

# THE Signs of the Times

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1889

"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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### DIVINE PEACE.

PEACE upon peace, like wave upon wave,  
This the portion that I crave;  
The peace of God which passeth thought,  
The peace of Christ which changeth not.

Peace like the river's gentle flow,  
Peace like the morning's silent glow,  
From day to day in love supplied,  
An endless and unebbing tide.

Peace flowing on, without decrease,  
From Him who is our joy and peace,  
Who, by his reconciling blood,  
Hath made the sinner's peace with God.

Peace through the night and through the day,  
Peace through all windings of our way,  
In pain and toil and weariness,  
A deep and everlasting peace.

O King of peace, this peace bestow  
Upon a stranger here below;  
O God of peace, thy peace impart  
To every troubled, trembling heart.

Peace from the Father and the Son,  
Peace from the Spirit, all his own;  
Peace that shall nevermore be lost,  
Of Father, Son, and Holy Ghost.

—Horatius Bonar, D. D.

## General Articles.

### VISIT TO LEMOORE.

BY MRS. E. G. WHITE.

In company with my son, W. C. White, and Miss Cecilie Dahl, I left Healdsburg, March 9, for Oakland. From Oakland we took the train for Lemoore. At Goshen Junction we parted with W. C. White, who was en route for Los Angeles. We arrived at Lemoore about eight o'clock in the evening. Brother and Sister Daniels and Brother Gray were waiting to receive us at the depot. Brother Gray conducted us to his home, where we were heartily welcomed and kindly entertained.

Elder Daniels has been laboring at Lemoore, and his earnest effort to preach the truth of God has been followed by most encouraging results. A good interest has been awakened in the town and vicinity to hear the reasons

of our faith. The Lord has been moving upon hearts, and we rejoice that a goodly number have had the moral courage to come out and identify themselves with those who "keep the commandments of God, and have the testimony of Jesus Christ." Twenty-nine persons have taken a decided stand for the truth and have signed the covenant. I became acquainted with several of these who have recently come to the knowledge and belief of the truth, and I feel sure that they have embraced the faith after careful and candid investigation, and through solemn and thorough conviction of its divine origin and nature. I believe they will teach others the things which they have learned.

If all who accept the light of truth will let their light shine by precept and example, their influence will be as far-reaching as eternity. By humbly seeking to know and do the will of God, they may be constant learners in the school of Christ, and may be continually educating others in the principles and practices of the truth. If those who espouse the cause of God will manifest the meekness and lowliness of Christ, they may bear a testimony to unbelievers that will have more weight than either sermons or arguments in its favor. The most convincing witness to the world of the worth of our faith is the exemplary conduct and character of its advocates.

On Sabbath morning, March 10, as we approached the house of worship we found it surrounded by the carriages of those who had come to hear the word of God. There was quite a large attendance of those who were interested in our views, and I had much freedom in speaking from Col. 1: 9-14. After the discourse we had a social meeting. Many testimonies were borne, and a good spirit characterized all that was said. A number witnessed for the first time to their belief in the present truth.

I spoke five times at Lemoore, to good audiences. Many who were unacquainted with the positions we hold, seemed much interested. There were in the congregation some infidels and saloon-keepers, who gave most earnest and respectful attention, and we know not but that the seeds of truth may take root and bear fruit to the glory of God in the lives of these men. It is my sincere hope and prayer that this may be so. Christ has said, "Joy

shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Those who feel perfectly satisfied with their spiritual condition are not the ones who excite the joy of the angels. The Jews claimed to respect the law of God, but they did not keep it. Said Jesus, "Did not Moses give you the law, and yet none of you keepeth the law?" He said of the self-righteous Pharisees, "In vain they do worship me, teaching for doctrines the commandments of men;" and in this day, those who profess to be Christians and yet bear no fruit to the glory of God, denying in their works the faith they profess, are among that class who feel no want in themselves, who see no necessity of repentance, confession, or reformation in their lives. They seem in their own eyes to be righteous, and they are satisfied with their own attainments. They do not come to the great Physician, because they do not realize their need of healing. But those who come repenting of their sins, believing that Jesus is able, through the merits of his blood, to cleanse them, and make them whole, cause the angels of God to rejoice in his presence.

On Sabbath there was a decided movement made toward seeking God, by those who desired to draw near to him. The instruction for our day is, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness." This valuable treasure of righteousness and meekness will not come without sincere and earnest seeking. It is not something that will develop naturally in the human heart. There must be most diligent and persevering efforts put forth by every individual to obtain the meekness and righteousness of Christ. Says the prophet, "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." We sought the Lord by earnest supplication, and his Holy Spirit witnessed to the presence of God in our midst. Those who seek the Lord from the heart will certainly find him, for he is a present help in every time of need.

On Sunday, both morning and afternoon, I spoke to a full house. The Spirit and power of God was in the midst of us, impressing hearts with the truth. We knew that Jesus was inviting the weary and the heavy-laden to



come unto him and find rest to their souls. If they would but comply with the conditions, and take his yoke, and bear his burden, and learn of him who was meek and lowly of heart, they would find his service sweet, and his paths the paths of peace. I felt anxious that all present might take the yoke of Christ, and find the peace and rest that the world can neither give nor take away. When those who have by transgressing the law forfeited all right to the favor of God, return to allegiance and keep the commandments, what but blessing and peace and rest can come to them from him who is touched with the feeling of our infirmities, whose love is graciously and freely bestowed to all who turn to him to serve him with a sincere heart.

Before me was a class of men possessing no inferior talent; there were those who had no knowledge of God, and no faith in his Son, but I knew that Jesus was willing to receive these men, waiting to pardon their transgressions, to take their feet from the miry clay, and to place them upon the Rock of Ages. I felt an intense desire to present the truth of God's word in such a way that they might be constrained by the love that Jesus had manifested for them to come to him in all their sinfulness and pollution, that they might be cleansed by the blood of the Lamb of God, which taketh away the sin of the world. The most sinful may be made fit for the mansions that Jesus has gone to prepare for those who love him and keep his commandments. They may be cleansed by faith in his blood, sanctified through obedience to the truth, and glorified by the power of God to shine in his everlasting kingdom.

I had very solemn thoughts as I looked upon that assembly. I wondered how many present will hail with joy the glorious appearing of the Lord and Saviour. How many will receive the crown of life? How many will lift up their voices in glad hosannas, singing the song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints"? How anxious I felt for these souls, as I thought, Jesus loves them better than I do. His love is without a parallel; and if I feel grief of heart to see these souls employing their intrusted talents in dishonoring God, how must the pitying Saviour feel, who died that they might live?

Oh, that everyone might feel that Jesus has something in store for him vastly better than what he is choosing for himself! Would that all might realize the exceeding sinfulness of sin, and the blessedness of righteousness! Would that all might see how powerless is all effort to contend against omnipotence! Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the mind and will of God. He is sowing to the flesh, and will of the flesh reap corruption. No real joy can be found in the path forbidden by the God who knows what is best, and who plans for the good of his creatures. The path of transgression is a path of misery and destruction, and he who

walks therein is exposed to the wrath of God and the Lamb.

The cross of Calvary, with its suffering Victim who bore the curse for us, testifies to the love of God for the sinner; and the voice of God calls to the disobedient, "Turn ye, turn ye, for why will ye die?" There is a fountain opened to cleanse the guilty souls of men. The merits of Jesus plead for the repentant sinner; and to all that receive the Saviour he will give power to enable them to walk in the paths of righteousness and peace.

The word of God is the directory to Heaven. If man will follow in the path marked out in the sacred word, he will reach the eternal city and the realms of glory. The very God of truth presents his promises to encourage man to seek for eternal life, and an inheritance incorruptible and that fadeth not away. Let the repenting sinner believe the word of God, and come to Jesus the Saviour of men, take his yoke upon him, bear his burden, and he shall find rest unto his soul.

### PROGRESSION.

THE watchword of Spiritualists is progression. This is their boast; and with this they decoy those void of understanding. But their progression is in the wrong direction; it is from bad to worse. Its victims are led on from one degree of infidelity and sin to another, till they become acquainted with the very "depths of Satan." And this sort of progression is rapid and accelerating; for it is a down-hill course, and consequently easy and agreeable to the carnal mind. When one is perfectly given over to it, the lowest level is soon found. Those who do not rapidly descend to this lowest level are still under some kind of restraint which makes them cautious and half-hearted in the service of the devil. But their master does not care for this, for he knows they are on the direct and sure way to ruin; and indeed he is more than willing that they should keep up some sort of respectable appearance among men, the better to decoy others into the fatal net. This accounts for the different degrees of progress among them, in their downward course.

But there is another kind of progression,—a progression in an opposite direction. And though it may seem up-hill work, the result will be transcendently glorious. It is a cross-bearing way, but it is upward to God. The end of it is life everlasting. Though it is the few that choose this way, yet those who do, will at length see that they made the wise choice.

While Spiritualism is doing up the last work of Satan, to sweep mankind down to destruction, the Lord, by the progressive light of revealed truth, is preparing a people for translation into his kingdom, which is about to come, in answer to the Heaven-taught petition, "Thy kingdom come." While Spiritualism is leading its votaries to discard the precious truths of the Bible, the work of the Lord leads men to love and cherish the sacred word with increasing delight. While the former leads men to break every command-

ment of God, the latter is leading the erring back to every precept of the decalogue. By this we may know where and what the present work of the Lord is. It is opposed to Spiritualism in all its leading features. It is reasonable to believe, that when Satan is permitted to work with such power, the Lord has a work to do for his people which is the very reverse of Satan's work.

There is but one people in the world that stands opposed to all the false doctrines of Spiritualism. They teach a theory of man's nature and destiny utterly opposed to it. This, together with the teaching of all the commandments of the moral law, is found with no other people but those that are being moved out by the fulfillment of the message of Rev. 14:9-12. No other people, I say, present a bold and directly opposing front to this wily foe. Those, then, who are heeding this Heaven-appointed message, are progressing in the right direction. It is progression toward the Bible, its truths and its Author, and toward the New Jerusalem; and soon its golden gates will be swung open to welcome them in. Rev. 22:14; Isa. 26:1, 2. Onward, onward, then, the goal will soon be reached; the prize will soon be given.

R. F. COTTRELL.

### EFFECTIVE PREACHING.

THE maxim of Paul, "Preaching of Christ crucified; not with wisdom of words, lest the cross be made of none effect," is a golden milestone from which many roads lead—and into what fields of thought they open!

The church is largely leavened with the world, adopts worldly maxims, and robes the gospel in worldly charms, seeking by making it attractive to make it effective. The pulpit sometimes becomes a platform for lectures more fit for the lyceum, and sometimes a stage for dramatic acting more fit for the theater! The service of sacred song is turned into a display of art, in which an appeal to æsthetic taste takes the place of the divine savor and flavor of worship. In his house, where "the Lord alone shall be exalted," classical music is exalted, pagans and papists are hired to lead us in praise; or a profane, drunken organist sometimes uses the keys of the grandest of instruments to play out the congregation, and play out the impression of the gospel. We build Gothic cathedrals, furnish them with crimson and gold, adorn them with the pencil and chisel of art; then we have concerts and lectures, fairs and festivals, entertainments and excursions; and we say, "Surely we shall draw the people to the house of God." But they do not come. The writer went to a splendid church, on the Pacific Coast, where a silver-tongued preacher had his throne, and a choir of artists warbled music; there were seven performances by organ and quartette, and then a grand oration, but the church was more than half empty.

Such charms do not permanently draw the eyes of men to God's house, and their feet to his altars and feasts. Zion's attractions are peculiar to herself; they "are not of the world,



even as He is not of the world." The church, robed in the world's charms, instead of drawing the world to herself and to Christ, takes the infection of the worldly spirit; therefore her Master bade her keep herself "unspotted from the world," "hating even the garment spotted by the flesh!"—*Arthur S. Pierson, D. D.*

### RESURRECTION OF JESUS.

WE had the pleasure, on eve of Easter Sunday, of hearing a Chicago Baptist minister preach upon the "resurrection of Jesus," an old subject, but one rarely dwelt upon by modern popular ministers, and yet it is one of the cardinal doctrines of the church. His premises were sound, and his conclusions just and reasonable. He was emphatic, and waxed eloquent in argument, alleging that the resurrection of Jesus was not only a scriptural and reasonable doctrine, but a well-attested historical fact. He boldly declared that if Christ did not arise from the dead as recorded and proclaimed by the apostles, then we have no Saviour, no Christ, no Son of God at the right hand of the Father; our prayers and hopes are in vain, and we are yet in our sins. He asserted that upon the *fact* of the resurrection of Jesus from the dead, were based all the hopes of the Christian church; that although Jesus might have been a good man, the greatest teacher of morality, a prophet sent of God, performing wonderful miracles, healing diseases, feeding the hungry, etc., yet if he did not rise from the dead, he was a "deceiver," and the world has no Saviour today. All this and much more we were glad to hear him say, believing every word to be true.

It so happened (providentially, I think) that at the close of the service the minister sought me out of the crowd, knowing I was a stranger, and kindly asked me to come again. As we lingered and conversed when nearly all had left the house, I was constrained to ask the earnest, friendly man one question. It was this:—

If, in order that Jesus might enter Heaven, sit at the right hand of his Father, and engage in his intercessory work, it was *absolutely necessary* that he arise from the dead, come forth from the tomb, is it not also true by parity of reasoning that Abraham, David, and Paul must have a resurrection from the grave before they can enter Heaven and receive their reward? I assured the minister that I heartily indorsed his positions, as being sound and scriptural. Before pressing him for an answer, I reminded him that if his position was correct and scriptural, and the resurrection of Abraham and others was yet future (which he admitted), then all the righteous dead are still in the prison-house of death, and not in Heaven, not alive; and without a resurrection are *perished*. 1 Cor. 15: 18. He tried in vain to evade the trap he set for himself, and asserted that the righteous dead were now in paradise, without a resurrection. I again reminded him that if he could get Abraham, David, and others to Heaven without a resurrection, he could do the same with

Jesus, and thus overthrow the argument of his sermon, and leave himself standing on the "Spiritualist" platform.

The reader can better imagine than I can describe his confusion at this point. He frankly admitted that there is no future immortal life except by and through Christ. This admission was fatal to his inherent immortality theory. I left the earnest man with his half-and-half, truth-and-error position, hoping he would have the courage to accept the truth. How grateful to God we ought to be for the light of truth he gives us in these times when error has so many eloquent advocates!

May we so live that when Jesus, the Life-giver, shall come, whether sleeping or waking, we may have eternal life in a home with the people of God.

L. McCoy.

### EVOLUTION.

THE theory of evolution, although sometimes not very clearly defined nor very well understood, is accepted by many persons, and among them many ministers of religion, as fully established, and as worthy of cheerful acceptance. Although the doctrine of evolution, in its last analysis, is denied by some of the greatest living scientists, yet we sometimes hear it proclaimed from the pulpit with as much assurance as if it were enforced by a "thus saith the Lord." Men who so readily accept the doctrine of evolution, to reconcile the Bible and science, do not seem to be fully aware of the effect of their admissions. Unless evolution is accepted in its strictly scientific sense, and the Bible is made to harmonize with it in that sense, nothing is gained for the cause of religion by its acceptance. If we adopt some unscientific theory of evolution, and make the Bible harmonize with it, we do nothing to break the force of the argument against the Bible, based on what is claimed to be strictly scientific principles. It would be well for men, and especially ministers of the gospel, before they accept the doctrine of evolution, and attempt to correct the errors of Moses, to carefully examine the whole subject in all its bearings.

There are several theories of evolution advanced and advocated at the present day. The first of these is the strictly scientific theory, which is pure naturalism. It is simply the name of a process in the operation of purely natural forces, by which a purely natural thing under the influence of purely natural environment, passes into a higher form of existence. It excludes all forces not strictly inhering in nature. It claims that all the elements entering into the higher type were previously existing in nature and were evolved by natural forces, and consequently, according to this hypothesis, there can be no recognition of anything but nature. It is a system of pure materialism, and recognizes nothing in all the operations of nature but purely material forces.

According to this theory man, as well as all the material forms about him, has been evolved from inferior forms, by the operation of purely

natural causes. This theory admits of no Creator, no moral lapse, no redemption, and no final retribution. It is simply the operation of natural forces, producing natural results, without any reference to moral causes or moral accountability. How can such a system as this be accepted by any Christian man? How can it be made, in any sense, to harmonize with the Bible? Mr. Spencer must smile at the ignorant attempts made to harmonize the Bible with evolution, as the theory is held by him. The thing is so absolutely contradictory that we had almost said no sensible man would attempt it.

Another theory of evolution, which is termed the organic or theistic, and by some the creative theory, recognizes, in some sense, a Creator, who has stamped certain unalterable laws upon matter, which, under the force that he originally imparted to them, have operated in evolving one form from another in an ascending series, until all the forms of nature that exist have been produced. This theory recognizes a God back of nature, who acts only through fixed laws, and who by the laws which he has imposed on nature, has produced, by a long and imperceptible process, all the forms, organic and inorganic, that are found to exist. This is the theory of evolution which is accepted by many Christians and many Christian ministers, and which they attempt to harmonize with the Bible; or, rather, they attempt so to explain the Bible as to make it harmonize with this theory.

Man's place in any system of evolution is one of the difficult problems to be solved. According to some, man's entire nature, embracing that which he has in common with lower orders, and that which he is believed to possess in advance of them, is the simple outcome of an evolutionary process as truly, and in the same sense, as the anthropoid ape is the outcome of that process working upwards from the lowest forms of life. Man's great superiority to the highest of the creatures below him is admitted, but at the same time it is maintained that however high we may rate man's spiritual powers, and with whatever dignity we may invest him as a free moral being, all this may be explained in harmony with the theory of a "slow and steady growth from the sensible and emotional life peculiar to the animal world." Moral choice and obligation, the two terms which are supposed to indicate a spiritual nature and a capacity for sin and for fellowship with God, it is contended by Darwin, Spencer, and Haeckle, are but designations for the fact that man, as we know him, has consolidated and registered the experiences of his long line of human and brute ancestry. Such a theory as this is incapable of being harmonized in any sense with the teachings of the Bible.

Others hold that man is included in the scope of organic evolution only so far as his animal nature is concerned, and that in this respect he has been evolved from lower forms, but that the moral and spiritual *differentia* of man is such as to forbid the possibility of his being only an outgrowth of brute intelligence. According to this view, man's higher nature



was a direct creation. This, if we understand it, is the theory entertained by Professor Woodrow. Here questions arise outside of science, and so far as man's higher nature is concerned, an unscientific position is taken. Scientists assume that there is but one method for the whole nature, and that "to suppose one part to be through a process and the other to be direct is to introduce dualism in the order of the universe."

Another view entertained by some evolutionists is, that man is not included in the scope of organic evolution; "that he, being the head of all creatures, has been directly, truly created, while all the rest have been evolved, according to a divinely ordered law, out of the simple primordial germ of life." They claim that while there is strong cumulative evidence in favor of evolution up to man, the evidence fails to prove the evolution of man as a scientific fact. Here these evolutionists and the scientists part company.

From this mere glance at the subject, we perceive that the acceptance of the doctrine of evolution in its strictly scientific form, involves, of necessity, not a new interpretation of the Bible, but its utter rejection. To accept the theory in part and reject it in part involves us in all the scientific difficulties consequent upon its entire rejection. If God could create man, with his exquisite organism, by the word of his power, why could he not create the universe in the same way? This question, if not pressed, is well worthy of being considered. When the whole subject is candidly examined, the difficulties connected with any theory of evolution will be found to be quite as great as those connected with the errors imputed to Moses.—*Methodist Recorder*.

#### FORBEARANCE OF OUR LORD.

THERE is nothing in life harder to bear than injustice; the greatest task set the Christian is to endure in silence any wrong. It sometimes seems almost impossible to do this. Cross words we can bear, but when false accusations are brought against us and we are judged wrongfully, we must reply, even though that reply, instead of setting us right in the eyes of our accusers, brings on a war of words. But our Lord suffered even this. He met injustice and calumny everywhere and was "dumb." He made no endeavor to set himself right, and thus most surely bring about the "strife of tongues." He who endured such contradiction of sinners against himself, never strove to have the last word; he bore all unkindness and unjust reproach meekly and silently. He was perfect truth and knowledge amid a false and ignorant nation, yet he bore their contradiction. If he was the subject of unkind insinuations, he did not revenge himself by making like insinuations; when his motives were misrepresented he kept on in his work, proving by its results, not by his replies, that he was right. It was a small thing to him that he was judged of men or of men's judgment. He was certain of his Father's approval, so he could afford to be silent when the world condemned or con-

tradicted. He was constantly strengthened by uninterrupted communion with the Father, and thus made strong, even aside from his own divine nature, to suffer long. He was made strong to tame the tongue, that little member which St. James has said no man can tame. The member which is to us so full of poison was in him so full of healing words. With us truly it is sometimes "set on fire of hell," but his tongue was always set on fire of Heaven. His was always the gentle reply, if a reply must be made, which turned away wrath, enduring unkindnesses, and by his endurance magnifying his Father, but never by one word bringing discredit upon that Father.

"Finally be ye all of one mind" "not rendering evil for evil, or railing for railing, but contrariwise, blessing."—*Irene Widdemer Hart, in Christian at Work*.

#### THE EMOTIONAL IN RELIGION.

THAT there is a demand for a religion in which the emotional shall have no place, or in which it shall be reduced to a minimum, no careful observer of the facts can deny. We are living in an age of great intellectual progress. In morals, in metaphysics, as well as in mechanics, the pendulum swings from one extreme to another. Mind and matter are controlled by the same law. The equilibrium of truth is rarely reached. It is more rarely retained. The tendency of wealth and culture is to repose. Esthetics demand the even poised. The command that "all things be done decently and in order" is receiving a new interpretation. Of old it was the custom to sacrifice all things to life. The new order sacrifices life to taste. History is repeating itself. Methodism was a rebound from the dead and dry formality of the English church. From this church all feeling seemed to have been eliminated. It was ranked among the heresies. Its existence was incomprehensible, its manifestation unpardonable. Methodism in its beginning was a moral cyclone. It swayed the hearts of men as the tempest sways the grass. Multitudes were in agony. Like storm-tossed sailors, they awoke to find themselves in peril. The land was filled with wailing. Deliverance from such sorrow must result in highest joy. Jubilant song and ecstatic shout mingled with penitential cries. Their meetings were sometimes scenes of strange confusion. The emotions were uncontrollable. The sublime and the weird mingled in their devotions. The new birth was preceded by throes of agony and was succeeded by vociferous thanksgiving. Such was its beginning.

But those were the days of ignorance. Such times, a charity that hopeth all things may possibly wink at, but in these days of culture is it not time to relegate the emotional in religion with the jerks, contortions, and catalepsis to the obsolete and outworn? In a word, is there a place among a cultured people for the emotional in religion? This question finds a place in the heart more frequently than on the lips of men. The demand of the

age is for a religion purely intellectual. "Convince the judgment," say the critics, "and then leave men to accept Christ or to reject him." Alas! alas! for poor humanity, when its light becomes darkness and when its highest wisdom is such consummate folly. A religion without emotion! As well ask for vegetation without heat, or joy without sensation. True, indeed, religion is intellectual. Its problems and mysteries summon us to the mightiest exercise of our reasoning faculties. But it is far more than that; as the body is more than raiment, as the life is more than meat. Religion deals with undying interests. It appeals to hope and fear. It tells of reward and punishment. It is much that it convinces the judgment, it is far more that it arouses the conscience. As aforetime it brings into condemnation, and still it has its time and song of jubilee. Religion and emotion are inseparably connected. Eliminate emotion and you have nothing of religion left but an empty name. It is a soulless body, a headless trunk, a wingless bird. Religion is love, but love is emotional. It tells of danger, but fear is emotional. It leads to highest joy, but joy is emotional.

Moreover, this demand made in the interest of reason is in itself unreasonable. Why demand an unemotional religion until you have succeeded in banishing emotion from the other walks and haunts of life? There are times in the life of each of us when, wholly apart from religion, our emotion has been uncontrollable. When Archimedes, in his bath, discovered the method by which he could demonstrate whether the gold in the crown of Hiero was mixed with baser metal, he was so beside himself that he ran unclothed through the streets, crying, "Eureka!" When Newton was concluding the calculations that have made his name immortal, he was so overwhelmed with emotion that he was compelled to commit the completion of his problems to other hands. Rittenhouse fainted when, at the precise moment that he had predicted, he beheld the transit of Venus; and Zeuxis is said to have died of laughter at a picture of his own creation. If, then, the emotional holds so important a place in both science and art, is it reasonable to suppose that it can be banished from religion? A simple statement of its nature will show the folly of the demand. Religion is a life. It is God manifesting himself in and through man. But this implies a union of the human with the divine. Man must touch God. The human and the divine must blend. The earthly is moulded into the image of the heavenly. The body becomes the temple, the heart the throne of God. But is this possible without emotion? Can soul blend with soul, even when both are human, without ecstasy? To state the proposition is to refute it.

"These," says Robertson, "are the soul's bridal moments." Paul says the joy is "unspeakable and full of glory." The poet calls it

"The speechless awe that dares not move,  
And all the silent heaven of love."

We may rest assured that the demand for an unemotional religion is based upon a mis-



conception of both the nature of religion, and of the nature of man. Neither on earth nor in Heaven can such a thing exist. Extravagances doubtless occur. They abound in every walk in life. They may offend a cultured taste, but they are evidences of life. The religion that satisfies itself with form and ceremony may be esthetic and stately, but it is not the religion that saves the soul. It may chant artistic music in faultless accent, but it forces from no lips the glad refrain, "I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou comfortest me."—*Northern Christian Advocate.*

#### GROWTH MEANS GOD.

I HAVE just been feeding my stock—horses and colts, cows and calves, hogs and pigs. I fed them all with hay. They all ate it greedily, for it was good hay; and they all seemed to be doing well. While they were eating I was thinking. And as it is too wet to plow this morning, I will write my thoughts. These colts are growing. Growing means more bone, more muscle, more fat, more teeth enameled, more hoof, more hide, more hair, more mane, more tail, larger eyes, more nerves, more tendons, lengthened arteries and veins, a proportional enlargement of the heart, the lungs, the digestive organs, the viscera, etc., etc. It takes a thousand things to make a colt, and there must be something added to each of these thousand things every day, as the colt increases in size, and becomes a horse. Now where does the colt get a little more all the time to add to these thousand things? All out of the hay. The dried grass that I feed him furnishes bone and flesh and skin and hair; and it goes just where it is needed. It goes to the different parts of the animal in just the right proportions. It does not make too much of any one thing, or fail to make enough of any.

Now take that dried grass to the most skillful chemist. Tell him to analyze it, and see if he can get flesh and bone and hair out of it as the colt does, and he will tell you that he cannot do any such thing. The wonder to me is that my colts, and everybody else's colts the world over, can do what these men of science can't do.

But here is something stranger yet: The calves eat the same hay, and they make out of it differently-shaped bones and hoofs, different flesh and fat, from that which the colts make. They make horns, too, and the colts don't. And the cows, feeding beside the horses, make milk out of the hay, and milk is a very curious liquid. It contains caseine and albumen, and ever so many other ingredients, all of which come from the hay. Isn't there something strange about this? It seems to me that if I had in my barn at feeding-time one of the wise men who think they can explain everything; that we don't need any God; that their theory of evolution, and their laws of nature, are sufficient for making the world and for keeping it a-going—it seems to me that I could puzzle him by just pointing to my horses and cattle.

Now, suppose that I had three machines; that when I put hay into one of them and turned the crank awhile, out would come carpets of perfect texture and beautiful colors. Then, if I put the same kind of hay into another machine, and turned the crank awhile, out would come sets of porcelain, plates, cups, saucers, etc.—all perfectly shaped, enameled, and painted. And, finally, if I should put hay into a third machine, the result would be books, well printed, elegantly bound, and profusely illustrated. What would the scientists who know all about making worlds say to my machines? Wouldn't they think there was something about them that was never dreamed of in their philosophy?

But I have in my barn-yard a score or more of machines fully as wonderful. They are working up the hay into hundreds of different things, and into just the right proportion of each, while I write. Did a law of nature make these machines? and do the laws of nature keep them a-going? Or, is there not a wise and powerful Being who created each one of them, and who superintends all their operations?

It is said that Robespierre, when he saw the efforts of atheism in France, exclaimed: "If there is no God, we must make one; for we cannot get along without him." So must every man feel who has not permitted that "dangerous thing," a "little learning," to magnify his self-conceit and minify his common sense.

The tendency of positivism, and of all the infidel philosophy of our day, is to sheer atheism. Men want to get rid of the idea of a personal God—a great, wise, and good Being who made, upholds, and governs all things. But grand, solemn, and mysterious as that idea is, it is the simplest explanation of the wonders that we see around us. The grass is growing now all over our hills and plains. Why? The soil was full of seeds, we are told, and the rain has made them germinate. But water can't make grass out of seeds. Here is a chair factory all complete, and lumber piled up in it. And now a fire is kindled under the boiler, and the wheels revolve; but no chairs are turned out. Why? The chair-maker has not come to put the lumber into the lathes. Nature during winter or a drouth is like that factory, full of lumber but without steam. Nature, when the sun shines and the rain falls, is like that factory when the steam is up, and the wheels are in motion. Nature is God's workshop. It is the grand factory in which he is making all the while the many, the numberless things that we speak of as growing. With all our science we don't know what growing really is, and the most sensible notion we can get of it is this—the presence of the omnipresent One superintending the operation of the laws and forces that he has ordained. All growth requires something higher and mightier than what we call law. It is not mechanical merely, it is vital. And as the cause of a thing must be greater than the thing itself, the cause of all this living growth must be a living agent. An invisible Spirit must brood over field and fold.

That Spirit's work far transcends the power and skill of man. Hence, it is a superhuman Spirit. It is the Spirit of God. Here we rest. We cannot rest in any other idea of nature.

When Mungo Park sat down in the African desert, alone, lost, hungry, sick, footsore, heartsore, and just ready to give up in utter despair, he saw a little flower. It was like the vision of an angel. He said: "God is here. Only his hand could have fashioned that flower. And he who fashioned it can take care of me." So we should feel as we look on a blade of grass. In everything that lives, and moves, and grows, and blooms we see proof of the wisdom and the power of an omnipresent God.—*Rusticus, in Occident.*

#### ON THE TRACK.

As we approach a corner of the street, if there is a wagon near by, we do not feel safe to take our eyes off of it, until we see whether it is going straight on, or whether it is likely to cut across our path. Not so, however, with the street-car. One glance is enough. We are sure it will keep the track unless something unusual throws it off.

Just so with members of the church. Some are on the track, and we hardly glance at them; we expect them to keep right on unless something very unusual happens; we would be greatly surprised if they collided with us or crossed our path. But others are rarely on the track. They are like the wagons, on and off, dodging up one street or down another, and nobody but the driver knows which way they are likely to go. We do not feel safe unless we keep a bright lookout on their movements, to see whether they are likely to run into us and damage us.

How much smoother, easier, safer, more rapid, and more satisfactory every way, is our traveling when we keep the track. We can draw much heavier loads. We don't subject everybody and everything on the team to such jolting and grumbling.

Whoever else gets off, shall you and I keep on? If we would do so we must watch the switches, and stones, and the obstructions of every kind. The opening at the switch may be almost imperceptible, but who can tell where it will send us if it is too far open, and what disastrous results may follow our switching off. Our carelessness may ruin someone physically, mentally, morally, and eternally.—*Christian Standard.*

#### A GRAVE FAULT.

ONE of our gravest faults in these days is, that we have digged a great gulf between the religious life and the secular life (so called), and we find it difficult to throw a bridge across the chasm when we have need to pass from one side to the other. The true method is not to have a bridge at all, either permanent or in the nature of a draw, which is let down and taken up at call; but to fill up the ditch and make the life one, as God meant it to be and as it is the province of Christianity to make it.—*Independent.*



# The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, APRIL 20, 1888.

## LET THEM LAUGH.

FROM a Spiritualist we have received a series of questions, which he evidently thinks cannot be answered without scattering to the four winds our recent articles on Spiritualism. First, he wants to know how it is that in forty years Spiritualism has made so many converts, while comparatively few accept the doctrine of our Lord's soon coming. This is easily answered. It is because the human heart naturally loves error. Ever since our first parents listened to Satan's great lie, "Thou shalt not surely die," error has been courted, while truth has had to fight its way to recognition. Says Bacon: "In general let every student of nature take this as a rule, that whatever his mind seizes and dwells upon with particular satisfaction is to be held in suspicion." The heart of man is naturally the spring of evil thoughts, and of vice, and so he is predisposed to error; if he learns to love truth, it is because some influence or power outside of himself has been brought to bear upon him. The argument that we ought to do or believe a certain thing because others do, is well adapted to sheep, which go in flocks, the hindmost following blindly whichever way the current sets; but men should "not follow a multitude to do evil."

He asks, "Did you ever investigate Spiritualism? or are you too timid?" etc. Yes, we have fully investigated Spiritualism. We claim that we know more of its nature and tendency than any Spiritualist who lives. But we are too timid to venture into it. We submit that the man who stands at the mouth of a dark cave and views its interior by the aid of an electric light, whose bright rays he causes to be reflected into it, is in a position to know more of it than the one who stumbles into it without any light. Having examined Spiritualism by the light of God's word, we are too timid to venture near it. The wolf may twit the lamb with cowardice for not coming to examine his teeth and nails; but all will agree that timidity in such a case is wisdom. We know the nature and effects of arsenic; we know that it is a deadly poison, although we were never poisoned with it.

Again, "If your Jesus is a delusion, where do you stand?" We reply, Nowhere. We are free to confess that without Jesus we are nothing. That is why we pity Spiritualists, who reject Christ. He will not fail us, and we have no fear. The implied idea that we should cast off our faith in Christ, simply because if he were not a reality our faith would be vain, and we should be lost, is most absurd. There is a man walking across the Brooklyn bridge. If that bridge should fall, what would become of him? Why, he would be killed. Suppose the bridge upon which he is walking were not a bridge at all, but were only a streak of fog, what then? Why, then of course he could not walk upon it. But because he couldn't walk there if the bridge were not there, shall he refuse to walk on the solid bridge which is there? Shall he refuse to stand upon its firm structure, because he couldn't stand upon it if it were not in existence? What nonsense! So we shall not be frightened from "the everlasting arms," because someone cries that we should fall into perdition if they were not there. That is just why we stay in that secure place; it is the only place of safety.

Finally, we are told that if we would lay aside our opposition to Spiritualism, we "would not run any risk to become the laughing stock for over two millions of converts to Spiritualism." No doubt. But

we are perfectly content to be laughed at by Spiritualists, whether they be two million or two hundred million. "It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool; this also is vanity." Eccl. 7:5, 6. We would rather have their laughter than their commendation.

w.

## THE REST THAT REMAINS.

WE return once more to Abraham, and the promise to him and his seed. We have learned that the promise was confirmed to him in Christ; and certainly this was the case when a son was promised to him, for the record says, "And he believed in the Lord; and he counted it to him for righteousness." Gen. 15: 6. This counting his faith for righteousness was nothing else but the forgiveness of his sins, through Christ. This is plainly declared to be the case, in Rom. 4: 3-9. Now at the very time when the promise was thus confirmed to him, the Lord said to him: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance." Gen. 15: 13, 14.

In this text we have the sojourn in Egypt foretold; but we have more than that, for the children of Israel were not in Egypt four hundred years. It was only four hundred and thirty years from the time that the promise was made to Abraham until the giving of the law, immediately after the departure from Egypt. Gal. 3: 17. We can easily make up this time thus: From the time that the promise was made, till the birth of Isaac, was twenty-five years. Compare Gen. 12: 1-4 and Gen. 21: 5. From the birth of Isaac till the birth of Jacob was sixty years. Gen. 25: 26. From the birth of Jacob till the going down into Egypt was one hundred and thirty years. Gen. 47: 8, 9. Therefore from the promise to Abraham, until the going down into Egypt was (25 + 60 + 130) 215 years. And Josephus says ("Antiquities," chap. 15, par. 2) that the length of the sojourn in Egypt was two hundred and fifteen years, thus making the four hundred and thirty years of Galatians 3: 17.

But how about the four hundred years of affliction, which the Lord said that the posterity of Abraham should suffer? It is evident from the text, and also from Acts 7: 6, 7, that the four hundred years ended at the exode, the same time when the four hundred and thirty years ended. Thus they must have begun thirty years after the promise was first made to Abraham, or when Isaac was about five years old. Now in Gal. 4: 29 Paul says that "he that was born after the flesh," namely, Ishmael, persecuted Isaac, who was "born after the Spirit;" and this cannot refer to any other time than that when Ishmael "mocked" Isaac, which resulted in the expulsion of Ishmael and his mother. Gen. 21: 9, 10. This is the only recorded instance of the persecution of Isaac by Ishmael, and was, as nearly as can be calculated, about thirty years after the promise, and four hundred years before the deliverance from Egypt. So there were one hundred and eighty-five of the four hundred years' affliction, that were endured in the land of Canaan, and in adjoining countries. Yet all this time they were sojourning in a country that was not theirs. Compare Gen. 15: 13 and Heb. 11: 9.

We pass over the bondage in Egypt, and come to the time of the exode. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message:—

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgment; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to

Abraham, to Isaac, and to Jacob; and I will give it you for a heritage; I am the Lord." Ex. 6: 6-8.

Here the promise to Abraham, which was renewed to Isaac and to Jacob, was renewed again to their descendants. And in pursuance of that same promise, the Lord said to them when they had gone out of Egypt:—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19: 4-6.

Now that this was the same promise that was made to Abraham, we have an explicit statement, in the following words, found in Deut. 7: 6-8:—

"Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

When we read the promise recorded in Gen. 22: 17 we noted that in the words, "Thy seed shall possess the gate of his enemies," it included rest from oppression. So likewise the promise to the Israelites included not only possession of land, but rest. Thus when Moses allowed two tribes and a half to settle in the country across the Jordan, he said to them:—

"The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war . . . until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3: 18-20.

Again, just a little while before they reached the land of Canaan, Moses said to them:—

"For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the Lord your God shall choose to cause his name to dwell there," etc. Deut. 12: 9-11.

Thus we find that rest from their enemies was as much a part of the promise as was the inheritance of the land.

Joshua was the one to lead the people over Jordan into the land of promise; and the record expressly states that before he died the land was divided among the people, "and the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." Josh. 21: 44.

Yet in the face of this record, the apostle declares that Joshua did not give them rest. For some reason, we know not what, the translators of King James' Version sometimes gave an incorrect translation in the body of the text, and placed the correct rendering in the margin. So it is in Heb. 4: 8. We quote with the correct marginal reading: "For if Joshua had given them rest, then would he not afterward have spoken of another day." The "another day" of this text is the "to-day" of Ps. 95: 7-11, where the Lord said through his servant:—

"To-day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swear in my wrath that they should not enter into my rest."

Now, although a very few of those who came out from Egypt did enter into the land of Canaan, and



the Lord gave them rest, it is certain that that was not the fulfillment of the promise made to Abraham because (1) Abraham had no part in it (Acts 7:5); neither did Isaac and Jacob, to whom the promise was made, as well as to Abraham; and (2) the apostle speaks of "Gideon, and of Barak, and of Sampson, and of Jephthah; of David also, and Samuel, and of the prophets" (Heb. 11:32), all of whom lived after the days of Joshua; and of them he says:—

"And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

Here we learn that the promise will not be fulfilled to them until we share it with them; and so the apostle says: "There remaineth therefore a rest to the people of God." Heb. 4:9. At the same time, however, he utters a word of caution, saying: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1, 2.

From this we learn that the promise of rest was made known to the ancient Jews through the preaching of the gospel. We have already read the statement of Paul, that the gospel was preached to Abraham. Gal. 3:7, 8. But the Jews, as a nation, did not have faith and so they were debarred from the real rest which the Lord promised to Abraham. The same promise is left to us, but we, like them, shall come short of it, unless we have the faith of Abraham.

That the rest here referred to is the rest in the earth when it shall be freed from the curse, is manifest from verses 3-5 of Hebrews 4. The apostle says:—

"For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter [that is, they shall not enter] into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest."

The apostle is not making any argument here concerning the Sabbath. He simply refers to the record in Gen. 2:3, in proof of his statement that "the works were finished from the foundation of the world." The earth was designed to be inhabited by man. Isa. 45:18. The dominion of the earth, as it came pure and undefiled from the hand of the Creator, was given to man. Gen. 1:28. And so, on the seventh day, when God rested from all his works, the rest was prepared for his people. That rest, which was simply the possession of the whole earth as a kingdom, was lost through transgression; yet it is certain that some must enter in (Heb. 4:6) and so a "day of salvation" (2 Cor. 6:2) is granted. This is the day that is spoken of in Ps. 95:7, the day secured to us through the grace of our Lord Jesus Christ, as spoken of in Ps. 118:19-24; the day which Abraham saw, and which caused him to rejoice. John 8:56. In this day of grace all who will may become enrolled as children of Abraham, through faith, becoming "heirs of God, and joint-heirs with Christ;" and to them the Lord will say when he comes, sitting upon the throne of his glory: "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Compare Heb. 4:3, and the comments upon it.

Thus we learn that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance;" and that "the long-suffering of our Lord is salvation." 2 Peter 3:9, 15. w.

A SOCIETY called the American Society of Church History was organized in New York, March 22, with Dr. Philip Schaff as president. The object of the society is the encouragement of the line of study indicated by the name.

### THE ELGIN SUNDAY-LAW CONVENTION.

THE Elgin Sunday-law Convention held last November in Elgin, Illinois, was "called by the members of the Elgin Association of Congregational Ministers and Churches, to consider the prevalent desecration of the Sabbath, and its remedy," and passed the following resolutions:—

"Resolved, That we recognize the Sabbath as an institution of God, revealed in nature and the Bible, and of perpetual obligation on all men; and also as a civil and American institution, bound up in vital and historical connection with the origin and foundation of our Government, the growth of our polity, and necessary to be maintained in order for the preservation and integrity of our national system, and therefore as having a sacred claim on all patriotic American citizens.

"Resolved, That we look with shame and sorrow on the non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside by neglect and indifference the great duties and privileges which God's day brings them.

"2. That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath.

"3. That we give our patronage to such business men, manufacturers, and laborers as observe the Sabbath.

"4. That we favor a permanent Sabbath organization for the State of Illinois; the object of which shall be the creation of public sentiment and to secure the enactment and enforcement of necessary laws for the protection of the Sabbath.

"5. That we favor the organization of auxiliary societies to accomplish the above object.

"6. That four committees be appointed by this convention, consisting of two persons each, a minister and layman; one committee to carefully and accurately investigate and report to the next convention all the facts obtainable concerning Sunday business; one to investigate and report similarly concerning Sunday newspapers; one concerning Sunday pleasuring; one concerning Sunday transportation and travel.

"Resolved, That this association authorizes the Executive Committee to request railway corporations and newspapers to discontinue the running of Sunday trains and the publication of Sunday editions of their papers."

Notice, the Sabbath is here set forth as an institution of God, and also as a "civil institution." It is for "candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath," that they will vote.

Now we shall present some of the arguments upon which they base this demand for laws in favor of the "civil Sabbath," and also showing what they want these laws enforced for.

Rev. Henry Wilson, a prominent member of the convention, said:—

"The industries of the world should be silent one day in seven, that the toiler may hear the invitation of the Master, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' and that the spiritual temple of God may be built without the noise of the hammer."

Exactly. The State must compel everybody to keep Sunday "that the toiler may hear the invitation of the Master" and "that the spiritual temple of God may be built." And then they will call that a civil statute! If such a statute as that would be a civil one, then what would be required to make a religious statute? But suppose the toiler should then refuse to go to hear that invitation; what then? Will the State compel him to go? If not, why not? The State compels him to keep Sunday that he may hear the invitation; now is the State to allow its good offices to be set at naught, and its purposes frustrated by the toiler's refusing to hear the invitation? And the church having gained the recognition of the State to that extent, is she going to stop short of her object? Other quotations will answer these questions.

Dr. W. W. Everts, of Chicago, said:—

"This day is set apart for divine worship and preparation for another life. It is the test of all religion. The people who do not keep the Sabbath have no religion."

Is it then the province of the State to pass and en-

force statutes in the interests of divine worship? Is it in the nature of a civil statute to prepare men for another life? "It is the test of all religion," says the Doctor. Then what is the enforcement of the Sabbath but the enforcement of a religious test? And what is the application of it to "candidates and political officers" but the application of a religious test? And what is that but an open violation of the Constitution of the United States, which says, "No religious test shall be required as a qualification to any office or public trust under the United States"? It is true that, under the decisions of the United States Supreme Court, this provision of the Constitution does not prohibit the application of any religious test as a qualification to any officer under any State. And if there be no such provision as this in the State Constitution, these preachers of Illinois, and of all the other States, can go ahead unrestrained in the application of their religious test to all the candidates for State offices. But there is one thing certain, and that is, Sunday being "the test of all religion," no Sunday-law test can ever be applied to any candidate for the House of Representatives, for the Senate, or for any other office or public trust under the United States, without a direct violation of the Constitution of the United States as it is.

Further, says the Doctor, "The people who do not keep the Sabbath have no religion." The antithesis of this is likewise true. The people who do keep the Sabbath have religion. Therefore this demand for laws to compel people to keep the Sabbath, is a demand for laws to compel people to be religious. And yet they have the face to call it "the civil Sabbath."

Again Doctor Everts says:—

"He who does not keep the Sabbath does not worship God, and he who does not worship God is lost."

Perfectly true, Doctor. The antithesis of this also is true, He who does keep the Sabbath, does worship God. Therefore your demand for laws to compel men to keep the Sabbath, is a demand for laws to compel them to worship God. And that is only to introduce the system of the Papacy and of the Inquisition. There is no use for you to deny that you want laws to compel the observance of the Sabbath, and that, too, with the idea of worship, because in the very next sentence you say,—

"The laboring class are apt to rise late on Sunday mornings, read the Sunday papers, and allow the hour of worship to go by unheeded."

Here are the steps plainly to be taken, as surely as these ambitious clerics ever get the slightest recognition of their Sunday-law demands. First, a law compelling all labor to cease on Sunday. Then the laboring class will read the Sunday papers, and so allow the hour of worship to go unheeded; consequently there must be, secondly, a law abolishing all Sunday papers. But suppose then these people take to reading books, and let the hour of worship go by unheeded, then, logically, there must be, thirdly, a law abolishing all reading of books on Sunday. But suppose they let the hour of worship go by unheeded anyhow, then, logically, there must be, fourthly, a law compelling them not to let the hour of worship go by unheeded. Having secured themselves in the first two of these steps, what is to hinder these divines from taking the other two, which just as logically follow, as the second follows the first? There is just nothing at all to hinder them. Well, then, having taken the first two, will they not take the other two? Anybody who thinks they will not, has studied human nature, and read history, to very little purpose. And anybody who thinks that they do not intend to take the other steps has read the Sunday-law propositions to very little purpose. Prof. Samuel Ives Curtis said in this convention: "We are not commanded to remember the Sabbath as a day of rest and recreation, but to 'keep it holy.'" And last spring in the Boston Monday Lectureship, Joseph Cook said:—

"The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship."

There, that ought to be plain enough to make anybody understand what is the purpose of the demand



for "civil" Sunday laws. The only safety is in never allowing them to secure themselves in the first step—that is, in never allowing them to secure any sort of a Sunday law. For just as soon as the so-called Protestant churches in this land become possessed of power to wield the civil power in the interests of religion, we shall have the Papacy over again.

But Doctor Everts continues; it is not enough that Sunday papers must be stopped in behalf of the churches, but Sunday trains must also be stopped, and for the same reason. He says:—

"The Sunday train is another great evil. They cannot afford to run a train unless they get a great many passengers, and so break up a great many congregations. The Sunday railroad trains are hurrying their passengers fast on to perdition. What an outrage that the railroad, that great civilizer, should destroy the Christian Sabbath!"

Oh, yes! The church-members, and the church-goers, will go on Sunday trains and Sunday excursions, etc. Therefore the trains are responsible and are hurrying their passengers on to perdition. Therefore by all means stop the Sunday trains, so as to keep the excellent church-members out of perdition, for if they have any chance they will go. Shut up the way to perdition, and then they will go to Heaven. They haven't enough religion, nor love of right, to do right, therefore they must have the State to take away all opportunity to do wrong. And these people will boast themselves of their religion, and their being Christians! It is difficult to see how a Sunday train can hurry anybody to perdition who does not ride on it. And if these church-members are hurried to perdition by Sunday trains, who is to blame? Right here lies the secret of the whole evil—they blame everybody and everything else, even to inanimate things, for the irreligion, the infidelity, and the sin that lies in their own hearts.

The following statements made by Dr. Mandeville, in the convention, are literally true, in a good deal deeper sense than he intended:—

1. "There has been an alliance formed between the church and the world."

That is a fact, and it is going to ruin both.

2. "Let us not deny it."

Amen. We earnestly hope you will not. There is no use in trying to deny it. But instead of going about in the right way to remedy the evil, you set on foot a scheme to compel the world to act as though it were religious, and so to bind closer the alliance, and increase the evil.

3. "Influential men fasten themselves upon the church: a sort of political Christians."

Most decidedly true. And the most "influential" of these "political Christians," and the most of them are found in the pulpit; and they organize conventions and pass resolutions to give their "votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath," "as a day of worship."

4. "Too many men are in the church for self-profit."

Indeed there are, a vast number too many.

5. "We pastors are to blame for allowing them to rule."

Yes; you are. You are especially to blame for those influential political Christians fastening themselves upon the church and ruling it, and trading off its votes through Sunday-law conventions. The churches themselves, however, are not clear of blame in this. They ought to rise up and turn out the whole company of these political Christians, and fill their pulpits with such Christians as care more for the love of Christ and the power of the Holy Spirit than they do for votes and the power of civil government.

But the following statements by the same gentleman, we do not suppose have any deeper meaning than he intends:—

1. "The subject has two sides. We must not look alone at the religious side. The interests of the Church and State are united."

And yet you are all opposed to a union of Church and State, aren't you?

2. "The merchants of Tyre insisted upon selling

goods near the temple on the Sabbath, and Nehemiah compelled the officers of the law to do their duty and stop it. So we can compel the officers of the law to do their duty. . . . When the church of God awakes and does its duty on one side, and the State on the other, we shall have no further trouble in this matter."

Yes, we remember how it was before. The gentle Albigenses in the south of France greatly disturbed the church. They refused to obey its commands. But the church was wide awake, for Innocent III. was Pope; and he awoke the State with the call, "Up, most Christian king, up, and aid us in our work of vengeance!" And thus with the church awake to its duty (?) on one side, and the State on the other, the Albigenses were swept from the earth, and there was no further trouble in that matter. Woe, worth the day, and thrice woe to the people, when the religious power can compel the civil. And that is precisely what this Elgin Sunday-law Convention proposes to do.

It would seem from Dr. Mandeville's citation of the example of Nehemiah that they intend to set up a theocracy here. If not, there is no force in his argument, from that instance. But from the following it is quite certain that that is what they have in view. Prof. C. A. Blanchard said:—

"In this work we are undertaking for the Sabbath, we are representatives of the Lord God."

Therefore it follows that when they vote to support those candidates and political officers who will pledge themselves, etc., they will vote as the representatives of God. And if any of themselves should secure votes enough to send them to the Legislature or to Congress, they would go there and legislate as representatives of God. And when they get into their hands the power to enforce the law, and to compel the civil power to do their bidding, they will do it all as the representatives of God. And thus again it is demonstrated that if these influential "political Christians" once get the Sunday laws for which they are so diligently working, we shall have in this nation a living image of the Papacy. And again we say the only safety is in not letting them secure the enactment of any sort of a Sunday law, nor anything else through which they may dominate the civil power.

NOTE.—We have not selected all these quotations about the religious Sabbath, and left out what was said about the civil Sabbath. We have carefully read the whole report, and we state it as the literal truth that outside of the resolutions, there is not in all the report a single sentence about a civil Sabbath. It is all religious and that only. And yet, just like the California Sunday-law Convention, when it came to putting the thing in form to get votes and legislation they deftly inserted the word "civil." All this goes to show what we have often stated, that there is no such thing as a civil Sabbath; and it shows that these men do not really intend to secure, nor to enforce, a "civil" Sunday law, but a religious one wholly.

J.

### THE VICTIMS OF STRIKES.

A RECENT number of a Philadelphia paper says that "the saddest results of the late strike on the Reading Road are now coming to light, and its victims are beginning to realize their own folly in obeying the orders of their malignant leaders. . . . They left their work willfully and without just cause; others have taken their places; and now they have no work and no means of support. Their situation is pitiable indeed."

These misguided men have asked to be taken back into the employ of the Railroad Company, but President Corban has firmly but kindly told them that "he cannot break the promises made to the new men, and discharge them to make room for the old ones, who voluntarily left the service of the company when ordered to do so by the leaders of the Knights of Labor." He has offered, however, to recommend for places elsewhere all old employees against whom there is no complaint except that they went on strike. This is all, and more than these unfortunate men could reasonably expect of the

Railway Company, whose business was damaged by the strike to the amount of hundreds of thousands of dollars.

The employees of that company had no just cause for the strike; they went out, not because they had grievances, but because they were ordered to do so by irresponsible leaders of the Knights of Labor, who had nothing at stake but their reputation, and very little of that.

Though a strike always entails heavy loss upon the corporation against which it is directed, the most serious loss is that sustained by the strikers themselves; their violent dealings generally come down upon their own pates; or, as is too often the case, upon the heads of their helpless families—they are its real victims. The Lutheran *Observer* pertinently says:—

"Such folly and presumption have been so often repeated in the labor organizations of this country in recent years, that their sad and disastrous consequences should be held up as a warning to deter others from pursuing a similar course."

## The Missionary.

### THE WORK IN LONDON.

UNDER date of February 23, Brother William Ings, of the London Mission, writes thus to the friends of the cause in America:—

DEAR FRIENDS: As you are donating so liberally each week for the support of the work in this city, it may be of interest to you to learn some facts relative to the advancement of the work here. It has been a study with those connected with the work, how this great city, with its five millions of inhabitants, could be warned by the Third Angel's Message. And the conclusion arrived at is that it must be largely accomplished by the distribution of reading matter; but how to get this matter before the people is a question not easily solved. The Lord knows the best way to advance his cause, and when his people cry for help he hears their prayers and sends his angels to open up the way.

There are in England a people known as vegetarians, who are making no small stir, not only in London, but throughout the whole kingdom. Their work is aggressive and minds are being moulded by their teachings. They advocate the use of grains, vegetables, and fruits, as the best and most healthful diet for man. They discourage the use of intoxicating liquors, and many of them condemn the use of tobacco. As a class they are above the average in intelligence. In order to propagate their views these vegetarians are establishing restaurants in the most prominent places throughout the city. They now have twenty-five of these places opened, and thousands resort thither daily. The cheapness of food served draws many to their places, where they soon learn the benefits derived from such a diet.

The habits of the English people vary greatly from those of other nationalities, and especially the Americans. While the last-named act as though it was a waste of time to stop to eat, the English people dote much on their dinner hour, and spend the time in both reading and eating. Usually those visiting these places provide themselves with reading matter, as the supply in the restaurants is not sufficient for the demand; and as these



rooms are usually crowded, the managers would prefer that the stay of their patrons should be as short as possible, in order to make room for others. Therefore, it seemed absurd to think of asking the privilege of placing our periodicals in these restaurants. But the same God that opened the Red Sea and rolled back the waters of Jordan, still lives, and to our joy we found that he had prepared the way before us so that we were enabled to place *Good Health* and *Present Truth* in all these restaurants; not one refused, and now about fifteen thousand people can have access to those publications daily.

For convenience, a neat paper holder has been gotten up to hold the periodicals while being read, and when not in use it can be suspended from the hat-rack, thus keeping the reading matter in an accessible place. These holders are models of convenience and are admired by all.

The work here is beginning to show good results, and it is proving a feeder to our depository at Paternoster Row. Calls are daily made inquiring for our publications, and subscriptions for our periodicals are coming in quite rapidly, and we hope that a good foundation is being laid for a permanent worker.

There have also been other steps taken in which we have seen the guiding hand of God. The managers of the Castle Steamship Line, and also those of the Union Line, have more than met our expectations by permitting us to place a library of our bound books on each of their ships for the use of passengers. There are twenty-five ships in the two fleets which make their regular trips to Africa. These companies have also granted us the privilege of placing a file of our periodicals on their reading-room table. We believe this will be conducive of much good, as there are thousands of travelers constantly journeying to and from the distant ports visited by these vessels.

I would also mention an item of interest, the result of missionary work done by the friends at San Francisco. It seems that a young man, a clergyman's son, who had made a voyage or two, visited that port and received some copies of the SIGNS OF THE TIMES from our ship missionary there. Those on board knowing that this young man was inclined to godliness, said, "Give the papers to Marsh" (as that is his name), and he took possession of them, and while on his voyage to London, read them with more than usual interest, and became convinced of the truths which they contained. On his return he wrote to learn more about us as a people, and to learn more on certain points of truth, saying that although his father was a teacher of the word, he could not get satisfaction from him. This young man seemed to be ripe for the truth, and now is planning to keep the commandments of God and the faith of Jesus.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Wishing the good work abundant success in America, and that all your work of love may be blessed of God, I remain yours in the blessed hope of eternal life.

#### AN APPEAL TO OUR FRIENDS IN AMERICA.

It is well known to every missionary worker that our health publications act a very important part in presenting the Third Angel's Message to the people. For many years we have believed this, and for seven years we have seen it fully verified. In most instances we have to reach the people through our health journals, which they always highly appreciate.

For a few years our friends have been sending us these useful periodicals, which we have sent to all parts of the world; and every year we find that we need more. Now that we have a good health journal printed on the Pacific Coast, will our friends kindly furnish us 150 copies every month for the ship work? We feel sure that they will do good, for the *Pacific Health Journal* meets with favor, and is greatly needed by the people.

GEO. R. DREW.

### The Commentary.

#### NOTES ON THE INTERNATIONAL LESSON.

##### THE JUDGMENT.

(May 6.—Matt. 25 : 31-46.)

Jesus having spoken fully of his second coming and the necessary preparation for that event, through watchfulness and faithfulness, proceeds to speak of the great and eternal consequences which will attend and follow it. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory." Now he sits upon the throne of grace. Heb. 4 : 16. He invites the sinner to come, laden with his sins; he invites the weary to come and find rest, the weak to come and find help in time of need. But then his mediatorial work will have ceased, and the voice of inviting mercy will forever be hushed. The decree goes forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22 : 11, 12. Then will there be no more probation, no more pardon, and no more changing of character. Whatever is done for us to fit us for the Judgment must be done before Christ comes. The decisions of that hour are final, and they are for eternity.

BUT these decisions are not reached in an hour. They are the results of the Investigative Judgment spoken of in a previous lesson. The Judgment is represented in two parts: First, the judgment by the books, in which the dead are judged according to the things written in the books (Rev. 20 : 12); and, second, the Executive Judgment or the carrying out of the decisions of the heavenly court. Paul describes the second advent of Christ as follows: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not

prevent [precede] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Thus the separation of the righteous and the wicked takes place. But the distinction is made at once even as the Lord descends and the dead in Christ come forth at the call of the trumpet.

THE resurrection will be in two parts, First, that of the righteous who sleep in Christ, and another of the wicked, one thousand years later. In the twentieth chapter of Revelation, after speaking of the reign of the saints with Christ during a thousand years, it is said in verses 5 and 6: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." The separation is not properly the work of judging. This is previously done, and the coming of Christ is that event which brings to the people of God of every age their final reward and glorious triumph. And it will be vain to look for it elsewhere. The Bible invariably points to that event as the moment of victory and triumph; triumph over Satan and his power, over death and the grave, over mortality, sickness, pain, and sorrow; a triumph over doubts and fears, an everlasting release from temptation and the weakness of humanity.

By this and every other scripture bearing upon the same point the Judgment is located at the close of probation; and it is a general judgment. Men are not judged as they die, one by one, nor do they go immediately to their eternal destinies, as is generally supposed. If so, there would be no need at all of a judgment. Christ not only comes to save his people and take them home, but his coming also seals the doom of the ungodly. They have slighted the last opportunity and invitation, and thier sentence is, "Depart from me, ye cursed." The living righteous are changed to immortality and taken with the resurrected saints to the mansions prepared for them. The living wicked are destroyed by the brightness of his coming and lie unburied upon the face of the desolate earth. At the end of the thousand years they too will have a resurrection, as we have seen, and receive their punishment, the second death.

"THESE shall go away into everlasting punishment; but the righteous into life eternal." The same word in the original is used to indicate the duration of both the punishment and reward. They are eternal. In verse 41 we read, "Depart from me, ye cursed, into everlasting fire." From these texts, largely, the idea of everlasting consciousness in misery has been deduced. But the idea is not a necessary one, nor is it in harmony with the inspired comment upon these texts. Just what they do mean we may learn from Jude



7: "Even as Sodom and Gomorrah, and the cities about them in like manner, . . . are set forth for an example, suffering the vengeance of eternal fire." And 2 Peter 2: 6: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." We have, then, only to look at the fate of those cities which suffered eternal fire to know what the fate of sinners will be. They were utterly and eternally consumed. No trace of them remains, and their place is forgotten. In Mal. 4: 1 we read, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." It is not necessary to misunderstand these plain scriptures. The punishment and the fire are eternal in their nature and consequences.

THE standard of judgment presented in this connection is worthy of special thought. It is intended to teach us that acceptable religion is an intensely practical work. To the righteous it was said, "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." But, strangely, they were unconscious of having done these things; they did not know that they had ever seen the Lord. He assured them that having done so to even one of the least of his brethren it was done to him. These acts of mercy and kindness were not done ostentatiously, nor for a reward, but from a heart overflowing with love and compassion. It is the Spirit of Christ that prompts these deeds, and this is the identifying characteristic of every child of his; and "if any man have not the Spirit of Christ, he is none of his."

It is comparatively easy for us to love those who love us, and can reward us, and to bestow kindnesses upon those who are in superior stations. The wicked ones were very much surprised to have it said that they had ever seen the Lord in suffering and had not ministered unto him. It would have been a welcome opportunity to minister to Jesus Christ himself. That would have brought them into favorable notice. But they overlooked the fact that Jesus is always represented in his suffering children. The poor, the sick, and the afflicted always find a friend in him. And it is the work of his disciples to carry on the work of compassion.

"YE have done it unto me." How tender is the love with which the infinite Saviour compasses even the least of his children! He condescends to call them "my brethren." More than that, he makes their pain and all their afflictions and misfortunes his own. So that whoever relieves the sufferings of his fellow-men relieves the suffering of Christ. Whoever brings joy and light to darkened hearts and homes brings a thrill of joy to the heart of the Master. G. C. TENNEY.

## PLOTTING AGAINST THE JUST.

## LESSON 18.—SABBATH, MAY 5.

## 1. WHERE did Jacob dwell?

"And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan." Gen. 37:1.

## 2. In what light did the patriarchs consider their residence in the land of Canaan?

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

## 3. To what did they look forward as a permanent residence?

"But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:16.

## 4. How many sons had Jacob?

"Now the sons of Jacob were twelve." Gen. 35:22, last clause.

## 5. Which one did Jacob love the most?

"Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors." Gen. 37:3.

## 6. How did Joseph's brethren regard him?

"And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." Verse 4.

## 7. What made them hate him still more? Verses 5-11.

## 8. Upon what errand did Jacob send Joseph?

"And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem." Verses 13, 14.

## 9. When his brethren saw him coming, what did they propose to do?

"And when they saw him afar off, even before he came near unto them, they conspired against him to slay him." "Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams." Verses 18, 20.

## 10. What did they do with him when he came?

"And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit; and the pit was empty, there was no water in it." Verses 23, 24.

## 11. How did they afterwards dispose of him? Verses 25-27.

## 12. For how much did they sell him?

"Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt." Verse 28.

## 13. How do the wicked ever regard the just?

"The wicked plotteth against the just, and gnasheth upon him with his teeth." Ps. 37:12.

## 14. What trait was it that moved Joseph's brethren to sell him into Egypt?

"And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him." Acts 7:9.

## 15. What scripture was verified in their case?

"For where envying and strife is, there is confusion and every evil work." James 3:16.

## 16. In what class is envy placed?

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

## 17. What is said of those who do such things?

## 18. What course did they take to deceive their father?

"And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, This have we found; know now whether it be thy son's coat or no." Gen. 37:31, 32.

## 19. When Jacob saw the coat, what did he at once conclude?

"And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces." Verse 33.

## 20. How did this affect Jacob?

"And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him." Verses 34, 35.

## 21. Can you recall any actions of Jacob that were of a similar character to this wicked deception? Relate them.

## 22. When had Jacob been forgiven for his wicked deeds?

23. What important lesson may we draw from this?—*That although a sin may be forgiven, the results of it may remain, and the one who committed it will often have it brought before him, and will suffer in consequence.*

## 24. What scripture is fulfilled even in this life?

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:2.

## NOTES.

In this lesson we have an exemplification of the proverb of Solomon: "Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him." Prov. 26:27. Jacob had greatly deceived his father, and his sons in turn deceived him. By Jacob's deception, his parents were deprived of his society for long years; and he in turn suffered the same sorrow, only in a greater degree, by being deprived of his beloved son. It is true, even in this life, that as we measure to others it will be measured to us again, and that without regard to our repentance of the evil. Another example is found in the case of David, who, although he bitterly repented of his great sin, had to suffer the same at the hands of others. It is nowhere claimed that this being forced to receive measure for measure is just, but the fact cannot be gainsaid. It is unjust that a man's sin should be remembered against him after he has repented of it, and God does not do so; but unregenerate men will remember a sin to a man's injury, no matter how thorough his repentance may have been. And not only so, but from the very nature of things, certain results must follow certain causes. The man who gets in motion a train of circumstances that will result in evil, may repent of his rash act, but he cannot stop what he has begun. How much sorrow we might avoid if we could always remember to "leave off strife before it be meddled with," and to do to others just as we would wish them to do to us.

JOSEPH has been the subject of a great many moral lectures against tale-bearing.



Well-meaning but ignorant persons have censured him as the cause of all the discord in Jacob's family. Such censure is most unjust. Joseph's brothers were envious of him; but their envy was only the outgrowth of their own wicked hearts, "For where envy and strife is, there is confusion and every evil work." A corrupt heart is the only soil in which envy can grow. There is not a particle of evidence that Joseph did any wrong. He is one of the few Bible characters concerning whom no evil is recorded. His father loved him more than all the rest of his sons, because he was more worthy of his love than they were. The same thing moved his brothers to think of killing him, and afterward to sell him, that moved Cain to kill Abel: because their own works were evil, as his were righteous. We do not mean to intimate that Joseph was born without faults; but he certainly had the fear of God before his eyes.

It is worth while, in passing, to note the features in which Joseph's experience resembled that of Christ. Joseph was hated by his brethren; Christ came unto his own, and his own received him not, neither did his brethren believe in him. Joseph was sold into slavery; Christ was sold to his enemies. And both suffered thus, not on their own account, but that they might deliver others. Of course it is not designed to place Joseph on the same plane with Christ, but he may be considered as in some respects a type of Christ.

If it was wrong to allow envy and jealousy to control the heart in those days it is equally wrong now. Indeed, it would seem that in this age of gospel light and privileges, with the experience of men for ages past written out for our learning, it must be worse to indulge in such feelings now than then. And, too, it is more dangerous now than then. The nearness of the coming of the Lord is given as a special reason why peace and love should prevail. Says the apostle: "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." James 5: 9. What a terrible thing it would be if he should open the door and find us thus engaged. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2: 1-5. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" w.

MANY of the ills we dread are simply fancied; and many that burden our days are simply harbored when they should be allowed to pass into forgetfulness, overwhelmed by the multiplied mercies which crown our existence. —*Wesleyan Methodist.*

## THE CONSEQUENCE OF PLEASING GOD.

LESSON XIX.—SABBATH, MAY 12.

1. To whom did Joseph's brethren sell him?

"Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt." Gen. 37: 28.

2. What did the Midianites do with him?

"And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." Verse 36.

3. Who was with Joseph in this strange land?

"And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian." Gen. 39: 2.

"And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him." Acts 7: 9.

4. What was the consequence to Joseph of the Lord's being with him?

"And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand." Gen. 39: 3, 4.

"And the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house." Acts 7: 9, 10.

5. What was the result to Potiphar, from having a godly man in his house?

"And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field." Gen. 39: 5.

6. How much responsibility was placed upon Joseph?

"And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well favored." Verse 6.

7. How old was Joseph when he was sold into Egypt?

"These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Billhah, and with the sons of Zilpah, his father's wives; and Joseph brought unto his father their evil report." Gen. 37: 2.

8. When he was strongly tempted in Potiphar's house, what noble stand did he take?

"But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife; how then can I do this great wickedness, and sin against God?" Gen. 39: 8, 9.

9. Did he stand firm to this resolution?

"And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her." Verse 10.

10. What was the immediate result of his upright conduct?

"And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison." Verses 19, 20. Read also verses 11-18.

11. Who was with Joseph still?

"But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison." Verse 21.

12. What can always be said by one who has the Lord for a companion?

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul;

he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Ps. 23.

13. How was this verified in Joseph's case?

"But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison." Gen. 39: 21.

14. What trust was committed to Joseph in the prison?

"And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever he did there, he was the doer of it." Verse 22.

15. Why was this?

"The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper." Verse 23.

16. What scripture was fulfilled in Joseph's case?

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16: 7.

## NOTES.

SAID the Saviour to his disciples, "Ye are the salt of the earth." Salt is a preservative; that which would soon decay, if left to itself, may be preserved indefinitely by the addition of a little salt. It is thus that the true followers of Jesus are the salt of the earth. A corrupt generation would soon become so offensive as to necessitate its removal from the earth; but the presence of a humble few who walk in the Spirit, checks the flood of iniquity, and stays the wrath of God. The presence of righteous ones has often served to save the lives of wicked men. So God blessed Potiphar, and all that he had, for Joseph's sake. And since God uses means, it is not presumptuous to suppose that part, at least, of the blessing upon Potiphar's house was because an honest man was administering his affairs. The wicked despise the righteous, yet they owe to them more than they can realize.

WHEN David had committed the grievous sin of taking the wife of Uriah, and his sin had been brought home to his conscience, he cried out to the Lord: "Against thee, thee only, have I sinned, and done this evil in thy sight." Ps. 51: 4. He realized that his sin was primarily against God. So when Joseph was tempted to wrong his master, he recalled how his master had trusted him by putting everything into his hand, and said, "How then can I do this great wickedness, and sin against God?" Every act which shows a lack of love for our neighbor, shows a lack of love for God; the wrong which one may do to his fellow-man is only secondary; the greater wrong is against God. Only conscientious souls realize this; those who have not the "fear of God" before their eyes, will not stop to consider the interest of their neighbor, when it comes in conflict with their own pleasure. w.

SANCTIFICATION is a process; a journey along with Christ which the disciple begins from the moment of regeneration, and continues until he reaches Heaven.



## The Home Circle.

### WATCH YOUR WORDS.

KEEP a watch on your words, my darling,  
For words are wonderful things;  
They are sweet, like the bee's fresh honey—  
Like the bees, they have terrible stings;  
They can bless, like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut in the strife of anger,  
Like an open two-edged knife.

Let them pass through your lips unchallenged,  
If their errand is true and kind—  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompt the words, let them be unsaid;  
They may flash through a brain like lightning,  
Or fall on a heart like lead.

Keep them back, if they are cold and cruel,  
Under bar and lock and seal;  
The wounds they make, my darling,  
Are always slow to heal.  
May peace guard your life, and ever,  
From the time of your early youth,  
May the words that you daily utter  
Be the words of beautiful truth.

—Pansy.

### DWIGHT'S CHARGE.

A SOUND of singing came from the little Hayward cottage, and the voice was not very musical nor the time very perfect; but one could recognize the old familiar tune, "A charge to keep I have." Those who knew Dwight Hayward, especially his school-mates, would have told you, "Oh! he doesn't know what he is singing about. He doesn't know what a charge is." And yet Dwight was certainly singing to a charge, if he didn't call it by that name.

Tied into a low rocking-chair was a child whose size told one its age was five or six years, but whose helplessness explained a sad lacking in mind. The poor little brother had been badly hurt in his infancy, and there was no hope that he would ever be other than a poor, unfortunate body, to be cared for as such, as long as he should live.

When the teacher of the school called the roll that night, she stopped at Dwight Hayward's name and asked,—

"Can anyone tell me why Dwight is so irregular in his attendance? He has been absent one day out of every week, so far, and sometimes two days. He needs to be very regular too."

"He never could bear to go to school. He says it's no fun to be at the foot and then to be scolded into the bargain," answered the "head boy," pertly. The teacher blushed at the implied censure, but proceeded with dignity to finish the duties of the day.

The next morning Dwight was on hand early at the school-house. His teacher thought it an opportunity to inquire more thoroughly into his numerous absences.

"Don't you like to come to school, Dwight?" She remembered not to scold this time.

"No, ma'am," answered the boy candidly.

"I'm very sorry; and is that why you stay away so often?"

"No, ma'am," again responded Dwight. "But I don't know as I am very sorry that I have to."

"Why do you have to? I wish you knew

how very necessary it is for you to come every day; you need to try your best to raise your grade. I wish you felt as anxious about it as I do."

"But I am glad I don't care very much, for then it would be ten times harder for me. I think it's just right that I don't care, for it makes it easier for mother and me both."

"Oh! I think your mother must want you to do your best in school. Doesn't she want you to grow up to be a wise man?"

"I guess she does; but she says she would rather I grew up to be a good one."

"Of course!" said the teacher thoughtfully.

"But why not be both?"

"I think I wasn't made to be both, at least not in books. I guess mother's getting discouraged about my being wise; but she says everybody can be good."

"And are you trying to be good? I am glad of that. You didn't tell me why you had to stay out of school so often."

"Why, I thought everybody knew. The boys pretend it isn't so, but it is. They say I make it an excuse to stay away from school, but I don't. I'd stay in from playing just the same—the times I have to stay out of school."

"Tell me about it, Dwight," said his teacher gently, and becoming more interested.

"Well, mother gets tired staying at home and taking care of my little brother all the time. She needs to go away out of the house and get some exercise and fresh air, so the doctor said, and I know she does, and I want her to."

"Can't she take the little brother with her?"

"Oh no! He's a great big fellow, 'most six, and can't walk, and she's a little bit of a woman. Why, Benny doesn't know anything, and never did. He always has to be taken care of like a little baby, and I'm abler to do it than mother is, and I'm always going to help her, school or no school. I don't mean to be saucy, but I've got to help take care of Benny."

"Yes, I see, my boy, but do you like to take care of Benny?"

"It's no great fun; he isn't much company, and I feel pretty lonesome sometimes, and would almost rather come to school for the sake of playing with the boys. But then father has to be away working, and we are not able to hire a nurse—and it's just no use talking!"

"Why, yes, Dwight, I think it *has* been of some use talking. I understand it better than I did before, and I believe that I am better acquainted with you."

Dwight looked glad, and somewhat surprised to be understood. After a moment he looked up and said:—

"I guess you are the only one who knows just how it is. The boys and girls don't seem to, and I always think I'll just let it go, and let them think what they're a mind to."

"They'll find out sometime, just as I have," said the teacher brightly.

"But I'll never tell them, and I expect they'll call me stupid as long as I come to school; and I don't wonder, because I can't get a grade over sixty to save my life."

"You just go on doing all you have to do as well as you can, no matter what it is—learning lessons, or caring for your brother and helping your mother—and they will know sometime. I'll help you about your lessons all I can, and try not to scold any more. Indeed, I shan't feel like scolding such a little hero as you are."

Dwight looked questionably at the lady, wondering who had been repeating his words. With his customary candor, he said:—

"Oh! I need scolding sometimes; but I believe I'll try, after this, to do my very best while I am here."

The morning session of school opened, and two, at least, in the room felt that the day had begun profitably to them. A scheme was working among the pupils to go into the woods the next day, and have a lunch and a good time generally, picking May-flowers.

"Of course we shall need you, Dwight, to climb a big tree to put up a swing. He climbs like a cat," said one of the large girls, turning to the teacher.

If there was one thing more than another that Dwight particularly liked, it was a day spent in the woods, and he hadn't seemed to have time this spring to enjoy such days; but he answered quietly and with a disappointed look:—

"I don't think I can go to-morrow. May be I could go the next holiday."

"You're just fooling! Catch you staying home from a day of fun like that! If 'twas school now—I guess your mother will have to take care of Ben to-morrow. Oh, come on, now; what's the use of fooling!"

"I'm afraid, boys, that I can't go to-morrow. Aunt Mary sent for mother to spend the day in town to-morrow. I hate it awfully, though. I'd just give anything!"

"She can put off her visit or take Ben along," said one boy who knew how to arrange plans for himself.

"I suppose she would, if I should ask her, but I'm not going to. She needs to go more than I do, and she wouldn't rest any, taking Ben along. It's just no use talking!"

Something in the words made him look toward his teacher. She had drawn near enough to hear the whole conversation. Her eyes were shining, and there was a little look of triumph on her face.

"Seems to me your talking amounts to a good deal to-day, Dwight. I believe you are gifted in speech."

The other boys standing near were surprised enough to stop their talking and listen attentively.

"I, for one, believe you have stayed at home from school just because you were manly enough to take care of that mother of yours, and brother, too." The boy who was the best scholar in school looked down, while the teacher went on: "And as much as I prize learning of all kinds, I think more of a manly or womanly heart. I'd rather have a large soul than a large brain. Wouldn't you, boys?"

The boys looked doubtfully at Dwight.

"The thing is," resumed the teacher, "there's



no end to the growth of a large soul. I can't help thinking of some Bible words, 'Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.' But 'love never faileth;' and we all know the everlasting life that is in store for those who possess the love of Christ; so the purer and more loving we become, the more blessed we shall be in the great hereafter."

The school enjoyed the next day in the woods—all but Dwight, and he was not forgotten. A girl remarked, "I can almost hear Dwight Hayward singing—and he always sings, 'A charge to keep I have.'"

"And I guess he keeps his charge better than he sings the tune," said another.—*Phebe Parmelee, in Advance.*

#### IT PAYS TO THINK.

A STRIKING instance of the extent to which labor-saving machinery is carried nowadays, says the *Industrial Journal*, is shown in the tin-can industry. Everybody knows tin cans are made by machinery. One of the machines used in the process solders the longitudinal seams of the cans at the rate of fifty a minute, the cans rushing along in a continuous stream. Now, of course, a drop or two of solder is left on the can. The drop on the outside can be cleaned away, but it is not so easy to secure the drop left on the inside. It wouldn't do, of course, to retard the speed of the work; better waste the drop, it is only a trifle, anyhow, and to ninety-nine men in one hundred it would not seem worth a minute's attention. The hundredth man worked for a firm using one of these machines, and he set about devising an ingenious arrangement for wiping the inside of the can, thereby saving that drop of solder, and leaving none to come in contact with the contents of the can. He was encouraged by his employers to patent his invention, did so, and has already received several thousand dollars in royalties for its use. As the machine solders twenty thousand cans a day, the solder saved by his invention amounted to \$15 a day. It pays to think as you work.—*Scientific American.*

#### "WHAT IS YOUR FATHER TEACHING YOU?"

It is recorded of a certain philosopher, that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, he thought that the little girl must have learned something very grave, something very deep, from such a father, and he said to her, "What is your father teaching you?" The little maid looked at him with clear blue eyes, and just said, "Obedience." That was what the great and wise man taught his little girl, and I believe that is the most important lesson for children to learn, "to be obedient." It is a lesson necessary for happiness, for their safety, and, I think we may say, for their life.—*Canon Wynne.*

No lessons are so impressive as those our mistakes teach us.—*Woolsey.*

## Health and Temperance.

### THE IMMORALITY OF SICKNESS.

THE head of a well-known seminary used to say to her pupils: "The time will come when men will be fined and imprisoned for being sick. In this age of intelligence and light, it is a crime to be sick." In a country and a race where hereditary weakness, dense ignorance, and unavoidable accidents are responsible for a large portion of the illness suffered, this excellent lady's sweeping prophecy will not come true at present. But, leaving out of sight the classes named, is she so very far out of the way? Among us who read and think, and are supposed to understand something of the laws of our own bodies, is there not a vast number of ailments which we might avoid perfectly well—except for blameworthy carelessness, or wrong indulgence of appetite, or silly fear of the criticisms of our "friends"?

A lady remarked, not long ago, that she had not been ill for years but that she could trace her trouble to some trivial risk which she ran with her eyes open. "I admit," she said, "that I, and I only, am to blame for those ill days which cause so much trouble to my friends, and so much wear and tear of nerve and body to myself. My Maker gave me a fairly good constitution, enough intelligence so that I know what I ought to do, and strength of purpose enough so that, if I choose, I can control myself—and yet, with all these advantages, I am silly and wicked enough to bring illness upon myself sometimes."

A prominent and respected citizen of one of our inland towns had a very nice pie for dinner the other day, and was helping himself to a second piece, when his daughter said, "Take care, father, or you will surely bring on one of your headaches."

"I declare," he said (as we have all heard people say sometimes under similar circumstances), "this pie is so good that it's worth a little trouble. I've got to have another piece, anyway."

He was laid up for three days afterward, and paid for three visits from the doctor during their painful course. Was not that man directly to blame for all the trouble he made others as well as himself?

Dr. Johnson says: "Every man is a rascal as soon as he is sick." It is sure that, with the exception of some of earth's Heaven-inspired saints, most of us do lose what little virtue we possess under the spell of wearing pain, the consciousness that our business is going awry, and the other trials attendant upon illness. Our sanitary experts declare that the vast majority of the crimes committed in the world are due primarily to bad food, or to hunger. It is a well-established fact that very many men and women acquire the drinking habit from the craving of the stomach, which there is no nutritious food to satisfy. A thoroughly sane mind can exist in only a thoroughly sane body.

In view of the facts here presented, which

are only types of hundreds familiar to us all, we are forced to admit that by exercising the faculties with which a kind Providence has endowed us—our intelligence, our self-restraint—we may avoid by far the greater part of the physical ills which our flesh is heir to. Since these ills bring trouble to our families, from the actual exertions they are forced to make; cause expense which we can often ill afford to bear; presumably shorten our lives, and make us less able to do useful work and bear hard strains in the future; and, above all, strengthen the always strong enough tendency in human nature to center its thoughts in self rather than in higher and altruistic channels—since these things are so, most of our little illnesses become absolute immoralities in us, and we should hate them sincerely, and shun them by every means in our power.—*Kate Upson Clark.*

### MEDICINE GODS.

THE Chinaman, if a Taoist, consults, when sick, the "god of medicine," which is found among other gods in Taoist temples. He makes his complaint to the god, and the priest tells him precisely what medicines to take for the cure of his malady. His faith is unbounded. He expects a cure, and undoubtedly in many cases his expectations are fulfilled. This is the Chinese mode of mind-cure.

There are, in this enlightened land even, those who have medicine gods. One worships homeopathy; another, allopathy; another, electricism; another, hydropathy; another, animal magnetism; and there are some who even bow down to so gross a fetish as clairvoyance, or mind-cure. There is gradually growing among people, however, an abiding faith in rational medicine, a system sufficiently comprehensive to include every remedy of value afforded by the whole range of medical science, but which has no fellowship with charlatans of any sort, material or metaphysical.—*Good Health.*

### CLEANING WELLS.

MANY farmers are almost criminally careless about cleaning wells, and their families often suffer in consequence from disease caused by the use of impure water. Someone has truly said that it is fortunate for many that the house well sometimes becomes dry, because it gives an opportunity for cleaning it thoroughly. If it has not been cleaned for two or three years, pump it dry and go at it. Anyone will be surprised how much sediment a well accumulates even when its top is carefully guarded. Bad water is a great enemy to health and longevity.—*Selected.*

### TEA-DRINKERS' DISORDER.

A WRITER in the *Practitioner* calls attention to the frequent occurrence of dyspepsia in tea-drinkers, in particular, as the result of the astringent properties of tea. I have met scores of cases in which dyspepsia was readily cured by abstinence from tea or coffee.—*J. H. Kellogg, M. D.*



## News and Notes.

### RELIGIOUS.

—It is claimed that Protestant baptisms in Japan average about 400 per month.

—A short time since Rev. C. H. Spurgeon said that till recently he knew by name and by face all the five thousand members of his church.

—An awful result of serpent worship in India is seen in the statement that 22,000 lives are lost annually by the bites of venomous reptiles and wild beasts.

—It is said that every man on the Kansas City police force is a church member. Two of the officers are elders in the church, and any number of them are deacons.

—Union between the northern and southern branches of the Presbyterian Church, at an early day, is confidently predicted by many ministers of those communions.

—A new sect has made its appearance in Finland, Russia, the cardinal tenet of which is the supremacy of the woman in the family. In this respect they resemble the Siberian sect known as Purifiers.

—Rev. E. K. Love, pastor of the First African Baptist Church, Savannah, Ga., has, it is stated, baptized over fourteen hundred persons during his pastorate there, of two and a half years. The church has over 5,000 communicants.

—The tercentenary of the translation of the Bible into Welsh is to be celebrated this year by erecting a memorial to the translator, Bishop Morgan, at St. Asaph, and by establishing a Welsh scholarship for Biblical learning. It is also intended to issue a reprint of Bishop Morgan's Bible, with the Revised Version in a parallel column.

—At a recent meeting of Methodist preachers in San Francisco, several expressed sympathy with the so-called "New Theology," or probation after death. Rev. Dr. Heacock read a paper upon the subject, in which he expressed the opinion that the doctrine is false and that its practical effect, wherever received, "is to prevent conversions and block the progress of the gospel." Its general acceptance, he thought, would bring a moral blight upon the land.

—The German inhabitants of the Baltic are mostly Lutherans, and the determination of the Russian Government seems to be to compel religious conformity. The Minister of the Interior has been authorized to suspend or banish Lutheran pastors without any judicial inquiry. Some fifty preachers in Livonia have been warned, and as many in Courland. In Estonia several pastors' wives have been marked out for punishment for holding missionary meetings.

### SECULAR.

—Afghanistan has a mean elevation of 4,000 feet above the sea.

—Considerable snow fell in portions of New York State on the 14th inst.

—The International Temperance Congress will be held next year in Norway.

—More than 167 African students matriculated in Berlin University this winter.

—Twenty-six hundred emigrants left Queenstown during the first week in April.

—A prairie fire in Dakota destroyed considerable farm property on the 13th inst.

—General Boulanger has been elected a member of the French Chamber of Deputies.

—Nova Scotia has 10,000,000 acres of land, about one-half of which is fit for tillage.

—The Wood Reaper Works at Youngstown, Ohio, were burned April 12. Loss, \$250,000.

—The Oregon and California passenger depot in Salem, Oregon, was burned on the 14th.

—Forty persons were killed and about 500 injured by a tornado at Dacca, India, on the 7th inst.

—The falling of a roof in New York on the 12th inst., killed one man and injured three others.

—General Boulanger seems to be the idol of the hour in France. The peasants hail him as liberator.

—April 14, the Big Sioux River in Dakota overflowed its banks and did considerable damage to property.

—Bricklayers and masons are on a strike in Mayence, Germany, and in consequence there has been some rioting.

—The fishing schooner *James A. Garfield* lost four of her crew off the banks of Newfoundland, a few days since.

—High water in the Mississippi River, at St. Paul, Minn., drove a number of families from their homes on the 12th inst.

—On the Khasaya Hills, India, the annual rainfall is 600 inches. Thirty inches have been known to fall on each of five succeeding days.

—The Belgium Government's extraordinary expenditure of 1888 is estimated at \$10,000,000, mainly for new forts, military roads and artillery.

—March reports to the Department of Agriculture indicate that the crop of wheat and other winter grains this year will be below the average.

—It is stated that Alvin S. Clark, the great telescope maker, is considering the manufacture of a larger glass than that in the Lick telescope.

—Thirty years ago cultivated cranberries were unknown in the United States; last year the crop from cultivated plants amounted to 600,000 bushels.

—On the 10th inst. an explosion occurred in a dynamite factory at Grenoble, France, by which nine persons were killed and others seriously injured.

—At New York on the 8th inst. 1,500 members of the Brotherhood of Locomotive Engineers and Firemen passed resolutions indorsing the Burlington strike.

—A powder explosion on the 12th inst., in Russia, on the line of the St. Petersburg and Moscow Railroad, killed seven men and seriously injured several others.

—The New York Assembly has adopted a resolution providing for the submission to the people of a prohibition amendment. The Republicans voted for and the Democrats against it.

—It is claimed that Dakota has more schools than California, though the population of the latter is much the larger. California, however, is by no means deficient in educational facilities.

—It is stated from New York that the visible supply of grain for April is: Wheat, 33,583,420 bushels; corn, 8,803,951 bushels; oats, 3,777,491 bushels; rye, 327,276 bushels; barley, 1,556,142 bushels.

—On the 11th inst. Judge Brewer, of the United States Circuit Court, signed the final order directing the United States marshal to close the brewery of Seibold & Nagolin, Atchison, Kan., as a nuisance.

—Very high water is reported in the Eau Claire and Chippewa Rivers, Wisconsin, and considerable damage has been done to mills, bridges, and railroads. A great deal of lumber has been swept away.

—A Catholic priest at Livermore, Cal., has been sued for \$5,000 damages for brutally beating with his cane a young man of nineteen years, for attending a base-ball match on Sunday instead of going to church.

—April 10 the water in the Vermillion River, Minn., rose higher than ever before known, and several bridges were swept away. Villages were inundated and at some points there was considerable distress.

—Thirteen persons were poisoned, two of them fatally, a few days since in Union County, Ga., by arsenic supposed to have been mixed with some corn meal by a discharged employe at the mill where the meal was ground.

—A few days since a deputy United States marshal and three Indian police attempted the capture of a gang of horse thieves in Indian Territory, when a conflict took place in which two of the officers and two of the thieves were killed. The deputy was seriously wounded.

—A trichina-infected ham eaten on Easter Sunday by a family of seven persons at Ridgeville, Ind., caused the serious illness of the entire family, and the death of the mother. Three daughters are not expected to live, and the other members of the family are in a dangerous condition.

—A number of Hungarian miners at Wilkesbarre, Pa., have been arrested for conspiracy to murder several persons who were witnesses against them two weeks since in a riot case. One man was assaulted and probably fatally injured. The methods adopted by these would-be assassins are similar to those of the Molly Maguires of twelve years ago.

—The Pope has written a letter to President Cleveland thanking him for his jubilee present of a copy of the Constitution of the United States. His "holiness" wishes peace and prosperity, and prays for the American people and the country, the perpetuation of their institutions of liberty, and the plentitude of God's favor. If any are inclined to doubt the sincerity of the "successor of St. Peter" let them study the history of the Papacy in every country where that iniquitous system has ever held sway, and those doubts will be—confirmed.

—One of the walls of the former Convent of San Fernando, in the city of Mexico, which was in progress of demolition, fell in on the 12th inst., burying many workmen in the ruins. Three dead bodies have been recovered. Fifteen or twenty persons were wounded more or less seriously.

—From the edition of Geo. P. Rowell & Co.'s "American Newspaper Directory," published April 2 (its twentieth year), it appears that the newspapers and periodicals of all kinds issued in the United States and Canada, now number 16,310, showing a gain of 890 during the last 12 months and of 7,136 in 10 years.

## Obituary.

LENOX.—Died, at her residence in Gaston, Oregon, April 3, 1888, Mrs. Delia Lenox, aged nearly fifty-six years. She was born August 29, 1832, in Shelby, Ontario County, N. Y. For many years she was a member of the Baptist Church, but about six years since embraced the doctrines of Seventh-day Adventists, and until her death was a member of the church at Beaverton, Oregon. She leaves one sister, three brothers, a husband, and an only daughter to mourn their loss. A large and attentive congregation assembled at the house of worship, and listened to a discourse by the writer from 1 Cor. 15:19.

WM. POTTER.

(Review and Herald please copy.)

COOK.—Died at Pleasant Valley, Cal., March 30, 1888, of consumption, Don J. Cook, oldest son of Abraham and Lydia J. Cook, aged twenty years and seven months. The bereaved parents are comforted in their affliction by the hope of soon meeting their loved one where parting will be no more. Words of comfort were spoken by Mr. Lee, a Presbyterian minister, from 1 Cor. 15:55-58.

EMILY S. PINCKNEY.

COSS.—Died, March 7, 1888, at Maple Valley, King County, W. T., of pneumonia, after two weeks' sickness, Chester A. Coss, only child of Alpheus and Katie Coss. Age two years, one month, and eighteen days. Words of comfort by the writer, from Matt. 2:16-18; Jer. 31:15-17.

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The field of usefulness open before a well-educated and competent physician and teacher of health and temperance, is almost unlimited, and can hardly be looked upon as second in importance to any other line of Christian effort. All persons are not qualified for this work. All are not qualified to labor in other branches of the work. There is a diversity of talent. We appeal to those who are interested in the advancement of all branches of this great work, to aid us in the selection of proper persons to undertake the study of medicine and hygiene.

The managers of the Sanitarium are constantly receiving applications from young men and women who wish to avail themselves of the superior opportunities for medical study there afforded, but owing to their heavy burdens, they have for some time past steadily refused all such applications, except in cases in which there was good promise that the applicants might become useful in this work. Applicants of this class have been very few, as other enterprises and interests have claimed their attention. We urge that this is an injustice, especially when a strong pressure is brought to bear upon us to supply physicians where they are urgently needed or called for. The Israelites could not make bricks without straw, neither can we make doctors without medical students. The managers of the Sanitarium are devoting much of their time to the education of nurses, cooks, domestics, health and temperance workers, and other kinds of educational work, the good results of which it is hoped may become apparent in the near future. It is proposed to begin, this spring, a special course of study for the benefit of medical students. This will be done if a sufficient number of promising persons are ready to engage in this line of study. We want young men of good education, good address, good character, good health, good ability, and plenty of energy, to undertake this course of study. We also want the same number of young women possessing the same qualifications. The demand for well-qualified women physicians is even greater than that for men physicians, and a field of usefulness equally great and important is before those who fit themselves for this work.

Again we urge that the friends of the cause, and those who have a wide acquaintance, and have influence, will interest themselves in this matter. From such, and all who are interested, we should be pleased to hear at an early date. J. H. KELLOGG,  
Supt. Med. and Surg. Sanitarium, Battle Creek, Mich.

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# The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, APRIL 20, 1888.

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.

## CAMP-MEETINGS FOR 1888.

|                  |                   |
|------------------|-------------------|
| KANSAS, Emporia, | May 22-29         |
| NEVADA, Reno,    | May 24 to June 4  |
| IOWA,            | " 26 " 5          |
| UPPER COLUMBIA,  | " 30 " 5          |
| MINNESOTA,       | June 5-12         |
| PENNSYLVANIA,    | " 6-12            |
| NORTH PACIFIC,   | " 6-13            |
| WISCONSIN,       | " 12-19           |
| DAKOTA,          | " 19-26           |
| CANADA,          | June 28 to July 3 |

THERE will be no paper issued next week. The next number of the SIGNS of THE TIMES, No. 17, will be dated May 4. For this reason we publish two Sabbath-school lessons in this number.

It is announced that Professor Huxley is making inquiries into the phenomena of Spiritualism, with a view to elucidate all there is in it. We shall await with interest the result of his investigations, not because we have any doubt as to the origin of those phenomena, but because Professor Huxley is doubtless an unbiased investigator, and his report will influence many people.

THE Pacific Press has just issued a new sixteen-page, illustrated catalogue of Oxford Teachers' and Reference Bibles, also of Apocraphs and helps to the study of the Bible. They have a large stock and a fine assortment of Oxford Bibles, ranging in price from one dollar to sixteen dollars, and no one can fail to find what will suit him. Send for catalogue. Address Pacific Press, Oakland, Cal.

ELDER G. C. TENNEY and family will sail on the *Zelandia* for Australia May 3. We are informed that fruit is exceedingly dear in that country; and if any of our brethren and sisters have dried fruit which they would be glad to donate to the mission for the benefit of the faithful laborers there, we are certain that it would be highly appreciated. Any such can bring the fruit with them when they come to the Oakland meeting.

INSTANCES of the ascendancy of Catholicism in this country, are multiplying with startling rapidity. The latest thing is the news that the mayor of Boston ordered the public library to be closed on St. Patrick's day, and the Chicago Board of Education ordered the public schools of that city to be closed on Good Friday. The *Advance* rightly says that in each case the action was a public impertinence; but if the people were not so generally imbued with the dread of appearing bigoted by opposing Catholic presumption, such impertinence could not be indulged in. Such servility is not only disgusting, but it is alarming.

THERE are few words more abused than the word "liberty." Charlotte Corday exclaimed, when on the way to the guillotine, "Oh liberty, how many crimes are committed in thy name!" And true it is; for most of the so-called liberty of the present age, or of any age, is sin. Men think that the throwing off of restraint is liberty. They chafe against the restrictions of the law, and think to find liberty by breaking through these restraints. But when they find themselves behind prison bars, they learn that liberty is found only in obedience. Said David: "I will walk at liberty; for I seek thy precepts." Ps. 119:45. The law of God is the will of God. It

is that by which the universe is governed. It is as pure as God himself, and as boundless as God's infinity. Within its just and mild sanctions, there is room for the largest freedom of action. It comprises all the thought and actions of God. What larger scope could one want? It will eventually give the one who walks in it here, the freedom of the universe of God; while on the other hand, the transgressor is always in bondage here, and will at last be deprived not only of liberty, but of life itself. There never was a greater mistake than for a man to think that he could find liberty in having his own way in opposition to the law of God. Far better would it be to make God's way our way. The grace of God can, if a man will allow it to, so transform him that his highest enjoyment and pleasure will be found in keeping the commandments of God.

## BOTH SIDES STATED.

SINCE considerable interest has been aroused over the moon in February, 1866, we give our readers the following interesting facts in detail, as they were kindly furnished us by our friend, Charles Burckhalter, of Chabot Observatory:—

"EDITOR SIGNS: Perhaps you have said all you wish to in the SIGNS about the full moon in February, 1866, but as there are, most decidedly, two sides to this question, I will give both and begin by saying that both sides are right.

"The phases of the moon for February, 1866, for Greenwich mean time were as follows:—

|               | Day. | Hour. | Minute. |
|---------------|------|-------|---------|
| Last quarter  | 7    | 7     | 39.3    |
| New moon      | 14   | 22    | 12.7    |
| First quarter | 21   | 16    | 47.9    |
| Full moon     | 28   | 23    | 52.3    |

"As all English-speaking nations follow England in assuming the day to begin at the point opposite, or 180 degrees from Greenwich, then, February had still 7 minutes and 42 seconds to run, after the instant of full moon, and Greenwich had a full moon for just that length of time, while here in the city of Oakland, at that particular point where the SIGNS of THE TIMES is printed, we had 8 hours, 16 minutes, 48 seconds. To points situated east of Greenwich more than 7 minutes and 42 seconds (in time) round to a point 7 minutes and 42 seconds east of the 180° of longitude, it was not February 28 but March 1.

"The principal countries where there was no full moon in February, 1866, were part of France, all of Prussia, Russia, Turkey, Arabia, India, China, Japan, Australia, New Zealand, and the greater part of Africa. While both the Americas, Greenland, and a very small portion of Asia had a full moon."

## SABBATH, APRIL 7, AT HEALDSBURG.

SABBATH, April 7, was a memorable day in the experience of the Healdsburg church. After a discourse at 11 A. M., on the "Nature and Obligations of Baptism," nine precious and happy souls were buried by baptism into the death of Christ, and raised again to walk in newness of life. All but one of these were beginners in the Christian life, five of them being from among the students at the Students' Home. The baptismal scene was one of the most beautiful and most impressive that I ever attended. At 4:30 P. M. we met again, when to those who had been baptized in the forenoon was extended by the church the right hand of fellowship, and the ordinances of the Lord's house were celebrated. This brought us near to the close of the Sabbath, and the remaining half-hour was spent in a praise meeting. The testimonies of praise and gratitude to God were given rapidly and gladly, nearly all pronouncing it the happiest day of their lives, and it was expressed so feelingly that there was no room to doubt that it was so. From the exercises of the Sabbath-school in the morning to the praise meeting at the going down of the sun, the blessing of the Lord seemed only to accumulate with each succeeding service. And it is only the expression of devout thankfulness for me to say that the day was fuller of the blessing of God and the true joy in the Holy

Spirit than any other in all my experience. The blessing of the Lord it maketh rich, and he addeth no sorrow with it. ALONZO T. JONES.

## LIBERTY.

SAYS the apostle, "Where the Spirit of the Lord is, there is liberty." This text is often given a very narrow application. Almost everybody has heard the leader of a prayer-meeting urge the people to be free to take part, by saying that where the Spirit of the Lord is, there is liberty, meaning freedom to pray or bear testimony. This is no doubt true, yet only in a secondary sense. What the apostle means is that where the Spirit of the Lord is there is freedom from sin. It is the same as in Gal. 5:18: "But if ye be led of the Spirit ye are not under the law." There can be no condemnation to one who is walking in the Spirit, and in whose life its fruits are manifested. The law of God is spiritual; the man who transgresses it, grieves the Holy Spirit, and falls into condemnation; he is in bondage; but when he repents and walks in the law, the peace of God comes into his heart, and the Spirit bears witness with his spirit that he is no more a servant, but a son, and if a son then an heir of God through Christ. Of course the natural result will be that the man's heart should be filled with praise, and that he should be eager to give utterance to it on every proper occasion.

In these days of servile homage to everything which smacks of Catholicism or ritualism, it is refreshing to find once in a while the ridiculousness of such a course set forth, as in the following extract from the *Christian at Work*:—

"A new ritualistic magazine published in London, gives the world the important information that the 'cloak' which St. Paul mentions to Timothy as having left behind at Troas was his Eucharistic vestment or chasuble, and the 'parchments' his copy of the liturgy. It has generally been supposed that Paul's cloak was the ordinary cloak worn at that time, which he needed in that damp Roman atmosphere to keep him warm, and that his parchments meant parchments on which to write sundry epistles (see Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; Philemon 5:25). But we live and learn. And so hereafter shall we be obliged to read—'And him that taketh away thy chasuble, forbid not to take thy surplice also?' Luke 6:29. And if 'parchments' is to be read 'copy of the liturgy,' why should we not for 'book' read 'Book of Common Prayer,' *e. g.*, 'I saw another mighty angel . . . and he had in his hand a little Book of Common Prayer open?' Rev. 10:1, 2. Why not?"

WHILE in the State of Nevada a few weeks since, I learned, by consultation with our leading brethren there, that it was the desire of our people in that State that the camp-meeting be held in the city of Reno, from Thursday evening, May 24, to Monday morning, June 4. We accordingly give notice that the meeting will be held at that date, at Reno. More particulars hereafter.

J. N. LOUGHBOROUGH,  
President California Conference.

## CHANGE OF ADDRESS.

HEREAFTER, all business with the California T. and M. Society should be addressed to me as formerly, at Pacific Press, Oakland, Cal.

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