

The Signs of the Times.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

VOLUME 12.

OAKLAND, CALIFORNIA, FIFTH-DAY, FEBRUARY 4, 1886.

NUMBER 5.

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PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

"AND HAVING DONE ALL, STAND."

EPHESIANS 6:13.

CAN you stand for God though you stand alone,
With your heart at rest and your soul secure;
With your feet on the rock and your eye on the throne,
Can you stand and toil, and stand and endure?

Can you stand for God 'mid the storm's wild wail,
Can you stand when the tempests ride the air;
Can you stand when earthly hopes shall fail,—
Can you stand for God and never despair?

Can you stand for God when your heart grows faint,
When your sad soul looks through the blinding tears?
Can you stand without murmuring or complaint,
Through the tedious days and the toilsome years?

Can you stand for God while the witching smile,
And the siren song, and the world's caress
Unite their charms with the Serpent's guile,—
Can you stand with only God to bless?

Can you stand in the faith though the time be long,
Though the night be dark and the day-star dim;
Can you stand and in His own strength be strong,
Till at last you are found in peace of Him?

Can you stand?—Then stand in the strength of God,
Through the waning years of this world of woe:—
When the golden streets are by pilgrims trod,
You shall stand within and his glory know.

—Sel.

General Articles.

Branches of the Living Vine.

BY MRS. E. G. WHITE.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

JESUS was about to take leave of his disciples, and return to the Father. He had been presenting before them the close union with himself by which they could maintain spiritual life when his visible presence was withdrawn; and to impress the thought upon their minds, he gave them this appropriate and striking illustration of his relation to believers. The Jews had always regarded the vine as the most noble of plants, a type of all that was beautiful, excellent, and fruitful. "As a nation," our Lord would seem to say, "you prize the vine. But I am the true Vine. As sinners, you should prize a connection with me above all earthly good. The branch cannot live separated from the vine; no more can you live unless you abide in me."

Our Lord has here given us a rule by which true disciples may be distinguished from those who claim to follow him, but have no vital connection with the Source of life. There is a wide difference between a pretended union with Christ, and a real connection with him by living

faith. A profession of religion may place men in the church, but it does not prove them true followers of Christ. The question is, Do they bear fruit to the glory of God? For "by their fruits shall ye know them."

"I am the vine; ye are the branches." Can we conceive of a more intimate relation to Christ than this? The root sends its nourishment through the branch. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him.

This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom and the honor of his cause, we constantly receiving grace from him, and Christ accepting gratitude from us.

When this intimacy of connection and communion is formed, our sins are laid upon Christ, his righteousness is imputed to us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted in the Beloved. Whoever by word or deed injures a believer, thereby wounds Jesus. Whoever gives a cup of cold water to a disciple because he is a child of God, will be regarded by Christ as giving to himself.

The Father is the vine-dresser. The living branches are often subjected to his skillful and merciful pruning-knife, "that they may bring forth more fruit;" but the withered, lifeless branches are severed from the Vine. Their end is to be burned, when the "Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."

All the followers of Christ have as deep an interest in the lesson of the vine and its branches as had the disciples who listened to his words. In the apostasy man alienated himself from God. Evil is so identified with human nature that no man can overcome in his own strength. But though the separation from God is so wide, Christ has made provision to again connect us with himself. Through this union we receive moral and spiritual power. If we have the spirit of Christ, we shall bring forth the fruits of righteousness,—fruits that will bless our fellow-men and honor and glorify God.

Those who share the suffering and reproach of Christ now, will share his glory hereafter. He "will not be ashamed to call them brethren." His angels will minister to them. To those who have united themselves to him, he declares, "Though a mother may forget her child, yet will not I forget thee. I have graven thee upon the palms of my hands. Thou art continually before me."

Oh, what amazing privileges are offered us! Will we put forth earnest efforts to form this alliance with Christ? Will we break off our sins by righteousness, and our iniquities by turning unto the Lord?

A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our

redemption; and the true believer chooses Christ as first, and last, and best in everything. But this union costs us something. It is a relation of utter dependence to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without detaching themselves from these cherished idols.

After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer self. It is only through the grace of Christ, by courage, by faith, by watchfulness, that we can hope to gain the victory.

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through vital connection with the vine. We must feel our utter dependence on Christ. We must live by faith on the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience.

"Every one who is born of God doth not commit sin." He feels that he is the purchase of the blood of Christ, and bound by the most solemn vows to glorify God. The love of sin and the love of self are subdued in him. He daily asks, "What shall I render unto the Lord for all his benefits toward me?" "Lord, what wilt thou have me to do?" The true Christian will never complain that the yoke of Christ is galling to the neck. He accounts the service of Jesus as the truest freedom. The law of God is his delight. Instead of seeking to bring down the divine commands to accord with his deficiencies, he is constantly striving to rise to the level of their perfection.

God has made ample provision that we may stand perfect in his grace, wanting in nothing, waiting for the appearing of our Lord. Are you ready? Have you the wedding garment on? That garment will never cover deceit, impurity, corruption, or hypocrisy. The eye of God is upon you. It is a discernor of the thoughts and intents of the heart. We may conceal our sins from the eyes of men, but we can hide nothing from the all-searching gaze of our Maker.

We must have an experience for ourselves, if we would be prepared to stand in the day of God. Now, while probation lingers, while mercy's voice is still heard, is the time for us to put away our sins. While moral darkness covers the earth like a funeral pall, the light of God's standard-bearers must shine the more brightly, showing the contrast between the light of Heaven and the darkness of error.

"Judge Not."

It is strange, almost startling, to find this in the forefront of the precepts concerning the life of holiness. It scarcely seems an offense at all, it is surely one of the lightest. Who was ever troubled with anxiety to keep this precept? or who was ever troubled with much grief for having broken it? Yet its position indicates its great importance. Let us earnestly set ourselves to get at the heart of this command.

There are two or three things which it certainly cannot mean. It cannot mean that we are not to discern between good and evil. It does not mean that we are to paint black white because it looks better—that we are to tell lies or think lies and call it charity. It does not mean that we are to baptize foul things with pretty Christian names, and think we have regenerated them.

Nor does this mean that we are not to try to form an estimate of a man's character, or of his actions, when duty calls to it, or when important trusts depend upon the judgment or relationships involving sacred interests. Such judgment is in itself a careful, earnest, righteous act, neither indulging any personal curiosity nor ministering to any evil.

Nor does it mean that we are not to form an estimate of men in their public character, or in relation to their public work, or that we are not to form any opinion of each other's characters, as earnest or indolent, gentle or harsh, weak or strong. Yet here we may be standing on the verge of the forbidden.

One meaning of the command is this: Keep your mind free from needless judgments of others. Remember how mistaken you may be in your impressions. Remember that there are in all men surface currents that have nothing at all to do with the tide. There are in all of us moods and moments by which we should think it most unjust that we should be judged. "Therefore I say unto you, Judge not." You are liable to see wrongly, and liable to interpret wrongly even that which you may rightly see. And you are always blind to the inner self, and blind as to the circumstance. How, then, can you presume to judge any man?

But there is another meaning to these words, a far more solemn and earnest one. It is in relation to ourselves that the words have their fullest force. What we are to guard against is the judging which comes from a notion of our own moral superiority.

I have kneeled in the inner chamber of the divine presence, and have called God Father. I have been admitted to high and holy privilege, and advanced to the honor of this relationship, a child of God. And now, as I come forth to mingle with others, myself, my feelings, my thoughts, my ways, become the standard by which I begin to measure everybody else. I put on the robes of my dignity, and climb up into the judgment-seat of my exalted virtue, and look down upon the less favored humanity at the bar and pass judgment upon him.

It is this against which the word is spoken, "Judge not." This self-righteousness, this notion of being better than other people, see how earnestly and solemnly Christ guards us against it. There is in the Master's words a touch of that fiery indignation with which he ever rebuked the Pharisee. And no wonder; for this is the very essence of Pharisaism—that hopeless darkness which Christ himself could not illumine, for which there was nothing but the most terrible denunciation. This is the spirit which is condemned, the presumption, the self-confidence, the spiritual conceit, in which lies the peril of the most hopeless damnation. For is it not a law that holds good in every sphere, that the higher and more complex the organization, the greater is the corruption, if it becomes corrupt? There is a corruption possible to an egg which is impossible to a stone. It takes an angel to make a devil. Pharisaism is the

corruption of a great religious privilege and light and knowledge. Therefore saith the Lord, "Thou hypocrite!" because he is so keen at seeing the mote in his brother's eye, but is blind to the beam in his own; that is to say, that the fault which he may condemn in another is little beside this Pharisaism, this self-righteousness. Nothing can be more destructive of all that is Christlike within us; nothing is more hopeless as a soil in which to grow holiness. "Blessed are the poor in spirit," the mourner, the meek, the pure in heart; but here is a swelling conceit, here is a man who triumphs in his own superiority.—*M. G. Pearce.*

"This Grace Also."

THERE is something suggestive in the grouping of sins and graces by the apostle. When he makes up a list of sins to be shunned as utterly out of the question with the Christian, he puts together the following: "Fornication, and all uncleanness, or covetousness [which is idolatry], let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting," etc. On the other hand, when he groups some graces he does it thus: "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Now notice that covetousness, or the love of money, either the greed after its possession or the parsimonious withholding of it from use, is classed with the worst sins, and specially pointed out as a sin not "once to be named among you, as becometh saints;" he classes the generous giving of money for Christ with the highest graces, one to be "abounded in" and which he says is a "test of sincerity;" "to prove the sincerity of your love," and concludes by that mighty argument and motive word: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."

Now what are the facts as to these two passions; *viz.*, "covetousness" and "liberality"? Is it not so that covetousness is not only "named," or made visible, among us, but it is not seriously rebuked, and so far as we have ever known, has never been made a matter of discipline? A man would fall under the ban of the church's discipline, who was an idolater, or a fornicator, or a liar, or a thief, much more if he were an habitual thief; but is it not true that covetousness, "which we are not to allow even once to be named among us, as becometh saints," is an habitual and conspicuous characteristic of many church members? Covetousness is not only a sin positive in itself, but it is a sin that cuts the throat of one of the chiefest graces, namely, beneficence. A covetous man cannot be a liberal giver; he cannot by any possible means abound in the grace of giving.

But let us look at this grace in relation to character. As we abound in other graces, we are especially exhorted to abound in this grace also, as though the apostle considered it not only essential to the sincerity of our love, but to the symmetrical development of our whole character. Indeed, the absence of an abundant liberality is a spiritual deformity. We have in our lives seen men with one short arm, either a birth deformity or one occasioned by disease or accident. We have in our mind one gentleman who in every respect is a fine specimen of physical humanity, except that he has a little puny right arm. It hangs only about a foot from his shoulder, and is wee and shriveled. The little hand that is found in place at the end of it is scarcely larger than a baby's, and is of almost no use to him. It is a source of intense mortification to him. People always look at it as something terribly sad. The whole symmetry of the man is gone; he is a deformity. But we know a score of professing Christians who

seem, to the outward eye, to abound in other graces, especially "in speech," "and faith" (that is, orthodoxy), whose benevolence is repressed by a hand, wee, shriveled, and paralyzed. They are spiritual deformities. Nay, more; as God estimates them, they are idolaters masquerading in the profession of Christianity. It is a serious matter, and one which should attract the attention of the church.

We have often known Christians to say in tones of distress: "I am greatly troubled because I find I have so little faith, so little love; the joys of salvation are dried up in me. I do not love to read my Bible; and I find prayer a difficult and distasteful exercise. I fear I am not a Christian; for if I were, why should I be so destitute of these graces, and of a disposition to worship God? What can I do to increase faith and love? How can I learn to read my Bible with delight, and how come into the enjoyment of prayer?" These are common complaints, and every pastor has had frequent experience with such cases. It may be that some of our readers have been troubled in this way themselves. But in all our observation we have never yet known any Christian to come to his pastor distressed because he did not love to give of his substance to the Lord.

We have never yet heard any one say in tones of distress and anxiety: "I have so little disposition to give to the Lord and his cause. I do not love to do it; and when I do, I have to force myself, for I have no delight in so doing. I fear I cannot be a Christian, and be devoid of this grace. What can I do to increase the love of giving? How can I learn not only to give, but to abound in giving, and at the same time take delight in doing it?" We wonder how many of our readers have known of such a case. And yet why not? If the absence of faith and love and prayer and a spirit of worship, should cause anxiety and distress of mind, why should not the absence of the abounding of this grace also cause distress of mind, and create a doubt as to the sincerity of one's profession of discipleship? Who can answer?

This is a very grave and serious matter, and it becomes every Christian to look to it lest he be deceiving himself. God is not mocked. A covetous man shall no more enter into Heaven than a liar, a drunkard, an idolater, or an adulterer. A man can no more be a Christian without liberality, than he can without faith, or love, or prayer. And note that we are exhorted to *abound* in it. If faith is worth having, it is worth having abundantly; so of the gift of testimony or the exercise of love. And surely there is as much need for this grace as there is for faith and prayer. The first grace developed in the early church was this of abundant beneficence; for all the disciples came with one accord and laid all their possessions down at the apostles' feet, to be used for the poor. We do not believe that this was an authoritative example, but a manifestation of that grace for our learning. We do not believe that God struck down Ananias and Sapphira, or caused the execution of Achan, as an authoritative example of how he would deal with every covetous professor in all ages; but certainly they are striking and significant examples, and we do well to study them.—*Independent.*

WE are repeatedly admonished in the Scriptures, to watch in reference to the coming of the day of the Lord; but it is greatly to be feared, nay, it is positively certain, that, to those that walk in the path of blind tradition, that day will come as a thief. Before they are aware and ere they begin to watch, that day of recompense will have begun. But to those that watch, that day will not come as a thief. The pathway of the just is as the shining light, that shineth more and more unto the perfect day; but the way of the wicked is as darkness, they know not at what they stumble.—*Sel.*

Tests of True Conversion.

THE question which Wesley used to ask on hearing of the conversion of wealthy individuals; viz., "Is his purse converted?" is generally a pretty good test of genuine conversion in this money-loving, covetous age. But there are individuals of a liberal turn of mind naturally, who were always ready to "go their share" with their comrades before conversion, and who would despise the thought of being meaner in the service of God than they were in the service of Satan. These, if money could purchase them a place in the kingdom of Heaven, would certainly enter in. It is easier for them to give money than to give up the pride of their hearts and "walk humbly with God." If missionaries are to be sent out to enlighten and save men, they are ready to aid with their means. If meeting-houses are to be built, they will do their part in preparing a place for others to worship in. And in this respect they put one in mind of Noah's carpenters. They helped build the ark, but did not get on board.

There are three grand points of obedience which the Lord requires: 1. To do justly; 2. To love mercy; 3. To walk humbly with God. Micah 6:8. These are good tests of true conversion. The first requires honesty in deal; the second, liberality; and the third, the humble devotion of the heart to God, and obedience to all the institutions of religion. Some are lacking in one of these, and some in another; but it takes the whole to make a Christian. If we lack one, we shall be found wanting when weighed in the balances.

Some will take part in social worship and the institutions of the gospel, while their crooked walk and deal with their neighbors is a stumbling-block to sinners. Some of the more noble will deal uprightly, and even be merciful to the poor, and are too public-spirited to be stingy anywhere; but humble worship and obedience of faith are too much for their pride. Happy are they who combine the three, who to honesty add liberality, and to liberality humility; who are just and merciful, and take no praise to themselves on that account, but acknowledge humbly before God that they are unprofitable servants, and by contrition and humble obedience to the gospel seek to be saved by grace.

R. F. C.

Afflictions Working for Good.

"It is good for me that I have been afflicted," said the psalmist, "that I might learn thy statutes." "Before I was afflicted I went astray; but now have I kept thy word." Ps. 119:67, 71. David is not the only one, however, that God has had to lay on his back that he might be made to look upward. When in health, strength, and prosperity, even Christians are in danger of becoming too much like Bunyan's "man with the muck-rake," who would not look up, but persisted in raking to himself "the straws, the small sticks and dust of the floor," while "there stood one over his head with a celestial crown in his hand," which he proffered him for his rake.

The following extract from the preface to a recently published edition of a book written by Professor M. Hegard, of Copenhagen, who was regarded aforesaid as a skeptic, is given in one of our British exchanges as something "worthy of careful attention." It is not only "another testimony to the worthlessness of all confidences in anything less than the word of God," but a good illustration of the psalmist's words, and of how lessons are learned under the rod.

"The experiences and sufferings of my life have shattered the foundation on which I formerly thought to build. Filled with a sincere faith in the excellence of science, I believed I had found in it a sure refuge for all eventualities. This illusion has vanished. When the

tempest came, and my heart was plunged in sorrow, the cables of science snapped like threads. Then I seized upon the succor which many others had laid hold of before me; I sought and found peace in the faith of God. Since then, while I have not abandoned science, I have assigned it a different place in my life."

—Sel.

A Wonderful Book.

O, MAY the Bible be to us a rock, a pillar, a compass, a chart, a statute, a directory, a polar star, a traveler's guide, a pilgrim's companion, a shield of faith, a ground of hope, a history, a chronology, an armory, a store-house, a mirror, a toilet, a closet, a prayer-book, an epistle, a love-letter, a friend, a force, a revenue, a treasury, a bank, a fountain, a cistern, a garden, a lodge, a field, a haven, a sun, a moon, a star, a door, a window, a light, a lamp, a luminary, a morning, a noon, an evening, an hour-glass, a days-man, a servant, an handmaid.

It is food, meat, drink, raiment, shelter, warmth, heat, a feast, fruit, pictures, wine, milk, honey, bread, butter, oil, refreshment, rest, strength, stability, wisdom, life, eyes, ears, hands, feet, breath. It is a help to hearing, seeing, feeling, tasting, smelling, understanding, forgiving, loving, hoping, enjoying, adoring, and saving. It teaches salvation, justification, sanctification, redemption, and glorification. It declares condemnation, destruction, and desolation.

It tells us what we were, are, and shall be; begins with the beginning, carries through the intermediate, and ends only with the end. It is past, present, and to come. It discovers the first great cause, the cause of all effects, and the effects of all causes. It speaks of life, death, and judgment; body, soul, and spirit; Heaven, earth, and hell. It makes use of all nature as figures, to sum up the value of the gospel, and it declares itself to be the WORD OF GOD.—Wm. Miller.

Work, for the Night Cometh.

VERY stirring are these words of Jesus: "I must work the works of Him that sent me while it is day; the night cometh, when no man can work." They reveal the great principle which governed his entire life on earth. He was no day-dreamer, no sickly sentimentalist. This sad and wicked world pressed too heavily on his heart to allow of any other thought than that of constant devotion to his great work. The mid-day meal must be postponed; the hours of sleep must be employed in prayer and tears; every consideration of personal care and comfort must give place to ceaseless activities in doing good to man and in accomplishing the divine will. He had no leisure. He allowed himself no vacation. Persecutions, humiliations, rebuffs, sufferings, could not diminish the ardor of his sacred, all-consuming zeal. He went about doing good. All the love that was in his soul, all the thoughts of his mind, all the vigor of his body, and all the out-gushing of his spirit, was not for himself. It was his meat and drink to do God's will. So fully was this true that at last, when drawing to the closing scene in his wonderful life, he boldly asserts: "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

In this our Lord and Master is our pattern. As he set his Father's business before him as the great object of his life, so likewise must we, his disciples, seek to conform ourselves to his blessed example. Religion is something more than a mere profession, something more than a mere sentiment. Religion does not consist in attendance on experience meetings, or in the singing of hymns, or in raptures. These things, good in themselves, are, nevertheless, worthless, unless accompanied by a life of self-denial and consecration to the service of God.

Work for God is our business here. To seek

to advance the cause of Christ, to reclaim the lost, to build up the church in holiness of life, is the responsibility devolving upon every one that calls himself a Christian. And that we may do this in the right spirit let us appropriate the words of Christ: "I must do the works of Him that sent me while it is day; the night cometh, when no man can work."

The call is solemn here, because it speaks of a time when we must cease to labor. "The night cometh." "Whatsoever thy hand findeth to do," says the wise king, "do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "Whither thou goest." Time is speeding on. How fast the years come and go. We stand in speechless wonder at the rapid march of time. "The night cometh, when no man can work." How soon that night will come we do not know. The changes that we witness in ourselves, and the changes that we see in others, tell us that time is short. The rolling years admonish us that the Lord is at hand. Eternity cries louder and louder that the night is coming. The Master of the vineyard is waiting for us. It may be high noon or the eleventh hour of life with us. He bids us go work for him, and when the evening shall come he will give us what is just. Think of that day, reader, when "he shall come, and his reward shall be with him."—E. M. Levy, D. D., in *Christian Standard*.

For the Hope of the Promise.

"I STAND here to be judged for the hope of the promise made of God." The man, even in our day, who really believes that God will do as he has promised, will be counted fanatical, if not foolish, by many of his Christian friends. They all value the promise; but only now and then one is ready to rest down on it as sure of fulfillment in his particular case. If a man trusts God to provide for himself and his family in material things, and to guide him in all his business affairs, he is said by some to lack business prudence. If he trusts God to avenge him when he is wronged, or to preserve his good name when he is falsely accused, he is spoken of as wanting in courage or spirit. If, when he is bereaved or afflicted, he receives it all as the loving chastisement of a Father's hand, and refuses to shut himself up to grief and re- pinings, he is possibly looked at as destitute of fine feelings, and as cold-hearted if not unnatural. If he gets his view of the promised return of our Lord from the Bible, rather than from the commentaries or the newspapers, he may be numbered among visionary theorists. Any Christian who accepts God's promise as sure, and acknowledges it as fulfilled to himself in his need, must expect to be accused for this hope's sake, even by some who profess to serve God day and night in hope of that same promise.—H. Clay Trumbull.

In everything, not in one or two, not in great things only, but in even the smallest things that tire and perplex you, "let your request be made known unto God." This is our encouragement. We are to come with expectation, praying for help. We are to come also with "supplication," that is, with earnest prayer, prostrating ourselves before the mercy-throne. We are to remember how much we possess, although there be so much that we want; how much we are to bless God for, while there are so many burdens which we beg him to remove. Even in our deepest sorrows we have abundant cause to pray with thanksgiving.—Sel.

From a multitude of scriptures, and from the whole course of the life of sanctification in the church, this deduction has been drawn—the more sanctification, the more sense of sin.—*Christian Advocate*.

The Ostrogoths and the Visigoths.

(Continued.)

"THE progress of the Goths had been checked by the doubtful event of that bloody day; and the Imperial generals, whose army would have been consumed by the repetition of such a contest, embraced the more rational plan of destroying the barbarians by the wants and pressure of their own multitudes. They prepared to confine the Visigoths in the narrow angle of land between the Danube, the desert of Scythia, and the mountains of Hæmus, till their strength and spirit should be insensibly wasted by the inevitable operation of famine. The design was prosecuted with some conduct and success; the barbarians had almost exhausted their own magazines and the harvests of the country; and the diligence of Saturninus, the master-general of the cavalry, was employed to improve the strength, and to contract the extent, of the Roman fortifications. His labors were interrupted by the alarming intelligence that new swarms of barbarians had passed the unguarded Danube, either to support the cause, or to imitate the example, of Fritigern.

"The just apprehension that he himself might be surrounded and overwhelmed by the arms of hostile and unknown nations, compelled Saturninus to relinquish the siege of the Gothic camp; and the indignant Visigoths, breaking from their confinement, satiated their hunger and revenge by the repeated devastation of the fruitful country, which extends above three hundred miles from the banks of the Danube to the straits of the Hellespont. The sagacious Fritigern had successfully appealed to the passions, as well as to the interest, of his barbarian allies; and the love of rapine, and the hatred of Rome, seconded, or even prevented, the eloquence of his ambassadors. He cemented a strict and useful alliance with the great body of his countrymen, who obeyed Alatheus and Saphrax as the guardians of their infant king. The long animosity of rival tribes was suspended by the sense of their common interest; the independent part of the nation was associated under one standard; and the chiefs of the Ostrogoths appear to have yielded to the superior genius of the general of the Visigoths. He obtained the formidable aid of the Taifalæ, whose military renown was disgraced and polluted by the public infamy of their domestic manners.

"But the most powerful auxiliaries of the Goths were drawn from the camp of those enemies who had expelled them from their native seats. The loose subordination and extensive possessions of the Huns and the Alani, delayed the conquests and distracted the councils of that victorious people. Several of the hordes were allured by the liberal promises of Fritigern; and the rapid cavalry of Scythia added weight and energy to the steady and strenuous efforts of the Gothic infantry. The Sarmatians, who could never forgive the successor of Valentinian, enjoyed and increased the general confusion; and a seasonable irruption of the Alemanni into the provinces of Gaul, engaged the attention and diverted the forces of the emperor of the West."

"While Gratian deserved and enjoyed the applause of his subjects, the Emperor Valens, who, at length, had removed his court and army from Antioch, was received by the people of Constantinople as the author of the public calamity. Before he had reposed himself ten days [A. D. 378, May 30-June 11] in the capital, he was urged, by the licentious clamors of the hippodrome, to march against the barbarians, whom he had invited into his dominions; and the citizens, who are always brave at a distance from any real danger, declared with confidence, that, if they were supplied with arms, they alone would undertake to deliver the province from the ravages of an insulting

foe. The vain reproaches of an ignorant multitude hastened the downfall of the Roman Empire; they provoked the desperate rashness of Valens; who did not find, either in his reputation or in his mind, any motives to support with firmness the public contempt. He was soon persuaded, by the successful achievements of his lieutenants, to despise the power of the Goths, who, by the diligence of Fritigern, were now collected in the neighborhood of Hadrianople.

"The march of the Taifalæ had been intercepted by the valiant Frigerid; the king of those licentious barbarians was slain in battle; and the suppliant captives were sent into distant exile to cultivate the lands of Italy, which were assigned for their settlement, in the vacant territories of Modena and Parma. The exploits of Sebastian, who was recently engaged in the service of Valens and promoted to the rank of master-general of the infantry, were still more honorable to himself and useful to the republic. He obtained the permission of selecting three hundred soldiers from each of the legions; and this separate detachment soon acquired the spirit of discipline, and the exercise of arms, which were almost forgotten under the reign of Valens. By the vigor and conduct of Sebastian, a large body of Goths was surprised in their camp; and the immense spoil which was recovered from their hands, filled the city of Hadrianople and the adjacent plain. The splendid narratives which the general transmitted of his own exploits, alarmed the Imperial court by the appearance of superior merit; and though he cautiously insisted on the difficulties of the Gothic war, his valor was praised, his advice was rejected; and Valens, who listened with pride and pleasure to the flattering suggestions of the eunuchs of the palace, was impatient to seize the glory of an easy and assured conquest.

"His army was strengthened by a numerous reinforcement of veterans; and his march from Constantinople to Hadrianople was conducted with so much military skill, that he prevented the activity of the barbarians, who designed to occupy the intermediate defiles, and to intercept either the troops themselves or their convoys of provisions. The camp of Valens, which he pitched under the walls of Hadrianople, was fortified, according to the practice of the Romans, with a ditch and rampart; and a most important council was summoned to decide the fate of the emperor and of the empire. The party of reason and of delay was strenuously maintained by Victor, who had corrected, by the lessons of experience, the native fierceness of the Sarmatian character; while Sebastian, with the flexible and obsequious eloquence of a courtier, represented every precaution and every measure that implied a doubt of immediate victory as unworthy of the courage and majesty of their invincible monarch.

"The ruin of Valens was precipitated by the deceitful arts of Fritigern, and the prudent admonitions of the emperor of the West. The advantages of negotiating in the midst of war were perfectly understood by the general of the barbarians; and a Christian ecclesiastic was dispatched, as the holy minister of peace, to penetrate and to perplex the councils of the enemy. The misfortunes as well as the provocations of the Gothic nation were forcibly and truly described by their ambassador, who protested, in the name of Fritigern, that he was still disposed to lay down his arms, or to employ them only in the defense of the empire, if he could secure, for his wandering countrymen, a tranquil settlement on the waste lands of Thrace, and a sufficient allowance of corn and cattle. But he added, in a whisper of confidential friendship, that the exasperated barbarians were averse to these reasonable conditions; and that Fritigern was doubtful whether he could accomplish the conclusion of the treaty,

unless he found himself supported by the presence and terrors of an Imperial army.

"About the same time, Count Richomer returned from the West, to announce the defeat and submission of the Alemanni; to inform Valens that his nephew advanced by rapid marches at the head of the veteran and victorious legions of Gaul; and to request, in the name of Gratian and of the republic, that every dangerous and decisive measure might be suspended till the junction of the two emperors should insure the success of the Gothic war. But the feeble sovereign of the East was actuated only by the fatal illusions of pride and jealousy. He disdained the importunate advice; he rejected the humiliating aid; he secretly compared the ignominious, at least the inglorious period of his own reign, with the fame of a beardless youth; and Valens rushed into the field to erect his imaginary trophy, before the diligence of his colleague could usurp any share of the triumphs of the day.—*Dec. and Fall, chap. 26, par. 18, 20.*

A. T. J.

(To be continued.)

Hold up the Standard.

CERTAINLY one of the most important duties made obligatory on Christians of this age, is to hold up the standard of duty and obligation in the Christian life; and this he can do only by holy living. It is natural for the world to drift away more and more into the ways of sin and into habits of iniquity; and if Christians do not lift up a standard for the people, and thus set before them the example of holy living, to whom can they look for example in this world?

One of the prevailing sins of this age is the disposition, on the part of some of the ministers and church leaders, to lower the standard of Christian duty and obligation to meet the desires and tastes of the giddy and pleasure-loving element of society. It seems to be as hard for some of us to resist the smiles of the world as to bear its frowns. In many instances, comic entertainments are given in the name of the church of Jesus Christ, which would be much more becoming in the profane and ungodly theater. Ministers sometimes arrange their services, and work into their sermons many comic expressions and ridiculous anecdotes, that they may in this way amuse and attract those who love fun and laughter more than they love Christ. It is this unholy pandering to the tastes of the weak and the ungodly that is taking away from the church much of her true sanctity and her Christian influence. When the church thus reclines her head in the lap of worldliness, instead of winning souls to Christ, she is soon shorn of her spiritual strength, and becomes as other men.—*Nudis Verbis, in Methodist Recorder.*

NONE of us can prevent the sun from shining, but all of us can prevent the sun from shining on us. The great orb of day still floods the earth with undimmed luster; but we can shut ourselves away from his beams, in caves and holes of the earth. So we may shut ourselves away from that Sun of the soul who lighteth every man that cometh into the world. We cannot make God less loving, less merciful, less gracious than he is; but we can stand apart from that love, that mercy, that grace. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated [are separating] between you and your God, and your sins have hid his face from you, that he will not hear." Would you have the Sun shine on you? Tear down the wall and roof of separation which you have built between yourself and him.—*Sunday School Times.*

"It is better to trust in the Lord than to put confidence in man." Psalms 118:8.

Our Words.

THERE is nothing in the line of Christian duty that we should guard more carefully than our words. We can make our words so that they will be a power for good, or we can have them so loaded with evil that they will not only keep ourselves continually in trouble, but will have the community around us always in an uproar. I have been connected for sometime with the church, and have had more or less opportunity to observe its workings; and I have noticed particularly that in churches where trouble has existed, almost if not every case was wrought up and kept in a boil by words, that we, as Christians, have no right to speak.

Some people are so shallow minded that unless they can be discussing the faults of their brethren or neighbors, they have nothing about which to talk. As long as the mind dwells upon such themes, it is evident that it will not rise any higher, and will always be of this low order.

Our talk may be taken as a good index to our minds and thoughts. Those who think much about good things, will talk about good things. They will heed the admonition of Paul, who says: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. This tells us plainly that about which we should think. It is not the dark side of our brother's character, but the good side. If we think of the faults of others, we are sure to talk of them, and this will certainly injure the ones talked about; and then the things of which we are accustomed to think will insensibly influence our own lives and bring our characters into close conformity to the dark things of which we think.

God's word is very explicit throughout in regard to talking about each other. And it would indicate that the Lord is displeased with those who will persist in it. He calls them "busybodies," "tattlers," "talebearers," and such like. "Thou shalt not go up and down as a talebearer among thy people." Lev. 19:16. "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." 1 Tim. 5:13. In 1 Peter 4:15 the apostle classes the "busybody" with the "murderer," "thief," and "evildoer." These scriptures show unmistakably in what light God views this sin. And "thou shalt not go up and down as a talebearer among thy people," is just as positive a command as, "Thou shalt not steal." Would not reasoning similar to that in James 2:11 be in place here? If we do not steal, yet if we act as talebearers we are convinced of God's word as transgressors. Certainly this reasoning would be correct. Wherein lies the difference between the common thief and the talebearer? Which is the worse? Proper consideration must teach us that the talebearer is decidedly the worse of the two. He throws suspicion on our character, and tries to steal that from us, while the thief only steals our goods, which are of little consequence in comparison. Surely we have no time to engage in such work. It can do no one any good; for its tendency is to alienate friends, and it may result in the final destruction of precious souls.

Some of us seem to have the idea that if a brother or sister has a fault, it is necessary for us to talk about it to every one we meet. And we try to clear ourselves from the reproaches of our consciences by saying, "Of course he has some good qualities. These, about which we are talking are only his faults. We all have our faults, you know." This does not help things one bit. For the person with whom you have been talking will be quite sure to forget this latter remark, and all he can

think of will be the faults you have brought out. No Christian has any right to talk to others about the faults of his brethren. It is positively a sin. There is just one person to whom we can talk about the wrongs of our brother, and that is the brother himself who has done the wrong. This is plainly the instruction of our Saviour in Matt. 18:15-17. Then how can we expect to merit his approval while we go about and talk to everybody we meet of the failings of our brethren?

There is one thought, it seems to me, that we should dwell upon a great deal; that is the love the Saviour requires us to have for one another. The new commandment of Christ is, "that ye love one another, as I have loved you." John 15:12. His love is manifested in the sacrifice he made in leaving the bliss of Heaven and coming to earth to die for man. "He made himself of no reputation, and took upon him the form of a servant." Phil. 2:7. He "endured the cross, despising the shame." Heb. 12:2. "While we were yet sinners, Christ died for us." Rom. 5:8. What did he do all this for? To save fallen man. And in return he grants us the privilege of assisting in the same work, and calls upon us to have the same spirit which he had. "If any man have not the spirit of Christ, he is none of his." If we have the love for each other that we are required to have, and are so anxious for the salvation of our fellow-men that we are willing to sacrifice as Christ did, we shall have no taste for talking about the bad qualities of our fellow-men. And in speaking of them we shall use the same care as we would in speaking of ourselves; we shall dwell upon and extol their good qualities, passing the bad ones by unnoticed.

Still, if we are very sure that we see faults in a brother which we are convinced will have a tendency to lead him to destruction, this places upon us a weighty responsibility; not to go to others and talk over his short-comings, but to seek God in earnest prayer, that our own hearts may be softened and made tender by the spirit of Christ, and then go directly to our brother and talk with him of his faults. Let him see by our kind and humble spirit, that we are doing it for his good; that we are working for his salvation and have no personal feeling in the matter. When we reprove faults in others, we are too apt to go with a petulant, angry spirit. We try to make our words cut, and thrust them out in such a way that instead of bringing repentance, they strengthen the reprobated in their evil course.

It means a great deal to be a Christian; and, too, the Christian's reward is great. We cannot afford to lose it. Therefore let us not deceive ourselves by thinking that we are Christians, or that we shall obtain the Christian's reward, while we are violating such an important and plain precept as the one forbidding tattling and evil talking about one another. The Lord holds us accountable for the words we speak, and we shall have to meet them in the Judgment. Matt. 12:36, 37.

A. O. TAIT.

Paddling and Praying.

SAID Thomas Jones, an old colored preacher: "When I was escaping from slavery, and found myself out on the ocean, I prayed God to help me, and he *did* help me. I found some boards and got on to them. Well, what did I do then? Did I stop praying, and think because I had got a few boards I could go alone now, and didn't need the Lord's help any more? No! I kept on praying, and held on to the boards. Well, what did I do then? Sit still, and expect the Lord to carry me safely through, and think that I had nothing to do? No! I took a stick for a paddle, and went to paddling and praying. I did not sit still, like those who have a name to live, and are dead; but I just went to pad-

dling, and I did not forget to pray; and by paddling and praying I got through. So God expects us to pray and also paddle, and not to wait for him to do the work that he has set us to do."

There is sound philosophy in the old man's talk. Paddling is needful, as well as praying; and an ancient teacher once declared that "Faith without works is dead, being alone."—*Sol.*

The Ancient Hope.

THE hope which God furnishes is not merely the hope of a quiet close to this world's weariness, but the hope of infinite gladness which is to come. There is a passage in Job which exemplifies both of these very fitly. Groaning under the pressure of no common grief, he cries out: "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past!" As if he would be glad to be hidden anywhere, even in the grave, from such calamities.

But then this is not enough. This is mere negative comfort. It is the mere cessation of suffering. And this does not content him. He bethinks himself, and cries out again, Oh "that thou wouldst appoint me a set time, and remember me!" He cannot bear the thought of always lying in the dust, even though it is a secure hiding-place from the storms of earth. He would not be forgotten there. He would have a set time, at the end of which God might remember him. Then abruptly he asks, "If a man die shall he live?" And evidently answering himself, "Yes, he shall live again," he calmly adds: "All the days of my appointed time will I wait, till my change come." For it is resurrection-change he looks for, and rejoices in as his hope. When that day arrives, the trumpet shall sound, and the voice of God shall speak. "Thou shalt call, and I will answer."

But how is he so assured of being thus remembered of God? He knows how precious in his eyes is the dust of his saints. "Thou wilt have a desire to the work of thine hands." Thus, though Job begins with what is merely negative, that is, the ending of his grief and shame, he cannot rest there, but presses on, in rapid hope, to the beginning of his joy and glory. It is the morning, with all its new life and reviving sunshine, that rises before his view, and from afar pours into him its healing light.

"The fashion of this world passeth away." This cheers us, for it assures us that no grief shall live long. But the fashion of "the world to come" endures. This is unspeakably gladdening; for all that that better "age" brings with it shall abide forever. The inheritance is vast, the city is "joyous," the mansions are many, the title is sure, and the possession is everlasting.

"Jerusalem! Jerusalem!

Would God I were in thee!

Oh, that my sorrows had an end,

Thy joys that I might see!"

Thus sweetly sung one of Scotland's holiest sons in the olden time. Broken with many griefs, he thus poured out his soul—weary and homesick, as a stranger here.

And will not "night" fail in one of its objects if it does not make us long for the "day?" Will not tribulation be frustrated if it does not stir within us "earnest expectation," this "groaning within ourselves," this "fervent longing," this home-sickness which the saints in other days felt so tenderly and truly? And all the more, because "now is our salvation nearer than when we believed;" for we have arrived at the last stage of our journey, and a few more days will suffice to bring us home.—*Horatius Bonar, D. D.*

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as have the thoughts which we harbor.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, FEBRUARY 4, 1886.

The Coming of a Literal Christ.

A FEW more direct and unmistakable evidences of the coming of the Lord himself will be noticed.

4. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. This accords precisely with the words of Jesus himself, "If I go away, I will come again." Says Paul, he shall "*appear the second time*." He came once to bear sin; he will come again, but without sin. Then his priesthood will be ended. Thenceforth sinners must bear their own sins. That day will be a day of glory to the righteous, and of terror to the wicked.

5. "When Christ, who is our life, *shall appear*, then shall ye also appear with him in glory." Col. 3:4.

6. "And when the chief Shepherd *shall appear*, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. These two texts are exact parallels. A comment on one would be a comment on both. But they need no comment; no one can mistake their language.

7. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:7. It is not possible that they who spiritualize the second coming of Christ, can successfully use this scripture. It does not refer to the death of the saints; for every eye does not see him in such an event; much less do they who pierced him see him at such a time, in any sense. We have shown, and shall further show, that the resurrection is contingent upon his coming, and nothing less than a resurrection can fulfill the scriptures which we have quoted and shall quote.

8. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. In this text, as in the last one previously quoted, the tribes, or kindreds, of the earth, wail at his appearing. But the saints will rejoice; for, "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verse 31.

9. "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled [to recompense] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:6-8. Here is shown why it is that the tribes of the earth mourn at the coming of Christ. It is the day of the overthrow of the ungodly nations, yes, of all the unrighteous of every tribe and nation. But it is the day of restoration, of redemption, of deliverance and rest, to the people of God. In regard to the wailing of the kindreds of the earth, compare Rev. 6:15-17.

10. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. In Col. 3:4, we learned that we shall appear with him in glory when he appears. In 1 Peter 5:4, we find that the crown of

glory will be given when he appears. In the text here quoted, Jesus says his reward is with him when he comes, to give every man according as his work shall be. He is bold indeed, who will deny such plain declarations, so evident in their intention.

11. Paul gave his charge to Timothy before God, and the Lord Jesus Christ, "who shall judge the quick and the dead *at his appearing* and his kingdom." After giving him his charge to the ministry, he speaks of his own labors and his expectations: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*; and not to me only, but unto all them also that *love his appearing*." 2 Tim. 4:1-8. In regard to the time of receiving the reward, the crown of life or righteousness, these words exactly coincide with those of all the texts quoted. On no subject in all the Scriptures is the evidence more clear, full, and harmonious than on the second coming of the Lord himself, this same Jesus, literally to the eyes of all classes and nations, and that the reward is to be given at that day.

12. But plain and clear as is the evidence, we are forewarned that it will be denied and derided; that it will be a subject of ridicule and scoffing. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. We are living in the very days of which the prophet spoke. In no other age was the doctrine of the second advent the subject of scoffing, a doctrine denied. In all past ages it was *the hope of the church*, because they rested upon the precious promises which we have recited. For this hope, see the following scripture.

13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Literally, "the appearing of the glory of the great God, and our Saviour Jesus Christ." And this exactly agrees with the words of our Saviour: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

We have not exhausted this testimony; but, as far as convincing any people of the truth stated is concerned, why pursue it any further? And we return to the idea of the prophecies of the two advents. Will any reader please compare the prophecies of the first advent with those of the second advent, only a part of which we have quoted, and say if we are not right, that there was far less infidelity on the part of the Jew in denying the facts of the first advent, than there is on the part of the professed Christian in denying the second advent? Every literal fact of the first advent confirms the doctrine of the literal second advent. The Jew had less, far less, *explaining away* to do to evade the truth of the first advent, than Christians have to evade the truth of the second advent.

They may reply: "We believe all these scriptures, but we find it possible to give another meaning to them." True; and so could the Jew put another meaning to the scriptures which spoke of his first advent. Often, when conversing with Hebrews concerning the advent of the Messiah, and his mission, as fulfilled in Jesus of Nazareth, have we heard the exact parallel of the popular arguments against the literalness of the second advent. It is not difficult for them to find other meanings to the prophecies of the first advent, *but are they true meanings?* It is not permitted to inquire how many *possible* meanings we can put upon the sacred word, but, What is the *actual* meaning? It is not difficult to invent other than the actual meaning, but all such will lead us astray. And so we return to the question of the Saviour which we quoted at the beginning, "How readest thou?"

There are other lines of argument which are conclusive in themselves; taken in connection with the positive declarations which we have quoted, they make the evidence irresistible. We refer especially to the arguments drawn from the doctrines of the Judgment and the resurrection, which will next be noticed.

Wanted!

ALMOST every day we are receiving articles, tracts, pamphlets, or books, written against the ten commandments. Sometimes the writers start out with a tirade against the Seventh-day Adventists; but they never go far before indulging in invectives against the ten commandments. They sometimes say very bitter things about us,—things that are often so uncharitable and untruthful that they prove that the depth of their Christianity is not as great as the strength of their profession. But if we feel compelled to point out their injustice, we do not feel the least spirit of complaint, well knowing that the ten commandments are the sole object of their maledictions, and not ourselves. When Saul of Tarsus went to Damascus "breathing out threatenings and slaughter," he did not care a whit, personally, for those whom he was going to arrest. It was Jesus whom he was persecuting. If those individuals had renounced their faith in Jesus, he would not have harmed so much as a hair of their heads. Even so, when prejudice and ill-will lead our opposers to utter bitter things of us, we well understand that though they speak of us, their animosity is not *against* us, but it is against the commandments of God, which we are endeavoring to keep.

These thoughts were suggested to us a few days since upon our receiving a little pamphlet, a tirade against the ten commandments, written and printed in California. This State has been quite prolific of these effusions. Mr. Benson, formerly editor of the *California Christian Advocate*, published a small book, which, as we pointed out at the time, taught that the ten commandments were a Jewish code. And a Mr. Woodworth labored even a little harder to show that the words spoken by Jehovah at Sinai were for the Jews alone, and that Christ annulled them early in his ministry. He and Dr. Benson are both Methodists; and though their books directly contradicted the standards of the Methodist Church, and their teachings were condemned by the words of such men as John Wesley, Dr. Clarke, and Bishop E. O. Haven, yet they were recommended by the *Advocate*, and by Dr. Stratton, President of their University, on the principle, we suppose, that anything is lawful that leads to success! "anything to beat"—the Seventh-day Adventists. And later a Dr. Nisbet, of the Baptists, published a work which was highly indorsed by Prof. Leconte and others, teaching the same thing, namely, that the ten commandments are not the moral law, but a temporary code given to, and designed for, the Jews alone. Other representative Baptists on the coast have taken the same position, though that position is as contrary to the faith of the Baptists as it is to that of the Methodists. But, "anything to beat" the Seventh-day Adventists.

But these works seem to meet Paul's description of certain ones in 2 Tim. 3; they "wax worse and worse." The last is the most loosely written of all; it talks more foolishly and wickedly of the ten commandments, and of all the laws of the Old Testament. Of course he speaks more bitterly and more untruthfully against the Seventh-day Adventists. The author did not tell us to what denomination he belongs, if he belongs to any; but he did a very proper thing; he put his picture in his little pamphlet, the appearance of which seems to prepare the reader for the opposition to the law of God which the book reveals.

But it is not for lack of this class of "light literature" that we put "wanted" at the head of this

article. We are overrun with these documents against the ten commandments. Each writer in turn, though he contradicts all the others in material points, proves conclusively that the ten commandments are not in force. Among them, they have abolished, demolished, and scattered to the four winds, that law spoken by Jehovah himself. If half they say of it is true, it is a wonder that the Lord ever made himself responsible for its existence! But the work of destroying that law is much like that of "upsetting Moses." The operation needs to be repeated very often; the work does not endure. Each can see clearly that his predecessor has failed, and therefore he starts out on a new and opposite track. And each in turn lays down his pen with the same self-satisfied air, convinced that he has squelched the ten commandments as effectually as ever Ingersoll "upset Moses."

But what we "want" is to see some of these reformers of the Government of God, who boast that they have overthrown the ten commandments by "unanswerable arguments," come forward and publicly declare that they are in the habit of disobeying and breaking the ten commandments! As far as we have seen their wondrous efforts, they have utterly failed in this respect. Why do they not make this avowal? If they have taught the truth, if the ten commandments are abolished, if they are unworthy the regard of the inhabitants of Heaven and earth, why not tell us at once that they do not keep the ten commandments? We once heard a minister in Maine say that that law was a yoke of bondage, so heavy on the necks of the human race that God sent his Son into the world for the express purpose of abolishing it! And if the first part of his theory is true, it certainly devolved upon God to do something for the relief of the poor race; for he alone was responsible for their deplorable state. He was the sole author of the ten commandments, and enforced them against the will of mankind. If they were what their enemies say,—no, we will not follow out their presumption. We will not, even to enforce an argument, place ourselves on the side of such blasphemy. We say that the theory, the statement, is a blasphemous reflection on the wisdom and goodness of God. We say that the law is holy, and just, and good; it is spiritual. Rom. 7: 12, 14. But man, in the pride and wickedness of his heart, trampled it under foot, and God mercifully sent his Son to redeem the race from iniquity (lawlessness), and to restore them to love and obedience.

Another minister in Indiana, a man standing very high in his denomination, said in our hearing that the ten commandments were abolished in order that our allegiance might be transferred from God to Christ! There is one merit in this statement—it is logical. It recognizes the fact that the ten commandments are a test and evidence of our allegiance to God. Whosoever sets aside the ten commandments thereby refuses allegiance to God. This is truth. Paul says that "the carnal mind is enmity against God; for it is not subject to the law of God." Rom. 8:7. But this doctrine of the transfer of allegiance from God to Christ is a shameful, or shameless, perversion of the gospel plan. The doctrine of the New Testament is, that Christ is "head over all things to the church;" but the Father gave him to be that head. He is Lord and Christ; but the Father "made him" such. He is expecting till his foes be put under his feet; but the Father will put them under him, or make them his footstool. God was in Christ reconciling the world unto himself. The gift of God is eternal life through Christ. Christ is a mediator between God and man—not between man and himself! The Father sends the Spirit in answer to the prayer of

Christ. The doctrines of Christ are not his own, but his who sent him. Christ came not to do his own will, but the will of his Father. And finally, Christ will bid them depart from him who say to him, Lord, Lord, and do not the will of his Father. In that day he will be only an object of pity who has transferred his "allegiance from God."

But ultra as are the statements of these ministers in Maine and Indiana, we do not believe that either of them would be willing to publicly avow that he does not keep the ten commandments. Such an avowal logically leads to some unpleasant results. It is told of one of the English reformers that a man once sought an interview with him, and wished to lay before him his theory of the gospel, that the ten commandments were not binding. The sturdy preacher said to his servant: "John, show this man out, and keep your eye on him till he gets off the premises; for he does not believe in the ten commandments!" And he was right. When a man's "allegiance" is "transferred from God" and his law, we need some safeguard above his profession.

We have reason to believe they would not be willing to declare that they were in the habit of breaking the ten commandments; we have tested some on this point. We were once invited to discuss the subject of the perpetuity of the law with an Elder V. He applied Col. 2:14 to the law of ten commandments, and affirmed that it was this law "that was against us," "was contrary to us," which was "taken out of the way," and nailed to the cross. Of course we affirmed that this was the law of ceremonies, or of types of the work and priesthood of Christ. See verse 17. To test the matter, we used the following language:—

"And I will leave it to the reader if 'blotting out' is not a figure more suitably applied to that which Moses wrote in a book, than to that which God wrote on tables of stone. And whether 'nailing to his cross,' and 'taking out of the way,' are not more fitly referred to types of the cross and to positive institutions, than to such precepts as these, 'Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal.' For whose benefit, or in what interest, were these 'taken out of the way'? In whose way did these precepts stand? or what class of men would rejoice to be assured that these were 'blotted out,' and left on no 'tangible' footing of 'direct enforcement'? Elder V. reiterates this position in his last article, saying that not the Sabbath alone 'was against us and contrary to us. This we have seen to be true of the entire decalogue.' Is it possible that the 'entire decalogue,' if 'directly enforced' even in the most 'positive manner,' would be 'against' Elder V., and 'contrary to' him? Is he willing to admit that the precepts 'Thou shalt not kill, Thou shalt not commit adultery,' would be *in his way* if they were yet of 'direct enforcement'? Are they 'contrary' to him, and to the 'liberty' which he desires? Or if he would not admit the conclusion of his argument as applied to himself, I ask again, Out of *whose way* were they taken? In what interest were they abolished? This antinomian heresy is nothing new. It has been deprecated by the thoughtfully pious of all ages. And happy will it be for the world if the advocates of such a theory never fall altogether to the level of their own teachings."

We were pleased for his own sake, that, in his reply to our remarks and queries, he resented them as being insulting to him! But we do not so regard the matter. If the whole decalogue is *in the way* of an individual, why is it? You cannot put the commandment, "Thou shalt not steal," *against* any one but a thief. The commandment, "Thou shalt not kill," *never was in the way* of any man who had not murder in his heart, and never could be brought *against* any one who was not a murderer actually. Deny this, ye who can. Let those who fight the ten commandments understand the position in which they place themselves.

Our invitation is not an unreasonable one. We ask those who teach the abolition of the law to come out *consistently*, and avow that they do not keep the ten commandments! If they fear the consequences of such avowal, let them know that they cannot

evade the responsibility of their teachings. Not only breaking the commandments is condemned by our Saviour, *but teaching men so*. And *against such* the law will rise up in the day of Judgment. Eccl. 12:13, 14; Rom. 2:12, 16.

Jurisdiction of the Law.

We have already anticipated this division of the subject, and have shown, by the extent of the gospel commission, that the law of God has been known and transgressed by men in every part of the world; that as the gospel is to be preached in all the world until the coming of Christ, sin will exist just as extensively and just as long; and that, consequently, the law, of which sin is the transgression, will be binding in all the world till the end of time. We wish, however, to carry the subject a little further.

The apostle says that "God was in Christ, reconciling the world unto himself," and that he has committed the carrying on of this work to his ambassadors—the ministers of the gospel—who, in Christ's stead, pray the world to be reconciled to God. 2 Cor. 5:19, 20. Now, reconciliation implies a previous condition of enmity; and if the world needed reconciling to God, it was because the world was at enmity with him. And since the work of reconciling is still being carried on, it follows that the rebellion, or enmity, still exists. Then the question arises, In what does that enmity consist? The same apostle tells us: "Because the carnal mind is enmity against God; *for it is not subject to the law of God, neither indeed can be.*" Rom. 8:7. Men are rebels, because they are in opposition to God's law. And this is the same truth that had been uttered, centuries before, by the inspired prophet: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever; that this is a *rebellious people*, lying children, children *that will not hear the law of the Lord.*" Isa. 30:8, 9.

This brings out again the fact previously stated, that the gospel announces, and carries on its forefront, the law. It was the transgression of the law that made it necessary for Christ to come to reconcile men to God. And as men, by continued sin, lost their sense of its heinousness, and of their obligation to God, it became more and more necessary that the gospel, in announcing to men the way of pardon and reconciliation, should make known their need of such reconciliation and pardon by setting forth, in plain terms, the law which they had transgressed. This is what is plainly stated by Peter, when, after quoting Isaiah's tribute to the enduring nature of the law, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever," he adds, "And *this* is the word which by the gospel is preached unto you." 1 Peter 1:24, 25.

The quotations made from John Wesley and Bishop Simpson are in harmony with this conclusion. Indeed, the conclusion is so nearly self-evident that it must be reached by all thoughtful, candid minds. The very fact that a pardon is granted, attests the authority of the law; and before a pardon can be granted, the individual must know and acknowledge his guilt. If a man thinks himself righteous, he will indignantly spurn any offer of pardon, even though he may really stand in need of it. Human nature would leave such to the fate which their own blindness and stubbornness deserve; but God loves the world, and desires that all men shall accept his pardon, and thus be reconciled to him; and therefore he takes pains to bring men to a sense of their sinful condition, so that the pardon which he offers may be accepted. The same messenger who is commissioned to announce the pardon, proclaims the law of God, which awakens the self-confident sinner, so that he may appreciate his lost condition.

*This statement may seem incredible, we therefore give the name of the speaker. He was Elder W. B. F. Treat, of Bloomington, Ind. The assertion was made in Gosport, Ind., in a discussion between Mr. Treat and Elder E. B. Lane. Mr. Treat was "associate editor" of the *Christian Record*.

Let us look still further into the matter of the extent of the law's jurisdiction. Read Rom. 3:19: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." The law speaks only to those who are within the bounds of its jurisdiction; it cannot condemn any who may walk contrary to its provisions, if they are outside of its limits. For example, a man in Russia may commit an act which is forbidden by the laws of the United States; yet he cannot on that account be declared guilty, simply because the United States law has no jurisdiction in his case. He is not amenable to it. But as a consequence of what the law of God says, all the world are found guilty before him. This, again, shows conclusively that all the world are in duty bound to keep God's law.

There are no exceptions to this fact. We have before learned that "sin is the transgression of the law" (1 John 3:4), and that "where no law is, there is no transgression" (Rom. 4:15); and therefore we know that wherever we find sin, there must also be the law. To whomsoever sin is imputed, upon him the law has claims; for "sin is not imputed when there is no law." Rom. 5:13. Now we find these statements in the third of Romans: "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one;" "For all have sinned, and come short of the glory of God." Verses 9, 10, 23. Here the apostle descends to particulars, and shows that not to the Jews alone, but to Gentiles as well, is sin imputed, thus proving beyond all controversy that the Gentiles as well as the Jews are under the jurisdiction of the law of God, and have violated it.

Our investigation of the law began with the time when it was given on Mount Sinai; and we must therefore now examine to see if that was the first of its existence. And here, as in all our study of the law, we find help from our knowledge of the fact that the law is "the righteousness of God." Then it must necessarily have been in existence before the exode. Since it is a transcript of God's character, it necessarily follows that its existence is coeval with the existence of God.

"But," it may be objected, "the law, as a manifestation of God's righteousness, might exist, without being transcribed for the government of mankind." So it might, if there were no creatures to whom it could be made known; or if there was any time after creatures had been brought into existence when God did not exercise government over them. But it is not for us to speculate on the state of affairs when God dwelt alone, inhabiting his own eternity, before the existence even of the "sons of God" that shouted for joy at the creation of this earth; and there certainly has never been a time since intelligent creatures were formed, either in Heaven or on earth, when God was not supreme ruler. No created beings have ever been independent of his control. But if God has always been ruler, he must have had some rule of government, and that could be nothing else than his righteousness—his law. The ten commandments are righteousness; they are perfect, holy, just, and good, and therefore exactly fitted to be the rule of a righteous and just government. Then, from the very nature of the law we would conclude that it was binding on men before it was spoken from Mount Sinai. We shall shortly recur to the argument broached in this paragraph; but first we wish to show from positive evidence that the law of ten commandments was known by men, and was binding on them, before the giving of it on Sinai.

In Rom. 5:12, we read that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Here the apostle shows that death is a consequence

of sin; death came into the world because there was sin in the world. If there had been no sin, there would have been no death, and wherever death is found, it is positive evidence that sin exists. With this passage we may well place 1 Cor. 15:56: "The sting of death is sin; and the strength of sin is the law." Here death is represented as a cruel monster that has brought many people into its power. It has poisonous fangs with which it strikes its victims, and these fangs, this sting, is sin. Let the fangs be drawn,—let sin be obliterated,—and death's power would be gone. But "the strength of sin is the law." "Sin is the transgression of the law," and it is the violated law which provides death with its powerful sting. Were it not for the law, death would have no sting, that is, it would be powerless to destroy. So here, again, we have proof that wherever death is, there is the law also.

We read on: "For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Rom. 5:13, 14. Here we have the statement that until the law, that is, until the time of Moses, when it was spoken from Sinai, sin and death were in the world; therefore we know that the law was in the world. And hereby we know that the expression, "until the law," does not indicate that the time so specified was the first existence of the law; for both sin and death were in the world before that time, and neither can exist without the law, and the law violated.

Let us go still further into particulars. "Sin is the transgression of the law" (1 John 3:4), and "sin is not imputed when there is no law." Rom. 5:13. But sin was imputed to Cain (Gen. 4:7, 8), and consequently the law was there to condemn. Turn to the commandments, and you will find that the sixth commandment was the one especially transgressed.

Again we read that "the men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13:13. "Sin is not imputed when there is no law," and consequently we know that God judged the Sodomites by his law. If he judged them by his law, of course they knew of the existence of that law; otherwise their punishment would not have been just; but we may be sure that the "Judge of all the earth" will do right.

Take the case of the sons of Noah (Gen. 9:22-26). Here we have direct evidence that the fifth commandment was known; that it was violated by Ham, the younger son of Noah, and kept by the other two; and that the one was cursed for his sin, while the others were blessed for their observance of the commandment. These things show the existence of that commandment, a knowledge of its existence, and also a knowledge that it was in full force to condemn the guilty and to acquit the innocent.

We find also the violation of the eighth commandment mentioned in Gen. 31:30. It is not necessary to particularize concerning each of the commandments, but we will notice one more. In Gen. 15:15, 16, we read these words of the Lord to Abraham: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they [his seed] shall come hither again; for the iniquity of the Amorites is not yet full." This shows that in the days of Abraham, the inhabitants of Canaan, the Gentiles, were guilty of iniquity. Iniquity is sin, and "sin is the transgression of the law;" so, therefore, the Amorites had the law of God. Turn now to 1 Kings 21:25, 26, and you will learn of what the Amorites were guilty:—

"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according

to all things as did the Amorites, whom the Lord cast out before the children of Israel."

Here we find that the Amorites were cast out of Canaan because of idolatry,—idolatry, which, in its rites, involved the violation of not only the first and second commandments, but of all the ten. So we find that all the commandments were known and violated hundreds of years before the Jews came to Mount Sinai, and before there ever was a Jew. The point has now been proved, both from the nature of the law and by actual illustrations of the fact.

E. J. W.

(To be continued.)

"The Abiding Sabbath."

SABBATH OF THE LAW.

IN further notice of "The Abiding Sabbath," we propose to give some extracts from the author's discussion of the fourth commandment, showing the universal and everlasting obligation of the seventh day as the Sabbath of the Lord. He says:—

"The giving of the law at Sinai is the loftiest landmark in the history of Israel. It is the beginning of their civil and religious polity. From that moment Israel became the nation of Jehovah, the nation of the law, the leader among the nations of the earth in the search after a positive righteousness. That the Sabbath is a part of that code, has therefore a meaning not for the Hebrew alone, but for the whole race of mankind.

"Everywhere in the sacred writings of the Hebrews they are reminded that they are the people peculiarly guided by Providence. Historian, psalmist, and prophet never tire in recounting the marvelous interpositions of Jehovah in behalf of his chosen people. And this thought is the key-note to the decalogue. 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage' (Ex. 20:2), is the introduction to the law. When therefore the Sabbath is introduced into the decalogue, while its old significance as a testimony of creation is not lost, but especially recalled, it becomes, besides, a monument of the divine Providence whose particular manifestations Israel, among the nations, has most largely experienced. The Sabbath of the law is the Sabbath of Providence.

"The declaration on Sinai is perhaps the strongest attestation which the Sabbath ordinance has received. It is henceforth based upon an express command of God himself, is given in circumstances of the most impressive solemnity, and has received the awful sanction of embodiment in the moral law, against which 'the soul that sinneth, it shall die.' Eze. 18:4. God has spoken, and his creatures must obey or perish.

"We commonly speak of the decalogue as the 'ten commandments.' A more precise rendering of the Hebrew terms would be the 'ten words,' Ex. 34:28, margin; Deut. 4:13; 10:2, 4, margin, an exact equivalent of which we have taken from the Greek, in the word 'decalogue.' These statutes are therefore not simply commands or precepts of God, for God may give commandments which have only a transient and local effect; they are in a distinctive sense the word of God, an essential part of that word which 'abideth.' In the decalogue we get a glimpse of that inner movement of the divine will which is the permanent foundation for all temporary ordinances. It is not contended that this use of language is rigidly uniform, but only that by the phrase, 'the ten words,' as well as in the general scope of Hebrew legislation, the moral law is fully distinguished from the civil and ceremonial law. The first is an abiding statement of the divine will; the last consists of transient ordinances having but a temporary and local meaning and force. The decalogue is also called, the 'testimony' (Ex. 25:1, 6 and in many other places), that

is, the witness of the divine will; also 'the words of the covenant' (Ex. 34:28), and 'his [i. e., Jehovah's] covenant' (Deut. 4:13), upon obedience to which his favor was in a special manner conditioned. The names given to this code declare its unchanging moral authority.

"The manner in which this law was given attests its special sanctity and high authority. Before its announcement, the people of Israel, by solemn rites, sanctified themselves, while the holy mountain was girded with the death-line which no mortal could pass and live. When the appointed day came, to the sublime accompaniment of pealing thunders and flashing lightnings, the loud shrilling of angel-blown trumpets, the smoking mountain, and the quaking earth, from the lips of Jehovah himself sounded forth 'with a great voice' the awful sentences of this divine law, to which in the same way 'he added no more.' Deut. 5:22. Not by the mouth of angel or prophet came this sublimest code of morals, but the words were formed in air by the power of the Eternal himself. And when it was to be recorded, no human scribe took down the sacred utterances; they were engraved by no angel hand; but with his own finger he inscribed on tables of stone, whose preparation, in the first instance, was 'the work of God,' the words of his will. Ex. 31:18; 32:16; 34:1, 4, 28.

"The law declared by his own mouth and indited by his own hand was finally placed in the ark of the covenant, underneath the mercy-seat, where sprinkled blood might atone for its violation; . . . and beneath the flaming manifestation of the very presence of the Almighty, the glory of the Shekinah; circumstances signifying forever the divine source of this law and the divine solicitude that it should be obeyed. This superior solemnity and majesty of announcement and conservation distinguish the decalogue above all other laws given to man, and separate it widely from the civil polity and ritual afterwards given by the hand of Moses. These latter are written by no almighty finger and spoken to the people by no divine voice; for these it is sufficient that Moses hear and record them.

"Of the law thus impressively given, the fourth commandment forms a part. Amid the same cloud of glory, the same thunders and lightnings, uttered by the same dread voice of the Infinite One, and graven by his finger, came forth these words as well: 'Remember the Sabbath day to keep it holy.' It is impossible, in view of these facts, to class the Sabbath with the ceremonial institutions of Israel. By the sacred seal of the divine lip and finger, it has been raised far above those perishing rites. In other words, it belongs to that moral law which Paul calls 'holy, and just, and good' (Rom. 7:12), and not that ritual law of which Peter declares, 'Neither our fathers nor we were able to bear' it. Acts. 15:10.

"Nothing can be found in the form of words in which the fourth commandment is expressed which indicates that it is less universal in its obligation or less absolute in its authority than the other nine with which it is associated. . . . But it is sometimes claimed that this is simply a Mosaic institute, and therefore of transient force; that this has not, like the others, an inward reason which appeals to the conscience; that it is, in short, a positive precept. . . .

"The proof which would exclude this commandment from the throne of moral authority on which the others are seated should amount to demonstration. . . . The distinction cannot be maintained between this commandment and the remainder of the decalogue. The prohibition of image-worship is not deemed essential by either Roman or Greek Christianity; but the more spiritual mind of Protestantism can see that this law is absolutely necessary to guard a truly spiritual conception of Deity. So, many excellent Christians have failed to discern the moral necessity of the Sabbath.

Clearer insight will reveal that all the laws of the first table are guarded by this institution, as all in the second table are enforced by the tenth, 'Thou shalt not covet.'

"The moral authority of the decalogue did not begin with its announcement on Sinai. Its precepts had been known and practiced through all the patriarchal ages. Murder was condemned in Cain, and dishonor of parents in Ham. To Abraham, Isaac, and Jacob had come the knowledge of one God, and the last had exhorted his children against image-worship. Gen. 35:2. Theft, falsehood, and adultery are all denounced by the record of pre-Mosaic times. As a declaration of the eternal and unchanging moral law, its binding force did not begin with the announcement at Horeb, but dated from the beginning of things, and for the same reason will endure until the consummation of all things. Nor was it given to Israel alone. The Gentiles 'show the work of the law written in their hearts.' Rom. 2:14, 15.

"Jesus Christ has confirmed its obligation: 'If thou wilt enter into life, keep the commandments.' Matt. 19:17. His great generalization of the whole law into the double duty of love to God and man is further confirmation of the persistence of its ethical force. James writes: 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.' James 2:10, 11. It is impossible to suppose that the apostle has not in mind the whole decalogue, and that he does not equally affirm the profaner of the Sabbath to be a violator of the law. In a statement of such gravity he must have specified the exception if any existed. It is worthy of our notice that he bases the sanctity of each command on the fact that each was spoken by the one God. But the law of the Sabbath was as surely uttered by the voice of Jehovah as any other precept of the ten. If the 'ten words' of Sinai live to-day, imposing an unrelaxed obligation upon all mankind, as is testified both by the nature of the legislation and by the authority of Jesus and his apostles, the Sabbath shares their perpetuity, both of existence and obligation.

"In the law spoken by the mouth of God himself and written by his own finger, the transcript of his will, the reasons assigned for the institution of the Sabbath are such as appeal, not to Israel alone, but to man as man. The Sabbath recalls a fact of universal interest, the creation of the world, and is based on a process in the nature of God, who in some ineffable way 'rested on the seventh day.' The ideas connected with the Sabbath of the fourth commandment are thus of the most permanent and universal meaning. The institution, in the light of reasons assigned, is as wide as the creation and as eternal as the Creator.

"Instituted at the creation by the example of the Creator, its obligation extends to every creature. It is inconceivable, on any theory of inspiration, that any narrower interpretation is to be given to this command. If language is to have any meaning at all, the Sabbath of the fourth commandment is not simply an Israelitish, but a human institution. As it answers a universal need, so is it enforced by a universal reason, being supported by the only state of facts that could create a perpetual institute,—the law of the beginning.

"These considerations cannot be treated with too much gravity. Long should pause the erring hand of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God. What is proposed? To make an erasure in a Heaven-born code; to expunge one article from the recorded will of the Eternal! Is the eternal tablet of his law to be defaced by a creature's hand? He who

proposes such an act should fortify himself by reasons as holy as God and as mighty as his power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare alter the testimony which lay within the ark.

"By the lasting authority of the whole decalogue, with which the fourth commandment is inseparably connected, which is the embodiment of immutable moral law, and by the very words used in framing the command, the Sabbath is shown to be an institution of absolute, universal, and unchanging obligation.

"Here may properly be inserted that prayer which the Anglican Church prescribes as a response to the recitation of each of the ten commandments: 'Lord, have mercy upon us, and incline our hearts to keep this law.'

Amen! say we. We know that our readers, after reading these quotations, will be most curious to know how in the world their author, in the face of them, is going to get the first day of the week into the fourth commandment, and the law of the beginning, as "The Abiding Sabbath." Next week, if the Lord will, we shall set forth some of the ways in which he tries to do it.

A. T. J.

The Missionary.

Sufferings of the Judsons.

(Concluded.)

THE following morning, the royal treasurer, the governor of the north gate of the palace, who was in the future our steady friend, and another nobleman, attended by forty or fifty followers, came to take possession of all we had. I treated them civilly, gave them chairs to sit on, tea and sweetmeats for their refreshment; and justice obliges me to say that they conducted the business of confiscation with more regard to my feelings than I should have thought it possible for Burmese officers to exhibit. The three officers, with one of the royal secretaries, alone entered the house; their attendants were ordered to remain outside. They saw I was deeply affected, and apologized for what they were about to do by saying that it was painful for them to take possession of property not their own, but they were compelled thus to do by order of the king. "Where are your silver, gold, and jewels?" said the royal treasurer. "I have no gold or jewels; but here is the key of a trunk which contains the silver; do with it as you please." The trunk was produced, and the silver weighed. "This money," said I, "was collected in America, by the disciples of Christ, and sent here for the purpose of building a *kyoung* [the name of a priest's dwelling], and for our support while teaching the religion of Christ. Is it suitable that you should take it?" The Burmans are averse to taking what is offered in a religious point of view, which was the cause of my making the inquiry. "We will state this circumstance to the king," said one of them, "and perhaps he will restore it. But is this all the silver you have?" I could not tell a falsehood. "The house is in your possession," I replied; "search for yourselves." "Have you not deposited silver with some person of your acquaintance?" "My acquaintances are all in prison; with whom should I deposit silver?" They next ordered my trunk and drawers to be examined. The secretary only was allowed to accompany me in this search. Everything nice or curious which met his view was presented to the officers, for their decision whether it should be taken or retained. I begged they would not take our wearing apparel, as it would be disgraceful to take clothes partly worn into the possession of his majesty, and to us they were of unspeakable value. They assented, and took a list only, and did the same with the books,

medicines, etc. My little work table and rocking chair, presents from my beloved brother, I rescued from their grasp, partly by artifice and partly through their ignorance. They left, also, many articles which were of inestimable value during our long imprisonment.

As soon as they had finished their search and departed, I hastened to the queen's brother, to hear what had been the fate of my petition, when, alas! all my hopes were dashed by his wife's coolly saying, "I stated your case to the queen, but her majesty replied, '*The teachers will not die; let them remain as they are.*'" My expectations had been so much excited that this sentence was like a thunderclap to my feelings. For the truth at one glance assured me that if the queen refused assistance, who would dare to intercede for me? With a heavy heart I departed, and on my way home attempted to enter the prison gate, to communicate the sad tidings to your brother, but was harshly refused admittance; and for the ten days following, notwithstanding my daily efforts, I was not allowed to enter. We attempted to communicate by writing, and after being successful for a few days, it was discovered; the poor fellow who carried the communications was beaten and put in the stocks, and the circumstance cost me about ten dollars, besides two or three days of agony for fear of the consequence.

The officers who had taken possession of our property presented it to his majesty, saying, "Judson is a true teacher; we found nothing in his house but what belongs to priests. In addition to this money, there is an immense number of books, medicines, trunks of wearing apparel, etc., of which we have only taken a list. Shall we take them, or let them remain?" "Let them remain," said the king, "and put this property by itself; for it shall be restored to him again if he is found innocent." This was an allusion to the idea of his being a spy.

For two or three months following, I was subject to continual harassments, partly through my ignorance of police management, and partly through the insatiable desire of every petty officer to enrich himself through our misfortunes. When the officers came to our house to confiscate our property, they insisted on knowing how much I had given the governor and prison officers to release the teachers from the inner prison. I honestly told them, and they demanded the sum from the governor, which threw him into a dreadful rage, and he threatened to put all the prisoners back into their original place. I went to him the next morning, and the first words with which he accosted me were, "You are very bad; why did you tell the royal treasurer that you had given me so much money?" "The treasurer inquired; what could I say?" I replied. "Say that you had given nothing," said he, "and I would have made the teachers comfortable in prison; but now I know not what will be their fate." "But I cannot tell a falsehood," I replied; "my religion differs from yours; it forbids prevarication; and had you stood by me with your knife raised, I could not have said what you suggest." His wife, who sat by his side, and who always, from this time, continued my firm friend, instantly said, "Very true; what else could she have done? I like such straightforward conduct; you must not," turning to the governor, "be angry with her." I then presented the governor with a beautiful opera glass I had just received from England, and begged his anger at me would not influence him to treat the prisoners with unkindness, and I would endeavor, from time to time, to make him such presents as would compensate for his loss. "You may intercede for your husband only; for your sake he shall remain where he is; but let the other prisoners take care of themselves." I pleaded hard for Dr. Price; but he would not listen, and, the same day, had him returned to the inner prison, where he remained ten days. He was then taken out, in consequence of the

doctor's promising a piece of broadcloth, and my sending two pieces of handkerchiefs.

About this period, I was one day summoned to the Lut-d'hau, in an official way. What new evil was before me I knew not, but was obliged to go. When arrived, I was allowed to stand at the bottom of the stairs, as no female is permitted to ascend the steps, or even to stand, but sit on the ground. Hundreds were collected around. The officer who presided, in an authoritative voice, began: "Speak the truth in answer to the questions I shall ask. If you speak true, no evil will follow; but if not, your life will not be spared. It is reported that you have committed to the care of a Burmese officer a string of pearls, a pair of diamond earrings, and a silver teapot. Is it true?" "It is not," I replied; "and if you or any other person can produce these articles, I refuse not to die." The officer again urged the necessity of "speaking true." I told him I had nothing more to say on the subject, but begged he would use his influence to obtain the release of Mr. Judson from prison.

I returned to the house with a heart much lighter than I went, though conscious of my perpetual exposure to such harassments. Notwithstanding the repulse I had met in my application to the queen, I could not remain without making continual effort for your brother's release, while there was the least probability of success. Time after time, my visits to the queen's sister-in-law were repeated, till she refused to answer a question, and told me by her looks I had better keep out of her presence. For the seven following months, hardly a day passed that I did not visit some one of the members of Government or branches of the royal family, in order to gain their influence in our behalf; but the only benefit resulting was, their encouraging promises preserved us from despair, and induced a hope of the speedy termination of our difficulties, which enabled us to bear our distresses better than we otherwise should have done. I ought, however, to mention that, by my repeated visits to the different members of the Government, I gained several friends, who were ready to assist me with articles of food, though in a private manner, and who used their influence in the palace to destroy the impression of our being in any way engaged in the present war. But no one dared to speak a word to the king or queen in favor of a foreigner, while there were such continual reports of the success of the English arms.

During these seven months, the continual extortions and oppressions to which your brother and the other white prisoners were subject are indescribable. Sometimes sums of money were demanded, sometimes pieces of cloth, and handkerchiefs; at other times an order would be issued that the white foreigners should not speak to each other, or have any communication with their friends without. Then, again, the servants were forbidden to carry in their food without an extra fee. Sometimes, for days and days together, I could not go into the prison till after dark, when I had two miles to walk in returning to the house. O, how many, many times have I returned from that dreary prison at nine o'clock at night, solitary, and worn out with fatigue and anxiety, and thrown myself down in that same rocking chair which you and Deacon L. provided for me in Boston, and endeavored to invent some new scheme for the release of the prisoners. Sometimes, for a moment or two, my thoughts would glance towards America, and my beloved friends there; but for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava.—*Lives of the Judsons.*

"RETURN, O Lord, deliver my soul; oh save me for thy mercies' sake." Ps. 6:4.

North Pacific T. and M. Society.

REPORT FOR SIX MONTHS ENDING DEC. 30, 1885.

No of members.....	197
" reports returned.....	186
" members added.....	7
" " dismissed.....	1
" letters written.....	689
" visits made.....	1766
" pp. of tracts and pamphlets distributed.....	26,840
" " " given away.....	35,787
" " " sold.....	20,247
" periodicals distributed.....	14,133
" Signs taken in clubs.....	936
" new subscribers obtained: Signs, 31; Review, 17; Good Health, 27; Stimme, 6; total.....	81
Received on donation and membership.....	\$ 90 70
" " sales.....	337 95
" " periodicals.....	431 95
" " five thousand-dollar fund.....	347 90
" " educational fund.....	141 75
Total receipts.....	\$1,410 25

MRS. C. L. BOYD, Sec'y.
Per WM. POTTER.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The Handwriting on the Wall.

(February 14. Dan. 5:1-12, 25-28.)

AGAIN the scene of our lesson is laid in Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency." Still she sits, the "lady of kingdoms," comforting herself with the thought, "I shall be a lady forever;" "I shall not sit as a widow, neither shall I know the loss of children." But just then it was that she should no more be called the lady of kingdoms, and just then it was that there should come upon her that which had been spoken of her: "These two things shall come to thee in a moment in one day, the loss of children, and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. . . . Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt know." See Isa. 47:1-15.

THE events noted in this lesson occurred about forty-four years after those of the lesson for last week. The great king Nebuchadnezzar had been dead about twenty-three years, and with him had departed the greatness and the real glory of the kingdom. Nebuchadnezzar himself had finally been brought to a full acknowledgment of the true God, and had published a decree to that effect to all the nations of his dominion (see Daniel 4); but it seems to have had no discernible impression on any that followed him in the kingdom, and iniquity culminated in his grandson, Belshazzar, the subject of the present lesson. Nebuchadnezzar was succeeded by his son, Evil-merodach; but "his lusts, and other wickedness made him so intolerable, that at length even his own relations conspired against him and put him to death," after his having reigned two years, and Neriglissar, his brother-in-law, reigned in his stead. Neriglissar reigned nearly four years, and was succeeded, but merely in name, by Laborosoarchod, "a mere boy," who was suffered to remain only a few months when Nabonadius, the father of Belshazzar, took the throne, B. C. 555, and held it till the end of the empire, B. C. 538.

NABONADIUS sometime, we know not just how long, before the ruin of the kingdom, had associated his son, Belshazzar, with himself in the rule of the kingdom. In the year 539 B. C. Cyrus, at the head of a heavy army of Medes and Persians, left Ecbatana in an expedition

against Babylon. In the spring of 538 B. C. he crossed the Tigris, and came within sight of Babylon itself before he met any opposition. Nabonadius had drawn out an army to meet the invader a short distance from the city. The Babylonian forces were defeated, and King Nabonadius took refuge in Borsippa about six miles from Babylon. Cyrus shut him up there, left enough soldiers to hold him, and he with the main army laid siege to the glorious capital. The defeat of Nabonadius, and his flight to Borsippa, left to the young Belshazzar the sole direction of affairs in Babylon.

CYRUS carried on the siege for some time with no prospect of success against its "mountain-high" walls, and its brazen, iron-barred gates, protected by an impassable moat. But midsummer coming on, and with it the grand Babylonian festival in honor of the god Tam-muz, Cyrus determined on a stratagem. Knowing of the boundless license in which it was the wont of the Babylonians to indulge in that celebration, Cyrus went up the Euphrates a considerable distance, and dug channels by which to turn its waters from their course. As the Euphrates flowed through the city under the great walls, Cyrus's plan was to draw the water down so shallow that men could wade without difficulty, and have them march into the city by the river-bed. But even that would have been of no avail, had not the Babylonians given themselves up to utter heedlessness in their wild orgies. For on each bank of the river, within the city, stood walls about a hundred and fifty feet high, with double gates of solid brass; and if only these gates had been shut or even watched, the Persians in the bed of the river would have been certainly caught in a trap.

HOWEVER, no such precaution was thought of in the proud, wicked city. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." Then he called for the sacred vessels of Jehovah, which his grandfather had brought from the house of God in Jerusalem; "and the king, and his princes, his wives, and his concubines drank in them." "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

BUT none of all these could tell him a word. Then his mother came in, and told him of Daniel's ability to interpret secrets. Daniel was immediately sent for; and he came, and told the king the writing and the meaning of it. "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances and art found wanting." "Thy kingdom is divided, and given to the Medes and Persians." The drunkenness and lascivious carousals in the palace were copied to perfection in all parts of the city. Drunkenness was everywhere, and men and women mingled together in the awful obscenity of that heathen revelry which was the most acceptable worship of Venus and Adonis.

"MEANWHILE, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river-bed; still more

anxiously they watched to see if those within the walls would observe the suspicious circumstance, and sound an alarm through the city. Should such an alarm be given, all their labors would be lost. . . . But as they watched, no sounds of alarm reached them—only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approach of danger. At last shadowy forms began to emerge from the obscurity of the deep river-bed, and on the landing-places opposite the river-gates clusters of men grew into solid columns. The undefended gateways were sieged; a war-shout was raised; the alarm was spread; and swift runners started off to show the king of Babylon that his city was taken at one end. In the darkness and confusion of the night a terrible massacre ensued. The drunken revelers could make no resistance. The king, paralyzed with fear at the awful handwriting upon the wall, which too late had warned him of his peril, could do nothing even to check the progress of the assailants, who carried all before them everywhere. Bursting into the palace, a band of Persians made their way to the presence of the monarch, and slew him on the scene of his impious revelry."

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

With this lesson read Rawlinson's "Fourth Monarchy," chap. 8, par. 52-55. Jer. 50 and 51; Isa. 21:1-9; 47:1-15; 45:1-4. A. T. J.

THE SANCTUARY, ITS SERVICE, ETC.

The Heavenly Sanctuary.

(Lesson 6. Sabbath, February 13.)

1. WERE sins actually removed by the ceremonies and offerings connected with the earthly sanctuary?

"But in those sacrifices there is a remembrance again made every year; for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:3, 4.

2. What does Paul say of the service of the earthly priests?

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5.

3. What does he call the earthly sanctuary?

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Heb. 9:8, 9.

4. Of what was it a figure, or pattern?

"It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Verse 23.

5. Then is there a real sanctuary in Heaven?

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

6. Does the heavenly sanctuary have two holy places?

"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us." Heb. 9:24.

7. Who is the high priest of this sanctuary?

"Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14.

8. Did he minister there while the first or earthly tabernacle was standing?

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9:8.

9. What position did our High Priest take when he left this earth?

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." Heb. 10:12. (See also 8:1.)

10. What office does he there fill?

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:2.

11. In what part of the earthly sanctuary were the altar of incense and the golden candlestick placed? Heb. 9:2; Ex. 40:24-26.

12. Where was the throne of God seen by John?

"And out of the throne proceeded lightnings and thunders and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 4:5; 8:3.

13. Then in which apartment did our Lord begin his priestly work?

14. What did the second apartment of the sanctuary contain?

15. What did John behold in the heavenly temple?

"And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunders, and an earthquake, and great hail." Rev. 11:19.

A Protest.

A RECENT reference in an editorial note of the *Sunday School Times* on the evil of too much talking by the superintendent, has called out the following vigorous protest from a veteran superintendent in Connecticut:—

"You say: 'Talking to a school is poor business for a superintendent.' 'Talking is not teaching.' 'As a rule, it is no improvement on preaching, and preaching is not the superintendent's mission.' I was superintendent for more than twenty years, and used often to think of such criticisms as this; but I thought, of course, that my opinion might be correct, and so did not allow myself to be influenced by them, excepting to be brief in what I did say. There may be many superintendents who want to drop in a few seeds each Sabbath, but who hold back because they see such expressions, and think their teachers may have the same views because they have read them in a book or paper, and so refrain from saying anything for fear their teachers will consider them talking superintendents. The regular sessions of the school are about the only times when the superintendent meets his scholars as a whole; and it seems to me that a few loving words, a few earnest thoughts, may bring his mind and heart in contact with theirs, and tend to warm and quicken their hearts. It does not seem to me that teaching is everything. I have been to prayer-meetings many times when I have not added to my knowledge so far as one or two particular brethren were concerned; but their remarks and prayers revealed a warm heart, and that had its effect upon me. So I think it may be with the superintendent who may look upon the members of his school in a fatherly way and be anxious to counsel and encourage them; and even if he says but little, that little may, in the course of years, have considerable to do in shaping the characters of the children and youth who are under his care in the Sabbath-school."

The Home Circle.

PATIENT WITH THE LIVING.

SWEET friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender ruth shall we have gained,
Alas, by simply dying!

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover;
Then hands that would not lift a stone,
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Margaret F. Sangster.

In Haste.

It was when postage stamps were three cents apiece, and eggs twelve and a half cents a dozen, that Mr. Huggins, the proprietor of the little country store at Elkton, sat at his high desk, one dreary afternoon, with his head studiously bent over his book, making out an account of sales.

"Please, sir," suddenly interrupted a thin, small voice proceeding from the space in front of the desk, "will you give me a stamp for these three eggs, and you needn't mind the change."

Mr. Huggins slowly lifted his eyes from the big book, to look for the small speaker below it.

It was a mite of a girl, not more than six years old, who held a letter in one hand, and with the other tightly grasped her apron, gathered together for the safe keeping of three eggs lying within.

Mr. Huggins's senses had been so absorbed in the difficulties of his long sum in addition, that it was several moments before he could recall them, and bring them down to a level with the little head lifting itself eagerly up to him; but reaching out his hand mechanically, he took the letter, and supposing he would immediately take the eggs also, the little girl incautiously opened her apron, when, alas, with a pip! pip! pip! as though they were kissing each other a hasty good-by, out rolled the eggs, and with a smash! smash! smash! lay on the floor, a medley of gold and silver, and ivory shells!

For one moment the poor little messenger stood silent with dismay, and then, lifting her distressed face to that of Mr. Huggins, she burst into a wail so pitiful that the heart of the store-keeper was touched with compassion.

"Why, what on earth did you open your apron for, little gal?" said he, by way of soothing her.

"To—let—you—get—the—eggs," sobbed the child. "I thought you were going to take them."

"And so I was," he answered; "but you ought not to have let go your grip till I had hold of them. Well, well, they won't hatch now, that's certain," he continued, with a touch of philosophy in his tone; "but there's no more use crying over smashed eggs than over spilt

milk. You ought to be glad there were so few of them; and what were you asking me to do with them?"

"To give me a stamp, please, sir. But oh, what will mother do now! Her letter can't go; and she said it was to start at once, and go in haste!"

The sobs grew louder as the little girl seemed to realize more and more the extent of the disaster.

"To go in haste," repeated Mr. Huggins, with a smile of superior knowledge. "Yes; I see, she has written on it 'in haste, in haste.' Well, that might have done some good, perhaps, fifty years ago, when letters were carried about the country on horse-back; I doubt if it will hurry up the steam cars very much. But for mercy's sake, little gal, do stop crying!" he ejaculated suddenly, as the deepening sobs smote his heart anew, and brought him back to the business on hand. "Didn't I tell you there's no use crying over smashed eggs? So, look up now, and tell me what is the great haste about this particular letter?"

"Oh, I don't know 'zactly, sir," answered the child tearfully; "but I know it is something very particular indeed, and it will break mother's heart a'most to know it hasn't gone. You see, she had been over to Miss Riley's; and she came back with the tears all running down her cheeks, and she hunted round till she found this paper and a pencil, and wrote the letter with her hand all in a tremble. But after it was all done up, she just remembered that she hadn't a stamp, and I ran as fast as I could to Miss Riley's; but she hadn't one, nor any money either, and mother just sunk down and cried as if her heart would break. And then, sir—wasn't it lucky—I knew a stamp cost three cents, and I just thought of my old hen, Buff, that was laying eggs that I wanted so to hatch, and there were just three in the nest; but I couldn't see mother cry so, and I ran out and brought them in to her, and she was so glad—well, I wish you could have seen her—and she said, 'Thank God for the eggs, Jess, and run as fast as you can; for this letter must go in haste,'—in haste, that's just what she said—but oh, the eggs are all broken now, and what will mother do!"

The long story came to an abrupt end with a fresh wail of grief.

"Well, don't take it so to heart, child," said Mr. Huggins, with his gruff kindness. "There's no great harm done; the letter can't go till to-morrow anyhow, for the mail has been gone these three hours."

"To-morrow!" repeated the little girl, in dismay. "Oh, sir, mother won't sleep a wink to-night if she knows that; she said a day might make it too late, and that if you would read it, you would know it must go in haste."

"But that's all nonsense, child," said Mr. Huggins, beginning to lose patience. "There's no such thing in these days; letters now all go one way and in one time, and that's a deal quicker than they once did. But you run home now, and if you like you needn't tell your mother anything about the waiting, nor the eggs either. I'll put a stamp on for you, and send it as soon as I can."

The little eyes beamed like stars through the falling tears. "Oh, sir, if you would!" she cried; "and when my hen lays three more eggs, I will be sure to bring them to you."

She turned quickly to the door, but pausing there, as if with an unconquerable impulse, she looked back, saying, "And if you please, sir, do make it go fast; for that's what she said—in haste."

"That child has got more heart than head," thought Mr. Huggins to himself, as he silently watched her depart without making further efforts to explain the mail regulations. He knew the little customer quite well as the child of widow Carson, who had come to the neighborhood just after the first of those terrible

floods that had sent so many homeless ones back from the banks of the treacherous Ohio. It was said that her husband had perished in the waves after placing his wife and child in safety. And here she had lived ever since in a little log cabin not far from the store, where with her small patch of corn and potatoes she supported, as best she could, herself and Jess and the little yellow dog. But only a few days previous to this, Mr. Huggins had felt compelled to refuse her any further credit, till the bill, slowly lengthening on his big book, was paid up, and it was doubtless because of this that she had not sent to him at once to ask the advance of a stamp for this all-important letter.

Meditatively he looked at the envelope, with the address scrawled in so tremulous and unpracticed a hand that he doubted much whether it would ever reach its destination, and the words of Jessie returned to his mind, "She said if you would read it, you would know it must go in haste."

It seemed a sufficient permission to the kind thought in his heart, and opening the awkwardly sealed covering, Mr. Huggins with difficulty made out the words written evidently by a hand tremulous with emotion:—

"I have just heard you were seen in Rockport yesterday, looking for Jess and me. It seems too good and wonderful to be true; but I write at once to say that we are here, and God grant my letter may reach you in time. I will write 'in haste' on it, and I will pray day and night that He will make it go quickly; for Jess and I are in such need that unless you come to us soon, I do not know what will become of us. We have mourned for you so long as dead, that I can scarcely write now for the beating of my heart at the thought of seeing you again."

Though Mr. Huggins was often called a rough, cold man, yet there was certainly a strange moisture in his eyes as he closed the letter. In a moment he had taken in the whole situation. Jessie's father, then, was not dead, as supposed, but had been separated from his wife and child on that terrible night, and had lost sight of them. The sorrowing woman had just heard that he had been seen seeking those who mourned him; but it was evident that he was not long to remain at Rockport. What if this chance of reunion should be lost? These words, "I will pray day and night that God will make my letter go quickly," and the wan, anxious face of little Jess, rose together before Mr. Huggins's mind, and with a sudden movement he rose abruptly, saying half aloud: "And my name is not Huggins if it don't go quick, quicker even than she thought!"

Striding from the store and locking the door behind him, Mr. Huggins was seen a little later riding rapidly to the nearest railroad station.

"I want this telegram sent at once," he said, handing a slip of paper to the clerk, on which was written:—

"To John Carson, Boatman's Tavern,
Rockport:

"Jess and I are here; come at once, and inquire at the Elkton store for the house."

"MARY CARSON."

Rockport was only a hundred miles away, and Mr. Huggins cast many an expectant glance next day along the road leading from the station. And sure enough, about half an hour after the three o'clock train had whistled, a sun-burnt stranger, with eager, anxious face, came down that road, and hurriedly entered the store.

"Can any one tell me where Mary Carson lives?" he asked nervously of Mr. Huggins.

"Yes, my friend, and I will lead you a part of the way myself," answered the proprietor, promptly, and without losing a moment the two were soon in sight of the little log cabin.

"That's the house," said Mr. Huggins, "you can easily find the rest of the way alone," and with these words he turned, leaving the stranger to hasten onward.

He heard the little dog give its quick, yelping bark, and a backward glance showed him Jessie already at the gate, and the mother standing with clasped hands motionless in the door-way; but this was all, and you and Mr. Huggins both will have to imagine the rest of the story.—*New York Observer.*

A Story of a Tree-Frog.

ONE sultry night, in Indiana, I sat busily writing upstairs close to an open window. My lamp, placed upon my desk, attracted countless numbers of the insect world that come out to see their friends only after dark; there was a constant buzz around the lamp, and many a scorched victim, falling on its back, vainly kicked its little legs in air.

Suddenly a clear, low whistle sounded from the window—a whistle somewhat like the sound made when a boy blows into the orifice of a trunk-key. Startled for a moment, I turned my chair and beheld on the window-sill a little tree-frog gravely looking at me. His skin—of an exquisite pale apple-green color—shone in the lamp-light. Fearful that I might frighten him away, I sat motionless in the chair, watching him intently. Presently he gave another little whistle, as clear and sharp as a bird-note. He was evidently making up his mind that I was to be trusted (a confidence not misplaced), and soon he gave an easy spring and was on the desk before me. I hardly dared to breathe, lest he should be alarmed. He looked at me carefully for a few minutes; and then, hopping under the lamp, he began a slaughter of the insect creation, such as I had never before witnessed. He captured in a flash any careless fly or moth that came near him, declining to touch the dead ones that had cremated themselves.

After half an hour's enjoyment of this kind, my apple-green friend hopped rather lazily across the desk, repeated the whistle with which he had entered,—as if to say good night,—and went out into the dark. I proceeded with my work, and soon forgot my visitor. But judge of my surprise when on the next night he again appeared, again signaled his coming with his musical cry, and again took up his position under my lamp.

For nearly three weeks did my small friend visit my room nightly, and he and I became great friends. House-flies were his special delicacy. Stealthily crawling up the painted wall, clinging to the smooth surface with the little disks, or suckers, on his feet, he would draw close up to his body first one leg and then the other, and when within proper distance, he would dart forward, and, snatching the fly, would swing head downward, his hind feet firmly glued to the wall! Then, attaching his forefeet, he would move on in quest of another.

He never missed his aim, and he would quietly and calmly zigzag up and down the side wall after every fly he saw there. He became quite accustomed to me, and would hop on my hand, and sit there looking at me, with a grave composure ludicrous to behold.—*St. Nicholas.*

A LAUGHING-PLANT, that is, not a plant that laughs, but one that creates laughter, is described in *Vick's Floral Magazine*: "Its seeds produce effects like those produced by laughing-gas. The flowers are of a bright yellow, and the seed pods are soft and woolly, while the seeds resemble small black beans, and only two or three grow in a pod. The natives dry and pulverize them, and the powder, if taken in small doses, makes the soberest person behave like a circus clown or a madman; for he will dance, sing, and laugh most boisterously, and cut the most fantastic capers, and be in an uproariously ridiculous condition for about an hour. When the excitement ceases, the exhausted exhibitor of these antics falls asleep, and when he awakes he has not the slightest remembrance of his frisky doings."—*Sel.*

Health and Temperance.

A Lesson for Smokers.

HERE is another case of cancer caused by smoking, and Dr. Markoe, of this city, says it is precisely like that of General Grant. He examined both cases, and knows them to be as we have now stated. Here are the facts: A few days ago a patient, thirty-eight years old, was taken to the New York Hospital for a surgical operation in his throat, to remove what had been previously pronounced to be a cancer. In September last the patient first discovered the trouble; but it was not thought then to be very serious. About a month ago he consulted a young physician in regular standing, by whom his case was diagnosed as either cancer of the throat and tongue or the result of specific disease. If it was of specific origin, it might be relieved, he thought, and permanently cured, by constitutional treatment, while, if it proved to be cancer, only temporary relief could be given by the surgeon's knife. The physician placed him under treatment which would have given marked relief had the trouble been of specific origin. No effect being produced, the cancerous nature of the affection was proved, and the man was sent to the New York Hospital.

The operation to remove the cancer was there performed by Drs. Weir and Bull, the attending surgeons, assisted by three of the house surgeons, three trained nurses, and one stalwart attendant. The patient, it is expected, will not long survive. The spectators numbered about eighty, and comprised many old practitioners and a number of medical students, brought together by the extraordinary interest of the case. Professor Weir, in giving its history, called attention to its resemblance to that of General Grant, and discussed the influence of smoking in inducing cancers of the mouth, throat, and tongue. He stated that cases of this kind were *six times as numerous in men as in women, and that the men affected were almost invariably smokers.*

A word here may be permitted. If you would rush away for your life—as you probably and wisely would—from a mad dog, why not hasten, with equal fear, to stop the poisonous indulgence of drinking and smoking? Why not, if life is worth living, try to save it? Why deliberately and voluntarily dose yourself with tobacco poison, or alcohol or malarial poison, or any other poison? Those who rashly do so, and thus defy the laws of their being, may expect to suffer the most serious consequences. But you may say, Smoking and drinking don't hurt me. Yes, they do, if you indulge in either, and more surely if you indulge in both. God has not given us life here, with known laws for its protection, and at the same time given any human being the right to tamper with it. Any self-indulgence which shortens life or endangers health is in itself morally wrong, and should be immediately abandoned in honor of our Maker, for the sake of a good example, and from the lower motive of self-respect.—*Independent.*

Tobacco and Scholarship.

ONE of the professors of the Polytechnic School of Paris inquired into the habits of the one hundred and sixty students there, and then made a comparison between their devotion to study and to smoke. He found that one hundred and two were smokers, and fifty-eight never used, or said they never used, the noxious weed. He then found that in each grade of the school the students who did not smoke out-ranked those who did smoke, and that the scholarship of the smokers steadily deteriorated as the smoking continued.

On account of several trustworthy reports of

such a nature, the minister of public instruction in France issued a circular to the directors of colleges and schools forbidding tobacco to students, as injurious to physical and intellectual development. The *Catholic Guardian* is authority for the statement that the youth of Catholic colleges are not allowed to use tobacco in any way; and to this fact is attributed much of their proficiency in mathematics and also the other branches which wear more particularly on the intellect than some others.—*Christian Union.*

One Question Settled.

THE late discussions in the United States Senate settle the question as to whether liquor has been kept and sold in our National Capitol at Washington, if the report of the daily papers is correct. The senators confess, and none deny, that it has been kept and sold; and they give a list of kinds of liquor thus kept and sold. And they acknowledge that it has been used in the committee rooms, and also that some of the senators so drank to excess that the Senate at times had to adjourn in order to save it from being disgraced before the country. This confession of the senators is a great humiliation to the American people, and the people ought to rise in their righteous indignation and clean out that Augean stable; clean out the liquor, and clean out the drunken senators.

Above all things, they should clean the liquor out of the committee rooms. The committee rooms give shape to all the important legislation of the country, and how can brains muddled with whisky give shape to anything but muddled legislation? Is it invading private rights to shut liquor out of the committee rooms? If so, private rights must go down before the public good. The highest good of the nation can be secured only by the best kind of legislation, and the best kind of legislation can be secured only by clear brains, and clear brains can be had only by clearing the committee rooms of liquor. Let the people speak, and liquor must go out and must stay out of our National Capitol, and drunken senators who are a national disgrace must follow suit. The highest good of the nation demands this double expulsion.—*Lever and Liberator.*

A Boy's Logic.

A LITTLE boy in Leicester was induced to sign the Band of Hope pledge. His father was a collector, and one day a publican called upon him for the purpose of paying his taxes. In the course of the conversation it came out that the little boy was a teetotaler.

"What!" said the publican with a sneer, "a mere boy like that a teetotaler?"

"Yes, sir," said the boy; "I am one."

"And you mean to say that you have signed the pledge?"

"Yes, sir, I have; and I mean to keep it, too."

"Nonsense!" said the publican. "What an idea! Why you are too young to sign the pledge."

The little fellow came up to him, took him quietly by the arm and repeated his words: "You say, sir, I am too young to be a teetotaler?"

"Yes, I do."

"Well, now, sir, please listen," said he. "I will ask you a question: You are a publican, are you not, and sell beer?"

"Yes; I am a publican, and sell beer."

"Well, then, suppose I came to your house for a pint of beer, would you send me about my business because I am so young?"

"O, no; that is quite a different thing."

"Very well, then," said the noble little fellow, with a look of triumph on his face; "if I am not too young to drink beer, I am not too young to give up beer."

The publican was defeated; he didn't want to argue with that boy again.—*Sel.*

How to Begin.

At a lecture delivered recently in Philadelphia by school superintendent McAllister, on "When and How should a Child be Educated?" he said: "The child first comes in contact with the world through its senses. Education should, therefore, begin through and by the training of the senses, and lead upward to the education of the intellectual and moral faculties. Activity is the great law which regulates child life, and Froebel's principle was that all education should be based on the self-activity of the child."

Taking this, the only true principle of education, every mother can and should be the child's first teacher. She is the child's first teacher unconsciously; by thought and intention let her be its first instructor, directing its energies to definite ends; have a purpose when she sits down for the "children's hour," invent amusements that will be instructive and will develop the child's faculties. In these days of encyclopædias and science primers there is no reason why a mother who has not had the benefit of a thorough training should not be able to at least give a satisfactory and truthful answer to any question propounded in her family. Of one thing she must be certain,—that her answer is correct so far as it goes. If the mother cannot answer the question at once, let the child know that she will find out and give it an answer as soon as possible, and then make it possible to be soon.

There are hundreds of mothers who will say that it is impossible for a woman who has a family of children and a house to care for, with the aid of one or no servant, to give the time necessary to study to make up for early deficiency of education, and attend to the necessary duties about her. The most necessary duty you have is attending to the harmonious development of your child; every other duty is secondary to that; and no time is so well spent or so profitably spent as that devoted to its education. Teaching it to use its eyes so that it will be alive to the beauties of nature will open to a child a resource in times of temptation and sorrow; and by teaching it to discover and enjoy nature, lead its thought up to the Giver of all good.

Teach it by contrast; point out to a child the visible effects of neglect and evil. A child will readily understand the difference between a well-cared-for field and one that is neglected; a well-developed tree, symmetrical and thrifty, and one crooked and barren. So, too, can the effects of neglect and evil in man be pointed out, and pity for the sufferer, and thankfulness for its own privileges, be taught. In the training of children, parents do not give them credit for the amount of intellectual activity that they possess, and think that children do not observe, when their minds are just as busy drawing conclusions as are the minds of those about them.

Establish the closest confidence with your children, and let them always have the interest and sympathy shown in their affairs that they deserve, looking at them from the child's standpoint. The affair that is of trivial importance in your estimation is of vital importance in the child's estimation. There is no surer way to shut out a child's confidence than by treating its affairs with indifference or ridicule. Surely you have as much time to give in listening to your child's projects and disturbances, ambitions and doubts, as you have to the business affairs of John Smith, or the household annoyances of John Smith's wife. Let the children, that are the light of your life, receive the courtesy and attention that you accord to the man or woman in whom you have no special interest. No person's happiness is so dear to you, no person's interest is so dear to you, as that of your child. Recognizing this, so arrange your household, social, and business affairs that you, your children, and your friends will adapt themselves to the fact.—*Christian Union*.

News and Notes.

RELIGIOUS.

—The Woman's Christian Temperance Union is credited with being instrumental in procuring laws in fourteen States in favor of compulsory education in the effects of alcoholic liquors on the drinkers.

—It is said that fifty Mormons have been convicted and punished under the polygamy law. The Mormons as a body would be glad of a revelation setting aside polygamy; but the leaders fear that the fraud would be too transparent.

—In Portland, Me., the roller-skating rinks have proved such an injury to the health and morals of young girls that the leading physicians and clergymen have united in petitioning the Mayor and City Council to revoke the licenses under which they are kept open.

—Twenty-five years ago there were no theological schools or students in China, and only four of the eighteen provinces were occupied with missionary posts. Now there are twenty schools with 260 students, and missionaries are at work in all the provinces but one.

—Some young ladies of Hartford, Conn., have formed a society which might well be copied in every city and village in the country. They call it the "Tongue Guard," and each member pledges to pay a penny into its treasury every time she says anything against another person. The money thus raised is devoted to charitable purposes.

—The vicinity of Osaka, Japan, was recently visited by destructive floods; whole villages were swept away, and hundreds of lives lost. But the American missionaries were kindly cared for by the governor, who had them removed to a place of safety and provided with every comfort, and their houses carefully guarded, yet refused all compensation for his service.

—In a recent rebellion in Spain, the pope took sides with the Government, and assured Queen Christiana that he would help her as far as was consistent with the spiritual character of his office. The history of the past shows that the popes of Rome consider a great deal of interference in political matters not inconsistent with their office as spiritual head of the church. It will be remembered that the pope recently mediated between Germany and Spain in the matter of the Caroline Islands. Speaking of this fact in a recent consistory, he said that he was "gratified to act as a peacemaker between the nations." Is the pope feeling after temporal power? And are the nations willing to give it to him?

—The *Catholic Review* says that the public schools are unsafe for Catholic children, because the "predominant influence of those schools is a Protestant influence." "Even when a majority of the children, and, it may be, some of the teachers, are Catholic, the atmosphere is Protestant." So the *Review* would have Catholic schools, where the teachers will be free to give constant instruction in the catechism, and to introduce Catholic devotions and practices. James Freeman Clarke, D. D., is more liberal. At a recent meeting of the Unitarian Club in Boston, he declared that if he "had a child to be taught in matters of religion in the public schools, he would as willingly have it taught by a Roman Catholic or a Jew as by some Protestant teachers," and that "religious instruction should be wholly confined to the churches and the Sunday-schools of various denominations."

SECULAR.

—Twenty-three Nihilist conspirators were arrested in St. Petersburg, January 29.

—A fire in St. Paul, Minn., January 29, destroyed property to the value of \$255,000.

—The *Cologne Gazette* says that in Germany 10,000 persons die of delirium tremens every year.

—The increase in the production of cotton since the slaves were emancipated, is said to be 1,000,000 bales per year.

—The latest returns of the British army show that the regular forces number about 201,000 effective soldiers of all ranks.

—The value of the building improvements of the City of Mexico for the year 1885 is estimated to be between \$7,000,000 and \$8,000,000.

—This is proving the severest winter Scotland has known for twenty years. Many sheep are perishing. Trains move with difficulty.

—The Mississippi River is blockaded by a solid mass of ice from the mouth of the Illinois River as far south as St. Genevieve, a distance of sixty-five miles.

—Lord Salisbury, the British Premier, and his associate Ministers, have tendered their resignation to the Queen. Gladstone has been called upon to form a new Cabinet.

—A dispatch from Merced, Cal., January 26, reports the drowning of six persons during the recent storm. Two young girls, school children, were drowned near Red Bluff.

—The Chicago express on the Baltimore and Ohio Railway, ran into a freight train on the morning of January 29. Four persons were killed, and others were seriously, if not fatally, injured.

—A company of American soldiers under command of Captain Crawford, while in pursuit of hostile Indians, were fired upon by a large party of Mexicans. Captain Crawford was killed.

—From a chart in the Forestry Division of the Agricultural Department at Washington, it appears that there are in the United States 455,000,000 acres of forest, which are disappearing at the rate of 25,000,000 acres a year.

—Five men, with their teams, were buried under the snow by an avalanche near Park City, U. T. Near Dodge City, Kan., a man and his wife and three children were frozen to death in their wagon during the recent blizzard.

—Krupp's famous works in Essen Germany, turned out a larger number of guns during the last three months of 1885 than are usually produced in a whole year. Turkey took the largest number, and Greece and Servia came next.

—The agreement between Turkey and Bulgaria provides that in case they are needed, Bulgaria will contribute 80,000 men to the Turkish army. The Porte will bestow upon Prince Alexander the title of Governor-General of Eastern Roumelia.

—The practice of writing political sentiments on walls and other available public places is common in Paris. These popular utterances used to be directed mainly against aristocrats; but now the burden of denunciation is, "Down with the wealthy."

—It is stated on the authority of Payson of Illinois, that the Committee of Ways and Means will shortly direct the Secretary of the Treasury to issue a call for \$50,000,000 of bonds, to be paid for with any money in the treasury. It is believed that the amount of money now lying idle in the United States treasury cannot be much less than \$500,000,000, and a large portion of this could be very advantageously devoted to paying off the public debt.

—Now that Wm. H. Vanderbilt is dead, Jay Gould is accounted the richest man in America, his estate being valued at over \$300,000,000. But his great wealth does not insure happiness and peace of mind. There are miles and miles of railroad governed by Mr. Gould over which he could not be tempted to ride; for he knows, through the detectives constantly in his employ, that his life would be in danger. He never takes a journey, even the shortest, without sending his detectives ahead of him.

—Germany is much agitated over the question of the expulsion of the Poles from that empire. The number who have been driven from their homes, or are to be driven out, is not far from 40,000; and their removal is attended with great loss and suffering to the unfortunate exiles. Prince Bismarck made a remarkable speech in the Prussian Landtag, January 28, in which he took strong ground in favor of the expulsion of the Poles, alleging, as a reason, that they are disloyal to the German crown, and are constantly engaged in intrigues against the Government.

—A few days ago there was a rumor that Greece would comply with the demand of Europe, and place her army on a peace footing. But dispatches of the 29th state that the Greek Cabinet has not changed its attitude, but is still resolved on war. Turkey has issued a circular to the Powers, protesting that the present strained political situation is unbearable. There are rumors of a skirmish between Turkish and Greek troops on the frontier of Epirus. The commander of the British squadron in the Mediterranean has been instructed to use force against the Greeks wherever they attack Turkey.

Seasonable Thoughts.

THE blessings of the past year, and the mercy of the present, and the opportunities of the future, should stir our hearts in thankfulness to Him who was, and is, and is to come. He came, bringing peace and good will to men, at great cost and price. He is coming again without sin, the victorious King, to judge his enemies and reward his servants. Now is the accepted time of salvation, the day of peace wherein we can work and fulfill his will and the great purpose of sparing mercy.

Do I live the gospel? Am I a living epistle known and read of all men? Do I so love and live that men take knowledge of me? What have I done in years past for Jesus? What am I planning to do for 1886? How much do I deny self to spread the saving knowledge of peace on earth, good will to men, among the nations afar off?

Take a pen, sit down, calculate, write quickly how much thou owest, then what thou has paid my Lord. Subtract, and then ponder the question, Will a man rob God? Have we brought in all the tithes, and honored God with our substance? Do we believe that whatsoever a man soweth that shall he also reap, and that the liberal soul shall be made fat, while the sparing hand shall find and reap a scant harvest in the end of the world?

The disciples had to begin at Jerusalem, where Jesus died, making it the center of gospel geography. To-day we rejoice in the success of missions. Who can question the secret power by which such wondrous results were accomplished; namely, "The presence of a living, sympathetic Christ." Contrast the past with the present condition of the world with respect to missions, it proves that practically all the world is now open to the missionary. This plenteous harvest means increased responsibility to the laborers and to Christians everywhere. Past success should fill our souls with holy enthusiasm, and lead to faithful continuance in well doing.—J. F. Avery.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 4, 1886.

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

THE Pacific Press Publishing Company requests all its friends to send to this office all newspaper notices of the *American Sentinel*.

THE reader will find that "the law and the prophets" are receiving due attention in the SIGNS. Every article is prepared with much care; every position is carefully considered, and guarded against valid objection.

THE Pacific Press has just issued number 2 (for February) of the *American Sentinel*. Those who have read it think that it keeps up the reputation gained by the first number. It is being well received.

THE *Pacific Health Journal*, No. 5, is ready for the press. It is got up with the same care that marked the other numbers, and we trust will be found equally useful and interesting. The friends of health and temperance ought to give this journal a wide circulation.

It is gratifying to know that so many are interested in the mission of the SIGNS, and are laboring to extend its circulation. This is right; every lover of the cause of Bible truth has the same interest in its success that we have at the office of publication. Our list is on the increase, being considerably larger than it was this time of last year. The prospect is every way encouraging.

MANY correspondents are expecting letters from the editor, and they must accept an apology instead. Both of our assistants are absent,—one at the College, and one at the Rural Health Retreat. Sabbath, January 23, we were violently afflicted in the midst of a sermon in San Francisco. We finished the discourse at a great risk. After hours of intense suffering, we were providentially relieved, with the assistance of a skillful physician, but entirely prostrated. We have been able to do considerable work during the week, but have no strength to spare for labor beyond that which we are compelled to do. And we feel assured that it is an error to work as we have to through the week, and preach on the Sabbath. We shall try to reform. We know our friends who have looked for letters will bear with us.

"Going to Canossa."

IN 1075, A. D., Pope Gregory VII. took it upon himself to interfere in the affairs of State of Germany. It was determined that any ecclesiastic who should accept office from the hands of a layman should be deposed, while the secular lord who should presume to bestow investiture, should be excommunicated. Henry IV. resisted the pope's pretensions, and so was brought on the war of investitures, and the memorable contest between Hildebrand and Henry. Henry first deposed the pope, and then was in turn deposed by the pope; then went to Canossa, and, in the garb of a suppliant, stood three days and nights in the wintry blast, awaiting the pleasure of Hildebrand to receive his submission.

In 1872, a similar contest arose between the German Chancellor, Bismarck, and Pope Pius IX. The contention went on quite bitterly; but in 1873, Prince Bismarck declared, "We will not go to Canossa."

In 1885, a dispute sprang up, which, for a while, threatened war between Germany and Spain. To

get out of the difficulty, Bismarck sought the mediation of the pope, and selected him as arbiter in the controversy. This so tickled the pope that he conferred upon the Chancellor the "Decoration of the Order of Christ." And that so pleased Prince Bismarck that his gratitude found vent in a letter to the pope, of which we copy the following report in a London dispatch of January 18, 1886:—

"A sensation has been created by the publication of a letter from Prince Bismarck to the pope, acknowledging the receipt of the Decoration of the Order of Christ, recently conferred on the German Chancellor by his Holiness. The letter commences by addressing the pope as 'Sire,' and says: 'Your kind letter and Decoration have greatly gratified myself and Emperor William.' It then goes on to state that the pope's words, that 'papacy means to practice works of peace,' first suggested to Prince Bismarck the idea of seeking the mediation of his Holiness in the Carolines question, and in deference to his faith and unweakened confidence in the pope's elevated views and impartiality, he selected the pope as arbiter of the dispute. Germany and Spain have no cause to complain of the terms of the protocol, and the effect of the mediation will be lasting. Prince Bismarck says he will not neglect chances to testify his lively gratitude, highest devotion, and deepest respect for his Holiness in the future. The letter is signed, 'Your very humble servant, Bismarck.'"

Taking the matter altogether, we think Prince Bismarck is a long way on the road, if he has not actually gone, to Canossa. And so princes and kings are all going to Canossa. A. T. J.

The American Sentinel.

THE demand for the first number (January, 1886) of the *American Sentinel* is such that we have already printed three editions of 5,000 copies each. Orders still continue to come in by every mail; but as we have the plates for this paper, we can furnish back numbers in any desired quantity.

Agents are having good success in combining the "Marvel of Nations" with the *American Sentinel*. We furnish the paper one year and the book for \$1.25.

New Orleans Mission.

THERE being so much travel to New Orleans this winter, we publish the contents of a card which is circulated by the mission, as follows:—

"Free Reading-Room and Lecture-Hall.—732 Magazine St., corner 3d., New Orleans. Under management of International Tract and Missionary Society.

"Preaching services, Saturday, 11 A. M. Sunday, 10 A. M. 7 P. M.

"Bible-reading, Sunday, 3 P. M. 7 P. M.

"Prayer-meeting, Wednesday evening, 7 P. M.

"Reading-room open daily from 3 to 9 P. M.

"Come, and bring your friends.

"ELDER THOS. H. GIBBS, Supt."

Brother Daniel Thompson writes that the Exposition this winter is quite successful. He has distributors at the main entrance of the Government and the main building, with a pass to fill them. The work is progressing in the city, and souls are converted. A converted sailor, who speaks three languages, is assisting him in ship work.

Northern California Citrus Fair.

THERE has been held in Sacramento, and more recently in San Francisco, a show of the products of Northern California in oranges, lemons, limes, olives, etc. To those who have been accustomed to associate the raising of citrus fruits with Southern California alone, this fair was a great surprise. We doubt whether any part of the State can make a better showing of these fruits. Butte and Yuba Counties seemed to take the precedence, but excellent specimens were exhibited from Shasta County, in the far North of the State. Sacramento and Placer Counties gave splendid exhibits. From a visit to this fair, we are satisfied that the area of orange, lemon, and olive production in California is realized by very few; also, that the resources of this State are immense.

Anti-Chinese.

JUST now there is a strong movement in almost all parts of California against the employment of Chinese; and an impetus was recently given to this movement by a most brutal murder near Cloverdale, in Sonoma County, of a man and his wife by their Chinese servant. It is doubtless the truth that most of the laborers coming to this State are of the lower class of Chinese; and all observation teaches that men degenerate when separated from the humanizing influences of home and female society. The following, from an article in the *S. F. Chronicle*, is well considered and just:—

"It is but common fairness to acknowledge that the Chinese have aided the pursuit of the murderer with energy. The moment he made his confession at Cloverdale, a Chinaman was dispatched to this city to give information. The President of the Ning Yung Company was swift to impart the news to the Consul, and he lost no time in acquainting the police. Every assistance was given by the officers of the Consulate and of the Six Companies to search Chinatown. When it was found that he had escaped, the Chinese merchants promptly subscribed \$1,000 to defray the expense of telegrams to Japan, and of an officer to extradite him. Nothing was left undone that could have been done to prove the anxiety of the Chinese that the law should be vindicated and the guilty punished. In common justice to the Chinese, and for our own credit, it is right that these facts should be remembered."

And it is well to call attention to the fact that California has never had a tithe of the trouble with the Chinese that Pennsylvania has had in her mining regions with laborers of European nationalities. But prejudice makes the difference.

THE late severe cold in Florida will prove of vast benefit to thousands of people who are looking for homes in a genial climate; it will cause them to stop until they have time and opportunity to learn what swindlers many of the speculators in Florida lands are. There is too much worthless land in Florida to make it safe to buy there at the word of any speculator or "company."

THE recent winds played havoc with the timber along the coast in some sections of California. On this account, Brother Reuel Stickney, of Little River, Mendocino County, can give employment to five or six steady Sabbath-keepers, in chopping and splitting wood. Apply as above, or to S. C. Stickney, Pacific Press.

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