

# 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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### JESUS AT THE DOOR.

BY FRANK HOPE.

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

JESUS, thou the world's Redeemer,  
Canst thou deign to dwell with me,  
A rebellious, fallen sinner,  
One who was thine enemy?

Tell, oh tell me, dare I suffer  
Thee to enter this abode?  
What to thee have I to offer,  
Save my guilty soul's foul load?

But thou, Jesus, still art knocking  
At the portal of my heart,  
And shall I, thy mercy mocking,  
Bid thee from my soul depart?

Nay, but knock thou ever harder,  
Till thou break this heart of stone;  
Come, oh come thou ever nearer,  
Till I see but thee alone.

## General Articles.

### The Value of Prayer.

BY MRS. E. G. WHITE.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers."

We are told that Elijah "was a man subject to like passions as we are, and he prayed earnestly," and his prayer was answered. A royal decree was signed in the courts of Babylon, that if for thirty days any man asked a petition of any God or man, save of Darius the king, he should be cast into the lions' den; but Daniel, notwithstanding he knew of the decree, failed not to pray three times a day, with his windows open toward Jerusalem, as he had done before the decree was made; and the God whom he served continually, delivered him out of the power of the lions. These holy men knew the value of communion with God.

When Jesus was upon earth, and walked a man among the children of men, he prayed, and oh, how earnest were his prayers! How often he spent the whole night upon the damp, cold ground, in agonizing supplication! And yet he was the beloved and sinless Son of God. If Jesus felt the necessity of communion with his Father, and manifested so much earnestness in calling upon him, how much more should we, whom he has called to be heirs of salvation, who are subject to the fiery temptations of the wily foe, and dependent upon divine grace for strength to overcome, have our whole souls stirred to wrestle with God. The language of our souls should be, "I will not let thee go, except thou bless me." But many have allowed their hearts to become overcharged with the cares of this life, and God and his word have been neglected.

The subjects of Satan, although they hate and war with one another, are active and united

in the one object of destroying souls. They are vigilant in improving every opportunity to advance their common interest, and war against the kingdom of Christ. But He who is the great Commander in Heaven and on earth, has limited their power.

Satan is ever ready to insinuate that prayer is a mere form, and avails us nothing. He cannot bear to have his powerful rival appealed to. At the sound of fervent prayer, the hosts of darkness tremble. Fearing that their captive may escape, they form a wall around him, that Heaven's light may not reach his soul. But if in his distress and helplessness the sinner looks to Jesus, pleading the merits of his blood, our compassionate Redeemer listens to the earnest, persevering prayer of faith, and sends to his deliverance a re-enforcement of angels that excel in strength. And when these angels, all-powerful, clothed with the armory of Heaven, come to the help of the fainting, pursued soul, the angels of darkness fall back, well knowing that their battle is lost, and that one more soul is escaping from the power of their influence.

Prayer is the Christian's life. There is a remedy for the sin-sick soul, and that remedy is in Jesus. Precious Saviour! his grace is sufficient for the weakest, and the strongest must have his help or perish. A Christian has victory over his passions and besetments. I would not dishonor my Master so much as to admit that a careless, trifling, prayerless person is a Christian. It is the privilege of the Christian to enjoy the deep movings of the Spirit of God. A sweet, heavenly peace will pervade his mind. He will love to meditate upon God and Heaven, and to feast upon the glorious promises of the written word.

But how shall this victory over the world be obtained? Go to your closet, dear reader, and there plead with God: "Create in me a clean heart, O God, and renew a right spirit within me." Be in earnest; be sincere; Jacob-like, wrestle in prayer. Do not leave your closet until you feel strong in God. Remain until unutterable longings for salvation are awakened in your heart, and the sweet evidence is obtained of pardoned sin. Then when you leave your closet, watch; and so long as you watch and pray, the grace of God will appear in your life.

In no case neglect secret prayer; for it is the soul of religion. If you expect salvation, you must pray. Take time. Be not hurried and careless in your prayers. Intercede with God to work in you a thorough reformation, that the fruits of the Spirit may dwell in you, and that, by your godly life, you may shine as a light in the world. When you sincerely feel that without the help of God you perish, when you pant after him as the hart panteth after the water-brooks, then will the Lord strengthen you speedily, and you will have that peace that passeth understanding.

While you pray that you may not be led into temptation, remember that your work does not end with the prayer. You must then answer your own prayer as far as possible, by resisting temptation, and leave that which you cannot do for yourselves for Jesus to do for you. We cannot be too guarded in our words and deportment, lest we invite the enemy to approach us with his temptations. With the word of God for our guide, and Jesus for our heavenly teacher, we need not be ignorant of the divine requirements or of Satan's devices. And it will

be no unpleasant task to be obedient to the will of God, when we yield ourselves fully to be directed by his Spirit.

Pray in the family. Morning and evening obtain the victory at your family altar. Let not your daily labor keep you from this duty. Take time to pray. And as you pray, believe that God hears you, have faith mixed with your prayers. Let faith take hold of the blessing, and it is yours.

In the morning the Christian's first thoughts should be of God. Come before him with humility, with a heart full of tenderness, and with a sense of the temptations and dangers that surround yourself and your children. Morning and evening, by earnest prayer and persevering faith, make a hedge about your children. Patiently instruct them; kindly and untiringly teach them how to live so that they may please God.

Teach your children reverence for God and the hour of prayer. The Lord our God is holy, and his name is to be treated with great reverence. Angels are displeased and disgusted with the irreverent manner in which the name of God, the great Jehovah, is sometimes used in prayer. They mention that name with the greatest awe, even veiling their faces when they speak the name of God; the name of Christ also is sacred, and is spoken with the greatest reverence. And those who in their prayers use the name of God in a common and flippant manner, have no sense of the exalted character of God, of Christ, or of heavenly things.

Pray in faith. "This is the victory that overcometh the world, even our faith." Prevailing prayer is the prayer of living faith; it takes God at his word, and claims his promises. Feeling has nothing to do with faith. When faith brings the blessing to your heart, and you rejoice in the blessing, then it is no more faith, but feeling. How strange it is that men will put confidence in the word of their fellow-men, and yet find it so hard to exercise living faith in God! The promises are ample; why not accept them just as they read? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Every petition that is offered to God in faith, and with a true heart, will be answered. Such prayer is never lost; but to claim that it will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust him even though you do not see the immediate answer to your prayers. Rely upon his sure promise, "Ask, and ye shall receive."

Fervent and effectual prayer will be regarded in Heaven. It is the privilege of Christians to obtain strength from God to hold every precious gift of his Spirit. The power of God has not decreased. His grace and his Spirit will be just as freely bestowed now as formerly. It is the church of God that have lost their faith to claim, their energy to wrestle, as did Jacob, crying, "I will not let thee go, except thou bless me." Enduring faith has been dying away, and must be revived in the hearts of God's people. There must be a claiming of the blessing of God. Living faith always bears upward to God and glory; unbelief, downward to darkness and death.



"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We can overcome, fully, entirely. Jesus died to make a way of escape for us, that by prevailing prayer by his grace, we might overcome every temptation, every subtle snare of the adversary, and at last sit down with him in his kingdom.

Basel, Switzerland.

### Sanctification.—No. 2.

THE sanctification recognized and enjoined by the Bible is not partial in application nor superficial in character. Its office is to change the entire man. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Says Paul: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. One sanctified "wholly," then, is sanctified spirit, soul, and body; and this must embrace the whole man.

I think it cannot be denied that the apostle in the prayer here quoted has special reference to the last church, certainly not if read in connection with the fourth chapter, verses 13-18, and in connection with the first verses of the fifth chapter. We, then, as a people, should be deeply interested in the subject, for in addition to the prayer for the entire sanctification, he adds, "Faithful is he that calleth you, who also will do it." Here is positive proof that this work will be accomplished.

By the term spirit, in the text under consideration, we understand the apostle to mean the mind, the same as in Colossians 2:5. This, with all its God-given faculties and powers, should be consecrated to our Creator. The mind may be "carnal," "enmity against God," "not subject to the law of God;" or it may be such that with it we may serve the law of God.

It was not until Paul had so learned to reverence the will of God, and had brought his own will in subjection to it, as to enable him to meekly pen the truth, "so, then, with the mind I myself serve the law of God," that he could exclaim in joyful accents, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

And here we notice some of the faculties of the mind, all of which will bear unmistakable evidence of having experienced the work of sanctification, when the spirit shall be wholly sanctified.

1. We notice *attention*. The teacher, however much devoted to his work, or however faithful he may be, can do but little for his pupil till he can secure his attention. And it is no less true that we can know but little of God or his will concerning us till we give attention to his gracious calls; hence the repeated appeals of his word, "Hear, O Israel." "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them." Deut. 5:1.

2. *Affections*. These in the progressive work of sanctification, must be supremely set on God, his work, and on his law. Deut. 6:4, 5; Ps. 19:8-10. Affection brings the mind to bear upon the object of its choice. Affections, as they respect religion, have been defined to be the "vigorous and sensible exercise of the inclinations and will of the soul towards religious objects." Another says: "Now in order to ascertain whether our affections are excited in a spiritual manner, we must inquire whether that which moves our affections be truly spiritual; whether our consciences be alarmed, and our

hearts impressed; whether the judgment be enlightened, and we have a perception of the moral excellency of divine things; and lastly, whether our affections have a holy tendency and produce the happy effects of obedience to God, humility in ourselves, and justice to our fellow-creatures."

Says the apostle, "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Why is it so hard for some to part friendship with the world and become friends of God, to raise the affection above "the lust of the flesh, and the lust of the eyes, and the pride of life"? Oh, they are not dead to the world! Their life is not hid with Christ in God; if it were, they would find objects of heavenly birth all glorious, attractive, and lovely for their affections to twine around, and fix their thoughts upon. They do not love the appearing of Him who is our life as they should, nor do they anticipate the day with joy when all the saints shall appear with him in glory.

"Bright are the crowns that we hope soon to wear,  
Blessed the rest, oh! we long to be there."

3. *Meditation*. This faculty of the mind has an important part to act in building up, solidifying, and balancing the mental man. Indeed, it may be said to be as important here, as are the digestion and assimilation of food to the physical system. Meditation "in religion is used to signify the serious exercise of the understanding, whereby our thoughts are fixed on the observation of spiritual things, in order to practice them."

As proper and healthful food tends to the development of a strong and vigorous body, so suitable matter for thought and meditation tends to the development of a wise and prudent mind. On this point we have some worthy scriptural examples and precepts. Please read Psalms 1:2; 63:6; 77:12. Again says David, "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands."

Meditation upon the works of God fills the most profound mind, the loftiest aspirations, with admiration, delight, and untold joy. In all things, from the dewdrop that trembles upon the leaf to the vast expanse of the ocean's rolling waters; from the spire of grass or tiny flower to the towering mountains, the grand, stately trees of the forest, or the myriads of worlds which fill the immensity of space, we read of the handiwork of God, and as we read, every intelligent, devout heart joins with infinite wisdom in pronouncing them "very good." Yea, we anticipate the song of the redeemed and exclaim, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

As Christian men and women, as ministers of the gospel, we should meditate upon our solemn work, and the preparation of heart to engage in it. The spiritual father of Timothy, in writing to him of his personal preparation for the ministry, his work, and his gift, exhorts him thus: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4:15.

4. *Memory*. This faculty of the mind presents to us ideas and views of the past and makes them real and present. If this faculty were sanctified, no doubt heavenly truths and divine things could be remembered much better. Persons of "such a poor memory" remember many things they should not. It is to be regretted that many, old and young, can remember so little of a subject they may read, or the nature of a sermon they may hear preached, which is one continuous chain of valuable thought. The apostle seemed to realize this when he wrote to his Hebrew brethren, "Therefore we ought to give the more earnest heed to the things which we have heard." The aged and very feeble may not be able to

remember as once they could, but if they have grown in grace so they have not "forgotten" that they were "purged from their old sins," they should be thankful and take courage, for the word of God profits them as it runs through the mind.

It is as lamentable as true that the great majority of professed Christians have so far forgotten the only commandment in the decalogue which contains the word and command "remember," as to entirely disregard the day that God blessed and sanctified, to keep in memory his creative works. They talk and sing of sanctification, claiming to enjoy it, and trample his Sabbath under foot, with his word blazing before them: "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. We have shown that it is not the office of the Spirit alone to sanctify the believer.

5. *Imagination*. This ability certainly needs the moulding hand of sanctification laid upon it, for with many it is seriously inclined to make mischief in the family of faculties, in the household, and in the neighborhood, and it has been known to make trouble in the church. We have heard of it of old, and of its evil work. Gen. 6:5. The flood did not wash it from the earth (Gen. 8:21), but it can, by the grace of God, be brought in subjection and in obedience to the will of Christ. 2 Cor. 10:5.

6. *Judgment*. The fear and service of God are not calculated to make man wild and fanatical, nor to unbalance him, taking his judgment from him. "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. "A good understanding have all they that do his commandments." The fear of God, then, which leads to the keeping of his commandments, does not dethrone reason, but rather strengthens, informs, and sanctifies the judgment.

7. *The will*. This king of all the faculties may and must be brought to experience the power of sanctifying grace, or the work is but partially done on the mind; and when this is accomplished, the child of God can say with the suffering Redeemer, "Nevertheless, not my will, but thine, be done." Luke 22:42. And again, "I seek not mine own will, but the will of the Father which hath sent me."

And this implies a submission and reconciliation of all the faculties of the mind to God. Unspeakably blest is the man brought to this state of communion with his Maker. Here may we work out our "own salvation with fear and trembling. For," saith the apostle, "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13.

A. S. HUTCHINS.

### Love.

LOVE to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity; it cannot be idle; it is full of energy; it cannot content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant; it heapeth mountains upon mountains and thinketh the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.—Sel.



### Signs of Decaying Religious Interest.

PERHAPS memory deceives me, and there was not so much more devotion in the Sunday gatherings of fifty years ago than now. But, as a rule, there is very little now. The people do not appear to come together for worship. The experience of ages teaches that people who are religiously educated will habitually assemble regularly for the worship of their God, doing it both as a pleasure and a duty.

It is not easy to induce men and women to assemble once or twice a week, for months, years, life-times, to hear lectures, essays, sermons, however instructive or eloquent. This is specially true of the young. In the large majority of country congregations it is quite evident that the people assembled have little idea of any purpose of personal worship.

There was a time when controversy ran high about the proper posture in prayer. It proved that men had at least the conviction that some specific outward sign of inward humility was proper. It is now the general custom to ignore all outward formalities. It is rare, in "orthodox" churches, to see any one even bow the head or close the eyes while the minister prays. In many churches all the congregation sit bolt upright and stare at the man in the pulpit, or look around.

A striking custom prevails in many churches, where a choir, located at the end opposite the pulpit, does the singing. All the people, old and young, rise, turn their backs to the pulpit, and look at the choir in silence, while that part of the service is performed. One is tempted in this connection to speak of the doggerel stuff which has taken the place of the old psalms and hymns which were once the grand liturgy of the church of every denomination. But whatever it is, the people stare and listen. It is evident that they have come to see and hear, to use eyes and ears only; not to take part in the services.—*W. C. Prime, in New Princeton Review.*

### Eternal Life.

THIS is the boon, the priceless boon, that God has promised "to them who by patient continuance in well doing seek for glory and honor and immortality."

The fact that eternal life is given only "to them who by patient continuance in well doing seek for glory and honor and immortality," shows clearly that there will be a class who will not receive this gift, for all do not continue in well doing. Of the wicked man the prophet says: "Shall he then live? he shall not live; . . . he shall surely die." And the apostle says: "Ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Then when we remember that the law of God is a discernment of the thoughts and intents of the heart; and that hatred against a brother (Matt. 5:22) will bar our way to eternal life, the Master's declaration, "Few there be that find it," will not appear so circumscribed.

God will not force this priceless gift upon any. The theory of inherent immortality is as fabulous in its structure as the great lie on which it is built. "Ye shall not surely die," is the devil's statement, while God had declared, "Thou shalt surely die." If you have any doubts on the question, go to the grave-yard, and there read over ten thousand graves as many mournful attestations to the awful truthfulness of God's decision.

The crown of life is held out before us, an eternal prize, offered by the infinite God; no human mind can ever estimate its value. No mathematical calculation can ever determine its worth. None can by any means purchase it. It still remains, and will remain, God's free gift. He who left the glory-circled throne; he

who trod the earth a stranger and died under its scorn; he who burst the fetters of the tomb and exclaimed with a voice that echoed through the hollow caverns of death, "I am alive forevermore," he declares, "I give unto them eternal life, and they shall never perish."

Yes, the crown of life is free, and Heaven is free to all; but the unholy shall never wear that crown nor walk the golden streets. James tells us the Lord has promised the crown of life to them that love him, and the scriptural definition of love is given by John, "This is love, that we walk after his commandments." 2 John 6. We are thus brought to the conclusion that only those who keep God's law can inherit eternal life; and from this conclusion springs another equally logical, that the "patient continuance in well doing" spoken of by Paul, the love of God set forth by John, and the Master's narrow way, are synonymous, and all focalize in the great principles of supreme love to God and equal love for our fellows.

Truly the way is narrow, truly it leads to life; and while many are flattering themselves in the possession of a boasted immortality, the voice that cannot err calls in awful warning, "Few there be that find it." R. HARE.

### Lovers of Pleasure.

PERSONS will pay to be amused. The Boston correspondent of the *Cape Cod Item* gleams a few figures regarding this matter:—

In twenty-six weeks one lady of fair face and damaged reputation, drew \$256,000 from the pockets of the public, and in twenty-four weeks another of similar character drew \$390,000; a singer in her first tour drew \$226,000, and another singer in fifty-eight concerts drew over \$200,000; an actor drew \$280,000; and another actor, \$315,000.

Here are "six stars," averaging to work twenty-six weeks, who in one season drew from the public one million, six hundred and sixty-seven thousand dollars (\$1,667,000). I like to write it out in full, and when people tell me of hard times, no money in circulation, and all that sort of thing, I want to just quote this fact, that in one season the American pleasure-seekers paid *six men and women* over a million and a half of money! For what? Amusing them for two or three hours with music or acting, and in the first case it was neither,—only just to see a world-renowned beauty.

With this pleasure-seeking go other expenses, and men waste on lust and wine the abundance which God bestows, while poor women toil and stitch for a pittance, and men strive in vain for daily bread and comfortable clothing.—*Safeguard.*

### Business Idolatry.

THE idolatry of business may be seen in many and various aspects. When business overrides religion, in any way, it is idolatrous. Not only when it monopolizes time so as to prevent the performance of religious duties, but, also, when it absorbs the mind and blunts the religious feelings, should it be regarded as an idol. When a man, in any sense, cares more for his business than his religion, he assuredly has an idol that he ought to put away. When he looks at everything in a business rather than a religious light, and acts habitually upon business rather than religious principle, though the one may be in conflict with the other, he needs admonishing lest his idol be a witness against him before which he cannot securely stand. It is a mistake, and more than a mistake, to conduct business upon mere worldly principles, regardless of their variance from religious principles. So doing involves ungodliness which amounts to a violation of the first commandment, "Thou shalt have no other gods before me."—*Sel.*

### Silent Prayer.

IN prayer we speak to God, but there is also the silence of prayer. Our lips utter no sound, we cannot find words to express the language of the heart, but the soul still prays. Perhaps we are too weary in body, or in mind; perhaps the brain may be too utterly exhausted to frame the petitions we would ask. Still we desire to hold communion with him who bids us come to him when we are tired. "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Then comes the experience and the sweetness of the silence of prayer. What is it?

1. It is just kneeling down in our accustomed place, and lifting up our hearts to him in wordless petition which speaks only in the well of longing deep down in our souls.

2. It is letting God speak to us in our silence and listening to his voice. There are many things he will say to us if we will only hear them—deep, sweet, holy things—comforting things, and things that will draw us away from the world to follow him more closely.

3. It is a time of great nearness to Jesus. Is he not close by? Having felt the weakness of our nature, he draws near in full sympathy with our weariness.

4. It is a time of strengthening. Our strength is sometimes to sit still. No less do we receive strength from God when we are drinking in silence from him who chooses sometimes himself to be "silent in love." So may we arise from the silence of prayer invigorated and strengthened!—*New York Observer.*

### Seek and Ye Shall Find.

SEEK and ye shall find. Too many of us seem to think that high attainment in the Christian life comes accidentally or suddenly. This is a mistake, and a sad one. It is one that Satan delights to have us make. If he can keep us of this opinion, rest assured that he will. No great thing is done in this life, even, without great effort. God would have us exert our physical powers, and blesses us with strength in consequence of the effort put forth. So in matters spiritual, he would have us strive to enter in. Seek and ye shall find. Let us then not look listlessly on and wish that we had faith, and power with God and man, but let us seek for this power and we will find it. For, while God requires exertion, he cheers us with the blessed assurance that if we seek we shall find. This ought to be enough for us. If we are engaged in an earthly enterprise, the possibility of failure adds heavily to the burdens already borne. If the struggling merchant could be assured that finally he would come out financially sound, he would bear present reverses with a light heart. It is that fearful dread of coming failure that crushes him and makes him unfit to make the best of the resources still left. Well, no matter how dark it is, no matter how little we have done so far in life, if we seek we shall find. With the joy born of a consciousness of final victory, let us then, in Christ, earnestly seek for the highest attainments in the Christian life.—*Christian Home.*

LET the man or the woman live a prayerless life, and all the light and the fire and the glow, all the wisdom and generosity and love, will die away from it, because these are the result of spiritual grace from above; and covered with the dead, white embers of its own selfishness and pride, it too will be cold and dead and hard—a useless thing, half consumed with impotence and sin.—*Archdeacon Farrar.*

SELF-REVERENCE, self-knowledge, self-control, These three alone lead life to sovereign power.

—Tennyson.



## The Ten Kingdoms in the Dark Ages.

## THE FRANKS.

(Continued.)

THE defeat of the Burgundians followed in A. D. 499, and is thus told:—

"The kingdom of the Burgundians, which was defined by the course of two Gallic rivers, the Saone and the Rhone, extended from the forest of Vosges to the Alps and the sea of Marseilles. The scepter was in the hands of Gundobald. That valiant and ambitious prince had reduced the number of royal candidates by the death of two brothers, one of whom was the father of Clotilda; but his imperfect prudence still permitted Godegesil, the youngest of his brothers, to possess the dependent principality of Geneva. The Arian monarch was justly alarmed by the satisfaction, and the hopes, which seemed to animate his clergy and people after the conversion of Clovis; and Gundobald convened at Lyons an assembly of his bishops, to reconcile, if it were possible, their religious and political discontents.

"A vain conference was agitated between the two factions. The Arians upbraided the Catholics with the worship of three gods; the Catholics defended their cause by theological distinctions; and the usual arguments, objections, and replies were reverberated with obstinate clamor; till the king revealed his secret apprehensions, by an abrupt but decisive question, which he addressed to the orthodox bishops. 'If you truly profess the Christian religion, why do you not restrain the king of the Franks? He has declared war against me, and forms alliances with my enemies for my destruction. A sanguinary and covetous mind is not the symptom of a sincere conversion; let him show his faith by his works.' The answer of Avitus, bishop of Vienna, who spoke in the name of his brethren, was delivered with the voice and countenance of an angel. 'We are ignorant of the motives and intentions of the king of the Franks; but we are taught by Scripture that the kingdoms which abandon the divine law are frequently subverted; and that enemies will arise on every side against those who have made God their enemy. Return, with thy people, to the law of God, and he will give peace and security to thy dominions.' The king of Burgundy, who was not prepared to accept the condition which the Catholics considered as essential to the treaty, delayed and dismissed the ecclesiastical conference, after reproaching his bishops, that Clovis, their friend and proselyte, had privately tempted the allegiance of his brother.

"The allegiance of his brother was already seduced; and the obedience of Godegesil, who joined the royal standard with the troops of Geneva, more effectually promoted the success of the conspiracy. While the Franks and Burgundians contended with equal valor, his seasonable desertion decided the event of the battle; and as Gundobald was faintly supported by the disaffected Gauls, he yielded to the arms of Clovis, and hastily retreated from the field, which appears to have been situate between Langres and Dijon. He distrusted the strength of Dijon, a quadrangular fortress, encompassed by two rivers, and by a wall thirty feet high, and fifteen thick, with four gates, and thirty-three towers; he abandoned to the pursuit of Clovis the important cities of Lyons and Vienna; and Gundobald still fled with precipitation, till he had reached Avignon, at the distance of two hundred and fifty miles from the field of battle. A long siege and an artful negotiation admonished the king of the Franks of the danger and difficulty of his enterprise. He imposed a tribute on the Burgundian prince, compelled him to pardon and reward his brother's treachery, and proudly returned to his own dominions, with the spoils and captives of the southern provinces.

"This splendid triumph was soon clouded by the intelligence that Gundobald had violated his

recent obligations, and that the unfortunate Godegesil, who was left at Vienna with a garrison of five thousand Franks, had been besieged, surprised, and massacred by his inhuman brother. Such an outrage might have exasperated the patience of the most peaceful sovereign; yet the conqueror of Gaul dissembled the injury, released the tribute, and accepted the alliance, and military service, of the king of Burgundy. Clovis no longer possessed those advantages which had assured the success of the preceding war, and his rival, instructed by adversity, had found new resources in the affections of his people. The Gauls or Romans applauded the mild and impartial laws of Gundobald, which almost raised them to the same level with their conquerors. The bishops were reconciled, and flattered, by the hopes, which he artfully suggested, of his approaching conversion; and though he eluded their accomplishment to the last moment of his life, his moderation secured the peace, and suspended the ruin, of the kingdom of Burgundy."—*Dec. and Fall, chap. 38, par. 8, 9.*

When Clovis died, November 27, 511, his dominions were divided amongst his four sons. Theodoric, or Thierry I., his eldest son, had the northeastern portion, which lay on both sides of the Rhine, with his capital at Metz. Childbert, eldest son by Clotilda, held the central part, the country around Paris, with Paris as his capital. Clodomir, the third son, received western Gaul, along the Loire, and had his capital at Orleans. Clotaire, the youngest son, ruled in the northern part of Gaul, with his capital at Soissons. The Alemanni under the governorship of dukes, belonged with the eastern partition and were tributary to Theodoric. The Burgundians were still ruled by their own kings until 532, when the last Burgundian king was slain, and they, too, ruled by dukes, became subject to the sons of Clovis. This was accomplished under the reign of Sigismund, the son of Gundobald.

"The Catholic Sigismund has acquired the honors of a saint and martyr; but the hands of the royal saint were stained with the blood of his innocent son, whom he inhumanly sacrificed to the pride and resentment of a stepmother. He soon discovered his error, and bewailed the irreparable loss. While Sigismund embraced the corpse of the unfortunate youth, he received a severe admonition from one of his attendants: 'It is not his situation, O king! it is thine which deserves pity and lamentation.' The reproaches of a guilty conscience were alleviated, however, by his liberal donations to the monastery of Agaunum, or St. Maurice, in Vallais; which he himself had founded in honor of the imaginary martyrs of the Theban legion. A full chorus of perpetual psalmody was instituted by the pious king; he assiduously practiced the austere devotion of the monks; and it was his humble prayer that Heaven would inflict in this world the punishment of his sins.

"His prayer was heard: the avengers were at hand; and the provinces of Burgundy were overwhelmed by an army of victorious Franks. After the event of an unsuccessful battle, Sigismund, who wished to protract his life that he might prolong his penance, concealed himself in the desert in a religious habit, till he was discovered and betrayed by his subjects who solicited the favor of their new masters. The captive monarch, with his wife and two children, was transported to Orleans and buried alive in a deep well, by the stern command of the sons of Clovis, whose cruelty might derive some excuse from the maxims and examples of their barbarous age. Their ambition, which urged them to achieve the conquest of Burgundy, was inflamed, or disguised, by filial piety; and Clotilda, whose sanctity did not consist in the forgiveness of injuries, pressed them to revenge her father's death on the family of his assassin. The rebellious Burgundians, for they attempted to break their chains, were still permitted to enjoy their national laws under

the obligation of tribute and military service; and the Merovingian princes peaceably reigned over a kingdom, whose glory and greatness had been first overthrown by the arms of Clovis."—*Id., par. 10.*

The quadruple division of the dominions of Clovis ended in 558, by being merged in the sole rule of Clotaire I., who held the power till his death in 561, when it was again divided into four parts among his four sons—Charibert, king of Paris, Gontran, of Orleans, Sigebert, of Metz, and Chilperic, of Soissons. The Burgundians fell to the portion of Gontran, who left Orleans and fixed his capital in their country.

"In 567 Charibert, king of Paris, died, without children, and a new partition left only three kingdoms—Austrasia, Neustria, and Burgundy. Austrasia, in the east, extended over the two banks of the Rhine, and comprised, side by side with Roman towns and districts, populations that had remained Germanic. [The Alemanni—Suabians—belonged in this division.] Neustria, in the west, was essentially Gallo-Roman, though it comprised in the north the old territory of the Salian Franks, on the borders of the Scheldt. *Burgundy—as the old kingdom of the Burgundians*, enlarged in the north by some few counties."—*Guizot's History of France, chap. 8, par. 1.*

(To be continued.)

## "Catholic."

At the Episcopalian convention in Chicago recently a resolution was offered with the design of changing the name of that sect from Protestant Episcopal to American Catholic. The majority of votes were for it—134 to 94—but, failing to obtain the necessary two-thirds, it did not pass. Its advocates argued that the term Protestant was narrow and inconsistent, and some of them actually spoke of it with loathing. This may not indicate a revolution, but it is certainly the sign of a great change in public sentiment. People nowadays hardly realize it. You could more easily insult an Episcopalian fifty years ago by calling him a Catholic than by applying the most opprobrious epithet of billingsgate to him. Since then the Puseyite movement has taken place. The poet Coleridge was the first, we believe, who dared to use the name Catholic without any purpose of abuse. Now Protestants are in love with it; they use it with tiresome iteration; and some of them want to exchange their right name for it.

But, after having trampled it in the dust for three centuries, is it not unfair, is it not scandalous, is it not, in short, ridiculous, that they should desire to appropriate the Catholic name? What folly! They Catholics? Why, the boot-blacks on the street will laugh at them. Let them try. Let them use the test which Tertullian challenged the heretics of his day to, and ask the first indifferent man they meet on the public highway where there is a Catholic church. Will he point out the way to an Episcopalian meeting-house? Not much. No! our esteemed friends of "the Church" cannot rob us of our jewel of a good name. It is ours, and we have worn it so long that all the world concedes our title to it.—*Catholic Mirror.*

## The Power of Prayer.

"PRAYING always." Eph. 6:18. The soul of man is like a kindled brand—so long as the air breathes on it, it will retain to the last its genial warmth and crimson glow; but let the air stagnate around it, and flake on flake the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is to the glowing brand, that prayer is to the soul.—*Archdeacon Farrar.*



### How the Sabbath Was Changed.

VERY early in the history of the Christian church, those who were converts from among the Gentiles, sought to put down all Jewish rites and customs, including the Sabbath. A letter, written A. D. 325, by Constantine, Emperor of Rome, to the bishops and churches of the world, speaking of the celebration of the Passover, or Easter festival, says:—

"It seemed very unsuitable in the celebration of this sacred feast that we should follow the customs of the Jews. . . . Let us have nothing in common with that most hostile people, the Jews. . . . Let us, most honored brethren, withdraw ourselves from that detestable association. . . . It becomes your prudence at all times to take heed, both by diligence and prayer, that the purity of your souls should have nothing in communion, or seem to have accordance with men so utterly depraved."—*Socrates, Eccl. Hist., Bohn's edition, pages 37, 38.*

A hundred years or so before the Christian era, many Jews went into Spain, where they found a home and became prosperous. When James, the son of Zebedee, or some other of the apostles, went there to preach, many of these Jews accepted the gospel. Two or three centuries later, when the Pope of Rome claimed authority over all the churches, and many of the pagans had been brought under her influence, these Jewish converts to Christianity were severely censured for still holding to some of the Jewish customs; and those who continued in them were pronounced heretics and excommunicated from the church. The Jews and Jewish Christians continued to increase in wealth and power till many of the Castilians deemed it a noble alliance to enter into marriage relation with them. This was distasteful to the Church of Rome. The greater the alliance between the Spaniards and Jews, the less the revenues of the Church of Rome. So great did this apostasy from Rome become, and thereby the adoption of Jewish rites and the observance of the Sabbath, that in 1481 she established that terrible organization, the "Inquisition," to compel these people, by the severity of its tortures, to give up those customs and to conform to the Church of Rome. In the "History of the Progress and Suppression of the Reformation in the Sixteenth Century," by Thomas M'Orrie, Edinburgh and London, 1856, page 203, may be found the following:—

"The tribunal of the Inquisition was first established in the Castle of Triana, at Seville, in 1481. This was commemorated by an inscription over the principal entrance of the castle, which is to be found in Llorente. Another inscription in Spanish records the number of prosecutions which followed, stating that from their commencement against 'Judaizing heretics,' down to the year 1524, more than two thousand had abjured 'the nefarious crime of heresy,' and of the whole more than one thousand had been 'devoted to the fire and burnt.'"—*Relacion Historica de Sevilla, Por. D. J. M. M. de E., p. 37.*

Yes, for the "heresy of Judaizing," keeping the Sabbath instead of Sunday, rejecting from the church all images, and for the simplicity of the apostolic practices; for "this nefarious crime" they were devoted to the fire and death.

That we may fully understand what is meant by the term "Judaizing," as used by these inquisitors, we refer to another book, called "Delton's Account of the Inquisition at Goa," translated from the French; Hull, England, 1812. In seeking to obtain evidence of guilt the Inquisitors by degrees began to urge the victim in this way:—

"If thou hast observed the law of Moses, and assembled on the Sabbath day as thou sayest, and thine accusers have seen thee there, as appears to have been the case; to convince us of the sincerity of thy repentance, tell us who

are thine accusers, and those who have been with thee at these assemblies."—*Page 58.*

Speaking of one who is condemned to be burned at the *Auto da Fe* for Judaizing, it is said: . . . "The judges of the holy office might readily ascertain the truth or falsehood of the charge of Judaism, would they take the trouble to investigate the matter without prejudice, and to consider that of an hundred persons condemned to be burnt as Jews there are scarcely four who profess that faith at their death, the rest exclaiming and protesting to their last gasp that they are Christians, and have been so during their whole lives; that they worship our Saviour as their only true God, and that on his mercy and the mercy of his adorable sacrifice alone they repose their hope."—*Page 64.*

Thus we see that the Church of Rome was as much opposed to Sabbath-keeping Christians in the fifteenth century as it was in the time of Constantine, and that it adopted all possible means, even burning at the stake, to get rid of them. No species of heresy was so odious to them as that of Sabbath-keeping.—*Light of Home.*

### "I HAVE FOUGHT A GOOD FIGHT."

BY W. A. BLAKELY.

"I HAVE fought a good fight," a brave warrior once said,  
When his armor he came to lay down,  
I have kept the true faith and henceforth there is laid  
Up above, and for me, a bright crown.

In that glorious day when our Lord shall appear  
In the clouds, from the Heaven above,  
I may then be at rest; but his voice I shall hear,  
For his coming and kingdom I love.

And then not to me only a crown will he give,  
But to all who will watch for their Lord;  
A rich crown of rejoicing each one shall receive  
For believing and trusting his word.

O, most glorious hope! that the Lord will soon come  
For the saints that his coming do love;  
That our Lord will then crown us and take us all home  
To bright mansions in Heaven above.

### Opposing Error.

THERE is no task less welcome to the average Christian man than warfare with error. It demands personal sacrifice. It is often wearing on the mind, and it is hard sometimes to restrain one's emotions within the bounds of a rightful indignation. To be "angry and sin not" is a precept not a few stumble against when they "contend earnestly for the faith once delivered to the saints." Nevertheless, error must be constantly and earnestly opposed. There is a relation between doctrines and doings and creed and conduct, which it is impossible to ignore. False views of truth in the mind lead to evil in the life. We see this to-day in its vulgar manifestations among Mormons and Anarchists, but we may also find it operating among people of refinement. Much of the crime of the day in defalcations and other immoralities may be ascribed to erroneous ideas of sin, both as to its guilt and penalty.

We are not to act doubtfully when we encounter error. Our Lord praised the church at Ephesus, amid its faults, "This thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." And the command is laid on us to "abhor that which is evil." It is a serious question for many Christian people whether they have that deep-seated emotion of hatred for errors which dishonor God and his revelation which ought to possess them. There are those from whom an apostle tells us to "turn away." This, surely, would signify that they are to be left in no uncertainty as to our repulsion from their sentiments. But sometimes we are called to controvert error. To do this wisely and well our arguments must be founded on divine truth. "The sword of the Spirit is the word of God." The great danger is in our accepting teachings which are not really ten-

able, and which an enlightened interpretation would lead us to reject. To meet error in this day the Bible is still as efficient as ever, but never was it so important that it should not be handled "deceitfully" nor blunderingly.—*Baptist Weekly.*

### The Minimum Christian.

THE minimum Christian! And who is he? The Christian who is going to Heaven at the cheapest and easiest rate possible. The Christian who purposes to get all out of the world that he can and not meet the worldling's doom. The Christian who aims to have as little religion as he can without being destitute of it altogether. The minimum Christian generally goes to church in the morning, unless he is too tired with his week-day labors and has lain in bed too late Sabbath morning to get ready for the morning service; in that case he will attend in the afternoon or evening, unless it is likely to rain, or is too warm or too cold, he feels too sleepy or has the headache. He listens respectfully to the minister, and joins in prayer and praise. He applies the truth often to his neighbor, rarely to himself. If there is a lecture in the week he goes if quite convenient, but rarely attends the prayer-meeting, as the latter is apt to be uninteresting. He feels it his duty to be present on communion Sabbath, and has family prayer at least once a day, unless business presses him too urgently.

The minimum Christian is friendly to all good works; he wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the young, the neglected, and the ignorant. It is not convenient, however, for him to take a class or attend very regularly. His business engagements are so pressing during the week that he needs Sabbath as a day of rest; nor does he think himself qualified to be a teacher. There are so many persons better qualified for this important duty that he must beg to be excused. He is in favor of the visitation of the poor, but he has no time to take part in these labors of love. He thinks it a good thing for laymen to take part in the prayer-meetings of the church, but he has no gift for public prayers or for making addresses (unless the subject be business or politics), and he must leave it to others. He is friendly to home and foreign missions, and gives his "mite," but he thinks there are too many appeals; still he gives or he will lose his reputation.

The minimum Christian is not clear on some points relating to Christian conduct. The circus and dancing, the theater and card-playing give him considerable trouble. He cannot see the harm in this, or that, or other popular amusements. He says there is nothing in the Bible directly against it. He does not see but that a man may be a Christian and go to the theater or to the ball-room. He knows several people who do go, and members of the church, too. Why should not he?

In short, the minimum Christian knows that he cannot serve God and mammon; he would if he could, and he will come just as near to doing so as he can, for he thinks it best not to be "righteous overmuch." He will give to himself and the world all that he may, and to God and his cause as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he actually is.

Ah! my brother, are you making this attempt? Beware, lest you find at last, in trying to get to Heaven with as little religion as possible, that you have missed it altogether—lest, without gaining the whole world, you have lost your own soul. Would it not be wise and better and happier to make sure of Heaven by being a *maximum* rather than a *minimum* Christian?—*Rev. John W. Dulles.*



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 18, 1886.

## At the Seat of Mormondom.

HAVING time on our way East to spend two days at Salt Lake City, we improved the opportunity, and made the most of our time in viewing the city and learning the peculiarities of its peculiar people. We are not of the class who can generalize with an air of authority about a place after two days' stay in it, and shall therefore confine ourselves to what we saw and heard, especially the latter, for as an old Mormon official said to us, "It isn't what ye see, but what ye hear, that's going to benefit ye."

As one of the days of our stay was Sunday, we attended the general service at the tabernacle. Here we may remark that only one service a week is held in the tabernacle,—at 2 P. M. Sunday afternoons. The city is divided into twenty-one wards, each presided over by a bishop, and in each of which there is a meeting-house. On Sunday mornings there is a Sunday-school and perhaps a short service in each of these ward meeting-houses, and another short service at 6 o'clock each Sunday evening. Once a week, as before stated, there is a general meeting in the tabernacle.

Of this tabernacle, as well as of the other noted places in the city, but little need be said, simply because they are noted. The structure is exceedingly plain both within and without. It is oval in shape, being 250 feet long, 150 feet wide, and 70 feet high. The dome rests on low but massive brick columns, which, with the intervening windows, form the wall of the building. Besides these outer columns, the roof has no support. The building has the appearance of a huge dish-cover resting upon blocks. But although it is ungainly, its acoustic properties are wonderful. The dropping of a pin at one extremity can be heard at the other extremity as distinctly as though it were a nail dropped close by. And there is no echo. When the building is filled to its utmost capacity,—13,000,—a person in any part of it can hear the speaker without difficulty, provided the remainder of the people keep still; we doubt if they ever do. The organ in the tabernacle is said to be the second largest in the world, and the music and singing were really fine. The singing was done by a large choir of trained singers, and the congregation did not join.

The services themselves struck us as being exceedingly formal. Everything was done in a sort of matter-of-course way, much as a railroad employe performs his routine labor. There was nothing in any of the services that would tend to impress one with a sense of sacredness,—at least so it seemed to us; and we noticed that but few of the congregation acted as though they had come there to worship. There was a great lack of interest on the part of the people. Women and girls played with the babies, of which there were more present than we ever before saw in any assembly, and there was constant moving about. We are sorry to be obliged to say that this spirit of inattention is not confined to the Mormons; but we never before saw a congregation that was not quiet a part of the time.

For this lack of interest on the part of the people, we think we can see ample reason. Mormonism is, on a small scale, a State religion. Church membership is a necessary qualification for public office.

Church officers are *ex officio* government officers, because the church is the government. Under such circumstances, church services must soon become a mere matter of form, just as the routine duties of a State official are performed mechanically. And when the services are performed mechanically the people will listen mechanically, when they listen at all. Mormonism is a perfect model (except, of course, as to belief) of what the whole country will be when the National Reformers shall have accomplished their design. In time past, when the fear of the United States Government did not stand before the eyes of the Mormons, and the guns of a United States fort did not command the town, a non-Mormon did not have any rights in Salt Lake City, and it was at the risk of his life that one ventured there, especially if he dropped a word against Mormonism; and when the proposed religious amendment to the Constitution is adopted, no one who does not profess the State religion will have any rights in the United States, and one who ventures to talk, and especially to act, contrary to the established religion, will do so at his own peril. Church officers will then be Government officers as well, and the gospel will, so far as "the church" is concerned, be dead. Then Rev. 18:2 will meet its complete fulfillment: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." No National Reformer has any right to cast a stone at the Mormons.

On the day that we were at the tabernacle, there was a short address by a "converted" Jew, and a sermon by Bishop Whitney. The Jew applied all the prophecies to literal Israel, predicting the return of all the Jews to Jerusalem, there to rule over their enemies, with Christ as their king. One peculiar thing in the services was that the sacrament was administered while the other services were going on. After the Jew's address, one of the elders asked a blessing on the bread, which was then carried around through the congregation by several men, while the bishop began his discourse. After the bishop had spoken about twenty minutes, he stopped very abruptly, and sat down. Then the same elder as before asked a blessing on the water, that being used instead of the fruit of the vine. The men then began to pass the water, and the bishop resumed his discourse.

The sermon was a history of the rise of Mormonism, and a representation of its doctrines. Probably this subject was taken because there were many strangers present. It interested us only because it was a summary of Mormonism, by the best authority, and because it contained some egregious errors of which we had never before heard. Otherwise it was somewhat tedious; if we had been as familiar with the subject as the greater part of his auditors doubtless were, we should probably have been about as much bored as they seemed to be.

Following are some of the points of the discourse: Referring to the Jew's address, he said that as the Jews were building up Jerusalem, so the Mormons were building up Zion. Isa. 2:2-5 was applied to the Mormons. "Because we believe in the literal fulfillment of this prophecy, and look for the literal return of Christ to reign over us," said the speaker, "we are stigmatized as traitors." He did not deny that they are in opposition to the Government; the only ground on which they could deny that they are essentially traitors to this Government, is that they do not acknowledge its authority in any particular. Joseph Smith was declared to be the "stick of Ephraim" (Eze. 37:16), and later the Book of Mormon was declared to be the "stick of Ephraim," and the Bible the "stick of Judah." He said that the Mormons do not deny the divinity of the Bible; they hold it as equal to the Book of Mormon. But as the Mormons are all Ephraimites, and

the Book of Mormon is the "stick of Ephraim," while the Bible is the "stick of Judah," the inference seemed to be that even though they joined the two sticks together, the Ephraimites would regard their own stick with the greater favor.

The speaker said that when the plates of the Book of Mormon were given to Smith by the angel he (Smith) was able to interpret and translate them because he had the Urim and the Thummim. Then followed a long account of the Nephites (the aborigines of this country) and their wars with the Lamanites. This country is considered to be the land promised to Joseph, and the Rocky Mountains are "the everlasting hills." Gen. 49:26. Jacob's blessing was not fulfilled to Joseph in Palestine, since that tribe was not very powerful in that land; hence it must be fulfilled here. The Nephites came to this country ages ago. When Christ ascended from the disciples upon the Mount of Olives he was wafted across the ocean to this country, where he chose twelve apostles. These were the "other sheep not of this fold" (John 10:16), and to them he spoke the many things which the disciples could not bear. John 16:12. The "lost tribes" of Israel are now somewhere in the frozen North, whence they will some day be led to "Zion" (Salt Lake City) by a prophet who will smite the icebergs so that they will melt before them. In bringing those lost tribes to "Zion," a miracle will be wrought, "beside which the passage of the Red Sea will pale into insignificance." The prophet who is to conduct these tribes is John, who remains "superior to death" until the Lord shall come to reign over "Zion." In the meantime he is probably up North among the "lost tribes." Their claim is that John the Baptist came to anoint Joe Smith to the Aaronic priesthood, and that Peter, James, and John came to bestow upon him the apostleship, and to anoint him to the Melchizedek priesthood. Thus it will be seen that they have every office that the Jews ever had, and many that they never had, and all in greater abundance; for they have many "high priests."

But time would fail us to recount all the absurdities that were dealt out with all seriousness. The next morning, while viewing the tabernacle, and the Assembly Hall, the old Mormon who thought we could be benefited only by what we might hear, gave us many additional ideas. In obedience, no doubt, to the command to "be instant in season, out of season," he preached us a sermon nearly an hour in length, interrupted only by an occasional question from us. The main thing of interest to us in this discourse was that part which related to polygamy. Many very specious arguments were adduced in its favor, but they all seemed to be summed up in the one statement that it is "according to nature." We mentally agreed that it might be compatible with a depraved human nature, but utterly inconsistent with the divine nature of which true saints must be partakers. But the most fanatical Mormon will hardly assert that polygamy is in accordance with the nature of woman. To be sure the women talk in favor of it, and many no doubt think that it is of divine appointment; but we are inclined to think that most of them are at heart like the one whom we met, who thought it all right for a man to have more than one wife, but upon being pressed, admitted that she wouldn't like to have *her* husband do so.

Before we heard the particulars of Mormonism from the mouths of its advocates, we thought that Spiritualism was the only form of religion which has not some truth in it, but we shall have to make another exception for Mormonism. It is true that they professedly accept the Bible, as do the Spiritualists, and they have "baptism for the remission of sins," and profess to believe some other Bible doctrines; but everything is so distorted as to bear scarcely any semblance to Bible truth. Like Spir-



itualism, it is a gigantic delusion, wholly of the devil. It is admirably calculated to catch those who are ignorant of the Bible, and are in a condition to be imposed upon by the hierarchy, and also those who are sensually inclined. It will eventually culminate in Spiritualism pure and simple. Those with whom we talked seemed to be really sincere, and we believe they were. The one who discoursed for our benefit had been a Mormon for over thirty years, is a "high priest," and has shown his faith in polygamy by taking four wives. He is doubtless as sincere in his belief as the Hindoo is in his. The originators of Mormonism were beyond question intentional deceivers, but in process of time no doubt came to believe their own lies.

The Mormons exhibit every evidence of temporal prosperity, and, like the ancient Pharisees, they accept this as evidence of the favor of God. If numbers or temporal prosperity, however, are evidence of the favor of God, the Catholic Church would have to be accepted as the true church. But there is just one standard of truth, and that is the Bible, and the Bible alone. Tried by this standard, Mormonism is seen to be a fatal delusion. Yet we doubt not but that there are many deceived ones even among the Mormons, to whom God will yet grant repentance, "to the acknowledging of the truth."

As we passed by the magnificent structures built for "worship," for business, or as residences for members of the hierarchy, and saw the evidences of the sagacity of the founders of that city, and then thought of the murderous "Danites," the Mountain Meadow massacre, and the "blood atonement" which is a thing of the past only because of the fear of the hated United States laws, one text continually forced itself upon our mind. It was this:—

"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and establisheth a city by iniquity." Hab. 2:9-12. W.

### Why Should Sunday Be Kept?

WHAT reason does the Scripture present for the keeping of the first day of the week? Does the word of God present any reason at all for so doing? Does the Scripture say that anybody should keep it holy? Does the Scripture say that it ought to be so kept? Does the word of the Lord say of this thing, "Happy are ye if ye do it"? Does the Bible say any one of these things in regard to the first day of the week? Is there in the word of God a command or any direction that anybody should keep the first day of the week for any cause whatever? If there is any such command, it ought to be easy enough to point it out. If there be any reason given, it ought to be readily referred to.

For keeping the seventh day, there is a plain, direct commandment from the Creator of all,—a commandment spoken with his own voice and written with his own finger. To that commandment the Lord attached a reason why the seventh day should be kept,—a reason that sanctions the obligation to keep the seventh day, and cannot be made to sanction the observance of any other day. The fourth commandment says, "Remember the Sabbath day to keep it holy." If any one should ask which day is the Sabbath, the commandment plainly answers the question: "The seventh day is the Sabbath of the Lord thy God." The commandment also says, "In it [the seventh day] thou shalt not do any work." If any one should ask why, the commandment again gives a complete answer: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day;

wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." For the keeping of the seventh day as the Sabbath of the Lord, therefore, the Lord has not only given a plain, direct commandment, but he has also given a reason why the seventh day is the Sabbath, how it became the Sabbath, and why it should be kept so. That is, the Lord has not only given a reason for keeping the commandment, but he has given a reason for the existence of the commandment.

Now can the first day of the week show any one of these things in behalf of the claim that it should be kept holy? Is there a commandment to keep it holy? Is it holy at all? If it is where is the record that God hallowed it? what reason has he given for hallowing it? Most assuredly, if the first day of the week lacks these things it lacks every element essential to its obligation, and there rests upon men no moral nor religious duty whatever to keep it. A proper question therefore is, What saith the Scripture about the first day of the week?

1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1. Here all that is said is, that two women went to the sepulchre, on the first day of the week. Well, what reason for keeping the first day of the week lies in that fact? None at all.

2. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2. Can anybody tell what there is about this text that shows that the first day of the week is the Sabbath? How can the first day of the week be the Sabbath, and yet the Sabbath be past before the first day of the week begins? For it matters not how early the first day of the week may begin, even "very early," yet the Sabbath is past.

3. "Now upon the first day of the week, very early in the morning, they [the women who came from Galilee] came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

4. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1.

Notice that these four statements—one by each of the Gospel writers—are not four records of four distinct things, but four distinct records of the same thing, and of the same time, even the same hour. Each one tells what occurred in the morning of a certain first day of the week, and the only fact stated in all four of the records, about the first day of the week, is that certain women came to the sepulchre very early in the morning. Then what is there in all this upon which to base any reason for keeping the first day of the week? Just nothing at all.

In the Gospels there is mention made of the first day of the week, only twice more. These are in Mark and John. And the record in John and the close of the record in Mark again speak of the same time precisely, only it is in the evening, whereas the other was in the morning of that same first day of the week.

5. Here is Mark's record: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another form unto two of them [Luke 24:13-48], as they walked, and went into the country. And they went and told it unto the residue;

neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:9-14.

6. Of this same time John says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord." John 20:19, 20.

Here, then, are all the instances in which the term "first day of the week" is used in the Gospels, and the manifest story is simply this: When the Sabbath was past, the women came to the sepulchre very early in the morning on the first day of the week, and found the stone rolled away from the sepulchre, and Jesus risen. Then Jesus appeared to Mary Magdalene, and she went and told the disciples that Jesus was risen, and they "believed not." Then Jesus appeared to two of the disciples themselves as they went into the country, and they went and told it to the others, who yet believed not. Then Jesus appeared to all the company together and upbraided them with their unbelief and hardness of heart because they had not believed them which had seen him after he was risen, then showed them his hands and his side, and said, "Behold my hands and my feet, that it is I myself; handle me, and see. . . . Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke 24:39-43.

Now take this whole narrative from beginning to end and where is there a word in it that conveys any idea that anybody ever kept the first day of the week, or that it ever should be kept as the Sabbath or for any other sacred or religious purpose whatever? Just nowhere at all. The Scriptures throughout show that the purpose of the repeated appearances of Jesus was not to institute a new Sabbath, for there is nothing at all said about it, but to convince his disciples that he really was risen, and was alive again, that they might be witnesses to the fact. The words above quoted show this, but Thomas was not there with the others, and he still did not believe, and so at another time, "after eight days," Thomas was with them, and Jesus came again for the express purpose of convincing him, for he simply said to the company, "Peace unto you," and then spoke directly to Thomas, saying: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." John 20:24-27.

This is made positive by the words of Peter: "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Acts 10:40, 41. "This Jesus hath God raised up, whereof we all are witnesses." Acts 2:32. And that evening of the day of his resurrection, when he said to the eleven to handle him and see that it was he, and when he ate the piece of broiled fish and of an honeycomb, he said to them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: . . . and ye are witnesses of these things." Luke 24:46-48. Once more, Peter said, Ye "killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3:15.

They were witnesses that Christ was risen from the dead because a living Saviour, and faith in a living Saviour alone, could be preached. How did they become such witnesses? Christ showed himself to them, and "did eat and drink with them after he



rose from the dead." Then what was the purpose of his appearances on this first day of the week mentioned in the four Gospels, and his appearance to Thomas afterward? To give them "*infallible proofs*" that he was "alive after his passion." Acts 1:3. Then where does the first-day-of-the-week Sabbath come in? Nowhere. In these texts, in the four Gospels, which speak of the first day of the week where is there conveyed any idea that that day shall be kept as the Sabbath? Nowhere. The other two places where the first day of the week is mentioned, will be noticed next week. 3.

### The Coming of the Lord Draweth Nigh.

THE elite of San Francisco is just now deeply engaged in the enjoyment of a carnival, the "paper carnival" it is called. Webster's Unabridged gives us the definition of carnival, thus: "A festival celebrated with merriment and revelry in Roman Catholic countries during the week before Lent." As Lent is the forty days before Easter, this carnival is considerably before the time, but in all other points, as best we can make out from the reports, the definition is quite fully met, for this is now virtually a Roman Catholic country, although this is not, in name at least, a Catholic carnival.

The tamest definition that we can find of revelry is "noisy festivity" and the reports show that this definition exactly describes the proceedings. We read of the "grand march," "dancing," yes even of a certain minuet being "beautifully danced by people from St. Paul's Church, who have a reputation in this direction." We read of costumes "ranging from the primordial ape to the finest court costume of the queen of the English." We read that "next to the grand march" "the booths are the great feature of the carnival." One of these is "devoted to refreshments;" another is the "Mermaids' Grotto" and "the army of young ladies who take part in the tableaux of Neptune and the Mermaids, are attached to this booth." We read of "St. Luke's booth," devoted to ice-cream and cake and arranged with a "sole view for revenue." We read that "St. John's Church has an ice-cream booth" and does a "rushing business." We read that "many of the younger men found their way to the gypsy camp to have the dusky maidens reveal the future to them through the medium of the cards." All this and a great deal more we read, and that the revelers "generally gave themselves up to the full enjoyment of the occasion."

By close attention to the long report of the first night's revelry, we find that it is altogether a church affair. We find that "the authors" are "the Reverend and Mrs. John Gray;" that the carnival is given in the interest of the Rev. Mr. Gray's church, that of the Advent; that "the Rev. Mr. Gray appeared upon the stage and announced that the carnival pavilion was now open," and that after about a week's run the Rev. Mr. Gray "was overjoyed with the sustained interest."

The object of the carnival is said to be "to raise enough money to cancel a debt of \$15,000 on the property of the Church of the Advent." In the same paragraph we read that "at a low estimate" "the dresses, costumes, etc.," made specially for the carnival and good for nothing else, as they are made of paper and flowers, "represent a cost of about \$10,000;" that "the carnival has been three months in preparation;" and that "over 800 persons take part in it." These items are worthy of a little consideration. Let us make a brief calculation, and put everything at a low estimate. The time of the persons engaged we will count at *twenty-five cents* a day.

Eight hundred persons at 25 cents per day is \$200 a day. Counting but 75 working days in the three months engaged—75 days at \$200 a day, is \$15,000. To this add the \$10,000 for costumes, etc., which

gives at a low estimate \$25,000. That is to say, these people have made an investment of \$25,000 in order to get a return of \$15,000. In other words, \$10,000 is paid for revelry alone. Then what, but revelry, was the real object of the carnival? And all this no doubt is called helping the cause of God! Could anything better illustrate the scripture, "Lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof?"

In such a connection the title "Church of the Advent" is exceedingly and fearfully suggestive, for it is just such practices as these that the Saviour declares will be the characteristic of the times which immediately precede his second advent to this world. The word of God declares abundantly that thus it will be in the last days: that those who have a form of godliness will be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:4, 5. It is time to turn away, for "revelings and such like" God classes with adultery, idolatry, murder, drunkenness, and the like, and declares "that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21. "Babylon is fallen" indeed; "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. J.

### Bible Answers to Bible Questions Concerning Man.—No. 2.

ANOTHER important question concerning man, one which has, no doubt, been asked by every person that ever lived long enough to think at all upon the subject, is, When a man dies, where does he go? what is his condition? etc., etc. This question the Bible asks: "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job 14:10.

Of course there have been many answers given to this question; and there are yet many, even in this land where Bibles are scattered everywhere. Some say that if he die wicked he is in hell; if he die righteous he is in Heaven. Others say that he is in neither hell nor Heaven, but in purgatory; and yet others that he is in none of these but has passed to the "spheres," and still associates and communicates with those who still live. Of course all these answers cannot be the right ones; and as a matter of fact not one of them is the right one. The Bible alone is that which gives the right answer to this, its own question. And as it is alone the Bible answers to Bible questions that we are now studying, that alone shall be what we shall seek on this question of where is man when he has died.

"Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Answer: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Eccl. 9:3. To good king Josiah God said, "Thou shalt be gathered into thy grave in peace." 2 Kings 22:20. Of the wicked he also says, "Yet shall he be brought to the grave, and shall remain in the tomb." Job 21:32. Jacob said, "I will go down into the grave unto my son mourning." Gen. 37:35. We shall not multiply texts on this point, but simply show that this is confirmed by the word of Christ. When he comes to give reward to his people, and when he calls for them, they, all that are dead, are found in the grave: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Therefore the Bible answer to this question is plainly that he is in the grave.

But what is his condition there? Let us read a verse from Job again: "Man giveth up the ghost, and where is he? As the waters fail from the sea,

and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12. This shows that man, when he dieth, is asleep. Again Job says that if he had died when he was an infant, "now should I have lain still and been quiet, I should have slept; then had I been at rest, with kings and counselors of the earth. . . . There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:13-19.

In the history of the kings of Israel and Judah, *twenty-five* times is the record made of their deaths, "He slept with his fathers."

Not to multiply texts we turn at once, again, to the word of Christ. Lazarus was sick. Jesus and his disciples were some distance away, and Lazarus died. Jesus said, "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of sleep. Then said the disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead*." John 11:11-14. Here are the words of Christ: "Lazarus *sleepeth*;" "Lazarus is dead." Therefore the plain word of Christ is that when a man is dead he is asleep.

Paul says that, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. And Peter says of him, "David is not ascended into the heavens." Acts 2:34. And the reason is, that "David *slept* with his fathers and was *buried*." 1 Kings 2:10.

Of Stephen it is recorded, "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he *fell asleep*." Acts 7:60. It is certain, therefore, that the Bible plainly teaches that when man dies he falls asleep. The word of God plainly teaches the sleep of the dead.

And it is wholly an unconscious sleep, as, in the very nature of the case, it must be when the place of sleep is in the grave. But here is the proof: "The living know that they shall die; but the dead *know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, *whither thou goest*." Eccl. 9:5, 6, 10. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. When men's love, and hatred, and envy, and their very *thoughts*, have perished, and their memory is gone, there can be nothing else but unconsciousness. But that is precisely what death is, and that is the condition into which men go when they die—a long, silent, dreamless sleep.

But the Bible story on this subject does not stop here. For "now is Christ *risen from the dead*, and become the first-fruits of them that *slept*." 1 Cor. 15:20. "And many bodies of the saints which *slept* arose, and came out of the graves after his resurrection." Matt. 27:52, 53. And as God "brought again from the dead our Lord Jesus," so also "them which *sleep* in Jesus will God bring with him;" "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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: 15-17. "We shall not all *sleep*, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."

Then it is that, "many of them that *sleep* in the dust of the earth shall *awake*." Dan. 12:2. Then is the time to which David looked when he fell asleep, and was laid unto his fathers: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I *awake*, with thy likeness." Ps. 17: 15. This is the time to which Job looked when he said, "*Till the heavens be no more*, they shall not awake, nor be raised out of their sleep." For it is at the coming of Christ and the resurrection of the dead that the heavens roll away. "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places," and men cried "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14, 16, 17.

The Bible answer to the Bible question, When man giveth up the ghost where is he? is this, therefore: He is asleep in the grave until the trump of God awakes the dead, and the voice of the glorious Son of God calls and all that are in the graves hear his voice. For it is God who gives victory over death, through our Lord Jesus Christ. Reader, this is profitable teaching, for it is the teaching of the word of God, and "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. This is the way that the Lord Jesus leads us, will you follow? J.

### The Seventh Day of the Week Not a Jewish Sabbath.

IN 1872 the writer was challenged to a written discussion on the subject of the Sabbath, by a Disciple preacher of high standing in his denomination. On the nature of the seventh-day Sabbath we then wrote the following remarks, which we still believe to be conclusive as proving its morality, and its entire separation from all Jewish or typical institutions:—

The seventh-day Sabbath stands apart from all the other sabbaths, which were afterward ordained, in respect to *its title*; *the reason of its institution*; and *the nature of the obligation* to observe it. And,

*First, its title.* In any and all of the yearly sabbaths, such as were peculiar to the Jewish system, *there is no rest of the Lord from any work* given as their basis; and therefore they are not the sabbaths of the Lord as is the seventh day, his Sabbath, or rest day. We find this distinction recognized in the Scriptures, as in Lev. 23. The yearly sabbaths are enumerated and enforced, "beside the Sabbaths of the Lord." Verse 38. As all the other sabbaths were local and contingent, limited to that dispensation, to Israel, it was said in prophecy, I will cause *all her sabbaths* to cease. Hos. 2:11.

*Secondly, the reason of its institution.* We take the first sabbath given to Israel as peculiar to their dispensation; the fifteenth and twenty-first days of the first month, connected with the feast of the Passover. These, as each of the other sabbaths peculiar to their system, were (1) to commemorate an event in their experience; (2) they were typical of future events; (3) they were yearly and not weekly sabbaths. The weekly Sabbath, the seventh-day Sabbath, was made at creation, and commemorated that work; and in its institution it was related to God's work only. But the others are *relative to man's action and condition as a sinful being*. I cannot conceive how a greater difference could exist.

Had man never sinned, it would then have been forever true, as it is to-day, that God made the world in six days. Had no system of redemption been devised or needed, it would still have been eternal truth that God rested the seventh day, and that he blessed and sanctified his rest day.

But, on the other hand, had not man sinned; had no system of redemption been promised; had no types of the Redeemer's work been ordained, then none of the typical or yearly sabbaths would have been instituted. Had man not sinned, the whole train of circumstances by which those sabbaths were called into being, would not have existed. They all stand related to man's action as a sinner, and to Christ's work as Redeemer. And as they point to, and have their fulfillment in, his work, they are appropriately denominated, "A shadow of things to come; but the body is of Christ." Col. 2: 14-17. But the Lord's Sabbath, as has been shown, is of an entirely different nature. It is not so related to man's action as a sinner, or to the work of redemption. It was not based upon any contingency, or upon any future work. But it had for its foundation a glorious work all finished and complete "when the morning stars sang together, and all the sons of God shouted for joy;" a work in which Jehovah himself delighted, and which he pronounced "very good."

And, *thirdly, the nature of its obligation.* A difference in this is the necessary result of the truths before stated. In three respects I notice this difference:—

(a) The obligation to keep the seventh-day Sabbath is based on primary and eternal truth. By *primary truth* I here mean that which grows out of the action of God alone—out of the original constitution of things; truth that existed before the fall of man, and would ever have existed had he never sinned. There is a class of *secondary truths* growing out of a perversion of God's work; out of the contingent relation we sustain to God since the fall. And all institutions, and obligations corresponding thereto, growing out of these secondary relations are necessarily limited by their nature; they are typical or shadowy. I think that no person, on reflection, will dispute the ground I here take, that NO TYPICAL INSTITUTION OR MERELY POSITIVE DUTY CAN GROW OUT OF ORIGINAL RELATIONS; *i. e.*, out of those relations existing from creation, and by virtue of creation. And, on the other hand, NO MORAL OBLIGATION CAN ORIGINATE IN, OR SPRING FROM, A SECONDARY RELATION; *i. e.*, a relation growing out of man's act of rebellion. In God's own mind all moral relations and duties originate. Man may, and he did, create the necessity for a scheme of restitution and redemption; but no part of this plan is elementary. It owes its origin to *wrong-doing*; its necessity is laid in *sin and rebellion*.

(b) The seventh day was from the beginning a hallowed or sanctified day. "It was 'holy to the Lord.'" Ex. 16:23; 31:15. "The holy of the Lord." Isa. 58:13. "My [the Lord's] holy day." *Id.* The obligation to observe it has *sacredness* as its basis; the commandment guarded an original, sacred institution. The Sabbath, like its twin sister, marriage, though often and much abused, comes down to us from Eden's purity and glory.

(c) It is based on the right of property. God always claimed the seventh day as his; and this claim he based on facts as old and as unalterable as creation itself, as has been abundantly shown. But the obligation of the other sabbaths did not rest on any such original relation; and, coming yearly, they fell at different times on all the different days of the week which God gave to man for his own work. The days of the week on which any of them fell (except when they fell on the seventh day), were not holy by reason of any blessing or sanctification ever put upon those particular days. The consecra-

tion, in their cases, attached to institutions which were temporary, and (as to the days of the week) were movable. God never claimed the right in them that he did in the seventh day. *He did not rest from his work on any of them.* They could not be the Lord's sabbaths, or rest, as the seventh day was and is. In a word, the duty to keep the seventh day holy is based on *the original right of property*, specifically declared. And if the eighth commandment is moral because it guards the right of property, evidently the fourth is moral for the same reason. Certainly, every relation upon which the institution and obligation of the seventh-day Sabbath depended is as old as creation itself—as old as any of man's moral relations possibly can be. J. H. W.

## The Missionary.

### The Council of Basel and Its Proceedings, Rome Triumphs.

THE Scriptures, in speaking of the Roman power, say, "It shall break in pieces and bruise." This has ever been true of it. Rome never changes. At times it often appears to be defeated, but it is the "mystery of iniquity." It is Satan's stronghold on the earth. In its folds he lives, by its forms he is nourished, and in its persecutions of the saints he glories. This power was to wear out the saints of the Most High, and it has done it, and still aims to do it. Protestantism of to-day has forgotten the foe with which it contended for centuries in the past, but it is none the less a foe still. What it could not do by fire and the sword, it has tried to accomplish by stratagem, always working on the principle that the end justifies the means.

Concerning the council at Basel, Fox says that the Papal legate opened the proceedings with a long and eloquent oration, in which he said that the church was the spouse of Jesus Christ, and the mother of the faithful; that it had the keys for binding and loosing the souls of men; also that it was white and fair, without spot or wrinkle, and could not err on those points necessary to salvation. He exhorted those present to receive the decrees of the council, and to give no less credit to them than to the gospel. He said that the Bohemians, who called themselves the children of the church, ought to hear the voice of their mother, who was never unmindful of her children. With many like remarks, he exhorted the people to the unity of the faith. The Bohemians briefly responded, saying that they neither believed nor taught anything that was not founded on the word of God; that they had come to the council to vindicate their innocence in open audience; and, in conclusion, laid upon the table the four articles which they had been instructed to insist upon as the basis of peace.

The Fathers strove, and not without success, to draw the deputies into discussion upon points of their faith. They anticipated an easy victory over men whose lives had been spent in the battle-field, but they found in Procopius a theologian as well as a general. They learned also that the Bohemians were as obstinate in the council chamber as on the battle-field. The debate dragged along for three tedious months. It was not a little mortifying to the Fathers at the close of this council to find themselves unsuccessful, and that, in the open debate in Basel, the place of their own selection, in the blaze of the ecumenical council, these men of Bohemia, whom they had condemned to general destruction, were uncompromising in every particular. They tried to draw them into debates that would make them appear unfavorable before the council. Said the Papal legate to the Bohemians, "You hold to a great many heresies; for example, you believe that the mendicant



orders are an invention of the devil." This, it was said, had been found in the writings of the theologians of Prague. "Can you show," replied Procopius, "that the mendicants were instituted by either the patriarchs or prophets of the Old Testament, or by Jesus Christ or the apostles of the New? If not, I ask you by whom they were instituted?" The legate did not press the question any farther. Answers like this to questions asked by the legate made the Papal party, instead of the Bohemians, appear ridiculous before the council.

It was thus that God vindicated his own truth, that truth that Huss and Jerome defended at Constance, where these two witnesses were burned at the stake; but here at Basel the truth came off triumphant. The council ended without any compromise on the part of the Bohemians; but still the Papal party had no desire to again unsheathe the sword and renew their warfare against this people. The Bohemian chiefs also felt it would be a great relief if the war could cease. But the only alternative for the Papal party was to call another council, and make another effort to unite with the Bohemians. Accordingly another council was appointed in 1434, to deliberate with reference to the question that had caused them so much trouble. This council was to be held at Prague, in Bohemia. Without entering into the particulars of the negotiation, it is sufficient to say that this council ended in a compromise. It was agreed that the four articles of the Hussites should be accepted, but that the right of explaining them, that is, of determining their precise import, should belong to the council; in other words, they should be submitted to the Pope and emperor. This proved the overthrow of the Bohemians. This agreement was called the compactata, and was very much like Rome as she has manifested herself in every age of the world. She accepted the Hussite articles, but reserved to herself the right of determining their true sense. It might have been foreseen that the interpretation and not the articles would henceforth be the rule. Said one writer, "This formula of the council is short, but there is more in its meaning than in its words. It banishes all such opinions and ceremonies as are alien to the faith, and it makes the Bohemians bound to believe and maintain all that the church, Catholic, believes and maintains." It was a surrender of the Bohemian faith, and thus the Pope and emperor, defeated on so many battle-fields, now triumphed by diplomacy.

The emperor now became sovereign of Bohemia, but he did not live to take an active part in the Government. God had marked the dreadful sin he had committed in delivering up his servant, John Huss, to death. It was a singular, but severe, providence that kept the emperor so long from ruling over the people he so miserably treated. And now, when, by their own mistake in submitting to the policy of Rome, they placed him at the head of their nation, God would not permit him to rule over the people he had so abused. If there were no God who rules on this earth, we might well despair; but there is an unseen hand lying back of outward circumstances, that guards with a tender care God's work and people. Here, in the nineteenth century, this same God lives, and is watching with intense interest the development of character in his people, and the movements of nations. While the day of wrath is hastening, and troublous times are gathering, this unseen hand will provide a shelter for God's trusting people. May the Lord help us to prepare for these events. S. N. H.

ONE promise without reserve, and only one, because it includes all and remains—the promise of the Holy Spirit to them who ask it.—*Macdonald.*

#### North Pacific Conference.

A VERY-encouraging interest has been awakened in the city of Portland by missionary labor. In this interest the guiding hand of God is especially manifest; and it is very important that the work here receive proper attention.

In company with Elder Reed, the writer held meetings at Albany, where a small church and tract society were organized. The members of this company seem to have received not alone the theory of the truth, but also the love of it. This company were brought into the truth by the labors of Elders Potter and Reed while there with the tent the past summer.

At Gravel Ford I united in meetings with Brother Ward, where he and Brother Cole had been engaged in tent labor this summer.

Some of the members of the Coquille City church have recently moved here. A church was organized, and preliminary steps taken for the organization of a tract society, which can be completed in due time by the director.

The church at Vancouver, W. T., are receiving encouragement in their missionary work. Some have already commenced to keep the Sabbath and others are interested whom we hope will soon unite their interests in thorough Christian work with the church. Their quarterly meeting was held the last Sabbath and Sunday in October. The presence of the Spirit of the Lord was manifest. This church very much need a house of worship, which they hope to build soon. Four have recently been baptized at East Portland and have united with that church. The Sabbath-school here is doing a good work. Besides the classes in English there are now two classes in the German and one in the Scandinavian language.

CHAS. L. BOYD.

#### Canvassing in Australia.

THE following from Brother Arnold, in Australia, we were permitted to copy from a private letter to Elder Haskell. It will give some idea of what an active canvasser can do in spreading the truth of the Third Angel's Message. May the Lord bless the canvassers and their work:—

DEAR BROTHER HASKELL: Your welcome letter written at Washington, N. H., July 16, was received August 30. We are all of good courage, and are having success in the work. Have instructed several canvassers since you left; I take them with me, and they have a chance to hear the real business many times each day. One brother came up here and I took him out with me. The first day I got nine orders. I believe the Lord blessed me on his account. Another brother has gone to a mining town near here, working in the mines on the "night shift" to pay his way, and canvassing during the day. He writes that he is having success, and calls for Brother Israel to come up as there is a good opening for Bible-readings.

It is, indeed, cheering to hear the good reports from all parts of the field, and what a grand thing it would be if we had a few energetic men to go to India, Africa, South America, and other places, and get the work started. I had a talk with a man in business in this city, who was in India three years. He said there were 40,000 English-speaking people in Calcutta. He thought we would get on all right if we went to Bombay during the hot weather. I took an order from a lady who once lived in St. Petersburg, Russia. She said there were many English-speaking people there.

There are quite a number of Chinamen in this city; some of them have been converted to Christianity; I have been wishing that I could get the truth before them. A few days since, one of their most influential men gave

me his order. He is said to be a devoted Christian man and is well off. He seemed to understand about the signs that show the coming of Christ near. I was much pleased with his appearance; he referred me to their Chinese missionary, who gave me an order for two books—one for himself and one for his sister-in-law at Sydney. Brother Israel went with me when I canvassed the missionary. From a picture he showed me, I should judge that his wife was an English lady. His home was well furnished, and as neat as one could wish. I hope these men will yet carry the message to China. I have been blessed to-day in reading Sister White's article in *Review* of July 20, entitled, "Among the Churches of Switzerland." The Spirit will yet be poured out with greater power than on the day of Pentecost, and every man will hear the truth in his own tongue.

I hope you will still pray for me as you used to at Summarlide, and I will keep up good courage and go ahead.

Hoping to see you again sometime, I remain your brother in Christ,

WILLIAM ARNOLD.

#### The Cause in Colorado.

AS THE season for tent labor is nearly or quite closed, we can form some estimate of the summer's work in this State.

There have been but two tents in this Conference the past season. The one in the southern part of the State has been faithfully warning a very rough and hard community, and though the impressions have not been as deep as could be desired, yet books to a considerable amount have been sold and some good souls are keeping the Sabbath as a result of the meetings.

The tent in the northern field was more favorably located, being in a good farming community; and as a result of the labor in this locality, quite a goodly number have embraced the truth. About thirty-five have signed the covenant.

The mission work has been actively carried forward, with but a few laborers however. There are four good souls who are keeping the Sabbath, and many more are interested. The truth has been sent from one end of the United States even to the other by means of those who have come to Colorado for health and pleasure. We have had visitors even from Australia. We know that some of this good seed will find a lodgment and take root and bring forth fruit to God's glory.

One brother who started in the canvassing work but a little over two weeks ago, with no experience, reports about sixty orders for "Marvel of Nations," which we think encouraging for a beginner. Our hearts are encouraged, and we are determined to press the battle more vigorously than ever before. C. P. HASKELL.

Denver, Col., October 27, 1886.

#### Christ's Care for His Disciples.

THE most beautiful commentary possible on John 10:11, 12, is Christ's solicitude for the safety of his little band of disciples. The power and majesty which could make the armed men, sent to arrest him, go backward and fall to the ground is not used for himself; it was never used for himself. He even undoes the effect of Peter's rash act, which might have otherwise involved him in the same danger. And the question naturally rises, Is he less solicitous now? If under all that cloud of anguish and dread his first thought is for them, can there be any difference in his feelings now that he is exalted above all principalities and powers? To this question the Scriptures answer, "Jesus Christ the same yesterday and to-day and forever."—*Cynosure.*



## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### John's Vision of Christ.

(November 28—Rev. 1:4-18.)

WHY were the seven particular churches chosen that are mentioned? For the reason, doubtless, that in the names of these churches, according to the definitions of the words, are brought out the religious features of those periods of the gospel age which they respectively represent.

For these reasons, we understand by "the seven churches," not merely the seven literal churches of Asia which went by the names mentioned, but seven periods of the Christian church, from the days of the apostles to the close of probation.

"THE Source of blessing." "From Him which is, and which was, and which is to come," or is to be,—an expression which signifies complete eternity, past and future, and can be applicable to God the Father only. This language, we believe, is never applied to Christ. He is spoken of as another person, in distinction from the being thus described.

"THE seven spirits." On the subject of the seven spirits, Thompson remarks: "That is, from the Holy Spirit, denominated 'the seven spirits,' because seven is a sacred and perfect number; not thus named as denoting interior plurality, but the fullness and perfection of his gifts and operations."

"AND from Jesus Christ." Then Christ is not the person who, in the verse before, is designated as "Him which is, and which was, and which is to come." Some of the chief characteristics which pertain to Christ are here mentioned. He is

"The Faithful Witness." Whatever he bears witness to, is true. Whatever he promises he will surely fulfill.

"THE First Begotten of the dead." This expression is parallel to 1 Cor. 15:20, 23; Heb. 1:6; Rom. 8:29, and Col. 1:15, 18, where we find such expressions applied to Christ, as, "the first-fruits of them that slept," "the first-born among many brethren," "the first-born of every creature," and "the first-born from the dead." But we do not think that these expressions denote that he was the first in point of time to be raised from the dead; for others were raised before him. That would be a very unimportant point; but he was the chief and central figure of all who have come up from the grave; for it was by virtue of Christ's coming work and resurrection that any were raised before his time.

"THE Prince of the kings of the earth." The highest names named in this world, are the princes, kings, emperors, and potentates of earth. But Christ is placed far above them. He is seated with his Father upon the throne of universal dominion (Rev. 3:21), and ranks equally with him in the overruling and disposition of the nations and affairs of earth.

In a more particular sense Christ is to be Prince of the kings of the earth when he takes his own throne, and the kingdoms of this world become the kingdom of our Lord and his Christ, when they are given by the Father into his hands, and he comes forth bearing upon his vesture the title of "King of kings, and Lord of lords," to dash them in pieces like a potter's vessel. Chap. 19:16.

"UNTO Him that loved us." We have thought that earthly friends loved us, a father, a mother, brothers, and sisters, or bosom friends, but we see that no love is worthy of the name compared with Christ's. And the following sentence adds intensity of meaning to the previous words: "and washed us from our sins in his own blood." What love is this! "Greater love," says the apostle, "hath no man than this, that a man lay down his life for his friends." But Christ has commended his love to us in that he died for us while we were yet sinners. But more than this—"hath made us kings and priests unto God and his Father."

"HE cometh with clouds." Here John carries us forward to the second advent of Christ in glory, the climax and crowning event of his intervention in behalf of this fallen world. Once he came in weakness, now in power; once in humility, now in glory. He comes in clouds in like manner as he ascended. Acts 1:9, 11.

"EVERY eye shall see him;" that is, all who are alive at the time of his coming. We know of no second coming of Christ that shall be as the stillness of midnight, or take place only in the desert or the secret chamber. He comes not as a thief in the sense of stealing in stealthily and quietly upon the world, and purloining goods to which he has no right. But he comes to take to himself his dearest treasure, his sleeping and living saints, whom he has purchased with his own precious blood; whom he has wrested from the power of death in fair and open conflict; and for whom his coming will be no less open and triumphant too. It will be with the brilliancy and splendor of the lightning as it shines from the east to the west. Matt. 24:27. It will be with a sound of a trumpet that shall pierce to earth's lowest depths, and with a mighty voice that shall wake the sainted sleepers from their dusty beds. Matt. 24:31, margin; 1 Thess. 4:16. He will come upon the wicked as a thief, only because they persistently shut their eyes to the tokens of his approach, and will not believe the declarations of his word that he is at the door.

"EVEN so, Amen." Though this coming of Christ is to the wicked a scene of terror, it is to the righteous a scene of joy. "When the world's distress comes, then the saints' rest comes." That coming which is with flaming fire, and for the purpose of taking vengeance on the wicked, is to recompense rest to all them that believe. 2 Thess. 1:6-10. Every friend and lover of Christ will hail every declaration and every token of his return, as glad tidings of great joy.

For the view that by "Lord's day" is meant the first day of the week, a view by far the most generally entertained, we inquire for the proof. What evidence have we for this assertion? The text itself does not define the term Lord's day; hence if it means the first day of the week we must look elsewhere in the Bible for the proof that that day of the week is ever so designated. The only other inspired writers that speak of the first day at all, are Matthew, Mark, Luke, and Paul; and they speak of it simply as the first day of the week. They never speak of it in a manner to distinguish it above any other of the six working days. And this is the more remarkable, viewed from the popular standpoint, as three of them speak of it at the very time when it is said to have become the Lord's day by the resurrection of the Lord upon it, and two of them mention it some thirty years after that event.

By Lord's day is meant the Sabbath of the Lord. And this of itself is susceptible of the clearest proof: 1. When God gave to man in the beginning six days of the week for labor,

he expressly reserved the seventh day to himself, placed his blessing upon it, and claimed it as his holy day. 2. Moses told Israel in the Wilderness of Sin, on the sixth day of the week, "To-morrow is the rest of the holy Sabbath unto the Lord." We come to Sinai, where the great Lawgiver proclaimed his moral precepts in awful grandeur; and in that supreme code, he thus lays claim to his hallowed day: "The seventh day is the Sabbath of the Lord thy God; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." By the prophet Isaiah, about eight hundred years later, God spoke as follows: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on MY HOLY DAY, . . . then shalt thou delight thyself in the Lord," etc. We come down to New Testament times, and He who is one with the Father, declares expressly, "The Son of man is Lord also of the Sabbath." Can any man deny that that day is the Lord's day, of which he has emphatically declared that he is the Lord? Thus we see that whether it be the Father or the Son whose title is involved, no other day can be called the Lord's day but the Sabbath of the great Creator.

ONE more thought, and we leave this point: There is in this dispensation one day distinguished above the other days of the week as the Lord's day. How completely does this great fact disprove the claim put forth by some that there is no Sabbath in this dispensation, but that all days are alike. And by calling it the Lord's day, the apostle has given us, near the close of the first century, apostolic sanction for the observance of the only day which can be called the Lord's day, which is the seventh day of the week.

"THE Son of man." The central and all attractive figure of the scene now opened before John's vision, is the majestic form of one like the Son of man, representing Christ. The description here given of him with his flowing robe, his hair white, not with age, but with the brightness of heavenly glory, his flaming eyes, his feet glowing like molten brass, and his voice as the sound of many waters, cannot be excelled for grandeur and sublimity. Overcome by the presence of this august Being, and perhaps under a vivid sense of his own unworthiness, John fell at his feet as dead; but a comforting hand is laid upon him, and a voice of sweet assurance tells him to fear not. It is equally the privilege of Christians to-day to feel the same hand laid upon them to strengthen and comfort in hours of trial and affliction, and to hear the same voice saying unto them, Fear not.

BUT the most cheering assurance in all these words of consolation, is the declaration of this exalted One who is alive forevermore, that he is the arbiter of death and the grave. "I have," he says, "the keys of hell [the grave] and death." Death is a conquered tyrant. He may ply his gloomy labors age after age, of gathering to the grave the precious of the earth, and gloat for a season over his apparent triumph. But he is performing a fruitless task; for the key to his dark prison-house has been wrenched from his grasp, and now rests in the hands of a mightier than he. He is compelled to deposit his trophies in a region over which another has absolute control; and this one is the unchanging Friend and the pledged Redeemer of his people. Then grieve not for the righteous dead; they are in safe keeping. An enemy for a while takes them away; but a friend holds the key to the place of their temporary confinement.—*Thoughts on Daniel and the Revelation.*



## The Home Circle.

### THE ANGEL OF PATIENCE.

TO WEARY hearts, to mourning homes,  
God's meekest angel gently comes;  
No power has he to banish pain,  
Or give us back our lost again;  
And yet in tenderest love, our dear  
And heavenly Father sends him here.

There's quiet in that angel's glance;  
There's rest in his still countenance;  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But ills and woes he may not cure  
He kindly trains us to endure.

Angel of patience! sent to calm  
Our feverish brows with cooling palm;  
To lay the storm of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make us own our Father's will.

O thou who mournest on thy way  
With longings for the close of day,  
He walks with thee, that angel, kind,  
And gently whispers: "Be resigned;  
Bear up, bear on, the end shall tell  
The dear Lord orders all things well!"

—Sel.

### The Bottomless Jug.

I SAW it hanging up in the kitchen of a thrifty, healthy, sturdy farmer, in Oxford County, Maine—a bottomless jug! The host saw that the curious thing caught my eye, and smiled.

"You are wondering what that jug is hanging up there for, with its bottom knocked out?" he said. "My wife, perhaps, could tell you the story better than I can; but she is bashful, and I ain't, so I'll tell it.

"My father, as you are probably aware, owned this farm before me. He lived to a good old age, worked hard all his life, never squandered money, was a careful trader, and a good calculator, and, as men were accounted in his day and generation, he was a temperate man. I was the youngest boy; and when the old man was ready to go—and he knew it—the others agreed that, since I had stayed at home and taken care of the old folks, the farm should be mine. And to me it was willed. I had been married then three years.

"Well, father died—mother had gone three years before—and left the farm to me, with a mortgage on it for two thousand dollars. I'd never thought so much of it before; but I thought of it now. I said to Molly—my wife—"Molly," says I, "look here. Here's father had this farm in its first strength of soil, with all its magnificent timber, and his six boys, as they grew up, equal to so many men, to help him; and he has worked hard—worked early and late—and yet look at it. A mortgage of two thousand dollars! What can I do?" And I went to that old jug—it had its bottom in then—and took a good stiff drink of Old Medford rum from it.

"I noticed a curious look on the face of my wife just then, and I asked her what she thought of it; for I supposed, of course, she was thinking of what I'd been talking about. And so she was. Says she: 'Charles, I've thought of this a good deal; and I've thought of a way in which I believe we can clear this mortgage off before five years are ended.'

"Says I, 'Molly, tell me how you'll do it.'

"She thought for a while, and then she said, with a funny twinkling in her blue eyes—says she, 'Charles, you must promise me this, and promise me solemnly and sacredly: promise me that you will never again bring home for the purpose of drinking for a beverage at any one time, more spirits of any kind than you can bring in that old jug—the jug that your father has used ever since I knew him, and which you have used since he was done with it.'

"Well, I knew father used, once in a while, especially in haying time, and in the winter time when we were at work in the woods, to get an old gallon jug filled; so I thought she meant that I should never buy more than two quarts at a time. I thought it over and after a little while I told her I would agree to it. 'Now mind,' said she, 'you are never—never—to bring home for a common beverage more spirits than you can bring in that identical jug.' And I gave her the promise.

"And before I went to bed that night I took the last pull at that jug. As I was turning it out for a sort of night cap, Molly looked up and says she, 'Charley, have you got a drop left?' There was just about a drop. We'd have to get it filled on the morrow. And then she said, if I had no objection, she would drink that last drop with me. I shall never forget how she brought it out—'t at last drop!' However, I tipped the old jug bottom up and got out about a great spoonful, and Molly said that was enough. She took the tumbler and poured a few drops of hot water into it, and a bit of sugar, and then she tinkled her glass against mine, just as she'd seen us boys do when we'd been drinking good luck, and says she, 'Here's to the old brown jug!'

"Sakes alive! I thought to myself that poor Molly had been drinking more of the rum than was good for her, and I tell you it kind o' cut me to the heart. I forgot all about how many times she'd seen me when my tongue was thicker than it ought to be, and my legs not quite so steady as good legs should be; but I said nothing. I drank the sentiment—"The old brown jug!" and let it go.

"Well, I went out after that and did my chores, and then went to bed; and the last thing I said before leaving the kitchen—this very room where you now sit—was, 'We'll have the old brown jug filled to-morrow.' And then I went off to bed. And I have remembered ever since that I went to bed that night, as I had done hundreds of times before, with a buzzing in my head that a healthy man ought not to have. I didn't think of it then, nor had I ever thought of it before; but I've thought of it a good many times since, and have thought of it with wonder and awe.

"Well, I got up the next morning and did up my work at the barn, then came in and ate my breakfast, but not with such an appetite as a farmer ought to have, and I could not think even then that my appetite had begun to fail me. However I ate breakfast and then went out and hitched up the old mare; for, to tell the plain truth, I was feeling the need of a glass of spirits, and I hadn't a drop in the house. I was in a hurry to get to the village. I got hitched up and came in for the jug. I went for it in the old cupboard and took it out, and—

"Did you ever break through the thin ice, on a nipping cold day, and find yourself in an instant over your head in freezing water? Because that was the way I felt at that moment. That jug was there, but the bottom was gone. Molly had been and taken a sharp chisel and a hammer, and with a skill that might have done credit to a master-workman, she had clipped the bottom clean out of the jug, without even cracking the edges or the sides! I looked at the jug and then I looked at Molly. And then she burst out. She spoke—oh, I never heard anything like it! no, nor have I ever heard anything like it since. Said she:—

"Charles, there's where the mortgage on this farm came from! It was brought home in that jug, two quarts at a time! And there's where your white, clear skin, and your clear, pretty eyes are going! And in that jug, my husband, your appetite is going also. Oh, let the bottom stay out forever! Let it be as it is, dear heart! And remember your promise to me!"

"And then she threw her arms around my

neck and burst into tears. She couldn't speak more.

"And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. I saw all the mortgages on all the farms in our neighborhood; and I thought where the money had gone. The very last mortgage father had ever made had been to pay a bill held against him by the man who had filled his jug for years! Yes, I saw it as it passed before me—a fitting picture of rum!—rum!—rum!—debt!—debt!—debt!—and, in the end—death! And I returned my Molly's kiss, and said I: 'Molly, my own, I'll keep the promise, I will, so help me Heaven!'

"And I have kept it. In less than five years, as Molly had said, the mortgage was paid off; my appetite came back to me; and now we've got a few thousand dollars out at interest. There hangs the old jug—just as we hung it on that day; and from that time there hasn't been a drop of spirits brought into the house for a beverage, which that bottomless jug wouldn't have held.

"Dear old jug! We mean to keep it; and to hand it down to our children, for the lesson it can give them—a lesson of life—of a life happy, peaceful, prosperous, and blessed."

And as he ceased speaking, his wife, with an arm drawn tenderly around the neck of her youngest boy, murmured a fervent, Amen.—*W. C. T. U. Bulletin.*

### A Night on Sinai.

I LAY with my head on a stone till sunrise, bitterly cold, I confess, but thinking much of Jacob at Bethel and Elijah's fast near this same spot. The brief, majestic narrative of Sinai takes complete possession of one here. "The mount" which "burned with fire" might have trembled at the divine presence but yesterday; it is also unchanged, so silent, so indescribably sublime.

In the still, starry nights there are strange noises, rumblings, and rushings as of distant avalanches or earthquakes, which the Bedaween say are sounds made by the imprisoned and tormented spirits of Korah, Dathan, and Abiram, but which are possibly avalanches of sand or the descent of masses of rock, gradually detached by the action of frost. These nocturnal sounds do not detract from the solemnity of the surroundings.

Oh, how infinitely it exceeds all my dreams and anticipations! It stands alone; I cannot compare it with anything; it does not remind me of anything. "This is Mount Sinai in Arabia," is all one can say; and as I think of the awfulness of the giving of the law, in the still night the sound of the cymbals of the convent, changed by the echoes of the desert valley into the sweetest of unearthly music, as it floats up to my tent in this Easter week, speaks at the foot of Sinai of Him who came not to destroy but to fulfill the law, himself "the end of the law for righteousness to every one that believeth."

Somehow the exquisite sweetness of those chimes had made me revert to my old belief that the monks who dwell under the shadow of Sinai must be holy men who were cultivating an exalted piety in these sublime solitudes, but I was soon disenchanted.—*Isabella Bird Bishop.*

ELASTICITY is not necessarily accompanied by compressibility, but seems to be due to a tendency in the particles to rearrange themselves after having been forced out of their relation to each other. India rubber is one of the most elastic substances known, but it is slightly, if at all, compressible. When immersed in water and submitted to a pressure of 1,000 pounds to the square inch, it is absolutely unchanged in bulk. Steel, which is very elastic, cannot be compressed by any pressure yet attainable.—*Sel.*



## THE GOOD HOUSEKEEPER.

How can I tell her?  
By her cellar,  
Cleanly shelves and whitened wall.  
I can guess her  
By her dresser;  
By the back staircase and hall.  
And with pleasure  
Take her measure  
By the way she keeps her brooms;  
Or the peeping  
At the "keeping"  
Of her back and unseen rooms;  
By her kitchen's air of neatness,  
And its general completeness  
Where in cleanliness and sweetness  
The rose of order blooms.  
—Good Housekeeping.

## Home of the Orange.

THE southern slopes of the great Himalayan mountain range, extending eastward from the Sikh country—a region watered by the northern tributaries of the Ganges—constitutes the original habitat of the orange. This conclusion is drawn from botanical considerations and from traditional or historical accounts. Botanists have ascertained that this region is the home of wild varieties of the orange family which have served as types from which the cultivated varieties have sprung. The wild citron of Northern India is believed to have been the source of our cultivated varieties of the orange. The orange tree made its appearance in Europe in the fourth century, but it was not widely diffused until the fourteenth century. According to Gallerio, oranges were brought by the Arabs from India by two routes—the sweet ones through Persia and Syria, and thence to the shores of Italy and the south of France; and the bitter, called in commerce Seville oranges, by way of Arabia, Egypt, and the north of Africa, to Spain. Thus all the old orange groves at Seville and Cordova, planted by the Moors, are of the bitter-fruited variety; and to this day the bitter orange predominates in the south of Spain.—*Sel.*

## A Courteous Cat.

A MEMBER of the Zoological Society says: "I once had a cat who always sat up to the dinner table with me, and had his napkin round his neck, and his plate and some fish. He used his paw, of course, but he was very particular, and behaved with extraordinary decorum. When he had finished his fish I sometimes gave him a piece of mine. One day he was not found when the dinner bell rang, so we began without him. Just as the plates were put round for the *entree*, puss came rushing upstairs and sprang into his chair, with two mice in his mouth. Before he could be stopped he dropped a mouse onto his own plate, and then one onto mine. He divided his dinner with me as I had divided mine with him."—*Manchester Times.*

## Proposed and Accepted.

MANY of the customs of the Friends are very beautiful; and while their home-life is almost without reproach, their love-making is not always even as vehement as the following conversation suggests:—

"Verily, Penelope, the spirit moveth me and urgeth me wonderfully to beseech thee to cleave unto me until death us do part. Doth thine heart incline unto me, and peradventure do I find favor in thy sight?"

"Truly, Obadiah, thou hast wisely said; and forasmuch as it is written, 'it is not good for man to be alone,' and because my spirit doth incline unto thee, verily I will sojourn with thee henceforth and forever."

Such sentiment is of the kind that lasts.—*Youth's Companion.*

## Health and Temperance.

## A Just Comparison.

WHENEVER you force the beer advocates in this country to first principles they always disavow their connection with the fruits of the traffic, and preface their statement with, "I am a temperance man." Why do they not say, "I am a beer man; I would rather have a boy who would get drunk; I would rather have a wife who would get drunk!" Why do they not stand by their business instead of sneaking and crawling?

Comparisons bring out colors. Compare the traffic with other trades. The liquor men will admit that a minister is as good as a saloon keeper as long as he behaves himself as well. Then write with the propositions already stated, the principle of political economy taught us when we were boys at school: that there are but three ways of getting money or wealth—make it, have it donated to you, steal it. Some would say find it, but you cannot base a principle of political economy on chance. Change the form and it is in this shape: without making it or having it donated to him, any man who obtains wealth is a thief. In honest business every man is bound to render a fair bargain. Although it may be unpopular doctrine in this country, I say I have no sympathy for the accursed thing called sharpness, which justifies lying to a man in a trade and then laughs about the trick; it is no better than stealing. I would respect a man who would steal twenty-five cents from my pocket-book, as much as I would a man who would lie to me in a trade and get it in that way. When I have taken a man's word it hurts my faith in humanity to find my trust betrayed.

You hire a minister, you pay him (that is, I suppose you do). . . . I call the minister up and say to him, "You get money; now, sir, tell the people what you give them for the money they pay you; show them what you give them. Mr. Minister, they do not pay you alone for preaching, although it is pleasant and instructive to listen. They do not pay you to run revivals, though it is a good thing to take the minds of the people away from this world to the future. . . . But, Mr. Minister, you are not living for to-day, for to-morrow, for next week, for next year; will you come up here now and defend your work? We do not want you to defend it by boys or by middle-aged men; we want you to come here by the death-bed of the Christian and tell us, sir, if you will defend your faith there." Would not he come and say, "That is the test I want. I do not want you to try Christianity by the sunshine Christians who work for the Lord on Sunday and the devil the rest of the week; nor by the people who are in the church as an insurance society to keep them from burning after they get on the other side; but I am willing Christianity shall be judged by the record and life work of people who have loved God and kept his commandments. By that test I am willing to be judged." My friends, it matters not how far we may have drifted upon the sea of doubt and unbelief, we must accept such a test and say to the man of God: "Any person who teaches morals and smooths the pathway to the grave, thereby lighting up the dark future, is entitled to a world's gratitude. You earn your money, stand aside."

We want to examine another trade, and we call the school teacher. "What do you give the people for what you receive? They pay you and they expect that you will return value received. What do you give back?" The teacher would come, and calling up the educated merchant, doctor, lawyer, and tradesman, would say: "This is the result of my work." "Universal education is the foundation of liberty." Then reaching his hand to the teacher of morals

—the minister—would say: "Educated conscientiousness and educated intellect—a dual unit—is the only safe foundation for a Government of the people, by the people, and for the people." Let me say to you, if I may say it in a temperance talk, that I believe, in this country, any system of education that does not educate the morals as well as the intellect, is a fraud and a failure. . . . To make a symmetrical man or woman, the moral nature must be developed, side by side with the intellectual, or the student becomes an intellectual monstrosity.

Therefore we say to the teacher, "Take your place with the world's workers who fairly earn the compensation they receive."

We want to test another trade, and we shout out to the blacksmith. We say: "You get money, come up here, and bring specimens of your work." He would come, and, holding up a horseshoe, would say: "Here is my work. Every time I put a shoe on a man's horse he is better off, and I am better off, if he pays me." Place him beside the minister and teacher. And . . . now we have tested these, we want to test the man of the dram-shop by the same standards. "Come up, sir. You said a minute ago the minister was as good as the saloon keeper, if he behaved himself as well. If the minister is as good, you must get into the same scales of political economy where we have weighed him. Do not plead the baby act, but come. You dare not come? Do you hesitate? You get money, you toil not, neither do you spin, and yet few workmen can wear such clothes as you do. What are you giving for what you get? Come up here, sir; bring a finished specimen of your work; hold it up here for the crowd to see, and show us its fine points!"

What would he bring? What does the dram-shop manufacture? What has it always manufactured? It has always manufactured drunkards, first, last, and all the time. A dram-shop keeper is as distinctly a drunkard-maker as a man that makes shoes is a shoemaker. That is all he ever did make, that is all he ever will make. Show me a first-class sample of dram-shop work. Could you induce a liquor dealer to come up here and hold it up? What does he say? You say to him, "You make drunkards." His very first excuse is, "I will not have any old drunkards hanging around me." If it is a good thing to make a drunkard, a drunkard must be a good thing after he is made. Suppose, ladies and gentlemen, the minister should come here and give you, as a reason why his church should be indorsed, that he did not have any old Christians hanging around his prayer-meetings. Would not that be a good advertisement for the Christian religion?

I saw by the papers that at the Des Plaines camp-meeting they called together on the platform all the old men and women who had been in the Christian service fifty years, and there was a crowd gathered around the platform to hear their testimony; the papers stated that the feeling pervading the audience was wonderful. Why do not the drunkard-makers come up here and call up a number of their veterans—a number of men they have worked on for ten, fifteen, or twenty years, with red noses, bleared eyes, ragged clothes, toes creeping out of their shoes? Bring them up here and then stand up and exhibit them, opening the Bible—let the liquor seller now act as interlocutor—open the Bible and read: "No drunkard shall enter the kingdom of Heaven," and then call on them to testify. By their evidence we are willing to stand or fall. Why will not the drunkard-makers do it? Is their business so mean, so low, so devilish, that when they have broken down a man who has stood by them through thick and thin, when he has given his money, character, everything, they kick him out and say, "We do not want any old drunkards around us!" The business is afraid to meet its record. Such is the evidence of the case.—*J. B. Finch.*



## News and Notes.

## RELIGIOUS.

—The great Bible publishing house founded at Halle, Saxony, early in this century, is about to issue the thousandth edition of its octavo Bible, of which 2,112,790 copies have been printed.

—The "Basis of Union" prepared by a joint committee of the Associate Reformed and the United Presbyterian Churches over a year ago has been rejected by a majority of the Presbyteries of the latter body.

—At the late annual convention of the National Woman's Christian Temperance Union held recently in Minneapolis, Minn., one missionary among the lumbermen said that nine-tenths of the money paid to them went to saloons.

—The most important change made in the Episcopal prayer-book at the late General Convention, is said to be the "liberty given the ministers to shorten the evening service materially by omitting the sentences and exhortations and most of the prayers." This is a concession we suppose to the general demand for short services consisting mainly of operatic music.

—The New York *Observer* remarks that "it is somewhat unfortunate that the two great missionary schemes of the Episcopal Church have come before the General Convention as complete failures." The Missionary Enrollment Fund, and the American Church Building Fund, each of which were to be one million dollars, have realized only \$78,000 and \$68,000 respectively.

—At a recent meeting of Congregational divines in Hartford, Conn., a resolution was introduced denouncing Sunday newspapers and advising ministers and members of churches not to buy them. But "Rev. Mr. Park, of Birmingham, threw a bombshell into the camp by advocating Sunday papers. He said it was a settled fact that they had come to stay." The report says that "the resolution was recommitted to be reported in a modified form."

—At the annual meeting of the British Evangelical Alliance at Rude, in the Isle of Wight, September 23, 1886, Rev. J. A. Wylie, LL.D., speaking of what he terms the "scheme of the subjugation of Great Britain to the Vatican," said: "There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given for Popish uses year by year, is £1,200,000 [\$6,000,000]. That £1,200,000 we give for our own undoing."

—Speaking of the new Andover theology the Nashville *Christian Advocate* says: "We do not know that there is a Methodist preacher in the church who has made any approaches to the adoption of such future probation heresies. But it is said, and with a color of truth, that a few have begun to indulge in what are called 'broad views.' All these things spring from the same cause, and tend to the same end. They arise from the absence of warm, evangelical piety. They are the glaciers of religious life, formed by the chill which falls upon men exercising themselves in matters too high for them."

## SECULAR.

—A \$60,000 addition is to be built to the Salt Lake penitentiary.

—Herr Most's paper has again made its appearance in New York, and defies the authorities.

—During the recent cholera epidemic in Japan, there were 10,000 deaths in Tokio.

—Severe storms have recently swept over Spain and numerous wrecks are reported.

—Harvard College celebrated its two hundred and fiftieth anniversary on the 8th inst.

—Of the 78,405,000 acres of land in Germany devoted to agriculture, 1,986,597 are planted to tobacco.

—It is stated that the condition of affairs in Burmah is such that the civil law is inadequate to restore order.

—The strike of the 25,000 employes of the Chicago packing houses and stock yards was likely to be protracted indefinitely, owing to the determination of the packers to employ none but non-union men, but has been ordered off by Grand Master Powderly.

—Southern society is very much agitated over the fact that Mrs. Cleveland has twice refused to meet the daughter of Jefferson Davis.

—The public debt decreased \$13,201,619 during the month of October. The total debt less the available cash items, is \$1,354,347,947.

—Recent advices from China state that General Fong has been defeated by the insurgents in Hainan, which is in a very disturbed state.

—The local Government Board of London states that the number of paupers in that city is twenty-two to every thousand of the population.

—November 10, Prince Waldemar, son of the king of Denmark, was unanimously elected to the Bulgarian throne. He has declined the honor.

—Hon. James A. Whitney, of New York, has been employed by the San Francisco Socialists to assist in the defense of the condemned Anarchists of Chicago.

—A state of siege has been declared in Guatemala, and a number of prominent citizens of that Republic have been exiled, despite the protests of the papers.

—The only oleomargarine factory in Connecticut—that of Easterbrook & Co., of New Haven—suspended operations November 1, because of the Federal tax.

—The loss of the British bark, *Sarah Anderson*, en route from Coquimbo to England, has been confirmed. All hands, including the captain and his wife, were lost.

—Two trains were wrecked on the 7th inst. by a collision on the Canadian Pacific Railroad. Two men were killed and several others more or less seriously injured.

—The Afghanistan General sent out to subdue the Thilzai rebels has sent ten car loads of human heads to Cabul as a token of the victory which his forces had won.

—A conflict between Mexicans and Americans recently occurred on the Mexican border. Several men were killed. The Americans are greatly incensed and declare that they will have vengeance.

—On the 12th inst. enormous tidal waves on the Mediterranean Sea did considerable damage in the vicinity of Nice. Quays and promenades were swept away, and several persons were carried out to sea by the waves.

—The New York *Observer*, of November 4, says: "Twelve out of the twenty-four men elected aldermen of New York City last Tuesday, are liquor dealers, some of them keepers of the most notorious dens in the city."

—There is a great drought in the Kwantung provinces, China, and the second crop of rice has been almost completely ruined in consequence. There is sure to be appalling distress during the coming winter.

—Three wholesale liquor houses have failed in Baltimore within a few weeks, while all the distilleries in Washington County, Maryland, have ceased operations. The proprietors attribute their failure to the temperance agitation.

—The fire in the Standard coal mines at Mt. Pleasant, Pa., is still burning. Acres of coal are on fire and the flames are making their way toward some abandoned cells which are full of fire-damp. A terrible explosion is feared.

—The population of Japan is about 37,000,000, and the number of criminals punished in Japan during the past year was 117,520, being an increase of 10,743 by comparison with the previous year. Of the number 149 suffered capital punishment.

—Sunday, November 7, a sensation was caused in La Crosse, Wis., by the enforcement of the Sunday laws. Not only were saloons closed, but telegraph and telephone companies were required to suspend operations; and even milk and baker wagons were stopped.

—The New York *Post*, of November 10, says that fully 20,000 men, women, and children were employed in knit goods mills throughout New York State, which the owners have closed against all Knights of Labor. The contest, it says, has "become an open war" upon the Knights.

—A dispatch from Rome, Italy, under date of November 11, states that the rivers Po and Adige have overflowed and submerged the country along their courses. At Albenga the high waters of the Po dislodged a railway bridge while a train was crossing, precipitating the cars and passengers into the river. Five persons were drowned.

—It is said that in the immediate vicinity of Healdsburg, Cal., from 600 to 1,000 tons of grapes went to waste the past season for want of a market.

—The Dantzig *Zeitung* (Berlin) predicts terrible distress during the coming winter. It says that trade is paralyzed and that work is failing everywhere; that the authorities of the State dock-yards discharge men weekly, and that in the arms factories there are also many hundreds idle.

—Sergy Dark Smolianoff, a Russian resident of San Francisco, claims to be the inventor of a new death-dealing shell in which nitro-glycerine may be used with absolute safety. If the shell is as perfect as its inventor claims it to be, it will make a great change in methods of modern warfare.

—An unsuccessful attempt was made on the 11th inst. to blow up a passenger coach on the Buffalo, Rochester and Pittsburgh Railroad. On the arrival of the train at Du Bois, Pa., the car inspector discovered three dynamite bombs and caps fastened under the springs of the rear coach. The bombs were carefully removed.

—A prominent Russian Nihilist refugee, in Berne, recently said to the New York *Sun's* correspondent: "Nihilism is at present depressed, and unity in the direction of effective work is lost." It is said, however, that "the precautions taken to protect the Czar have been redoubled, and have now reached a stage that is simply astonishing."

—A resident of Sydney, Australia, has brought under the notice of the Governor and Sir Alfred Stephen, an electrical machine-gun invented by him, which he claims is capable of firing 120 rounds every few seconds, from any position and in any direction. The gun is stated to be easily portable, and is attested by experienced officers to be an invention of the greatest value.

—There is said to be great distress among even skilled workmen in London owing to the discharge of employes by many firms. The socialists are advocating that one free meal a day in the boarding schools be given to children who desire it. It appears from a report published by the *Daily Telegraph* that over 30 per cent. of the children who compulsorily attended school last winter were there without having had food.

—Immediately after the great earthquake at Charleston, S. C., certain scientists announced that the disturbance was caused by "the settling of that part of the earth's surface;" indeed, we were gravely told that a large part of the Atlantic Coast had "slipped toward the ocean." But now the whole theory is completely upset by the statements made by residents of the Georgia coast that "since the earthquake the islands have grown and the land is perceptibly higher above the sea level." It would, indeed, be a phenomenon worth observing, were half the Atlantic Coast to "slip" uphill.

## Obituary.

CODY.—Died at Orange, Cal., of diphtheria, Nov. 10, 1886, Renie, daughter of George W. and Mary Cody, age 6 years. Funeral remarks were made by the writer, on Isa. 65:23. Numerous friends sympathize with Brother and Sister Cody in their bereavement; but they sorrow not as others who have no hope. E. A. BRIGGS.

## Appointments.

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



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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 18, 1886.

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REV. DR. MILLARD, in the American Missionary Society at New Haven, lately, expressed volumes when he said: "As long as the negro had no power the Romish Church paid little heed to him, but as soon as he got the ballot, which means power, it began to work for him."

THE Andover Professors who have projected the "New Theology" are now on trial, and as we read the account of the proceedings, and see the arguments, logical, illogical, theological, and technical, and remember that the National Reform party proposes to turn this whole nation into just such an arena, we cannot help thinking to what a pretty pass the cause of the religion of Christ will be brought should the National Reformers succeed in their project.

THE *Old Testament Student* for November comes to our table laden, as usual, with its tribute of good things. It says: "The Old Testament world of to-day is a busy one. Discoveries are being made before which men stand aghast. Investigation is being pushed in every direction." This we are most glad to see. For all discoveries and all legitimate investigation will only make clearer the truth that the Old Testament is the most wonderful production this world has ever seen.

"ARCHBISHOP ELDER, of Cincinnati, declares that he would be glad to lay down his life if he could obtain payment of the late Archbishop Purcell's debts." If the Archbishop retains his life until he lays it down for that cause, he will live more than a thousand times as long as Methuselah did. We have not the slightest idea that he will ever have either the pleasure or the opportunity of laying down his life because those debts are paid. Rome has the money—more than \$4,000,000—and those to whom it belongs will never see a cent of it.

In discussing the question of the pre-millennial advent of Christ, Professor Harnack, of Geissen, Germany, says that the belief of it "can only exist along with the unsophisticated faith of the early Christians." This is a splendid testimony in favor of those who believe in the soon coming of the Saviour, because "the unsophisticated faith of the early Christians" is the genuine faith of Jesus Christ. And as the belief that the Saviour will come before the millennium can only exist along with this faith, it follows that this doctrine is part of the true faith of Christ. In this expression the professor is strictly and happily correct.

In a letter from Nimes, France, Elder Wm. Ings states that he and his wife are accompanying Mrs. E. G. White in a tour among the churches in France and Italy. They had spent two weeks in Nimes assisting Elder Bourdeau in establishing in the faith the company brought to the knowledge of the truth by tent labor there. They expected to leave there October 28 for Torre Pellice, Italy, to remain about two weeks, then visit the churches in Switzerland, and reach Basel about the last of November. Brother and Sister Ings have been much gratified

in visiting their old friends in the truth both in these countries and in England. The letter states that there is a prospect of the opening of a training school in Southampton, England, about the first of January next. Brother Ings says, "Sister White is feeling quite well and is working hard as ever." We are thankful that the brethren in Europe can have the benefit of so much of the labor and instruction of Sister White, and pray God to ever strengthen her, that the churches and the cause throughout the world may long be profited by her labors.

MASSACHUSETTS has fallen into line with Arkansas and Tennessee, and some of our brethren in Worcester are to be tried for working on Sunday. Massachusetts has not a very enviable character in the matter of persecution. It was from Massachusetts that Roger Williams and others—women too—were banished; it was in Massachusetts that the Baptists were whipped; it was in Massachusetts that Quakers, and women at that, were hanged on Boston Common; it was in Massachusetts that women were burned at the stake as witches; it was in Massachusetts and only last year, that a man was fined and imprisoned for publicly reading the Scriptures. With such a record it would be a wonder indeed if Massachusetts were less willing than any other State to persecute people for keeping the commandments of God.

MISS FRANCES E. WILLARD says she recalls with gratitude the fact that in girlhood she was "not allowed to read novels." Upon which the *Independent* justly remarks: "We fear that forty years hence the same opinion will get support on the other side, in the lamentations of women who read what they pleased as girls, and were transformed into dreamers before they were sixteen years old." We fear that it will be forty years, before these lamentations begin to support this sound opinion. Girls, or boys either, who are made dreamers before they are sixteen, or at any other time, are not fit for this world nor for this life. This world is a very matter-of-fact place, and is no place for dreamers. "Life is real, life is earnest," and is not made up of such unsubstantial things as dreams. But the only effect of novels and the multitude of "story papers" is to make dreamers of all who read them, and to totally unfit them for any real good in life. Parents, put all such reading in the fire. The children will, of course, think it a hardship at the time, but such action of yours will bear fruit in after years, not only in the gratitude, but in the real moral worth of your sons and daughters.

PRESIDENT CLEVELAND has taken a good deal to heart the license in which the public press indulges. We confess that the press should be a great deal milder and more courteous than it is; but the President may congratulate himself that he is free from such thoroughgoing personalities as were inflicted upon his predecessor, James Madison. In Madison's day, "a lady famed for her beauty and the luxuriance of her hair, drove to the door of the President's house, and let down her long tresses, and, holding them up, exclaimed that she hoped to live to see the time when they should be wound into a rope to hang the President with." And when in 1814 the British took Washington and burned the President's house, and President Madison was compelled to flee, he wandered about in the night and in the storm seeking a place of refuge, and came to the house of a political opponent, and he and his party were actually turned away from the door into the woods. We are certain that President Cleveland need fear no repetition of the former of these instances, and we are perfectly sure that there is not a house in all the broad land whose door would

not swing wide open to welcome him, in sunshine, in the middle of the day, and in all the dignity of his noble office; much more would it be so in a storm, and in the night, and he seeking a place of refuge.

At the late general assembly of the Knights of Labor there was a great increase of the salaries of its officers. The salary of Grand Master Powderly was made \$5,000. But one of the workingmen thoughtfully said: "It may be true enough that Mr. Powderly is worth \$5,000 a year, but when you think that much of it comes from men who earn only a dollar a day, it seems much too large a sum." And a delegate writing of it says: "Could Mr. Powderly have been familiar with our missionary secretaries, and have taken their pay instead of that of a congressman, it would have been better for him and for the Order."

We cannot see exactly how it would be better for him to take \$1,500 or \$2,000 instead of \$5,000. The whole system is one of selfishness, and Mr. Powderly, as Grand Master, seems simply to have magnified his office, and to have exemplified the fundamental principle of the Order. The Order of Knights of Labor is not a missionary society, and neither its officers nor its members are going to act as missionaries. It is, rather, a most promising field for the action of political schemers and men ambitious of power; and if in accepting a \$5,000 salary, Mr. Powderly had a congressman in his mind as a model, he was certainly acting more in keeping with the nature of his Order than he would have been had he taken a missionary worker for his pattern.

THE following is from the New York *Independent*—

"As a striking illustration of the growing unity and harmony among all Christian denominations, we give the following facts: At the State Convention of the 'Christian' or 'Disciples' Church, held lately at Marshall, Mo., the delegates were entertained, voluntarily, on the first day by the Presbyterians of the place, on the second day by the Baptists, on the third day the Methodists and Episcopalians joined as entertainers. This left but one day for the visitors to look to their own denomination for entertainment; and, as a climax to this show of brotherly love, the Catholics assisted as hosts on the final day, although they were few in numbers and comparatively poor in purse."

And when, by the work of the National Reform party, Sunday shall have been so lifted into politics as to demand the support of all, then we shall see perfected the "unity and harmony" of all denominations, in the establishment of Sunday by law and in the vigorous enforcement of the law. Such Christian unity is indeed a great and growing thing.

THE following, which we clip from an Eastern paper, presents the matter about as it generally stands nowadays:—

"Cashier Gould, of the First National Bank, Portland, Me., got seven years in prison for stealing \$260,000, largely the property of widows and orphans. Two colored men in Baltimore got ten years for stealing a watch which they pawned for eight dollars. The judge shed tears in sentencing Gould, but there were no tears shed over the negroes. The world has well represented its justice as blind."

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