

# 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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### OUR REFUGE.

Thou art, indeed, our refuge, Lord,  
And our exceeding great reward.  
A covert from the tempest wild,  
To many a weary, storm-tossed child.

We trust in thee; thou art our God;  
Our comfort is thy staff and rod.  
Thy rod corrects us when we stray;  
Thy staff supports us day by day.

Thou art our everlasting Rock;  
We build on thee, and fear no shock  
Of beating flood or stream can tear  
Us from our sure foundation there.

Thou art our strength; 'tis through thy might  
Our enemies are put to flight.  
In vain they strive against thy power;  
Their arms are broken in an hour.

Thou, Lord, our hope and trust shalt be,  
Till time shall meet eternity.  
And when shall end these fleeting years,  
And thou hast wiped away our tears,  
Glad praises we will sweetly sing  
To thee, our Saviour, God, and King.

## General Articles.

### WALKING IN THE LIGHT.

BY MRS. E. G. WHITE.

"Walk while ye have the light, lest darkness come upon you."

We are under obligations, as Christians, to let our light so shine before the world, that others, seeing our good works, may glorify our Father in Heaven. But we cannot exert a right influence upon others unless we walk in the light ourselves. If we have experienced the pardoning grace of God, and have his love in our hearts, we can, as opportunity presents, speak in counsel and affectionate entreaty to those who are in danger of losing eternal life; and our consistent deportment will give force to our words.

A life spent in active work for God is a blessed one. Multitudes who are wasting their time in trifles, in idle regrets, and in unprofitable murmurings, might have altogether a different experience if they appreciated the blessings God has given them, and, while they share these blessings with others who are less

fortunate, sought to win them to Christ. And many thus make life miserable by their own selfishness and love of ease. By diligent activity, their lives might become as bright rays of sunshine. If they would spend their energies in seeking to guide those who are in the dark road to death into the pathway to Heaven, their own hearts would be filled with the peace and joy that passes understanding.

It is for our profit in this life, and for our eternal interest, that we manifest earnestness and zeal in the work of God. In the wise providence of God, we are incapable of looking into the future. This often causes us disquietude and unhappiness; but one of the greatest evidences we have of the lovingkindness of God is his concealment of the events of the morrow. Our ignorance of to-morrow makes us more vigilant and earnest to-day. We cannot see what is before us. Our best laid plans sometimes seem to be unwise and faulty. We think, "If we only knew the future!" but God would have his children trust in him, and be willing to follow the leadings of his providence. We know not the precise time when our Lord shall be revealed in the clouds of heaven; but he has told us that our only safety is in a constant readiness,—a position of watching and waiting. Whether we have one year before us, or five, or ten, we are to be faithful to our trust to-day. We are to perform each day's duties as faithfully as though that day were to be our last.

We are not doing the will of God, if we wait in idleness for the coming of our Lord. Every man has been assigned his work, and the Master expects each one to do his part with fidelity. We are to sow beside all waters, to work continuously for Jesus, hoping for the salvation to be given us, and quietly waiting for our reward. Sinners are to be warned; sinners are to be won to Christ.

There are men of excellent ability,—men ambitious in worldly pursuits,—for whose salvation no efforts are made through fear of a repulse. But the skill and energy that make them successful in worldly pursuits, would, if consecrated, make them useful in the service of Christ. We cannot tell the ambitious man that he must cease to be ambitious if he would become a Christian. God places before him the highest objects of ambition,—a spotless white robe, a crown studded with jewels, a scepter, a throne of glory, and honor that shall endure through the ceaseless ages of eternity.

All the elements of character which help to make a man successful and honored in the world,—the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,—are not to be crushed out. These are to remain, and, through the grace of God received into the heart, to be turned into another channel.

These valuable traits of character may be exercised on objects as much higher and nobler than worldly pursuits, as the heavens are higher than the earth. Jesus presents a crown of glory richer than any that ever decked the brow of a monarch, and titles above those of honored princes. The recompense for a life devoted to the service of Christ, exceeds anything that the human imagination can grasp. Christ does not call upon men to lay aside their zeal, their desire for excellence and elevation; but he would have them seek, not for perishable treasure or fleeting honor, but for that which is enduring.

There is no place in the vineyard of God for listless souls. Ministers sometimes tell the people that they have nothing to do but believe; that Jesus has done it all, and their works are nothing. But the word of God plainly states that in the Judgment the scales will be balanced accurately, and the decisions will be based on the evidence adduced. One man becomes ruler of ten cities, another of five, another of two; each man receiving just according to the improvement he has made on the talents intrusted to his keeping. Our efforts in works of righteousness, in our own behalf and for the salvation of souls, will have a decided influence on our recompense.

God is well pleased when those who are striving for eternal life aim high. There are strong temptations to indulge the natural traits of character by becoming worldly wise, scheming, and selfishly ambitious, gathering wealth to the neglect of the salvation which is of so much higher value. But every temptation resisted is a victory gained in subduing self; it bends the powers to the service of Jesus, and increases faith, hope, patience, and forbearance.

The Christian must be upright. With a heart true to God, and imbued with his Spirit, he will see much to grieve over while surrounded by those who have thrown off their allegiance to the God of Heaven, and are on the side of the great rebel. The fact that iniquity abounds is a strong reason why he should be watchful, and diligent, and faithful in his Master's service, that he may rightly represent the religion of Jesus Christ. On all sides the Christian soldier will hear treasonable plottings and rebellious utterances from those who make void the law of God. This should increase his zeal to act as a faithful sentinel for God, and to use every effort to bring souls to enlist beneath the blood-stained banner of Prince Immanuel.

The more dense the moral darkness, the more earnest should be the endeavor to walk with God, that light and power from him may be reflected to those in darkness. The love of genuine Christians will not grow cold because iniquity abounds. As society grows more and more corrupt, as in the days of Noah and of



Lot, there will be yearning of soul over deceived, deluded, perishing sinners, who are preparing themselves for a fate similar to that of the transgressors who perished in the waters of the flood and in the fires of Sodom. The true follower of Christ will not follow a multitude to do evil, because it is fashionable to do so. His soul will be vexed at the bold insults offered to the world's Redeemer; and he will be anxious to exert every power to help press back the tide of wretchedness and guilt that is flooding the world.

We have only a little while to urge the warfare; then Christ will come, and this scene of rebellion will close. Then our last efforts will have been made to advance the kingdom of Christ. As never before, resistance must be made against sin,—against the powers of darkness. But if, bowed by affliction and worn with toil, we feel impatient to receive an honorable release from the warfare, let us remember—and let the remembrance check every murmur—that God leaves us on earth to encounter storms and conflicts, to perfect Christian character, to become better acquainted with God our Father and Christ our elder Brother, and to do work for the Master in winning many souls to Christ, that with glad hearts we may hear the words: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A gift from the hand of God awaits the overcomer, who walks in the light even to the end of the race. Not one of us deserves it; it will be a free gift. Wonderful and glorious will be this gift; but let us remember that "one star differeth from another star in glory." As we are urged to strive for the mastery, let us aim, in the strength of Jesus, for the crown heavy with stars. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

#### MY REDEEMER.

THERE is one word full of meaning from which we collect the truth of sympathy. It is that little word of appropriation, "my" Redeemer. Power is shown of God's attention to the vast sympathy, by his condescension to the small. It is not the thought of Heaven's sympathy which impresses us when we gaze through the telescope on the mighty world of space, and gain an idea of what is meant by infinite. Majesty and power are there, but the very vastness excludes the thought of sympathy. It is when we look into the world of insignificance which the microscope reveals, and find that God has gorgeously painted the atoms of creation and exquisitely furnished all that belongs to minutest life, that we feel that God sympathizes and individualizes.

When we are told that God is the Redeemer of the world, we know that love dwells in the bosom of the Most High; but if we want to know that God feels for us individually and separately, we must learn by heart this syllable of endearment, "my Redeemer." Child of God, if you would have your thought of God something beyond a cold feeling of his presence, let faith appropriate Christ. You are as much the object of God's solicitude as if none lived but yourself. He has counted the hairs of your head. In Old Testament language, he has put your tears into his bottle. He has numbered your sighs and your smiles. He has interpreted the desires for which you have not found a name nor an utterance yourself. If you have not learned to say, "my Redeemer," then just so far as there is anything tender or affectionate in your disposition, you will tread the path of your pilgrimage with a darkened and lonely heart; and when the day of trouble comes there will be none of that tri-

umphant elasticity which enabled Job to look down, as from a rock, upon the surges which were curling their crests of fury at his feet, but could only reach his bosom with their spent spray.—*Rev. F. W. Robertson.*

#### WEARING GOLD.

THE Bible as positively says for Christian women not to wear gold as it says for them to pray. Both commands are given in the same paragraph. Sisters who wear gold say, "That means we must not worship it." But, my dear sisters, it does not say that we must not worship it, it says we must not wear it. You then say, "God made gold and put it here for our use." Certainly he did, but there are other and important uses for gold, and much more gold is needed for other uses, and you might as well argue that God made corn and put it here for our use and we will manufacture it into whisky and use it in that way. Besides this, it is hardly true to say you do not worship it. For your heart is set on it, at least; for you spend your money for it rather than to put it in the Lord's treasury, and where your heart is there is your treasure, and that shows that there is an idol in your heart before God. If it is not gold it is vanity or fashion, or something you prize before God.

If it was a present and cost you nothing, it is all the same if you wear it. If your mother gave it to you when she was dying and requested you to wear it, you should not; for Jesus said, "He that loveth father or mother more than me, is not worthy of me." If your mother had given you an iron ring, would you wear it for her sake? No; you would lay it away in a keepsake box. An engagement ring is a shameful excuse for wearing gold. It is as shameful to attach importance to an engagement ring as it is to a horse-shoe tacked about the doorstep. It is all the same—a superstition and forbidden in Scripture.

Ear-drops are no less barbarous than the nose ring of the savage. The gold necklace is "so much worn" now that you cannot feel "comfortable at all," you say, without it. God says do not wear it, but fashion says wear it. Whom will you serve? God who made you and wants to save you, or fashion who is destroying you daily?

Well, what about the pin, buttons, watch, and chain? If gold was the only material of which these things could possibly be made, there might possibly be some shadow of an excuse for their use. If a gold watch is any better than any other and a lady really needed its use, it certainly is allowable, as it is *carried for use and not worn for ornament*. But for a lady to wind and set and "put on" her watch, only when she is dressed up, as a finishing touch to her toilet, it is as wicked in the sight of God as any other gold ornament. A gold chain to a watch is vanity also, and abhorred by God.

No matter how a thing looks so it is modest. Modest apparel is all we are allowed to wear. And every article worn for show or to attract attention to the wearer or things worn is beyond modesty or "modest apparel." If a girl was trained from childhood that it is positively sinful to wear gold, pearls, precious stones, and costly array, and never saw a woman thus attired, it would almost make her shudder to see a fashionably dressed lady. It is fashion that makes it seem all right. My dear sister, if you could go to your closet and on bended knees and with a believing heart ask God to give you a set of diamonds worth a hundred thousand dollars, to decorate your dying body with, knowing your prayer would be answered, would you do it? No. Well, would not the price of that collar pin buy a poor little ragged outcast a garb in

which she could attend the Sabbath-school and learn the story of the cross and carry it home to her poor little brothers and sisters? Perhaps the price of all your jewels would furnish means for spreading the gospel for miles.

Oh, you say that would be too great a sacrifice. Well you will one day be invited to a great feast where you cannot enter because you have not the wedding garment on. When Christ will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me;" depart from me, I never knew you. Then perhaps you will feel as odd as you would now without wearing gold.—*Selected.*

#### PAY WHAT YOU OWE.

AN honest man will try to pay all his debts. But greatly as I ever desired to pay my debts, I never could make one dollar pay two debts of one dollar each.

Those who call the first day of the week the Sabbath of the New Testament, and teach men so, are indebted to the people to give from that record their authority for so doing. This a goodly number have attempted to do. They tell us that in the Greek of the New Testament the first day of the week is called the Sabbath; and quote as proof those Greek phrases which our translators have rendered "the first day of the week." Now if they are right in rendering these phrases "the Sabbath," of course our translators were wrong in rendering them "the first day of the week;" and consequently the first day of the week is not mentioned as such in all the New Testament. Where, then, is the proof that these expressions apply to the first day? since in every other place, fifty-nine in all, the term, the Sabbath, applies invariably to the seventh day.

Take Acts 20:7, the stronghold for the first day, since it records the only religious meeting held on that day, and translate the Greek as these persons do, and there is nothing in the text to prove that that meeting occurred on the first day; it would be simply the Sabbath, a term which in every other instance in the Acts undoubtedly means the seventh day. Why not here? They cannot make a single use of *mian Sabbaton* mean both the Sabbath and the first day of the week. It is like attempting to pay two debts of a dollar each with a single dollar. They are still in debt.

R. F. COTTRELL.

#### HUMILITY.

I BELIEVE the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinion; but a right understanding of the relation between what he can do and say, and the rest of the world's sayings and doings. All the great men not only know their business, but usually know that they know it; and are not only right in their main opinions, but usually know that they are right in them, only they do not think much of themselves on that account. Arnolfo knows that he can build a good dome at Florence; Albert Durer writes to one who has found fault with his work, "It cannot be better done;" Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else; only they do not expect their fellow-men, therefore, to fall down and worship them. They have a curious undersense of powerlessness, feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made them, and they see something divine and God-made in any other man they meet, and are endlessly, foolishly, and incredibly merciful.—*John Ruskin.*



### ROMAN CATHOLIC STATISTICS.

In the Catholic Church of the United States, there are now one cardinal, 12 archbishops, 61 bishops, 7,658 priests, 1,530 ecclesiastical students, 6,910 churches, 3,281 chapels, 36 theological seminaries, 88 colleges, 593 academies, 485 charitable institutions, 2,697 parochial schools, and 531,725 pupils in attendance at these schools. In the diocese of Boston there are 400,000 Catholics. And it is claimed that out of every eleven children born in Boston seven are Catholics. The archdiocese of New York has 600,000 Catholics, while the Catholic population of Brooklyn is about 250,000. Most of the other dioceses show a similar relative strength; and yet Sadlier's Catholic Directory, from which the figures are taken, says that the Catholic Church in this country is only in her infancy.

The "English Catholic Directory" states that there are now 5,820,000 Catholics in Great Britain and Ireland. The Catholic population of Scotland alone is 350,000, there being now 220,000 Catholics in the archdiocese of Glasgow. The Catholic population of England is over 1,500,000. The Catholic population of the British Empire is more than 10,000,000.—*Converted Catholic.*

### SENTIMENTAL CRIMINALS.

DURING the last few weeks an incident has occurred that should teach a lesson to every father and mother of daughters, as well as to every woman. We have had a young girl, spoken of as educated, refined, and attractive, determined to marry a man imprisoned and under penalty of death for crime, proved to have been guilty of murder, and of holding and teaching doctrines that would uproot and destroy all government. This young girl visited the man in prison, and talked with him. Finally, to the horror and amazement of all her friends, her engagement to this criminal was announced. Her mother, an invalid, was, of course, the greatest sufferer because of the foolish actions of her daughter. Every inducement was offered to the girl to sever her relations, but she would listen to no one. Never having been controlled in the lesser affairs of her life, why should she listen, or allow herself to be controlled, in this most important affair? So we have had columns of detail furnished us by the daily papers of this foolish, unreasonable, and disgusting entanglement. The girl was finally forbidden by the authorities to visit the prisoner—a step that should have been taken when the prisoner was first incarcerated.

The sentimentality, the morbidness, that induces women to seek in jails, objects for the display of their generosity or moral teachings and support, is an evidence of mental weakness and want of balance. The world has claims enough on the truly benevolent and philanthropic impulses of every woman who desires to lift fallen humanity up, without her waiting until humanity has been imprisoned. If it is necessary for her to look at humanity through prison bars before she feels called upon to stretch out her hand to uplift, she may decide that her impulses are at root unhealthy, and sunk in that lowest stratum of the human heart, a love of notoriety. If she has not the strength of mind to resist her impulses, and leave the criminal to the care of those who have made crime a study, who are best fitted to help the criminal, she would better petition to be cared for as an irresponsible person. The women who have time to devote to notorious criminals, providing them with luxuries and flowers, developing in them a feeling of martyrdom instead of repentance,

are the women who bring a blush of shame to the cheek of every woman who has the best good of her sex at heart.

We can forgive the sinner, but we are not given the authority to canonize him. We should be well assured of the sinner's sorrow and repentance before we take his hand as a brother. To weep, lament, pet, and coddle a man that law and his fellow-citizens declare guilty of crime punishable by law, does not show a kind heart, but a weak head. Probably the young woman who has brought this unpleasant notoriety on herself and family never knew any law but her own will. Her reading, no doubt, has been of the most sensational character, for no girl or woman truly of refined instincts, gentle nature, would be placed in such a predicament. If she had been in head and heart strong enough to give a helping hand to a criminal, she would never have allowed relations of sentiment to enter into the intercourse. Certain it is that there are persons enough on whom a young girl may exercise her philanthropic impulses without their finding vent on those on the wrong side of prison bars. A bad man is always dangerous, but when he poses as a martyr he is doubly dangerous, and should be left entirely to those who understand his ilk. Sentimental women and flowers are decidedly out of place among convicted criminals. The higher the crime committed, the less public sympathy need be displayed.—*Christian Union.*

### WE SHALL KNOW EACH OTHER THERE.

THE minister of a fashionable church once preached a powerful sermon on this subject. He drew the picture of a very beautiful Heaven. We would walk in the glorious, sun-lit groves, by the music of water-falls, and gaze out upon the amaranthine fields. And then, too, "we shall know each other there," said the minister; and then added, "there'll be no strangers in the New Jerusalem, we'll all be friends."

"Beautiful!" said Deacon Sham, as he trotted down the aisle.

"A lovely sermon!" said Miss Sompkins, as she put her bony hand into the minister's. She was stopped by a poor mechanic who came up and addressed the preacher.

"Mr. —, I am glad we shall recognize each other there."

"Yes," said the minister, "it is one of the greatest consolations of our religion."

"Well, I'm right glad we shall know each other. It will be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognized me yet. But—'we shall know each other there.'"—*Selected.*

THERE is a great difference between living to work and working to live. We all live and most of us work; but there the general resemblance ends. Some work only that they may live, and stop work just as soon as necessity permits them to do so. This is the principle on which the professional tramp goes, and on which a good many people go who are not professional tramps. But they who do the best work in the world do not work to live, but live to work; they fully indorse the maxim of Goethe, that "a useless life is premature death," and they value their lives only as an opportunity for doing service in some righteous or beneficial cause. Would you like to know to which of the two classes you belong? Think whether your joy in each new acquirement in your life is joy over a new opportunity for selfish ease, or gladness for a new capability of doing further and more effective service.—*S. S. Times.*

### WHEN YOU STUDY, STUDY.

LORD MACAULAY, the celebrated historian, was a great student, and when he studied, he studied. He used to get up at five o'clock, and study till nine or ten. He got so he could read Latin and Greek right off-hand the same as you can this. He had the power of putting his whole mind on his book. Many people put part of their mind on their work, and the rest on something else. But all this is wrong. Play when you play, and when you study, study. In study all the faculties are needed; reason to judge of what you read; memory to recollect it, and so with all the rest. Macaulay became one of the most distinguished writers of his time, and it was mainly by dint of this early habit of putting his entire mind at the disposal of the work before him. All cannot study alike, but we can all be deeply in earnest in whatever it is that we do, and only downright earnestness will cause us to succeed in life.—*Young Churchman.*

### DESIGN AND NECESSITY OF THE BONDAGE IN EGYPT.

THERE are certain bonds of union, and sources of sympathy, by which the minds of a whole people may be united into one common mind; so much so, that all hearts in the nation will be affected by the same subjects, and all minds moved by the same motives. Any cause which creates a common interest and a common feeling, common biases and common hopes, in the individual minds which compose a nation, has a tendency to unite them in this manner.

Some of the causes which have more power than any others to bind men, as it were into a common being, are the following: The natural tie of consanguinity, or a common parentage, is a strong bond of affiliation among men. And there are others, which, in some cases, seem to be even stronger than this; among these may be named a common interest, a common religion, and a common fellowship in suffering and deliverance. Any circumstance which educes the susceptibilities of the mind and twines them together, or around a common object—any event in which the interest, the feelings, the safety, or the reputation of any people is involved—causes them to be more closely allied to each other in social and civil compact.

The more firmly a people are bound together by these ties of union, the more strength they will possess to resist opposing interests and opinions from without; while, at the same time, everything national, or peculiar to them as a people, will be cherished with warmer and more tenacious attachment.

From the operation of this principle originates the maxim "Union is strength;" and whether the conflict be mental or physical, the people who are united together by the most numerous and powerful sympathies, will oppose the strongest and the longest resistance to the innovations of external forces. On the contrary, if the bonds of moral union are few and easily sundered, the strength of the nation is soon broken, and the fragments easily repelled from each other.

According to this principle, in all cases in which a whole nation are to be instructed, or prepared for offense and defense, or in any wise fitted to be acted upon, or to act as a nation, it would be necessary that the bonds of national union should be numerous and strong; and that as far as possible a perfect oneness of interest and feeling should pervade the nation.

So long as the human mind and human



circumstances continue what they are, no power in Heaven or on earth could unite a people together, except by the same or similar means as have been stated. If, therefore, God designed to form a nation, either to be acted upon or to act as a nation, he would put in operation those agencies which would bind them firmly and permanently into one mass.

Now, mark the application of these deductions to the case of the Israelites. About the period when the corruptions of idolatry were becoming generally prevalent, Abraham, the Bible record states, was extricated by divine interposition. He was assured that his descendants should suffer a long bondage, and afterwards become a numerous nation. Abraham was their common ancestor, one whom they remembered with reverence and pride; and each individual felt himself honored by the fact that the blood of the "Father of the faithful" circled in his veins. The tie of consanguinity in their case was bound in the strongest manner, and encircled the whole nation. In Egypt their circumstances and employments were the same; and in the endurance of a protracted and most galling bondage they had a common lot. Their liberation was likewise a national deliverance, which affected alike the whole people, the anniversary of which was celebrated by distant posterity with strong and peculiar national enthusiasm.

Now it has been said that the events of our colonial servitude, and the achievement of American independence, are points in our history which will ever operate upon our national character, impressing clear views of the great principles of Republicanism, and uniting all hearts in support of those principles; how much more affecting and indelible, then, was the impress made upon the national heart of the Israelites by their bondage and deliverance! They were bound by blood, by interest, feeling, hopes, fears, by bondage and by faith.

And how firmly did these providences weave into one web the sympathies and views of the Jewish people. It is a fact which is the miracle of history, and the wonder of the world, that the ties which unite this people seem to be indissoluble. While other nations have risen and reigned and fallen; while the ties which united them have been sundered, and their fragments lost amid earth's teeming population, the stock of Abraham endures, like an incorruptible monument of gold, undestroyed by the attrition of the waves of time, which have dashed in pieces and washed away other nations, whose origin was but yesterday, compared with this ancient and wonderful people.

In this manner was this nation prepared for peculiar duties, and to discharge those duties under peculiar circumstances. Many of the nations by which they were surrounded were more powerful than themselves; all were warlike, and each had its peculiar system of idolatry, which corrupted all hearts that came within its influence. Hence the necessity that this people should be so united together as to resist the power and contagious example of surrounding nations, while they were fitted to receive and preserve a peculiar national character, civil polity, and religious doctrines; of all which they were to be the conservators amid surrounding and opposing heathenism, for many ages.

Other items might be added to the induction which would make the design, if possible, more apparent. If the Jews were to be the recipients of new instruction—to obey new laws, and to sustain new institutions, it would be desirable that their minds, so far as possible, should be in the condition of new mate-

rial, occupied by little previous knowledge, and by no national prejudices against or in favor of governmental forms and systems. Now, in the case of the Jews, the habit of obedience had been acquired. They had no national predilections or prejudices arising from past experience. In relation to knowledge of any kind, their minds were almost a *tabula rasa*. They were as new material prepared to receive the moulding of a master hand, and the impress of a governing mind.

Now, as this discipline of the descendants of Abraham, was the result of a long concatenation of events, and could not have been designed by themselves to accomplish the necessary end; and as the whole chain of events was connected together and perfectly adapted, in accordance with the nature of things, to produce the specific purpose which was accomplished by them, it follows as the only rational conclusion, First, that the overruling intelligence of God was employed in thus preparing material for a purer religious worship than the world then enjoyed; and, Second, that a nation could have been so prepared by no other agent and in no other way.—*Philosophy of the Plan of Salvation.*

### THE HOPE OF THE GOSPEL.

THE gospel of Jesus Christ presents to the church one great and glorious hope. But this hope is evidently eclipsed, and almost lost sight of by the popular churches in consequence of cherishing a plurality of false hopes. We may mention some of them.

1. The hope of the world's conversion. The Scriptures nowhere favor the sentiment that the world in this mortal state is to witness a period of universal happiness and holiness, such as is looked for by the churches of this day, when all shall know the Lord. The wheat and tares are to grow together till the harvest, and the harvest is the end of the world. Matt. 13. When the Son of man comes the second time he is to find the world as in the days of Noah. Wicked men and seducers are to wax worse and worse, not better. The Papal horn (Dan. 7) was to "make war with the saints, and prevail against them," until they take the kingdom; then they will possess it forever, even forever and ever. No place then for the temporal millennium. And those who expect it cherish a false hope. This holy state is supposed to exist in the seventh millennium, and, of course, in the last days; but read Paul's description of the condition of even those who have a form of godliness in the last days: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." 2 Tim. 3:1-4. This is a perfect picture of the times, and the Scriptures hold out nothing better for this mortal state.

2. The hope of going to Heaven at death. This is the greatest light of the popular churches; this is their brightest hope. From their very infancy they have been taught it. On occasions when the finest feelings were stirred, and every sensibility aroused, this doctrine has been stamped upon the youthful mind. Fathers and mothers have taught it to the circle of little ones who, weeping, stood around the lifeless form of the Christian. And on funeral occasions ministers have set it home upon the softened feelings of the weeping congregation. It is almost impossible to remove this false hope from the mind. Nothing but the word of God, which is "like

as a fire," and "like a hammer that breaketh the rock in pieces," can erase those deep impressions made upon the mind in youth, and which have grown with growth, and strengthened with the strength of riper years.

If we turn to the Old Testament we read the words of the wise man as follows; "The living know that they shall die; but the dead know not anything." Eccl. 9:5. Says David, "Let my soul live, and it shall praise thee." Ps. 119:175. Why, David, cannot your soul praise God when separated from the body, and you are dead and buried? Let him answer. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. Instead of making death the gate of endless joys, the prophets of God looked through the telescope of faith, down to the resurrection of the just as the consummation of their hope. Says Isaiah, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." Others have borne similar testimony.

We come to the New Testament. "I go to prepare a place for you," says Jesus. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. This is the sure promise of Christ, and the only real hope of the church. To sustain the hope of the churches, Christ should have said, "I go to prepare a place for you, and when you die, I will receive your immortal souls, that where I am, there your souls may be also." With this view, as a minister once said, "there seems no necessity for the second advent and the resurrection," for if the soul goes to Christ at death, in whose presence there is fullness of joy, and at his right hand pleasures forevermore, why come back for the body? Where is the need of it?

But we return to the sweet, hope-inspiring promise of the Son of God, "I go to prepare a place for you." This is during his entire ministry in the heavenly sanctuary. "I will come again and receive you unto myself." He does not receive to himself his church until he prepares a place for them and comes for them. He does not take their immortal souls to an unprepared place. The Lord's order is perfect. He first goes and prepares a place for the church, then his second advent to earth to take his saints away to those mansions, that they may be ever with their Lord.

The false hope of going to Heaven at death has taken the place of the second advent and the resurrection of the just, which is the only hope of the church. These themes are lost sight of by popular theologians of this day; for they make death the gate to endless joys and the consummation of the Christian's hope. Said a distinguished minister a few days since, when speaking of friends who have recently fallen asleep in Jesus, "My only hope is that they are now safe in Heaven." How unlike the hope of the gospel. Hear Paul: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13, 14. The blessed hope of the churches is, that at death the soul will separate from the body, and go where God and Christ now are. Again, hear Paul speak of his only hope: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at [death? no!] that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

The hope of the gospel hangs wholly on Christ, and its consummation is at his second coming. But those who make death the gate to endless joys, have made Christ's glorious appearing to be almost anything but what it really will be. Death is said to be the second



advent. Said a minister not long since on a funeral occasion, "By this dispensation of God's providence, we are all reminded of the importance of a preparation for the second coming of Christ at death." This would make as many second advents as there are deaths. But death is called an enemy (1 Cor. 15:26), and Christ is to destroy him which hath the power of death, that is the devil. Then it would be far more proper to say that death is the advent of Satan, than to assert that it is the second coming of Christ.

We are also told by modern divines that the outpouring of the Holy Spirit and the conversion of sinners is the second coming of Christ. But this makes many second advents, which is a contradiction of terms. What saith the Scriptures on this point? Says Jesus: "They shall see the Son of man coming in the clouds of heaven with power and great glory." "Behold he cometh with clouds, and every eye shall see him." Said the angels to the men of Galilee who witnessed Christ's ascension: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Not death, not conversion, not the Holy Spirit; but the "same Jesus" who left the disciples gazing after him in sadness, will come again in glory to the joy of those who are looking and waiting for him. Mark how the apostle has guarded the doctrine of the personal second advent of Christ: "For the Lord himself [not death, not the Holy Spirit] shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

The personal second advent of Christ and the resurrection, then, is the only hope of the gospel. It is the "blessed hope" which is as "an anchor of the soul, both sure and steadfast." It is the helmet (armor of the head) of salvation. Without this helmet, the head, or mind, is exposed to the reception of the deadly fables of the times, of which modern Spiritualism is the masterpiece. Spiritualists deny the resurrection. They, believing that the spirit leaves the body at death to fill a higher office, see no necessity for the resurrection.—Elder James White, in *Review and Herald*, December, 1854.

#### SELF-DENIAL SAFE.

Is self-indulgence safer, as a rule, than self-denial? Most persons act as if they thought so. Ten persons will insist that they ought not to give up any personal gratification unless they can point to some good reason why they should give it up, where one person will insist that he ought not to follow his personal inclinations, without being able to suggest some good reason for his doing so. It obviously requires more character to deny one's self than to indulge one's self; yet people rather pride themselves on their refusal to deny themselves any gratification without a very good reason for their self-denial.

Inclination is by no means identical with duty. And because it is so much easier to follow inclination than to resist it, a man ought to be even more rigorous in demanding of himself a good reason for doing what he wants to do, than for not doing what he would like to do. "Only convince me that it is my duty to give up wine or tobacco, and I will give it up at once," says one, who never for a moment thought of saying, with equal emphasis, "I would never use wine or tobacco, unless I were convinced that it is my duty to use it." And so of many another personal indulgence of the sort. What a difference it would make in the conduct of Christians generally, if they were as rigid in doing noth-

ing but what they deem it their duty to do, as in refusing to surrender what they do not deem it their duty to surrender! But self-indulgence is so easy, and self-denial is so hard! There is the real pinch of the matter! —Selected.

#### AN OPEN LETTER ON THE SABBATH QUESTION. NO. 2.

DEAR SIR: The next point in your letter is thus stated by yourself:—

"Will you, or your church, dare the assertion that all the professed followers of Christ are sinners because they recognize the first day of the week instead of the seventh, as the day of rest and worship? I really can't think a people professing to be the followers of the blessed Jesus, can be so uncharitable. And if not, as you are so few in number, compared with the balance of Christendom, had you not better twist your consciences just a little, and join in the great procession of Christians, and unite your efforts in saving men's souls, instead of making so much ado about keeping the Sabbath?"

We dare assert anything that the Bible asserts: no more no less. And the Bible teaches us that all men have sinned. But you ask if a certain class are sinners because they keep Sunday and do not keep the seventh day? That depends upon whether in so doing they obey the Sabbath law or not. Any transgression of the law of God is sin. Says the apostle John: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. It therefore matters not what the profession may be, if anyone disobeys the law of God he is a sinner. This law says: "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath;" and the only question possible is, do those who "recognize the first day of the week instead of the seventh, as the Sabbath" obey that commandment? We say that they do not. But no Sabbath-keeper will affirm that all who keep Sunday are guilty of willful presumptuous sin, and that some of them are not the children of God by faith in Christ; nor does any Sabbath-keeper so believe.

We can only look on the outward actions, but God looks at the heart; and while it is our privilege to know, and by the grace of God to obey the truth for ourselves, and as far as possible to teach it to others, we are not judges of evil thoughts. We may not decide just what the standing of A or B is in the sight of God, but we must certainly have decided convictions of truth and of duty. This was the case with Luther, who, when making his defense before the Diet said, "Here I stand; I cannot do otherwise." And so says every conscientious God-fearing soul. We have no right under any circumstances to compromise the truth in any particular.

You intimate that we are uncharitable; but my friend, the charity of which you speak and the charity of the Bible are two entirely different things. The charity of the Scriptures is love. The apostle Paul never taught that people must be so loose in their views that they would have no clear-cut convictions of divine truth; or no strong convictions of duty. On the contrary he was so "uncharitable" as to write to the Galatians: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:9, 10. The apostle's position was that no one had any right to call in question the truth; and he knew that

he had preached the truth to the Galatians, and he was not afraid to stake everything upon it. He knew nothing of the charity, falsely so called, which leaves every one at liberty to follow his own inclinations rather than obey the word of God.

The word translated "charity" in the common English Bible, means "love," and in the Revised Version, it is so rendered. See 1 Cor. 13. Cruden defines the word as follows: "Charity is a principle of prevailing love to God and good-will to men, which effectually inclines one endued with it to glorify God, and to do good to others; to be patient, slow to anger, and ready to put up with wrongs; to show kindness to all, and seek the good of others, though with prejudice to himself. A person endued therewith does not interpret doubtful things to the worst sense, but the best; is sorry for the sins of others, but rejoices when any one does well, and is apt to bear with their failings and infirmities."

A careful perusal of 1 Cor. 13, will justify this definition, I think in every particular. And it will be noticed that one who has this charity "Rejoiceth not in iniquity, but rejoiceth in the truth." Verse 6. Iniquity is sin and "sin is the transgression of the law." Therefore, Bible charity rejoices in keeping the law; while the charity you have in mind would rejoice in willful violation of the law, for you advise us to "twist" our consciences a little that we may cease to observe the day which God commands us to keep holy, and join in with the majority in keeping a day that we do not believe it right for us to keep. That you must know would be unchristian.

Though not in itself a safe guide for it must be educated by the word of God, conscience is to be respected at all times. No man can be a Christian who persistently violates his conscience; for conscience is our honest convictions of right and wrong; and he who does that which he believes to be wrong, is to all intents and purposes guilty of sin, for in his heart he purposed to do a wrong act and he feels condemned for the act and this is necessarily true whether the thing is really bad or not. But how much greater must be the condemnation when the sin is willfully committed against a plain commandment of God! On this point the apostle John says: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:18-22.

Your advice to twist our consciences a little, certainly does not savor of the spirit of the Master; and I sincerely hope that you are not as bad as your unfortunate utterance would indicate. I cannot think that you are; and am persuaded that you must have written without due consideration. But I find that this letter is already sufficiently long, I must therefore defer other points to a future time.

C. P. BOLLMAN.

WE do not always exercise enough charity for those who fall into temptation. We are apt to think that we would be strong enough to withstand the tempter; but how do we know that such would be the case? We might fall as well as they. Then let us have charity for others, "considering ourselves lest we also be tempted."—Selected.



# The Signs of the Times.

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

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OAKLAND, CALIFORNIA, FIFTH-DAY, APRIL 14, 1887.

## THE UNPARDONABLE SIN.

"WHEREFORE I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32.

Probably no other text in the Bible has been the subject of more speculation, or has been more misunderstood, than this one. Many honest, conscientious people have gone well-nigh into despair over the thought that they were guilty of the sin here mentioned, and that simply because they had received erroneous ideas as to what that sin is. Although there is so much misunderstanding in regard to it, we think that an understanding of it may be gained quite readily by a consideration of the connection and of parallel texts. Every word which our Saviour uttered was timely, and applied to the circumstances then present; it is this feature which makes them practical in all ages. Therefore if we would get a full understanding of any of his words, we must consider the occasion which called them out.

If we notice the context, we shall find that the words which we have quoted were called out by the position which the Pharisees took concerning a notable miracle which Jesus had performed. He had healed a demoniac who was both blind and dumb, so that the man was not only in his right mind, but "both spake and saw." The people were amazed, but the Pharisees contemptuously and blasphemously said: "This fellow does not cast out devils, but by Beelzebub the prince of the devils." Matt. 12:24. Instead of glorifying God, by whose Spirit this wonderful thing was done, they accused Christ of having a devil, by whose aid he performed miracles.

That this accusation constituted, in that instance, the unpardonable sin, is evident from the parallel text in Mark. This evangelist gives our Saviour's words concerning the unpardonable nature of the sin against the Holy Spirit, and adds, "Because they said, He hath an unclean spirit." Mark 3:30. Thus we find, without any further investigation, that this sin consists in attributing the work of the Holy Spirit to the devil.

But it is not by words alone that men may commit this, any more than any other sin. Paul speaks of some who "profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16. A reprobate is one who is rejected, who has sinned beyond recovery; one who has rejected the Spirit of God by sinning until he is so corrupt that there is no good thing in him for the Spirit to work upon. This is indicated in the preceding verse, which says of these who are "unto every good work reprobate," that "even their mind and conscience is defiled." So Paul writes to Timothy concerning men in the last days, who are "men of corrupt minds, reprobate concerning the faith." 2 Tim. 3:8.

This was the condition of the antediluvian world. The record says: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:3, 5. There was a time when the

antediluvians were not wholly bad; there was some trace of the law in their hearts (Rom. 2:15), and therefore there was something in them upon which the Spirit could work to convince them of sin; for the Spirit's sword is the word of God, and it can produce an impression upon men only when they possess some knowledge of truth and right. But the antediluvians resisted the strivings of the Spirit. The tendency of sin is to multiply itself and to choke out any sense of good; and so by repeated stiflings of every good impulse, those people became so corrupt that they had not a single good thought. They were cumberers of the ground; there was no possibility of their reformation, and so they were cut off.

In every case where the judgments of God have been brought upon people, it was because there was no possibility of their reformation; they had, in short, committed the unpardonable sin. This was the case with the antediluvians, the Sodomites, the wicked inhabitants of Canaan (see Gen. 15:16), who were destroyed to make room for the Israelites, and finally with many of the people of Israel. Says the sacred historian:—

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:14-16.

"There was no remedy;" that is, their sin was unpardonable. Now since God's object in giving men this existence is solely that they may prepare for a better, and an eternal existence, it follows that when they utterly refuse to accept of God's plan for them, and devote themselves wholly to evil, there is no use to continue their existence longer. They are of no use to themselves or to anybody else. Like trees that bear only thorns instead of fruit, they are cut off as cumberers of the ground. Their continued existence would be only detrimental to the soil which might be yielding something useful. Here then is another way in which men may commit the unpardonable sin.

Still another way is brought to view by Paul to the Hebrews. This pertains especially to those who have once made a profession. Says the apostle:—

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6.

We have not space to enter into details, and to specify just how men crucify Christ afresh; but it is sufficient to know that the unpardonable sin is here brought to view, for it is a sin which cannot be repented of. We say "the unpardonable sin," for we understand that there is but one such although there may be many different ways of committing it. John says: "If any man see his brother sin a sin which is not unto death, he shall ask, and he [God] shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it." 1 John 5:16. All sin, if not repented of, brings death; but there is one sin which cannot be repented of, and therefore there is no necessity to pray about it as about other sins.

Now we may understand what the apostle means when he says to the Hebrews that it is impossible, if certain ones fall away, to renew them unto repentance. What does he mean by, "If they fall away"? Does he mean that if a Christian shall fall into sin he cannot be forgiven? No; for the verse just quoted from John teaches us that if a brother sins a sin not unto death we must pray for him. 1 John 2:1, 2; Gal. 6:1; Rev. 2:5, and scores of other texts show that men are not necessarily beyond hope, even though they be overtaken in faults after they have

accepted Christ and have been pardoned. We must understand, then, that the "falling away" here brought to view means not simply the commission of a wrong act, or even a backslidden state, but a turning away from the gospel of Christ,—a rejection of Christ. Since the name of Christ is the only one under Heaven whereby men may be saved, it follows that if a man deliberately rejects that there is no hope for him. It was this fact which led Paul to use such vehement language in his epistle to the Galatians. See Gal. 1:8, 9. Any man who should preach a gospel which led the hearers to trust in something else besides Christ, would be deliberately leading them to eternal ruin, and so would be worthy of a curse. There is but one way of salvation; if a man deliberately rejects that, he cannot by any possibility be saved. w.

(Concluded next week.)

## "THE OLD IS BETTER."

1. "PLEASE explain how you harmonize the 14th verse of Rev. 22, and the comments upon it, found in SIGNS, March 24, p. 186, with the same verse as given in the New Version, which reads, 'Blessed are they that wash their robes,' etc."

There are some things that we don't try to harmonize; we try to follow the simple truth, and if anything differs from it, that is not a matter that troubles us. In this case we accept the reading of the Authorized Version as preferable to that of the New, and let the matter rest there.

It may seem strange, however, that the two versions, each the work of men skilled in the languages, should have such widely different renderings of the same text. A little explanation will make the matter clear. The Greek of the text as rendered in the Authorized Version is, *poiountes tas entolas autou*. As given in the Revised Version it is, *plunontes, tas stolas auton*. It will be seen that the difference in the words is very slight, so that a copyist might easily make the substitution of one for the other. If the reader has ever seen *fac similes* of some of the ancient manuscripts, he will the more readily understand how such a change might have taken place. As the result, some of the ancient manuscripts have it one way, and some another. The similar expression in Rev. 7:14 may have been in the mind of the ancient copyist, thus causing him unconsciously and mechanically to make the substitution. Griesbach regards the reading followed by the New Version as "not to be despised," but worthy of further examination, "though inferior to the received text."

But while following the Authorized Version, we do not find, in this instance, the slightest lack of harmony between the two renderings. It is a fact that only those who keep the commandments of God, will be permitted to partake of the tree of life. Matt. 7:21; 19:17, and many other texts, settle this matter positively. It is also true that none will be saved, except those who wash their robes of character in the blood of the Lamb; for "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7); and Christ "was manifested to take away our sin." Now (1) no one can keep the commandments without the help of Christ, whose blood cleanses from sin; and (2) no one can stand, having his robes white, without being a doer of the commandments; for it is sin that defiles, and if one should break the commandments his robes would not be white. Thus they who have kept the commandments of God, and they whose robes are made white, are the same. A blessing pronounced upon those who have kept the commandments of God, is at the same time a blessing pronounced upon those who have washed their robes white. So there is harmony in the two renderings, after all.

2. "Also please state whether the New Version is correct in giving the word 'probation' where the Old Version has 'experience,' in Rom. 5:4."

We think it is not, for the following reasons: The Greek word signifies both a test, a trial, and also that which results from such a test. Therefore "experience" is an allowable rendering. Now to render it "experience," as in the Authorized Version, makes good sense, for it comports with the facts in the case:



patient endurance of tribulation does work out rich experience. But "patience" indicates that the individual is undergoing a testing, a probation; and therefore it does not seem consistent to say that this tribulation and patience work probation, when they are themselves a probation. Therefore we decidedly prefer the old rendering, "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts."

The revisers have given us a good commentary, but they seem often to have been more intent on getting something new than on retaining the simplicity and directness of the sacred text. w.

### WHO SHALL STAND WHEN HE APPEARETH?

LAST week we showed by the plain reading and evidence of Scripture that the millennium begins at the second coming of Christ and the consequent resurrection of the righteous dead. We showed that when the righteous are raised by the Lord Jesus at his coming, they are then taken to Heaven, where judgment is given unto them, and where they reign with Christ a thousand years, that is, during the millennium; while the rest of the dead—the wicked—live not again till the thousand years—the millennium—are finished. We then stated the legitimate conclusion, that any preaching that promises a millennium before the second coming of Christ, is contrary to Scripture. We further stated that any preaching that promises a millennium of peace and joy on this earth even after the second coming of Christ, is likewise contrary to Scripture. This we shall now prove by scriptures so abundant that to doubt it will be but to doubt the truth of the Bible.

Let us read again 1 Thess. 4:16, 17: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This shows as clearly as language can that all the righteous, both dead and living, are taken away from the earth when the Lord comes, that is, at the beginning of the millennium. They are "caught up together," "in the clouds," "to meet the Lord in the air;" and they are not found upon earth again till after the thousand years are finished. As therefore the righteous, whether dead or living, are all taken away from the earth when the Lord comes, the question fairly presents itself, *What becomes of the wicked on the earth when the Lord comes?*

The answer is not far to seek, and it is clear and explicit. 2 Thess. 1:7, 8, says, "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

The vengeance of the Lord on the wicked is destruction. For says Christ, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17:26, 27. As the flood destroyed all who in the days of Noah obeyed not the Lord; and as the days of Noah were so shall the days of the Son of man be; it is certain that when the Lord Jesus shall be revealed from heaven in flaming fire, it will be the destruction of every soul of man that stands in wickedness. Again: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

But were they not warned in the days of Noah? Oh yes! they all had ample warning. Noah preached to them all about it. The trouble was not that they could not know about it, but that they would not

know. They would not believe what was told them. It was thus also in Sodom, they would receive nothing, and believe nothing, about the destruction that hung over their guilty city. They could have escaped, had they believed and obeyed; but they would not believe, nor obey, and the fire and brimstone from heaven destroyed them all; and even thus shall it be in the day when the Son of man is revealed. Christ sends a message to the world, that his coming is at the doors, and that this generation shall not pass away, till all be fulfilled. This message will make ready a people prepared for the Lord; but it will be believed by but a few, compared to earth's millions. For instead of believing it and acting accordingly, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished." 2 Pet. 3:3-6. There is where lies the difficulty, not that they are ignorant of these things, but that they are *willingly* ignorant. It is told them but they will not know nor believe.

Again we read of the coming of the Lord, and the destruction of the wicked on the earth at his coming, "I saw Heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:11-21.

The beast here spoken of is the same as the "little horn" of Dan. 7; it is the "man of sin," "the mystery of iniquity," "the son of perdition," named by Paul in 2 Thess. 2:3-8, of which he says, "That Wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." And the "army" here referred to as following the King of kings and Lord of lords is the same as that mentioned in Joel 2:2-11. "A great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. . . . The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?" And all these refer to the same time and people, that Paul mentions in the text before quoted, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Speaking of this same time, Rev. 6:14-17 says: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were

moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath is come; and who shall be able to stand?" This corresponds exactly to the pouring out of the last of the seven last plagues when the voice of God announces the end of the world: "The seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And every island fled away, and the mountains were not found." Joel speaks of the same time, saying, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16.

Jeremiah also, tells of this time and what shall be to the wicked when the day of the Lord comes. "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." Jer. 25:30-33. They shall not be lamented, for there are none left to lament them. They shall not be gathered nor buried, because there are none left to gather or bury them. All are destroyed as at the flood, and as at the overthrow of Sodom and Gomorrah.

These scriptures certainly show as plainly as the scriptures can, that at the coming of the Lord, that is to say, at the beginning of the thousand years, all the living wicked upon the earth are slain. And right here is where the views set forth in the Prophetic Conference, lately held at Chicago, are utterly at fault and terribly misleading. There it was preached, according to the Scripture, that the coming of the Lord will be before the millennium. It was likewise preached according to the Scripture, that wickedness will increase, that "evil men and seducers shall wax worse and worse," until the coming of the Lord. And then, contrary to all Scripture, it was preached that when the Lord comes, the conversion of the world will begin in reality, and will be accomplished during the thousand years! That is to say, Men will mock at the law of God, and despise the gospel of Christ, and grow worse and worse at it, till the Lord Jesus comes in the glory of his Father and all the holy angels with him, and then they all become willing to be converted; even then they are so slow about it that it takes a thousand years to accomplish it.

Such doctrine will never do. The Scripture is wholly against it, not only when speaking directly upon the subject, but also when showing the very consciousness of men when they realize the presence of the divine. The most righteous of men have always been smitten with fear at the appearance of an angel of God, and needed to be reassured by the words of the angel, "Fear not." How much more terrible then to the wicked would such an appearance be. The wicked Belshazzar in the midst of his lascivious feast, was filled with dread and alarm at the sight of only the fingers of a man's hand writing on the wall. And what will be done by the wicked of this world when the heaven is torn asunder and there is revealed the face of Him that sitteth on the



throne, is shown by a text already quoted, but we will repeat it. "The heaven departed as a scroll when it is rolled together. . . . And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. Rev. 6:14-16.

The fact is, that the wicked would rather have a mountain on them than to be obliged to stand in the presence of Christ when he appears in his glory. To the wicked in that day a falling mountain will be counted a refuge if it will only hide them from the penetrating gaze of the righteous Son of God. "Our God is a consuming fire," and such will he be in that day to every soul of man who does not have grace whereby they may serve him with reverence and godly fear. (Heb. 12:28, 29). Nothing can live in the presence of God, except it be imbued with life from God, and made like unto him in his glory. In that great day when Christ shall appear in his glory, every one who is righteous will be imbued with immortality, in the twinkling of an eye, and made like him (Phil. 3:20, 21; 1 John 3:2); and every one who is wicked, will be destroyed with the brightness of his glory, from one end of the earth to the other end of the earth, and shall not be lamented neither gathered nor buried. "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Eze. 18:32.

As therefore the righteous, both living and dead, are all taken away from the earth, and the wicked are all slain upon the earth, when the Lord comes, and as the wicked live not again till the thousand years are finished, it would reasonably follow that the earth would then be left without inhabitants. That is exactly what the Scripture declares, but the proof of it we must defer until next week. J.

#### LETTERS TO AN ANTINOMIAN.—8.

DEAR SIR: You have directly denied that the law is the rule of obedience and of justification, and affirmed that the gospel is substituted for it in this dispensation. As before shown, it is the rule of obedience that condemns the transgressor and proves him a sinner. Verses 20, 21, of Rom. 3, are closely related; there is no change of subject. "The law" is the same in both verses; I accepted your rendering of verse 21, reading "the ten commandments" into it, because I accept the fact that a broken law cannot justify or forgive the sinner. Pardon must come by another instrument. And you must accept my rendering of verses 19, 20, if you believe that the gospel is a substitute for the ten commandments as a rule of obedience. But as verses 20, 21 are closely connected and refer to the same rule, I will quote again verse 20, and as much of 21 as you quoted, to further show the fallacy of your reasoning. "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. But now the righteousness of God without the gospel is manifested." This is just, according to your method of reasoning, and the logical result of your system. Of course I have no confidence in your system nor in your method. You make the apostle contradict himself, and you contradict every principle of law and justice.

You refer to "Rom. 3:20-28." Why not include verse 31? It contains a very important part of the argument. It is the result of the whole argument preceding it. "Do we then make void the law through faith? God forbid; yea, we establish the law." Now, sir, can you in candor say that this is the tendency and conclusion of your argument? I am happy to say that my faith, my argument, agrees exactly with the conclusion of the apostle. Why is it that Paul's argument does not make void the law, but establishes it, while yours does not establish it, but makes it void? No doubt you would like to be in harmony with the apostle, if your theory permitted; but it does not. Paul says the law would

justify the doer; you say it could not. Paul says men will be judged by the law; you say they will not. He says both Jews and Gentiles are condemned by the law; you say they are not. He says the knowledge of sin is by the law—it being "the rule of obedience;" you say it is not. He says faith does not make void the law, but establishes (confirms) it; you say faith supersedes it, and it is made void. Paul says the law is holy, and spiritual; you say it is not. Paul delighted in the law of God; you do not. And this is only a partial view of your disagreement with the inspired servant of God.

If there is anyone who thinks my language is yet too severe, let him follow you still further on the subject. You say:—

"The law of faith, in contradistinction to the law on which the Jews relied, is the divine rule of justification."

And again in another place you say:—

"He calls what is written upon the fleshly tables of the heart, the new covenant, in contradistinction to the old covenant, which was written upon the tables of stone."

First I will say that your doctrine is untrue, for there is no scripture that says the new covenant is written upon the heart. Under the new covenant the law is written in the hearts of God's people. See Heb. 8:10.

Secondly, your language is decidedly faulty. Indeed, I hardly know how to characterize it, to do justice to the truth of God. You say that the "divine rule of justification," or "the law of faith," the law for this dispensation, is "in contradistinction" to the law on tables of stone. This language is shocking, but it was not an oversight or inadvertence on your part. Some years before you wrote this, you made the same statement in public, and I called your attention to the meaning of the terms, in hope that you would correct your language if not your theory. Nor are you the only one that dares to venture on such dangerous ground, for I heard at least one other minister use the very same words, while preaching against the Sabbath.

Contradistinction means, distinguished by contrast, or by opposite qualities. And you are not ashamed or afraid to say deliberately, considerably, for your attention was called to the meaning of the words, that the law that we are now to keep, under Christ, is in contrast with, or the opposite of the ten commandments! It seems to me that Antinomian teachers will heap any amount of reproach upon the Government of God, upon the gospel of his Son, and upon everything sacred, for the sake of turning their followers against the law, and all for the sake of putting away the holy Sabbath of the Lord. They accuse us of forsaking Christ for the law. I will now use your words to show in what light you present Christ and the gospel. I have already shown that your argument makes him contradict his own words, and virtually places him in open rebellion against his Father. You have also placed him in opposition to everything of a sacred character, and made him the abettor—no, the chief criminal—of everything that is wicked and vile. This is a strong impeachment, but the matter has gone too far to be handled tenderly. Let us see what your words indicate. You speak of the "divine law of justification," in "contradistinction to the law written on stones"—the ten commandments. But, as there is no such law revealed in the Scriptures, I shall call it *your law* in contradistinction to the ten commandments, or the opposite of, or in contrast with, the ten commandments.

1. That law is perfect.

Your law is imperfect.

2. That law is righteousness.

Your law is unrighteousness.

3. Those commandments contained the whole duty of man.

Your law does not; we shall see that it contains no duty of man.

4. The Saviour said the commandments lead to life.

Your law leads to death.

5. The law is so perfect that it would justify the doer.

Your law would justify nobody; the more carefully it is followed, the deeper is the condemnation.

6. The law is holy, and just, and good.

Your law is unholy, unjust, and not good.

7. The law is spiritual.

Your law is carnal, sensual.

8. The law of God will open the gates of the city to those who keep it, and will give them right to the tree of life.

Your law will close the gates of the city against its followers, and will forever deprive them of the tree of life.

9. The law was in the heart of the Saviour. Ps. 40:8.

I fear that you and your friends will think that I am very harsh and uncharitable if I give the *opposite* on this point, namely, Your law is in the heart of Satan. But I firmly believe that that conclusion is fully warranted by your words. To prove this, I will now come to *particulars*. Thus far I have shown a contrast on *principles*, or general facts. I will give the ten commandments and their opposites, or the contrast.

1. Thou shalt have no other gods before me.

*Contrast.*—Thou shalt have other gods before me.

2. Thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them, nor serve them.

*Contrast.*—Thou shalt make to thee graven images; thou shalt bow down thyself to them, and serve them.

3. Thou shalt not take the name of the Lord thy God in vain.

*Contrast.*—Thou shalt take the name of the Lord God in vain.

4. Remember the Sabbath-day to keep it holy. The seventh day is the Sabbath of the Lord thy God.

*Contrast.*—Remember not the Sabbath-day; keep it not holy. The seventh day is not the Sabbath of the Lord—it is "the old Jewish Sabbath."

5. Honor thy father and thy mother.

*Contrast.*—Honor not thy father and thy mother.

6. Thou shalt not kill.

*Contrast.*—Thou shalt kill.

7. Thou shalt not commit adultery.

*Contrast.*—Thou shalt commit adultery.

8. Thou shalt not steal.

*Contrast.*—Thou shalt steal.

9. Thou shalt not bear false witness against thy neighbor.

*Contrast.*—Thou shalt bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, nor his wife, nor anything that is thy neighbor's.

*Contrast.*—Thou shalt covet thy neighbor's house, and his wife, and everything that is thy neighbor's.

This is *exactly* the law that you offer to us, in your tract. It is in contradistinction to the ten commandments. It is, just as Webster defines the term you use, distinguished by contrast—by opposite qualities. If such a law is not in the heart of Satan, then he is better than he is generally represented! Is that your "divine rule of justification"? Is that the law of the new covenant—the law of Christ? Is it possible that you wrote the words you did, with a full understanding of their import? I speak this directly and positively, because I called your attention to the terms when you used them in public speech.

I will close this letter with pointing out one more contradiction—self-contradiction—on your part. You say that nine of the ten commandments, omitting the fourth, "were incorporated into the Christian constitution." After bringing nine of the ten into the gospel, you then erect another law in contrast with them, the very opposite of the ten, and make that "the divine rule" in this dispensation. Now I think that Satan might keep your new-made law, but no being in the universe can keep both the nine of the ten commandments, and a law just opposite to them! You would have been more consistent in your theory if you had abolished the ten, and left them all abolished. But to re-enact nine, and then set up a law in contradistinction to them—the very opposite of them—is giving to your indulgent readers an *impossible mixture*. It is an effort to unite light and darkness; to make Christ in concord with



Belial. Such are the crooked ways of Antinomianism.

I have yet to notice the theories of no-lawism concerning "the two great moral precepts."

J. H. W.

### THE MINISTRATION OF ANGELS.

"Who maketh his angels spirits, and his ministers a flame of fire." "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:7, 14.

Angels are interested and concerned in the affairs of earth. Since man first rebelled against God, and it became necessary for him to live a life of repentance for transgression, and by patient continuance in well-doing to seek for glory, honor, and immortality, angels have ministered unto him. In almost every great work by which God in his providence has seen fit to accomplish his designs, we are informed of their agency. Let us here refer to a few instances as we find them recorded in sacred history:—

Angels hurried Lot out of Sodom before it was destroyed. Gen. 19:16. Angels have often guided in the affairs of individuals. Gen. 24:7, 40; 48:16; Num. 22:22; Judges 13:19, etc. When the children of Israel came out from the land of Egypt, an angel went before them. Ex. 14:19; 23:20, 23; 32:34; 33:2; Num. 20:16; Isa. 63:9. An angel stretched forth his hand to destroy Jerusalem. 2 Sam. 24:16; 1 Chron. 21:15, 16. An angel appeared to Daniel after he had fasted three full weeks, and informed him that from the first day that he set his heart to understand, his words were heard, yet the prince of the kingdom of Persia withstood him one and twenty days; and Michael, one of the chief princes came to his help. An angel appeared unto the shepherds who were feeding their flocks in Judea, and said unto them, "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." Luke 2:10, 11, 13, 14. Unto this Saviour who was here born, angels ministered. Matt. 4:11; Mark 1:13. In his great agony in the garden, there appeared an angel strengthening him. Luke 22:43. At his resurrection and ascension they were present. Often did they appear to, and work for, the apostles while promulgating the gospel. Acts 5:19; 8:26; 12:7, etc.

From these facts we learn that angels have received special charges concerning the inhabitants of earth, and have been sent to them on special missions. If so then, why not now? Says the passage first quoted, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Says the Saviour, "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7. When? Not more especially in those days than at the present time. Angels have not yet lost their interest in those who would seek salvation through Jesus Christ. On this point the psalmist bears testimony: "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34:7. "For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:11.

But let us notice more particularly the interest they take, and the part they act, in the closing scenes of this world's career. To them is intrusted to warn men of the approaching consummation of all things. The angel has passed through the midst of heaven, "saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" Rev. 8:13. The fifth and sixth angels sounded, and the events to take place under their sounding have been accomplished. The sixth had no sooner ceased, than there was seen another angel flying through "the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue,

and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Rev. 14:6, 7. By this we understand that an angel had special charge of that work. This has been fulfilled in our day, and we have witnessed it. The second angel followed him, whose mission we have also seen fulfilled. Their work continued till the closing up of those periods which were to mark the ministration of Christ in the Holy of the heavenly Sanctuary,—those periods at whose end there should be (prophetic) time no longer. It extended to the "days of the voice of the seventh angel," under whose sounding the mystery of God should be finished.

And the seventh angel sounded, and the temple of God was opened in Heaven. Our great High Priest entered the Most Holy place to minister before the ark of God's testament, which was then seen in his temple. Then follows the third angel proclaiming those commandments and warning us against their violation. Angels are appointed to hold the four winds, that they blow not till the servants of God are sealed in their foreheads (Rev. 7:1); and if any are disposed to settle down into coldness, indifference, and doubt, because things remain thus quiet, let them be assured that the winds will be held in check till the servants of God are sealed; and that full soon for the salvation of many souls they will let go their hold, and the time of trouble will be upon us.

The mission of the third angel is followed by the Son of man on the white cloud; and when he shall appear, and the heaven shall depart as a scroll when it is rolled together, and all the great men of the earth shall hide themselves in the dens and rocks of the mountains, what part will the angels then perform? "The Lord Jesus shall be revealed from heaven with his mighty angels." 2 Thess. 1:7. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. The wheat and the tares, the righteous and the wicked, are to grow together till the harvest; the harvest is the end of the world. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." "The angels shall come forth, and sever the wicked from among the just." Matt. 13:40, 41, 49.

Angels were present when the law was given at Sinai (Psalm 68:17); angels themselves keep the law (Psalms 103:20); they joy to see the children of men keep it (Luke 15:7); and they will be present at the execution of those who transgress it. Rev. 14:10. Angels were present and shouted for joy when the foundations of the earth were laid (Job 38:7); and when it shall be redeemed from the blightings of the curse, and bloom in more than Eden beauty they will again sing together and shout anew for joy. Are not angels then interested in our welfare? Are not those who ministered unto, and strengthened, the Son of God when he bore upon him the sins of the whole world, interested in those who will avail themselves of the offered atonement, that they may have life? Verily they are. All heaven is interested for us. Should we not then be interested for ourselves? And when the full number of the redeemed shall finally be made up, when Christ shall see of the travail of his soul and be satisfied (Isa. 53:11), not only will the ransomed, clothed with white robes, and palms in their hands, cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, but all the angels round about the throne will fall down and worship God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Rev. 7:9-12.

U. S.

A CLERGYMAN who has been in the ministry twenty-five years testifies to the significant fact that during all that time he has never collected \$25 for home missions from men who are opposed to foreign missions.

## The Missionary.

### REASONS FOR EARNEST WORK.

THERE are many reasons why the people of God should especially enter the missionary work at the present time. Often is it presented to the people, and truthfully too, that the wants of the cause require this; that time is short, and the world must be warned. Therefore to throw ourselves and our means into that work is well pleasing in the sight of God. This is all true, but there is another side which is more forcible still, could we but realize it, namely, the necessity for education, an education not simply to know how to work, but a training of the mind, and bringing the thoughts to those themes which will fit us to stand in the day of God. Our strongest passions triumph when the body fails.

When disease preys upon the system, and when our physical strength weakens, then it is that the strongest passion of the human mind makes itself manifest. Of Napoleon it is said that in the agonies of death he cried with a strong voice, "Head of the army!" imagining, as his bodily strength failed, that he was at the head of his army.

We are coming up to the Judgment. We cannot tell the time when our cases will come in review before God. The Saviour assures us that men will be planting and building, marrying and giving in marriage. Worldly schemes and business will be going forward just as they are to-day. There will be nothing in this world, so far as the world is concerned, that will be an indication of the close of probation. But repeatedly we are instructed by our Saviour to watch and to "take heed to ourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon us unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." But how can we be prepared for this? What will be the condition of mind that will prepare us to stand in this hour of God's Judgment. Like a great magnet that draws to itself, so should be the truth for these times. It should lead us to fix our minds upon heavenly things. Our daily thoughts should be upon those things which will remain when the scenes of earth are passed.

When God would bring Moses near to himself,—the man who had given his life to God, the man of whom it was said that there was none other like him in all the earth, and one who could say by the Spirit of God that God would raise them up a prophet like unto himself, whom they were to hear, referring to Christ,—even he must make a special preparation to meet his Maker. Without this, even this holy man, more exalted in some respects than any man that ever walked the earth, would have been unable to endure the glory attending God upon Sinai. His common thoughts and feelings had to be put away, and during these six days he was devoting his thoughts to God, and sanctifying himself by meditation and prayer. If this was necessary in the giving of the law, will it not be necessary that the people of God train their minds upon heavenly things in order to be prepared to meet God at the end of the world.

We see, then, that the missionary work becomes valuable to us in the education of the mind and the training of the thoughts to prepare us to stand before God. Do we consider any sacrifice too great to make? and when we have made a sacrifice do we feel that we should be commended because we



have helped the work? Ought we not rather to be thankful that we have had the privilege of making these sacrifices, because of the effect it will have upon the heart and mind? If we make a sacrifice of that which costs us something; if we sacrifice our property to help the cause of God; if we sacrifice our time and our means, and labor hard and earnestly to educate ourselves to work for God,—it is not simply benefiting the work of God, but it is a benefit to ourselves. It is giving us that mental training that will fit us finally to live in the kingdom of God. Do we realize that none of us could be taken to Heaven while our minds turn naturally to the things of earth—while the strongest attractions are those things which pertain to our own selfish interests? This is so whether we realize it or not.

This Christian experience is often that experience which is not the most pleasant for the time being, but afterwards it yieldeth the peaceable fruits of righteousness to those who are exercised thereby. The apostle says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." If we do not train ourselves in this way voluntarily, while we have an opportunity, with none to molest us or make us afraid, God will cause us to pass through that which will give us that experience. If we do not humble ourselves, God will humble us. May the Lord help us to place a proper estimate upon the value of that experience which will fit us for a home in the kingdom of God.

S. N. H.

### SAN DIEGO.

WE have our tent pitched in this city; and began meetings April 1. The people here are much occupied with the affairs of the present time. Speculation is the one all-absorbing thought of most of them.

For the past year this city has been having what they call a "boom." But notwithstanding this general excitement there are some who seem to have a desire to know the will of God. The attendance at the meetings has averaged something over one hundred.

Our company of workers consists of Brethren Philip Kent, L. A. Scott, S. McElhaney, and myself and wife. The city has a population of ten or twelve thousand, having doubled its size in about a year, which gives us all plenty of work. We expect to see good results from the work, believing that God has a people here to whom he is sending his truth. Pray for the work in San Diego.

W. M. HEALEY.

San Diego, April 6, 1887.

WE hear so often that if a man would acquire the things which are valued among men, he must pay the price of them, that we are apt to forget the worth of the things which are not acquired, and for which we do not pay a price. Who could pay for the bright sunshine, the sweet, cool air, the babbling sound of brooks, the scent of flowers, or the songs of birds? Above all, who could pay for the high gift of life, for the dowry of reason, and for the salvation of the soul? These are the gifts which God bears in his right hand; and they are given without money, and without price.—*S. S. Times.*

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### ISRAEL IN EGYPT.

(May 1.—Ex. 1:6-14.)

How long the Hebrews enjoyed peace and independence after the death of Joseph is only conjecture. But it was left to Rameses II., the Sesostris of the Greeks,—the third monarch of the nineteenth dynasty,—to earn for himself, especially, the evil distinction of the oppressor of the Hebrews. The first chapters of Exodus imply that the facts they recount took place under kings who reigned in peace, for had they had defensive wars on their hands they could not have oppressed the Hebrews, lest they should join the enemy. Rameses was undisturbed by any troubles in Egypt, or by any invasion, though his wars with the great Hittite Empire of Western Asia lasted from the fourth to the twenty-first year of his reign, and ended in a treaty gladly made on both sides, after a struggle in which each was equally exhausted.

FROM this time peace reigned on the Nile, and Rameses was free to carry out his policy of repression towards the Hebrews and their related fellow-settlers of the northeast of Egypt—at once to utilize their labor and to break their spirit. Such a period of quiet did not recur under his successors, who were disturbed by internal commotions, and thus, as has been said, Rameses seems marked out specially as the Pharaoh of the oppression.

THAT he is rightly thought so, seems further established by the fact that the incidents related in the beginning of Exodus demand the long continuance of a single reign. Not only must the successive persecutions of the Hebrews have required a number of years, but Moses, on his return to Egypt after his residence of forty years in Midian, found the same king still on the throne. No Pharaoh, however, of the nineteenth dynasty, held the scepter thus long but Rameses II. The son of one who was not of pure royal blood, he had been regarded as the true king, through his mother, even from his birth, and had hence, from childhood, been associated on the throne with his father; though he dates his reign only from Seti's death, when he himself was eighteen or twenty years of age. Yet he lived to wear the crown for sixty-seven years, in wonderful accordance with the statement that "after a long time the king of Egypt died." His reign therefore answers precisely the conditions required by the Bible narrative.

THE monuments of this great king still cover the soil of Egypt and Nubia in almost countless numbers, and show him to have been the greatest builder of all the Pharaohs. There is not, says Mariette, a ruin in Egypt or Nubia that does not bear his name. Two grand temples at Ipsamboul, hewn out of the hills, with four colossal human figures, sixty-five feet high, at the entrances, were intended to perpetuate the memory of his victories over the negroes and the Syrians. At Thebes, the great temple of Amenhotep III. was finished, and adorned with two huge obelisks in granite, one of which is now in Paris. The second huge porch or pylon of the great temple of Amon at Karnak was covered with tableaux, representing the wars with the Hittites or Kheta of Western Asia. The temple of Gournou, begun by Seti, was finished and consecrated. The Ramesseum of Thebes, another great temple, is covered with sculpt-

ures also commemorating the Hittite wars. The temple of Abydos, built in honor of Seti, shows that king sitting on the throne in the midst of the gods, a club in one hand, in the other a scepter. Gods sit on each side, and in rows behind him, while Rameses offers homage, in front, to his father, as to one of their number. Everywhere,—at Memphis, at Bubastis, at the quarries of Silsilis, and at the mines of Sinai, similar memorials occur. The porch of the temple of Ptah, at Memphis, had a porch built by him at its entrance, at the sides of which were placed statues nearly fifty feet high, of himself and his queen. In the land of Goshen he restored and beautified the vast temple of Zoan-Tanis, neglected by the sovereigns of the eighteenth dynasty; the city itself being, besides, well-nigh rebuilt. He founded towns, dug canals, and filled the land with colossi, sphinxes, statues, and other creations. Of the thirty-two obelisks which yet exist in Egypt or elsewhere, twenty-one were either in whole or in part due to him; and of the eight temples which still remain in the ruins of Thebes, there is only one which he did not complete or build entirely. He also erected a chain of fortifications along the entire northeast frontier of Egypt, for 160 miles, to defend it from the invasions of the Syrians and Arabs. Cities which were endangered by the yearly inundations he protected by huge earthen dikes, and he intersected the entire region between Memphis and the sea with channels of irrigation so wide and so numerous, that it became henceforth impracticable for cavalry or war chariots, for which it had before been especially adapted. Herodotus further tells us that he marked off, in square blocks, the land thus reclaimed, and distributed them among his Egyptian favorites, treating the Delta as a new province, now, for the first time, incorporated with the rest of the kingdom.

BUT with what an expenditure of human misery must all this have been attended! It fills the mind with horror to think of the thousands of prisoners of war, of forced laborers and workmen, who must have died under the blows of the drivers, or under the weight of privations and toil too great for human endurance, in raising these innumerable creations. When slaves could not be had in sufficient numbers, after the close of the Syrian wars, great slave-hunting razzias to Ethiopia were organized, to harry the far South and drag off thousands of negroes and others, in chains, to toil in the brickfield, the quarry, or the temple precincts. All the foreign tribes of Semitic origin who had settled in the Delta were oppressed by forced labor. Even the native population had to suffer. A letter of the period is still extant, which tells how "the tax-collector arrives (in his barge) at the wharf of the district, to receive the Government share of the crops. His men, armed with clubs, are with him, and his negroes, with batons of palm-wood, cry out, 'Where's your wheat?' and there is no way of checking their exactions. If they are not satisfied, they seize the poor wretch, throw him on the ground, bind him, drag him off to the canal at hand, and throw him in, head first, the neighbors running off, to take care of their own grain, and leaving the poor creature to his fate. His wife is bound, and she and his children carried off." The numbers of prisoners taken in wars were, indeed, far too small to meet the demand for labor on such vast and countless works as Rameses undertook, for in the records of each campaign the returns, carefully given, are singularly insignificant, men preferring death to the horrors of slavery. He could only procure the toil required for works more numerous than those of all the



other kings of Egypt for 2,000 years, by driving off to them, as forced laborers, all the population he could venture to enslave, the Hebrews among them.

THE tasks to which they were set included all that the plans of Rameses demanded. They were doubtless marched in gangs to the quarries to hew out huge blocks of granite and limestone, and then set to drag them to their respective destinations, or to ship them on rafts and pilot them down the Nile. They would be employed in digging canals; in making bricks and mixing mortar for the countless erections always in progress; in painfully raising the Nile waters into the canals for irrigation and their circulation over the land, as we still see it along the banks of the river, where the peasants, naked under the burning sun, work through the day, like pieces of machinery, drawing up the buckets of water from the stream, to the fields above. "All manner of service in the field," in short, would be exacted from them, besides all their other labor, which they put upon them with rigor.

"It is very hard to make the smooth road on which the colossus is to slide along," says an inscription of the period, "but how unspeakably harder to drag the huge mass like beasts of burden." There was no machinery then; little mechanical help; the strain lay almost wholly on human thighs and sinews. "The arms of the workman," continues the inscription, "are utterly worn-out. His food is a mixture of all things vile; he can wash himself only once in a season. But that which above all is wretched is when he has to drag for a month together, over the soft yielding soil of the gardens of a mansion, a huge block of ten cubits by six." Egypt in all ages has been so marked by the oppression of its toiling thousands, that one of the crimes from which an Egyptian had to clear himself before the judge of the soul, was cruelty to them. Thirty thousand men died in this very century in digging out the Mahmoudieh Canal with their hands, without picks, or spades, or wheel-barrows—falling, worn-out with toil exacted from them by the blows of their pitiless taskmasters; and the monuments show similar misery to have been inflicted from the remotest ages. Doubtless the Hebrews suffered in the same way, and their groans and murmurs may well have taken the shape of those of the wretched fellows of our own day, whose songs have such refrains as, "The chief of the village, may the dogs tear him, tear him, tear him;" "They starve us, they starve us;" "They beat us, they beat us;"—"But there's someone above who will punish them well, who will punish them well."

THE Bible statement, that the Hebrews "built for Pharaoh treasure cities, Pithom and Raamses," is strangely corroborated in the case of the latter by contemporary documents, which mention the Israelites under the name of Aperi or Aberiu, the Egyptian pronunciation of their own way of naming themselves, as the "Iberim," or, as we say, Hebrews. In the first, a scribe called Kaonisar writes to his superior, the scribe Bek-enptah, thus: "For your satisfaction I have obeyed the command you gave me, saying, Deliver their food to the soldiers, and also to the Aperi who transport the stone for the great Bekhennu—depots and fortified magazines—of the king Rameses, the lover of Amon, which are under the charge of Ameneman, the chief of the Mazai, or gendarmerie. I give them rations each month according to your excellent instructions." The second document is from another scribe to his superior Hiua, high official, of Rameses II. "I

have obeyed," says he, "your command to give provision to the Egyptian soldiers, and also to the Hebrews who transport the stones"—great blocks dragged from the other side of the river—"for the Sun-temple of Rameses-Miamun, on the southern part of Memphis." Mazai, or gendarmerie, a corps of foreign mercenaries drawn from Libya, and thus in no danger of sympathy with the oppressed, filled the hateful office of the under taskmasters, who punished the wretched gangs.—*Hours with the Bible.*

NOTE.—For the necessity and design of this bondage see article on page 227 of this paper entitled "Design and Necessity of the Bondage in Egypt."

### BASIS OF FAITH.

(Sabbath, April 30.)

1. WHAT are Paul's words about the impossibility of pleasing God without faith?

"But without faith it is impossible to please him." Heb. 11:6.

2. What are the first two essential features of faith?

"For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6, last clause.

3. What does the apostle say that faith is?

"Now faith is the ground, or confidence of things hoped for, the evidence of things not seen." Heb. 11:1, margin.

4. Is faith exercised before the blessing is received, or after?

"Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

5. How were the heavens and the earth made?

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as a heap; he layeth up the depth in store-houses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6-9.

6. How do we know that this is so?—*Because God's word says it is so.* Heb. 11:3, first clause.

7. What kind of reasoning does faith discard?

"Casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5, margin.

8. What made Abel's offering more acceptable than Cain's?—*Abel's offering showed faith in the blood of Christ, to be shed according to God's promise.* Heb. 11:4.

9. What was the difference in the two offerings?

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Gen. 4:3, 4.

10. What was the basis of Noah's faith in the coming flood?—*Faith in God's word.* Gen. 6:13, 14.

11. How did Noah show that he believed what God had said?

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7.

12. For how long a time was Noah required to exercise this faith?

"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." Gen. 6:3.

13. To what are the days of Noah likened?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until

the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

14. Were any saved in the ark except those who believed that a flood was coming?

15. What shall we then conclude respecting those who will be saved when Christ comes?

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

A SUBSCRIBER asks an explanation of Matt. 24:11: "And many false prophets shall rise, and shall deceive many." The text seems so plain as scarcely to need any explanation. The time when it applies is undoubtedly near the end; for the Saviour is speaking of the end, in the immediate connection. False prophets have existed in all ages of the world (2 Pet. 2:1), but we have reason to believe that they will be more numerous, and do more wonderful works, near the end than at any other period. This is expressly stated in Matt. 24:23, 24.

But that which troubled our correspondent the most, was to know how false prophets might be known, and their false utterances detected. The Bible gives an infallible rule, by following which no one need be deceived. In Deut. 13:1-4 we read:—

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him."

By this we learn that false prophets are those whose teaching contradicts the Bible. That book is the standard by which all teachers are to be judged. "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. No matter how many miracles a man performs, nor how flowery and sublime his teaching may be, if he in any degree contradicts the word of God, he is not to be listened to.

This will also answer those who wonder why the Lord allows the devil to deceive men by personating their dead friends, leaving them a prey to false doctrines. The truth is, he has provided his people with ample safeguards against all deceptions. If they throw away the shield which he has given them, they offer themselves as a prey to the enemy. Let it be remembered that the word of God is absolute truth, that everything which contradicts it is falsehood, and that no number of miracles can make falsehood become truth, and you are fortified against the delusions of false prophets.

It is just as foolish to expect to have a sound mind without doing mental work, as it is to expect to have a healthy body without taking physical exercise. If God has given you a mind that is capable of doing anything, it is as much your duty to use it as it is to exercise your muscular powers. A man who has a mind and will not use it for some useful purpose, is as much a sluggard as one who lives in poverty because he will not work with his hands to procure the necessities of life.—*Selected.*



## The Home Circle.

### LITTLE WORRIES.

THOUGH many ills may hamper life  
When fortune turns capricious,  
The great but nerve us for the strife—  
The small ones make us vicious.  
Fierce griefs are soon outstripped by one  
Who through existence scurries;  
It's harder far a race to run  
With nimble "little worries."

A button bids your shirt good-bye  
When late for dinner dressing;  
You have a kite you cannot fly,  
And creditors are pressing.  
You run to catch—and lose—a train  
(That fatalest of hurries);  
Your newest hat encounters rain—  
Life's full of "little worries."

From day to day some silly things  
Upset you altogether;  
There's naught so soon convulsion brings  
As tickling with a feather.  
'Gainst minor evils let him pray  
Who fortune's favor curries;  
For one that big misfortunes slay,  
Ten die of "little worries."

—Selected.

### WHAT HAS BECOME OF ALL THE LITTLE GIRLS?

WE look in vain into many pleasant homes, or into the streets, cars, or steamers, for what was once a common sight—and was then, and ever must be, the sweetest object in nature—a simple, artless *little girl*, with all the pretty, unaffected ways and manners of unsophisticated childhood, fresh and beautiful, about her. There is no lack of small beings, dressed in such a marvelous style that Darwin himself would be puzzled to make out the class to which they belong; but we find nothing to remind us of the little girls we used to know, either in dress or manners.

In former times a pretty muslin bonnet, or a simple, close-fitting cottage straw, we thought the most appropriate covering for a little head—protecting the bright eyes from too intense light, and shielding the rosy cheeks from the sun's too fervid kisses. But now we see *something* placed on the sunny curls—leaving eyes and cheeks entirely unprotected—which is elaborately trimmed with bows, feathers, a flower-garden, or perhaps a mingling of both; for, although it is too small for even a good-sized doll, the milliner, with an ingenuity which would have been praiseworthy if exercised in a more sensible manner, has contrived to pile up trimming enough to hide even the faintest suspicion of a bonnet. But, what is sadder than the lack of true taste and good common sense in this stylish affair, we see no semblance of child-like simplicity in the wearer. And the bonnet is but the beginning of this unfortunate change which we mourn. The pretty "baby waist," the plain white dress, the neat muslin or merino, so appropriate, which little girls used to wear, are supplanted by incomprehensible garments—the fac-simile of the grand dame's attire—flounces, fringes, bows, and double skirts looped and festooned in an astounding manner; the child's—no, we mean the *young lady's* height, there are no *children* in these days—is less than her circumference. This dress is put on over a hoop, and the "mite" who is made to carry such an incongruous burden, totters about on high-heeled boots. This tiny specimen of womanhood, hardly weaned from her mother's breast—or, more probably, a wet nurse's—shakes out her redundant robes, bending and twisting her small body in grotesque imitation of the women spoken of by the prophet Isaiah, with haughty mien, "walking and mincing as they go." See how the little ape

looks over her shoulder, as she tottles about, to be sure that her hoops give her dress and figure the correct *wiggle* her sharp eyes have observed in the stylish mother and her fashionable friends. It is lamentable that all the simplicity and beauty of babyhood and childhood should be destroyed by fashion.

Added to the absurdity of the dress, these little women attempt to discourse on the "latest style." With their companions or dolls you will hear them imitating the discussions on this subject that they daily hear in the parlor or nursery, from their mother; or, still imitating, with a contemptuous toss of their little heads, they will inform their listeners that they "couldn't think of 'sociating with those girls, because they are *not stylish!*'"

A few days since as we passed out of a store on Broadway our attention was arrested by the conversation of two little figures seated in a fine carriage, waiting, doubtless, for mamma to finish her shopping. They were dressed in a style positively overwhelming. Their hats were wonders of skill, their gloves had the orthodox number of buttons with bracelets over them, a dainty handkerchief suspended from a ring attached by a chain to another ring on the little doll-like fingers. The dress was simply indescribable. The elder was speaking to the younger, who, scarcely more than a baby, sat demurely by her side. "Oh, mercy! just look at that horrid little girl who is crossing the street! She has no hoops on, and not a single flounce—no trimming at all on her dress! And, oh! see her gloves! why she has only one button! Pshaw! she's nobody, not a bit of style!"

The youngest lisped a reply, which we lost as we passed on; but it was painful to think of the training they must have received which enabled them at that early age to judge a child of their own years so quickly by the rules of fashionable dress, and because her attire was not in exact accordance with that week's style, turn from her with contempt as something too low for their notice.

Then, again, how soon a child taught by daily precept and example learns to watch her little companions with envious or exultant feeling, as the case may be. How quickly she begins to grow hollow-hearted and deceitful; receiving, as she sees her elders do, a companion with open arms, or a welcoming smile, expressing the greatest affection, but the moment she leaves begins to criticise or make unkind remarks.

"I don't like Nellie one bit, mamma; she's such a proud, stuck-up thing! I suppose she thought I should feel bad cause her dress had more trimming and was a little newer style than mine. I didn't let her know that I noticed it. But I do think it real mean, mamma, that she should have nicer things than mine. Papa is twice as rich as her father. It made me mad to see her show off her dress; and she kept looking at mine and sister's in such a way."

"I hope, my dear, you were polite to Nellie."

"Oh, yes! But, mamma, I was awful glad when she left—though I was just as smiling and pleasant as could be to her face."

That's a good girl. You must always be very polite and cordial to your companions, you know. But I must say I think Nellie was quite vain; and you must never show that you are proud of your clothes. I shall go out to-morrow and get you that pretty dress you teased so for, I think!"

"Oh, mamma! I am so glad! And as soon as it is made I'll go right over and call on Nellie. Won't she feel bad when she sees my new dress! It will be ever so much prettier than hers."

And the mother smiled complacently, with never a thought of the improper and wicked

feelings she was cultivating. Oh, mothers! how can you be so blind! Both by precept and example you are teaching your children to make dress their idol, and to know very little of anything but that which pertains to fashion; to be envious or contemptuous of their little friends and companions according as they are dressed better or worse than themselves. Can you ever reflect that God did not commit such treasures to your keeping without meaning some day to call upon you to render up the account of your stewardship? What can you say, when asked how you have trained the young souls given to your care? Can you reply, We have been instant in season and out of season in teaching them—what? To work for the good of others, to learn to do right, in all simplicity to love and obey the Saviour, who, taking a little child in his arms, said, "Of such is the kingdom of Heaven." Of such! Ah, no! Not of those children that you are training to avoid—not evil communications—but unfashionable companions, to look on the outward adorning, and not on the heart.

But it is not alone the worldly-minded, who make no pretense to any higher law than their own selfish gratification, who bow the knee to fashion. Christian mothers, are you guiltless? Think of the time, the health and strength, given to dress, the bondage which compels you to pervert all real taste, to do violence to your own natural instincts of neatness and true elegance, and accept the absurdities of fashion, simply because the ruling style requires it. If you are thus influenced and beguiled, do you flatter yourselves that your children will not, from their earliest years, regard such bondage as important? We do not think it wrong to dress neatly and in as good taste as possible. We blame none for giving so much thought to their own dress and their children's as to provide those articles that are appropriate and becoming to the different styles of face, figure, and complexion. It is natural, and we think right, for a mother to dress her darlings as neatly and prettily as she can without unnecessary waste of time and strength; but we do think it sin to spend money and time lavishly in following the dictates of fashion, and not of good taste and common sense. No one pretends to believe that there is either of these in the present style of dressing. It is utterly destitute of grace—is ridiculous to the last degree, but *fashion* compels, and women—*Christian women*—obey, and teach their little daughters like obedience! Oh, the money, time, and strength, given to destroy, by the absurdities of fashionable dress, every vestige of beauty and grace which God gave you in your little ones! Take the week through, hour by hour, do you not give more time and thought to your own and your children's dress than you can spare for your Master's service? Do not your children gather from your daily walk and conversation that to be fashionably dressed is of more importance than loving and serving the Saviour who died for them and you? Judging by your daily conversation, which will they think of the greatest importance, the service of God, or devotion to fashion? To which do they see you giving the largest part of your time—the adorning of their little bodies, "the plaiting of the hair, the wearing of gold, and putting on of apparel"—or in teaching them that which is not changeable, "not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price"? What can you say, fashionable Christian mother, when He calls you to give an account of your stewardship?—*Christian Union.*

GOVERN your thoughts when alone, and your tongue when in company.—*Selected.*



## PERSEVERANCE AND THOROUGHNESS.

NOTHING, in the long run, commands a higher reward in the world than perseverance and thoroughness. Here is an incident in point:—

A young lad in Pennsylvania who was supporting himself as a stenographer, studied in his leisure time the art of photography. Photography has been a craze for years past with American boys, and tens of thousands of young lads are going about with their cameras taking pictures. Most of them, however, grow tired of the pursuit in a short time, and give it up, without, probably, having made a single creditable picture.

But this boy was as anxious and careful with the amusement as if his livelihood depended on it, and studied not only the practice, but the theory, of the art. An exhibition was given in Philadelphia a few years ago of all electrical discoveries and machinery. Among the exhibits was the photograph of a storm. This boy discovered that no one had ever succeeded in photographing a flash of lightning. He resolved to attempt this scientific feat, which was pronounced impossible.

The lightning must paint its own likeness, hence the photograph must be taken at night. For two years whenever there was a storm he put on a waterproof and carried his camera to the roof of the house. The prepared plate was put in, and turned to the quarter of the sky from which the flash would probably come. But the lightnings, no more tamed than in the days of Job, will not come at our bidding, and say unto us, "Here we are."

The lad watched in the drenching rain upon the house-top through every stormy night for two years, and spoiled one hundred and sixty plates in attempting to catch the evanescent flash. But on the hundred and sixty-first plate there appeared the black sky, riven by a dazzling stream of electric light! For the first time in the history of the world there was a true picture of a flash of lightning.

Copies of this picture are now to be found all over the world, and the boy received letters from all scientific men of Europe congratulating him on his success.

Audubon, the ornithologist, spent hours every day standing up to the chin in the waters of the bayous of Louisiana, studying a certain moth. His wife complained that he had thus brought on congestion of the lungs, and permanently injured his health.

"Possibly," he said, with indifference. "But there can be now no doubt as to the species of that moth!"

We hear much complaint among young men entering life that there is no room for them in any business or profession. There is room in each for zeal and thoroughness, and they never fail to command success and recognition, even in the making of a picture or the study of a moth.—*Youth's Companion*.

A FASHIONABLE doctor has startled the public in England by asserting that tight lacing is a public benefit. He takes the ground that it causes the fools among the women to die young. Unfortunately, they do not always die before they have brought into the world some sickly specimens of humanity as monuments of their folly.

ACCORDING to the *English Mechanic*, it is found that timber which has floated in water for some time (raft timber) is no longer liable to dry rot. The water slowly dissolves out the albumen and salts, thus depriving the fungus of the nutriment needful for its development.

## Health and Temperance.

## THE SALOON SYSTEM.

THE saloon system is ever expanding, and broadening, carrying lawlessness with it. It fits up saloons with the greatest elegance and taste. It pushes out into new communities. A dozen families cannot dwell together but the hideous monster will sit down among them and demand a tribute of human souls. The father of the saloon system invaded our earth and cursed it. He sends this evil into every community. Were there 200,000 drinking-places in this nation one hundred years ago? No; not one-tenth of that number. But the business has kept pace with the population. It means to do so. It demands sons. It demands daughters. It is no better than the old arena with its lion, fierce and roaring, and thirsting for blood, let loose upon some noble, but captive victim. It is no better than the heathen ruler who rides his powerful horse over the backs of prostrate victims, grinding flesh and bones into the dust. Yes, the saloon system is aggressive. But behold the highway of its progress! On either side it is lined with graves, and through the midst is a stream deep with human blood, and filled with bones and skulls, the whole washed on with floods of tears! It is like a river bursting its banks and spreading havoc and ruin in its path of desolation and death.—*Christian Statesman*.

## EFFECT OF ALCOHOL ON THE STOMACH.

We frequently read in the daily press accounts of a sudden death, after drinking a quantity of liquor—say a pint of whisky. Dr. Taylor relates the case of a man who died in half an hour, after drinking a bottle of gin—something over a pint. Dr. Seaverns speaks of a child which died in twenty-four hours, after swallowing one ounce of rum. A few ounces of strong alcohol—say six ounces—taken into the stomach, and absorbed into the system, will kill a very strong man, in a very short time. Where these facts are known people wonder why Smith, Brown, and Jones do not die, as they are very hard drinkers. It is because alcoholic liquors, used as a beverage, are composed of alcohol very much diluted with water. Ordinary good whisky or brandy, if there can be anything good in that which is bad, contains about forty per cent to fifty per cent of alcohol, *i. e.*, they are about half water. But notwithstanding they are so much diluted, so powerful is the poison of alcohol that when taken into the stomach, even in this diluted state, congestion of the coats and vessels of that organ almost immediately ensues.

How do we know that this action occurs? I answer, from experiments made in many cases by eminent authorities, but especially by Dr. Beaumont, of the United States Army, in 1822, through an opening in the stomach, made by a gunshot wound, in the left side of a Canadian lad, named Alexander St. Martin, tearing away the integuments and muscles, perforating the stomach, leaving an aperture two and one half inches in circumference, through which the whole process of digestion, and the action of liquids and solids, could be studied. Thus it was proven by experiments, that when alcohol, in any form, was taken into the stomach, it produced congestion, *by acting as an irritant*. If there be food in the stomach when alcohol is taken, as was proven also by Dr. Monroe, of London, digestion is immediately stopped, until the alcohol is absorbed. The alcohol, being antiseptic, stops

fermentation, hence stops digestion. And thus it is that an habitual user of alcoholic beverages *must* become a dyspeptic. The walls of the stomach become hardened, thickened; the peptic glands, which secrete the gastric juice, become atrophied, are rendered inactive, and the supply of the gastric juice, which is so essential to digestion, is materially diminished. It does more—it precipitates the pepsin from the gastric juice, and renders that fluid useless.

In nearly all cases of chronic alcoholism we will find *inflammation of the stomach*, resulting in foul ulcers, and cancerous diseases of that organ. The functions of the stomach, in cases of this kind, are entirely suspended. The power to digest food, and every process of waste and repair, is weakened. The patient does not willingly take food; may not have taken any for days and weeks. If food is forced upon him the stomach rejects it. Nausea and vomiting are present. He cannot even retain water, except in very small quantities. Sometimes a large quantity of clotted blood is ejected. If the patient dies with *delirium tremens* a post-mortem examination will generally reveal the stomach black with mortification.—*James Gray Jewell, M. D., resident physician Home for Inebriates, S. F., Cal.*

## HOW LONG TO SLEEP.

PRACTICALLY a man should sleep till he is refreshed. The mistake many persons make is in attempting to govern what must be a matter of instinct by volitional control. When we are weary we ought to sleep, and when we wake we should get up. There are no more vicious habits than adopting measures to "keep awake," or employing artifices, or, still worse, resorting to drugs and other devices to induce or prolong sleep. Dozing is the very demoralization of the sleep function, and from this pernicious habit arises much of the so-called sleeplessness—more accurately wakefulness—from which multitudes suffer. That day is not the time for sleep is evident upon the face of the fact that nature has provided the night, wherein no man can or ought to work.

The difficulties about sleep and sleeplessness—apart from dreams—are almost uniformly fruits of a perverse refusal to comply with the laws of nature. Take, for example, the case of a man who cannot sleep at night, or rather who, having fallen asleep, awakes. If he is what is called strong-minded, he thinks, or perhaps reads and falls asleep again. This being repeated, lays the foundation of a habit of waking in the night and thinking or reading to induce sleep. Before long the thinking or reading fails to induce sleep, and habitual sleeplessness occurs, for which remedies are sought and mischief is done. If the wakeful man would only rouse himself on waking, and get up and do a full day's work, of any sort, and not doze during the day, when next the night came round his sixteen or twenty hours' wakefulness would be rewarded by a sleep of nine or ten hours in length; and one or two of these manful struggles against a perverted tendency to abnormal habit would rectify the error and avert the calamity.

The cure for sleeplessness must be natural, because sleep is a state of natural, rhythmical function. You cannot tamper with the striking movement of a clock without injuring it, and you cannot tamper with orderly recurrence of sleep without impairing the very constitution of things on which the orderly performance of that function depends.—*The Lancet*.

A good example is the best sermon.



## News and Notes.

### RELIGIOUS.

—The Chinese Testament, revised by the Rev. Griffith John, has just been published, and the demand for parts of this version averages nearly 1,000 copies per day.

—Mr. Morse, grand rabbi of Avignon, France, announces a work on Judaism, taking up the history, morals, manners, and doctrines of the Hebrews. It is intended as an answer to the anti-Semites.

—The *Independent* states that "there are over eight hundred Congregational Churches alone without ministers, a very large portion of them so feeble that they can hardly expect to support a minister."

—The largest Protestant church in the republic of Mexico is the Presbyterian Church in Zacatecas. It has more than 900 members. They have bought a fine Catholic church at great cost and are advancing rapidly.

—Some of the leading members of the Roman Catholic Church are taking steps to get the Pope to canonize Mary, Queen of Scots. The application will be based on the fact that Mary was the last of the Roman Catholic sovereigns of Scotland.

—Rev. Henry Loomis, of Japan, is authority for the statement that an English missionary who went to that country to teach the doctrine of a future probation has abandoned his faith entirely, and now lectures on educational and other secular topics.

—Catholic circles are greatly agitated at St. Louis, Mo., over the action of Archbishop Kenrick in ousting Father O'Leary from the diocese. The priest denies the authority of the archbishop, and the outcome is looked for with great interest and concern.

—The *Hebrew Observer* tells of a rabbi in New York, who, learning that the pupils of his Sabbath-school intended to present him with a Purim gift, sent a message to the children, that, as he possessed sufficient furniture, silverware, etc., he would prefer the cash.

—A correspondent of the *California Christian Advocate* makes the sensible suggestion that the next General Conference of the Methodist Episcopal Church so enlarge and vary the burial ritual that their ministers shall not have to say over a suicide, a rum-murdered sot, a wretch killed in a prize-ring, or a woman who dies from tight-lacing, "Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed," or over any unrepentant sinner, "Blessed are the dead who die in the Lord."

### SECULAR.

—Six thousand carpenters were on strike in Chicago April 4.

—The large military barracks at Aldershot, Eng., were burned April 6.

—A sharp shock of earthquake was felt April 4 in Antigua and St. Kitts, West India Islands.

—It is rumored in Berlin that a secret treaty has been concluded between Sweden and Germany.

—Four thousand two hundred and seventy-three emigrants were landed at Castle Garden April 8.

—A mill-dam at Ingersoll, M. T., was carried away by a freshet April 4. Several persons were drowned.

—The steamer *Mexico*, which struck a sunken rock on Belt Chain reef on March 30, will prove a total wreck.

—The bark *El Dorado* foundered April 1 off Cape Flattery, W. T. But two men were saved out of a crew of twenty.

—The drought still continues in Texas, and the condition of the people in some neighborhoods is truly distressing.

—More than ten million pounds of sham butter was produced in the months of November, December, and January last.

—An attempt was made April 3 to blow up a street-car in Patterson, N. J. Nobody was hurt. This is the third attempt.

—The town of Kutu, Austria, has been completely destroyed by an incendiary fire. About one thousand persons are homeless.

—The Pope is corresponding with France in reference to the establishment of diplomatic relations between the Vatican and China.

—April 7, a gigantic naphtha fountain burst at Baku, Russia. Oil, sand, and enormous stones were carried to a height of 350 feet.

—The steamer *Scythia* reached New York March 31. The fact of her non-arrival on time gave rise to the report that she was wrecked.

—A riot took place at a meeting of the Salvation Army at Savannah, Ga., April 3. Twenty-five or thirty persons were more or less wounded.

—The Swiss Government has resolved to take vigorous action against the Socialists, whose activity is calculated to disturb the peace of the State.

—Two freight trains collided four miles west of Corinth, Miss., April 1. Two men were instantly killed and fifteen loaded cars destroyed by fire.

—Recently the roof of the church at Linguaglossa, Sicily, fell without warning during the service. One hundred persons were buried in the ruins and forty were killed.

—A heavy land-slide occurred April 7 near Monte Carlo, France. The trains from Cannes and Menton, loaded with tourists, had marvelous escapes from destruction.

—Great Britain has demanded of Hayti \$1,000,000, as settlement of old demands. Failing in its immediate payment, she wants Tortuga Island, which lies north of Hayti.

—A new automatic submarine torpedo has been invented, capable of carrying a charge of 600 pounds of nitro-gelatin at the rate of thirty miles an hour so as to overtake the fastest cruiser.

—Dr. Windhorst, the German Catholic leader, has sent a telegram to the Pope, saying that the Center party will accept the Prussian Ecclesiastical bill as a filial duty to the head of the church and without any reserve.

—During the last week two different attempts have been made to cut the levees on the Mississippi River near New Orleans. Should the levees be cut and the adjacent parishes overflowed, the damage done would be very great.

—A successful attempt has been made to cast a steel stern for the cruiser *Baltimore*. This piece weighed 15,000 pounds and was cast without a defect, and is said to be the best piece of steel casting done in this country.

—At Omaha April 6 during the celebration of a silver wedding, a prominent farmer was shot and killed by one Edward Carr, who was drunk. The murderer says he was so drunk that he knows nothing of the murder.

—The coal miners throughout the country are discussing the formation of a gigantic organization by the amalgamation of the National Federation of Miners and the Miners' National Assembly of the Knights of Labor.

—Trouble is to be expected between England and Venezuela, on account of the imprisonment of English sailors in 1883 without just cause. No satisfaction has been obtained from the Venezuelan Government, and diplomatic relations are severed.

—The *Ameer* of Afghanistan is seriously alarmed at the discovery that a number of native tribes are combining against him, and has appealed to the Indian authorities for help. The dissatisfied Afghans assert that the country has been secretly sold to the British.

—April 3 a violent snow-storm set in very generally throughout New England. In Boston the streets were filled with snow and street-car traffic retarded. Advices along the coast state the storm to be the most severe for ten years. In some places two feet of snow fell.

—At a grammar school in New York on the 6th inst. a thirteen-year-old boy was shot in the head by his playfellow. The principal of the school raised the alarm of fire, which caused a panic among the children, and it was with the greatest difficulty that the teachers prevented a disaster.

—Five lives were lost April 5 by a small steamer being carelessly run into a drift of logs and capsized on the Cœur d'Alene River. The captain and engineer, who also acted as pilot, and who had never been in a steam vessel before, knew nothing of navigation nor a single foot of the channel, and never had any licenses.

—During the sitting of the Chamber of Deputies at Madrid, Spain, April 2, a small parchment case of gunpowder was found in the doorway of the President's bureau. Later in the evening a petard exploded in the vestibule adjoining the offices of the Ministry of Finance. Nobody was hurt, but the two events caused much alarm.

—Mons. G. A. Cassagne, of Paris, has invented a system of steno-telegraphy by which he can transmit a dispatch along a single wire and print it at a distant station in shorthand with a rapidity exceeding that of any telegraphic apparatus now in use. With this machine more than 200 words can be reported and telegraphed a minute.

## Appointments.

### STOCKHOLDERS' MEETINGS.

THE Twelfth Annual Meeting of the Stockholders of the Pacific Seventh-day Adventist Publishing Association will be held at the Office of said Association, in Oakland, Cal., Monday, April 25, 1887, at 9:30 A. M., for the purpose of electing a Board of Directors, and transacting any other business that may come before the meeting.

By order of the president. S. C. STICKNEY, Sec.

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.

### 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.

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.

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.



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 Australia—Echo Publishing House, North Fitzroy, Victoria.  
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 Dakota Tract Society—A. H. Beaumont, Sec., Vilas, Miner Co., Dakota.  
 Delaware and Maryland—D. C. Babcock, Frederica, Del.  
 District of Columbia—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.  
 England—The Present Truth, 72 Henage St., Grimsby, Eng.  
 Florida Tract Society—Box 232, Jacksonville, Fla.  
 Georgia—G. W. Anglebarger, 229 Prior St., Atlanta, Ga.  
 Hawaiian Islands—International Tract Society, Honolulu, H. I.  
 Illinois Tract Society—3652 Vincennes Ave., Chicago, Ill.  
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 Nebraska Tract Society—1505 E St., Lincoln, Neb.  
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 New Jersey and Long Island—Mrs. E. T. Palmer, South Lancaster, Mass.  
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 New York Tract Society—J. V. Wilson, Sec., Box 113, Rome, New York.  
 New Zealand—International Tract Society, Turner St., off Upper Queen St., Auckland, N. Z.  
 North Pacific—N. P. Tract Society, Box 18, East Portland, Cr.  
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 Nova Scotia—Elder I. E. Kimball, No 50 Maitland St., Halifax, N. S.  
 Ohio Tract Society—L. T. Dysert, Sec., 178 Warren St., Toledo, Ohio.  
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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 14, 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.

A LARGE attendance is expected at the meetings to be held in Oakland, April 22-27. This will be a very important meeting, the most important, in some respects, of any annual meeting that has been held here, and we hope that those who come will come with the determination of staying to the close. The church in Oakland extends a hearty invitation to the friends of the cause in the State, to be present.

BISHOP WARREN of the M. E. church says that many preachers are so gentle of the feelings of sinners, especially if the sinners are rich, that they preach the gospel something after this style: "Brethren, you must repent, as it were; and be converted, in a measure; or you will be damned, to some extent." It is too true that modern preachers very seldom repeat Christ's unequivocal and emphatic statement, that "he that believeth and is baptized shall be saved; but he that believeth not shall be damned."

THE reports from the prohibition amendment contest in Michigan are very conflicting. Some say that the amendment is carried, and others that it has been defeated by a majority of 1,500 to 4,000. We understand that Kentucky distillers sent many thousands of dollars into Michigan before the election; and if the fraudulent votes which this money created are counted out, there is little doubt, but that the amendment will stand by a handsome majority. If prohibition is a failure, it is passing strange that whisky men should spend so much money in trying to defeat it.

By a private letter from Elder E. E. Marvin, of Tennessee, we learn that the effort to secure the passage of a bill granting immunity from the penalties of the Sunday law, to those who conscientiously observe the seventh day of the week, resulted in failure. We are very sorry to be obliged to chronicle this fact. We had strong hopes that Tennessee would follow the example of Arkansas, and put a stop to persecution for conscience' sake. Next week we shall give our readers some of the arguments which were used to defeat the bill; they did not come in time for publication this week.

WE have received several hypothetical questions in regard to certain acts performed on the Sabbath, the questioners desiring us to state positively whether or not such acts would be a violation of the Sabbath. We cannot answer them. When anyone wants to know the principles which the Bible lays down to govern our actions, we will give a Bible answer, so far as our knowledge extends; but we have not enough conscience to supply ourselves and other people too. The Lord gives plain commandments and designs that every person shall be conscience for himself. The only safe rule that we can give is this: If you are in doubt about the correctness of any act, abstain from it.

SOMEONE asks us to tell him which is the longest verse in the Bible. We don't know. More than that, we haven't any special curiosity in the matter. There are some lottery schemes gotten up in different parts of the country, usually connected with some so-called literary journal, whose proprietors offer prizes to the ones who will send correct answers to certain simple questions concerning the Bible. Thus they make a pretense of stimulating Bible investigation. We suspect that our questioner has got hold of one of their offers. We would therefore say

here (1) that all such schemes are unmitigated swindles, and (2) that hunting for the longest or the shortest verse in the Bible is not studying the Bible at all. It is no more profitable than it would be to hunt for the largest or the smallest Bible in the world. The way to study the Bible is to study it, and any part of it, even the shortest verse, will be found to contain abundant matter for thought, without which there can be no study.

THE following utterance is ascribed to Prince Bismarck:—

"I regard peace with the Pope as important as peace with any other foreign power. How long this peace may last—if, indeed, peace is attained with the Roman Church—none can foresee. For its continuance I assume no responsibility."

In commenting upon this statement, the *Christian Standard* lays bare the real state of affairs as follows:—

"He 'assumes no responsibility,' and would find any pretext to break the unpleasant alliance, and again banish the hated Orders and Jesuitical Seminaries, at any time when he saw it was safe to do it. Nor does Leo like the Protestant Bismarck with unfeigned love, but simply has an ax to grind—and it is the blood-rusted ax which has always found service in hewing down every plant of liberty it could get a stroke at. There is no good faith on either side of this compact, but only an interested conspiracy against human rights."

WE learn from an Eastern paper that "Michigan has a law which provides that no sign, picture, painting, or other representation of murder, assassination, stabbing, fighting, or any personal violence, or of the commission of any crime, shall be posted, under penalty of fine or imprisonment." If California had a similar law the occupation of a considerable number of sensational artists and bill-posters would be gone; and theaters would have to resort to some other means of corrupting the morals of the young and inexperienced, than with their demoralizing pictures and worse plays. The advertising of legitimate business is all right, but when theaters, houses of ill repute, and saloons flaunt in the faces of the public pictures which can but bring a blush to the cheek of modesty, public policy demands that their greed be restrained by law.

## SPIRITUALISM A DELUSION.

THE Bible plainly teaches the existence of good and bad angels, and that they have a great deal of influence upon our lives; so much so, indeed, that if we are not ministered unto in spiritual things by good angels, we are by evil ones. Of the good angels we read: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14) while the fallen angels are, we are told, "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

This last scripture we understand refers to the delusion of Spiritualism, which to-day numbers its votaries by millions both in this country and in Europe. Kings and queens have become its devotees, and multitudes are everywhere being led captive by Satan at his will. And why? Simply because the professed church of Christ, both Protestant and Catholic, is almost a unit in teaching those twin errors, the immortality of the soul and the conscious state of the dead. Faith in these errors makes it well nigh impossible for people even now to resist the delusions of Spiritualism, and the time will come when Satan works "with all power, and signs, and lying wonders," that all who are not rooted and grounded on Bible truth will be swept into the whirlpool of this monster delusion.

When good angels have appeared to men and have communicated with them as spiritual beings, they have declared themselves to be angels: Said the angel that appeared to Zacharias, "I am Gabriel that stand in the presence of God," but when the spirits of devils come, they come professing to be the

spirits of the dead. And it is to this fact that the prophet alludes when he says:—

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

Let us heed the admonition, that we "may be accounted worthy to escape all these things, and to stand before the Son of man."

## A CRITICAL PERIOD.

PRESIDENT WASHBURN, of Robert College, Constantinople, in a letter to the *New York Independent*, says of the European outlook: "On the whole, there are at least six chances out of ten that we shall have an outbreak of war within two months." "Bismarck was undoubtedly right when he asserted in his great speech before the German Parliament that another war between France and Germany was inevitable. France has never accepted the loss of her provinces, and the one thing that the Republic has steadily adhered to has been the policy of developing the army. It is now larger than that of Germany, and is rapidly reducing the Government to bankruptcy." He continues:—

Russia will have to decide within a few weeks whether to strike now or to compromise with the Bulgarians and postpone her advance to a more favorable opportunity. It is hard to see how she can hope for a more promising chance than the present one. Germany and France are engaged in their own conflict. Austria is totally unprepared for war, and cannot possibly complete her preparations this spring. Turkey is bankrupt. England is absorbed in the Irish question, and her new democracy cares no more for Constantinople than for the man in the moon. Her Government is liable to be overturned any day, and cannot act with vigor on its own convictions. Italy is in the midst of a great political crisis. If war really breaks out between France and Germany, or if the present state of expectation of war continues, it would seem probable that the Czar will either attack Austria directly or occupy Bulgaria and put Montenegro forward to raise an insurrection in Bosnia and Herzegovina.

It is undoubtedly the most critical moment that Europe has seen since 1815. It is not simply the fate of empires or the liberty of the Balkan Peninsula which is involved, but the civilization of the world. It is the crisis of that struggle to which Napoleon looked forward when he predicted that Europe would one day be either Cossack or Republican. Russia to-day makes no secret of her determination to overthrow "the rotten civilization of Western Europe" and to replace it by a new civilization of her own.

THE "Queen's Jubilee Atlas of the British Empire," published by Philip & Son, 32 Fleet Street, London, has just come to our table. It contains a series of full-colored maps, with descriptive, historical, and statistical notes of the United Kingdom, and of every British colony and dependency throughout the world; also a complete statistical abstract of the British Empire, showing the area, population, revenue, expenditure, public debt, imports, and exports, etc., and form and seat of government of all the British possessions. It contains thirty-four pages of reading matter and fifty-three maps. The information is valuable and in condensed form, and the maps are exceedingly well executed, showing each country and province in detail. In these days everybody needs to have a knowledge of the geography of the world, and this little atlas, about eight inches square, will be a valuable aid in acquiring that knowledge. Price, illustrated cover, 1s.

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