

# 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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### NOT OUR OWN.

Not in anything we do,—  
Thought that's pure, or word that's true,  
Saviour, would we put our trust;  
Frail as vapor, vile as dust,  
All that flatters, we disown;  
Righteousness is thine alone.

Though we underwent for thee  
Perils of the land and sea;  
Though we cast our lives away,  
Dying for thee day by day,  
Boast we never of our own—  
Grace and strength are thine alone.

Native cumberers of the ground,  
All our fruit from thee is found;  
Grafted in thine olive, Lord,  
New-begotten by thy word,  
All we have is thine alone;  
Life and power are not our own.

And when thy returning voice  
Calls thy faithful to rejoice;  
When the countless throng to thee  
Cast their crowns of victory,  
We will sing before the throne—  
"Thine the glory, not our own."

—Dean of Canterbury.

## General Articles.

### HOW SHOULD CHRISTIANS DRESS?

BY MRS. E. G. WHITE.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

THE human heart has never been in harmony with the requirements of God. Human reasoning has ever sought to evade or set aside the simple, direct instructions of his word. In every age, a majority of the professed followers of Christ have disregarded those precepts which enjoin self-denial and humility, which require modesty and simplicity of conversation, deportment, and apparel. The result has ever been the same; departure from the teachings of the gospel has led to the adoption of the fashions, customs, and principles of the world. Vital godliness has given place to a dead formalism. The presence and power of God, withdrawn from those world-loving

circles, are found with a class of humbler worshipers, who are willing to obey the teachings of the sacred word. Through successive generations, this course has been pursued. One after another, different denominations have risen, and, yielding to their simplicity, have lost, in a great measure, their early power.

Will the people of God learn nothing from the history of the past? There are few who understand their own hearts. The vain and trifling lovers of fashion may claim to be followers of Christ; but their dress and conversation show what occupies the mind and engages the affections. Their lives betray their friendship for the world, and it claims them as its own.

Notwithstanding their profession of godliness, many can hardly be distinguished from the unbelievers. They do not enjoy a religious life. Their time and means are devoted to the one object of dressing for display. Will not my Christian sisters reflect candidly and prayerfully on this subject? Will they not seek to be guided by the word of God? The extra time spent in the making up of apparel according to the fashions of the world should be devoted to close searching of heart and the study of the Scriptures. The hours that are worse than wasted in preparing unnecessary adornings might be made of untold value if spent in seeking to acquire right principles and solid attainments. But the mental powers, that might be developed by thought and study, are suffered to lie dormant and the affections are undisciplined, because the outward apparel is considered of more consequence than spiritual loveliness or mental vigor.

Will the followers of Christ seek to obtain the inward adorning, the meek and quiet spirit which God pronounces of great price, or will they squander the few short hours of probationary time in needless labor for display? The Lord would be pleased to have woman seek constantly to improve both in mind and heart, gaining intellectual and moral strength, that she may lead a useful and happy life, being a blessing to the world and an honor to her Creator.

I would ask the youth of to-day who profess to be followers of Christ, wherein they deny self for his sake. When they really desire some article of dress, or some ornament or luxury, do they lay the matter before the Lord in prayer to know if his Spirit would sanction this expenditure of means? In the preparation of their clothing, are they careful not to dishonor their profession of faith? Can they seek the Lord's blessing upon the time thus employed? It is one thing to join the church, and quite another thing to be united to Christ. Unconsecrated, world-loving professors of religion are one of the most serious causes of weakness in the church of Christ.

In this age of the world, there is an un-

precedented rage for pleasure. Dissipation and reckless extravagance everywhere prevail. The multitudes are eager for amusement. The mind becomes trifling and frivolous, because it is not accustomed to meditation or disciplined study. Ignorant sentimentalism is current. God requires that every soul shall be cultivated, refined, elevated, and ennobled. But too often every valuable attainment is neglected for fashionable display and superficial pleasure. Women permit their souls to be starved and dwarfed by fashion, and thus they become a curse to society, rather than a blessing.

I have seen poor families struggling with debt, and yet the children were not trained to deny themselves in order to aid their parents. In one family where I visited, the daughters expressed a desire for an expensive piano. Gladly would the parents have gratified this wish, but they were embarrassed with debt. The daughters knew this, and had they been taught to practice self-denial, they would not have given their parents the pain of denying their wishes; but although they were told that it would be impossible to gratify their desires, the matter did not end there. The wish was expressed again and again, thus continually adding to the heavy burden of the parents. On another visit I saw the coveted musical instrument in the house, and knew that some hundreds of dollars had been added to the burden of debt. I hardly know whom to blame most, the indulgent parents or the selfish children. Both are guilty before God. This one case will illustrate many. These young persons, although they profess to be Christians, have never taken the cross of Christ; for the very first lesson to be learned of Christ is the lesson of self-denial. Said our Saviour, "If any man will come after me, let him deny himself, and take up his cross, and follow me." In no way can we become disciples of Christ, except by complying with this condition.

We must take more interest in spiritual things than in those of a worldly nature. We must know more of Jesus and his love than of the fashions of the world. In the name of my Master, I call upon the youth to study the example of Christ. When you wish to make an article, you carefully study the pattern, that you may reproduce it as nearly as possible. Now set to work to copy the divine Exemplar. Your eternal interest demands that you possess the spirit of Christ. You cannot be like Jesus and cherish pride in your heart. You cannot give any place to envy or jealousy. You must consider it beneath the character of a Christian to harbor resentful thoughts or indulge in recrimination. Let the law of kindness be sacredly observed. Never comment upon the character or the acts of others in a manner to injure them. In no

case make their failures or defects the subject of ridicule or unkind criticism. You lessen your own influence by so doing, and lead others to doubt your sincerity as a Christian. Let peace and love dwell in your soul, and ever cherish a forgiving spirit.

I wish to emphasize this thought, Study the fashions less, and the character of Jesus more. The greatest and holiest of men was also the meekest. In his character, majesty and humility were blended. He came to earth, veiling his dignity with humanity. He had the command of worlds, he could summon the hosts of Heaven at his will; yet for our sakes he became poor, that we through his poverty might be made rich. The attractions of this world, its glory and its pride, had no fascination for him. In the cluster of Christian graces, he made meekness and humility prominent. He would have his disciples study these divine attributes, and seek to possess them. "Learn of me," he says; "for I am meek and lowly in heart; and ye shall find rest unto your souls."

Of how little value are gold or pearls or costly array, in comparison with the meekness and loveliness of Christ. Physical loveliness consists in symmetry, the harmonious proportion of parts; but spiritual loveliness consists in harmony with Christ, the likeness of our souls to him. The grace of Christ is indeed a priceless adornment. It elevates and ennoble its possessor, and it has an influence upon others, attracting them also to the Source of light and blessing.

"Our conversation is in Heaven," said the apostle; "from whence also we look for the Saviour." While others are dwarfing the intellect, hardening the heart, and robbing their Maker by devoting themselves to the service of the world, the true Christian lifts his soul above the follies and vanities of earth, seeking God for pardon, peace, and righteousness; for glory, immortality, and eternal life. And he seeks not in vain. His fellowship is with the Father and with his Son, Jesus Christ. Through this close intercourse with God, the soul becomes transformed. By beholding, we are changed into the divine image. But those who seek only to gratify the desires of the unconsecrated heart, will float with the current of worldliness and fashion. They will talk of what they love most, and give thought and study to that, until by beholding they are changed to the same earthly image. Their conformity to worldly customs holds them in captivity to the god of this world; for "his servants ye are to whom ye yield yourselves servants to obey."

Jesus is our only safe pattern; and his life is one continuous experience of privation, self-denial, and sorrow. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Seeing that our Saviour has endured all this for us, what will we endure for him? Will we show our love and gratitude by manifesting his spirit, and by self-denial in obeying his words?

There is work to be done for the Master. How many souls might be saved, if each professed follower of Christ would do all that it lay in his power to do! My brother, my sister, there are all around you the poor, who may receive from you the words of Christ after you have fed and clothed them. There are the sick, whom it is your duty to visit. There are sorrowing ones to be comforted and prayed for. If the Lord has blessed you with this world's goods, it is not that you may greedily hoard your means, or expend it in the indulgence of pride. Remember that he will one day say, "Give an account of thy stewardship." Let us invest in the bank of Heaven the

means intrusted to our care, by using it to supply the wants of the needy or to advance the cause of God. Then the Master, at his coming, having found us faithful over a few things, will make us each ruler over "many things" in the kingdom of his glory.

#### "DO YOU BELIEVE IN CONVERSION?"

We should never meet with the above question, did not somebody assert that we do not believe in conversion. And nothing could be more absurd than the thought that the people who profess faith in the last message of the gospel, a message which holds forth "the commandments of God and the faith of Jesus" in their purity and entirety, and, as a consequence, urge the people to a higher standard of holiness and a more perfect consecration to God than is attained by professors in general, should disbelieve the emphatic declaration of Jesus, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."

While we, in view of Christ's coming at hand, continually exhort the people, in the language of an apostle, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," it is wicked as well as extremely silly, to say that we do not teach repentance and conversion. It is bearing false witness. And yet we are sometimes gravely told that we would do better to leave off preaching our peculiar views of Bible truth, and labor for the conversion of souls by preaching faith and repentance. The fact is, we preach more repentance than they want; that men should repent of their Sabbath-breaking, as well as of every other sin against the entire decalogue. Believe in conversion?—Yes; and true conversion is something more than merely an emotional change, a stirring of the religious faculties or sentiments. It is a change that affects the life and character, makes one honest in deal, and causes him to show his love to God by keeping his commandments. 1 John 5:3.

R. F. COTTRELL.

#### TRUE FORGIVENESS.

FORGIVENESS as a duty is an attitude of mind, rather than an act. In this, forgiveness is more than pardon. A pardon, even in a legal sense, requires the action of two parties,—the pardoner and the pardoned. A pardon is not complete until it has been accepted. But forgiveness is complete in the mind of the forgiving one, whether it be asked for, or be recognized by the offender, or not. A pardoner remits all penalties consequent upon an offense. Forgiveness does away with all severity or harshness of feeling against the offender. But neither a pardon nor forgiveness in itself settles the estimate which is to be had of the guilty one's personal characteristics and trustworthiness. Forgiveness makes the wrong against the forgiver as if that wrong as a wrong had not been done. But forgiveness does not make the forgiven one such a person in himself as he would have been if he had not committed the offense which is forgiven. And the forgiver's estimate of the forgiven one's character, will naturally be formed in view of the added knowledge of that character which the offense has furnished.

A man who shows himself thoughtless or forgetful, and thereby injures one who committed a trust to him, may be forgiven for that failure, so that he is held as dear as if he had not failed. But it may be the forgiver's duty to prefer another person for a similar trust in a new emergency. Although, again,

it may be thought that the lesson of this failure is in itself an added guard for the future. For example, if a trusted clerk in a merchant's counting-room has stolen money from his employer, that employer can so thoroughly forgive the clerk that he will even have a new and more loving interest in the one who has yielded to temptation, and is now penitent for it. It may be that he will trust him again in his own service. So far, the forgiven one is restored to favor as though he had never fallen. But the employer could not trustfully recommend that clerk for a responsible position in a banking house, as a person who had never wavered in his honesty of purpose or of action.

When we seek God's forgiveness, we do not ask him to look upon us henceforth as those who are strong against temptation, and to believe that we are in no special danger of sinning again; but we do ask him to forgive us for the sins we have committed, and to look upon us so far as if we had not sinned. Similarly we ought to forgive those who have wronged us, looking upon them in a spirit of forgiveness, and forgetting their trespasses against us—as trespasses against us. This is what forgiveness is—as a duty. How to attain to the unvarying spirit of forgiveness is another matter. That involves our possession of the Spirit of Christ, and our charitable and sympathetic recognition of the same moral weakness in others which we bemoan in ourselves. —Selected.

#### SATAN'S PERSONALITY.

THERE is a large class of men, both within and without the church, who often speak and reason about the devil, but who seem to think he is only a fanciful personification, or representation—a figure, a type, or something else, of *sinful principles*. They have reduced him to a mere abstraction. The evils of the world and misfortunes of life they attribute in no way to Satanic influence,—to no outside pressure or temptation whatever,—but solely to the depravity or the irregularities of human nature. Revelation, however, states the case otherwise. It varies not in a single instance from presenting Satan as a real person, having power on earth, and to be feared among men. The different names by which he has been designated in the Scriptures are suggestive of his nature and personality. The term "*devil*," for instance, which in the Greek means "the traducer, the calumniator," and in English, the enemy of mankind, implies personality.

The same is true of the term "*Satan*," which means an adversary, or a personal foe of the race. Of similar import are the Greek term "*Apollyon*," and the Hebrew "*Abaddon*," by which he is sometimes designated, which means an evil angel, or the angel of the bottomless pit. The forms of expression, as well as the particular words employed, suggest the same idea. He is always referred to in the singular number. More than twoscore times is he called "*Satan*," a term which is never employed in the plural number. Upwards of fifty times he is called "*the devil*," invariably in connections requiring the singular number. He is called "*the prince*" and "*the god of this world*," "*a roaring lion*," one that "*sineth from the beginning*," "*Beelzebub*," "*accuser*," "*Belial*," "*deceiver*," "*dragon*," "*liar*," "*leviathan*," "*Lucifer*," "*murderer*," "*serpent*," "*tormentor*." These expressions imply, beyond question, actual and individual personality.

If the Bible referred to Satan only under one class of circumstances, if it employed but one term, and that an abstract one, we might then regard his existence as only imaginary.

But the frequent allusions to him, direct and indirect,—the great variety of circumstances under which he has been mentioned by inspired poet, historian, and prophet, by the disciples, and the Lord Jesus himself,—compel us to adopt an opposite conclusion. Christ was entirely mistaken, or there is a supernatural spirit of evil. The wilderness of Judea and the Apocalypse are scenes of actual presence, and displays of actual power. The daring and warlike imagery of the Scriptures, which represent God and Satan as sovereigns of hostile empires, means something. "The power of Satan," "the power of darkness," "the prince of the power of the air," these are no fictions of distempered brains. There is no mysticism here. These are conceptions of terrible meaning to minds which felt the antagonism of literal and living forces, which comprehended the ideas of loyalty and disloyalty, of life and death. The doctrine of Satan's personality pervades revelation. The body of it stands or falls with its admission or rejection. The doctrine in this respect is vital. No evangelical Christian can by any means ignore it. It is one of the constructive ideas of the inspired word. We can get rid of it only by rejecting the system of revelation in which it appears, everywhere present, everywhere consistent with free agency and existing evil, and everywhere uttering its warnings to be sober and vigilant.—*Professor Townsend, in "Credo."*

#### ALWAYS ON DUTY.

A good soldier recognizes the added responsibility resting on him, when he is on duty as a soldier. Even though he be careless in his dress, and his speech, and his personal bearing while in his tent with his tent-mates, he will give the closest attention to every detail of his uniform, will consider well his language and the manner of its expression, and will be erect and dignified in his carriage, when on guard, or when in line for inspection, for review, or for battle. And, in some cases, a soldier who is scrupulously exact in his soldierly conduct when on duty as a soldier, is reckless of his course as a man when on furlough, or while otherwise temporarily absent from his camp or his command. His standard while on duty is one thing; his standard while off duty is quite another thing.

As it is with the soldier, so too often is it with the Christian. There is one standard for the realm of his Christian duty; there is another standard for the realm of his personal enjoyment and recreation. His Sabbath suit sometimes seems to be his Christian uniform. His speech for the prayer-meeting, or for family worship, seems to be another language from that for his ordinary converse. His attitude and his manner toward religious things and toward secular things, differ widely. It is evident that as a Christian he recognizes a measure of responsibility in the purely religious sphere, which does not rest on him outside of that sphere. This shows itself again, in his questioning as to the use of his time, his money, his influence, in the one sphere or the other. He is, indeed, sometimes in doubt whether, or not, he is on duty as a Christian; but he does not doubt that his standard while on duty ought to be very different from his standard while off duty.

A Christian is always on duty. A Christian is an enlisted soldier of Christ. A Christian's term of enlistment is life-long. So long as he lives, a Christian is bound to be true to his Master at all times and everywhere; and he ought never to be in a place where he would not welcome his Master's appearing; nor ought he ever to speak a word which is inconsistent with fullest fidelity to the inter-

ests of his Master's cause, as represented by himself. A Christian is not bound to wear his Sabbath suit all through the week; but he is bound to be as true a man in one suit as in another. A Christian is not bound to employ at all times precisely the tone of voice that is fitting for words of social or public prayer; but he is bound to speak always and only as a true-hearted follower of Christ. A Christian is not bound to be always in attendance at church or prayer-meeting, or some other religious gathering; but he is bound to be always in that place where, for the time being, it seems to him that he belongs, and where, above all other places for just that time, he would rejoice to be found by his returning Master.—*Selected.*

#### CHRIST'S TESTIMONY TO HIMSELF.

THE Jews—some of them from motives of hostility, and others with a desire to know the truth—several times during the ministry of Jesus of Nazareth, raised the question, as they had previously done in respect to John the Baptist, whether he was the Messiah, the Christ so often mentioned by the prophets, and so long expected by the Jewish people. His general answer to this question, in the affirmative, we have in these words: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

There is no doubt that by the term "Scriptures," here used, Jesus meant comprehensively the sacred writings, then existing among the Jews, which had so existed for centuries, and which were by them regarded as of divine origin and authority, and now known among Christians as the Old Testament. He frequently quoted these Scriptures, often used them to confirm his own teaching, always distinguished them from the traditions and commandments of men, sometimes expounded them, and never rejected or denied any part of them. He said expressly: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." His position in regard to these ancient writings is a great help to Christian thought in reference to the question of their credibility and divine authority. Those who believe in him feel it quite safe to accept what he so fully accepted and indorsed.

The woman of Samaria with whom Jesus talked, being greatly impressed with his words, said to him, "Sir, I perceive that thou art a prophet." After further conference with him, perhaps in her own mind raising the question whether he was not the Messiah, she said to him: "I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things." Jesus at once replied to her, "I that speak unto thee am he," thus in express words affirming his own Messiahship. When John the Baptist was in prison and there heard of the works of this Jesus, he sent two of his disciples, directing them to ask him this question: "Art thou he that should come? or look we for another?" Jesus, though not directly answering this question, virtually said that he was the Christ that was to come; and this he did by telling these disciples to call John's attention to his works, which were naturally adapted to lead him to this conclusion. Standing before the Sanhedrim on the charge of blasphemy, he was asked by the high priest whether he was "the Christ, the Son of God," and he replied, "I am."

Jesus, in his interview after his resurrection, with the two disciples who were on their way to the village of Emmaus, was told by

them of the things which had recently occurred at Jerusalem, relating to "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him." They further said that they "trusted that it had been he which should have redeemed Israel," and then referred to some reports that this very Jesus had already risen from the dead. He then spake to them as follows: "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." He here identifies his own history, as these disciples knew it to be, with the history assigned by the prophets to the Messiah, and, in so doing, affirms himself to be this Messiah.

In the evening of the day on which he rose from the dead, Jesus met ten of his disciples in Jerusalem, and after identifying himself to them as the real person who had been put to death on the cross, he said to them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Here also Jesus identifies his own history with that of the Christ of whom the prophets had spoken. There is no doubt that when on earth, he claimed both before and after his death, to be the Messiah of prophetic promise. He was so understood by the Jews and by his disciples. This is one part of his testimony concerning himself.

So, also, Jesus, according to his own statement, though a man born of the Virgin Mary, had, nevertheless, come down from Heaven, and from God the Father, to be the Saviour of sinners, and to suffer and die in their behalf. To Nicodemus he said: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." He also said that "the Son of man is come to save that which was lost," and that "the Son of man came, not to be ministered unto, but to minister," and to "give his life a ransom for many." He further said: "I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment [appointment] have I received of my Father." The Lord's Supper, as instituted and explained by him, is a memorial of his death—of his body broken for sinners, and his blood "shed for the remission of sins."

The doctrine of salvation for this lost and guilty world through him, and as the result of his atoning work in human behalf, by his own death on the cross, shines out all through the ministry of Jesus. It is one of the most prominent thoughts of that ministry. He invited all classes to come to him for this boon of God's grace, assuring them that if they did so they would be saved from the wrath to come, and that if they failed to do so they

would die in their sins, and under the curse of God. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Such is the testimony of Jesus concerning himself, considered as the Saviour of sinners.

Equally evident is it that Jesus so spoke and acted as to convey the impression that he was *divine* as well as human, and thus invested himself with the attributes of the Godhead. As human, he could and did say, "My Father is greater than I;" but as divine, he could and did say, "I and my Father are one," and also say that "as the Father knoweth me even so know I the Father," thus assuming for himself infinite knowledge, and also say: "Before Abraham was, I am," and still further say that "all men should honor the Son, even as they honor the Father." He appropriated to himself the title "Son of God," in a sense which, as he knew, implied the assertion of his own divinity. He did so when standing before the Sanhedrim on the charge of blasphemy. He wrought miracles without appealing to any power higher than his own; and on one occasion he performed a miracle in the healing of a paralytic, to prove, as he expressly said, that "the Son of man hath power on earth to forgive sins." In his intercessory prayer, as stated in the seventeenth chapter of the Gospel of John, he said: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

The Jews on several occasions understood Jesus to make himself "equal with God," and took up stones to stone him as a blasphemer in arrogating to himself divine powers and attributes; and he interposed no disclaimer to correct their understanding of his language. The apostles did not invent the doctrine of his divinity, but rather received it from him who spoke of himself in their hearing as no one less than divine can truly speak. To deny this doctrine is to impeach him as a teacher.

The doctrine belongs essentially to the testimony which he gave concerning himself, and is a vital part of that testimony. When Paul said that "in him dwelleth all the fullness of the Godhead bodily," he said no more than Jesus had previously said in regard to himself. Great as may be the mystery, the incarnation of God in Christ Jesus is a doctrine which he taught, and which his apostles taught after he had ascended into Heaven.

This same Jesus announced himself to the Jews and to his disciples, and through the record of his public ministry, now announces himself to mankind, as the person who, in the final day, will raise the dead, judge the world in righteousness, and appoint men to their eternal destiny. In respect to the resurrection of the dead by his power, he said: "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." He declared himself to be "the resurrection and the life." He taught not only that there would be a resurrection, but also that it would be by his power.

Speaking of himself as "the Son of man," Jesus also said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." The "sheep" represent the righteous, and the "goats" represent the wicked. To the former Jesus will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you

from the foundation of the world." To the latter he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The latter, as he declares, "shall go away into everlasting punishment; but the righteous into life eternal."

Paul, when he "stood in the midst of Mars Hill," and spoke to the Athenians, said to them that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The same apostle in his second epistle to the Corinthians, also says: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." Where did Paul get these ideas of Jesus as the judge of the world, and the arbiter of human destiny? They are a part of the gospel which, as he expressly says in his epistle to the Galatians, was communicated to him "by the revelation of Jesus Christ." That is to say, Christ, after he had ascended into Heaven, and after he had called Saul of Tarsus to be an apostle, taught him by "revelation" just what he himself had taught when on earth.

We have, then, in Jesus of Nazareth, a person who, upon his own testimony concerning himself, is the Messiah or Christ of Scripture promise, who is the Saviour of sinners, and was to die and did die for them, who, though in his human nature bone of our bone, and flesh of our flesh, nevertheless, claimed for himself and exercised the powers of the Godhead, and who, in the great day of final account, will raise the dead, judge the world in righteousness, and assign everyone to his eternal destiny. Such is the Jesus of the gospel narrative. He has no parallel in the history of this world. He spake as man never spake, and as no mere man can speak, and yet speak the truth. He is a divine Saviour, and as such, his offices and friendship are worth more than all the world beside. No one can do so wise a thing as to put himself in alliance with this Jesus, and consecrate to him the best affections of his heart, and the best service of his life.—*Samuel T. Spear, D. D., in Independent.*

#### COVETOUSNESS.

COVETOUSNESS is the deadliest sin of the church and nation to-day. Destroy this sin in the church, and you cut the withes that bind a giant. Free the church from the sinful love of money, the root of all evil, and she will send out missionaries by the ship load. If we want to cut the tap-roots of our great national sins, we must strike at covetousness. It is the vital force in the drunkard-making business, and in all civil and political corruption. It fills the anarchist's bombs, and is the potent element in the philosophy of socialism. It is the most blinding of all sins. Nothing can so fully close the head and heart against the gospel. It is as deadly in the hovel as in the palace, in a village home as in a farmer's mansion.

Let us, then, cease speaking of covetousness as a sin that leans to virtue's side, as a very little sin, a most respectable, genteel sin, which anyone may commit, and still hold a high place in good society and in the church. Let us rather teach that the covetous must take their place where God has put them, between "thieves" and "drunkards."—*United Presbyterian.*

LET us take care how we speak of those who have fallen on life's field. Help them up, not heap scorn upon them. We did not see the conflict; we do not know the scars.—*John Todd.*

#### PROTEST AND TESTIMONY.

THE several periods of man's past history have severally begun in divine mercy, progressed in human apostasy, and ended in divine judgment. In none of these successive periods of man's redemption has God staked his truth upon its prevalence among men. Any intelligent infidel can easily show that the universal prevalence of truth and righteousness in the present church period would be the positive refutation of the New Testament.

As we draw near the close of this outcalling of the Gentiles, all moral forces intensify; men are better and worse, and a kind of "mixed multitude" is filling up the moral chasm between the church and the world. The lukewarmness, lawlessness, and apostasy of a great part of the professing church is plainly predicted, and it may be clearly seen by men with their eyes open. Voices therefore should be lifted everywhere by God's scattered witnesses in protest and testimony. We might quote most of the New Testament, but leave others to search the Scriptures and see if these things are so.

1. We solemnly protest against the general lawlessness of thinking, confusion of thought, and laxity of belief in pulpit and pew. We testify to the certainty, perspicuity, and unchangeableness of the faith once delivered to the saints, and the solemn duty of the preacher with an open Bible in hand, to ring out clearly the four great R's—Ruin, Redemption, Regeneration, and Resurrection!

2. We protest against all vain and false speculations of science, upon the brutal origin of man and his progressive development by the inherent forces of nature. We testify that revelation, history, and true science point to a supernatural origin of man, and that except where some influence has come from without, especially the truth and grace of God, individuals and nations have deteriorated by an inherent and overpowering bent toward corruption and destruction.

3. We protest against the denial or neglect of truth concerning the exceeding sinfulness of sin and its exceeding dreadful penalty, and the teaching or holding a baseless, sentimental hope of probation after death.

We testify that revelation is clear and emphatic upon sin and penalty, and that these solemn and awful utterances should have no inferior place in preaching, since sinners who are not thus warned will die in their iniquity, and their blood will be required at the watchman's hands.

4. We protest against the popular moral and sentimental view of the atonement of Christ, and all modifications of his true and sufficient expiation for sin.

We testify in the Spirit and by the repeated and unmistakable word of God to the proper deity of Christ, and his vicarious death in the sinner's place, to provide a righteous basis of pardoning mercy, and that this must be true, or Christ would be an imposter.

5. We protest against all lax views and rationalistic speculations concerning the inspiration of Scripture, either to harmonize apparent discrepancies, or to make believing or living easy to the natural man.

6. We protest against the transfer of faith from divinely appointed to humanly devised agencies, in propagating the gospel.

We testify our undiminished confidence in the truth and Spirit of God to do all that can be done for man's salvation.

7. We protest against that false charity and false peace, in which fatal errors are tolerated, and fatal errorists are complimented for certain "manly virtues," on considerations of expediency.—*Rev. E. P. Marvin.*

CHRIST ALL AND IN ALL.

CHRIST, who was without sin, suffered in our stead the penalty of our sins, that the honor of God's holy law might be vindicated, and that man might be restored to favor. Man is accounted just, or is justified in the sight of God, because Christ died to make atonement for his sins, and because he trusts in Christ as the procuring cause of his release from the punishment which is justly due to the transgressor. Christ paid our debt, and therefore sin can be remitted. "Christ is the end of the law for righteousness to everyone that believeth." It is not our repentance, our holiness, or our faith, which moves the divine mind for our justification; for, although we are said to be "saved by faith," and to be "justified by faith," yet faith is only the instrument by which God works—faith is only the hand which takes hold of Christ. . . . Justification is a gift. Eternal life is a gift. And Jesus Christ is the efficient and meritorious cause through which these gifts are bestowed. The virtue is in Christ, and it goes out of him for the healing of the sinner, who, by faith, touches even the border of his garment. See Matt. 9:20, 21.

Perhaps the nature of the sinner's justification is as briefly and earnestly set forth in the following passage from the "judicious Hooker," as can be found in the same space in uninspired words:—

"Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we be incorporated into him. Then, although in ourselves we are altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin, being found in Christ through faith, and having his sin in hatred through repentance, him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereto by pardoning it, and accepteth him in Jesus Christ as perfectly righteous as if he had fulfilled all that is commanded him in the law; shall I say, more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the apostle saith, 'God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' We are such in the sight of God the Father, as is the very Son of God himself."

But the inquirer after truth is often troubled about the evidences of justification. He wants to know when he passed from condemnation to justification, from death unto life.

In looking for this evidence, however, let him bear in mind that the act by which the sinner is justified being God's sentence of pardon, we cannot have the same kind of evidence that at such a moment or hour the change took place, as if we were before a human tribunal and heard with our ears the judge pronounce the sentence of acquittal. In this case we could say, "Then I was pardoned." But we must walk by faith as to the time in which God grants us pardon, and we must judge of the reality of the change by the fruits.

Thus "the path of the just," or the justified, is set before us "as the shining light, which shineth more and more unto the perfect day." Its beginning may not be marked. A cloud may hide the sun at its rising. But we shall find that where there is a beginning, there is progress. If the sun has risen, there is light and heat. Whom God justifies, them he also sanctifies. If he blots out our sins through the blood of Christ, he also renews our nature by the Holy Ghost, and gives us, at least, a measure of that "peace of God which passeth all understanding."

Hence, the righteousness of sanctification, or the indwelling of the Spirit, working in us according to his own will, is the Scripture evidence of the righteousness of justification, or the forgiveness of all our sins, and the accounting us in God's sight as though we had never sinned.

Let not the anxious seeker after righteousness, then, perplex himself unduly as to the time when, or the mode in which, God called him and he did not resist the drawings of his love. Let him rather look for the evidence of his justification, through the indwelling of the Spirit, in following after, and reaching unto a larger measure of the righteousness of sanctification. Let him bear in mind that although there is a point of beginning in the Christian life, yet it may not be distinctly and certainly known. If anyone, therefore, as he compares the present with the past, finds that with him "old things have passed away, and all things have become new"—if Christ and his salvation are more precious to him than all worldly good, and if he is willing to take him as the Lord his righteousness—then, although he may not be able to trace all the way in which God has led him, yet may he reasonably hope that he is justified in the sight of God, if by perseverance in well doing, he follow on to know the way of the Lord more perfectly.

And may Jesus, "who is made unto us wisdom, and righteousness, and sanctification, and redemption," fulfill his gracious work in every such soul.—*American Tract Society's Tract, No. 647.*

LEAN HARD.

"Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved." Ps. 55:22.

"CHILD of my love, lean hard,  
And let me feel the pressure of thy care.  
I know thy burden, child; I shaped it,  
Poised it in mine own hand, made no proportion  
In its weight to thy unaided strength;  
For, even as I laid it on, I said,—  
'I shall be near, and while she leans on me  
This burden shall be mine, not hers; so shall  
I keep my child within the circling arms  
Of mine own love!' Here lay it down, nor fear  
To impose it on a shoulder which upholds  
The government of worlds. Yet closer come;  
Thou art not near enough; I will embrace thy care,  
So I might feel my child reposing on my heart.  
Thou lovest me? I know it. Doubt not, then;  
But, loving me, lean hard!"

—Selected.

WHAT IS THE RESULT?

UNLESS a man has something to show for his advantages and opportunities, the less he says about them as his possession, the better. If a man's ancestors were noble and eminent, an added responsibility rests on him to evidence his worthiness in the line of that ancestry. The practical question at issue in such a case, is not whether he has reason to be proud of his ancestors, but whether his ancestors would have reason to be proud of their descendant. If he has merely descended from a superior stock, it would be well for him not to call special attention to the fact of his descent. So again in one's education and training. It is of little use for a young man to say that he "served his time" at a trade, or at a certain business, if his attainments and skill give no proof that his time served him. If a young man says that he has studied five languages under the best teachers, it is only to his added discredit if he can neither read nor speak any one of those five languages fluently or critically. It is of less importance that a student goes through college, than that college goes through a student. What a man can show as a result of his advantages and opportunities is worth a great deal more to him than a long list of advantages and opportunities which might have shown him that which he now

has not. He who does well in spite of his lack of helps deserves more credit than he who lacks in spite of helps which he had.—*Selected.*

AS GOD WILLS.

THE soul that fully confides in God has no will of its own; that is, its will is absorbed in God's will. It cherishes no thought, desire, or purpose; it forms no resolution, speaks no word, performs no action, but what it believes to be in harmony with the revealed will of the divine mind. It is in such a state of freedom from the world, and from the power of its own natural appetites and propensities, that there is nothing within to check the influences of the Holy Spirit, or prevent his full and free operation on the mind and heart. It has no choice or preference of its own, no measures or schemes or projects of its own, apart from the will of Heaven; it seeks and believes for the guidance of infinite wisdom in all things. Even the desire which is according to nature is controlled, or rather, it is swallowed up in the desire of him who is the purifier and sanctifier, and who will shortly be the glorifier of our humanity.—*Selected.*

THE HOPE OF THE CHURCH.

EACH dispensation has its own particular promises; and the coming of the Lord Jesus Christ is intimately connected with them all. He is coming as the "seed of the woman" to "bruise the serpent's head," and to deliver the children of Adam, and the earth also, from the curse. He is coming as the "seed of Abraham" to take possession of the land, and as the Son of David for his throne. He is coming as the Son of God to call out from among the dead a people for his name, who shall be with him continually.

The coming of the Lord Jesus is the sum and substance of the whole Bible. It is the golden theme which passes through the sacred volume from end to end—from the paradise in Genesis to the Paradise in Revelation. As a river springing from its fountain, flows on with increasing magnitude and power to the ocean, so the revelation of our Lord Jesus Christ is progressive, unfolding more and more about him, until it is lost in the fullness of his glory.—*Rev. W. Haslam, M. A.*

POSITIVE MEN.

MEN of clearly defined views, positive convictions, and unwavering purpose, are the only men who are fit for leadership either in church or State, or anywhere else. A man who preaches doubt can never inspire others with faith; a man who halts and hesitates can never impart courage to his followers; a man who, like a weathercock, changes with every changing wind, cannot gather and hold intelligent followers. It is positive men—men who have positive beliefs—men of determined purpose—men of undeviating aim, that mould the sentiments of others, and lead them to the performance of noble and praiseworthy deeds that elevate society and bless the world. Doubt may impart their doubts to others, but at the same time they impart to them their weakness. Positive faith is an element of power and is essential to success. Doubt is an element of weakness, and insures defeat.—*Methodist Recorder.*

THE true philosophy of the gospel system is this—to feel that much depends upon ourselves, but, at the same time, entertaining the loftier conviction that all depends upon God.

# The Signs of the Times.

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

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OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 31, 1887.

## FEARING THE LORD AND SERVING IDOLS.

A READER of the SIGNS asks an answer to the following questions:—

"If a person hears 'present truth,' and, feeling anxious about it, goes to the Lord for guidance, and receives the answer in a dream that he is to keep both days [*i. e.* Sabbath and Sunday], is it sure to be from God?"

"Would it be keeping the commandments of God to keep both days?"

To both the above questions we can say emphatically, No. For what reason? This:—

1. The Lord has plainly declared that "the seventh day is the Sabbath." That is his "holy day." Six days of the week he has given to man in which to work, but the seventh day he demands shall be devoted to his service. Now when the Lord has declared one thing in his word, he will not reveal something directly contrary by means of a dream. But if it be urged that if the answer by dream is that both days shall be kept, *that* is not in opposition to the word of God, we answer,

2. To do what God has not required, is to do directly contrary to his word. The truth of this will appear when we consider that in his word God has required everything that is right, everything that is duty. There is not a thing which man ought to do, that is not commanded in the Bible. Then if a person does something which the Bible does not require, he evidently must be doing something that is not right, or that is wrong. We repeat: if the Bible requires *everything* that is right, there can be nothing right which is not required in the Bible; but everything that is not right is wrong; therefore everything that is not required in the Bible is wrong.

The same truth may be stated thus: The fact that a certain thing is required as a duty, shows that something entirely different, and opposed, is not a duty. If God is so careful lest we should do wrong, that he tells us just what he wants us to do, it is evident that if there is something that he does not tell us to do, it is because he does not want us to do it; and to do what the Lord does not want us to do, is just as surely a sin as it is to fail to do what he wants us to do. The man to whom the Lord should sternly ask, "Who hath required this at your hand?" would be as much at a loss for an answer as the one to whom he should say, "Why hast thou not done this?"

Now just as surely as the Lord does require the observance of the seventh day of the week, he does *not* require the observance of the first day of the week. The commandment says, "Six days shalt thou labor, and do all thy work." While it is doubtless true that this is not an imperative order that every man must work during the whole of the six days, it is a permission to work on any part or the whole of the six days. The six days are given to man; they are termed "the six working days" (Eze. 46:1), in distinction from the Sabbath, which is a rest day. God has laid no more claim to Sunday than he has to Monday or Wednesday; and to do service which the Lord has not commanded, is to follow the commandments of men, "which things have in deed a show of wisdom in will-worship, and humility, and neglecting of the body; and not in any honor to the satisfying of the flesh." Col. 2:23.

More than this, the Sabbath is the great sign by which we are to indicate our allegiance to the true God. Sunday, "the wild solar holiday of all pagan times," has been adopted by the Roman Catholic

Church as the badge of its power, and as the sign by which men may indicate their allegiance to the Papacy. As a Catholic writer says, in keeping Sunday Protestants do homage, in spite of themselves, to the Roman Catholic Church. Therefore if a man observes both Sabbath and Sunday, he thereby professes allegiance both to God and to the Pope. But Christ says, "No man can serve two masters." God requires undivided service. Such worship as was rendered by the Assyrians who were placed in Samaria, is not acceptable to God. They "feared the Lord and served their graven images." Such ones need an Elijah to say to them as he did to the Jews who were running after Baal, the sun-god: "If the Lord be God, follow him; but if Baal, then follow him." 1 Kings 18:21.

A few words about going to the Lord for "guidance" in regard to the commandments. We cannot regard it as anything else than an insult to the Lord. When God has plainly revealed his will, it is certainly, to speak plainly, impudent to turn right around and ask him if he means what he says, and if he will not make an exception in the case of the petitioner. Balaam tried that once. The Lord told him not to do a certain thing; but Balaam went to the Lord again and again until at last he actually received permission to go. The end, however, to which Balaam came should serve as a warning to others who feel inclined to ask the Lord to give up his way for theirs. When God has spoken, let man hold his peace. w.

## THE WORLD WILL NOT BE CONVERTED.

By those who believe in a millennium of peace and safety and the conversion of the world, it is argued somewhat as follows: The Bible says that the devil is to be bound a thousand years and shall deceive the nations no more till the thousand years are finished. Therefore, Satan being bound, and unable to deceive anybody, the gospel having no opposition, and having a thousand years to work untrammelled, in the very nature of the case all will accept the blessedness of the gospel, and the world must become converted.

That appears very plausible, but is it true? We think not, and that for many reasons which the Scriptures show, some of which we shall give.

1. It is true that the devil is to be bound a thousand years. It is true that he is to have no power to deceive till the thousand years shall be fulfilled. And it is just as certainly true that when the thousand years are expired he does have power to deceive the nations; and that *he does deceive them*, to that extent that he gathers them to battle against the City of God, and fire comes down out of Heaven and devours them. Let us read the scripture on this. It is in the twentieth chapter of Revelation:—

"And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven, and devoured them." Rev. 20:1-3, 7-9.

That is a straightforward story. It needs no addition. It says plainly that Satan does not deceive the nations for a thousand years, and then that when the thousand years are expired he *does* deceive them, even the nations that are in the four quarters of the earth, the number of whom is as the sand of the sea, and fire devours them. Now it seems rather incongruous to claim that the world will all be converted during the thousand years, only to be deceived by

the devil and devoured by fire as soon as the thousand years are over. It seems hardly reasonable that the Lord would give over to the devil and destruction, the nations which are in the four quarters of the earth, when they had all become converted. If it should be claimed that these who are destroyed are only the ones who would not yield to the gospel, and would not be converted, then what becomes of the doctrine of the world's conversion? For the number of the deceived and destroyed is made up of the nations that are in the four quarters of the earth, and the number is as the sand of the sea. At that rate the number of the converted could hardly embrace the world. No; neither this text that speaks directly of the millennium—*mille-annum*, a thousand years—nor any other in all the Bible gives any hint of the conversion of the world. A thousand years, a millennium of peace and safety on this earth before the end of the world and the destruction of all evil, is a myth. The doctrine of the conversion of the world is a fraud, and the preaching of it a deception and a snare.

"Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto everyone that walketh after the imagination of his own heart, No evil shall come upon you." Jer. 23:16, 17.

Could this time be better described than it is in these words? Those that despise the Lord are increasing on every hand; those who walk after the imagination of their own heart are multiplying in the church as well as in the world; evil men and seducers are growing worse and more abundant; and when anyone proclaims the word of God, that the Lord cometh to judge them for their evil ways, then a chorus of voices can be heard all around, saying to them that despise the Lord, "The Lord hath said, Ye shall have peace." "Don't be troubled, the Lord is not coming yet. The world is only in its infancy. The gospel has only got a fair start. The world must be converted before the Lord comes," etc., etc. And when the word of the Lord is preached that "destruction cometh," and "fear, and the pit, and the snare, are upon thee, O inhabitant of the earth," then the same deceptive song is heard, "No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard his word? Who hath marked his word and heard it?" "Don't be disturbed. Nobody can tell whether the coming of the Lord is nigh or not. It may be a thousand years, may be ten thousand years yet. Nobody can tell anything about it." "No evil shall come upon you." This say they, but what saith the Lord?

"Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart; *in the latter days* ye shall consider it perfectly. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23:19-22.

The wicked, and those that despise the Lord and walk in their own evil way, they will comfort with the hope of the soon-coming millennium of peace and safety, and the conversion of the world; and then as the wickedness increases, those who promise and preach such things will invoke the power of the State to compel the wicked to act as though they were righteous, and so to help bring in the millennium and convert the world. They will comfort the wicked with the promise of a time when they can all be converted and become servants of God, without forsaking the world, or denying themselves, or taking up the cross,—a time in short in which the way to life will be so broad that none can get out of it, and the way to destruction so narrow that no one can get into it.

But such a time will never be in this world. Christ said, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. And he never gave any intimation that the order would ever be reversed, and the way become so broad that the world would find it. But he did say, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." They will *seek*, but will not *strive*. They will go in the way to destruction because the way to life is so strait. And, "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are. . . Depart from me, all ye workers of iniquity." Luke 13:25-27.

When the door of salvation closes there will be "many" working iniquity. Yea, says the Saviour, "Because iniquity shall *abound*, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13. And, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith [not all flock to the faith], giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

All these scriptures and all others that we might quote, show that the word of God contemplates no such thing as a millennium of peace and safety, nor the conversion of the world. And they who preach, or promise, or prophesy these things "speak a vision of their own heart, and not out of the mouth of the Lord." "I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord." Jer. 23:16, 32. As we said before, so say we now again, If there is any one thing about the preaching of the present day that should be disbelieved, it is the preaching of peace and safety, and the conversion of the world. j.

### CREATION AND REDEMPTION.

THE following extract represents a view of these great events which is exceedingly common:—

"The work of creation cost but a word. 'He spake and it was done, he commanded and it stood fast.' The work of redemption cost infinitely more than creation. It cost the *death of Christ*. As the work of redemption is grander than that of creation, so the *Lord's day*, which commemorates its completion, is higher, *holier*, grander than the Jewish Sabbath, that commemorates the completion of creation."

We never read such a statement without a feeling of sadness at the thought that it represents the limited ideas of the work of God, which are entertained by the great majority of people. Such statements do not indicate that the ones making them have exalted ideas of the work of redemption, but that their ideas of the work of creation are extremely narrow.

It is the height of presumption for anybody to compare creation and redemption; for both are infinite, and far beyond human comprehension. Suppose you take a person who is unacquainted with geography, and place him in an elevated position on the Isthmus of Panama, where he can view at the same time the two oceans, the Atlantic and the Pacific. Now ask him which is the larger; if he expresses an opinion, it will be only a conjecture based on no foundation whatever; for he cannot see any difference. His eye can take in just as much of one as of the other, and for aught that his observation teaches to the contrary, they both stretch away into infinite space.

Stand at the base of two mountains, whose peaks towering up into the sky, are lost in the clouds. Now tell, if you can, which is the higher. You say that you cannot, because you cannot see to the top of either one; and even if you could, your eye could not measure the difference between them, if there should be any. So it is with creation and redemp-

tion. Both works are the product of infinite power combined with infinite love, and could have been accomplished by nothing less. But if nothing but infinite power and infinite love could create or redeem the world, certainly nothing less than infinite wisdom can comprehend either one, much less grasp both in one thought, so as to compare them. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3. Does that text say that we understand creation? Not at all; it says that we understand that the worlds were formed out of nothing, by the word of God. How do we understand this? Through faith; we know it simply because we believe the word of God, which declares it.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" "for he spake, and it was; he commanded, and it stood fast." Ps. 33:6, 9. Here we have the statement of the fact which we understand only by faith. God spoke, and the worlds came into existence. How easily it was done! says one. Easily done? Yes, easily done by infinite power; but who can conceive of power that could by a word cause that to exist, which previously had no existence? Because God so easily accomplished the work of creation, are we therefore to esteem it a light thing? Far from it. Says the psalmist: "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him." Why? "For he spake, and it was; he commanded and it stood fast." The power of God as manifested in creation is a most stupendous thing, calling for wonder and awe.

Let the one who thinks that the work of creation was a comparatively small affair, try to create something. Let him attempt to make a grain of sand. Let him attempt to make something out of nothing. Attempt! How can he attempt? What would be the first step? All the power of all the created intelligences in the universe is not equal to the creation of the smallest atom of matter. All the combined intelligence of man and angels cannot approach to the shadow of an imagination of how such a thing could be done. Yet God did it with a word. Does that statement depreciate the work of creation? Not by any means. It simply shows the inconceivable power of God.

The Sabbath was given to man in order that he might contemplate the power of God, and so be led to greater reverence for him. But someone may say that it would become monotonous to meditate week after week upon one thing. Not unless the man is in one of the classes mentioned in Ps. 92:6. The creation of God, like himself, is infinite; and as man by searching cannot find out God, so as to know the Almighty to perfection (Job. 11:7), so no man can ever fathom God's creation. Only when we rightly understand the object of the Sabbath, can we appreciate the psalm for the Sabbath day:—

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this." Ps. 92:1-6.

It would be folly to attempt to convey to anyone, by words, any sense of the greatness of the work of creation. All that we can do is to tell the reader to meditate upon it. But let no one think that the work of creation was simply a manifestation of power. In the creation, God's love is also manifested. Was it not unselfish love that caused God to create beings in his own image, capable of the highest pleasures, and setting before them an eternity of life, in which their mental and spiritual natures could continually develop, so as to make them capable of still higher enjoyment? Those who fail to see the love of God in creation, should remember that the great work of redemption is only for the purpose of bringing man

to the enjoyment of that for which he was created. We are not comparing redemption with creation, for that is impossible; but we are showing that in the creation God manifested love as well as power. But if it is admitted that the love of God combined with his power, in creation, it must be admitted that the creation was the result of infinite love as well as of infinite power; for God, being infinite, must love to an infinite degree.

The Sabbath,—the seventh day,—was instituted as a memorial of creation. This is necessarily admitted in the claim that Sunday should be kept instead of Saturday because redemption is greater than creation. Now the man who says that the Sabbath ought no longer to be kept, thereby says that God's power and love should be no longer remembered. And that is equivalent to saying that God himself ought no longer to be remembered! And that is still further equivalent to saying that the work of redemption ought not to be considered; for God is Redeemer as well as Creator. In other words, no one can speak slightly of the Sabbath as the memorial of creation, without disparaging the work of creation; but he who has narrow views of the love and power of God in creation, necessarily has narrow views of God himself; and he who has narrow views of God, cannot place a high estimate upon the work of redemption. And now we can better understand these words: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifieth them." Eze. 20:12.

Of the greatness of redemption it is not necessary to speak here particularly. They who affect to compare creation and redemption, profess to adore the infinite love and power manifested in the gospel; although, as we have shown, they can have exalted ideas of this only in proportion as they entertain exalted views of God's love and power in creation. Enough to say that the redemption of man is accomplished at an infinite cost. Says Paul: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the *unsearchable riches of Christ*." Eph. 3:8. And Peter says that even the angels desire (but in vain) to comprehend the love of God as manifested in the gospel.

Should not so great a work as this be commemorated? Should not men have something to keep the great work of redemption in mind? Most assuredly, but not at the expense of the memorial of creation. The idea that men cannot show their appreciation of the plan of salvation without despising the work of God in the creation, is as monstrous as the idea that is sometimes advanced, that men cannot worship Christ without turning away from their allegiance to God! On this matter of recognizing the work of redemption, by some act, we have the following points to offer:—

1. The work of redemption, instead of having been completed at the resurrection, is not yet completed. Redemption is complete only when all the effects of the curse have been obliterated. When redemption is completed, there will be no further work to be done for man. That is the crowning act in the great plan of salvation. Christ is made unto us, "wisdom and righteousness, and sanctification, and redemption." Redemption is the last of all. It includes not only salvation from sin, but from death and the possibility of it. It includes also the renovation of the earth. Read a few texts:—

Eph. 1:13, 14: "In whom [*i.e.*, in Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Here we see that the Spirit is given to those who believe, not because they are redeemed, but only as a pledge of their future redemption. Now read a still more direct statement concerning those who have this witnessing Spirit.

Rom. 8:22, 23: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also,

which have the first-fruits of the Spirit, even we ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body.*" What this redemption of the body is, Paul shows in Phil. 3:20, 21:—

"For our citizenship is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Then it is utterly impossible to commemorate completed redemption, because we are yet waiting for redemption.

2. The work of redemption must be kept in mind, but by appropriate ceremonies. There is not an intimation in the entire Bible, that God would have us keep Sunday or any other day in commemoration of the work of redemption either partial or complete. When people do what the Bible does not tell them to do, they always make mistakes.

In Eph. 1:7 and Col. 1:14 we are told that we have redemption through the blood of Christ. But his blood was shed upon Friday; must we therefore conclude that we must keep Friday? By no means. After giving the manner of celebrating the Lord's Supper, Paul says: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. There is a divinely appointed ordinance by which we can commemorate so much of the work of redemption as has been completed.

But is there nothing as a memorial of the glorious resurrection of Christ? Indeed there is. Says Paul: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:3, 4.

In baptism we have a memorial both of the death and the resurrection of Christ. "Oh, but," says one, "that is only a single act; we want a constantly recurring memorial of the resurrection." We submit that the Lord knows what we want, far better than we do; but it is a mistake to say that the remembrance of the resurrection lies only at the beginning of the Christian life. Read again: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk [every day] in newness of life. For if we have been planted together in the likeness of his death, we shall be also [all our lives] in the likeness of his resurrection." So the whole Christian life, if it is indeed a Christian life, is a constant likeness of the resurrection of Christ.

We have only touched upon this great theme, but we have indicated the proper lines for thought upon it. We find that we do not have to belittle one part of God's work, in order to rightly appreciate another part. On the contrary, we cannot properly appreciate one part of his work without exalting every other part, for all are related. Both creation and redemption are to be ever kept in mind. By the Lord's Supper we show the Lord's death till he come to redeem us; and then we will "sing the song of Moses the servant of God [Ex. 15:1-19], and the song of the Lamb" (Rev. 15:2, 3)—celebrating redemption completed. And then will creation itself be commemorated as it should be, for then will men properly appreciate the love and power of God; therefore "it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:23. w.

SOME good "temperance" people are counseling the defeat of the prohibition amendment to the Michigan constitution, on the ground that if it is carried it will prevent the churches from using fermented wine at the sacrament. A good many who do not profess to be temperance people are opposing the amendment, on the ground that if it is carried it will prevent them from using fermented liquor at the saloons.

### "A COMPLAINT" INDEED.

UNDER the heading of "A Complaint," a Presbyterian elder writes to the *Interior* of March 17, 1887, as follows:—

"I listened to the argument of a Baptist clergyman a short time ago, who, as usual, claimed that there was but one mode of baptism—that by immersion. Returning home, I took down Dr. William Smith's Dictionary of the Bible, an abridged edition prepared by him alone, for universal use among Sabbath-school teachers, and Bible students. I expected to find a statement of the different views held by Christian denominations of the world on baptism, briefly and concisely stated, such as can be usually found in Bible dictionaries and encyclopedias for general use. I was much surprised in not finding any reference to the mode by sprinkling, as practiced by the great majority of Christians; but on the contrary, Dr. Smith says, 'Baptism properly and literally means immersion.' As to the mode, he says, 'The language of the New Testament, and of the primitive fathers, sufficiently points to immersion, as the common mode of baptism.' He says further, that 'the ancient church mostly adopted immersion.' His larger edition prepared by him and seventy others, may treat the subject exhaustively, but this one prepared by him alone for universal use, does not, to my mind, deal fairly with the subject. I picked up 'Watson's Dictionary of the Bible,' and there I found the strongest arguments of those who favor, and those who oppose immersion, candidly set forth and the subject fairly treated. The 'Smith's Dictionary' that I have is an American reprint published by Jansen McClurg & Co., 1875. I cannot understand (unless Dr. Smith is a Baptist), why all reference to sprinkling, as a mode of baptism—practiced by such a large body of Christians—is omitted by him. Can you enlighten me?"

That is "a complaint" with which a great many people are afflicted nowadays. They find themselves believing and practicing something that is practiced "by a large body of Christians," but which is totally at variance with the teachings of Christ, and then when their error is shown them they look for something that will confirm them in their error, and if they do not find it they enter their complaint. If their error be, as in this instance, in practicing sprinkling for baptism; and the Scriptures are set before them, and their error pointed out and the truth shown them, then instead of accepting the truth and obeying the word of God, they will go to some commentary or dictionary to find arguments to confirm them in their disobedience. And then if the dictionary is against them and in harmony with the Bible, they "cannot understand" it unless the writer, as in this case, Dr. Smith, "is a Baptist"! Unless the writer of the book is a Baptist they cannot understand why all reference to sprinkling as a mode of baptism is omitted by him, when it is "practiced by such a large body of Christians." They cannot understand how the Scriptures can be right and the people wrong. They cannot understand how a writer can "deal fairly with the subject" when he gives the plain meaning of the Scriptures, instead of the corrupt practice of a large body of Christians, and so they enter "a complaint." That is to say they cannot understand how it is that the practice of the people should be regulated and tested by the Bible, instead of the Bible being interpreted by the practice of the people.

It is the same way in regard to Sunday-keeping. The Lord says, "The seventh day is the Sabbath," and commands all men to "remember the Sabbath-day to keep it holy." "A large body of Christians," make the Sabbath a working day, and keep Sunday instead. When the word of God is set before them and their sin in working on the Sabbath is shown them, then too many are just like this Presbyterian elder with baptism: instead of going to the word of God to see indeed their duty, they will go to commentaries or dictionaries to find something to confirm them in their wrong doing. We actually knew a minister to warn his congregation against "Smith's Dictionary of the Bible" (Barnum's edition, Appleton, etc.) as being published in the interests of Seventh-day Adventists; and now here comes this Presbyterian elder and suspects Dr. Smith of being a Baptist! And in both instances they will refuse to obey the word of God, because it is contrary to their practice.

This is a very sad "complaint," and afflicts a very "large body of Christians." j.

### LETTERS TO AN ANTINOMIAN.—6.

DEAR SIR: In my last I promised to show the fallacy of the idea of the *change of constitution* with the change of dispensation. But "fallacy" is too mild a term to use of this stronghold of Antinomians. It is worse than an absurdity to speak of the "Christian constitution," and of its having superseded the constitution of former dispensations. It is virtually charging the Saviour with sin and rebellion, as I shall make appear. You say:—

"No jurist enforces a precept in the Constitution of the United States, by virtue of the fore-ordained authority of British law."

This illustration has been used by so many, and so many times has its tendency been exposed, that I cannot hold you innocent in its reiteration. If it does, as I remarked, place the Saviour in the position of a rebel and traitor against the authority of his Father, then it is blasphemous. After its being exposed so many times, you should either omit it, or show yourself able to produce some reason to justify it. As you are well aware, I had occasion to point out its tendency some twenty years ago, in answering a writer in an Antinomian journal, who assails my position in the little tract call "Truth Found" (first edition). Therefore it does seem to me that you were aware of your great error when you penned those lines. I do not say that the sentence quoted is blasphemous in its terms, but it is decidedly so in the conclusion that you draw from it. The only way in which you can escape from the censure placed upon you, because of your using such an illustration, is to show that there is a parallel between the position and work of Christ when he came to the earth, and that of the founders of the Government of the United States. I think that, when the facts are presented, every reverent reader of the Bible—every true follower of the Saviour—will admit that the language I have used is not by any means too severe. I will show the dissimilarity, and the irrelevancy of your illustration, by a few well-defined points.

1. When Christ came to the earth there was a rebellion existing against the Government of his Father, and he came to oppose and to overthrow the rebellion.

*Contrast.*—But the founders of this Government inaugurated a rebellion against Great Britain, and carried it on to success, even at the hazard of their lives.

2. Christ said he came not to do his own will, but the will of his Father.

*Contrast.*—Our fathers determined to do their own will, and resisted by every possible means the will of the king of England—"the fore-ordained authority."

3. Christ was sent of the Father to save his Government from dishonor and reproach—to glorify him,—and to save men from further acts of rebellion.

*Contrast.*—The founders of this Government were not sent by the king of Great Britain; they did not try to save him and his Government from reproach, but heaped reproach upon them.

4. Christ said he did always the things that pleased his Father.

*Contrast.*—Our fathers denounced King George as a tyrant, and refused to obey him.

5. The Father acknowledged Christ as his beloved Son, and commanded all to hear him.

*Contrast.*—King George denounced the founders of this Government as traitors, threatening them with death, and did his utmost to put his threat into execution.

Now if you could show that Christ denied allegiance to his Father; that he arraigned his Father as a tyrant, and declared himself and his followers "free and independent" from his Father's Government and rule; that he set up a Government of his own on this repudiation of his Father's authority; and that he trampled upon the Constitution of his Father's fore-ordained authority, and enacted a new Constitution of his own, quite the contrary of that of his Father, then there would be consistency in your illustration. But what a price to pay for consistency, to present the Son of God in the same attitude toward his Father that the founders of our Government



maintained toward "the fore-ordained authority of British law"! I appeal to every unprejudiced reader, if I am not correct in saying that Antinomians ought to be ashamed of their theory of a "Christian constitution" in distinction from the will and law of our Heavenly Father. And, sir, what do you say? Will you stand upon your argument and illustration, and thus place the Son of God in conflict with the fore-ordained authority of his Father's law? If you dare to do this, may God pity you, and open your eyes to the error and danger of your course. But if you dare not do it, then do you not think you owe it to your friends who have accepted your tract as the words of truth, to confess your error, and exhort them to choose "a more excellent way?" I leave it to your conscience, which, I hope, is now so enlightened that you will deal faithfully with yourself and others as holding in view the Judgment of God. The inspired word says: "God was in Christ, reconciling the world unto himself." And every word, every action of the Saviour is a denial of your assumptions, and a negative to your reasonings and conclusions.

In further illustrating your ideas of the "new constitution," you say, "the law gave place to the gospel as the great rule of faith and obedience." When we speak of faith as it is everywhere used in the Scriptures when Christ is its object, we do not mean such faith as angels have in the integrity of God, or such faith as Adam had in the word of the Creator, before he fell, but such faith as a sinner needs in order to his justification. But the law never was such a rule of faith. The law is a rule of obedience, but was not and cannot be a rule of faith. See Gal. 3:12. "And the law is not of faith; but, The man that doeth them shall live in them." Compare Lev. 18:5, and others. The law is a rule of obedience, solely. Therefore, when you say that the law gives place to the gospel as a rule of faith, you show that your own mind is confused in regard to the application of the terms you use. To prove your statement you refer to Rom. 3:20-28. But the passage gives no warrant to your language. Indeed, there can be no warrant for it, as your expression is loosely made, as I have shown.

Inasmuch as I shall have to notice Rom. 3 with some care, I will here call attention to your effort to show that "all the world" in verse 19 does not include the Gentiles, but refers to the Jews alone. The words of Paul are directly against you. In chapter 2 he instituted a comparison between the Gentile who keeps the law, and the Jew who transgressed the law. He opens chapter 3 by showing that the Jew had the advantage of receiving the oracles of God (comp. Acts 7:38). In verse 9 he begins his remarks on the equality of the two classes, which idea runs through the whole chapter. "What then? are we [Jews] better than they [Gentiles]? No, in no wise; for we have before proved [charged, margin] both Jews and Gentiles, that they are all under sin." Bearing in mind that "sin is not imputed when there is no law," and that "by the law is the knowledge of sin," we see that Jews and Gentiles alike were transgressors of the law. And we shall find this idea confirmed as we proceed. How does Paul prove his charge? Listen to him: "As it is written, There is none righteous, no, not one." He continues to quote from the Old Testament, which is also proof that the Gentiles were transgressors of the law contained in the Old Testament. At the end of his quotations he says: "Now we know that what things soever the law saith, it saith to them who are under [within the sphere of] the law; that every mouth may be stopped, and all the world may become guilty before God." Verse 19. It does seem strange that you should read this argument of the apostle, the intent of which is to prove what he has directly said, that both Jews and Gentiles are sinners, and then assert that "all the world" in verse 19 does not include the Gentiles!

I will now return to your remarks on verses 20-28. The first of these verses says: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." This is a conclusion drawn from the preceding argument that all the world, Jews and Gentiles, are sin-

ners—transgressors of the law. The law is just, and always condemns its transgressors; and, as all are sinners, no one can be justified by the law. But you would have us understand that this proves that the law is done away. If so, how can the knowledge of sin be by the law? Can a knowledge of sin be imparted, or can men be convinced of sin, by an abolished law? Remember, before the law—all—"all the world"—are guilty. It is indeed a truth that the knowledge of sin is by "the rule of obedience." Or, would you convict a man of sin by a law which he ought not to keep?

If, as you assert, the gospel is now the rule of obedience, then it is undeniable that the knowledge of sin is by the gospel. That which commands obedience will convict of sin if it is disobeyed. Then, to suit your faith, we must read "the gospel" in verse 20 instead of "the law." Formerly the law was the rule of obedience, and convicted the transgressor; now the gospel is the rule of obedience, and it convinces and convicts of sin. That is your doctrine. Now we will read this scripture to conform to your Antinomian theory: "Therefore by the deeds of the gospel there shall no flesh be justified in his sight; for by the gospel is the knowledge of sin." Of course you will accept this! It is a clear statement of your position. I could only accept it on one condition, namely, that it be referred to such a gospel as is taught by Antinomians. A gospel—or what is called such—based on the abolition of the immutable law of God, is too far removed from the elements of justice to be able to justify anybody. In my next I will continue to examine your position on this third chapter of Romans. J. H. W.

## The Missionary.

### OUR INFLUENCE.

WE should indeed be startled if we could realize the extent of our influence, and could be aware of the various ways in which we exert it for evil. The talents which God has committed to his servants are the means by which we exert an influence upon our fellow-men. A few words dropped carelessly in the time of a crisis will oftentimes throw discouragement upon a conscientious soul, leaving it in a condition from which it would seem almost unable to rise. Selfishness ever mars the work of God, and when we come to give an account of ourselves at the last day, we shall be surprised to see how much we have done for good or for evil, simply by our influence over others.

God sees the motives and it is his special providence that is over the influence of the lives of his people, and makes it tell for good. When their hearts are true, and their lives devoted to God, and his fear before them day by day, then it is that angels of God co-operate with them and make their influence tell in the conversion of souls. Could we see things now as we shall see them in the Judgment; could we keep before us the solemn fact that the Investigative Judgment has already begun, our lives would be so affected that our influence would tell for God and the right; we would be always vigilant, always watchful, always circumspect, always heavenly minded, and if we could not fill up our lives with deeds of active obedience, we would be in a state of unrest, and would seek God earnestly that we might have the grace which would enable us to glorify his name.

The example of patient suffering is a mighty power for God. The influence of a murmuring and unreconciled spirit is pernicious. We should show how patiently and cheerfully we can suffer for God. We should look around us among our own neighbors and friends and feel that God holds us responsible for their salvation, or at least for calling their attention

to the truth in such a manner as will leave a favorable impression. The very spirit and temper of our minds manifested through action, though we speak not a word, may turn the scale and decide the destiny of souls around us.

Sometimes a wife by her silent influence so helps or hinders her husband as to render him mighty in the work of God, or weak and utterly inefficient. None are so lowly as to have no influence upon the destiny of others. But sin has marred the judgment of many so they cannot discern between right and wrong. They can see only one side of the question. We need the enlightenment that God alone can give. We need a sanctified judgment. We need an understanding that has been sanctified by the truth of God. May the Lord help us to prepare for the coming storm, and be ever found on the Lord's side.

S. N. H.

### NEW ZEALAND.

THIS is the sixtieth day since we held our first meeting in the tent in the city of Auckland. When we began we were entire strangers, and were looked upon with suspicion, which attends every new enterprise. Some wondered if we were not Mormons or Spiritualists, but the majority were of the opinion that we were here to get the people's money. They had never seen a tent used for religious worship. Only a few came out at first; but it was not a week until the tent was well filled, and the attendance has been fair ever since. On some occasions 500 have been present. Many have become deeply interested in the subjects, and of course friendly to us. So far we find the colonial people very friendly and hospitable. They invite us to their homes, and take great pains to entertain us; and are truly anxious to do something for our comfort and happiness.

The views we have presented on many of the subjects are entirely new to the majority. Some have dismissed them as erroneous, and unworthy of any thought, but the greater number of those who have heard, have endeavored to investigate them with care. Some have been at almost every meeting. Many bring their Bibles, and some write down every text that is given. The number of our books which the people purchase at the stand is another evidence of their desire to know the truth. In our report last month our book sales were \$60. This month we have sold about \$45 worth, making in all over \$100 worth. And the people are still buying. Hardly a night passes that we do not sell two or three dollars worth. On several occasions gentlemen have come to the tent in the midst of the day, and taken bound books and tracts. This is the more significant when it is known that times are close here. The great wave of business depression has rolled over New Zealand, and the people have not seen such close times for fifteen years.

I wish to mention another point with reference to our publications. Those who have bought them are highly pleased with the policy of the writers. They say the language is so simple and expressive that they can understand it, and above all there is so much Scripture given on every subject that they have learned more about the Bible in reading those books and the Bible together, than they have ever known before. They never complain of the prices, although we have to sell them a little above the American price, on account of the extra cost in getting them here. I am persuaded that thousands of dollars worth of our books can be sold in this colony; and we should have been at it years ago. Every month now is precious, yet really noth-

ing is being done. The colonists are a reading people. Oh, where are the young men who will devote their lives to this work? My heart is moved, when I look over these islands and see the thousands of kind, intelligent people who know nothing of the last message. I wonder why the burden of this truth has not driven us to these scattered sheep long ago.

This month has been a good month to us. The interest has been better than at any previous time. The Lord has been near us. Ten at least have taken a stand for the truth, and others are almost persuaded to do the same. About thirty attended our Sabbath meetings. Yesterday we had a good social meeting, in which some arose, and with weeping thanked the Lord for his glorious truth that had lately come to them. We truly feel that it pays to labor and sacrifice for the salvation of others. At least half of those who have begun to observe the Sabbath are men. One is a photographer who has just served a long apprenticeship in the best gallery in the city. We think he has accepted the truth with all his heart so far as he understands it.

My wife meets with great encouragement in the Bible-reading work. She has all she can attend each week. The people invite their neighbors in, and that opens the way for new readings, but she cannot respond to all the calls. There is work for many workers. Some ladies are so interested they attend nearly every reading in the neighborhood. We truly feel that God has gone out before us, and that the people are hungering for the truth. Brother Edward Hare is busy obtaining subscriptions for the *Bible Echo* and "Great Controversy," Volume 4. He meets with success.

The weather has been delightful ever since we came here. The heat of the summer is past, and the thermometer has not registered more than eighty degrees. We have had refreshing rains occasionally, but no storms. During the sixty days our tent has been pitched, we have not lowered it once, nor missed an appointment. The evenings are from five to ten degrees cooler than the days, and are generally clear and calm. We could not desire a more lovely summer. As the summer fruits are going out of market, the autumn fruits, such as oranges, lemons, figs, quinces, apples, grapes, etc., are coming in. A great variety of fruits are grown with much success in this part of the colony.

We are expecting Elder Curtis and family, also Brethren Baker and Belden and their wives on the *Mariposa*, which is due in about a week. We shall rejoice to meet these servants of the Lord on their way to Australia, and shall do all we can to make their stay of one day here as pleasant and profitable as we can. It is good to be scattered over the earth to spread the last message to men. We crave the power of God in this work.

A. G. DANIELLS.

Auckland, New Zealand, Feb. 28.

BECAUSE Noah was consecrated in heart and conduct of religious life, therefore God determined to save him and his family from the impending flood. Here was a wholly exceptional and distinguished mercy. And yet God exhibited mercy to the sinners around Noah in allowing 120 years of probation, filled with warnings and opportunities to repent. God's ways are always just, and the justice is tempered with mercy. If, after exhortation and warning, the world could not be induced to forsake its wickedness, then, for the sake of generations to come, it were better for it to be destroyed, and a new experiment to be begun under the righteous Noah and his family.—*Christian at Work*.

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### JOSEPH MAKES HIMSELF KNOWN.

(April 17.—Gen. 45:1-15.)

As his sons were about to leave him to go on their doubtful journey, their aged father arose, and, while standing in their midst, raised his hands to heaven, and entreated the Lord to go with them, and pronounced upon them a gracious benediction. "And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved."

"AND the men took that present, and they took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and stood before Joseph." And when Joseph saw Benjamin with them, he could scarcely restrain his brotherly feelings of love. He gave direction to make preparation for his brethren to dine with him. When they were taken into Joseph's house, they were afraid that it was for the purpose of calling them to account because of the money found in their sacks. And they thought that it might have been intentionally placed there for the purpose of finding occasion against them to make them slaves, and that they were brought into the ruler's house to better accomplish this object. They sought to make friends with the steward of the house, and made known to him that they had found their money in the mouths of their sacks, fearing that the ruler who had treated them so roughly would accuse them of wrong in regard to the matter. They informed the steward that they had brought back the money found in their sacks, in full weight; also other money to buy food; and added, "We cannot tell who put our money in our sacks."

"AND he said, Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks. I had your money. And he brought Simeon out unto them." The words of the steward relieved their anxiety, and they thought God was indeed gracious unto them, as their father had entreated he would be.

WHEN Joseph came home, his brethren gave him the present in the name of their father, and they bowed themselves to him to the earth. "And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread."

JOSEPH did not eat at the same table with his brethren, for the Egyptians considered it an abomination for them to eat bread with the Hebrews. Joseph placed his brethren at the table, as was customary when their ages were known, commencing with the eldest, according to his birthright, arranging them in order down to the youngest, as though he

perfectly knew their ages. His brethren were astonished at this act of Joseph, who they thought could have no knowledge of their ages.

As he sent a portion of food to each of his brethren, he sent Benjamin five times as much as the others. He did this not only to show his particular regard for his brother Benjamin, but to prove them, and see if they regarded Benjamin with the same envious feelings they had him. They thought that Joseph did not understand their language, and were free to converse with one another in his presence; therefore Joseph had a good opportunity to learn the true state of their feelings without their knowledge. Joseph again commanded to provide his brethren with food, as much as they could carry, and to put every man's money in his sack's mouth, and to place his silver cup in the sack of the youngest. When his brethren were gone out of the city, Joseph sent his steward to overtake them, and inquire why they had rewarded evil for good, by taking the silver cup belonging to the king, whereby, indeed, he divineth.

KINGS and rulers had a cup from which they drank, which was considered a sure detective if any poisonous substance was placed in their drink. "And they said unto him, Wherefore saith my Lord these words? God forbid that thy servants should do according to this thing. Behold, the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words; he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack."

At this discovery all were greatly surprised; and, to express their great distress, they rent their garments, which was the custom when in great affliction. Benjamin was more amazed and confounded than his brethren. They returned into the city sorrowful and afraid. They thought that the hand of God was against them for their past wickedness. By their own promise, Benjamin was appointed to a life of slavery. And the fears of their father they thought would be fully realized. Mischief had befallen his much-loved Benjamin.

JUDAH had pledged himself to be surety for Benjamin. "And Judah and his brethren came to Joseph's house; for he was yet there; and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?" Joseph asked this question to draw forth from his brethren an acknowledgment of their past wrong course, that their true feelings might be more fully revealed. He did not claim any power of divination, but was willing his brethren should believe that he could read the secret acts of their lives. "And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants. Behold, we are my lord's servants, both we, and he also with whom the cup is found." Judah told his brethren that God had found out their iniquity for selling their brother in Egypt, and was now returning upon

them their transgressions, by permitting them to become slaves also.

JOSEPH refused to accept them all, according to the word of Judah, as bondmen. "And he said, God forbid that I should do so; but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father." Judah spoke with Joseph aside from the rest, and related to him the reluctance of his father to let Benjamin come with them to Egypt, and that he pledged himself to become surety for Benjamin, that if he brought him not to his father, he would bear the blame forever. He eloquently plead in behalf of his father, relating his great grief at the loss of Joseph, and that Benjamin was all that was left of the mother which his father loved, and that if Benjamin should be separated from his father, he would die; for his life was bound up in the lad's life. Judah then nobly offered to become a slave instead of his brother; for he could not meet his father without Benjamin was with him. Said Judah, "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord, and let the lad go up with his brethren."

JOSEPH was satisfied. He had proved his brethren, and had seen in them the fruits of true repentance for their sins; and he was so deeply affected that he could no longer conceal his feelings, and requested to be left alone with his brethren. He then gave vent to his long-suppressed feelings, and wept aloud. "And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence." His brethren could not answer him for astonishment. They could not really believe that the ruler of Egypt was their brother Joseph whom they had envied, and would have murdered, but finally were satisfied to sell as a slave. All their ill treatment of their brother painfully passed before them, and especially his dreams, which they had despised, and had labored to prevent their fulfillment. They had acted their part in fulfilling these dreams. Repeatedly had they made obeisance to Joseph, according to his dream. And now they stood before him condemned and amazed.

As Joseph saw the confusion of his brethren, he said to them, "Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt." He nobly sought to make this occasion as easy for his brethren as possible. He had no desire to increase their embarrassment by censuring them. He felt that they had suffered enough for their cruelty to him, and he endeavored to comfort them. He said to them, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and yet there are five years, in the which there shall be neither earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt. Come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. \* And there will I nourish

thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them, and after that his brethren talked with him."

THEY humbly confessed their wrongs which they had committed against Joseph, and entreated his forgiveness, and were greatly rejoiced to find that he was alive; for they had suffered remorse and great distress of mind since their cruelty toward him. And now as they knew that they were not guilty of his blood, their troubled minds were relieved.—*Mrs. E. G. White, in Spirit of Prophecy, Vol. 1.*

#### THE LORD'S PRAYER.

"GIVE US THIS DAY OUR DAILY BREAD."

NOTHING less than divine wisdom could have framed this petition, so simple and so reasonable is it. Human greed would ask for enough to-day to supply all possible wants for the future; but if that were granted, the person could use no more of it to-day than he would use if he had only enough for to-day's needs. Not only so, but human greed would overreach itself. Thus: if the man should to-day receive enough for all time, he would have no occasion to ask for anything to-morrow. He would trust in his possessions instead of God, and would soon forget God. Thus cutting himself off from the only power that can bestow and preserve, he would soon lose what he has, and then have nothing either for to-day or to-morrow. Riches make to themselves wings and fly away. But the man who every day asks for provision sufficient for that day, with the assurance that he will receive it, is far better off. He has enough for to-day, and that is all he could use anyway. And then he does not wear himself out in the vain effort to take care of property that he has stored up for the future. His future supply is in the hands of God, who thus becomes his banker. Surely the man who has all he needs, just when he needs it, while someone else takes care of that which he does not actually need, is far better off than the man who has only what he needs to-day, but who is burdened with the care of a lot of stuff that he may never need.

THIS petition teaches contentment. The conclusions in the preceding paragraph are in harmony with the teaching of the apostle Paul. Said he: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:6-10.

HERE the apostle brings out an additional danger from not trusting God for our daily bread. It is that the man having more than he needs for to-day, is tempted to use more than he needs. Thus his thoughts become centered entirely on self and the gratification of his own desires and lusts, which increase

and multiply with the gratification, until he is finally drowned in perdition.

THE apostle continues: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." This is in harmony with the petition which the Lord has taught us. We are not taught that to have riches is sin, for the Lord gives some men power to get wealth, but that the sin comes in setting one's heart upon them. The possession of riches is a great danger, for Christ says: "How hardly shall they that have riches enter into the kingdom of God!" This is because it is next to impossible for one who has riches to keep from setting his heart upon them, and so neglecting to trust in the living God, and forgetting that it is God who gives us all things richly to enjoy.

THIS is taught by the parable in Luke 12:15-21. "The ground of a certain rich man brought forth plentifully." Here we see that it was not the man's superior skill that brought him his wealth, but the providence of God in giving "rain and fruitful seasons." And the man thought: "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do. I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." If he had listened to the Lord he might have known what to do with his goods. Says the inspired word: "Charge them that are rich . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19. Instead of this, the man trusted in his riches, and had nothing.

"But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Why is the man called a fool? Because the fool, according to the Bible, is one who says in his heart, "There is no God." This man acted as though there were no God, because he assumed that he must take care of himself, and left God out of the account altogether. He may have been a professor of religion, but he was practically an atheist. There are thousands of such men in the world to-day. But no matter how much they exalt themselves (for the man who by his actions assumes that his prosperity depends upon himself alone, virtually puts himself in the place of God), they will in the end be put in fear, and be made to know that they are but men.

"So is he that layeth up treasure for himself, and is not rich toward God." We have already read from Paul the injunction to rich men to lay up in store for themselves "a good foundation against the time to come, that they may lay hold on eternal life." In the Sermon on the Mount Christ said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." Matt. 6:19-21. Neither of these texts implies that the kingdom of God can be bought with money. But they both teach that no man can reach Heaven unless he has his treasure there. It

(Concluded on page 206.)

## The Home Circle.

### THE TEST.

"FORGIVE our debts as we forgive,"—

Ah, who, dear Lord, can pray that prayer?  
The rest with ready zeal is said,  
But self-accused we falter there,  
Conscious, beneath its crucial test,  
Of hate our lips have ne'er confessed.

As we forgive! O Christ in Heaven,  
Can we both pardon and forget,  
When arrows dipped in deadly gall

Within our hearts are rankling yet—  
Sharp arrows by the false hands aimed  
Of those who once love's largess claimed?

Be pitiful, O blessed Christ,  
Nor chide us for our bitter thought  
Of those who rendered hate for love,  
And mocked us for the gifts we brought,  
For thou alone, dear Lord, dost know  
How measureless the debt they owe.

Forgive us, Lord. Can theirs exceed  
The endless debt we owe to thee?  
Thy justice, unrequited love,  
Thy mercy, boundless as the sea,  
Thy life-blood poured, a healing balm,  
From wounded side and nail-pierced palm?

Ashamed and penitent we kneel;  
O thou who dost our sins forget,  
Help us with thy sweet charity  
To pardon freely all the debt,  
That praying, Lord, that prayer again,  
Our inmost hearts may say, "Amen."

—Mary B. Sleight.

### KATIE'S SACRIFICE.

CLEARING up after breakfast was always Katie's work, and so, too, was the care of the dining and sleeping-rooms. So brisk and systematic was she in her work that eight o'clock generally found Katie's tasks performed, and she at liberty to start on her walk to the pretty little school-house half a mile distant.

This morning it was not quite eight, yet beds had been aired and made, dining-room swept and dusted, and fresh flowers picked for the vases, and Katie with lunch-basket and books in hand started to find mamma for the good-bye kiss. She hunted some time in vain, but her mother was at last found in the basement kitchen with a pile of pie plates flanking the pan of flour on the long kitchen table, and another pan of mixture which gave promise that pies were under way.

Katie noticed how weary mamma looked, though so early in the morning, but said nothing to her about it. As she came up to the main kitchen, she was met by intense heat accompanied with the odor of roast beef, which was cooking for dinner. "I should think mamma would expire, working all the morning in this hot kitchen!" Katie exclaimed, going to the table to get her basket, which she had left there while searching for mamma. She paused in dismay. "Such a looking room!" A pile of milk-pans, the unwashed churn, with dripping dasher and ladle tilted across its top, and a table full of dirty dishes all waiting till mamma should find an opportunity to wash them added to the confusion; and that pile of shavings Frank had made while whittling a boat to be used on the pond that day at school, added to the chaos; and the overturned basket of chips—the combined work of the two pets, Jack and Jill—helped in the clutter.

"It is early—better help her by putting the room in order," whispered Conscience. "You'll have plenty of time before school, and think what a relief it will be to her when she finds it done."

A look of disgust passed over Katie's usually bright and happy face. "It is not my

work to attend to the kitchen, and it is so hot; it isn't my fault if the kitchen is all in a clutter." And out she started, but the words of her morning verse came to her mind with unusual force, "Bear ye one another's burdens." "Why should that Scripture verse flash in mind? I have hurried so fast all the morning to finish my work, that I might walk to school before the sun gets so scorching; besides mamma doesn't expect me to help her here."

The little voice continued, "Give her a surprise as well as rest, by putting things to rights before she comes in." "Bear each other's burdens" seemed to grow larger and larger before Katie's eyes. "I'll do it. Mother's hands will be full with the pies, dinner, and little sister May, who, although good, requires some attention." All this for only one pair of not strong hands!

The hat, dainty cuffs, and apron came off, and in its place, covering the neat school dress, went on her big gingham work-apron. She hoped mamma would not finish her work down-stairs until hers was all done and she gone. How broom, dish-cloth, and wing flew in that next half hour. The hand of the old clock pointed to a quarter of nine before the jaunty hat was again donned, and Katie, feeling truly happy, tripped merrily along on her way to school.

"I wonder what mother said when she came in and found the revolution in the kitchen," was the thought that filled her mind until she took her place at her desk, where, amid the difficulties of mathematics, and bewildering dates of history, her morning kindness was forgotten.

"My good, thoughtful, and unselfish child! God bless her!" was what her tired mother exclaimed, as she entered the kitchen, wearily thinking of the work that must be done there before dinner.

It was such a help, and so restful, for that hurried mother to find all things properly arranged in the crowded, untidy kitchen of an hour ago. Katie little knew how often she was in her loving mother's thoughts that day, and how her thoughtful attempt to lift a burden from her mother had made her heart happy all day, as she worked unceasingly; for love lightens labor, and we never forget, never overlook or cease to hunger for expressions of love and sympathy from the dear ones of our homes to whom we daily minister.

School was at last dismissed, and as Katie wended her way up the drive, her heart gave a bound of joy as she saw mamma sitting in the cool of the piazza, with little May playing at her knee, looking so rested and happy. She felt her little sacrifice of the early morning was doubly repaid.

Mamma's kiss that afternoon was accompanied by a long embrace, and a heart-felt, "Thank you, my dear daughter, for your loving help this morning, and may He who watches over you each day fill your heart with a desire to fulfill your Scripture lesson of to-day, not only to mamma, but to any who may cross your path, so that you will never, when the tired hands are still and the lips make no response to your loving entreaties, awake, too late, to the fact, that you never helped them to bear a burden."

When Katie knelt that night to pray, she asked God to help her to keep the morning lesson ever before her, that she might never again be tempted to slight even the lightest burden that she might help another to bear.

Her prayer was answered, for soon her school-mates exclaimed, "Katie Deans is the most lovable, helpful girl in school; she never wearies of helping us with our tiresome lessons."

By her patient perseverance in the right way she brought several of her most selfish school-mates to feel that this burden-bearing instead of being a sacrifice proved a blessing, as it will to all who will practice it. Let us each one, therefore, endeavor to carry out this divine injunction, as we have opportunity.—*Presbyterian Observer.*

### BOYS AT WORK.

THERE is an old Latin motto, "*Labor omnia vincit*," which means that labor conquers all things. This is not quite true in a strict sense, but it is true in the strictest sense that the boy who is too lazy to work or who is ashamed of it will never succeed in anything. Never be ashamed of your business. If one has an honest business, he need not feel ashamed of it. Some young persons act as if they thought many kinds of honest toil menial and degrading. But they are wrong.

"Man hath his daily work of body and mind  
Appointed, which declares his dignity."

When the service is for the good of man or the glory of God, and is performed in the right spirit, it must ever be ennobling. It is the work we do in an unwilling, slavish spirit that degrades us. Toil is manly, even if it be that of a boot-black. "If I were a boot-black," said a noble Christian man, "I would strive to be the best boot-black in the world." The lad who determines to do his best everywhere, in every place, however lowly, where honest work is needed, will soonest rise to honor.

"If little labor, little are our gains;  
Man's fortunes are according to his pains."

Not long since a young man was asked to carry a small package of written paper to his sick relative, but he turned up his nose with the answer, "No, you don't, now; send it by an expressman."

One evening, near the hour for closing a store in Philadelphia, a bundle of prints was ordered in haste by a house not more than a block distant. The carts and porters had gone. The merchant requested one of his young men to deliver the bundle, but as he did so he perceived a look of disgust in the clerk's face, and without saying another word he turned to his desk, put on his hat, picked up the bundle, and walked off to deliver it himself, leaving his proud clerk dumb with mortification as well as with fear of losing a good position.

There are some city-bred boys who act as if they were "above carrying a market-basket home." Even when mother is bearing a heavy load for their sakes, they think it "degrading" to be seen doing such service. They soon get too big to wait on themselves. They grow up to be of less use in the world than butterflies. The following story of one of the greatest men of America is worth impressing upon each generation of youth:—

Chief-Justice Marshall was a great and good man. Good men are not proud men, for pride is an indication of a little mind. Chief-Justice Marshall was not too proud to wait upon himself. He was in the habit of going to market himself, and carrying home his purchases.

Often might he be seen returning at sunrise with poultry in one hand and vegetables in the other in the most homely fashion.

On one of these occasions a fashionable young man was swearing violently because he could find no one to carry home his game. Judge Marshall stepped up, gently rebuked him, and asked him where he lived.

When he heard the reply he said, "That is in my way, and I will take your game home for you."

When they came to the house, the young man inquired: "What shall I pay you?"

"Oh, nothing," said the judge, "you are welcome; it was all in the way, and it was no trouble to me."

"Who is that polite old gentleman who brought home my game for me?" asked the young man of a bystander.

"Oh," said he, "that was Judge Marshall, Chief-Justice of the United States."

"Why did he bring home my game?"

"He did it," said the bystander, "I suppose, by way of teaching you not to be above attending to your own business!"—*Christian at Work.*

#### A GREAT WORK.

THE New York *Herald* gives the following account of the progress of the work of constructing the new tunnel from Croton Lake to the reservoir in Central Park, a distance of thirty-one miles: Deep down under the rustling cornfields, green meadows, and peaceful woods, by the faint yellow light of innumerable smoky lamps, and the intermittent cold gleaming from white electric lights, six thousand grimy men are tunneling night and day, so that the water supply of New York may flow through miles of solid rock. It never ceases, this grinding and clanking and whirling and dull booming of powder explosions, save for two hours out of the twenty-four, when three thousand men drowsily crawl out of the dim shafts on the surface of the earth and eat their meat and bread and go to sleep, while three thousand other men take their places. For many months these cold, trickling caverns and shafts have been drilled and blasted continually. Hundreds of powerful steam drills, driven by streams of compressed air from wonderful, shining engines, eat into the hard rock like so many steel parasites, and mountains of torn gneiss and shining mica have been piled up around the shafts as the work went on. In two years a tunnel of thirty-one miles will stretch from Croton Lake to the reservoir in Central Park, through the brick and stone lining of which will gush a body of crystal water, more than enough to supply the metropolis plenteously.

For all these blessings and the proud distinction of owning the longest rock tunnel in the world, the city will have to pay at least \$33,000,000, or perhaps \$60,000,000. The Mount Cenis tunnel is seven miles and a half long, and cost about \$15,000,000, while the St. Gothard tunnel is nine miles and a quarter long and cost very little more. Few people in the city have any idea of the marvelous rapidity with which the aqueduct tunnel is being made. Indeed, the speed which is kept up has attracted the attention of miners all over the country, for nothing even approaching to it has ever been seen before. Over eight thousand men are employed in the work, six thousand under the ground and two thousand on the surface. At the bottom of each shaft the miners work in two directions, so that while one set of men are drilling southward, there is a set of men in another shaft working northward to meet them. These shafts are about a mile apart, and yet so delicate and accurate are the plans of the engineers, that in no case, they declare, will the line of the tunnel be more than an inch out of the way, when the miners in the different tunnels meet each other under ground.

It is stated that British plants have undergone no changes during the past 300 years. This has been determined by comparing existing plants with the dried specimens in the Sir Hans Sloan herbarium.

## Health and Temperance.

### TEA AND COFFEE POISONS.

ONE of the best proofs of the poisonous nature of tea and coffee is the fact that they are recommended as physiological antidotes for some of the most deadly poisons known. If a person swallows a large dose of opium, or almost any other narcotic, the doctor does not prescribe hot water, or milk, or ginger tea, or lemonade, or any other bland thing, but strong tea or coffee. He knows that the poisonous effects of these drugs upon the body are just the opposite of those produced by opium, and expects the coffee to antidote the opium, not by destroying or eliminating it, but by opposing it. Atropia, another deadly poison, is also used as an antidote for opium, and it acts in the same way as tea and coffee.

There are thousands of people who are suffering from the poisonous effects of tea and coffee, as shown in dullness, and headaches, and neuralgias, and dyspepsias, and biliousness, and a host of ailments which they are prone to charge upon the liver, or the climate, or the weather, or to attribute to overwork or taking cold, or any cause but the real one. Take away the accustomed cup of coffee for breakfast or tea for dinner or supper, or both, and they declare themselves utterly good for nothing. They are nervous, and irritable, and confused, and disconcerted, and are as helpless as the old toper without his dram. And yet these very people declare, "Tea and coffee do not hurt me! They may not agree with some people, but my temperament needs them." As well talk about the "temperament" needing alcohol, or opium, or tobacco. All these drugs belong in the same category. They differ chiefly in the degree of their poisonous and intoxicating qualities.—*Good Health.*

### HOW TO EAT WISELY.

THE great sources of mischief from eating are three—quantity, frequency, rapidity—and from these come the horrible dyspepsias, which make of human life a burden, a torture, a living death. By eating fast, the stomach, like a bottle being filled through a funnel, is full and overflowing before we know it. But the most important reason is, the food is swallowed before time has been allowed to divide it in sufficiently small pieces with the teeth; for, like ice in a tumbler of water, the smaller the bits are, the sooner are they dissolved. It has been seen with the naked eye that if solid food is cut up in pieces as small as half a pea, it digests almost as soon without being chewed at all as if it had been well masticated. The best plan, therefore, is for all persons to thus comminute their food; for, even if it is well chewed, comminution is no injury, while it is of great importance in case of hurry, forgetfulness, or bad teeth.

Cheerful conversation prevents rapid eating. It requires about five hours for a common meal to dissolve and pass out of the stomach, during which time this organ is incessantly at work, when it must have repose, as any other muscle or set of muscles, after such a length of effort. Hence persons should not eat within less than a five hours' interval. The heart itself is at rest more than one-third of its time. The brain perishes without repose. Never force food upon the stomach. All are tired when night comes. Every muscle of the body is weary and looks to the bed; but just as we lie down to rest every other part of the body, if we, by a hearty meal, give the stomach five hours' work, which in its

weak state requires a much longer time to perform than at an earlier hour of the day, it is like imposing upon a servant a full day's labor just at the close of a hard day's work. Hence the unwisdom of eating heartily late in the day or evening; and no wonder it has cost many a man his life.

Always breakfast before work or exercise. No laborers or active persons should eat an atom later than sundown, and then it should not be over half the midday meal. Persons of sedentary habits or who are at all ailing, should take absolutely nothing for supper beyond a single piece of cold stale bread or a ship-biscuit, with a single cup of warm drink. Such a supper will always give better sleep and prepare for a heartier breakfast, with the advantage of having the exercise of the whole day to grind it up and extract its nutriment. Never eat without an inclination.—*Hall's Journal of Health.*

### DRUNKENNESS FROM TEA.

DR. SLAYTER, in a late number of the *Lancet*, writes of a case of delirium in a girl who chewed large quantities of tea. It appeared that masses of tea leaves had lodged in the bowels, and the delirium was in some measure dependent on the irritation and reflex action which followed. Trembling delirium, and delusions of injury from others, gave it a strong resemblance to delirium tremens. The amount of tea chewed daily was over one pound. The patient recovered by the use of free cathartics and the withdrawal of the tea.

In 1881 I saw a boy who had delirium and trembling that had existed at intervals for two months. The fact that his father had died an inebriate seemed to be a sufficient reason for his symptoms in the minds of his friends. It was ascertained that he had for years drunk large quantities of tea. Having been employed in a tea-store, he had chewed it freely. He was literally a tea-inebriate. He had inherited an inebriate diathesis, and the early and excessive use of tea was a symptom of it. He had all the symptoms of one who was using alcohol to excess. He recovered, and a year later used coffee to great excess, until he became unfit for work; then he was under medical care for a time, recovered, and finally became an opium-taker.

Another case came under my observation in the person of a little girl twelve years old, the daughter of a patient under my care for inebriety. She had gradually and steadily become excessively nervous. She could not sleep; had muscular twitchings and delusions of fear; would burst into tears, and complain that she was going to be turned out into the streets. She heard voices at night and could not keep still. She also imagined that her father was being burned. It was finally found that she was a tea-inebriate, and both drank and chewed it at all times without any restraint.

A physician consulted me about a singular stage of trembling and mild delusions which had appeared in a family of three old maids living alone. It was found to come from excessive use of tea, and to be tea-inebriety. When this was stopped, they recovered. My observation leads me to think that these cases are not uncommon among the neurotics. They are of such a mild character at first as to escape special observation, and hence are supposed to be due to other causes. Such cases, after beginning on tea, take other drugs, and become alcohol, opium, or chloral-takers, or develop some form of neurosis which covers the real and first causes.—*Journal of Inebriety.*

"THE laws of health are the laws of God."

(Continued from page 203.)

is not that his wealth buys him a place in the kingdom of God, but that his thoughts are of God and Heaven, and thus he prepares for Heaven. In all his ways he acknowledges God, and thus God directs his paths.

At the present time the principle contained in the petition, "Give us this day our daily bread," needs to be taught; because the tendency of the last days is all against it. We read: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3. This does not apply to the millionaires alone, but to all who are heaping treasure. That is, to all who allow their treasures to "heap" up or accumulate. Some time ago we saw a gold piece that was discolored by rust. We asked what caused it, and learned that it had been paid out by a woman who, having a little more money than she needed, had buried the surplus in the ground. She was not a rich woman, but we could not help thinking of the words of James. But the principle of heaping up treasure was there, which showed distrust of God. And what made it worse was that the woman professed to believe in the soon coming of the Lord. Whether we are poor or rich, let us "beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth;" and let us not fear to trust the Lord, knowing that if God clothes the grass and the lilies of the field in beauty, and provides for the sustenance of the birds of the air, he will much more care for those whom he has bought with the blood of his own dear Son. The sacrifice of Christ is the pledge of God's care for us. "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?" Rom. 8:32.

W.

## News and Notes.

### RELIGIOUS.

—The Pope has approved the plans for the Catholic University at Washington, D. C.

—All the evangelical churches of Europe and America contributed \$10,371,000 to missions during the past year.

—The Presbyterian Synod of India is composed of twenty-eight churches, 712 communicants, and 2,328 Sunday-school scholars.

—The *Christian at Work* says that "it requires no gift of prophecy to foresee that the Northern and Southern Presbyterian Churches will ultimately be reunited."

—The Boston correspondent of the *Cynosure* complains that the church bells of that city are a nuisance. The Catholic bells seem to be particularly objectionable.

—A recent meeting in Chicago in the interests of a more stringent Sunday law was addressed by Socialists, Knights of Labor, and by both a Baptist and a Presbyterian minister.

—A late dispatch from Berlin says: "The greatest discomfort is caused here by the continued expulsion of Russian Jews who have lived for forty years in Prussia and who have sons in the army."

—"A Congress of churches and Christians" is now in session in Chicago considering the nature and principles of the secret lodge system and its influence on the Christian religion and civil liberty.

—It is stated that D. L. Moody, the evangelist, will visit this coast in May next at the time of the International Convention of Young Men's Christian Associations, held in San Francisco, and the Conference of General Secretaries, held in Oakland.

—The dry goods clerks of Chicago are going to petition the Legislature of Illinois to pass a law forbidding the opening of business houses on Sunday.

—The Synod of Alabama has unanimously expressed its judgment that the time had come when the General Assemblies of the northern and southern churches should take such action as will combine their strength and resources on such plan of co-operative union as will avoid friction and waste, and so increase their efficiency, in the various departments of church work.

—Professor G. Frederick Wright, of Oberlin, Ohio, has an article in a recent number of the *Congregationalist* explaining that Sodom and Gomorrah were not destroyed by fire and brimstone, but by petroleum gas and oil. The miracle was in having the torch applied at the right time! For the Bible account of the destruction of those cities see the nineteenth chapter of Genesis, particularly verse 24.

—It is now positively asserted that McGlynn's land views have not been condemned by "the church;" and the doctor is seriously meditating a journey to Rome. It seems that Cardinal Gibbons has been interesting himself in McGlynn's behalf; and it is stated that the Pope not long since directed the Cardinal to say to the Doctor that "his holiness" saw nothing in his land theories contrary to Catholic teachings.

—The Church of England, called also the "Anglican Church," is said to have 13,000,000 members and 23,000 clergy. Of this church the *Gospel in all Lands* says: "As membership in a State church is claimed as a national right, and not because of the possession of saving faith in Christ, it is probable that not more than 3,000,000 are communicants in the sense that the word is used in America, and the others may be more properly classed as adherents."

### SECULAR.

—A fifty-thousand dollar fire occurred in a tannery at Napa City, Cal., March 20.

—A grocer in New York has been fined \$100 for selling oleomargarine unlawfully.

—On March 20 a serious conflict occurred at Detroit between the Polish Catholics and the police.

—Eighty-seven Russian torpedo vessels have been ordered to be put in constant readiness for service.

—Thirteen more indictments have been issued against members of the "boodle" gang in Chicago.

—The Italian bark *Luziace Serra*, together with the captain and crew of twelve, have been given up for lost.

—Germany has 28,000 miles of under-ground telegraph wires and France 7,200, all in successful operation.

—Twelve men were burned to death, March 23, in a boarding-house which was on fire at Bessemer, Mich.

—It is reported that Alexander will be re-elected King of Bulgaria just as soon as the Regents deem it opportune.

—An explosion occurred March 23 in the Bulli colliery, Sydney, New South Wales, by which seventy miners were killed.

—Recent reports show that resistance has not yet been crushed in Burmah. Fighting has been renewed at several points.

—The trial of the saloon-keeper, John Arensdorf, for the murder of the Rev. George C. Haddock in Sioux City, Iowa, began March 23.

—According to authentic statistics there are in Prussia 5,000 persons over 90 years of age; and there are 600 ten years older than the emperor.

—Willie Sell, the 16-year-old boy, who was tried and acquitted of the murder of a whole family at Kansas about one year ago, has now confessed his guilt.

—A large party of Mormon emigrants have started on their pilgrimage to Chihuahua, Mexico, where they will form a colony under the direction of Erastus Snow.

—On March 4 while the crew of the American steamer *Omaha* were having gun practice at Nagasaki, Japan, a shell exploded, killing four of them and seriously wounding seven more.

—It is reported from Bulgaria that serious revolts have taken place at Plevna, Wiaden, and in the vicinity of Philippopolis, and that the insurgents have held all these places for three days.

—A dastardly attempt was made March 23, to blow up the officers' quarters at the Benicia barracks, Cal. A twenty-five-pound keg of giant powder was exploded under the building but did little damage.

—The special delegate sent by the Vatican to convey its congratulations to Emperor William on the attainment of his ninetieth birthday, was very favorably received. In an audience with the emperor the autograph congratulation of the Pope was presented.

—An attempt was made to blow up the Salvation Army at Quebec, March 23. Many members were seriously injured. Fortunately the bomb exploded outside the building; had it exploded inside, as the intention was that it should, all the inmates would have been killed and the building completely wrecked.

—The Pope is delighted with the plan of having a Catholic University at Washington. By his instruction the secretary of the Propaganda waited upon the American bishops with a brief, fully and heartily indorsing the project. In it are the Pope's words: "It is the pride of our pontificate and the glory of the church in America."

—Advices received state that the Russian governor of Turkistan is buying up the head men of the tribes throughout the north of Afghanistan, and an extensive plot is being laid for a simultaneous rising in Afghanistan and the Punjab. In consequence of this news 12,000 troops have been ordered to surprise Herat, and the Ameer has in readiness 10,000 men to re-enforce them.

## Obituary.

HOWARD.—Died, in St. Helena, Cal., Sunday, March 20, 1887, at 8 o'clock, A. M., of consumption, Mrs. Mary E. Howard, aged 37 years, 5 months, 21 days. Sister Howard was born at Mt. Pleasant, Iowa, and was brought up in the Methodist Church. She accepted the present truth and was baptized in Humboldt County, under the labors of Elder N. C. McClure, and was true to her faith till she peacefully fell asleep in hope of the speedy return of the Lifegiver. She leaves a husband and three sons, besides many friends and relatives, to mourn her loss. Words of comfort were spoken in the Seventh-day Adventist Church, to a full house, by the writer. J. D. RICE.  
March 21, 1887.

## Appointments.

### ANNUAL MEETING.

THE regular annual meeting of the Society of the Seventh-day Adventist Church of Oakland, will be held at Hamilton Hall, southeast corner of Thirteenth and Jefferson Streets, Wednesday evening, April 6, 1887, at 7:30 o'clock P. M., for the purpose of electing a board of five trustees, and transacting such other business as may come before the meeting. A general and punctual attendance is requested, in order that the proceedings may strictly conform to the law. By order of the president.

W. N. GLENN, Secretary.

### STOCKHOLDERS' MEETINGS.

NOTICE is hereby given to the stockholders of Healdsburg College that according to the requirements of the by-laws of said association, a meeting will be held on the third Monday in April, 1887, for the purpose of electing a board of seven trustees and for the transaction of any other business that may be brought before the meeting.

J. N. LOUGHBOROUGH, Pres.

S. BROWNSBERGER, Sec.

THE Annual Meeting of the stockholders of the Rural Health Retreat Association will be held at its place of business, Crystal Springs, near St. Helena, Cal., April 12, 1887, for the purpose of electing a board of directors, and transacting such other business as may come before the meeting. It is proposed at this time to amend Article IV, Section 1, of our present code of by-laws, so as to read, "The Annual Meeting of this association shall be held on the first Friday after the fourth Monday of April," etc., instead of "the second Tuesday of April," as at present. Proxies will be sent immediately to all stockholders where addresses are known. If any do not receive them, please notify us at once. A full representation in person or by proxy is desired.

J. S. GIBBS, Secretary.

March 17, 1887.

OAKLAND.—House of worship, southeast corner of Jefferson and Thirteenth Streets. Sabbath-School every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:15. Seats free.

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 cordially invited. Free public reading-room, corner of L and Fifth Streets.

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Sabbath-school classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:15. Mission reading-rooms at the church.

SPECIAL MEETING OF THE STOCKHOLDERS OF THE PACIFIC S. D. A. PUBLISHING ASSOCIATION.

A SPECIAL meeting of the stockholders of the Pacific S. D. A. Publishing Association will be held on Monday, the 25th day of April, 1887, at 9 o'clock, A. M., for the purpose of considering and making the following amendments to the By-laws of the Association:—

ARTICLE 2, Section 1. Instead of, "The business affairs of this Corporation shall be managed by a Board of five Directors, as provided in the Articles of Incorporation, a majority of whom must be citizens of this State," read "The business affairs of this Corporation shall be managed by a Board of seven Directors, as provided for by law, a majority of whom must be citizens of this State."

ART. 2, Sec. 10. Instead of, "The Directors must cause a record to be kept by the Secretary, of all their doings in the meetings of their Board. Such record must contain also a copy of the notice of the said meetings, stating at whose instigation the meeting was called, who attended it, and how each Director voted on all matters acted upon in the meeting," read, "The Directors must cause a record to be kept by the Secretary of all their doings in the meetings of their Board. Such record must state the call for said meetings, the attendance thereat, and how each Director voted on all matters acted upon."

ART. 3, Sec. 3. Now reading, "The duties of the President and of the Treasurer shall be such as usually pertain to those offices, and such as may be designated under other Articles of these By-laws," shall be amended by adding thereto the following words: "And in the absence of the President his duties shall devolve upon, and be performed by the Vice-president, who shall have full power to act in his stead."

ART. 5, Sec. 1. Instead of, "Any person who keeps the commandments of God and the faith of Jesus Christ may become a shareholder in this Association on the payment of Ten Dollars (\$10) U. S. coin into the Treasury, and each person may hold as many shares as he or she shall thus purchase, and for each and every share held by such persons, they shall be entitled to one vote in all matters acted upon in the meetings of the stockholders of this Association," read, "Any person who keeps the commandments of God and the faith of Jesus Christ, may become a shareholder in this Association on the payment of Ten Dollars (\$10) U. S. coin into the Treasury for each share of stock purchased; provided, that no one person shall hold more than one-fourth of the entire capital stock of this Association, and each share so held shall entitle the holder thereof to one vote in all matters acted upon in the meetings of the stockholders of this Association."

ART. 9, Sec. 1. Instead of, "All elections must be by ballot, and a majority of the subscribed Capital Stock represented at the meeting is necessary to a choice. All other voting may be done as the President may direct, provided that each member shall be entitled to as many votes as he has shares in the Corporation," read, "All elections must be by ballot, and a majority of the subscribed Capital Stock represented at the meeting is necessary to a choice. All other voting may be done as the President may direct."

ART. 11, Sec. 1. Instead of, "These By-laws may be amended at a special meeting of the stockholders called by the Directors for that purpose, specifying in order the proposed amendments, and a two-thirds vote of all the subscribed Capital Stock is necessary to change a By-law," read, "These By-laws may be amended or repealed at any regular annual meeting of this Association, or at a special meeting of the stockholders called by the Directors for that purpose, provided that due notice of such proposed amendment or alteration has been given as required by law, and that a two-thirds vote of all the subscribed Capital Stock is necessary to change these By-laws."

ART. 11, Sec. 2. To omit this section entirely. A proposition will also be submitted to the stockholders at said meeting to increase the Capital Stock of this Association from the sum of \$28,000 to the sum of \$200,000 for the purpose of increasing and benefiting the business of said Association. By order of the President.

S. C. STICKNEY, Secretary.

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A NUMBER of subscriptions to the SIGNS expire March 24, March 31, and April 7, 1887. Look at the address label on your paper this week, and if your time runs out in March or April please renew at once, and thus make sure of getting every number. Our supply of back numbers of the SIGNS for February and March, 1887, is exhausted, and we cannot furnish any more complete files of this year's papers.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 31, 1887.

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

THE Knights of Labor are beginning to join the clamor for enforced Sunday observance. At the meeting which they recently held in Chicago, to consider this matter, "Mr. McFadden, of District 57, representing 10,000 men, said that his assembly had passed resolutions forbidding any member to buy or sell on Sunday." The Knights will be a valuable reinforcement to the "National Reform" cause. We shall now have a chance to see whether the devotion of the National Reformers to anti-secret society principles is strong enough to lead them to refuse to cooperate with the Knights in working for a Sunday law.

We learn that the Massachusetts Legislature has been discussing a local option Sunday law, the idea being that a uniform law could not be enforced, and that each town should in this matter legislate for itself. We suggest a better plan, an individual option law. Let Sunday be kept by each individual who wants to keep it. Then if there is a community where all want to keep Sunday, they will have a Sunday law. But don't compel a few people to keep Sunday, against their conscience, because the majority have not conscience enough in the matter to keep it without making a law to compel themselves to keep it.

NEWSPAPERS that deal largely in gossip and sporting news usually make bad work when they venture to make a statement on a subject connected with the Bible. The *S. F. Chronicle*, speaking of the liberation of Freeman, the Pocasset child murderer, says: "A head of a family who adopts the Mosaic doctrine that he has the right of life or death over his offspring, is better behind bars." We fully agree that a man who thinks he has a right to kill his children, is a dangerous man to be at large; but we would like to know whereabouts in the writings of Moses there is any such doctrine as that a father has the right of life or death over his offspring. People hold the Bible accountable for a good many things that exist only in their own brain.

In answer to the question, "Do we get our immortality through belief in and acceptance of Christ, or is it inherent in the entire race?" the *Christian Union* recently said: "We are not prepared to answer this question dogmatically; either opinion has some support from Scripture. Belief in what is called conditional immortality is comparatively modern, we believe, but has certainly grown within the last quarter century."

This answer(?) is correct with the exception of two points: Inherent immortality finds no support whatever in the Scriptures; and the belief in conditional immortality is by no means modern; it is as old as the knowledge of gospel truth among men, and is taught all through the Bible.

## A VALUABLE BOOK.

A copy of "McCarty's Annual Statistician," edition of 1887, lies before us. We do not know how to notice it properly except by saying that it contains everything. Doubtless this is not literally true, but if one attempts to look it through to enumerate the points upon which information is given, he will involuntarily use the same expression. It contains historical and geographical statistics of all countries, and, in fact, valuable information, in brief, on almost every subject. It is not bulky, being about 5x8 inches in size, and contains 648 pages. We should think that

it would be an almost necessary companion of men whose duties require them to travel, so that they cannot have constant access to a large cyclopedia, as it can be easily carried in a valise with other effects; and the man who stays at home will find it a handy volume to have on his desk. Price in cloth, \$4.00. Address, L. P. McCarty, "Annual Statistician," 713 California Street, San Francisco, Cal.

THE San Francisco *Evening Bulletin* has an editorial entitled, "The Reign of Peace," the second sentence of which reads thus: "It is now evident that there will be no war in Europe for at least a few months." And then the writer adds: "It will be a happy circumstance if the duration of peace can be measured by years." Here is a good text for those who preach a temporal millennium of peace and safety. It is actually certain that, if something unexpected does not happen, there will be no war in Europe for a few months! It is quite probable that there will be no fighting until the weather becomes more favorable for the movement of troops. And this is "the reign of peace."

RELIGIOUS liberty has had a narrow escape in Texas. A rigid Sunday law bill had passed the Assembly and had been favorably reported upon by the Judiciary Committee of the Senate, before those who would be most affected by it—the Sabbath-keepers—were aware that there was any effort on foot to secure a Sunday law. By prompt action the insertion of a section making an exception in favor of observers of the seventh day was secured, and at last reports it was thought that this amendment would be accepted by both Houses. The principal opposition to making this provision for Sabbath-keepers came from a member who is a clergyman. Yet some people will persist in declaring that there is not the slightest possibility of religious persecution in this country.

## MEETINGS IN HEALDSBURG.

A SERIES of special religious services will be held in connection with the closing exercises of the college in Healdsburg, commencing Friday evening, April 15, 1887, and continuing until Thursday, the 21st. Elders J. N. Loughborough, E. P. Daniels, and N. C. McClure will be present. Preaching every evening at 7:30.

Elder N. C. McClure, who has had charge of the training school in San Francisco, will give special instructions in Bible-reading every day. A canvassing class will also be organized under the instruction of Brother E. M. Morrison. The Sabbath-school work will receive due attention.

The object of this meeting is for the special benefit of those who intend to labor in some branch of the work during the coming season, but it will also be of interest to all our brethren and sisters, and we hope that there will be a general attendance.

We are drawing near the end, and every opportunity of preparing ourselves for more efficient labor ought to be improved. We hope that at this meeting we may see a revival of the work of God and an outpouring of his Spirit upon the people.

C. H. JONES.

## THE ARBITER OF EUROPE.

It is stated upon the authority of the *Journal des Debats* that the Prussian minister at the Vatican has suggested that the Pope convene a European congress to settle the Eastern and Egyptian questions. "This," says the *Catholic Mirror*, "would be 'a consummation devoutly to be wished.'" Certainly all Catholics do devoutly wish for everything that will in any way tend to the restoration of the temporal power of the Papacy, and a congress of the kind proposed would be a long step in that direction.

There is certainly a growing disposition among the great powers of the earth to confer honor upon the Pope; and while there is not the slightest chance that the peace of Europe can be permanently pre-

served, stranger things have happened than that an effort be made to close forever the temple of Janus by making the Bishop of Rome arbiter, not only of Europe, but of the world.

It was only a few months ago that "his holiness" was called upon to decide the dispute between Germany and Spain relative to the Caroline Islands, and within a few weeks past he has meddled in German politics to the immense satisfaction not only of Prince Bismarck and Emperor William but of President Grevy as well. In close connection with this comes the proposition of Austria that the "holy father" should act as referee in the Bulgarian difficulty; and now to cap it all comes this proposition from Germany that he shall be acknowledged as the arbiter of Europe. Is not the world about to fall down at the feet of the Papacy and worship "the beast which had the wound by the sword and did live"?

## FAULTY LANGUAGE.

THERE is one expression now becoming common in the papers (no respectable author has yet admitted it into a book), which every lover of good speech should discard. It is this: "in the near future." The well-known word, "soon," fully expresses the idea, and is free from the awkwardness of the longer expression. When we meet it in a paper we confess to a desire to hasten on to another article. In this day of economy of speech it is not seemly to resort to circumlocution where a simple, short word answers, as it always has answered, every purpose.

TRY TO—TRY AND.

One of the most common errors of speech is the use of the conjunction after the word *try*. "I will try and go to the city." Here the conjunction connects two actions—trying, and going. It really means, I will try, and (I will) go. Now if "I will go," the words "will try" are redundant and useless. "Trying" is the necessary antecedent of going, and need not be expressed.

But what if I only intend to go, but do not know that it is possible. Then do not use an expression which includes a positive promise to go. Say, "I will try to go." Use the preposition instead of the conjunction, and all will be right. This error is so common that, with many, an effort will be necessary to correct it.

MEMORIALIZE—COMMEMORATE.

Those who advocate the Sabbath will have occasion to often speak of it as a memorial; and some seem not to be aware that the word "memorial" has two significations: (1) An institution or thing which commemorates an event; (2) an address containing a petition. The word "memorialize" is derived from the latter, though some use it as if were derived from the former. In keeping the Sabbath we do not memorialize creation—that cannot be done—but we commemorate it. The following sentence is strictly correct: "We will memorialize Congress to protect the memorial by which we commemorate the work of creation." We can scarcely imagine a more awkward method of expression than using the word memorialize in the place of commemorate. J. H. W.

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." Ps. 103:17.

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