

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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FEED MY SHEEP!

BY MRS. L. D. A. STUTTLE.

O, SHEPHERDS of Israel, feed my sheep,
They stray from the fold to-night.
They are off in the forests dark and drear,
Afar from the paths of right.
O, shepherds of Israel, rouse from sleep,
Go rescue the perishing; feed my sheep.

There are tender lambs on the mountains drear;
They die for the shepherd's care.
They are plucking the poisonous blossoms bright,
The flowers of sin so fair;
The shepherd of Zion should never sleep.
Up! up, and arouse thee, and feed my sheep.

Thou hast known thy duty and didst it not.
E'en thus shall the Master say,
And such shall be beaten with many stripes
In the hastening Judgment day.
Oh, tremble, false shepherd, and howl and weep;
E're dawneth that morning, go, feed my sheep.

Lest, when by the angel scribes above,
Thy record is read at last,
When the tares have been gathered and bound to burn,
And mercy's forever past,
Thou canst bring no souls that are saved from sin,
Nor precious sheaves thou hast garnered in.

General Articles.

Courtesy a Christian Grace.

BY MRS. E. G. WHITE.

AS CHRISTIANS we are commanded to be separate from the world; we are not to drink in its spirit or to follow its customs; but it is not necessary for us to become coarse and rough in our manners and expressions. The truth of God is designed to elevate the receiver, to refine his taste, and to sanctify his judgment. The character of the Christian should be holy, his manners comely, his words without guile. There should be a continual effort to imitate the society he hopes soon to join, that of angels who have never fallen by sin.

No man can be a Christian without having the Spirit of Christ; and if he has the Spirit of Christ, it will be manifested in kind words and a refined, courteous deportment. The religion of Jesus is designed to soften whatever is hard and rough in the temper, and to smooth off whatever is rugged or sharp in the manners. External change will testify to an internal change. The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, transforming the character. But those who profess to be followers of Christ, and are at the same time rough, unkind, and uncourteous in words and deportment, have not learned of Jesus. A blustering, overbearing, fault-finding man is not a Christian; for to be a Christian is to be Christ-like. It is no mark of a Christian to be continually jealous of one's dignity. All these manifestations show that men are still servants of the wicked one.

Very many who are seeking for happiness will be disappointed in their hopes, because they seek it amiss, and are indulging in sinful tempers and selfish feelings. By neglecting to discharge the little duties and observe the little courtesies of life, they violate the principles on which happiness depends. True happiness is not to be found in self-gratification, but in the path of duty. God desires man to be happy, and for this reason he gave him the precepts of his law, that in obeying these he might have joy at home and abroad. While he stands in his moral integrity, true to principle, and having the control of all his powers, he cannot be miserable. With its tendrils twined about God, the heart will be full of peace and joy, and the soul will flourish amid unbelief and depravity.

Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that makes his influence almost irresistible. It is the religion of Christ in the heart that causes the words to be gentle, and the demeanor winning, even to those in the humblest walks of life. In forgetfulness of self, in the light and peace and happiness he is constantly bestowing on others, is seen the true dignity of the man. This is a way to gain respect, and extend the sphere of usefulness, which costs but little; and the one who pursues this course will not complain that he does not receive the honor that is his due. But Bible rules must be written on the heart; Bible rules must be carried into the every-day life.

We are none of us what we may be, what God would have us be, and what his word requires us to be. And it is our unbelief that shuts us away from God; for we may at any time lift up our souls to him, and find grace and strength. When Christ shall come, our vile bodies are to be changed, and made like his glorious body; but the vile character will not be made holy then. The transformation of character must take place before his coming. Our natures must be pure and holy; we must have the mind of Christ, that he may behold with pleasure his image reflected upon our souls.

Enoch was a marked character, and many look upon his life as something far above what the generality of mortals can ever reach. But Enoch's life and character, which were so holy that he was translated to Heaven without seeing death, represent the lives and characters of all who will be translated when Christ comes. His life was what the life of every individual may be if he will live near to God. We should remember that Enoch was surrounded by unholy influences. The society around him was so depraved that God brought a flood of waters on the world to destroy its inhabitants for their corruption. Were Enoch upon the earth to-day, his heart would be in harmony with all of God's requirements; he would walk with God, although surrounded by influences the most wicked and debasing. The palm-tree well represents the life of a Christian. It stands upright amid the burning desert sands, and dies not; for it draws sustenance from springs beneath the surface.

Joseph preserved his integrity when surrounded by idolaters in Egypt, in the midst of sin and blasphemy and corrupting influences. When tempted to turn aside from the path of virtue, his answer was, "How shall I do this great wickedness, and sin against God?"

Enoch, Joseph, and Daniel depended upon a strength that was infinite; and this is the only course of safety for Christians to pursue in our day.

The lives of these marked men were hid with Christ in God. They were loyal to God, pure amid depravity, devout and fervent when brought in contact with atheism and idolatry. Through divine grace they cultivated only such qualities as were favorable to the development of pure and holy characters.

Thus may it be with us. The spirit which Enoch, Joseph, and Daniel possessed, we may have; we may draw from the same source of strength, possess the same power of self-control, and the same graces may shine out in our lives. Said Christ: "A city that is set on a hill cannot be hid." "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." By reflecting the light of Christ to all around us, we shall become the light of the world; but a selfish, fault-finding, uncourteous person cannot have this sacred influence.

Pleasant, kind, and well-bred Christians will have an influence for God and his truth; it cannot be otherwise. The light borrowed from Heaven will shed its brightening rays through them to the pathway of others, leading them to exclaim, "O Lord of hosts, blessed is the man whose strength is in thee." The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the rootlets of that tree are not drawing nourishment from a pure source. If our characters are meek and lowly, if our affections are in harmony with our Saviour, we show that our life is hid with Christ in God, and we leave behind us a bright track. Our life will be in such marked contrast to that of unbelievers, that our associates will discern that we have been with Jesus and learned of him.

The Christian need not become a recluse; but while necessarily associating with the world, he will not be of the world. Christian politeness should be cultivated, and daily put in practice. That unkind word should be left unspoken; that selfish disregard of the happiness of others should give place to thoughtful sympathy. True courtesy, blended with truth and justice, will make the life not only useful, but beautiful and fragrant with love and good works. It is no evidence that the Christian has lost his religion, because he has a good report among them that are without. Virtue, honesty, kindness, and faithful integrity make noble characters; those who possess these characteristics will win esteem, even of unbelievers, and their influence in the church will be very precious. We are required to be right in important matters; but faithfulness in little things will fit us for higher positions of trust.

On the part of many, there is a great lack of true courtesy. Much is said of the improvements that have been made since the days of the patriarchs; but those living in that age could boast of a higher state of refinement, and of more true courtesy of manners, than are possessed by the people in this age of boasted enlightenment. Integrity, justice, and Christian kindness, blended, make a beautiful combination. Courtesy is one of the graces of the Spirit. It is an attribute of Heaven. The angels never fly into a passion, never are envious, selfish, and jealous. No harsh or unkind

words escape their lips. And if we are to be the companions of angels, we too must be refined and courteous. And we have none too much time to change our wrong habits, reform our defective characters, and obtain a fitness for the society of those heavenly beings. All harshness and severity, coarseness and unkindness, must be overcome; and now is the time for us to do the work. We can have no second probation. But if we do not improve these hours of privilege, we would not improve a second probation, should it be granted to us.

A Christian will cultivate that charity that is not easily provoked, that suffereth long and is kind, that hopeth all things, endureth all things. If this grace be in you, if you are ruled by the Spirit of Christ, your words and actions will testify that your religion is genuine; for your life will be full of good fruits. The children of God never forget to do good and to communicate. Good works are spontaneous with them; for God has transformed their natures by his grace. "Herein is my Father glorified, that ye bear much fruit."

Sanctification.—No. 1.

"For this is the will of God, even your sanctification." 1 Thess. 4:3.

SANCTIFICATION, as applied to a moral agent, signifies "to cleanse from corruption; to purify from sin; to make holy by detaching the affections from the world and its defilements, and exalting them to a supreme love of God."—*Webster*. It is the will of God that his people should attain unto this high and holy state; it is our privilege to have our hearts established, unblamable, "in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

The pardon of sin, or justification from past transgressions, may be an instantaneous work. It may be effected as suddenly as the light from Heaven shone upon Paul while on his way to Damascus. "Repentance toward God, and faith toward our Lord Jesus Christ," may secure peace and happiness without long and mournful delay. And when these priceless blessings are obtained, when one has passed from death unto life, he enters the school of Christ as "a babe" in his new life to develop into a man in Christ Jesus. Says Peter, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

In the spiritual birth and life, the Scriptures recognize childhood, youth, and "full age." 1 John 2:12-14; Heb. 5:13, 14. As the work of growth in the Christian's experience progresses, sanctification of heart and life is developed. In this the individual must act a part, which he cannot do in justification, as is clearly proved by the following texts: "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them; I am the Lord which sanctify you." Lev. 20:7, 8. But in all the word of God there is no such command as, Justify yourselves. Yet man cannot sanctify himself, cannot be holy, cannot keep God's statutes, without divine aid; nor will God sanctify any man without his concurrence. He who says, "Sanctify yourselves," has provided the means for the accomplishment of this high and holy work; and in their use we act in harmony with his will.

Buck, in his theological dictionary, in speaking of sanctification, says: "It is distinguished from justification thus: Justification changeth our state in law before God as Judge; sanctification changeth our heart and life before him as our Father. Justification precedes, and sanctification follows as the result and evidence of it. The surety righteousness of Christ imputed is our justifying righteousness; but the grace of God implanted is the matter of our sanctification. Justification is an act done at

once; sanctification is a work which is gradual; justification removes the guilt of sin; sanctification the power of it. Justification delivers us from the avenging wrath of God; sanctification conforms us to his image." Archbishop Usher said: "Sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt offering to Christ." "Sanctification," says another, "is nothing less than a daily dying to self, and daily conformity to the will of God."

But the subject of the progressive character and work of God in the heart sanctifying the entire being, mentally and physically, is clearly elucidated in the third chapter of Paul's letter to the Colossians: "If ye then be risen with Christ [i. e., if you have put on Christ by baptism. Chap. 2:12.], seek those things which are above, where Christ sitteth on the right hand of God." Then follows the injunction as to where to set the affection, as to mortifying the "members which are upon the earth," putting off the "old man," putting on the "new man," gaining victories over the carnal mind, and becoming spiritually minded; "and above all these things put on charity, which is the bond of perfectness."

Peter also presents this important theme in a clear and convincing light. Addressing those who had fled from "the corruption that is in the world through lust," he says: "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:5-11.

Now who can fail to see that if the Christian does not work by this rule of addition with respect to the graces of the Spirit, that his justification is rendered futile and unavailing?

The agencies for the accomplishment of sanctification, are the truth, the Holy Spirit, faith, and obedience. "Sanctify them through thy truth; thy word is truth," is the petition of the Son to the Father. Error, however venerable from age, cannot sanctify men. Again, says Jesus, "Ye shall know the truth, and the truth shall make you free."

We may emphatically say of the law of God proclaimed upon Mt. Sinai, that it is his truth. "Thy law is the truth." "All thy commandments are truth." Ps. 119:142, 151. By means of the law Paul was convinced of sin. Rom. 7:7. And he affirms, "By the law is the knowledge of sin." "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

It is difficult to comprehend how one who rejects the law of God can have a knowledge of sin which would lead him to fly from it to the Saviour. Now can we conceive how one can attain unto sanctification without the truth? and if it could be so, why the prayer of the Saviour, "Sanctify them through thy truth"?

Says Charles G. Finney, president of Oberlin (Ohio) College, "I have long been satisfied that the higher forms of Christian experience are attained only as a result of a terribly searching application of God's law to the human conscience and heart." Adam Clarke says, "Man cannot have a true notion of sin but by means

of the law of God." Professor Brown, of Brown University (Baptist) says, "You can no more change the moral law than attempt to change God himself."

But this finishing work of the grace of God upon the heart to prepare men for the kingdom of glory, is not accomplished by the law alone—the Holy Spirit must act its part. Paul says, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.

The steps here are, men must hear the truth, believe the truth, receive the Spirit, and experience its sanctifying power; thus connecting with the truth or the word of God, faith, and the purifying and elevating influence of that divine power which "beareth witness with our spirit that we are the children of God," "being sanctified by the Holy Ghost." Rom. 15:16.

Again, says Peter, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; grace unto you, and peace, be multiplied." 1 Pet. 1:2.

Here the subject of obedience is introduced as an important factor in the work of sanctification. So we have the fact before us that the truth (the word of God), the operation of the Holy Spirit, the energizing, vitalizing power of faith, with cheerful obedience, are the warp and woof of the agencies of Bible sanctification.

And here let it be remarked, the Spirit of God and his word do not lead nor work in opposite directions in the accomplishment of sanctification. As well might the telegraph agent talk of dispensing with the long lines of wires stretching themselves over the earth, and declare that he could control the electric current sending his messages everywhere through the air, as for one to claim sanctification by the Spirit while the teachings of God's word are repudiated.

A. S. HUTCHINS.

Truth.

WHAT is truth? Webster says, "Conformity to reality or fact." To be true is to be just what you are, to say just what you feel, to act just as your nature prompts you. We can act a lie just as easily as we can speak one. We can keep up a sham or a pretense about half the things in our daily life. Don't do it. Be what you want to appear to be. Appear to be just what you are. "Buy the truth and sell it not." It is an important possession. He who knows the whole truth never falls into errors. He will have just conceptions. In every age, in every department of thought, men have been seeking for the truth. Slowly, laboriously, they clear away the vast mass of error and guess-work, and, step by step, find out exactly how things are. Sometimes the truth flashes out upon the mind with a wonderful light. It seems strange that we did not see it before, it is so plain and so simple. Some one has said, "The greatest simplicity is the greatest science;" for the greatest science is that which lies most nearly parallel with nature. Nature herself is truth.

How beautiful is a truthful character! one that has a high ideal, and tries with all its power to reach it as near as may be, with no pretense of being better, no false sham at not rising higher, but content to do and be just what its highest powers, in their best exercise, enable it to do and be. "I can do no other," said Luther; "God help me." For he was just following truth; and God did help him. "For he is a God of truth, and without iniquity; just and right is he."—C. P., in *California Christian Advocate*.

LEAD me in thy truth, and teach me.—David.

Moral Courage.

No AGE ever demanded greater moral courage than does the present. Lawlessness lurks everywhere. Indifference to God's law and to the highest good, poisons every breeze. The mis-asma of disobedience, under the guise of *non-essentialism*, pervades every popular theory. Men want easy theories, and freedom in practice. "Puritanism" is scoffed at because it was rigid, exacting, uncompromising. Moral heroism is sadly needed.

An equally important truth must be recognized, viz., moral courage can be produced from nothing less than loyalty to God, his word, his law. Emotion may strengthen moral courage, but it cannot produce it. Creeds may deliver formulas concerning it, but they cannot give birth to it. It grows in no soil except the word of the Lord—Maker of heaven and earth. Doubt concerning that word destroys it. Quibbling, accommodative interpretation, loose exegesis, are all destructive of moral courage. Marble and granite are developed only under the pressure from above and the heat beneath. By a similar law, the pressure of obligation, arising from the grip of God's law, and the heat of obedient love, are needful to bring out moral courage in men. Longing and praying will not bring moral courage as a gift ready-made from God. It is one of the treasures which even the Almighty cannot give to men "ready-made." He who seeks moral courage, must seek it through obedience to all which God has commanded. He must do this by the one straight road which accepts God's word and stops then. When God says, "The seventh day is the Sabbath of the Lord thy God;" keep it holy; no man can develop moral courage to battle with Sabbathlessness by answering: "That old fourth commandment don't mean what it says; the seventh day is not the Sabbath, the first day has taken its place; of course you can change the count and call it seventh if you want to, but it is the first, nevertheless." This is what men do say in fact, and then bemoan the state of things, and the abounding lack of moral courage. They virtually disobey God and then pray for moral courage. It is all useless; such a course will beget *moral cowardice* in spite of God himself.—*Light of Home.*

Temptation.

TEMPTATION is a condition of human life. Every period of life, every class in society, every occupation and calling, duties as well as pleasures, work as well as rest, contain within them the elements of incessant temptation, which is at once our folly to ignore, our discipline to encounter, and our glory to overcome. It is no sin to be tempted; for Jesus, the sinless one, was tempted in all things like as we are, yet without sin. It is no weakness to feel the temptation grievous, for Jesus again "suffered, being tempted." Heb. 2:18. The mistake is to run into temptation of our own accord. The sin is in listening to the voice of the charmer until our hearts go out after that which is forbidden. The weakness is in our great terror at the noise of the waves and the darkness of the sky, to gaze upon the danger till we are rapidly sinking into it, and till it is almost too late to call out to him who rides upon the storm, "Lord, save us; we perish!" Matt. 8:25. Yet if our enemies are here, our Saviour is here as well. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. 18:10. If the assaults of the enemy all but exhaust us, and, like Christian and Apollyon, our sword flies out of our hand when we need it most, and the battle is all but decided against us, at the last moment the way to escape shall appear, that we may be able to bear it; for "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Isa. 59:19. The table in the wilderness is spread by the Lord's own hand. He who provided a morning meal by the Lake of Galilee for his seven disciples, wearied by their night's toil; he who fed the five thousand on their way to the Passover because he pitied them as sheep having no shepherd, will be to his own tempted and wearied servants what the good Samaritan was to the wounded traveler, healing their wounds, supplying their needs, and comforting their hearts.—*Sel.*

Strength for Adversity.

It is the hour of adversity that tries a man and develops what is in him. A house built on sand is just as good in fair weather as one built upon a rock; but when the storm and the flood come, the former is overthrown, while the latter stands firmly. So, qualities that are concealed in time of prosperity are brought to light in the hour of adversity. It is only when a man is put to the test that the real strength of his character becomes apparent. Men are perfected by adversity as gems are polished by friction. We must not, then, regard the trials of life, as permitted to come upon us, without some wise and benevolent end in view; nor should we "murmur at the chastenings of the Lord, nor faint when we are rebuked of him." It is in the midst of trials that God tests our fidelity and the strength of our character, and also demonstrates the sufficiency of his grace. Religion is good in prosperity, but it is still more precious in adversity. Let us not, then, choose our own way, but, whether in sunshine or in storm, let us trust in the Lord and hope in his mercy.—*Sel.*

JESUS OUR ONLY PRIEST.

Thou art the Way, by thee alone
From sin and death we flee;
And he who would the Father see,
Must seek him, Lord, by thee.

Thou art the Truth, thy word alone
True wisdom can impart;
Thou only canst instruct the mind,
And purify the heart.

Thou art the Life, the empty tomb
Proclaims thy conquering arm;
And those who put their trust in thee,
Nor death nor hell shall harm.

Jesus, the Way, the Truth, the Life,
To us that wisdom give—
By thee to seek the Father's face,
In thee alone to live.

—*Converted Catholic.*

The Virtue of Giving.

THE virtue of a gift is in the giving, and not in the gift. The less expectation we can have of a return, the more absolute the gift. The more absolute the gift, the better it is for the giver; for the less of self there is in it. If there is a just claim upon us, it is our duty to satisfy the claim, and not ourselves. If one feels it his duty to surrender his seat in the street-car, the degree of probability of his being thanked for it should not modify his willingness to make the surrender. If the claim be found on deference to sex, or to age, or to character, or to physical need, the claim must remain while the cause remains. Ingratitude, or moral obtuseness, however repulsive on the part of the recipient, does not, in itself, change the duty of the giver. The receiver is responsible for his moral attitude; the giver for his. The debt is to God, and to God it must be paid. We are to bear one another's burdens because of the burdens and not because we expect a return. This, in fact, is the only way to fulfill the law of Christ. Our greatest gratitude should be that God does not regulate his gifts to us by the measure of our gratitude to him. And as we have received, so ought we to give.—*Sel.*

Romanism Everywhere the Same.

COMMENTING on an article in the *Nineteenth Century* the New York *Churchman* says:—

"The part which the Romish religion plays in creating and perpetuating the peculiarity and separateness of the French Canadians is well illustrated by the like effect which it produces upon the Scotch Highlanders, who remain under the control of that superstition. The writer, whose article is here discussed, points out a fact of much importance, though the true significance of it seems to have escaped him. He says: 'Highland regiments disbanded in French Canada have become French.' The reason was that those regiments were composed of Roman Catholic Highlanders, of whom there are large numbers in Canada and the United States. Whether in Canada or elsewhere the Roman Catholic Highlander is much the same as the Roman Catholic French Canadian. Unlike the Protestant Scotchman, he is the same thriftless, unprogressive, superstitious, unambitious sort of a man, wholly lacking in the mental and moral characteristics which so honorably distinguish the Protestant Scotchman of the same race.

"Nothing is more instructive than to note the difference between the Roman Catholic Scotch and the Protestant Scotch of the Highlands, when they settle in this country or in Canada. It is easy to understand that the former should become 'French,' when they settle in French Canada. They are, mentally, morally, and socially, like the Canadian French, wherever they are, which goes to show that the religious factor is, after all, the most potent in determining the mental, moral, and social characteristics of a people. If, therefore, the Canadian French are an alien and dangerous element in the Dominion, it is safe to say that 'the fine Italian hand' of Romanism has made them so, and keeps them so."

Afflictions and Temptations.

AFFLICTIONS hunt us again into God's park, when we have leaped out. They are God's furnace, to burn up our dross; God's files, to rub off our rust; God's soap and fuller's earth, to fetch out our stains and spots; God's fan, to blow away our chaff.

The storm tries the building, and discovers which is built upon a rock, and which upon the sands. The storm tries the pilot. The touchstone tries the metal whether it be gold or copper. The furnace tries the gold whether it be pure or drossy. So afflictions and persecutions try the Christian. Paint will rub off with washing, but true beauty by washing will appear more beautiful.

As the strings of an instrument make no melody till they be struck, or as the birds in spring sing most sweetly when it rains most sadly, so sufferings draw forth the activity, beauty, and fragrance of a Christian's graces.

God will not spend his rods upon strangers, but upon his own children, because he loves them; and such afflictions, though bad things, are good signs.

If God's people be sometimes foiled by temptations, they are hereby provoked to more watchfulness for the future in regard to themselves, and are enabled to more helpfulness toward others. As Christ said to Peter, "When thou art converted, strengthen thy brethren;" and as David promised after his recovery, "Then shall I teach transgressors thy ways."

When the wind blows hardest, the traveler girds his cloak to him the closest; when temptations are most violent and impetuous, we must cling fastest to Christ, lest we fall, and Christ clasps us fastest that we may not fall.—*Francis Roberts, 1657.*

WE often condemn others who are less guilty, perhaps, than ourselves.

The Ten Kingdoms in the Dark Ages.

VISIGOTHS AND SUEVI.

(Continued.)

"THE accidental, or artificial, prodigies which adorned the expedition of Clovis, were accepted by a superstitious age as the manifest declaration of the divine favor. He marched from Paris [A. D. 507]; and as he proceeded with decent reverence through the holy diocese of Tours, his anxiety tempted him to consult the shrine of St. Martin, the sanctuary and the oracle of Gaul. His messengers were instructed to remark the words of the psalm which should happen to be chanted at the precise moment when they entered the church. Those words most fortunately expressed the valor and victory of the champions of Heaven, and the application was easily transferred to the new Joshua, the new Gideon, who went forth to battle against the enemies of the Lord. Orleans secured to the Franks a bridge on the Loire; but, at the distance of forty miles from Poitiers, their progress was intercepted by an extraordinary swell of the River Vienne or Vienne; and the opposite banks were covered by the encampment of the Visigoths.

"Delay must be always dangerous to barbarians, who consume the country through which they march; and had Clovis possessed leisure and materials, it might have been impracticable to construct a bridge, or to force a passage, in the face of a superior enemy. But the affectionate peasants, who were impatient to welcome their deliverer, could easily betray some unknown or unguarded ford; the merit of the discovery was enhanced by the useful interposition of fraud or fiction; and a white hart, of singular size and beauty, appeared to guide and animate the march of the Catholic army. The counsels of the Visigoths were irresolute and distracted. A crowd of impatient warriors, presumptuous in their strength, and disdaining to fly before the robbers of Germany, excited Alaric to assert in arms the name and blood of the conqueror of Rome. The advice of the graver chieftains pressed him to elude the first ardor of the Franks; and to expect, in the Southern provinces of Gaul, the veteran and victorious Ostrogoths, whom the king of Italy had already sent to his assistance. The decisive moments were wasted in idle deliberation; the Goths too hastily abandoned, perhaps, an advantageous post; and the opportunity of a secure retreat was lost by their slow and disorderly motions.

"After Clovis had passed the ford, as it is still named, of the *Hart*, he advanced with bold and hasty steps to prevent the escape of the enemy. His nocturnal march was directed by a flaming meteor, suspended in the air above the cathedral of Poitiers; and this signal, which might be previously concerted with the orthodox successor of St. Hilary, was compared to the column of fire that guided the Israelites in the desert. At the third hour of the day, about ten miles beyond Poitiers, Clovis overtook, and instantly attacked, the Gothic army, whose defeat was already prepared by terror and confusion. Yet they rallied in their extreme distress and the martial youths, who had clamorously demanded the battle, refused to survive the ignominy of flight. The two kings encountered each other in single combat. Alaric fell by the hand of his rival; and the victorious Frank was saved, by the goodness of his cuirass, and the vigor of his horse, from the spears of two desperate Goths, who furiously rode against him to revenge the death of their sovereign. The vague expression of a mountain of the slain serves to indicate a cruel though indefinite slaughter; but Gregory has carefully observed that his valiant countryman Apollinaris, the son of Sidonius, lost his life at the head of the nobles of Auvergne.

"The decisive battle of Poitiers was followed

by the conquest of Aquitaine. Alaric had left behind him an infant son, a bastard competitor, factious nobles, and a disloyal people; and the remaining forces of the Goths were oppressed by the general consternation, or opposed to each other in civil discord. The victorious king of the Franks proceeded without delay to the siege of Angoulême. At the sound of his trumpets the walls of the city imitated the example of Jericho, and instantly fell to the ground; a splendid miracle, which may be reduced to the supposition that some clerical engineers had secretly undermined the foundations of the rampart. At Bordeaux, which had submitted without resistance, Clovis established his winter quarters; and his prudent economy transported from Thoulouse the royal treasures, which were deposited in the capital of the monarchy.

"The conqueror penetrated as far as the confines of Spain; restored the honors of the Catholic Church; fixed in Aquitaine a colony of Franks; and delegated to his lieutenants the easy task of subduing, or extirpating, the nation of the Visigoths. But the Visigoths were protected by the wise and powerful monarch of Italy. While the balance was still equal, Theodoric had perhaps delayed the march of the Ostrogoths; but their strenuous efforts successfully resisted the ambition of Clovis; and the army of the Franks and their Burgundian allies, was compelled to raise the siege of Arles, with the loss, as it is said, of thirty thousand men. These vicissitudes inclined the fierce spirit of Clovis to acquiesce in an advantageous treaty of peace. The Visigoths were suffered to retain the possession of Septimania, a narrow tract of sea-coast, from the Rhone to the Pyrenees; but the ample province of Aquitaine, from those mountains to the Loire, was indissolubly united to the kingdom of France."

"The Visigoths had resigned to Clovis the greatest part of their Gallic possessions; but their loss was amply compensated by the easy conquest, and secure enjoyment, of the provinces of Spain. *From the monarchy of the Goths, which soon involved the Suevic kingdom of Galicia, the modern Spaniard still derive some national vanity.*"—*Dec. and Fall, chap. 38, par. 12, 13, 29.*

As, from this time (about A. D. 508) onward, the Visigothic kingdom occupied Spain; and the Suevi occupied a "part of the peninsula which now forms Portugal," the future history of these two nations is the history of Spain and Portugal, and it cannot be expected that we should follow the history of these two great nations throughout. Besides this it is only our purpose upon the best authorities to fix under the modern names of Western Europe the descent of the barbarian nations which founded their kingdoms upon the ruins of Western Rome. Therefore, by the following quotation we shall take our leave of the Visigoths and the Suevi:—

"In Spain the Goth supplies an important element in the modern nation. And that element has been neither forgotten nor despised. Part of the unconquered region of northern Spain, the land of Asturia, kept for a while the name of Gothia, as did the Gothic possessions in Gaul and Crim. The name of the people who played so great a part in all southern Europe, and who actually ruled over so large a part of it, has now wholly passed away; but it is in Spain that its historical impress is to be looked for."—*Encyclopedia Britannica, art. Goths, par. 18.*

THE FRANKS.

In keeping the connection in the story of the Visigoths, we have been obliged to anticipate the important movements in the earlier history of Clovis. There was a small portion of Gaul, embracing the cities of Rheims, Troyes, Beauvais, Amiens, and the city and diocese of Soissons, which was still fairly Roman, and was ruled by Syagrius, a Roman, under the title of

Patrician, or, as some give it, king of the Romans. "The first exploit of Clovis was the defeat of Syagrius," in A. D. 486, and the reduction of the country which had acknowledged his authority. By this victory all the country of Gaul below the Moselle, clear to the Seine, was possessed by the Franks. Up to this point the Franks and the Alemanni had made almost an equal progress in Gaul, and had made their conquests in that province, apparently in perfect national friendliness. But now both nations had become so powerful it was impossible that two such fierce and warlike nations should subsist side by side without an appeal to arms for the decision of the question as to which should have the supremacy. Here also the scale turned in favor of the Franks, as likewise it did soon afterward in the contest with the Burgundians, and still later with the Lombards. But though the Franks defeated, and established their supremacy over, all these, yet they all were allowed to still maintain their own national existence, and were governed according to their own manners and institutions, only acknowledging the overlordship of their more powerful rivals. The defeat of the Alemanni was by Clovis in A. D. 496, and is related by Gibbon as follows:—

"From the source of the Rhine to its conflux with the Main and the Moselle, the formidable swarms of the Alemanni commanded either side of the river by the right of ancient possession, or recent victory. They had spread themselves into Gaul, over the modern provinces of Alsace and Lorraine; and their bold invasion of the kingdom of Cologne summoned the Salic prince to the defense of his Riparian allies. Clovis encountered the invaders of Gaul in the plain of Tolbiac, about twenty-four miles from Cologne; and the two fiercest nations of Germany were mutually animated by the memory of past exploits, and the prospect of future greatness. The Franks, after an obstinate struggle, gave way; and the Alemanni, raising a shout of victory, impetuously pressed their retreat. But the battle was restored by the valor, and the conduct, and perhaps by the piety, of Clovis; and the event of the bloody day decided forever the alternative of empire or servitude. The last king of the Alemanni was slain in the field, and his people were slaughtered, or pursued, till they threw down their arms, and yielded to the mercy of the conqueror. Without discipline it was impossible for them to rally; they had contemptuously demolished the walls and fortifications which might have protected their distress; and they were followed into the heart of their forests by an enemy not less active, or intrepid, than themselves. The great Theodoric congratulated the victory of Clovis, whose sister Albofleda the king of Italy had lately married; but he mildly interceded with his brother in favor of the suppliants and fugitives, who had implored his protection. The Gallic territories, which were possessed by the Alemanni, became the prize of their conqueror; and the haughty nation, invincible, or rebellious, to the arms of Rome, acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions, under the government of official, and, at length, of hereditary, dukes."—*Chap. 38, par. 5.*

(To be continued.)

THE doctrine of individual responsibility is clearly taught in the Bible. Every man is held responsible for his own acts, and will be acquitted or condemned according to the deeds done in his body. One man is not held accountable for another man's sins, nor can one man's virtues atone for another's crimes. God deals with us as individuals, and there is no possibility of us escaping the consequences of our own acts.—*See*

"Only for the Jews."

How OFTEN it is that we hear the assertion made that the Sabbath was made "only for the Jews"! But this is not as the Bible teaches. Said the Saviour: "The Sabbath was made for MAN," and that can mean nothing less than for the race. However, there are other considerations which prove the same thing quite as clearly and conclusively, though not so directly, as do the words of the great Teacher.

All will admit that the Sabbath which the Jews kept was enjoined by the fourth commandment of the decalogue, which is frequently referred to in the New Testament as "the law." It will also be admitted that this is the law of which Paul speaks in the second and third chapters of Romans. Thus far all must go, and they who admit that proposition must go still farther, or else repudiate Paul's testimony.

In verses 6 and 11 of chapter 2, the apostle says that God "will render to every man according to his deeds;" "for there is no respect of persons with God." He continues: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Verse 12.

Those who "have sinned without law" are the Gentiles who did not have the written law, while the Jews had; but the justice of their condemnation appears from verse 15, for some of the very things which they themselves allowed to be wrong "*show the work of the law written in their hearts*, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing" them. "The work of the law written in their hearts" was the trace of the law which still remained after the fall. "God made man upright" (Eccl. 7:29), and though they had sought out many inventions, all still retained enough knowledge of right and wrong to have condemned them even though they did not have the written law; and, as we have seen, that is just what Paul teaches. Then, too, the justice of God appears in the fact that all will be judged according to the degree of light which they have had: the Jews, who had the written law, must answer to that law in its fullness; while the Gentiles, who had but a trace of the law, will be judged only by that which they had. But let none conclude from this that some of the heathen may then be justified and saved upon their own merits; for the apostle elsewhere says plainly that "all have sinned and come short of the glory of God." And this shows that all have the law, though, as we have seen, not in its written form, for sin is the transgression of the law" (1 John 3:4); and "where no law is, there is no transgression." Rom. 4:15.

But that all the world, both Jews and Gentiles, are amenable to the law, is also shown by the apostle in verses 19 and 20 of chapter 3. He says: "Now we know that what things soever the law saith, it saith to them who are under the law; that *every mouth may be stopped, and all the world may become guilty before God*. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Here we learn that because of that which the law says *all the world become guilty before God*; therefore all the world must be amenable to that law. For "we know that what things soever the law saith, it saith to them who are under the law," that is, as Professor Boise translates it, "within its sphere." This is positive proof that the apostle taught that not only the Jews but also the Gentiles were under obligation to keep the law; and, as all agree that the Sabbath was a part of that law, therefore, all the world, both Jews and Gentiles, were under obligation to keep the Sabbath.

The conclusion reached is certainly legitimate and cannot be avoided without ignoring the foregoing texts, besides many others; and

not only so, but it is abundantly confirmed by the Old Testament. In Isaiah 56 we read: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him. . . . Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain." Verses 2, 6, 7.

"The sons of the stranger" were Gentiles, and this text shows clearly that they could not be accounted as serving God without keeping the Sabbath; and there never has been a time when it was not the duty of *all* men to serve God. And so the proposition that "the Sabbath was made only for the Jews" falls to the ground before the testimony of the prophets, as well as before that of Christ and the apostles. The words of the Saviour, "The Sabbath was made for MAN," are in perfect accord with every part of the Scriptures; and of the law we may say with David: "Thou art near, O Lord; and all thy commandments are truth. Concerning thy testimonies, I have known of old that thou hast founded them forever." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:151, 152, 160.

C. P. BOLLMAN.

Character and Reputation.

THERE is a difference between character and reputation. Character is what we really are; reputation is what others suppose we are. A man may have a good character and a bad reputation, or he may have a good reputation and a bad character. The reason of this is that we form our opinions of men from what they appear to be, and not from what they really are. Some men appear to be much better than they are, while others are better than they appear to be. Most men are more anxious about their reputation than they are about their character. This is improper. While every man should endeavor to maintain a good reputation, he should especially labor to possess a good character. Our true happiness does not depend so much on what is thought of us by others, as on what we really are in ourselves. Men of good character are generally men of good reputation; but this is not always the case, as the motives and actions of the best of men are sometimes misunderstood and misrepresented. But it is important, above everything else, that we be right and do right, whether our motives and actions are properly understood and appreciated or not. Nothing can be so important to any man as the formation and possession of a good character.—*Methodist Recorder*.

Copy Jesus.

HAVE you ever noticed how badly boys write at the bottom of the pages in their copy-books? There is the copy at the top, and in the first line they look at that; in the second line they copy their own imitation, and so the writing grows worse and worse as it descends the page. Now the apostles followed Christ, the first fathers imitated the apostles, the next fathers copied the first fathers, and so the standard of holiness fell dreadfully; and now we are too apt to follow the very lees and dregs of Christianity, and we think if we are about as good as our poor, imperfect ministers or leaders in the church, that we shall do well and deserve praise. But now, my brethren, cover up the mere copies and imitations, and live by the first line. Copy Jesus. "He is altogether lovely," and if you write by the first line, you will write by the truest and best model in the world.—*Sel.*

Prayer a Special and Divine Blessing.

God has given to man the matchless gift of his Son, through whom all classes, whether rich or poor, can be saved by calling upon his name and asking that help which is needed in all that pertains to Christian life.

Prayer is the key that unlocks the treasure-house of our heavenly Father and brings down rich blessings upon the head of the humble but believing suppliant. God has said, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

If the sick are to be healed, prayer and faith claim their restoration. "The prayer of faith shall save the sick," and other innumerable promises might be given that are yea and amen to the child of God.

Prayer is one of the grandest privileges given to man. Through it he gains strength to overcome the world, the flesh, and the devil; hence he is able to stand amid all his own weakness as a strong man in Christ Jesus, Christ's strength being made perfect in his weakness. Prayer leads to homage, adoration, and reverential awe. Prayer and faith move nations. After the king's decree was signed forbidding all to call upon any other being save upon the king, Daniel prayed, and the Lord heard his prayer and sent his angel to shut the lions' mouths. His three companions also refused to offer homage to the golden image that was set up in the plain of Dura, though their fate was that they should be burned. They prayed with faith to their God, who delivered them from the fiery furnace. Prayer was their shield, and the nation was moved. See Dan. 3:29.

Prayer is one means of enlightening the soul, and the man who avails himself of its divinity will see new beauties in the word of God every day of his life. But "he that turneth away his ear from hearing the law, even his prayer shall be abomination."

Dear reader, if we keep the law our prayers are not of this kind, for the Saviour said, "Blessed are they that do his commandments." And thus our prayers will ascend to the sanctuary, and there be offered as sweet incense upon the golden altar. Yea, they shall go up before the Master, who said, If you ask in my name I will pray the Father for you. Oh, how often we neglect this precious privilege!

But prayers are often formed vocally, as follows, O Lord, help me to have a missionary spirit! O Lord, help me to overcome my impetuous nature to-day, and help me to love Brother A. or B., who has wronged me; and many other forms of expression, and yet scarcely an effort is put forth to do or overcome any of these things. Such prayers are an insult to the One who instituted this holy avenue of communication between God and man.

Man can live physically without breath as easily as the Christian can live without prayer; but these are impossibilities. God has given us the breath of life as the motive power to the body; and he has instituted prayer as the means whereby we may draw from Heaven that which is the life of the renewed soul. Then let us make divine and holy use of this great institution. Let us think about it in our wakeful hours at night, and share of its blessings during the day, and then we shall have a safe journey during each twenty-four hours, in divine things. Obstacles and hindrances will be moved out of the way, and thus we may go on, walking with Jesus, who is the author and finisher of our faith, and who said, "I will come again, and receive you unto myself; that where I am, there ye may be also."

JOHN F. BAHLER.

Denison, Texas.

WATCH well two points in life, I heard a wise man say, the beginning of each labor, and the end of every play.—[Saadi.]

The Signs of the Times.

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

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The Spirit as a Guide.

WHEN Christ told his disciples that he was about to go away, and that they could not follow him, their hearts were filled with sorrow and anxiety. They dreaded to face an unfriendly world alone. He had been their guide and instructor, and they had learned much from his teachings. They knew of no one who could fill his place. Peter had echoed the sentiments of all the disciples when, in answer to Christ's inquiry if they also would go away, he said, "Lord, to whom shall we go? Thou hast the words of eternal life." They knew that no one else could do for them what Jesus had done; and the thought of being separated from him was a sad one.

To comfort them, Christ gave them the assurance that he would come again and receive them unto himself, and that by this means they could again be with him. But even this promise was not sufficient, for there would still intervene a long period during which they would be left alone. How could they do without the presence and counsel of their Lord?

Again Jesus meets the difficulty by promising that whatsoever they should ask in his name should be done for them; and he added, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John 14:16, 17. This Spirit was to be sent in his name, and was to take his place until his return. Said Christ, "I will not leave you comfortless [orphans]; I will come to you." This coming does not refer to his personal, visible coming, when he will receive his people to himself, but to the Spirit who should come in his name. The Spirit was to be their guide, to prepare them for his coming at the last day.

The offices of the Spirit are many; but there is a special one pointed out in this discourse of our Lord. Said he, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25, 26. It is as a teacher that the Spirit is here brought to view.

Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey, is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing his Spirit to speak in contradiction of his revealed word. The fact that God cannot lie should convince any one that his Spirit and his word must always be in harmony.

Christ prayed for his disciples, "Sanctify them through thy truth; thy word is truth." The psalmist David said, "Thy righteousness is an everlasting righteousness, and thy law is the truth." From these passages we learn that when Christ said, "When he, the Spirit of truth, is come, he will guide you into all truth," he meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when he said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to Heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written word of God.

Paul gives testimony on this point which is not uncertain. In Eph. 6:13-17, he describes the Christian's armor. The following is the concluding portion: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Christ said that when the Comforter, the Holy Spirit, should come, he would "reprove [convince] the world of sin, and of righteousness, and of judgment." Paul says that "by the law is the knowledge of sin." Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on the minds and hearts of men the claims of God's word. The Bible is the sword, the instrument by which the Spirit pierces the heart and lays bare its wickedness. The Spirit is the active agent, but the word of God is that through which it works. The two always act in unison.

We should look with suspicion upon any spirit that counsels opposition to the word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. It is the spirit of darkness that leads men to act contrary to the word of God.

Bible Answers to Bible Questions Concerning Man.

IN the thoughts of man there are a great many questions which arise concerning himself. Some of these are highly important. So important indeed are they that the word of God itself has recorded them. Nor is that all. This word has not only recorded the questions, but it has also recorded the answers to the questions. And when the word of God asks a question and answers it, then in the answer we have the absolute truth on that question, and there is an end of all dispute, there is no room for controversy. For "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa. 48:17. Therefore whatever the Lord teaches is profitable teaching. Whether we believe it, or whether we like it or not, makes no difference so far as the teaching is concerned. The teaching is profitable, and everything that conflicts with it is unprofitable. The way the Lord leads is the way that we should go, and to follow any other lead is to go in the way that we should not.

In the eighth psalm and the fourth verse is this question, "What is man, that thou art mindful of him?" Of course there are more ways than one in which this question can be referred to man, but the thing about man upon which we wish now to bring it to bear is that of immortality. "What is man?" is he mortal or immortal? We have not far to go

for an answer. "Shall mortal man be more just than God?" Job 4:17. "O Lord, thou art our God; let not mortal man prevail against thee." 2 Chron. 14:11, margin. Thus we find in answer to the question that the word of God calls man mortal, and everything that the Bible says directly about immortality is consistent with this answer.

Says this word in 1 Timothy, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." Chap. 1:17. Here it is shown that immortality is an attribute of God, equally with eternity, wisdom, honor, glory, etc. None of these belong to man as he is.

Again, speaking of the appearing of Jesus Christ, the word says, "In his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. 6:15, 16.

Christ has brought this immortality to light. Says the word, the purpose and grace of God "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. What the gospel is, in a few words, is shown by 1 Cor. 15:1-4: "I declare unto you the gospel which I preached unto you, . . . for I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." Thus, then, in the death, burial, and resurrection of Christ is summed up the gospel; and "through the gospel" it is said Christ "brought life and immortality to light." Certainly it was not by dying nor being buried that either life or immortality was brought to light, for both these things were familiar to all men; but to rise again from the dead and bring with him a multitude of the dead, who also appeared unto many (Matt. 27:52, 53) that was to bring to light something that had never been seen before; that was to bring life and immortality to light indeed. Therefore it is through the resurrection that Christ has brought immortality to light.

Again, the Scripture says that God will render eternal life "to them who by patient continuance in well doing seek for glory and honor and immortality." Rom. 2:6, 7. Now as immortality is to be sought for, and as God is the only one who has it, and as Christ is the only one who has brought it to light, it follows that immortality must be sought of God, through Christ. Even so says the Scripture, "The gift of God is eternal life through Jesus Christ our Lord." "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Rom. 6:23; 1 John 5:11, 12.

Having then sought and found immortality in Christ, when is it bestowed upon us as our own? "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 trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:51-57.

Thus the story which the word of God tells about immortality is this: Man, being mortal, has it not; God has it; Christ has brought it to light through the gospel; man is to seek for it of God, through Christ, and will obtain it at the resurrection of the

dead; for *then* it is that this mortal puts on immortality; then it is that death is swallowed up in victory. This comes "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible," and the living shall be changed. But when is it that the last trump sounds? It is when the Lord Jesus comes in his glory. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Immortality is obtained of God, through Christ, at the resurrection of the dead. It is the sound of the last trump that awakes the dead. That trump is sounded at the coming of the Lord. Therefore without the second coming of the Lord Jesus we shall never receive immortality. For this reason we long for his glorious appearing. We watch, we wait for him, who shall change our "vile body, that it may be fashioned like unto his glorious body," for "we know that, when he shall appear, we shall be like him; for we shall see him as he is." "Amen. Even so, come, Lord Jesus." J.

Why Will They Do It?

LAST week we made the inquiry that if the first day be the Sabbath why then is not the commandment printed so? We believe that every one will agree with us in the answer which we gave, that to print the fourth commandment so that it would read first day instead of seventh day as God wrote it would be wrong. Now we ask in all seriousness, for it is a serious thing, if it would be wrong to *print* the commandment so as to read first day instead of "seventh day," then how can it be right to *teach* the commandment as though it read, first day?

With but two exceptions, all professed Christian churches throughout the world teach that the first day of the week is the Sabbath according to the fourth commandment. This too in the very face of the commandment as God wrote it, and as it stands printed in the Bible. In the Sunday-schools, everywhere, and in the Bands of Hope, the fourth commandment is given to the children as a task to be learned. The children are told that that is the word of God; that God wrote it himself, and that it is sin to do contrary to it. The children learn the commandment as God wrote it, and as they find it printed, and that is, "the seventh day is the Sabbath of the Lord thy God;" they recite it so in their classes, very often in concert; and then when any of them innocently ask, as they often do, "Why do we not keep the seventh day," immediately they are told by their teacher that the seventh day is *not* the Sabbath. We personally know of a Sunday-school concert wherein a part of the exercise was, that the whole school should in concert repeat the fourth commandment. They did it, and did it correctly. Then the minister, a presiding elder he was too, by the way, asked some questions on the commandment, one of which was this: "Which day is the Sabbath?" And in the very words of the Lord and of the commandment, the young voices in concert rang out loud and clear the answer, "The seventh day is the Sabbath." Then the minister said to them, "O no! the first day is the Sabbath." Now we say that such is not fair dealing with the children nor with the word of God. First the children are required to learn that the seventh day is the Sabbath, and then they are required immediately to unlearn it. First they are required to learn that the words of the commandment are the words of God, and then they are required immediately to put away the words of the Lord and accept the words of man instead.

If the seventh day is not the Sabbath of the Lord, then why are the children required both to learn

and to unlearn that it is? If the first day of the week is the Sabbath of the Lord, then, to learn it, why are the children sent to the commandment that says the seventh day is the Sabbath of the Lord? Why not teach them at once and directly, that the first day of the week is the Sabbath of the Lord? Why not at once point them to the scripture that says, "The first day is the Sabbath of the Lord thy God, in it thou shalt not do any work," and have them learn that? Oh, every one will say, There is no such scripture. True enough. Then why are the poor innocent children taught it, as though it were scripture? It is true that there is no such scripture. It is true that such is *not* the word of God. It is equally true that such is the word of man; then why not have the children learn it as such? "Oh," it is said, "it would never do to teach the children to accept the word of men instead of the word of God." But that is precisely what is done now. To require them to learn the word of God in the fourth commandment, "The seventh day is the Sabbath," and then require them immediately to put that away and accept the word of man that the first day is the Sabbath, is nothing else than to teach them to accept the word of man instead of the word of God. It is nothing else than to teach them to disobey the commandment of God as he spoke it with his own voice and wrote it with his own hand, and to follow the word of man. And by the inculcation of the idea that the Lord says one thing and means another, the way is opened wide for the introduction of any scheme that the mind of man can invent, and the effect is to destroy the word of God as of authority. To those who are sure that the first day of the week is the Sabbath of the Lord—the rest day of God—again we say, Why do you not print the fourth commandment so that it shall read so? But they and everybody else will say that they dare not do it. Then how dare they teach what they dare not print? J.

Dr. Clarke and the First Written Document.

EN. SIGNS: I find that Dr. Clarke teaches that the law of ten commandments is the first instrument in writing ever seen by man. Is this true in the light of revelation and history? INQUIRER.

It is too often the case that, in exalting the merit of some person or thing which they greatly admire, and which they want others to admire, and which is really admirable in itself, men overdo the matter and really belittle the subject of their admiration. An instance of this which we recall, occurred in relation to General Grant about the time of his death. In illustrating the General's evenness of temper, and his gentleness under great provocation, an instance was cited which should really be no provocation to any person, and which, if it had worked as this person supposed it naturally should in General Grant's case, would simply show him to have been little and spiteful and mean. And the narrator instead of by his narrative illustrating General Grant's greatness, only exposed his own lack of capacity to appreciate greatness.

Another notable instance is that wherein ministers and others in portraying the merit of the Saviour, quote Napoleon's estimate of him. We have known one preacher in particular who apparently never lost an opportunity to parade Napoleon's opinion of Christ. As though the approval, or even the admiration of such a character as Napoleon, would be a recommendation of anybody, much less of the perfect goodness of the divine Saviour. For our part we should rather by a vast degree have Christ's opinion of Napoleon, than to have Napoleon's opinion of Christ.

But the most singular instance of this overdoing the thing that we have ever seen is the one referred to by our correspondent. We know not by whom it was originated, but the idea is sanctioned, as our

correspondent says, even by Dr. Adam Clarke, that the decalogue was the first *written* document on earth! It is singular that so eminent a scholar as was Dr. Clarke,—a biblical scholar too,—should be led to indorse such an idea. And that the idea still passes current as though it were a piece of astonishingly exceptional wisdom, is a singular instance of the facility with which a thing passes on from generation to generation by sheer "reiteration and no examination." Dr. Clarke, in his comment on Ex. 31:18, "tables of stone, written with the finger of God," attributes the idea to Dr. Winder, saying:

"Dr. Winder, in his 'History of Knowledge,' thinks it probable that this was the first writing in alphabetical characters ever exhibited to the world."

But in his "Key to the Bible," Dr. Clarke himself gives it the weight of his own authority. In speaking of the Scriptures, he says:—

"They contain the most ancient writings in the world, the decalogue, or ten commandments, a part of the book of Exodus, being probably the first regular production in alphabetical characters ever seen by man."

That might look very well as a theory, but there are a multitude of facts which go to show that it is but a figment of the imagination. It cannot be expected that we should attempt to give all the facts, for that would require that we should write a book. But we shall give a few which we hope may be useful on this point.

Here is the English of part of a document that was written at Babylon nearly fifty years before the tables of stone were seen by man. It was written by Khammu-rabi, king of Chaldea, or his scribe, whose reign was about B. C. 1546 to 1520. He says:

"I have caused to be dug the canal of Khammu-rabi, a blessing to the men of Babylonia. I have directed the waters of its branches over the desert plains; I have caused them to run in the dry channels, and thus given unfailling waters to the people. I have distributed the inhabitants of the land of Shumir and Accad [Gen. 10:10] among distant cities. I have changed desert plains into well-watered lands. I have given them fertility and abundance, and made them the abode of happiness."—*Lenormant's "Ancient History of the East," Book IV, chap. 1, sec. 5; Rawlinson's Monarchies, First Mon., chap. 8, par. 29, 30.*

But there was writing away beyond that. The great Sennacherib, king of Assyria, who invaded Palestine B. C. 713, began to reign about B. C. 716. About the tenth year of his reign (cir. B. C. 707), he set up a monument with an inscription stating that he had recovered from Babylon certain images of gods which had been carried there by a king of Babylon, who took them from Tiglath-Pileser I., king of Assyria, 418 years before. This carries us back, 707+418=1125 years before Christ. Now this same Tiglath-Pileser wrote a long account of his wars, his conquests, his buildings, etc., and this document is in the British Museum. In it Tiglath-Pileser says that he rebuilt a temple in Assyria which had been torn down sixty years before, after it had stood 641 years from its foundation by Shamas-Vul, son of Ismi-Dagon. He rebuilt this temple at the beginning of his reign, which was about ten years before his war with the king of Babylon in which he lost his gods. This would give, 1125+10=1135 years B. C. But the temple had then been in ruins sixty years, after standing 641, which would give, 1135+60+641=B. C. 1836 for the foundation of the temple by Shamas-Vul. But he says Shamas-Vul was the son of Ismi-Dagon, which would demand at least thirty years more for the reign of Ismi-Dagon, which would give, without a single missing link, B. C. 1866 for the beginning of the reign of Ismi-Dagon, which was 375 years before the tables of stone were "ever seen by man."

And Ismi-Dagon, or his scribe, could write. And he did write, he and his two sons, Gurguna, who succeeded him as king in Ur of the Chaldees whence Abraham came, and Shamas-Vul who reigned as viceroy in Assyria. And their writings

are now in the British Museum and are known and read of all Assyriologists. But these are not exceptions in the matter of writing. Writing was a familiar thing in the countries of Chaldea and Assyria, even a long while beyond the day of Ismi-Dagon. There were Arioch of Genesis 14:1, king of Ellasar, and Chedorlaomer, king of Elam, who invaded the borders of Palestine in the days of Abraham. Both are mentioned on the monuments, and this very Arioch is written, "King of Ellasar," and we are told that his father's name was Chedorlabug, and that his grandfather's name was Simtasilhak. Writing that was written not only in the days of Abraham, but even before that, is now familiar to oriental scholars. Writing was a familiar thing in Chaldea 450 years before the tables of stone were seen by Israel.

The same is true of Egypt. The following is the English of a document written by a discontented warrior, who was an officer in the army of the king "which knew not Joseph" (Ex. 1:8), or in the army of that king's father:—

"When you receive the verses I have written may you find the work of the scribe agreeable.

"I wish to depict to you the numberless troubles of an unfortunate officer of infantry.

"While still a youth he is entirely shut up in a barrack, a tight suit of armor encases his body, the peak of his helmet comes over his eyes;

"The visor is over his eyebrows; so that his head is protected from wounds.

"He is wrapped up like a papyrus roll, and can hardly move his limbs in fight.

"Shall I tell you of his expeditions into Syria, his marches in far distant lands?

"He is obliged to carry water on his shoulder as an ass bears its burden;

"His back is bent like that of a beast of burden, his backbone is bowed.

"When he has quenched his thirst with a drink of bad water, he is obliged to mount guard for the night.

"If he meets the enemy he is like a bird in a net, his limbs have no strength left.

"When he returns to Egypt, he is like a piece of worm-eaten wood.

"If he is too ill to stand, they put him on the back of an ass;

"His baggage is plundered by robbers, and his servant deserts him."—*Lenormant, Id., Book III, chap. 5, sec. 6.*

But it may be said that these writings were all Egyptian, Assyrian, or Babylonian, while the ten commandments were written in Hebrew, and that this was the first written document in that kind of characters. Very well, of this kind of writing, Dr. Wm. Hayes Ward says:—

"It was not many years ago that it was stoutly asserted that Moses could not have written a book of the law, or the ten commandments, because writing was not then invented. . . . But within the past twenty years the history of Phenician writing used by the Hebrews has been carefully studied; and it is now the general conclusion of the best scholars that it originated during the time of the conquest of Egypt by the Shepherd Kings four or five centuries before Moses. The last student of the subject, Mr. Isaac Taylor, thus sums up the result of long and careful investigation: 'The possible date of the origin of the alphabet . . . lies between the twenty-third and seventeenth centuries; and there seems to be no reason why we should not provisionally accept the approximate date which has been proposed by De Rouge, and place it in or about the nineteenth century B. C.'—*The Bible and the Monuments, in Sunday School Times, Volume 25, Number 42, pp. 659, 660.*

If, however, these evidences should be questioned or should not be considered sufficient to show that the decalogue was not the "first writing in alphabetical characters ever seen by man," we have the evidence of the Bible itself.

1. According to the best evidence and authorities, Job lived more than 500 years before the children of Israel left Egypt, and he exclaims, "Oh that my words were now written! oh that they were printed [graven, carved] in a book! That they were graven with an iron pen and lead in the rock forever."

Here we have the plain words "written," "book," and "pen." We cannot conceive how Job could have talked about his words being written if writing was not known. And if there was no writing there could have been neither *book* nor *pen*. Under Dr. Clarke's supposition, the words of Job are not only utterly meaningless, but it is impossible to conceive how he could have so named things that had no existence. This is not the only instance of it. In Job 31:35, he says, "My desire is, that . . . mine adversary had *written a book*." The only reasonable conclusion is that in the days of Job *pens* and *writing* were familiar things and to such an extent that *books* were *written*.

2. In Ex. 17:14 we read: "And the Lord said unto Moses, *Write this for a memorial in a book*, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." This was after the battle with Amalek at Rephidim, and *before Israel came to Sinai*. Now if the decalogue was the first written document ever seen by man, Moses at this time could not have known what it was to *write*, much less could he have known what such a thing as a *book* was; and so the Lord had commanded him to do what was simply a physical, moral, and intellectual impossibility. But this is not all.

3. We know that Moses could write, and that he did write in a book, before either he or anybody else on earth ever saw the tables of stone. In Exodus 24:4, 7, we read: "And *Moses wrote all the words of the Lord*, and rose up early in the morning, and builded an altar under the hill." "And he took the *book of the covenant*, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient." Now it was not till *after that* that the Lord told Moses to come up and get the tables of the decalogue; for in verse 12 it is said: "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." And Moses was there in the mount "forty days and forty nights," before he came down with the tables of stone. Therefore the word of God shows positively that there was a "regular production in alphabetical characters," a "written document" *written and seen and read* by men before ever the tables of stone were seen by Moses, and more than forty days before they were ever seen by any man besides Moses. The idea of the ten commandments being the first written document on earth is a myth.

Lest there should be any who may have so rested upon this statement of Dr. Clarke as being of authority that they might think its destruction would weaken the claims of the law of God, we would say that even though the statement were true it would not strengthen the claims of the law a particle. The ten commandments are the law of God. They were written with the finger of God, on the tables of stone, and whether they were the first writing, or the last, that man ever saw, neither adds to them, nor diminishes from them, a single element of force. And if the statement in question is *not* true, then it could not add any to the strength of the decalogue anyhow; for the truth can never be helped by that which is not the truth; its sole tendency would be to weaken the truth, and the sooner it was destroyed the better. There is, however, a principle involved here that justifies the question of our correspondent, and the exposure of this error. It is this: If it were true that writing was not then known on the earth, that of itself would be a sufficient reason why the Lord himself must write the law. For if man was to have the written law at all, the Lord would *have* to write it, because man *couldn't*; which we say would imply that that was the reason why the Lord did write it. But when we allow the truth to stand as it is, that

writing, both on stone and in books, was a familiar thing to men and nations, then it shows that there was that about the giving and the writing of the law, which God regarded as of too much importance to be intrusted to the hand of man. J.

The Time to Favor Zion Is Come.

NOTHING is more evident than that the providence of God has gone out before his people in preparing minds for the reception of the truth. It is also equally evident that the blessing of God in a most marked manner is accompanying the labors of those who are devoting their entire interests to the promulgation of present truth. Times are different from what they were ten years ago, and there never has been a time since the days of the apostles when more zeal should be manifested on the part of God's people than now. A great work is to be accomplished, and the people are few to do it. We have heard nothing but good words from the cause in Australia and New Zealand since the truth was established there. In Melbourne, a city of 350,000 inhabitants, there is a church of over a hundred with a flourishing Sabbath-school. At Ballarat, a city of less size than Melbourne, where the mines are in which the people are anxiously seeking for gold, we have a church established of forty-six members. Elder Corliss's effort at Adelaide, the capital of South Australia, was timely, for a goodly number have already taken their stand on the truth, while many more are interested. There are hundreds of fields in Australia which to all appearances are as good or even better than the fields which have been entered. In fact we know of but one city, judging from outward indications, that would be harder than the cities which have already been entered, and this is Sydney, a city of about the same population as Melbourne. The people are more English in their ways and customs; but yet it is a very important point, and one which should be entered very soon, as it is the greatest shipping center of all Australasia. There is not a part of the world into which ships are not sent from this place.

Although comparatively little labor was devoted to New Zealand, no one going there but the writer, and that only for a short time, the work has prospered from its commencement. Since we left the brethren there, they have organized and labored systematically, distributing tracts all through that section of country. They have also subscribed for one hundred copies of the *Bible Echo*, and use them as our Vigilant Missionary Societies do in America. The donations which they have made to assist the work in Australia have been not less than \$75. The last mail brings a donation of \$100 to advance the work in America. Including the sums which were donated when we were there, the amount sent out from that country is between two and three hundred dollars. Brother Edward Hare reports a large number of sales of Vol. 4 "Great Controversy," "Home Hand-Book," "Thoughts on Daniel," etc. Since we left them some thirteen members have been added to their number at Kaeo, and a few at Auckland. We can only thank God for the good omens portending a steady growth where the truth has once gained a foothold. Then when we consider the calls coming from Central America, South America, and South Africa, we can only say that the Lord is preparing a people to stand in the coming storm.

Some of our people are stirred at the advance the truth is making, and also at the rapid growth of the movement which is to enforce the Sunday law among us. Yet we fear that as they see these things, they will not become sufficiently aroused to make preparation to stand when the Sunday law is enforced in those States where we now have full liberty. From the platform adopted by the Prohibition party of California, in their convention of Oct. 8, 1886, we make the following quotations:—

"We declare that Sunday is an institution so interwoven into our laws, our customs, our civilization, and the very structure of our Government;

"And we believe it to be so intricately and beneficially connected with our social, business, and moral life, that we cannot dispense with it, without sacrificing the very best interests of the country, and the highest welfare of the whole people.

"So believing, we demand an enactment and enforcement of an intelligent and rational Sunday law. Especially we demand that all saloons or places of business where intoxicating drinks are now licensed to be sold, or permitted to be sold on secular days, shall be absolutely closed on Sunday."

From the above it is evident that California is determined not to rest satisfied with the present state of things. The Sunday law may be rigidly enforced even in this State before the people are prepared for it. We cannot make too great haste to get ready for the coming of the Lord. Those who have property in different parts of the country and are holding onto it, to get a higher price, may soon experience greater difficulty in disposing of it than they do at the present time, and be willing ere long to make greater sacrifices if they could only convert their goods into means that would help to support the truth. It is now we should act. It is time that we should prepare in a special sense to do the work that God has already commenced throughout the world. Men and women are wanted who so realize the importance of this that they cannot rest till God's providence opens the way for them to invest what they possess to advance the truth; who will give evidence that the burden of the work is on them; and who will give their lives to carry forward the Third Angel's Message. God is on the giving hand, and he will co-operate with those who will co-operate with him. There will be trials and difficulties in every step we make to advance the work of God; but these difficulties, if we meet them properly, will only tend to strengthen us, and fit us for posts of usefulness in the cause. If we cannot surmount the smaller difficulties, how can we be prepared to stand in the swelling of Jordan?

We are upon the verge of trying scenes, and happy are those who can see the storm gathering and prepare for it. There never has been a time when the providence of God called more loudly than at present. Africa has stretched out her hands for help and sent means to pay the expenses of the living preacher to that distant field. Other countries have done the same. Where are our young men to enter the work at the present time? Where are those who will give their entire lives to the advancement of this truth? No doubt there are many who will say, "Here am I, send me;" but while the truth is to spread to these foreign countries, and men are wanted to go to the same, it requires those who have been proved and tried; men who have taken up life's duties right where they are in this country, and have given evidence of consecration and devotion in the work. Should men who have had no experience be sent to these foreign fields, and meet with difficulties far greater than they meet here in America, they would soon become discouraged, and fail in their task. It requires men of nerve and courage; men of stability of character, and those who would rather suffer and undergo the greatest privations than see the cause of God falter. There is room for thousands of such men, and for women who can go out as colporters, Bible-workers, canvassers, or preachers, and co-operate with the Spirit of God in spreading the truths of the Third Angel's Message.

The time has come to put on strength and courage, and move forward in the name of the Lord. The faster we move the sooner the work will be over, and the time has come when, "Forward, march," is heard all along the line, and it will be but a short time before the conflict will be past and the victory gained, for those who are faithful in the work.

S. N. H.

Magnifying the Law.

NO ONE who loves the truth of God's word can fail to regret that there is such diversity of faith concerning it. For where so great diversity exists, error must exist. Opposite faiths cannot be equally true. "God is not the author of confusion." The Romanists, and all who favor an "established church," who seek to place Christian principles "on a legal basis" before human laws, find in this variety of belief their argument against the "right of private judgment." They might with equal show of reason cry out against the freedom of the human will, or free agency, as through this came the fall of man "and all our woe." The abuse of the freedom of the will cursed man and the earth upon which he dwells; but without that freedom no moral character could be formed, for there can be no virtue in an action which is of necessity or by compulsion; a mere machine, moved by an irresistible power, can have no character. Even so, these diverse religious views are the result of an abuse of the right of private judgment; but without this right no genuine religion or acceptable worship of God can exist.

The "doctrine of the atonement" is not merely a part of the gospel system—it is the gospel itself. It is the sum total of the plan of redemption. An error in regard to this is fundamental. It is not among the "non-essentials" of religion—if any such exist.

We hold that the first great object of the atonement, or of the gospel, is to glorify God; to roll from his government the deep reproach which sin had brought upon it; to vindicate the integrity, the authority, and the majesty of that law which sinful man had trampled under his feet. Antinomianism is as far from the gospel as the west is from the east; as different from it as midnight is from noon.

Dr. Barnes was a good man and an able writer; and we can only express our astonishment that he professed to see no justice—nothing but mercy—in the scenes on Calvary. True, there is mercy to the sinner; but who can overlook the groans and agony of the divine Son of God while viewing Calvary? Never did this world—never will the universe see another such display of unbending justice as was presented in our dear Saviour's sufferings and death. Had man been left to perish in his sins, the Saviour would not have suffered. Or could the law have been abolished which condemned man as a transgressor, then the sacrifice of the cross would not have been necessary. But man was to be saved, and the authority of the King of Heaven must be vindicated; the law which was disregarded by sinners must be honored, therefore God devised a plan whereby "he might be just, and the justifier of him that believeth in Jesus." Rom. 3:23-26.

The following beautiful and impressive remarks on this subject are from Maclaurin's sermon on "Glorying in the Cross," pages 152, 153:—

"Here shines spotless justice, incomprehensible wisdom, and infinite love, all at once. None of them darkens or eclipses the other; every one of them gives a luster to the rest. They mingle their beams and shine with united eternal splendor; the just Judge, the merciful Father, and the wise Governor. No other object gives such a display of all these perfections; yea, all the objects we know give not such a display of any one of them. Nowhere does justice appear so awful, mercy so amiable, or wisdom so profound.

"By the infinite dignity of Christ's person, his cross gives more honor and glory to the law and justice of God than all the other sufferings that ever were or will be endured in the world. When the apostle is speaking to the Romans of the gospel, he does not tell them of God's mercy only, but also of his justice revealed by it. God's wrath against the unrighteousness of men is chiefly revealed by the righteousness and sufferings of Christ. 'The Lord is pleased for his righteousness' sake.' Rom. 1:17; Isa. 42:21. Both by requiring and appointing that righteousness, he magnified the law and made it honorable. And though that righteousness consists in obedience and sufferings which continue

for a time, yet since the remembrance of them will continue forever, the cross of Christ may be said to give eternal majesty and honor to that law which it satisfied—that awful law by which the universe (which is God's kingdom) is governed, to which the principalities and powers of heaven are subject—that law which, in condemning sin, banished the devil and his angels from Heaven, our first parents from Paradise, and peace from the earth. Considering, therefore, that God is the Judge and Lawgiver of the world, it is plain that his glory shines with unspeakable brightness in the cross of Christ as the punishment of sin. But this is the very thing that hinders the lovers of sin from acknowledging the glory of the cross, because it shows so much of God's hatred of what they love." J. H. W.

The Missionary.

California Sabbath-School Association Proceedings.

THE ninth annual session of this association was held in Woodland, in connection with the camp-meeting, October 6-19, 1886.

The first meeting was called on Thursday, October 7, at 9 A. M. The song, "Workers in the Master's Vineyard," opened the meeting, and prayer was offered by Elder A. T. Jones. A statement was read showing the total number of Sabbath-schools in the United States to be 829; number of members, 20,840; contributions for one year, \$7,539.10.

Accounts given by those who had organized new schools were listened to with interest. The following are the names of schools which have been organized the past year: Brown's Station, Calistoga, Carson City, Cottonwood, Crystal Springs, Dayton, Duarte, Laytonville, Lompoc, Lone Oak, Mason Valley, Pomona, Rocklin, Rough and Ready, Sacramento, Selma, Stockton, Stuart, and Unionville. The schools at Callahans, Freshwater, Hanford, and Ukiah have been discontinued. Nineteen school having been added and but four dropped gives an increase of fifteen this year. There have also been two Sunday-schools organized, both in Oakland, making in all three that are held in the State. The number of schools in the Conference, including both Sabbath and Sunday-schools, is 64; membership, 2,001, which is an increase of 204 over last year's report; amount of contributions for the year, \$1,763.28. The camp-meeting contributions have been \$112.06; tithes sent State association, \$166.10. Amount on hand in favor of association, \$286.29.

The President appointed the usual committees, which were announced as follows: On Nominations, Elders J. N. Loughborough, Wm. Healey, N. C. McClure; on Resolutions, Elder E. J. Waggoner, R. S. Owen, W. C. Grainger; on Examination of Record Books, Josie L. Baker, Alice C. Bartlett, Emma H. Boyd.

Alice C. Bartlett and Josie L. Baker were appointed to canvass the ground to obtain subscriptions for the *Sabbath-School Worker*.

At the second meeting, held Tuesday, October 12, the minutes of the last meeting were read and approved. Brother R. S. Owen then gave an interesting talk, answering the question, "How can we make our school interesting when it is so small?" This was followed by the reading of a paper by Mrs. E. J. Waggoner, entitled, "How to Help the Children."

The Nominating Committee presented its report, recommending that the officers for the past year be re-elected. Their names are: C. H. Jones, President; W. C. Grainger, Vice-President; Josie L. Baker, Secretary; Alice C. Bartlett, Assistant Secretary; E. J. Waggoner, A. T. Jones, R. S. Owen, members of the Executive Committee. The report was accepted and the nominees elected.

Thursday, October 14, the third meeting was held. The Committee on Resolutions submitted its report. After the reading of each resolution,

all of which were thoroughly discussed, some amendments were made, and the resolutions adopted as follows:—

WHEREAS, It is apparent that the Sabbath-schools are being owned and blessed of God as an instrument in his hands for bringing souls to the knowledge of his truth; therefore,

Resolved, That we encourage their establishment wherever it is possible, and that we believe that even in the case of a single family much more good could be accomplished by the organization of a family school, than without such organization.

Resolved, That it is the sense of this Convention that Sunday-schools may be a great means of good, and that we recommend that this means be utilized more largely in the future.

Resolved, That as members of this Association we will use our influence to induce every member of a Seventh-day Adventist Church in California to become also a member of the Sabbath-school.

Resolved, That we advise our Sabbath-schools to order their supplies directly from the Pacific Press Publishing House.

WHEREAS, The children are under the care of the Sabbath-school teachers for only one hour in the week; therefore,

Resolved, That we urge parents always to remember that the Sabbath-school teachers can never take their place in instructing the children, and to heartily co-operate with the teachers by learning the primary lessons themselves, and by assisting the children in their study of them.

WHEREAS, The school contributions for the past year have aggregated nearly \$1,800, and we believe that if the minds of all were directed to a worthy, common object, the amount of contributions would be greatly increased; and

WHEREAS, The most of our schools are quite well provided with necessary supplies; and, even if they were not, it is not in accordance with the principles of the gospel which they teach, that all their expenditures should be for themselves; therefore,

Resolved, That, as an association, we hereby pledge to the General Conference at least \$1,000 from our contributions for the coming year, to assist in opening up the work in South Africa, provided that the General Conference shall, at its next session, take steps toward starting the work in that field.

The meeting closed with remarks from Elder Waggoner, on the work and qualifications of a Sabbath-school teacher.

Adjourned *sine die*.

C. H. JONES, *Pres't*.

JOSIE L. BAKER, *Sec'y*.

Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING SEPT. 30, 1886.

No. of members.....	135
“ “ dismissed.....	1
“ “ added.....	2
“ reports returned.....	95
“ missionary visits.....	163
“ letters written.....	159
“ pages of tracts and pamphlets, distributed and sold.....	41,189
“ periodicals distributed.....	1,634
“ Signs taken in clubs.....	49
“ Sentinels taken in clubs.....	31
“ Gospel Sickles taken in clubs.....	100
“ new subscribers obtained.....	55
“ short-term subscribers.....	45
“ Bible-readings held.....	223
Received on donations and membership.....	\$ 50 40
“ “ sales.....	62 65
“ “ periodicals.....	101 98
“ “ missions.....	42 00
Total receipts.....	\$257 03

CARRIE E. MILLS, *Sec'y*.

San Jose.

LAST Sabbath and first day I spent with the church in San Jose. Held two meetings and two Bible-readings; baptized three persons; received four new members into the church; and administered the sacrament. Church officers were elected, and I think the church is in better condition than it has been in for a long time.

W. M. HEALEY.

The Work in Australia.

ADELAIDE, SEPTEMBER 2, 1886.—I came to this place August 28, by a two days' voyage on a steamer. It is the prettiest city I have visited in Australia. The streets are wide and nicely laid out. The city is ornamented in every part with fine parks laid out in public walks, and set with tropical evergreens. Oranges and lemons grow in the gardens, and flowers bloom in great profusion. The city itself, with its numerous suburbs, nestles under a range of low mountains that at present are resplendent with living green. But, alas! the beauty of this place, like every one of earth, is as a fading flower. For two years past everything here has been dried up by continual drought, and now it smiles because of the late abundant rains. Hundreds of houses are now empty in the city because of the great number who have left the colony in the last six months. And still they go away by every steamer leaving the port. There is little or no work here for any one, and of course everything is in a depressed condition. I have engaged the town hall of one of the largest suburbs, Norwood, at nearly \$3.00 per night for the first week, after that about \$2.50 a night, and have advertised to commence meetings next Sunday night, September 5.

SEPTEMBER 28.—Our meetings commenced September 5, as appointed, in the town hall with a moderate attendance. But the audience has not varied much except Sunday nights, when we have had 200 or more present. One week ago Sunday night we created some sensation by showing the people that they were keeping the wrong day for the Sabbath; but we had prepared the way so carefully, and fortified them beforehand so fully against objections, that all we had to do was to recall to their minds what they had cordially assented to, to convince many of the truth. It made some consternation, and threw many into deep trouble because of their conscientiousness. Some have told me they never were in such mental agony in their lives. And yet a few are venturing to take their stand on the truth. After presenting the truth through the week, we ventured to appoint a Sabbath meeting, and about forty attended. After a discourse on the love of God, I presented the covenant, and was gratified to obtain seventeen signatures. Many others were deeply affected, and were half inclined to give in their names. Later two more did so. There are some noble young men interested that I pray may accept the truth.

I hope to have the sustaining grace of our heavenly Father while laboring in this country, and live to his glory. We beg to be still remembered by all old friends.

J. O. CORLISS.

N. Fitzroy, *Victoria*.

MELBOURNE.—Sabbath, October 2, this church held their third quarterly meeting. Elder Israel was present to conduct the exercises. There was a good attendance. Nearly all were present to respond to their names, or were necessarily absent, and had friends to speak for them. Seven united with the church, four of them by baptism. Four were present from the newly organized church at Ballarat. We had a very interesting meeting. It is a pleasure to hear these brethren and sisters speak of their joy and gratitude, and to see what love they manifest for the truth, what enthusiasm in its behalf.

The Melbourne church now numbers ninety-six members, and others are coming in. It is made up of an industrious, intelligent, substantial class of persons, such as would be the strength of any cause. And in some respects they set an example worthy of imitation by our American churches. The church at Ballarat is of the same character.

There are not quite a hundred names enrolled

as members of the Melbourne Sabbath-school; but the average attendance is good, and a great deal of interest is taken in the lessons.

Sunday afternoon a tract-society meeting was held. About half of the members reported. Elder M. C. Israel, the president of the society, made some interesting remarks on the importance of the missionary work and of right methods of labor. A number of letters were read, and several of the members related interesting incidents of their missionary work. At first it was a matter of great surprise to these brethren and sisters that the good people in the churches, and especially the ministers in whom they had such confidence, did not see plain Bible truth, and accept it gladly. This feeling is beginning to wear away now; but their courage is still good. They let their light shine on all suitable occasions, and good results from their efforts.

In Ballarat there is now a church of twenty-one members, and there is a prospect that others will unite with them soon. A Sabbath-school and a tract society have been organized. Brother Israel was with them Sabbath and Sunday, September 25 and 26. This was their first quarterly meeting, and the brethren and sisters evidently enjoyed it.

Brother Israel has been holding Bible-readings at Majorca, a little town about forty miles from Ballarat. The interest is good, and he confidently expects to raise up a church there.

Elder Corliss has been in Adelaide about six weeks. Some have signed the covenant, and many others are interested, and convinced that the seventh day is the Bible Sabbath. But the times are very hard there; and in not a few cases if persons follow their convictions of duty they will be thrown out of employment, with no prospect of finding anything else to do. As a consequence, it is hard for them to decide.

We are all of good courage, and believe that the Lord is leading in the work in Australia.

Melbourne, October 5. E. J. BURNHAM.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Walking in the Light.

(November 21.—1 John 1:5-10; 2:1-6.)

God is light; James calls him the Father of lights. James 1:17. Light is the best symbol we have to represent Deity, for even as the existence of any life without light is impossible, so it is impossible for the existence of life without God. Light was the beginning of creation (Gen. 1:3) and will exist throughout eternity. Rev. 22:5. God is the center of all light, and so intense is that light that no man can look on it and live. Christ being made in the brightness of the Father's glory and the express image of his person (Heb. 1:3), and being one with his Father, also partakes of this light. He is the "true Light, which lighteth every man that cometh into the world." Says David, "The Lord is my light and my salvation; whom shall I fear?" Ps. 27:1.

It is not possible for man in his fallen condition to behold the glory of God, so in his mercy God has given us his word to guide us to that glory. Says the psalmist, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. Says Christ, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." John 12:35. Light will not always be granted us. If we reject the light that is shown us, it will depart from us. After every rejection it becomes harder to see, and will require a greater effort to gain that which it was our privilege to have; "for he that walketh in darkness knoweth not whither he goeth," and the farther he goes

from the light the darker it gets. "Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein." Jer. 23 : 12.

If we are in the light and walking toward it, it follows that the more we walk the greater the light will be. It is so with the word of God; the more it is studied and searched the greater will be the light given. Truth is ever progressive. There is more light in the church of Christ to-day than there was a century ago. This is expressed by the prophet Daniel; speaking of the time of the end, he says, "Many shall run to and fro, and knowledge shall be increased." Dan. 12 : 4. Great light is now shining on this earth; new and important truths are being brought to view. Are we searching for light? Are we running to and fro? or are we among those who love darkness and hate the light, lest our deeds should be discovered? John 3 : 20, 21.

THE blood of Jesus Christ his Son cleanseth us from all sin. "Sin is the transgression of the law." 1 John 3 : 4. Man transgressed the law, and it became necessary that he should die, for "the wages of sin is death." Rom. 6 : 23. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ shed his blood for man and so gave his life, for the "blood is the life thereof." To stand before God we must be free from sin; our robes must be washed in the blood of the Lamb, and with Paul we must be clad in the righteousness of Christ. Christ's is the only name under heaven whereby men must be saved. Acts 4 : 12. Salvation is only through Christ. Says John: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5 : 11, 12.

"If we say that we have no sin, we deceive ourselves;" and the most disastrous self-deception it is, for unless a man sees and realizes that he is a sinner he cannot be saved. Christ came to this world to save sinners and not those who are without sin, for those that are whole need not a physician. Says he, "I came not to call the righteous, but sinners to repentance." Luke 5 : 32. It is folly also for a man to hide his sin, "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12 : 14. And we are told that "he that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28 : 13. To obtain remission of sins confession is absolutely necessary. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

If we say we have no sin we make God a liar, for the word of God declares that "all have sinned, and come short of the glory of God." Rom. 3 : 23. But God cannot lie, for with him there "is no variableness, neither shadow of turning." James 1 : 17. Nor is it possible for the word of God to fail. "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24 : 35. Says David, "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." And that word says, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3 : 10-12. And again, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and

all the world may become guilty before God." Rom. 3 : 19.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." An advocate is one who pleads or makes intercession for another. Christ is pleading in our behalf in Heaven. In the Jewish dispensation a day of atonement was observed, and "on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16 : 30. Now this "was a figure for the time then present." Heb. 9 : 9. Christ is the reality. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8 : 1, 2. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4 : 14-16.

WE know that we know God if we keep his commandments. And John again says, "He that doeth righteousness is righteous." What is righteousness? "All thy commandments are righteousness." Ps. 119 : 172. The law is the righteousness of God; it is a representation of his will, a likeness of his character. Then if we say we know God and yet ignore this only representation of his character we have, we must be liars. Said David, "Open thou mine eyes, that I may behold wondrous things out of thy law." "The law of the Lord is perfect." Ps. 19 : 7. If so, then if we keep it we shall be perfect—the love of God is perfected in us. This is illustrated by the last church on this earth. Of this church which Christ is to take to himself it is said: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." In Rev. 14 we see that the third angel, who gives his message just before the coming of Christ on the white cloud, says of this remnant people: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14 : 12. And for this reason it is that they are "holy and without blemish." "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6 : 25.

"He that saith he abideth in him ought himself also so to walk, even as he walked." Says Christ, "Abide in me, and I in you; . . . for without me ye can do nothing." John 15 : 4, 5. To abide in Christ implies the closest possible connection with him, and to do this we must follow him, walking as he walked. Christ is the great pattern of holiness to his people; he is the only example set forth in the Scriptures. Even "apostolic example" is such only as the apostles followed Christ. "Be ye followers of me, even as I also am of Christ." 1 Cor. 11 : 1. We are to walk as Christ walked, in meekness, in lowliness and brokenness of heart, through sorrow and persecution and it may be through the grave. Yet in all Christ comforts us: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Jesus has gone this way before me, and he knows the way. Let me follow him, and through him I too shall have victory over death and the grave. FRANK HOPE.

"PRAISE the Lord; for the Lord is good."

THE PARABLES OF JESUS.

Lesson IX.—The Rich Man and Lazarus.

(Sabbath, November 27.)

1. How does our Saviour introduce the parable of the rich man and Lazarus?

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day." Luke 16 : 19.

2. How does he bring in the second character of the parable?

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores." Verse 20.

3. What did Lazarus desire in his destitute condition?

"And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores." Verse 21.

4. How did even the animals have compassion on him? Same verse.

5. What change came to both these men?

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried." Verse 22.

6. What is the meaning of the word "hell" as found in verse 23?—It means the grave.

7. Repeat a passage of Scripture in which the same original word is translated "grave."

"O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15 : 55.

8. Could it be true that a dead man could literally cry out in the grave?

9. What must we conclude, then, with reference to the language of this passage?—That it is a figure of personification, or *prosopopœia*.

10. What is Dr. Webster's definition of the last-named figure?—"A figure by which things are represented as persons, or by which things inanimate are spoken of as animated beings, or by which an absent person is introduced as speaking, or a deceased person is represented as alive and present. It includes personification but is more extensive in its signification."

11. What is the rich man represented by this figure as seeing?

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16 : 23.

12. How is he represented as addressing Abraham?

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Verse 24.

13. What favor did he ask? Same verse.

14. What did Abraham ask him to remember?

"But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." Verse 25.

15. What great change had taken place? Last part of same verse.

16. How did it show that it was impossible to grant the favor which the rich man desired?

"And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Verse 26.

17. On what errand did the rich man want to have Lazarus sent?

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house." Verse 27.

18. Why did he make this petition?

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment." Verse 28.

19. How is Abraham represented as answering him?

(Concluded on page 686.)

The Home Circle.

ANGRY WORDS.

ANGRY words are lightly spoken
In a rash and thoughtless hour;
Brightest links of life are broken
By their deep, insidious power.
Hearts inspired by warmest feeling,
Ne'er before by anger stirred,
Oft are rent past human healing
By a single angry word.

Poison-drops of care and sorrow,
Bitter poison-drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words, O let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them, ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far
For a moment's reckless folly,
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirred,
Brightest links in life are broken
By a single angry word.

—Sel.

The Great Lick Telescope.

WHEN America proudly mounts her "Lick telescope" upon the California mountain, what, it will be asked, will this new and costly armament of astronomy effect? The best way to answer is by taking the case of the moon. Cynthia, the pale sister and companion of this globe, is distant from us about 240,000 miles, not much more than nine times the circumference of the earth. If all goes well with the great glasses; if the Lick telescope comes up to expectation in definition and magnifying force, the moon will be brought as near to the observer's eye as if it floated only 100 miles away from us in space. Already we can discern upon her surface with existing "opticks" any object not smaller than St. Paul's Cathedral, but this would make manifest every item upon the face of the silvery sphere, down to the size of the dome of the cathedral. We should still be far short of seeing the people of the moon, if any exist; but were the orb really inhabited, and did its population traverse the peaks and craters of the sphere in large bodies, or by some contrivances resembling our ships or railway trains, their movements ought to become observable.

Too much, indeed, must not be expected even from so wonderful an addition to the powers of the astronomer; and it is astonishing to note how very much more has been done for the science of the heavens by the naked eye than with optical instruments. Heis accomplished all his admirable researches, his celestial atlases and catalogues, his charts of the shooting stars and of the zodiacal light, without once setting his eye to a telescope. All the discoveries of ancient astronomers were of course effected without the aid of glasses, and Pliny, in his Ninth Book of the "Almagest," quotes fourteen observations of Mercury, dating two or three hundred years before our era, and still to be relied on. They had, no doubt, good eyes in those days, when everybody except the astrologers went to bed with the sun, and rose as soon as he appeared.

In the tail of Ursa Major, the middle star has near it a small companion styled on the celestial charts "Alcor." The Arab observers knew this by the name of "Saidak," which means "touchstone" or "trial;" for, if a man could perceive that tiny point with the unassisted eye, he could easily see the smaller stars of the Pleiades and the satellites of Jupiter. We must, however, also remember the purity and transparency of the Eastern sky, especially in dry, desert regions, where all heavenly orbs shine with a brilliancy quite unknown to western astrono-

mers. Copernicus, it is related, lamented in the hour of his death that he had never so much as seen the planet Mercury, which the happier Greek observers called "Stilbon," the "splendidly shining;" and one of the most promising points in connection with this great new telescope in America is that it will be perched upon a mountain peak, far above the dust and mists of the lower world—lifted into that stainlessly dark-blue atmosphere which Professor Tyndall has celebrated upon his high Alps. Accordingly when we call to mind the considerable additions made to the heavenly science by such comparatively inferior instruments as even those of Lord Rosse, Mr. Lassell, and the elder Herschel, we may be full of hope that the Californian astronomers will astonish and delight the Old World with new discoveries, "when some new planet swims into their ken."

There are unresolved nebulae at which the great glass will no sooner be pointed than we may expect to have those distant mysteries instantly "come down" into galaxies of stars and systems; and outside Uranus and Neptune, the latter being distant from us 2,745,000,000 miles, the new telescope may cast a glance into the border-world between our farthest planet and our nearest star, and perhaps find a sister for the single moon of Neptune, and tell us why the four moons of Uranus—Ariel, Umbriel, Titania, and Oberon—dance backward in the eternal minuet of the skies, and have planes perpendicular to the ecliptic of the mother-body.

There are, indeed, endless points upon which astronomers seek such information as improved command of the heavens might supply, especially if the enhanced powers of this telescope can be wedded to the faithful eyesight of the photographic camera. Wonderful things have been achieved of late in such a way; spaces of the midnight sky, blank to the ordinary lens or mirror, have revealed to the sensitive film of the plate myriads of starry bodies. The crimson cressets on the sun's ridge have depicted themselves; his spots have registered their periodic passage, and the time approaches apparently when an automatic astronomer will be invented which will chronicle every event of the spheres with sleepless accuracy.

We want to know much more of comets, of nebulae, and of those curious little members of our system, the planetoids, which perpetually increase in number with closer observation, until they have grown up during the present century to more than 250 known and named bodies. They wander as obedient to law as the very largest planets, between Mars and Jupiter, tiny islets of the sapphire ocean, small children of the cosmos, the biggest not much more than 300 miles in diameter, few of them so bulky as to be visible without a telescope. Are these little silver bees of the system mere broken fragments of some intermediate planet, or have they been seriously created, and have they taken up with revolution and gravitation, and all the rest of it, on their own account and for special purposes? To answer that and many another question of the kind may doubtless, in American phrase, "lick the Lick glass."—*London Telegraph*.

Teach Children to Speak Correctly.

No CHILD should be allowed to speak incorrectly. If you do not teach your little one to enunciate clearly at first, it may be impossible later on; but not only be careful as to enunciation, but as to use of words. Take pains to explain why one word is correct, another incorrect. Teach your child how to open the lips well; do not allow him to talk altogether in one key, and take care that any nasal twang is carefully corrected. If a boy talks in a high, effeminate voice, cultivate his chest tones patiently but firmly—he will bless you in later years for what at present sorely tries his patience.

Be careful that your girl has that "most excellent thing in woman"—a soft voice. Any inclination to stammering should be watched; the child should be trained to read aloud very slowly and deliberately. As it may prove helpful to some one, I will quote a set of rules given by Charles Kingsley to cure stammering, only premising that a child could be taught to hold the upper lip down with his finger during his half hour of practice. Open your mouth. Take full breaths and plenty of them, and mind your stops. Keep your tongue quiet. Keep your upper lip down. Use your lower lip. Read to yourself out loud. Read and speak slow, slow, slow.—*Brooklyn Magazine*.

Pure Literature.

In the Elmira penitentiary, a newspaper is published, called *The Summary*, which excludes all records of crime, and epitomizes public news without scandal or sensationalism. The daily papers are excluded from the prison lest they incite to crime by their criminal records.

Here is food for thought. The directors of this prison evidently recognize the fact that the surest way to stop a fire is to withdraw the fuel from it. Who can question the wisdom of their action? To cure the disease it is necessary to remove the cause.

It is safe to say that the frightful increase of crime is due in a large measure to the current literature of the times. Not satisfied with the records of crime and sensations recorded in our daily newspapers, papers devoted exclusively to such literature are circulated, and read by hundreds of thousands. The danger from this source has become so alarming that some of our States are legislating against the introduction and sale within their borders of papers devoted to the records of crime. Kansas City and other of our large cities have taken similar steps. The proprietors of these papers do not willingly submit to have their business destroyed in this way, but have brought suits in the courts to test the legality of these enactments. What the result will be we cannot easily foretell. Men are controlled by appetite, and, as long as they can obtain it, they will feed their depraved minds on the putrid filth of our social life. It is to be hoped however that the moral sentiment of our country may become so aroused to the evil, that these efforts to check it may be warmly applauded and heartily sustained.

We are living in "perilous times." Dangers are thickening all around us. Youth is the critical period of life—the formative period. The weal or woe of the individual depends largely on the bent the mind receives at this time. What a responsibility rests upon parents and teachers to see that those young people placed under their care receive the right mould.

Tastes for criminal literature are often acquired by children of professedly Christian parents. A son or daughter has but little taste for reading. To arouse in the child a love of literature a sensational novel or a paper containing a sensational love story is placed in his hands. The effect is magical. It is like the first drink to one born with an appetite for liquor, the appetite becomes aroused, not for good reading, but for more of the same kind. It continues to indulge until the mind is debauched and the soul ruined. Many parents have caused the downfall of their own children, by suffering them to read and hear of sensations and crimes.

What is not good enough for a prison is certainly unfit for the family circle. Guard your children's reading with jealous care. Until their tastes are fully established suffer them not to indulge in promiscuous reading, but direct their minds in the channel of thought you would have them pursue. Select books and papers for them that are free from suspicion, and carefully guard the associations of your children, if you would have them develop into pure and noble men and women.—*Students' Workshop*.

The Luscious Banana.

THE banana plant is bulbous. The sprout starts up from the ground and grows somewhat after the manner of the sugar-cane. Generally in one year after it begins to grow its fruit is ready to cut. Each tree bears one bunch of fruit, which grows at the top. The stalk is really composed of successive layers of leaves, formed by the top leaf coming off and those around it also, which die and dry up around the tree, thus making the stalk. There are generally four or five leaves always at the top, new ones springing forth as the old ones die. The leaves are of a red color. The end of the stalk blossoms in a manner somewhat similar to that of the calla lily.

This blossom is inclosed in a pod almost the size of a coconut, which is composed of a succession of leaves. As the pod expands the leaves drop off and under each of the leaves is a "hand" of bananas, or what we recognize as one of the clusters on a bunch of bananas. The developing of these successive "hands" or layers of bananas constitutes the bunch. As these successive layers are developed, the bunch increases in weight and bends over.

When the bananas are fit to be taken off the tree is cut partly in two about half way down the stalk, and the tree bent over and the fruit gathered. The tree is then bent back again into its regular position. The tree is not completely cut off, but is thus bent back into its former position for the purpose of preventing the water in the rainy season from going down into the roots and decaying them. After the rainy season, sprouts begin to shoot up from around the bottom of the old stalk, and then the latter is cut off close to the butt. These shoots grow into new trees. Sometimes there will be four or five shoots, but ordinarily only one or two are left to grow.—*Providence Journal*.

How a Soldier Ran Away to Sea.

ONE hundred and nine years ago, in the month of February, 1777, a young French guardsman ran away to sea.

And a most singular running away it was. He did not wish to be a sailor, but he was so anxious to go that he bought a ship to run away in—for he was a very wealthy young man; and though he was only nineteen, he held a commission as major-general in the armies of a land 3,000 miles away—a land he had never seen and the language of which he could not speak. The King of France commanded him to remain at home; his friends and relatives tried to restrain him; and even the representatives, or agents, of the country in defense of which he desired to fight would not encourage his purpose. And when the young man, while dining at the house of the British ambassador to France, openly avowed his sympathy with a downtrodden people, and his determination to help them gain their freedom, the ambassador acted quickly. At his request the rash young enthusiast was arrested by the French Government, and orders were given to seize his ship, which was awaiting him at Bordeaux. But ship and owner both slipped away, and, sailing from the port of Passajes in Spain, the runaway, with eleven chosen companions, was soon on the sea bound for America, and beyond the reach of both friends and foes.

On April 25, 1777, he landed at the little port of Georgetown, at the mouth of the Great Pee Dee River in South Carolina; and from that day forward the career of Marie Jean Paul Roch Yves Gilbert Motier, Marquis de La Fayette, has held a place in the history of America, and in the interest and affection of the American people.—*Eugenia M. Hodge, in St. Nicholas*.

Health and Temperance.

Cause and Prevention of Scarlet Fever.

A REPORT has been issued by the Medical Officer of the Local Government Board, the importance of which, as regards the etiology and prevention of a wide-spread infectious disease, deserves the most careful attention of sanitary officers and the general public alike. Hitherto the general assumption prevailed that infection with scarlet fever has always had its origin from the human subject, that is to say, that scarlet fever is always transmitted to the human subject from a human being affected with the malady, either by direct contagion in its wider sense or through milk, cream, etc., previously contaminated with the contagium derived from a human source. In the present report we have an account of an extensive outbreak of scarlet fever in the north of London at the end of last and the beginning of the present year among the consumers of milk derived from a particular farm at Hendon. The first part of the report of the medical officer contains an account by W. H. Power, Inspector to the Medical Department of the Local Government Board, of an investigation into this outbreak, and the evidence brought forward by Mr. Power is absolute and conclusive; it proves, by a chain of circumstantial evidence as complete as can be wished, that this particular outbreak of scarlatina was transmitted by milk which could not have been previously contaminated from a human source.

Moreover, Mr. Power proves that certain milch cows, recently added to the dairy and affected with a particular malady, were the source from which the contagium had been derived; further, that as this malady once introduced by a few cows into the dairy spread to other milch cows, so the amount of milk containing the contagium, and also the number of cases of scarlatina among the consumers, increased, and as the milk supply was discontinued so the spread of scarlet fever abated.

The malady with which the cows were affected consisted chiefly in a particular kind of ulceration of the teats and udder, and perhaps some slight cutaneous disorder. As regards the general health, the feeding and milking capacity, the cows seemed to present very little alteration.

The second part of the report contains an account by Dr. Klein of the minute pathology and etiology of this cow disease. In the first place, Dr. Klein ascertained that the local disease on the teats and udder is inoculable in its specific characters into healthy calves; secondly, that the cows affected by the local disease of the udder and teats were at the same time affected with a disease of the viscera, as proved by the post-mortem examination, in many respects similar to a mild form of scarlet fever in the human subject.

From the ulcers of the cow Dr. Klein isolated by cultivation a streptococcus or chain-micrococcus, possessed of distinct and special characters, both as to morphology and mode of growth in various nutritive media, particularly in milk; in this latter it grows in a peculiar manner, and very luxuriantly. With artificial cultures of this streptococcus a disease was produced in calves by subcutaneous inoculation, which bears a striking resemblance to scarlet fever in man. The conclusion is thus forced on us that this streptococcus is identical with the *materies morbi*; further, that the scarlatina produced in the human subject by the consumption of milk from the Hendon farm, was an experiment carried out on a large scale, of infection with a cultivation in milk of the above streptococcus; and lastly, that the milk of the cows affected with the specific ulcers of the teats and udders,

became charged with the contagium by the hands of the milker during the act of milking. Although there are many details still wanting to complete the research, particularly those regarding the transmissibility of scarlatina from the human subject to the cow, there is sufficient evidence at hand already to warrant the hope that by a proper and effectual mode of superintending milk farms, it will be possible to considerably limit this dire scourge. A suggestion that at once presents itself is this: Granted that the above-mentioned streptococcus is the real cause of the malady, there is no reason to doubt that boiling the milk would effectually destroy its life and infective power just as is the case with all micrococci. True, the danger to contract scarlatina would hereby not be altogether annihilated, since cream cannot thus be disinfected, and since scarlet fever can unquestionably be contracted from a human source, but it must be obvious from this conclusive report that milk of itself coming from an infected cow plays a considerable rôle in conveying scarlatina from the cow to the human subject.—*Nature*.

How They Allure.

THE New York *Sun* recently gave a description of some of the leading bar-rooms of New York City, showing some of them to contain from \$60,000 to \$100,000 each in paintings, statuary, etc., to make the path to perdition attractive and fascinating. These saloons are the product and legitimate outgrowth of the license system. The plea that license "restricts" is utterly false and fallacious. The young men who frequent these gilded pathways to hell are first assured that these places are licensed, legalized, and protected by the strong right arm of the law, and hence are legitimate and necessary to the public good and welfare. One of these gilded saloons will do more to lure souls down to eternal ruin than a hundred "low dives," that only take the cast-off victims when so debauched of character as not to be fit to associate with the new "customers" which these more "respectable" saloons are constantly receiving. The gilded "saloon must go" in order that the young men may be saved. God and truth and right are stronger than all the world combined.—*Temperance Advocate*.

PROPER WAY OF CARING FOR YOUR EYES.—Keep a shade on your lamp or gas burner.

Avoid all sudden changes between light and darkness.

Never begin to read, write, or sew, for several minutes after coming from darkness to a bright light.

Never read by twilight, or moonlight.

Never read or sew directly in front of the light, window, or door.

It is best to let the light fall from above, obliquely, over the left shoulder.

Never sleep so that, on first awakening, the eyes shall open on the light of a window.

Do not use the eyesight by light so scant that it requires an effort to discriminate.

The moment you are instinctively prompted to rub your eyes, that moment stop using them.

If the eyelids are glued together on waking up, do not forcibly open them, but apply saliva with the finger—it is the speediest dilutant in the world—then wash your eyes and face in warm water.—*Sel*.

AN excellent authority says *wines, ales, and beer* should be spelled, *whines, ails, and bier*. There is no reason to doubt the accuracy of this. The same friend reminds me that gin means a snare. The whole matter is referred to those who know most about it.—*Sel*.

(Continued from page 685.)

"Abraham saith unto him, They have Moses and the prophets; let them hear them." Verse 29.

20. How did the rich man continue to urge his request?

"And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent." Verse 30.

21. What did Abraham then say to him?

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Verse 31.

22. What important truths are illustrated by this parable?

23. How may we be sure that those who are represented as conversing in this parable are not disembodied spirits, but personified dead men?—Because Lazarus could not return to warn the rich man's brethren without being first raised from the dead. See verses 30, 31.

24. How does God sometimes speak of things?

"And calleth those things which be not as though they were." Rom. 4:17, last part.

25. How can it be said, as in Luke 20:38, of Abraham and other dead saints, that they all live unto God?—For the reason that in his purpose they are all to live again.

Note.

WHAT THE PARABLE TEACHES.—By this parable our Lord illustrates several great truths: 1. The folly and vanity of riches. 2. The worth of true piety, though attended by the deepest poverty. 3. The importance of that great lesson inculcated in the previous parable,—to make friends of the mammon of unrighteousness. Luke 16:9; 1 Tim. 6:17-19. The rich man had neglected this, wasting all on himself, although wretched, suffering Lazarus lay at his gate. The folly of this criminal neglect is shown in that part of the parable in which the rich man, in his distress, as if remembering the past, is represented as asking of Lazarus the water that could be brought on the tip of his finger, and even this is denied. 4. The certainty of future recompense, and the great contrast that it will make with the present state of things. 5. The sufficiency of the Scriptures to instruct and warn mankind.—*J. N. Andrews.*

News and Notes.

RELIGIOUS.

—It is said that the Methodist million for missions is all pledged but about \$50,000.

—It is stated that the evangelists Jones and Small will visit San Francisco in February.

—Mr. D. L. Moody, the evangelist, will open another campaign in the South sometime this month.

—It is stated that 10,000 Christian converts in Sierra Leone and the Gold Coast, Africa, have raised a jubilee fund of \$75,000.

—The native Christians of Madagascar have given in the last ten years more than \$400,000 for the spread of the gospel.

—It is estimated that the Charleston earthquake damaged the Southern Methodist churches in that city to the amount of \$60,000.

—The leaders of the Methodist denomination are discussing the proposition to hold a convention of Methodists from all parts of the world in 1891.

—The Congregational Council recently in session in Chicago was the largest meeting of the kind ever held by that denomination. Over 300 delegates were present.

—The Catholic population of the archdiocese of Chicago is estimated at 430,000. There are 284 priests, 82 of whom are members of religious orders. There are 34,000 children enrolled in the parochial schools.

—The General Council of the Evangelical Lutheran Church of North America has just completed its nineteenth annual session in Chicago. This body represented some 250,000 members, nearly one-half of whom are of the Swedish Augustana Synod.

—Dr. Pentecost is credited with saying in the late Congregational Council: "There are more unconvinced idolaters in New York, Chicago, Boston, Philadelphia, or St. Louis, to-day, than there were in Athens when Paul felt his spirit stirred within him at what he saw in that city."

—An edition of the gospel by Mark in the Mandarin language has been published in England in raised Chinese characters for the use of the blind in China. This is the 250th language in which portions of the Scriptures have been printed for the blind after the "Moon system."

SECULAR.

—An earthquake shock was felt at Columbus, Ga., October 31.

—According to recent statistics there are in Europe 4,570,000 more women than men.

—The black measles, said to be as fatal as the small-pox, is raging among the Canadian Indians.

—A boiler explosion at Newcastle, England, on the 4th inst., killed six persons and injured thirty others.

—Thursday, November 25, has been named by President Cleveland as a day of thanksgiving and prayer.

—Two women were arrested last week in Oneida County, New York, for a bold attempt at highway robbery.

—A Police Commissioner and twenty men were surprised and murdered in Burmah recently by a band of rebels.

—New York State owns 1,000,000 acres of timber land and last year thieves stole nearly \$150,000 worth of the timber.

—The miners in the Shamokin coal regions of Pennsylvania resolved to go on a strike on the 1st inst. for increased wages.

—A schooner was recently lost off the coast of Newfoundland, and the crew and one passenger, four persons in all, were drowned.

—Revolutionists are still operating in Sonora, Mexico, and fighting occasionally takes place between them and the Government forces.

—Mackerel fishing will probably become an industry at Santa Barbara, Cal. The mackerel caught there are said to be superior to the Eastern fish.

—According to the census of 1880 there were in this country 87,000 miles of railroad. But at the close of September of the present year there were 132,000 miles.

—Jacob Sharp, the notorious head and front of the Broadway, New York, street-railway-franchise scandal, has been arrested for bribery. His bail was fixed at \$50,000.

—Heavy storms have prevailed recently throughout Scotland. In Edinburgh the gable of a new building was overthrown, when three workmen were killed and five injured.

—In 1780, the population of Virginia was more than double that of New York State; but now the latter's population is 5,082,211, while that of the former is only 2,131,022.

—Another severe earthquake shock was experienced in the vicinity of Charleston, S. C., on the 5th inst. The shock lasted seventy seconds, though but little damage was done.

—November 1, Surveyor Beattie, of the port of New York, was shot in his office at the Custom House by a discharged inspector, who fired five or six shots. His wounds may prove fatal.

—A jury at New Haven, Conn., has decided that the will of Carrie Welton, bequeathing \$150,000 to Henry Bergh's Society for the Prevention of Cruelty to Animals, is valid, and the money must be paid.

—Minneapolis, Minn., has evidently taken its place as the leading wheat market of the country. The receipts of wheat at that place for the year ending October 1, were 34,000,000, over 113,000 car loads.

—A fire which broke out in a coal mine in the Connellsville mining district, Pennsylvania, on the 31st ult., threw 600 men out of employment. It will be several months before work can be resumed in the mine.

—November 3, three men lost their lives in a hotel fire at Loogootee, Ind. Two of them were John C. Gates and Michael Tracy, who were the day before elected Treasurer and Auditor respectively of Martin County.

—Nearly 6,000 men in the slaughter houses of Swift and Morris, Chicago, quit work November 1. The trouble is over the resumption of the ten-hour system, the men refusing to work the additional two hours without additional pay.

—Our Government is about to have built a dynamite gun cruiser. The vessel is to make twenty knots an hour and will be armed with three dynamite guns capable of throwing a 200-pound shell at least a mile once in every two minutes.

—In his late report Governor West, of Utah, states that "the Mormons are increasing their numbers by proselyting in other States, and by encouraging immigration from abroad; since 1881, the immigrants from foreign countries amount to 11,290."

—Two unsuccessful attempts have recently been made to stock Australian waters with white-fish; but in both cases the eggs shipped from Michigan were destroyed by changes in temperature while in transit. Another large shipment of eggs will be made in December.

—A recent Berlin dispatch says: "The Building Committee of the Baltic Canal calculate that they will employ 15,000 workmen. Hamburg and Bremen are enlarging their old docks and constructing new ones. There is, however, a continuous outcry of distress from working men."

—It is authoritatively stated that the Czar regards Russian occupation of Bulgaria as inevitable. For once the Czar and the entire Russian Government are of the same opinion. Preparatory measures for the campaign are therefore being pushed forward with as much rapidity as is consistent with the desired secrecy.

—In speaking of a recent Socialistic meeting in New York, the *Christian at Work* says: "The speeches made at the meeting were inflammatory in the highest degree. Probably such a scene could not have been publicly witnessed in any other country in the world. Society seems resting on a powder mine in these remarkable days."

—On the 2d inst., elections were held in thirty-four States. In eight of these, Arkansas, Georgia, Louisiana, Maryland, Mississippi, Rhode Island, and Virginia, only members of Congress were elected. In the others, either full or partial State tickets were elected. The election in California was very close and resulted in the election of the Democratic candidate for Governor. The legislature is also Democratic.

—The condition of affairs in cholera-stricken Corea is fearful. Already nearly 1,000,000 people have died; almost as many as there are in the whole State of California. In Seoul, with a population of 200,000, the death rate is 1,000 per day. An Eastern paper says: "The story of the plague in London is beggared by what is going on in Seoul. They are beginning to give over the task of burying their dead, and the city is threatened with positive extinction."

—Lord Randolph Churchill, the leader of the English Tories, has declared in favor of a scheme of Imperial Federation, which means nothing less than the granting of home rule not only to Ireland but also to Scotland and Wales, while England proper would also manage her own local affairs. The Tories are by no means ready for such a movement, and it is said that Lord Salisbury finds much difficulty in restraining the patrician members of the Government from resigning their offices as a protest against the radicalism of Lord Randolph Churchill, and that this difficulty is daily increasing.

—In Brussels, October 31, 500 women dressed in mourning led a procession of 12,000 persons gathered from the surrounding towns in a funeral march to Charleroi. They carried banners inscribed with mottoes in favor of universal suffrage and amnesty for the late rioters. Upon its arrival at Charleroi the procession was augmented by 35,000 persons. The spokesman of the paraders waited upon the Burgomaster and read an address signed by all the workmen's leagues in Belgium, demanding universal suffrage and amnesty. The Burgomaster promised to transmit the address to the Government, which he said was seriously engaged in redressing the grievance of the working classes. The paraders dispersed quietly.

Obituary.

NEEDHAM.—Died July 13, 1886, at the home of her son, Wm. B. Needham, in Gilbert Station, Iowa, my sister, Mary Needham, in the seventy-third year of her age. My sister was born in Vergennes, Vt. After the death of her husband and oldest son, she moved with her son and his family to California, whence she came to Iowa to spend her remaining years. Although for years she had suffered from a complication of diseases, yet she was so unselfish and active in life's duties, that she forgot her own wants in her thoughtfulness for others. In the year 1835 she listened to lectures by Father Miller, and soon afterward joined the Baptist Church by baptism. In 1873, while visiting at our home in Potterville, Mich., she heard a few sermons by Elder A. S. Hutchins. She formed an attachment for our faith, and always afterward shed her influence, by example and precept, in favor of present truth. She never made any marked demonstration of her religion; but the Christian graces shone forth in her daily life. She was as the sunshine in her home, where she is greatly missed by all. Her thoughtfulness was manifested to us after her death, when many of her personal effects were found addressed as she wished them divided. In a letter to her children as to her wishes concerning her burial services, she said at the last:—

"The trump of God will soon sound, and the precious gems that lie beneath the clouds of the valley, the hill, and the plain, will come forth, from north, from south, from east, from west, to meet in the earth made new. Those found worthy will be crowned with glory, honor, and immortal life. Happy day to those who are prepared, whether asleep or awake! May you, my dear children, one and all, be found ready to enter to the marriage supper of the Lamb."

According to her request, the funeral services were held at the house, and conducted by the Baptist minister, from 1 Cor. 15.

MRS. F. B. BRAGG.

FLEMING.—Died Oct. 30, 1886, of inflammation and blood poisoning, Mrs. M. E. Fleming, aged 41 years and 23 days. She had been a sufferer for the last fifteen years, but she bore her affliction with patience and Christian fortitude. At the age of twelve she made a profession of religion, and at that time joined the M. E. Church, to which she belonged up to the time of S. D. A. camp-meeting at Stockton, about thirteen months ago, where she accepted the truth of the Third Angel's Message. She was ever sincere and devoted to the truth she professed. She leaves a husband and one son and two daughters to mourn her loss. Funeral services took place at the church in San Francisco, Nov. 1, 1886. Remarks were made by the writer to the bereaved family and sympathizing friends.

ANDREW BRORSEN.

CARPENTER.—Died at Peace Dale, R. I., Sept. 19, 1886, of cerebro-spinal meningitis, Daniel F., only son of B. F. and A. M. Carpenter, aged 18 years and 27 days. During his long sickness of one year, he suffered much, but bore his suffering with Christian fortitude and resignation, and learned precious lessons of faith and trust in God. He loved to read his Bible and take part in Bible-readings. His parents feel that they have laid away a treasure, but that if faithful they will meet him again in the resurrection. The funeral service was conducted by the writer, assisted by Elder Emerson, Congregationalist.

A. T. ROBINSON.

Appointments.

Rural Health Retreat.

A MEETING of the stockholders of the Rural Health Retreat Association will be held at its place of business, Friday, November 12, 1886, at 9 A. M., for the special purpose of amending our articles of incorporation, and to secure important additional charter rights.

A full representation, either in person or by proxy, is necessary. Blank proxies have been sent to all stockholders. Please fill out and return to secretary at once.

By order of the President.

J. S. GIBBS, Secretary.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 11, 1886.

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THE election in California is now past and the Chinese can have a rest for a while.

T. J. R.—For explanation of Dan. 9:27 and 12:11 see "Thoughts on Daniel and the Revelation" at the verses named.

AS EARTHQUAKES still continue in and about Charleston we think it about time for the scientists to revise the decision so confidently announced at the first, that there would be no more for many years.

It will probably be news to our readers to learn that "the Knights of Labor are in reality trying to bring in that kingdom of righteousness which Jesus came to establish on the earth;" but this is what is seriously stated by a correspondent of the *New York Independent*.

SUNDAY, November 7, Elder S. N. Haskell, and Elder N. C. McClure and wife, left Oakland, to attend the General Conference. Elder Haskell's visit has been a source of great encouragement to the brethren in California, and as he takes his departure for a season, many prayers ascend to the throne of grace, that strength may still be given him to carry the burdens that rest upon him.

IN Springfield, Mass., to evade the liquor law, the saloons are being turned into club rooms, with no change at all except in the name of the place, and in the fact that those who formerly frequented the saloon, now become members of the "club." Thus under the new title the same old business is carried on in the same old way, in defiance of the law. There are ninety of these clubs in that city, and thirty-seven of them are only old saloons under the new name. So says the *Springfield Republican*.

WE invite special attention to the article on sanctification, on the second page of this paper. There will be yet two more articles in the series, and we are sure that a careful study of them will prove both interesting and profitable. The line of argument is the one followed by Elder Hutchins in a sermon lately preached in the Tabernacle at Battle Creek, Mich.; our corresponding editor, J. H. W., was present, and at his request it was thus written out for the SIGNS. In sending it J. H. W. says: "If the readers enjoy it as much as his hearers did, it will prove profitable to many." We believe our readers will enjoy it.

IN the opening sermon at the late Congregational Council, Professor George P. Fisher, of Yale College, said:—

"A distinctive merit claimed for the Christianity of our time is its catholicity. A just claim it is, as if we stand in the temple and pray, 'We thank Thee we are not as other men in the olden time were—avenging dissent, hunting down error as we now pursue burglars, invoking the hand of power to crush schismatic Donatists.'"

In view of the fact that within this very year, in Arkansas, Christians (?) and preachers on Sunday deliberately played the spy upon Seventh-day Ad-

ventists, to see if they could not catch them at work that they might be prosecuted for breaking the "Christian Sabbath," thus hunting down error exactly as they would pursue burglars; in view of the loud and almost universal invocation of the "hand of power to crush" these schismatics who will not keep Sunday; the justice of the prayer framed by the Professor is equalled only in that of the self-righteous Pharisee to whom undoubted reference is made.

WITH its November number the *Century Magazine* began the publication of the authoritative biography of Abraham Lincoln, with a history of the times in which he lived. It is written by two gentlemen who were his private secretaries, "one of whom and generally both were on duty at Mr. Lincoln's side every day from 1860 to 1865;" "both stood beside him at his two inaugurations; one saw him die." All his manuscripts and private papers have been put into their hands. It is evident therefore that this must be the only real life-like history of our illustrious Lincoln. We have had the pleasure of reading the first installment, and it was indeed a treat. At the age of twenty-two Abraham Lincoln made a trip with a flat boat to New Orleans and saw for the first time the cruelties of slavery. As related in the honest and homely language of one of his companions on the trip: "Negroes chained, maltreated, whipped, and scourged! Lincoln saw it; his heart bled; said nothing much, was silent, looked bad. I can say, knowing it, that it was on this trip that he formed his opinions of slavery. It run its iron in him then and there, May, 1831. I have heard him say so often."

In anticipation of the demand, 250,000 copies of this number of the *Century* have been printed.

Our Visit to California.

WE have now spent five Sabbaths on the Pacific Coast. Two Sabbaths we were at the Woodland camp-meeting, and the three following we were at St. Helena, Healdsburg, and Oakland, respectively, taking the train on Sunday, November 7, for Battle Creek, Mich., to attend the General Conference. We trust that the time spent in California has not been without some profit; it certainly has been pleasant. We were glad to meet with our brethren in the different places, and especially pleased at their willingness to take advance steps in the work of God. The influence of the Woodland camp-meeting has been felt more or less by our friends throughout the State. It has been found that the holding of the six camp-meetings in this Conference during the year, has in no way been detrimental to the interests of the cause, but has resulted in many souls being converted, and in uniting the hearts of the brethren in the great work in which we are engaged. It was no wonder that the camp-meetings were successful when the facts were learned that some churches had their stated seasons of prayer each day for a week or more beforehand, that God would bless the meeting and prepare their hearts to receive the blessing.

There is no question but that we have reached the most important time that this world has ever witnessed, and it will grow more and more important as we near the close of probation. There can be no more serious thought for us to consider than that the ending of probation will come as a thief. As our cases come up in grand review before the court of Heaven, no one will know when that solemn decision will be made, and it becomes us to live each day as we would did we know that at that very time our cases were being decided at the bar of God. This is what the Saviour means by the expression, "Be ye also ready."

The advance steps which our people took at the Woodland camp-meeting will be contested by Satan, and it would be a great mistake on their part, were

they to fold their hands and say, "We have now made a consecration to God, and will wait until he shall have opened the way before us, before going further." It is certain that they can go no faster than God would lead them, but it is also certain that while we may make a consecration to God and he accepts that consecration, it is our duty to keep it continually before God. When Abraham made a sin offering to God, before God consumed it the fowls came down upon the carcass, but Abraham continued to drive them away until the sun went down and God appeared and accepted the offering.

When Daniel asked God for an explanation of the vision, he fasted and prayed with great earnestness for three full weeks. Then the angel Gabriel appeared to him and said, "Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." He then adds another expression, which is worthy of some thought: "But the prince of the kingdom of Persia withstood me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." From this it would seem that an angel came immediately to answer the prayer of Daniel, but he was resisted by the king of Persia so that he could not do what he would. But as Daniel continued to pray and seek God, it brought Michael, who was none other than Christ, down to this earth to assist Gabriel in answering the prayer of Daniel.

So when we have made a consecration to God, we should not rest satisfied, and fold our hands, and say we have nothing further to do, but continue to plead with God to accept the sacrifices we have made, and not rest until the way is opened that we may accomplish the desire of our hearts. It is in this way that many will be tested, and it will be seen how much earnestness they will show in carrying out the vows which they have made to God. We believe our brethren have meant business in every step which they have taken, and a continued consecration will consist in their taking hold upon the arm of God, and, like the importunate widow, not resting until they can carry out the purposes which their hearts so freely formed when under the influence of the Spirit of God.

We are glad we have had the privilege of visiting the brethren on the coast, and are thankful to God for the tokens of his love that we have seen since we have been here. We trust that the same spirit will continue with our friends, and that from this Conference, light may shine to all parts of the world. Our prayer will ever be that God will bless in the work here. S. N. H.

"THEY that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31.

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