days."

Tom stared. "What difference does that make?"

"Why I don't know you very well yet."

"But what's that got to do with my learning verses?"

Cousin Madge smiled as she asked, "Would you like me to tell you in a day or two?"

"I'd like you to tell me now," answered Tom, all athirst for knowledge. But his desires could not be satisfied just then, for Madge was called away, and Tom was left to ponder the problem by himself.

Cousin Madge was present the next morning before breakfast, when Tom rattled off his verses to grandma. After breakfast there arose a great disturbance in the yard which Cousin Madge's window overlooked. Presently she tapped on the window to Tom, who was in the thick of the disturbance. Tom looked up at the window.

"Tom, can you come up here a minute before you go to school?" said Madge, pleasantly.

It was full ten minutes before Tom found it convenient to obey the summons, and then he clattered up-stairs more noisily than usual, which is saying much, and burst into his cousin's room and slammed the door after him with such force that two fans and a photograph were jarred off the mantelpiece. Tom's apology for his violence was this:—

"Well, I don't care. It's just the meanest thing I ever heard of."

"What is the meanest thing?" inquired Madge, innocently.

"Why, that old Barney, that comes here to do chores. He went to fooling with my rabbits, and he's let the very prettiest one, the white one, get away, and she's got out of the yard, and I bet I'll never see her again."

"Is that the very meanest thing that ever happened?" asked Madge.

"Yes, it is, to me," declared Tom.

"And the meanest thing that ever happened to Amy happened yesterday when you lost two of her white mice," pursued Cousin Madge, calmly.

Tom looked slightly confused. "Yes, but that was an accident. I told her I didn't mean to, and she ought to believe me."

"Then Barney meant to lose your rabbit?"

"He said he didn't; but I don't believe him. He'd no business to meddle with them."

"Did he give any reason for doing so?"

"Yes, he said one of the slats in the hutch was loose, and he was trying to fix it; but I don't believe a word of it."

Cousin Madge looked steadily into the flushed face and said gently, "Why should Amy believe Tom if Tom doesn't believe Barney?"

"Well"—stammered Tom, reduced to his last argument.

"What were your verses this morning?" asked Cousin Madge.

Tom looked surprised at this sudden change of subject, but hurriedly repeated: "He that is slow to anger is better than the mighty, and he that ruleth his own spirit than he that taketh a city." "The discretion of a man defereth his anger, and it is his glory to pass over a transgression."

"What was the use of your learning those verses?" asked Madge.

"I don't see," replied Tom, stubbornly.

"And yet, if grandma had known you were to be subjected to a severe temptation this morning, she could not have selected better verses for you."

"Temptation!" said Tom, puzzled.

"Yes, the temptation *not* to defer your anger, and *not* to pass over a transgression."

"Is that the good of learning verses?" asked Tom, going at once to the point.

"That is what I think," said Madge. "But sometimes when I see you and Amy together,

I should think you were a boy who had never heard of the twelfth chapter of Romans, which you *say* you have learned."

"So I have," affirmed Tom.

"Be kindly affectioned one to another with brotherly love; in honor preferring one another," quoted Madge. "And there is a verse in the same chapter which says, 'Avenge not yourselves, but rather give place unto wrath.' And yet I heard you say, 'I'll fix him, I know a way to pay him up.' Barney, I suppose you meant."

"Well," said Tom, dodging, as he thought, the main question, "that verse says, 'Dearly beloved,' and that don't mean me."

"Doesn't it? Are you not one of Christ's dearly beloved?"

"No, I'm not," said Tom, hastily.

"Do you mean that Christ does not love you?"

"I don't mean that," said Tom, slowly.

"Perhaps you mean that you do not love him." Tom did not want to say that, so he said nothing. Presently he spoke with more confidence.

"What I mean is that all those verses are for Christians, and I am not a Christian."

"Would you not have felt better yesterday if Amy had deferred her anger and passed over your transgression?"

"Yes, and I should have felt more sorry, too. But she made me so mad scolding me that I didn't care if the old mice were lost."

"Perhaps Barney felt that way," said Cousin Madge, softly. "So it seems that people who are not Christians could practice some of these verses with good effect. But I don't see why you should not be a Christian, Tom, a boy who has to learn so many Bible verses and wants a good reason for doing it. Reciting anything isn't always learning it. What would be the use of learning all the rules in the arithmetic if you could not do the examples under the rules?"

"Well, that reminds me," said Tom, after a short pause, "I must hurry, or I shall be late to school." He went out and closed the door very softly behind him. Cousin Madge had put a new thought into Tom's mind, and as he is a boy that is wont to keep a new thought and turn it over and consider it well, it may be that something will come of it. Something generally does come of Tom's thoughts.—*Maud Lincoln, in Watchman.*

The First Bells.

It is not generally known that the first meeting-house bells made in this country were cast in the town of Abington, of which Rockland was formerly the eastern part. About 1769 a deserter from the British Army, named Gallimore, reached the town in the course of his wanderings. He was a bell founder by trade, and was employed by Col. Aaron Hobart in this business. The air furnace in which the bells were cast was in what is now South Abington. The first bell made was used at the old Congregational Church, which was located where Hatherly Hall now stands. The bell weighed nearly one thousand pounds, and when it was being cast Mr. Hobart tossed fifty silver dollars into the melting mass to give tone to the bell. After years of service the old bell cracked and was recast.

Mr. Hobart also began the manufacture of cannon and cannon balls about the commencement of the Revolutionary War, and was the first person in the country who introduced and conducted the business. Owing to lack of experience and the practice of moulding in sand instead of clay, he was unsuccessful at first, and sustained considerable loss. In the course of time, however, the business was better understood, and he then carried it on largely and profitably. The cannon were cast hollow, and afterward bored to make the inner surface true and smooth. They are now cast solid.—*Sel.*

"Old Fashioned."

It was only a word dropped from the lips of a young girl, as she looked after the figure of an old lady trotting briskly down the street; only a word and a laugh to the merry companion at her side, but I couldn't forget it. I wanted to talk to those young girls, and all other young girls, upon the subject of old ladies, and old-fashioned ones in particular, and I take this opportunity to do it.

Yes, she was old-fashioned in her dress. That was evident. She was old-fashioned in her manner, or she wouldn't have smiled at greeting as she passed you, because of the love of her dear old heart for all young people. Now, I like old ladies when they keep their heart of youth. It is something they have put on when they were young, and never taken off, and, like the garments they wear, is very old-fashioned indeed. I like to find them out; to smile back at them greetings that will light up their eyes and warm their hearts with smiling remembrances of their young days. Only try it, and see what you will get in return for it. What warm hand-clasps, and what kind invitations to their own old-fashioned houses, where certain surprises await you, if you go. There are old-fashioned chairs that woo you to their comfortable depths; there is old-fashioned comfort written everywhere, and, above all, there is the dear old-fashioned hospitality, the like of which can only be found in such houses and among such people. It has a wonderful power to win even young people, again and again, to bask in its warmth.

Old-fashioned old people are like old china, somewhat rare, but rarely beautiful, and much to be prized when we find them. Don't miss the finding! Give a little of your own sweetness to win theirs; and if you are fond of the beautiful treasures that belong to the past, you will be repaid in your new-found ones, even more richly than in your old affections. Give them your confidence and win theirs. Watch the old faces brighten, and the old hearts grow young again, as they tell of their long past youth. But you will forget to do this; you will be so interested, you will forget yourself; you will live over again, with all the old pleasures, the old treasures of old hearts spread out for your young hearts to feast upon, and when you come back to your to-day, as you must, and leave their old yesterdays to them, to hear the old voices say: "Come again, girls; I have had such a good time," I can imagine your own hearty response.

Oh, if to grow old is to grow sweet and gracious, to keep fires, love-lit long years ago, bright and glowing—though rains have fallen and snows of wintry wind have laid bare hopes cherished and dear—I pray that I may grow old, that I may keep the smiles of love for such as love the smiles of the old, and if this heart of grace shall have stamped itself upon the outer man, and left there such impress as may win me the love of the young as well as the old, then although the fashion of it be an old one, I should like to be old-fashioned.—*Interior.*

Peculiarities of a Tornado.

A RESIDENT of Minnesota, who has seen several tornadoes, says that their most peculiar feature is the singular sucking movement. Buildings are sucked up into the clouds entire, and soon come down in fragments. After the great Rochester tornado, a farmer twelve miles from the town found an uninjured marble-top table in his field. Another found a very large sheep that had come from no one knew where, and had been deposited in his yard unhurt. The Minnesota man further said that he had seen a board into which wheat straws had been driven until they stuck through on the other side. Also, he saw a plank driven through a big tree, and a piece of pine moulding driven through a small butternut tree.—*Sel.*

Health and Temperance.**Who Pays the Bills?**

WHO pays the bills? Who feeds the drunkard's hungry children? Who provides for the drunkard's broken-hearted wife? Who supports the beggarly tramps who, having wasted their money in drink, wander about the country? Who repairs the losses caused by the failure of intemperate merchants and reckless and half-intoxicated business men? Who makes good the damages caused by the blunders of drunken workmen, and the hindrances of business caused by sprees of intemperate employes? Who pays for the railroad wrecks caused by drunken conductors and engineers? Who builds the asylums where crazy drunkards are kept? Who supports the idiotic children of drunken men? Who pays the attorneys and juries and judges who try drunken criminals? Who pays the expenses of trials and commitments and executions occasioned by the crimes of drunken men? Who pays for the property destroyed and burned by drunken men? Who builds and supports almshouses, which but for drink might remain unoccupied? Who endures the sufferings and losses and brutality, which are due to the recklessness and insanity of drunken husbands and fathers? Who pays for the inquests held on drunkards found dead by the wayside? Who pays for a pauper's coffin and for digging a drunkard's grave in the potter's field, when the last glass had been drunk?

Who pays the bills? The drunkard cannot, for he has wasted his substance in his cup. Will the rum-seller pay them? The fact is, you and I, and the sober and industrious toiling portion of the community, must meet all these bills. The drunken rowdy, wounded in the street fight, is cared for in the city hospital at our expense; the drunken beggar is fed from our table; his hungry children come to our doors for bread; and we cannot refuse assistance to his suffering wife; and when at last, having "wasted his substance in riotous living," he comes to the almshouse, the asylum, the hospital, or the prison, honest, sober, temperate men pay the bills for supporting him there. There is no escaping it. We may protest, we may grumble at taxes, and find fault with beggars, but ultimately and inevitably we must foot the bills.—*New England Evangelist.*

Necessity of Food for Students.

THE notion that those who work only with their brains need less food than those who labor with their hands has been the cause of untold mischief. Students and literary men have often been the victims of a slow starvation from this ignorance of the fact that mental labor causes a greater waste of tissue than muscular. According to careful estimates, three hours of hard study wear out the body more than a whole day at the anvil, or on the farm. "Without phosphorus no thought," is a German saying, and the consumption of that essential ingredient of the brain increases in proportion to the amount of labor which the organ is required to perform. The wear and tear of the brain are easily measured by careful examination of the salts in liquid secretions. The importance of the brain as a working organ is shown by the amount of blood it receives, which is proportionately greater than that of any part of the body. One-fifth of the blood goes to the brain, though its average weight is only one-fortieth the average weight of the body. This fact alone would be sufficient to prove that brain workers need more food and better food than mechanics and farm laborers.—*Journal of Chemistry.*

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding."—*Solomon.*

Strong Drink Makes Weak.

STRONG drink is, in a sense, the weakest of all drinks in its fruits, and the most prodigal also of that which is not only the strength but the glory of man. It enfeebles his body and hurls the mind from the loftiest and most brilliant eminence, and lays it prostrate in the dust of inert imbecility or driveling idiocy. It squanders the money, and leaves families in squalor and discomfort who would otherwise be well clothed and happy. The landlord's pleasant greeting is hollowness itself, rendered even more hollow still by the mercenary inspiration which prompts it. We do not light the fire for the herring's comfort, but to roast him.

"But, doctor, I must have some kind of a stimulant," cried an invalid, earnestly. "I am weak and it strengthens me. I am cold and it warms me."

"Precisely," came the old doctor's truthful answer. "See here; this stick is cold," taking up a stick of wood from the box beside the hearth and tossing it into the fire—"now it is warm. But is the stick benefited?"

The sick man watched the wood first send out little puffs of smoke and then burst into flame, and replied:—

"Of course not; it is burning itself."

"And so are you when you warm yourself with alcohol. You are literally burning up the delicate tissues of your stomach and brain. Every time you are taking it to give you strength, you are becoming weak. And the stronger the liquor, the weaker it makes the drinker."—*Sel.*

A Brisk Woman.

I ONCE knew a brisk woman who used to loosen her carpets in the last of February, so that she might take advantage of the first warm day, and whisk them out before the gaze of an astonished world. There was a tradition in her family that all carpets should be up, and stoves down, by the middle of March, and unless positively frozen up and snowed under, she fought it out on that line. She and her family are long since dead, as might be expected, sacrificed not by cleanliness, but by a silly pride and an insane desire to be more "forehanded" than her neighbors.

I have noticed that these women who are so forehanded with their house-cleaning are apt to be forehanded in their deaths. They seem to fancy there is some merit in thus forcing the season, and they plunge into the good work with all the enthusiasm of the ancient martyrs, laying up coughs, and colds, instead of treasures in Heaven. So many women clean house according to tradition, instead of common sense. They learned in their youth that spring begins in March, and in March they will clean house if they kill themselves and their families in the attempt. They pay no attention to good advice, nor do they heed the roar of the awful avalanche of dust, and dirt, and carpets, and stoves, and soot that they bring down on their devoted heads; on they rush, and down from the cold, damp shades of their fireless, sunless parlors, comes the last faint echo of their cries.—*Elizabeth Cole, in Good Housekeeping.*

Results of Drinking.

THE places of judicature I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, and other enormities that have happened in that time, were divided into five parts, four of them have been the issue and product of excessive drinking—of tavern and ale-house drinking.—*Sir Matthew Hale, Lord Chief Justice, England, about 1670.*

Hermit.

ABOUT half a century ago a young planter who lived among the mountains of North Carolina grew impatient of the quiet and solitude of his life, removed his family to a large seaboard city, and plunged into politics. For many years he was successful; then overwhelming defeat came. He could not bear it coolly as did others of his party; he grew cynical, bitter, angry against man and God.

He declared himself weary of fashion, ambition, and the struggle and crowd of civilized life. He pined for the solitude and calm of the mountains, "the world forgetting, by the world forgot." He would go and dwell apart; give himself up to the study of nature and to high contemplation.

Taking with him one negro servant, he hid himself in the recesses of the Black Mountains in North Carolina, where he occupied a cabin just large enough to hold his books and himself. The first year he was interested in his studies; his books were like old friends whom he had not met for a long time.

But they finally palled on him. What need he care for the history, the philosophy, the laws, of men whom he never would see again? At first he keenly felt the magnificence of the scenery, the sunsets, the storms; but after a year he began to understand that there was no one to whom he could say they were magnificent, and that there never would be any one.

After the second year he seldom turned to nature or to books; his chief interest in life lay in the next meal; he made a companion of his stupid servant; his only hope was to catch a glimpse once in months of a passing hunter. His pride would not allow him to return to the world. He sank at last into a state of melancholy mania, and died, after six years of solitude, a prematurely old, imbecile man. Not having strength to live in a crowd, he had no strength to live alone.

Hermits and anchorites were common in the early days of civilization, when men believed they could come closer to God and lead purer lives by separating themselves from the work and relations of the world. Even at this day we are apt to think at times that if we could but live in solitude with nature, we could reach heights of thought and devotion to which we cannot attain in the town.

But it is not the air which a man breathes that makes him manly or devout or noble; it is the foundation on which he stands and bases his thoughts and hopes and actions.

If that ground beneath his feet be the truth of God, he will dwell calm and apart as on a mountain height, in the very market-place; but if the base of his life be fashion or gluttony or the greed of money, to live among trees instead of houses, and sheep in place of men, will not make him less harmful or less miserable.—*Youth's Companion*.

How TRUE it is that the love of money is a root of all evil! When it takes possession of the heart, there is scarcely any doubtful practice to which it will not lead. The love of gain blinds men's minds so that they cannot see the tendency and inevitable result of their questionable practices, until ruin suddenly overtakes them. But in cases in which men restrain themselves within the bounds of propriety, the love of money sometimes becomes a consuming passion, and their whole souls are absorbed in the pursuit of gain, to the neglect of the most important duties, and the enjoyment of the comforts of life. A heart fixed on earth will not aspire to Heaven. "Ye cannot serve God and mammon."—*Methodist Recorder*.

God is merciful. He takes care of his own mysteries. He gives to nothing more than it can bear, or more than shall be good.—*Sel.*

News and Notes.

RELIGIOUS.

—Over a million pounds is still spent yearly in pilgrimages to Mecca and Medina.

—"Speak well of the dead and the absent." Yes; but why should the living and those who are present with us form an exception to the rule? Why not observe the injunction of the apostle, and "speak evil of no man"?—*Methodist Recorder*.

—The *Christian Union* says: "At a Presbyterian communion service in Dakota, the sermon was preached by a man who, about twenty years ago, danced the scalping dance where the city of Minneapolis now stands; one of the brethren was connected with the massacre of Stillwater, and a ruling elder was a son of the warrior Little Crow."

—In 1795, the Catholic Church in Kentucky consisted of one priest and 1,500 people. In 1884, there were two bishops, 193 priests, 653 churches and stations, a Catholic population of 300,000, or one-eighth of that of the whole State; 57 colleges and academies and 100 free schools, which instruct 16,344 pupils, and nine asylums and four hospitals for the orphaned and infirm members.

—The *Tennessee Baptist* says: "Statistics show that there are 381 ordained preachers in Tennessee who are without pastorates, and the reason is that they are disqualified by the lack of education to be acceptable to the churches. They have not by application and hard study of God's word and religious books improved themselves, and they cannot teach the churches. The preacher, young or old, who will not study will soon go ashore."

—Prof. Austin Phelps, D. D., in an article in the *Congregationalist*, says: "There has sometimes been more joy at the parsonage and the vestry over one rich man who repented than over the opportunity to save the ninety and nine who did not repent." And then follows this truth: "State churches commonly die of this moral pyæmia. History has not yet proved that, without reformatory awakenings from outside, and disciplinary dislodgments within, a church of Christ welded to the State can be saved from sinking into a Sybaritic civilization in which the crumpled rose leaf takes all spirit out of her for evangelistic enterprise."

—The *Golden Gate* says: "While it is true that Spiritualists, as a rule, place but little stress upon the literal significance of religious holidays of any kind, save, perhaps, a general social interest in Christmas, there is nevertheless a significance attaching to Easter Sunday that should commend it to them as the day of days in all the year, not even second to that set apart for commemoration as the advent of modern Spiritualism into the world." Straws show which way the wind blows. Such statements as the above show that the greatest deception of all time is fast increasing its power for deception by putting on the outward forms of religion. And since the belief that there is no death is prevalent in most of the modern churches, and the greater part of modern religion consists in the observance of forms, what difference will there be between Spiritualism and professed Protestant denominations, when the former shall have adopted the forms of the latter?

SECULAR.

—Mount Ætna is in a state of eruption.

—Doctor Dio Lewis died at his home in Yonkers, N. Y., May 21.

—Fears are entertained of an uprising of Indians in Washington Territory.

—May 21 a conflict occurred on the frontier between Greek and Turkish troops.

—May 17, the Royalists of Spain were made glad by the birth of an heir to the Spanish throne.

—Sunday, May 15, five persons were arrested by the police in San Francisco for delivering socialistic harangues and for obstructing the streets.

—The seizure of American fishing vessels by the Canadian authorities has stirred up considerable ill feeling in this country, especially in the New England States.

—An artesian well of six-inch bore, sunk 515 feet, has a good flow of water secured on the barren plains south of Tucson, A. T. This is likely to work a revolution in that locality.

—May 16, an attempt was made to burn the East St. Louis approach to the St. Louis Railroad bridge.

—The Canadian Pacific Railway is making active preparations for opening the line for traffic to British Columbia.

—The Grand Jury at St. Louis has found indictments for conspiracy against fifty-nine of the late railroad strikers.

—Jaehne, the ex-alderman recently convicted of bribery in connection with the Broadway Surface Railway, has been sentenced to nine years and ten months in Sing Sing.

—A bill has been reported by the House Committee on Electoral Count, which provides for an amendment to the Constitution creating the office of second vice-president.

—At Salt Lake City, May 15, Judge Zane denied two applications for naturalization papers because the applicants declined to promise obedience to the laws against polygamy.

—Seventy-five men employed on a canal at Merced, Cal., struck, May 18, for higher wages. They were all paid off and discharged, and the next day new men were employed.

—Mrs. Pendleton, wife of Hon. George H. Pendleton, United States Minister to Germany, was thrown from her carriage in Central Park, New York, May 20, and instantly killed.

—A cyclone at Eagle Rock, Idaho, May 19, demolished the Union Pacific round-house, and seriously injured several men employed in and around the building. A number of buildings were unroofed.

—May 18, four children, the oldest twelve and the youngest four years of age, perished in a burning building near Akron, Ohio. In attempting to rescue them, their uncle received injuries which may prove fatal.

—The chief of police of St. Louis has been instructed to disperse all assemblages of Anarchists when resistance to the law is advocated, and arrest any and all violators of law who utter incendiary speeches or incite to riot.

—Two dynamite explosions occurred at Orangeville, Ont., May 17. No lives were lost, but the office and residence of Police Magistrate Monroe were wrecked. The cause of the outrage was the strict enforcement of the temperance law.

—May 17, another New England fishing schooner was seized by the Canadian authorities for alleged violation of the fishing laws. There is considerable excitement over the action of the Dominion Government relative to vessels owned in this country.

—Intense excitement still continues in England over the question of home rule for Ireland. It is thought that if Gladstone's measure is defeated he will dissolve Parliament and appeal to the people. The masses are thought to be favorable to the measure.

—May 17, a desperate fight took place in the streets of Martinsville, Va., in which forty shots were fired. One man was killed, and at least three were fatally wounded. The parties engaged in the shooting were some of the leading business men of the town.

—A little girl six years of age was killed and eaten by hogs near Thomasville, N. C., one day last week. The child was feeding the animals pieces of bread when one of them bit her hand. The smell of blood infuriated the swine, and the little girl was at once attacked and devoured.

—On the 15th inst., Captain Hatfield with a troop of cavalry surprised a party of Apaches in southern Arizona, capturing all their stock and the camp outfit. The next day the Indians surprised Hatfield's command, killed two of his men, recaptured all their stock, and took all the Government horses.

—May 20, the entire force of planing-mill hands in St. Louis, Mo., went out on a strike, and twenty-two mills are idle. May 1, the men were granted a reduction from ten to eight hours, but were refused a ten per cent. increase in wages, which they also demanded. The present strike is against a return to the ten-hour system.

—In delivering his charge to the Grand Jury at Chicago, May 17, Judge Rogers said: "It is only your province to deal with crime which has been committed. The principles of law inculcate the doctrine that men who teach riot, who incite unlawful gatherings to incendiary acts, are responsible for the effects of these rantings. The red flag is a public menace. It is an emblem that no quarter will be given. The police have a right to suppress these people to prevent the commission of crime."

—A legislative committee is investigating alleged brutalities committed in Louisiana under the present convict contract system.

—Several Mormon missionaries had a narrow escape from a mob of country people in Washington County, Penn., recently, who objected to their proselyting.

—A dispatch from Tombstone, A. T., under date of May 20, says: "The death roll of persons murdered by Apaches within gunshot of Nogales, A. T., during the past four weeks has now reached forty-two. The boldness and size of the bands committing the recent raid leave no doubt that they have been recruited from the discharged scouts."

—In Lyons, France, May 9, a mob of glass-factory strikers sacked the house of an artisan who had resumed work, severely beat the man and his wife, and threw their furniture into the Rhone. The mob then made an attack upon the factory, the owner of which kept up a continuous fire with shot-guns upon the rioters until they were forced to withdraw. Thirty were wounded.

—April 12, the German gunboat *Albatross* arrived at Sydney, Australia, and reported about a dozen engagements with natives of New Britain and New Ireland, in which at least forty-five natives were killed. Eight of the crew of the *Albatross* were wounded in the first engagement. The attack on the natives was made in punishment for the murder of white traders. And thus the work of Christianizing(?) the islands of the South Pacific goes bravely on.

—At noon, May 17, the remaining property of the New Orleans Exposition was sold at sheriff sale. The property sold very low. The main building, which cost over \$500,000, contains 10,000,000 feet of lumber, and has acres of glass roofing, brought only \$90,000. This is the largest building in the world, covering an area of 905x1,378 feet, or over 28 acres. The Government building brought \$4,100, and sundries, \$16,680. A junk dealer was the purchaser. The sale was on one year's credit at 5 per cent. interest.

—William Weber, a Chicago Socialist, recently stated that on the evening of the bomb throwing in that city, there were twenty Socialists armed with bombs. The bomb throwers were selected by lot. In speaking of it Weber said: "I know that twenty men received their bombs. The meeting was almost through Tuesday night when the police ordered the Anarchists to disperse, and it is presumed that the other nineteen men had started for home or were injured by the discharge of the police revolvers, which immediately followed the throwing of the first bomb. The Anarchists are not subdued yet, and you need not be surprised if another outbreak comes."

Obituary.

ROBERTSON.—Brother Andrew J. Robertson died in Colfax, W. T., April 10, 1886, aged 52 years. He was born in Alabama. His illness was brief, only four days. He embraced the Third Angel's Message in 1884 under the labors of Elders Colcord and Bartlett. He expressed his willingness to rest till the Life Giver comes. He leaves a wife and nine children to mourn his loss.

Our little band will sadly miss him, for it leaves only a few, but enough to still claim the promise. The funeral services were conducted by the Baptist minister, Elder J. Cairns. During the service his wife felt that if the Lord did not give her strength, she could not bear the parting. She prayed earnestly, and when the close came such sweet peace filled her soul that she felt like singing praises to her Redeemer. He was there with the everlasting arms underneath. **MRS. LILLIE GOOD.**

DODSON.—Died of consumption in San Francisco, Cal., May 15, 1886, Clarence T. Dodson, aged 25 years, 6 months, and 2 days. Brother Dodson was sick six months, and so far as human estimate can measure, he died, we believe, in perfect peace with God through our Lord Jesus Christ; and so, we believe, he rests in the Christian's hope. The day before his death, he asked two of our brethren to come to him at 6 o'clock, P. M., for he expected to die at 7; and at that hour the pall of death seemed to fasten upon him, and signs of life became fainter and fainter until it vanished. He left a wife, and a child two and one-half years old. Services by the writer. **A. T. J.**

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 27, 1886.

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Camp-Meetings for 1886.

PENNSYLVANIA, Olean, N. Y.	June 2-8
COLORADO, Denver,	" 2-9
IOWA, Des Moines,	" 9-15
NEW YORK, Batavia,	" 9-15
WISCONSIN, Madison,	" 16-22
MINNESOTA, Minneapolis,	" 23-29
MAINE, Houlton,	" 22-29
DAKOTA,	June 30 to July 6
CANADA, P. Q.	July 1-6
TEXAS, Cedar Hill,	Aug. 10-17

NOTICE the change in the date of the camp-meeting at Houlton, Maine. As formerly appointed, it was June 29 to July 6. The appointment now stands, June 22 to 29.

WE ask of our readers a careful study of the article "Matthew 24," by J. H. W., on page 313. It is closely condensed and will richly repay a careful and prolonged study.

It is announced that thirty-eight wholesale liquor dealers of San Francisco have signed an agreement to close their establishments on Saturday afternoon. The retail liquor dealers, however, will be ready to receive customers at all hours as heretofore.

ELDER J. H. WAGGONER'S journey East, upon which he intended to start immediately after the close of the Oakland meeting, has been necessarily delayed on account of his severe illness. The great strain to which he had been subject for several months proved too much for him, but he has now so far recovered as to be able to ride out. We hope that a few weeks' absolute rest will result in his entire restoration to health, when the SIGNS will be favored with more of his work, even though he will be at a distance from the place of publication.

WE notice that Professor W. R. Harper, of the Union Theological Seminary, Morgan Park, Ill., has accepted the chair of Oriental languages at Yale College. He had previously declined the presidency of Chicago University. In Professor Harper, Yale College will have a valuable accession to her faculty. He is an enthusiastic teacher, and has the faculty of begetting enthusiasm in his pupils, even through the medium of correspondence. And he is not content with merely imparting a knowledge of the Hebrew and its kindred languages; he is devoted to the Old Testament, and is doing a good work in directing attention to that too much neglected portion of the Bible.

"In a Bad Box."

UNDER the above heading a California clergyman writes to the *Christian Advocate* as follows:—

"The situation is this: I found in my charge what was called a Church Social, or Mite Society. Having no church organization in the place, this society had been managing church affairs, especially the financial department. At the first meeting of the officers to reorganize for the year, I was elected chaplain. They voted to have an entertainment, and hold it in the church. They decided, also, that the only kind of an entertainment that would draw the crowd, and make it a financial success, was *comic drama*. So I found that I had unwittingly become the chaplain of a dramatic club, which pro-

posed displaying their skill in my own pulpit. When I objected, they pleaded as an excuse, and one that it was difficult to answer, that the former pastor had sanctioned such entertainments; and, moreover, the people would not come to a *serious* entertainment, 'to be made to cry.' Now I ask, Can we be consistent, and allow such things in our churches? If ministers secure their salary by thus yielding to the demands of the ungodly, will not the ones they please lose respect for them as religious teachers, and conclude that it's the fleece rather than the flock they are caring for."

We can't see how any comment could set forth more plainly the seriousness of the situation. What makes it the more serious is the fact that the people will not listen to anything serious. Nothing could be a more perfect fulfillment of Paul's words: "They shall turn away their ears from the truth, and shall be turned unto fables."

The Benediction.

J. W. R.—The benediction, in its second and most general meaning, is, according to Webster: "Blessing, prayer, or kind wishes, uttered in favor of any person or thing; a solemn or affectionate invocation [prayer] of happiness; thanks; expression of gratitude; specifically, the short prayer which closes public worship." Therefore we cannot see where there can be any wrong for the president of the Rivulet Missionary Society, or for the leader of any other meeting for religious purposes, to close the meeting with a "prayer or kind wishes in favor of" it; with "thanks" or an "expression of gratitude" to God. We can see no more harm, if as much, in closing a meeting with a short prayer than in opening it with a long one. If it is right for a leader to open a meeting with prayer, we cannot see how it would be wrong for the same person to close the meeting with a "short prayer." To us there always seems something lacking, and we cannot help feeling it, when a meeting, of whatever kind, connected with the cause of God, is closed with no word of "kind wishes in favor of" the cause and work in connection with which it is held. However, if your question referred to the regular, recognized benediction, "Now may grace, mercy, and peace," etc., we would not recommend the use of that by any person unordained. But there can be nothing wrong in dismissing with a short prayer.

Ruinous Rule.

IF anything could be more meanly tyrannical than the Labor Union has lately shown itself to be, we hope we shall never see it. In Chicago a plumber was boycotted because he chose to teach his two boys his own trade. In New York City a brush-maker was giving employment to seventeen little crippled boys by which they managed to earn a scanty living. The Union notified the proprietor to turn out the cripples or stand a boycott, and by the cowardice of the employer, out the poor cripples had to go. Thus unfortunates must be turned out to beggary or to starvation, and able-bodied boys forbidden to learn honest trades and caused to grow up in idleness with the vicious and the criminal that "labor" may be protected and that the boycott may rule. But we are not prepared to believe that the American people have yet so far lost the spirit of '76 as to be ready to submit to any such infamous tyranny.

Rewarded.

WE are informed that the ladies of the Simpson Memorial Church (S. F.) invite their friends to a strawberry festival which they will give in their church parlors on a specified evening. This reminds us, by contrast, of the commandment of Jesus: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again,

and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 12-14. Christ said not to invite friends "lest they also bid thee again, and a recompense be made thee;" but these people go beyond what Christ thought it necessary to guard against, for they invite their friends, and expect them to bring a recompense with them.

Will It Sell?

WILL what sell? "Great Controversy." Of course it will sell, and with as little urging as any religious publication that we ever saw. We have never had a doubt of it, and the following facts ought to remove the last doubt from every mind. An aged brother in Illinois, a farmer, felt a desire to help circulate the book. He had never canvassed, so he procured a prospectus and started out without letting his family know anything of it. In two hours he came back perfectly willing to let his family know what he had been doing, for he had five orders. In seven and one-half days he took one hundred orders, and in one day he took twenty. The most prominent men in the community subscribed for the book. It is safe to say that he earned more than he possibly could in the same time at anything else; and the amount of good done is incalculable. The book is just what the people need, and they are ready to receive it. Who will have a share in the good work?

An Ominous Alliance.

THE National Reform movement is to culminate in Satan's grand masterpiece of deception. For a year or more it has been specially and assiduously courting the National Woman's Christian Temperance Union, and has now so far rhymed itself into the favor of the Union, that we very much fear it will never reason itself out again. Joint conventions are now being held by the two bodies, and we may expect to soon see their vital union consummated. The Woman's Christian Temperance Union has done noble work and we have rejoiced in it, and should ever rejoice while it kept in the line of its legitimate and chartered work. But just as soon as she proposes to sell herself to work the iniquity of lifting the National Reform party into power, in its union of Church and State, and the establishment of its hierarchy in this country, then we are prepared to write of her, "The glory is departed." Is it possible that in his last grand effort to compass the misery of the human race Satan is to employ the woman as he did in his first?

THE Catholic Church claims that marriage is a sacrament of the church, and then, with characteristic inconsistency, prohibits marriage to the clergy and to every one whom it ungrammatically terms "a religious." That is, common people may freely share in all the sacraments of the church, but the leaders of the church must be debarred from some of them. Truly that system of irreligion was well termed by the apostle "the *mystery* of iniquity."

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