

# The Signs of the Times.

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

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## The Signs of the Times.

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### GIVE ME NOT MY OWN DESIRE.

"And he gave them their request, but sent leanness into their soul." Ps. 106:15.

GIVE me not my own desire!  
Would I glittering hoards require?  
Have I sighed for fame or power?  
Seek I learning's mighty dower?  
Is my inmost wish and thought  
Into earth's thin tissue wrought?  
Heavenly Father! make me see  
All below is vanity.

Hath my wish a humbler name?  
Would I, all unknown to fame,  
By no sordid passion moved—  
Of a chosen few beloved—  
On some lone and soothing tide,  
Down life's stream serenely glide?  
Father, on a staff of dust  
Leave me not to place my trust.

Haply thou wilt take away  
All that cheers my early day,  
And will bid me strive and toil  
Bound with care's enfeebling coil.  
O, then let me not repine!  
May my will be lost in thine!  
Still the earnest prayer inspire—  
Give me not my own desire!

Should I in some weary hour  
Yield me to the tempter's power,  
And, o'erwhelmed by doubt and sin,  
Seek no more thy smile to win—  
Ask in earthly bliss a share—  
Turn thou from my impious prayer;  
Hear me not in vengeful ire,  
Give me not my own desire!

Ruler of the worlds on high!  
In thy guardian hand am I;  
Upon me thy light hath shone;  
Thou my destiny hast known.  
Trusting, joyful, would I still  
All thy holy plans fulfill,  
Nor to loftier bliss aspire;  
Give me not my own desire!

—Sel.

## General Articles.

### The Burning of the Books on Magic.

BY MRS. E. G. WHITE.

THE temple of the goddess Diana at Ephesus, noted for its size and splendor, was one of the wonders of the world, and was the pride of both the city and the nation. The idol itself was but an uncouth wooden image, on which were inscribed characters and symbols that were supposed to possess great power. When pronounced, these mystic words were said to accomplish wonders; when written, they were considered a potent charm to guard their possessor from robbers, from disease, and even from death.

In the days of the apostles, the city of Ephesus was famed for the worship of the goddess Diana and the practice of magic. There were many devotees of magic arts, and numerous and costly books had been written in explana-

tion of these mysteries. Here, in this stronghold of superstition and sorcery, the apostle Paul labored for several years. And the power of God was mightily displayed through his servant in the healing of the sick and the casting out of evil spirits.

The miracles wrought by Paul in the name of Jesus created great excitement among the Ephesians. And certain Jewish exorcists, believing that the sacred name acted as a charm, determined to cast out evil spirits by the same means that the apostle had employed. Seven brothers, the sons of Sceva, a chief priest of the Jews, were of this number. Finding a man who was possessed of an evil spirit, they addressed him, "We adjure you by Jesus, whom Paul preacheth." But the evil spirit answered with scorn, "Jesus I know, and Paul I know; but who are ye?" And the man who was possessed attacked them, and overcame them, "so that they fled out of that house naked and wounded." Their discomfiture was soon known to Jews and Gentiles throughout Ephesus; and it furnished unmistakable proof of the sacredness of the name of Jesus, and of the peril incurred by those who would invoke it while they had no faith in his divine mission.

Many who had hitherto heaped reproach on the name of Jesus now dared not breathe that name aloud. A large number, convinced that Jesus was all that Paul claimed him to be, determined to receive the gospel. These openly renounced the practice of sorcery, and acknowledged their secret arts to be Satanic and deceptive. They brought together the costly books on enchantment, containing the mystic symbols of Diana and the secrets of their art, and burned them in the presence of the people. The value of the books thus sacrificed was estimated at fifty thousand pieces of silver, equal to about ten thousand dollars.

These books contained rules and forms of communication with evil spirits. They were the regulations for the worship of Satan, directions for soliciting his help and obtaining information from him. The system of magic, or sorcery, then extant, was the same as that which in this Christian age and nation is known as Spiritualism. In Paul's day many were deceived by this Satanic delusion, and many are deceived to-day by the same power. Satan finds access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures of truth declare that "the dead know not anything." Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But Satan—true to his early cunning, when in the form of a serpent he deceived the mother of our race—employs this device to gain control of the minds of men.

And "magical books" have not been confined to the apostolic age, or to nations that are called heathen. The freedom of the press has been taken advantage of to spread abroad the influence of this baleful literature. Could all the modern productions of this class—all the publications of Spiritualism—be treated as were these magical books of the Ephesians, one of Satan's most successful avenues by which to gain access to the souls of men would be cut off.

This incident was placed on record that it might serve as an important lesson for every age. When convinced that their magical books

were false and pernicious, the Ephesians were unwilling to sell them, and thus place temptation in the way of others. The power of truth triumphed over their prejudices, their favorite pursuits, and their love of money; and though it involved a great personal sacrifice, they promptly burned the records of divination.

The Ephesians directed their efforts against the very sin of which they were guilty. Do the people of God in this age take a similar course? There are many who do not. They manifest supreme devotion to their money, their business, their houses and lands. The covetous man fosters his love of gain. The sensualist is wedded to his darling passion. The ambitious man worships fame as his idol. These love their cherished objects of pursuit more than they love God. They are idolaters. But those who thus venture to cherish the sin which they love best are tampering with Satan's bewitching sorcery. The enchanting power of temptation has paralyzed conscience and blinded reason, so that they do not perceive their danger. The magical books have not been destroyed.

When the truth is presented to the understanding, and exerts its sanctifying power upon the heart, the sins which once reigned in the heart will be put away, that Jesus may occupy the soul-temple. If covetousness has been indulged, it will be given up. If ambition or love of the world has captivated the senses, a higher attraction will break its power. Deceit, falsehood, impurity, will be cleansed from the heart. He who maintains his allegiance to Christ can render no service to Christ's bitterest foe.

When the Ephesian converts burned their books on magic, they laid the ax to the root of the tree. They showed that they hated that which they had once loved, and loved that which they had once hated. The light of truth, shining into their minds, had convinced them of the unlawfulness of their arts, and had stirred their souls with abhorrence of their unholy deeds. However earnest and vigilant they might have been to correct other evils, had they spared this one sin they would eventually have yielded their faith.

Such a change as was wrought in these Ephesians by the preaching of the truth will ever attend true conversion, and is the best evidence of a genuine work of grace in the heart. The world and the church have a right to expect such proof of conversion as was given by the Ephesians,—proof that a new moral taste has been created. You, dear reader, may not have practiced sorcery, you may not have tampered with Spiritualism; but remember that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If you indulge in any practice forbidden in God's word, you have yielded obedience to Satan; you are his servant.

A person may not be able to tell the exact time or place of his conversion; yet this does not prove him to be unconverted. Said Christ to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." Though the work of grace is silent and almost imperceptible, it may be fully as effective as when its operations are more apparent. But if the heart has been renewed by the Holy Spirit, the life will bear witness to the



fact. "By their fruits ye shall know them." Light and darkness are not more distinct than are the states of the converted and the unconverted. A change will be seen in the character, the habits, and the pursuits. The contrast will be clear and decided between what they have been and what they are.

The infidel, when converted, will abhor the books that led him to doubt the word of God. The dissolute man who has purified his soul by obedience to the truth, will not, from curiosity or habit, venture into the haunts of dissipation; neither will he permit his mind to dwell on the familiar scenes of vice. He will be awake to his danger, shunning temptation himself, and warning others of its subtle and bewitching power. The converted man will not only resist evil, but he will, so far as possible, place himself beyond the power of Satan's devices. Followers of Christ, have you burned the magical books?

### The Divine Forgiveness.

THERE is probably no virtue which the average man finds it more difficult to exercise than that of forgiveness of wrong; there is therefore no grace of God which the average man finds it more difficult to comprehend. Theology has not illuminated, it has obscured, the teaching of revelation on this subject. The principles upon which God acts in the forgiveness of sins are so large that the human spirit cannot accept them, and therefore it employs the intellect to explain them away. We look at God's love as we look at his sun, through a smoked glass, in order that we may look at it at all. His forgiving kindness is so large, so generous, so free, so trustful, that we cannot think it; when we come across passages in the Bible which teach it, we obliterate or eclipse them with others which we search after for the purpose; when an occasional prophet arises in the church who catches the spirit of Isaiah's prophecy, of Paul's experience, of Christ's life and death, and reflects it in paradoxes—for only a paradox can state the fullness and freeness of God's forgiving love—the church stops its ears against his teaching, as impossible, if not immoral. We have yet to learn that love and trust are greater deterrents from wrong-doing than fear; that men are more easily weaned from sinful courses by spiritual sympathy than by inflicted penalty; that more liars have been cured of falsehood by implicit confidence than were ever cured by the rod; that love casts hate out of the human soul, and wrath and bitterness intrench it there.

Among the declarations of the Bible of divine forgiveness, which we thus habitually minimize, are those which reveal God's feeling and action toward the repentant. When men repent toward society, society receives them only after they have doubly earned a re-entrance: first, expiating their sin by a penalty, and, second, earning confidence and respect by a new life. This is partly a necessity. We have no way of judging of the sincerity of repentance but by a reformed conduct. But God, who reads the heart, answers to its first aspiration. The forgiveness is not merely a remission of penalty. It does not always even include a remission of penalty. Penalty may be a part of forgiveness—a necessary means for the redemption of the wrong-doer from the power and dominion of his sin. But it does always include a reinstatement in the divine confidence and affection. If a man has done wrong, and abandons his wrong-doing, and makes what reparation he can for it, and desires to be cleansed from it, and is willing to acknowledge it, and to bear the just and natural consequences of it, he is by that very fact brought back into God's confidence and esteem. There is no penance here, no purgatory hereafter. The prodigal may hold himself afar off from his father in fear; but his father does not hold himself afar off

from the prodigal in distrust. He buries his sin in the depths of the sea; he blots it out of the book of his remembrance; he remembers it no more against him forever. David suffers for his adultery; but David retains his kingship, and is restored to his old condition of filial relationship with God. It is never once brought up as a reproach against him after he has repented of it and done what he can to atone for it. Peter denies his Lord with oaths and cursings,—proves himself both apostate and coward. But his Lord does not wait for him to prove himself faithful and brave. The angel's message after Christ's resurrection is, "Go tell his disciples and Peter." When the risen Lord meets the eleven, he breathes on Peter with the other ten; and in that last interview, just before his ascension, he re-commissions Peter to preach the gospel, and re-intrusts him with even the lambs, in a commission twice repeated, that Peter may know how fully abandonment and repentance of sin have reinstated him in the affection and esteem of his Lord and Master.

In this, as in all else, we are to be followers of Christ; we are to be imitators of God as dear children. We cannot accept a gospel which we refuse to give, nor preach a gospel which we refuse to practice. When we pray, "Forgive us our trespasses, as we forgive those who trespass against us," we remind ourselves that God expects us to be magnanimous, generous, trusting, in our treatment of repentant wrong-doers, as he is in his treatment of us when we repent of our wrong-doing. Society, if it is Christian, must treat evil-doers who have abandoned their evil life as God treats them. It is true that there is a radical difference. God knows the heart; he needs not, therefore, to wait for demonstration; and he cannot be deceived by illusive repentings. We cannot read the heart. And if there is danger that a too censorious judgment will drive back repenting souls into despair, there is also danger that a too charitable judgment will pacify their conscience with a mere sensuous and temporary regret. For regret is not repentance; one may regret the sin because of its consequences. Reformation is not repentance; one may reform because a sinful life costs much and pays little. Repentance is the revolt of the conscience against the wrong-doing, because it is a wrong-doing. Its language is that of the fifty-first psalm; that of the prodigal son; that of Paul in more than one passage of his experience. But words are cheap; and one may easily borrow the language of David or Paul who knows nothing of his experience. Only deeds can demonstrate the reality of repentance; and even deeds may be deceptive. Thus we must often wait for evidence which God does not wait for. But if a man has sinned, and we are satisfied that he has repented, and he has given evidence of his repentance by abandoning his sin and by acknowledging it, without concealment, palliation, or defense, and if he has borne unshrinkingly the penalty, and has done all that conscience and duty call on him to do to repair the evil of his wrong-doing, the Christian individual, the Christian teacher, the Christian church, Christian society, should both preach and practice the divine forgiveness; they should bury his sin in the depths of the sea, they should remember it no more against him forever, they should blot it out of the book of their remembrance. This is the law of the Christian household, of the Christian church.

When Paul preached this doctrine of divine forgiveness, he was denounced as immoral. Do you not see, said the Pharisee, the inevitable effect of preaching this doctrine of a free grace? men will continue in sin, that grace may abound. When Luther preached it, the Roman Catholic Church echoed this condemnation. Both Pharisee and Romanist were doubtless sincere. They both really believed that the preacher of free grace and full forgiveness palliated and excused sin. For they could not understand the

love that so hated sin as to welcome to the adoption of son and brother the one who has abandoned and set his life resolutely away from his sin. But Christianity conquered sin, which Pharisaism was powerless to conquer; and the Reformation, with its preaching of free forgiveness, has done infinitely more to redeem Europe from sin than Rome, with its penance and its purgatory. It was not the purest spirits of Palestine who were eager to stone the guilty woman; the purest spirit stooped and wrote with his finger on the ground, that he might not see the shrinking figure and blushing face of the guilty one, and so add to her shame and confusion.

We leave our readers to lay this standard of divine forgiveness alongside the actual teaching of the pulpit, the actual life of the home, the actual treatment of children by parents, and judge for themselves how far we fall below the divine forgiveness in our preaching and our practice; how little, indeed, we even understand what it is.—*Lyman Abbott.*

### The Power of Custom.

It is difficult for people to see the error of that which has the sanctions of age and of numbers. There was an old philosophy which said, "Whatever is, is right." Many religious teachers of to-day have adopted the substance of this maxim with respect to many religious practices, even though they repudiate the form of the utterance. The fact that certain practices are found to-day in the church, and that they are so nearly universal, seems to them conclusive evidence that such practices must be right; and, starting from this conclusion, and because religious practices ought to have their basis in Bible teaching, not a little ingenuity is displayed in the effort to first read such practices into the Bible in order that they may be taught from the Bible. This is notably the case with the practice of infant baptism and the observance of the so-called Sunday Sabbath. If a man is pressed for his Scripture authority for either practice, his reply is quite likely to be, in substance, "Nearly the whole church observes these practices, and ecclesiastical history shows that they are of very long standing." And then the baptism of Lydia and her household is quoted, and the inference is forced into the text that since Lydia had a household to be baptized, there must, of course, have been infants in it at that time; and a single passage in which mention is made of a special meeting held on the first day of the week, which is mentioned only by that name, is made to stand for a fixed custom of observing the day. But the stress of the argument lies in the long-standing and well-nigh universal custom of the church. If men could trace the history of such things a little more carefully, and especially if they could get a correct view of the times in which, the men by whom, and the purposes for which, these practices were introduced, it would perhaps shake their confidence a little in the correctness of the theory that whatever the church has done and is doing must be right, and send them back to look for a more Biblical interpretation of the Bible upon these points.—*Sabbath Recorder.*

It has been the habit of some to deny the intelligence of men living in the centuries before Christ, to the great advantage of those living after the advent, and especially of those living in the year 1884. A careful study of this prayer [Solomon's, 1 Kings 8:22-53] may help to correct this mistake. The theology of many "wise men" in our times might very profitably be exchanged for that of Solomon, or even for that of the much-abused Jacob. Modern improvements still leave much to be desired, whether they run along the line of "new theologies," "higher criticisms," or open denials.—*Rev. A. F. Schauffler.*



## A Sermon on Dancing.

## REASONS WHY CHRISTIANS SHOULD NOT DANCE.

THE Baltimore *American* some time since said: At the Second Christian church, corner of Dolphin and Etting streets, the Rev. D. R. Wilkins preached yesterday on dancing. After reading for a text Judges 21:20, 21, he said that in the days of such men of God as Wycliffe, Tindale, Coverdale, Cranmer, Bede, Huss, Ridley, Luther, and others, the question with the Christian was not, "How much can I be like the world and be saved?" or, "How near can I come to being lost and escape?" but, "How can I best serve my Master?" was the burden of his heart. But now Christianity has grown both popular and fashionable, and therefore not a few Christians are continually asking the question, "What harm is there in dancing?" I read in the Bible of people dancing who were good people. What harm can it be?" I believe it is a great evil, and is doing more to demoralize the church and society than the Christian mothers who are training their children for the ball-room, have any idea; and while I see no reason why Christians should engage in dancing, I see many why they should not.

1. It is nowhere commended in the Bible.
2. Although engaged in by men and women of God at times under the old dispensation, it was never sought as a pleasure, as now, but was one of the ways in which they praised God in the time of victory.
3. The sexes did not dance together, as now.
4. The New Testament tells of but one case of dancing; and that in purpose is more like the dancing nowadays than any other dancing mentioned in the whole Bible. This dancing, which was engaged in by the daughter of one of the wicked women of the Roman Empire, resulted in the death of John the Baptist.
5. Dancing is not done in the name of the Lord. Paul says that we are to do all things in the name of the Lord.
6. Dancing is reveling; and Paul says that they who do such things shall not inherit the kingdom.
7. It is heathenish. The less of civilization a nation has, the more dancing.
8. It leads to expensive and gorgeous dress.
9. It unfits the mind for reflection.
10. It leads to the violation of the laws of health, involving great loss of sleep, and too much exercise.
11. It keeps people up all night who are too delicate to sit up with the sick or dying for one hour.
12. The minister of the gospel cannot engage in it without doing serious damage to the religion of Christ.
13. Our Saviour did not dance.
14. The apostles and early Christians did not dance.
15. Dancing is of ill repute.
16. No one dying sends for a dancing-master to comfort him.
17. No good dancer wants it placed on his tombstone when dead that "he was an expert dancer."
18. No one dances in memory of a departed friend.
19. It creates or fosters a love for the fatal cup.
20. It tolerates a freedom between the sexes which is immodest and often results perniciously.
21. Hundreds of blasted characters can date their first step toward ruin to their first visit to the ball-room.
22. It creates jealousy between man and wife, between lover and lover.
23. It requires no brains to be a dancing-master.
24. It weakens a person morally.
25. It weakens his influence for good.
26. It is a useless art.

27. No Christian can attend balls and keep unspotted from the world.

28. We cannot let our light shine in the ball-room.

29. Dancing is not a healthful exercise.

30. We are to glorify God in our bodies and spirits. Can we do it by dancing?—*Sel.*

## Our Time.

TO-DAY is passing. We intend to do our work. We hope to hear the "well done." But are we doing? Past moments and hours cannot be recalled. To-morrow may not be ours. The present is all we have, and all that we can claim. Are we filling the present moments well? Are we doing duty now? If we are not employing the present moment, how can we hope to accomplish our work? Let us heed the call to labor. It will soon be too late. Every lost day is increasing the probability that all our time will be wasted, and we shall have to take up the sad lamentation,—Too late! too late! The harvest is past, and the summer is ended! Our time has been wasted, and we are lost!

If we would have any reasonable hope that it will not be so with us, upon what can it be founded but upon the fact that now we are doing our duty, drawing near to God, actively engaged in filling up the present time in the performance of duty?

A great work is to be done. Our sins must be overcome, and we must have a preparation from God to labor in his cause. We must have Christ within, that we may confess him to others. We must be living examples of what the grace of God in Christ can do for men. We must have the Spirit's power to accompany our testimony and bear it to the hearts of others. We must have the refreshing, and not always live in hope of it. The wrestling, agonizing ones will obtain it. It will not come unasked. It must come in a way to be prized. And it will come as soon as we are ready.

Let us then get ready. Let us seek God with the whole heart. Let us consider that the time we have, though exceeding short, is of immense value to us, since eternity depends upon our improvement of it. Let us be wise. Let us improve to-day. R. F. COTTRELL.

## How to Get There.

TWO OR three generations ago there were pious men in every Scotch village, noted for their frequent use of Scripture language and metaphor. A tall man was spoken of as a "Saul among the people," and a disagreeable man, as "a Mordecai at the gate;" a bad woman was a "Jezebel," and a miser, an "Achan;" a profane man was one who spoke "part in the speech of Ashdod, and part in the Jews' language." A keen politician, a pious church member, during the voting for a member of Parliament, anxious to know the state of the poll and the prospects of his candidate, asked: "Is the young man Absalom safe?" Many of those men of quaint phrases were farm laborers or cobblers, who, though they had read few books, knew their Bible, and the knowledge made them excellent judges of sermons.

The Rev. John Macnab preached at a communion season on "Heaven." It was a long sermon; but the people thought it as beautiful as a series of dissolving views. It had, however, one defect,—the length of the descriptive part left no time for the "application." Old George Brown met the preacher at a friend's house, and astonished him by the *resume* he gave of the sermon.

"It was a grand sermon as far as it went," he said, after he had finished his report. "I never enjoyed a description of Heaven better. Ye told us a'thing about Heaven except *how to get there*; and, Maister Macnab, ye'll excuse me, my young friend, for sayin' that should na hae

been left oot; for ye'll admit yersel' if that's awantin', a's awantin'. Ye'll mind the king's son's feast? The servants didna only tell that a'thing was ready, but they compelled them to come in."

The young preacher was too intelligent not to see the aptness of the criticism, and when George had retired, he said to his friend,—

"I have been criticised by learned professors and doctors of divinity, by fellow-students and relatives; but that good old man has given me more insight into what preaching should be than all the others put together. I hope as long as I live I shall never again, when delivering God's message to my fellow-men, forget to tell them '*how to get there*.'"—*The Presbyterian.*

## "Ho, Every One that Thirsteth."

WHEN I was in Beyrout, ten years ago, it happened that I was walking upon the street with my old friend, the Rev. Dr. Jessup. He called my attention to a strange-looking creature, having a skin bottle of great size slung across his shoulder. "Do you hear what the man is saying?" he asked. I turned to notice him more closely. He was wretchedly clad, and bowed down heavily with his burden; in his left hand he had a pair of what seemed like metal saucers, and these he clinked against each other like two shallow bells; and all the time, as he shuffled along over the stones, he muttered a curious jargon of sounds, apparently repeating the same syllables. I admitted that I heard the noises, but confessed I was painfully short of ideas.

Then the good missionary told me that what he was muttering in Arabic was a street-cry customary to all carriers of water in the Orient; indeed, he was saying exactly what Isaiah repeated at the opening of the fifty-fifth chapter: "Ho, every one that thirsteth, come ye to the waters!" and then right over again, with ceaseless iteration: "Ho, every one that thirsteth, come ye to the waters!" Hence the prophet really repeats a street-cry in order to attract attention, and then turns the figure into a swift contrast, as if he should exclaim: "See yonder! hear that water-bearer. He offers you water at a price; I offer you milk and wine, and that without asking any price to be paid. Why will you waste your money on him, when you can have what is more valuable freely, and close at your hand?" And thus he turns the counsel adroitly to the gospel of faith and godly repentance, and the cup Christ brings for the thirst of the soul.—*C. S. Robinson, D. D.*

## A Universalist Answered.

A UNIVERSALIST once asked a minister, if God was willing that all men should be saved. He answered it by asking him this question, "Do you believe God is willing that all men should live moral and virtuous lives in this world?" Of course he had to answer affirmatively. Then the preacher again asked, "Do all men live thus?" After a little hesitancy he answered, "No." Then said the preacher, "According to your own reasoning, the will of God is not accomplished. But to answer your question more fully: God is as willing that all men should be saved as that all men should live virtuously. If you mean by will, a design, or determination, then I would say that God has not determined that all men should maintain good moral lives; for if he had, they would. Nor has he determined to save all, if he had, all would be saved."—*Sel.*

As flowers, fruits, and grains indicate the living forces in nature, so the products of Christianity show its character.—*Sel.*

"He hangeth the earth upon nothing." Gravitation before Newton.



## The Ostrogoths and the Visigoths.

(Continued.)

"In the hands of a skillful politician, the most different means may be successfully applied to the same ends; and the peace of the empire, which had been forwarded by the divisions, was accomplished by the re-union, of the Gothic nation. Athanaric, who had been a patient spectator of these extraordinary events, was at length driven, by the chance of arms, from the dark recesses of the woods of Caucaland. He no longer hesitated to pass [A. D. 381, Jan 25] the Danube; and a very considerable part of the subjects of Fritigern, who had already felt the inconveniences of anarchy, were easily persuaded to acknowledge for their king a Gothic judge whose birth they respected, and whose abilities they had frequently experienced. But age had chilled the daring spirit of Athanaric; and instead of leading his people to the field of battle and victory, he wisely listened to the fair proposal of an honorable and advantageous treaty.

"Theodosius, who was acquainted with the merit and power of his new ally, condescended to meet him at the distance of several miles from Constantinople, and entertained him in the Imperial city with the confidence of a friend and the magnificence of a monarch. The barbarian prince observed, with curious attention, the variety of objects which attracted his notice, and at last broke out into a sincere and passionate exclamation of wonder. I now behold, said he, what I never could believe, the glories of this stupendous capital! And as he cast his eyes around, he viewed and he admired the commanding situation of the city, the strength and beauty of the walls and public edifices, the capacious harbor crowded with innumerable vessels, the perpetual concourse of distant nations, and the arms and discipline of the troops. Indeed, continued Athanaric, the emperor of the Romans is a god upon earth; and the presumptuous man who dares to lift his hand against him is guilty of his own blood."

"The Gothic king did not long enjoy this splendid and honorable reception; and, as temperance was not the virtue of his nation, it may justly be suspected that his mortal disease was contracted amidst the pleasures of the Imperial banquets. But the policy of Theodosius derived more solid benefit from the death, than he could have expected from the most faithful services, of his ally. The funeral of Athanaric was performed with solemn rites in the capital of the East; a stately monument was erected to his memory; and his whole army, won by the liberal courtesy and decent grief of Theodosius, enlisted under the standard of the Roman Empire. The submission of so great a body of the Visigoths was productive of the most salutary consequences; and the mixed influence of force, of reason, and of corruption, became every day more powerful and more extensive. Each independent chieftain hastened to obtain a separate treaty, from the apprehension that an obstinate delay might expose him, alone and unprotected, to the revenge or justice of the conqueror. The general, or rather the final capitulation of the Goths, may be dated [A. D. 382, Oct. 3] four years, one month, and twenty-five days after the defeat and death of the Emperor Valens."

"The original treaty which fixed the settlement of the Goths, ascertained their privileges, and stipulated their obligations, would illustrate the history of Theodosius and his successors. The series of their history has imperfectly preserved the spirit and substance of this singular agreement. The ravages of war and tyranny had provided many large tracts of fertile but uncultivated land for the use of those barbarians who might not disdain the practice of agriculture. A numerous colony of the Visigoths was seated in Thrace; the remains of the Os-

trogoths were planted in Phrygia and Lydia; their immediate wants were supplied by a distribution of corn and cattle; and their future industry was encouraged by an exemption from tribute during a certain term of years [A. D. 383-395]. The barbarians would have deserved to feel the cruel and perfidious policy of the Imperial court, if they had suffered themselves to be dispersed through the provinces. They required and they obtained the sole possession of the villages and districts assigned for their residence; they still cherished and propagated their native manners and language, asserted, in the bosom of despotism, the freedom of their domestic government, and acknowledged the sovereignty of the emperor without submitting to the inferior jurisdiction of the laws and magistrates of Rome.

"The hereditary chiefs of the tribes and families were still permitted to command their followers in peace and war; but the royal dignity was abolished, and the generals of the Goths were appointed and removed at the pleasure of the emperor. An army of 40,000 Goths was maintained for the perpetual service of the empire of the East; and those haughty troops, who assumed the title of *Federati*, or allies, were distinguished by their gold collars, liberal pay, and licentious privileges. Their native courage was improved by the use of arms and the knowledge of discipline; and, while the republic was guarded or threatened by the doubtful sword of the barbarians, the last sparks of the military flame were finally extinguished in the minds of the Romans. Theodosius had the address to persuade his allies that the conditions of peace which had been extorted from him by prudence and necessity, were the voluntary expressions of his sincere friendship for the Gothic nation."

"It was generally believed that the Goths had signed the treaty of peace with a hostile and insidious spirit; and that their chiefs had previously bound themselves, by solemn and secret oath, never to keep faith with the Romans; to maintain the fairest show of loyalty and friendship, and to watch the favorable moment of rapine, of conquest, and of revenge. But as the minds of the barbarians were not insensible to the power of gratitude, several of the Gothic leaders sincerely devoted themselves to the service of the empire, or at least of the emperor. . . . And as the impatient Goths could only be restrained by the firm and temperate character of Theodosius, the public safety seemed to depend on the life and abilities of a single man."

"If the subjects of Rome could be ignorant of their obligations to the great Theodosius, they were too soon convinced how painfully the spirit and abilities of their deceased emperor had supported the frail and mouldering edifice of the republic. He died in the month of January; and before the end of the winter of the same year [A. D. 395] the Gothic nation was in arms. The barbarian auxiliaries erected their independent standard, and boldly avowed the hostile designs which they had long cherished in their ferocious minds. Their countrymen, who had been condemned by the conditions of the last treaty to a life of tranquillity and labor, deserted their farms at the first sound of the trumpet, and eagerly resumed the weapons which they had reluctantly laid down. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forests; and the uncommon severity of the winter allowed the poet to remark, 'that they rolled their ponderous wagons over the broad and icy back of the indignant river.' The unhappy natives of the provinces to the south of the Danube submitted to the calamities, which, in the course of twenty years, were almost grown familiar to their imagination; and the various troops of barbarians, who gloried in the Gothic name, were irregularly spread from the woody shores of Dalmatia to the walls of Constantinople.

"The interruption, or at least the diminution, of the subsidy which the Goths had received from the prudent liberality of Theodosius, was the specious pretense of their revolt: the affront was imbibed by their contempt for the unwarlike sons of Theodosius, and their resentment was inflamed by the weakness or treachery of the minister of Arcadius. . . . The Goths, instead of being impelled by the blind and headstrong passions of their chiefs, were now directed by the bold and artful genius of Alaric. That renowned leader was descended from the noble race of the Balti, which yielded only to the royal dignity of the Amali; he had solicited the command of the Roman armies; and the Imperial court provoked him to demonstrate the folly of their refusal and the importance of their loss. Whatever hopes might be entertained of the conquest of Constantinople, the judicious general soon abandoned an impracticable enterprise. In the midst of a divided court and a discontented people, the Emperor Arcadius was terrified by the aspect of the Gothic arms; but the want of wisdom and valor was supplied by the strength of the city, and the fortifications, both of the sea and the land, might securely brave the impotent and random darts of the barbarians. Alaric disdained to trample any longer on the prostrate and ruined countries of Thrace and Dacia, and he resolved to seek a plentiful harvest of fame and riches in a province which had hitherto escaped the ravages of war."—*Dec. and Fall, chap. 26, par. 29, 31, 32; chap. 30, par. 1.* A. T. J.

(To be continued.)

## A Blessing in Praise.

THERE is a blessing as well as a duty in the service of praise. Nor is there ever a time when a child of God has not reason to give praise to him, or when he will not find help to his own soul in sounding God's praises. Among the old poems of the Norseland, there is many a praise of the spirit of praise. Says Odin, in one of these poems: "I am possessed of songs, such as neither the spouse of a king nor any son of man can repeat: one of them is called the Helper; it will help thee at thy need, in sickness, grief, and all adversities;" and again: "I know a song which I need only to sing when men have loaded me with bonds; for the moment I sing it my chains fall in pieces, and I walk forth at liberty." Such a song as that it was which Paul and Silas sang at midnight, while in chains in the prison at Philippi. In the singing of a similar song every trustful believer in Jesus can find help and joy in the hour of his sorest earthly need. "In the day of my trouble He shall keep me," says David confidently; "and . . . I will sing; yea, I will sing praises unto the Lord." "It is good to sing praises unto our God; for it is pleasant, and praise is comely."—*S. S. Times.*

"If any man trespass; . . . when thy people . . . be smitten down before the enemy; . . . when heaven is shut up, and there is no rain; . . . if they pray toward this place, and confess thy name, and turn from their sin, . . . then hear thou in Heaven, and forgive." 1 Kings 8:31-36. It is a wide range of prayer that Solomon suggests in his petitions to the Lord; a range that takes in the sinner's direct relation to God; man's relation to his fellow-man; and material nature's relations to man. Solomon was a very wise man; but he had no doubt that prayer could be a means of influencing the Lord to send rain in its season, or out of its season. It is because so many of the "scientists" have less knowledge than Solomon, not because they have more, that they have doubts on this subject. Solomon had wisdom enough to trust God beyond his own knowledge. So far, Solomon is an example to every child of God.—*H. Clay Trumbull.*



### The New Testament Sabbath.

Is THE Sabbath recognized in the New Testament? We ask this question because so many are apparently trying to make themselves believe there is no Sabbath day under the gospel. They say the believer rests in Christ, and that is all the rest he needs. But in the text, "I will give you rest" (Matt. 11:28), the word "rest" is translated from *anapauso*, which here refers to rest or peace from a guilty conscience. Whereas *sabbaton* refers to the day on which ordinary business is to cease. In those passages which treat of comfort for a burdened soul, there is not the remotest hint that peace of mind in Christ is to supplant Sabbath observance. To suppose that forgiveness exempts from obedience to any of the commandments of God, is to deceive ourselves as to the conditions of forgiveness.

Had our Lord said, Come to me and I will be a Sabbath to you, there would have been some show of reason in claiming exemption from the observance of the seventh day. Except for the insistence of the objector, it would seem superfluous to say, Christ never represents himself as the Sabbath for his people.

Another contention is, that the apostle Paul sets aside the Sabbath. But a careful reading of Gal. 4:10, and its context, will show that the apostle fears that those converts from heathenism will turn again to the beggarly elements of pagan observances and festival days; and after the same manner does he warn the Colossian brethren against the festival sabbaths and new moons of Jewish national observance, which were well enough for that people, but were not designed for Gentile believers in Christ.

Now, to the question, Is the Sabbath recognized in the New Testament? there can be but an affirmative answer.

1. The custom of Jesus and the apostles was to resort to the synagogues for public worship on the Sabbath day. Of this custom there are no less than eighty-nine instances, expressed and implied. Examine Matt. 12; Luke 4; 23: 56; Acts 13: 5, 14, 42, 44; 16: 13; 17: 2; 18: 4, 11.

2. The existence of the Sabbath and the lawfulness of Sabbath observance are emphatically indorsed by our Lord: "Wherefore it is lawful to do good on the Sabbath day."—*Revised N. T.*

3. The object of the institution of the Sabbath is also stated by him: "The Sabbath was made for man,"—that is, for his use, for his good.

4. Jesus claims the Sabbath as his own: "The Son of man is Lord also of the Sabbath." As master and proprietor of the seventh day, it was proper for him to say what was lawful to be done on that day. By him the worlds were made (Heb. 1:2, 4); and therefore the order of evening and morning, the succession of seven days, and the special appointment of the seventh in remembrance of the Father's creative work, were all "by him." Hence in the days of his flesh it was right for him to claim lordship of the Sabbath. If he possessed it then, he possesses it now. There is not in the whole New Testament either jot or tittle to express that he has relinquished his dominion over the Sabbath.

5. Christ was careful to announce, near the beginning of his ministry, that he had not come into the world "to destroy the law, but to fulfill," by which we understand, to honor and to confirm the law, at the same time affirming that it is a sin for any one to break that law, or to teach men to do so.

6. Besides the foregoing, there are certain passages which show obligation to the Sabbath on the part of the disciples: "Pray ye that your flight be not . . . on the Sabbath day." Matt. 24:20. They "rested the Sabbath day according to the commandment." Luke 23:56. Hence Sabbath law was then in full force.

7. The claim that first-day, or Sunday, is

the Sabbath under the gospel, rests upon the flimsiest pretext possible.

(a) In the New Testament it is called by no other name than first-day.

(b) It was not observed by the apostles either as the Sabbath, or as commemorative of the resurrection of Christ, or as a day on which to celebrate the communion.

(c) The observance of Sunday was brought into the Christian church as a heathen festival—"the venerable day of the sun"—and afterwards observed in honor of the resurrection. By order of the Council of Laodicea, Sabbath-keepers were cursed; and the whole power of a pagan Christian priesthood was necessary, during three or four centuries, to discourage Sabbath-keeping, and to establish the Sunday festival in its place. It is becoming more and more evident that the popular day is of man only, and its fame and power are justly waning. We view it as one of the works of Babylon, which must fall. When a Protestant claims Sunday as of Christ, the Roman Catholic replies that Sunday is an institution of his church. History supports him in this assertion, and the Protestant feels the weakness of his cause.

(d) On the other hand, there is everything about the Lord's Sabbath to make it honorable, agreeable, and joyful. Why should not every Christian celebrate it with delight, in remembrance of the Creator's work, and as his remedy for man against idolatry and atheism? We appeal to our fellow-Christians to awake from indifference to this oft-recurring question, and reject the Sunday tradition, to lay hold of the Lord's Sabbath, and rise to that consistency in Christian practice, the lack of which so greatly weakens the power of the gospel among men. They who love God, keep his commandments, and his commandments are not grievous. 1 John 5:2, 3.—*Sabbath Memorial.*

### Strength of Will.

A STRONG will makes a strong character. A man who hesitates and turns aside from his purpose will never succeed. He lacks that tenacity and persistence essential to success. Men should not arrive at conclusions too hastily, but when they have been carefully and deliberately reached, they should be maintained with becoming firmness. A firm man who maintains his position from honest convictions, based on what he regards as sufficient reasons, is very different from a stubborn man who is determined to accomplish his purpose without regard to reason. Both have tenacity of purpose; but the one is strong because he is governed by intelligent motives; the other is weak because he is governed by prejudice and passion. Seek diligently to discover the right, and then maintain it because it is right.—*Methodist Recorder.*

### Condemning Sin.

HERE, I fear, is a dangerous tendency of the age in which we live—to regard sin rather as a misfortune or a mistake, than a fault and corruption. No one can object to the generous impulse which leads us to make due allowance for those who grow up, through no fault of their own, under unfavorable influences; and a merciful God no doubt considers and makes due allowance for the inevitable disadvantages under which so many human souls are reared. But still, sin is sin, and right is right; and the true church of God never falters in its condemnation of the one and its upholding of the other. It is its special business to form and maintain an elevated public opinion, based on the standard of the word of God.—*Archbishop Tait.*

It is well always to remember that life's real heroes are those who bear their own burdens bravely, and are ever ready to give a helping hand to others.

### What Are "Christian Nations"?

"ANYTHING to make money," seems to be the motto of the nations. Christian countries have no hesitation in doing things that must, if continued, inevitably utterly wipe out of existence the aboriginal inhabitants of the islands of the sea, if they can only make a little money thereby. "Take," says the *Independent*, "the case of Madagascar, where rum merchants, aided by the English and American Governments, are trying to undo the work of our missionaries. Both the English and the American Government levy a tax of some two dollars a gallon on distilled liquors; but the English Government forced on Madagascar a treaty which made that people receive rum at an import duty of only thirty-three per cent., which was, in 1867, reduced to ten per cent., or about two cents a gallon. There are imported annually from Mauritius over 400,000 gallons of rum, which sells at about eighteen cents a gallon, and which, with native liquors, made from stills imported from Mauritius, is inflicting an injury which the missionaries find it hard to resist."

A correspondent of a Mauritius paper, the *Commercial Gazette*, says that "the whole population have become inveterate drunkards, women and children as well as men;" that the women are becoming sterile throughout the country; and that, "if something is not done to stop this unlimited consumption of spirits, the bulk of the race will have disappeared from the face of the earth before the beginning of the next century, and those who remain will have just cause to curse the day upon which the white man invaded their country, under the pretext of showing them the way to Heaven." In a little while we shall be hearing that "civilization" has destroyed the Hova race. It is the civilization of rum and gunpowder, not of Christianity.

In the month of August, 1879, Messrs. Dunville and Co., distillers, of Belfast, shipped about a thousand cases of whisky, *via* Larne and Liverpool, to Cyprus. This island has but just escaped from Mohammedan misrule, impoverished and almost depopulated; and now Irish whisky, sent out by "Christian distillers," comes to the front, under the British flag, to complete the desolation.

Yet with these facts in view, with India, where English example has made a thousand drunkards where it has made one Christian; with China, where each day more than a thousand natives die the most horrible deaths, murdered by British opium forced on them at the cannon's mouth; with the South Sea island races rotting out from immoral diseases which the sailors of Christendom have left behind;—the only exceptions being islands that have no harbors where ships can lie;—with the liquor traffic driving the ploughshare of destruction not only through all Christendom, but through the virgin soil just opened in Asia and Africa for the reception of the good seed of the kingdom;—with all these horrible exhibitions of Satanic craft, backed up by the force of evil habit and the covetous greed of gain which rules the so-called Christian world;—with all these facts before them, dainty divines, dealing in a gospel of lavender and rose-water, draw glowing pictures of a good time coming, and tell us that the world's conversion is just at hand! Do such men know much about the world, or much about conversion? Or are they saying peace and safety when sudden destruction cometh upon them?—*The Christian.*

If "sincerity" be sufficient, there is no need of, and no excuse for, opposing Christianity; since a man may at least be as sincere inside as outside the Christian pale and belief. "Blind unbelief" is no better than blind belief.—*Sel.*

THERE is something wrong within, among all those who are afraid to look within.—*Seeker.*



# The Signs of the Times.

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

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## The Coming of a Literal Christ.

THE words of Paul in 1 Thess. 4:13-18 have been considered. Reference is made to them again to show the parallel between this and other scriptures. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Jesus also says that the trumpet shall sound when he comes. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

And when the Lord himself shall descend, and the trumpet sounds, the dead in Christ shall rise. See the words of Paul to the church of Corinth. 1 Cor. 15:51-55: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." They who deny the literality of the resurrection, pervert this scripture, saying that it means that when the saint dies (or any other, in fact), the incorruptible spirit, or immortal soul, rises from or out of the corruptible—the body—and this is called the resurrection. We say they pervert it, because they directly contradict the words of inspiration. The text continues: "For this corruptible must put on incorruption, and this mortal must put on immortality." The corruptible becomes incorrupt; the mortal becomes immortal. And so it was with Christ, the pledge and first-fruits of our resurrection. He was mortal; for he died. He was raised immortal; for "death hath no more dominion over him." Rom. 6:9.

And to this agree the words of Paul in 1 Cor. 15:42-45. Of the resurrection of the dead *body*, he says: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit," or life-giving spirit. And this life is given in the resurrection. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:10, 11. Not in ourselves; not in "the first man Adam;" not in our natures, but in the Son of God, the only life-giver.

The reader must not think we are dealing in any fancy sketches in attributing to the non-literalists the wrong construction of 1 Cor. 15:53, 54, which we noticed; we have known the text to be thus expounded: The incorruptible shall leave this corruptible; and the immortal shall escape from the clog of this mortal. But the text says: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then

shall be brought to pass the saying that is written, Death is swallowed up in victory." This language is unmistakable. We cannot hesitate to say that nothing less than a gross perversion can make it teach anything but a literal resurrection of the dead. We could give further explicit testimony; but if "in the mouth of two or three witnesses every word shall be established," we need go no further; for we have given several times that number of the most explicit witnesses to the resurrection of the dead—of the bodies of the dead, of them that sleep in the earth.

Upon these testimonies we base *the hope of life* on the coming of Christ and the resurrection of the dead. Paul calls the coming of Christ "that blessed hope" (Titus 2:13); because when he comes, the dead in Christ shall rise immortal, and *then*—and not till then—is brought to pass the saying that is written, "Death is swallowed up in victory." Then the saints who have been under the dominion of death, shall rise glorious, incorruptible, immortal. Remembering the agonies of death through which they passed, they shout exultingly, "O death, where is thy sting?" Looking down upon the dusty beds which have long contained them, which they have now left forever, they triumphantly inquire, "O grave, where is thy victory?" And the translated saints, who have not slept, but who have been changed to immortality in the twinkling of an eye, as they are caught up together with the resurrected ones in the clouds to meet the Lord in the air, join in the glad song of triumph, all uniting in the cry, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." How strongly fortified is our faith in the precious promises through Jesus and the resurrection! How confidently we may say with the poet,—

"Here I can fix my hope secure;  
This is Thy word, and must endure."

We have quoted a number of scriptures which say that the reward, the crown of righteousness, the crown of life, will be given at the appearing of Jesus. At the appearing of Jesus, the dead in Christ arise immortal, incorruptible, glorified. And Jesus has again located the receiving of the reward at the resurrection in Luke 14:13, 14: "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." In view of these words, the apostle Paul was certainly justified in his expression in 1 Cor. 15:32: "If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." On these words Dr. Clarke comments as follows:—

"What the apostle says here, is a regular and legitimate conclusion from the doctrine that there is no resurrection; for if there be no resurrection, then there can be no Judgment, no future state of rewards and punishments; why, therefore, should we bear crosses, and keep ourselves under continual discipline? Let us eat and drink, take all the pleasure we can; for to-morrow we die, and there is an end of us forever."

Decisive as is this conclusion, we have not yet reached the climax of the apostle's great argument. There were those in his day also who denied the resurrection of the dead. To such, and against their heresy, was his argument on the resurrection directed. This being the case, the blindness of those in this day who deny the resurrection is inexcusable.

He starts out in this chapter by declaring unto them the gospel in its three great facts,—the death, the burial, and the resurrection of Christ. To deny either of these facts is to deny the gospel. The certainty of his resurrection is shown in that "he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once."

Again: "He was seen of James; then of all the apostles." And last of all, he was seen of Paul also. He then frames his argument on this fact. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Sure enough. Why deny that there will be a resurrection, a literal resurrection, if Christ was raised from the dead? Every one who denies or doubts the resurrection of the dead should take this question to heart. "But if there be no resurrection of the dead, then is Christ not risen." And every one who denies the resurrection, ought to be prepared for this conclusion. And this is not all: "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

Thus we see that consequences of infinite importance attach to the doctrine of the resurrection of the dead. The apostle so highly valued his argument and the conclusion that he repeated it in the following words: "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." This carries the conclusion still further. If there be no resurrection of the dead, our faith is vain; our hope is vain; the sleeping saints are perished; and we are yet in our sins; our hope does not reach beyond the present life; for thus he says: "If in this life only we have hope in Christ, we are of all men most miserable."

But we must remember that while all these consequences are suspended on the resurrection of the dead, the resurrection itself is suspended on the coming of the Lord. If there is to be no second advent of Christ,—if "the Lord himself shall" not "descend,"—then the trump of God will not sound; the voice of the archangel will not be heard; the dead in Christ will not arise; this mortal will not put on immortality; the saints will not be changed; the song of victory over death and the grave will not be sung; the crown of life will not be received; the reward will not be given; the saints will not appear in glory; they will not be recompensed; then our faith is vain, we are yet in our sins, and our sleeping friends are perished. We may then indeed sorrow even as they that have no hope.

We invite all doubting ones who think slightly of the advent doctrine, to examine this argument carefully; notice the apostle's words, and the declarations of the Lord himself, and see if every conclusion is not legitimate and unavoidable.

To be ashamed of the doctrine of the second advent, as many now are, is to be ashamed of the gospel of Christ. It is the very essence and fatness of the gospel, because it brings the fruition of the gospel faith and hope. Without it there is no hope.

And we invite all those who question the literality of the second advent and of the kingdom, to test their theories by *all the testimony* of the scriptures we have presented. "How readest thou?" Are you satisfied to rest your faith upon a theory which *apparently* harmonizes with a few texts, while it manifestly perverts many texts, and destroys the very foundations of the gospel? The Lord is jealous of his word, and will hold us to account for the use that we make of it.

We verily believe there are thousands who are making the sad mistake of loving *their own opinion* of the Bible, while they think they love the Bible itself. Such are not willing to bow to the evidences presented from the Bible unless they coincide with their opinions. They are ready to chide the Bible with vexed feelings if it will not prove what they have decided to believe. But all such have no genuine faith. They do not tremble at the word. They do not seek counsel of the Scriptures to regulate their faith and their lives by its teachings; but they decide what they *wish to have for right*, and



endeavor to make the Bible justify the desires of their own hearts.

Reader, may we not say, "We are persuaded better things of you"? Are you prepared to meet the Saviour on his inquiry, "How readest thou?" To read amiss, to pervert the testimony of the Most High, is only to bring upon ourselves confusion when the King shall come to reckon with his servants. May the Lord help us to read with such reverence and humility that it may be to our eternal good and to his glory.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

### Life and Death.

UNDER this head we find the following lines in a paper claiming the name of "Christian":—

"Life and Death are sisters fair;  
Yes, they are a lovely pair.  
Life is sung in joyous song;  
While men do her sister wrong,  
Calling her severe and stern,  
While her heart for them doth burn.  
Weave, then, weave a grateful wreath,  
For the sisters, Life and Death.

"If fair Life her sister lost,  
On a boundless ocean tost  
She would rove in great unrest,  
Missing that warm, loving breast;  
Now, when scared by wild alarms,  
She can seek her sister's arms—  
To that tender bosom flee,  
Sink to sleep in ecstasy."

We have no comment to make on this. As the paper publishing it claims to be pre-eminently Biblical in its faith, we will let the word of the Lord speak for itself.

Gen. 2:17: "In the day that thou eatest thereof thou shalt surely die."

Deut. 30:15: "See, I have set before thee this day life and good, and death and evil."

Prov. 8:36: "All they that hate me love death."

Isa. 28:15, 18: "Because ye have said, We have made a covenant with death, and with hell are we at agreement," etc. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Eze. 18:4: "The soul that sinneth, it shall die." Also verse 20.

Verse 32: "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

Hos. 13:14: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues."

Rom. 5:12: "Sin entered into the world, and death by sin."

Rom. 6:23: "For the wages of sin is death."

1 Cor. 15:26: "The last enemy that shall be destroyed is death."

Verse 54: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

2 Tim. 1:10: "But is now made manifest [his purpose and grace] by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Heb. 2:14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

James 5:20: "He which converteth the sinner from the error of his way shall save a soul from death."

These are a few of the great multitude of texts which show in what light God regards death. It is the penalty, the result, the wages of sin, and the

devil introduced it into the world. Christ came to destroy it, and, as the last enemy, not friend, of man, it will be destroyed. Let them make "a covenant with death" who hate wisdom; but we abhor death, and seek for life and immortality through the Life Giver, the Lord Jesus Christ.

### Jurisdiction of the Law.

(Continued.)

WHILE we have been making the claim and proving it, that the law of God covers every possible act or thought, and that no responsible being is outside of its jurisdiction, some one has been looking for the verse which says that the Gentiles do not have the law, but are a law unto themselves. Perhaps this is as good a time as any to consider that text. An answer to it will also involve the consideration of the question why the ten commandments, since they have such universal jurisdiction, were spoken from Mount Sinai only to the Jews. Let us now read the passage above referred to.

"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.)" Rom. 2:12-15.

A brief examination of Paul's argument in this chapter will be necessary in order to get a proper understanding of this text. It will be noticed that the 13th, 14th, and 15th verses are parenthetical, and are therefore secondary to the main argument. Therefore in stating the argument, we shall omit those three verses. In the first chapter of Romans, Paul has shown the terribly immoral condition of the heathen world; and in the second chapter he proceeds to show that whoever condemns the heathen, condemns himself; for all are guilty. God, he says, "will render to every man according to his deeds." To those who patiently persevere in well-doing, he will render eternal life; but to those who are contentious, and do not obey the truth (see Ps. 119:142), he will render indignation and wrath. And these rewards of good or ill will be rendered to every man, whether he be Jew or Gentile. "For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

In the first two chapters of Romans, the apostle brings out the fact which is plainly stated in the third, that "both Jews and Gentiles" are "under sin," and that "there is none righteous, no, not one." In the passage under consideration, he states that, as a consequence, all who do not repent shall suffer "the righteous judgment of God, who will render to every man according to his deeds." This will be done without regard to nationality; "for there is no respect of persons with God;" that is, it is not a man's birth, but his character, that gives him favor with God. It is the *doers of the law* whom he justifies, whether they be Jews or Gentiles, and not those who, as did many of the Jews, hear the law, but do not obey. All who sin, whether with the law or without it, shall perish.

In the 12th and 14th verses, we have the two classes brought to view—those who have the law, and those who have it not. There is no question but that the Jews had the law; they rested in it (Rom. 2:17), and by breaking it dishonored God. Verses 23, 24. And the 14th verse tells us plainly

that those not having the law are the Gentiles. Before considering their case, we must not fail to note the fact that both the Jews who had the law, and the Gentiles who had it not, had sinned. They were alike guilty before God. Rom. 3:9, 19. Now "sin is the transgression of the law" (1 John 3:4), and "where no law is, there is no transgression." Rom. 4:15. Therefore it is beyond controversy that both classes here mentioned had transgressed law, and more than that, had been conscious of the fact; for "sin is not imputed when there is no law." So it is certain that the Gentiles had transgressed the law; yet the text says they had not the law, and that they "sinned without law." How shall we explain this seeming contradiction? Let us see. Read again verses 14, 15:—

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

When God made man in his own image, he made him upright. Eccl. 7:29. Not alone in his physical form, but also in his moral nature, he was in the image of God. While Adam continued in this upright, sinless condition, the law of God was in his heart. We know this from Ps. 40:8, where David, speaking for the Messiah, says, "I delight to do thy will, O my God; yea, thy law is within my heart." The existence of the law of God in the heart is manifested by the willingness to obey that law; and he who, as was the case with Christ, has the law perfectly formed within his heart, will render perfect obedience to the law. This was the case with our first parents in the garden of Eden.

But man fell from his high estate; he sinned against God, and thus marred the perfect copy of the law which had existed in his heart. The tendency of sin is to multiply itself; like the tares sown among the good grain, it will grow without any attention. So the first sin prepared the way for many more, till at last nearly all the world became wholly given up to sin. In Heb. 3:13, the apostle says that men become "hardened through the deceitfulness of sin;" that is, the more men sin, the less heinous does sin appear to them, until at last evil appears to be only good, and good evil, and they sin without the slightest compunction of conscience. This principle is something with which everybody is familiar. Now this progressive love of sin, and the indifference to it, is nothing else than the obliterating of the copy of the law which exists in a more or less perfect state in every heart. This work is not done instantaneously; it takes time for men to so completely obliterate the law from their hearts that they will feel no restraint. But when it is entirely gone, then man is in the condition in which he was just prior to the flood, when "every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. So long, however, as any portion remains in the heart, the Spirit is enabled to strive with man, and, by means of that law, to convict of sin; and this whether the individual knows anything of the written revelation or not.

Now the Gentiles did not have the law written on stone and in books, as did the Jews; they only had that portion which still remained unobliterated from their hearts. Of course the Jews, having much more light than the Gentiles had, were far more responsible. The former would necessarily be judged by the fullness of the law; for they could not plead ignorance of any portion of it. If they sinned, justice required that the condemnation of the law should be visited upon them in full measure. But the Gentiles could be judged only by the light that they had. Since they had not the written revelation, that, of course, would not be brought up against them. They knew, however, the difference,



in many things, between right and wrong; and by this they are judged. Had they lived fully up to the light which they had by nature, they would have been counted as doers of the law; but since they did not, since their own consciences condemned them, they must suffer the consequences. The Jews, having the written law, are judged by the law; and the Gentiles, not having the written law, perish without being brought into Judgment by it.

Perhaps this can be made plainer by illustration. The Jews had every one of the ten commandments in such shape that they could constantly be reminded of them, and know the extent of their claims. Now when they come into Judgment, it is no more than justice that the whole law should be held up before them, that the enormity of their guilt may be manifest. But here is a poor, ignorant barbarian, who, we will suppose, knew, by the light of nature, only two precepts of the law,—that it is wrong to kill and to commit adultery. His knowledge of the sinfulness of these acts is shown by his trying to conceal the fact when he has done one or the other of them. His own conscience accuses him. Now it is not necessary, in order to convict him of sin, that the whole ten commandments be held up beside the record of his life. In the Judgment let the two precepts with which he was familiar be recalled to his mind. By these alone he stands condemned as a sinner; and since "the wages of sin is death," he justly perishes, without ever having seen the written law. Thus we see that all men, whatever their condition, are amenable to, and are to be judged by, the law of God. When Paul says that the Gentiles have not the law, he means that they had not the written revelation, but not that they did not have some knowledge of right and wrong, as defined by the moral law.

E. J. W.

(To be concluded.)

### What Is Faith?

THIS question presented itself very forcibly to our mind a few days ago, when we read in a religious paper the following quotation from an eminent minister: "Faith is the true anæsthesia of the soul." We do not propose to enter into a fine-spun theological discussion as to the exact definition of faith, but simply to cite a few instances of true faith, that we may see how the possession of it affects people.

Let us first get the meaning of the quotation. An anæsthetic is something which is administered to produce insensibility, so that surgical operations may be performed without pain to the patient. Anæsthesia is the state of insensibility which is produced by the administration of an anæsthetic. The meaning of the quotation, then, is that faith is that condition in which the soul has no sensibility, no consciousness. That is, it is a state in which the individual feels perfectly secure, having no care for surrounding circumstances.

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Faith is active; it is keenly alive to all the dangers that surround, yet is confident, because it has a clear perception of certain evidence. Take the case of Caleb and Joshua. When the ten spies brought back an evil report, and said, "We be not able to go up against the people; for they are stronger than we," these two men said, "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:26-33. Was it because Caleb and Joshua did not understand the danger, that they were so confident? No; they had seen the walled cities, and the giants, before whom they were as grasshoppers. But they had faith in God. They said: "If the Lord delight in us, then he will bring us into this land, and give it us; . . . and the Lord is with us; fear them not." Num. 14:8, 9. This was true faith.

When David went forth to answer the challenge of Goliath, he knew that the giant had for forty days defied the army of Israel. He did not in the least underestimate the giant's strength and skill. But he believed that the One who had delivered him in his encounters with the wild beasts of the forest, would help him now. So the stripling went boldly toward the giant, saying, "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee." 1 Sam. 17:45, 46. David knew the power of the giant; but he believed the evidence which he had received, that the Lord is stronger than all, and willing to help those who trust him. This was true faith.

But it is worthy of note, that although David said to Goliath, "This day will the Lord deliver thee into mine hand," he did not sit down and wait for the Lord to deliver the giant into his hands. He made use of the means which the Lord had provided, believing that the Lord would bless them.

Take the case of Paul on his sea-voyage to Rome. Among the two hundred and seventy-six souls on board the vessel, Paul alone was calm and unmoved amid the terrible tempest. Could it be that he was insensible to the danger? By no means. He had many times been on the sea, and he realized the danger of the situation better than any one else did. When the sailors thought the prospect was favorable, Paul had told them that the voyage would end disastrously. Acts 27:9-11. What was the source of his courage? Hear his words to the passengers and crew: "There shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me." Acts 27:22-25.

Paul's belief in the promise of God, however, did not keep him from putting forth every possible effort for the safety of himself and his fellow-passengers. He exhorted them to eat, that they might retain their strength, and he hindered the sailors from leaving the ship, declaring that if they should leave, the rest could not be saved. The sailors were needed on board the ship, to do all that they could towards managing it. It is worthy of note, also, that because these people were saved in answer to his prayers, Paul did not set up in the life-saving business, and advertise that he would deliver from shipwreck all sailors who would take him along to pray for them.

The definition which we quoted is incorrect, because anæsthesia, indifference to danger, leads one to make no effort for self-preservation; and faith which is unaccompanied by works is no faith at all, for "faith without works is dead." That which is dead has no existence.

Sometimes that which is called faith is only blindness or negligence. For instance, there are many professors who, no doubt, pray for their children, and who therefore have, as they think, faith that they will be saved. Yet they do nothing more than pray occasionally for the children, and leave them practically without restraint. Now is it a manifestation of faith for the parents to believe that their children will be saved? Not at all; for the "evidence" is all against such a result. "A child left to himself bringeth his mother to shame," says the Bible. Self-deception and careless security are altogether different from faith.

Thousands have no thought but that they will enter Heaven at last. Under certain circumstances it is proper to have faith that we shall be saved; but if the conditions are not met, there is no ground

even for hope. What are the conditions? "If thou wilt enter into life, keep the commandments," says the Saviour. Again: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. We may believe in Christ after a manner, that is, we may believe that he is the Son of God; but unless our belief leads to obedience, it is not true faith in Christ, because Christ suffered for us in order "that the righteousness of the law might be fulfilled in us."

"Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." James 2:18. E. J. W.

### "The Abiding Sabbath."

#### THE SABBATH OF REDEMPTION

"THE Sabbath of Redemption" composes Part III. of "The Abiding Sabbath," and in it throughout the author still diligently pursues his course of systematic self-contradiction. The first division of this part is, "The Testimony of Jesus Christ" upon the subject of the Sabbath, a few sentences of which we quote. He says:—

"As already shown, the Sabbath contained moral elements; it belonged not solely to Israel, but was sanctioned by the primitive revelation to the race, being the first article in the law of the beginning; it was a part of that sublime code which by the mouth of the Eternal himself was spoken to his chosen people from the mountain of God; its violation had been surrounded, in the Mosaic legislation and in the prophetic instructions, with penalties, and its observance with blessings, such as could hardly be attached to a simple institution of ritual. The abiding Sabbath, belonging to the moral law, is therefore not repealed or canceled by Jesus, but rather confirmed with new uses, loftier meanings, and holier objects. The ceremonial Sabbath is indeed done away, but the moral Sabbath abides by the authority of the Sabbath's Lord."—P. 159.

Then in speaking of the "false strictness" with which the Jews had surrounded and obscured the real intent of the Sabbath, and how Jesus swept this all away, he says:—

"There is not in all this any hint of the abolition of the Sabbath, or release from its obligations. The words of Jesus become meaningless when they are applied to anything but the abuses and perversions of its purposes by the Rabbinical schools. Had he desired to abolish it altogether, nothing would have been easier than to do so in terms. His words are everywhere framed with the utmost care, and strictly guarded against any construction which would involve a denial of the real sacredness of the day blessed by the Creator and sanctioned by the moral law."—P. 164.

Now the day blessed by the Creator is the seventh day; for "God blessed the seventh day" is the word of God, and "The seventh day is the Sabbath" is the declaration of God in the moral law. Therefore we submit that as Christ's words are "strictly guarded against any construction which would involve a denial of the real sacredness of the day blessed by the Creator and sanctioned by the moral law," then the word of Christ binds every man to the observance of the seventh day, and forever debars any application of his teaching to any other than the seventh day; for God never blessed any but the seventh day, and none other than the seventh day is sanctioned, as the Sabbath, by the moral law.

Again he says:—

"Jesus confirms the Sabbath on its spiritual basis. The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." . . . Thus he at once rid it of all the false restrictions of Judaism, and, establishing it upon its primitive foundations, he brought forth its higher reason in the assertion of its relation to the well-being of man. The Sabbath was made for man; not for the Jew only, but for the whole race of mankind; not for one age alone, but for man universally, under every circumstance of time and place."—P. 165.



Then in another place Mr. Elliott says further:—

"The declaration in Genesis furnishes the best commentary on the saying of Jesus: 'The Sabbath was made for man.'"—P. 17.

The "declaration in Genesis" is: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." We agree perfectly with Mr. Elliott, that that "furnishes the best commentary on the saying of Jesus," in Mark 2:27. It is the Lord's own commentary on his own word; it is his own explanation of his own statement. Therefore when, by any statement in any way, Mr. Elliott or any one else attempts to bring the first day of the week into place as the Sabbath, it is simply doing violence to the word of God, and is in direct contradiction to the divine commentary.

Now, in accordance with his scheme throughout, after having, by every principle of logic, established the obligation of the seventh day as the Sabbath, he proceeds at once to contradict it all. He says:—

"The Son of man is Lord also of the Sabbath." This is an assertion by our Lord of his right to make such modifications in the law of the Sabbath, and give it such new adjustments as should to him seem best for the religious culture of the race. As Lord of the Sabbath, he doubtless had the power to set it entirely aside,—a power which certainly he has nowhere exercised, either by himself or through his apostles. *He had a right to change its day and alter or add to its meanings,—a right which he has exercised* in giving us the Lord's day, the Christian Sabbath, and in making it a monument of redemption as well as of creation and providence. Because he is 'Lord of the Sabbath,' we can rightly call the Sabbath the Lord's day, and the Lord's day our Sabbath. That which he has asserted that he had the power to do, *we have the right to assume that he has done*, and we have, moreover, the right to infer that the change which came over the Sabbatic institutions in the early Christian centuries was not without his will, but by his authority and in fulfillment of his purpose."—Pages 168, 169.

Again:—

"More subtly than Moses, yet as really as the lawgiver in the wilderness, he was instituting a new Sabbath."—P. 172.

Here are several points, upon each of which we wish to dwell for a moment. We take the last one first: "More subtly than Moses, yet as really . . . he was instituting a new Sabbath." How subtly did Moses institute a new Sabbath? Why not at all, subtly or otherwise. Moses instituted no weekly Sabbath either new or old. God spoke the word from heaven: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work;" as Mr. Elliott himself says, "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."—P. 117. But go back even beyond Sinai, to the wilderness of Sin, at the falling of the manna, nor yet there was it left to Moses to mark the day that was the Sabbath, much less was it given to him to institute the Sabbath. Here, again, Mr. Elliott states the case precisely: "*God himself* provided the feast in the wilderness which marked for them the weekly recurrence of the holy day. . . . The connection of the miraculous supply of food with the seventh day was certainly calculated to strongly impress the Sabbath upon the thoughts and imaginations of the people, and thus was laid the sure foundation for the Sinaitic legislation."—P. 110.

That seventh day which was singled out for Israel by the miracle of the manna in the wilderness of Sin, and which was so kept before them for forty years, *that* was the identical seventh day which the word "formed in air by the power of the Eternal himself" declared to be the Sabbath of the Lord. And *that* was the very seventh day which that same word declared was the one on which God rested

from creation, the day which he, at creation, blessed and sanctified. That was the only weekly Sabbath that was ever known to Moses or to Israel; and with its institution Moses had nothing whatever to do, either subtly or otherwise. And when Mr. Elliott brings in Christ as, "more subtly, than Moses, yet as *really* . . . instituting a new Sabbath," it is simply saying, as a matter of fact, that Christ really instituted no new Sabbath at all. And that is the truth.

"That which he has asserted that he had the power to do, we have the right to assume he has done," says Mr. Elliott. Is, then, the authority of the "Christian Sabbath" to rest upon assumption? Is the first day of the week to be brought in by an inference? The day that has received "the highest and strongest sanction possible even to Deity;" the day which has been specified in the word "formed in air by the power of the Eternal himself;" the day that was pointed out by weekly miracles for forty continuous years,—that is to be supplanted by one that is brought in merely upon the assumption that what the Lord has asserted that he had the power to do, he has done! But any such assumption is wholly illegitimate. And we shall prove by Mr. Elliott's own words that this his assumption is simply willful.

Christ said, "The Son of man is Lord even of the Sabbath day." Now in that declaration there is just as much of an assertion of his power to entirely set aside the Sabbath, as there is of his power to change it. Therefore, upon Mr. Elliott's proposition, there is just as much "right to assume" that Christ abolished the Sabbath, as there is to assume that he changed it. Mr. Elliott says: "As Lord of the Sabbath, he *doubtless had the power* to set it entirely aside." Therefore, if his assertion of his power to do a thing gives right to the assumption that he has done it, why is it not right to assume that he has set it entirely aside? But no; Mr. Elliott will not at all allow that. But in the very next sentence he says: "He had the right to change its day," and, "That which he has asserted that he had the power to do, we have the right to assume he has done," therefore the inference is that whatever change has come over it was "by his authority and in fulfillment of his purpose." We repeat, and this Mr. Elliott's argument allows, that in Christ's quoted words there is just as much assertion of the power to set the Sabbath "entirely aside," or do with it any imaginable thing, as there is to "change its day;" and Mr. Elliott's argument is just as sound a basis for the assumption that the Sabbath has been abolished, or that any other wild scheme has been accomplished with it, as it is for his assumption that it has been changed. And when Mr. Elliott lays down this proposition, which equally allows any assumption that the imagination might frame, it depends simply upon the wishes of the individual as to what shall be assumed, and therefore the assumption is wholly willful. Christ has asserted his power to call from their graves, all the dead: by Mr. Elliott's proposition we have the right to assume that he has done it. Christ has asserted his power to destroy death: under this novel proposition we have the right to assume that he has done it. Everybody knows, however, that such assumptions would be absolutely false; but they would be no more so than is Mr. Elliott's assumption that Christ changed the Sabbath. Mr. Elliott's proposition is simply absurd. The fact is that we have no right to assume anything in the premises.

Christ said: "When ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke 17:10. No man can do more than his duty. But when we have done all that is commanded, we have but done our duty. Therefore nothing can be duty that is not commanded. No man ever yet cited a commandment

of God for keeping the first day of the week; there is no such commandment. Therefore until a commandment of God can be produced which enjoins the observance of the first day of the week, there can be no duty in that direction, Mr. Elliott's five-hundred-dollar-prize assumptions to the contrary, notwithstanding.

Want of space forbids any further notice this week. Next week we shall notice his theory of a change of the day.

A. T. J.

## The Missionary.

### Christian Tithing.

UNDER the above head a correspondent of the *Watchman*, a Baptist paper of Boston, speaks as follows:—

"Being a firm believer in the law of giving, as taught in the New Testament as well as in the Old, I have prepared the following figures with the hope that it may incite some to begin with the new year the practice of tithing their income. If all members of Christian churches should do this, every institution of learning would be amply endowed, every minister in the land would have a comfortable support, every church debt would be paid, every missionary debt would be wiped out, and the treasuries of all our benevolent societies would be overflowing."

He then makes an estimate of the Baptist denomination. Considering the numbers and standing of the members of that body, we cannot say but that his calculation is within bounds:—

"In round numbers there belong to the Baptist family of the United States 2,500,000.

Suppose 10 have an income of \$50,000 each . . . . .	\$ 500,000.00
Suppose 100 have \$25,000 each . . . . .	2,500,000.00
Suppose 5,000 have \$10,000 each . . . . .	50,000,000.00
Suppose 10,000 have \$5,000 each . . . . .	50,000,000.00
Suppose 10,000 have \$2,500 each . . . . .	25,000,000.00
Suppose 10,000 have \$1,500 each . . . . .	15,000,000.00
Suppose 20,000 have \$1,000 each . . . . .	20,000,000.00
Suppose 50,000 have \$500 a year . . . . .	25,000,000.00
Suppose 1,000,000 \$1.00 a day, or \$250 a year . . . . .	250,000,000.00

Total estimated income from 1,105,110 persons . . . \$438,000,000.00

"Take 1,105,110 from total membership of 2,500,000, and it would leave 1,394,890, more than one-half, who are not calculated to give one cent.

"Ten per cent. on the estimated income would be \$43,800,000, which is \$37,000,000 more than is now contributed from all sources and for all objects! When will the Christian church awake to her duty and high privilege of giving?"

C. W. G.

On this the editor comments as follows:—

"It is unhappily too true that the majority of those who profess that they are Christ's know very little of the truth of his remembered saying, 'It is more blessed to give than to receive.' The number is very small who have any other system of giving than to give as little as they can and save appearances; and many do not try to save appearances. In these observations we do not include the payment of pew-rents. That is payment 'for value received,' not giving. The greater part of all that is given for missions and the various departments of associated benevolence is given by comparatively few. Divide the whole sum by the whole number of church members, and find the average; then deduct from the whole sum the larger donations; deduct the number of large donors from the whole number, and again divide, and see how small is the average gift. Thus, the churches of Massachusetts reported last year an average of eighty-four cents a member for foreign missions. But some doubtless gave thousands, some hundreds, some fifties, some tens of dollars. The remainder, the large majority, must have given much less than eighty-four cents each.

"It is not wonderful that this state of things should excite anxious concern, not for the cause



of Christ so much as for our brethren's sake. Andrew Fuller remarks that covetousness is the ruin of more souls than almost any other sin; for it is the only sin that one can cherish without forfeiting his Christian profession."

In the calculation of C. W. G. there is no account taken of "offerings," which, if properly made, would largely swell the amount.

The editor, while enforcing the remarks of the correspondent, dissents from his view that the law of tithing is in force. We believe that to this lax view is to be attributed the barrenness of the churches of this age. If the duty of tithing had been continuously taught and enforced by Scripture testimony, the treasuries of the churches would not be empty, missionary efforts would not be left to suffer, and the influence would be felt in the quickened consciences of the members, and in a greatly increased interest in Christian effort.

If all Christians could be brought to believe and realize that Mal. 3:8-12 speaks to them, no one can conceive the influence which it might have on the work of the church. Read it again and again.

EDITOR.

### Idaho Territory.

I ARRIVED in this Territory with my family December 25. The first two weeks were passed in making a home for the winter, and in getting acquainted with the situation of the cause, and laboring for the brethren as the way opened. We found some hindrances to the growth and influence of the cause here; but by the help of the Spirit of God there has been awakened a general desire on the part of the brethren and sisters to see all obstacles removed and the work built up. The two Sabbath-schools have united, the tract and missionary work has been revived, and an outside interest seems to be developing. Altogether, the cause in this vicinity presents a more encouraging aspect, for which we feel thankful to God.

Sunday, January 10, I commenced meetings at Franklin school-house, about twenty miles down the river from Boise City, where an interest had been previously awakened. Since then several have commenced Sabbath observance, a Sabbath-school has been started, and a club of ten *Instructors* ordered.

I am now in the midst of a second series of meetings at Fairview, a school-house about four miles from Franklin. We hope for fruit here.

There are calls for meetings coming in from different places faster than I can fill them, and, altogether, the outlook is encouraging. We hope to be led by the Spirit of God in building up the cause in this new field. D. T. FERD.

### Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING DEC. 31, 1885.

No. of members.....	119
" " dismissed.....	3
" " added.....	1
" reports returned.....	97
" missionary visits.....	94
" letters written.....	118
" pages of tracts and pamphlets distributed.....	18,606
" periodicals distributed.....	1,346
" Signs taken in clubs.....	54
" new subscribers obtained ( <i>Review</i> , 2; <i>Signs</i> , 18; <i>Good Health</i> , 1; other periodicals, 2) ..	23

#### CASH RECEIVED.

Received on donations and memberships.....	\$ 20 65
" sales.....	6 65
" periodicals.....	100 00
" other funds.....	183 05

Total.....\$310 35

Boise City failed to report. CARRIE E. MILLS,  
Secretary.

God never accepts a good inclination instead of good action, where that action may be done; and so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal.—*Self*.

### Mason Valley, Nevada.

HAVING closed the meetings at Empire with an addition of five names to the church covenant, I began meetings at Mason Valley. I here find a people who are willing to give the truth a fair hearing; and the school-house in which I speak is crowded each evening. Dozens admit that we have the truth; and five adults have begun the observance of the Lord's Sabbath. We have strong hopes that the good work here will continue to go forward.

My post-office address, until March 18, will be Mason Valley, Lyon County, Nev.

February 18, 1886.

E. A. BRIGGS.

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### Nehemiah's Prayer.

(February 28.—Nehemiah 1:1-11.)

NEHEMIAH was cupbearer to Artaxerxes Longimanus, king of Persia, who reigned B. c. 464-425. It was in the twentieth year (B. c. 444) of Artaxerxes Longimanus, that Hanani and "certain men of Judah" came to Susa, the winter palace of the kings of Persia, and Nehemiah inquired of them "concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem." And they said, "The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." It was now fully ninety years since the laying of the foundation of the temple, as recorded in last week's lesson; and although the temple had been finished some time, yet the walls still remained in ruins as they had been left by Nebuchadnezzar.

As was learned in the lesson of last week, about 50,000 people returned to Jerusalem under the decree of Cyrus in 536 B. c. They had no sooner got the temple under way than serious opposition arose. The people who had been sent into Samaria by Sargon (2 Kings 17:24-33) and Esar-haddon (Ezra 4:2, 9, 10), kings of Assyria, and who had thus inhabited the land of Israel since the captivity of the ten tribes, came and proposed to help the Jews in building the temple. But as these were really heathen, though pretending in a manner to fear Jehovah, "Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel." It would be an immense benefit to both the church and the world, if this spirit were found in the work of the church at the present day, instead of so many fairs, festivals, grab-bags, fish-ponds, ring-cakes, raffles, and gambling enterprises generally, by which the world is inveigled into the support of the church. True, the opposition of the world would be greater, but so would the devotion of the church.

WHEN these people found they could have no part in the building, they employed every possible means to hinder it. They hired counselors against them at the court of Cyrus, but to no purpose; and as soon as Cyrus was dead, and Cambyses reigned, they wrote to him "an accusation against the inhabitants of Judah and Jerusalem" (Cambyses, B. c. 529-522, is the Ahasuerus of Ezra 4:6); but their accusation was of no avail with Cambyses, and so the work went on in spite of their opposition. But Cambyses was no sooner dead, than they renewed their efforts and wrote a letter to his successor, Smerdis (the Artaxerxes of Ezra 4:7-23); and he, being an enemy to the religion of Cyrus and

Cambyses, was glad of an opportunity to oppose a work which they had favored, and so he issued a decree that the work should stop; and the Samaritans hurried up to Jerusalem, and made the Jews "cease by force and power." The reign of Smerdis only continued from the spring of B. c. 522 to the end of the year. January 1, B. c. 521, Darius Hystaspes (Ezra 4:24) came to the throne of Persia, and in the beginning of his second year Haggai and Zechariah the prophets stirred up the people to carry forward the work, and the building began again.

THE work had no sooner begun again than the Samaritans renewed their opposition, and wrote a letter to Darius; but as they were different men from those who had written the other letters, they gave a very fair account of the matter, as they had received it from the Jews. They told him that the Jews claimed to be working under authority of a decree of Cyrus, and asked him to look among the records and see whether there was any such decree. Darius did so, and found the original decree; whereupon he made a decree commanding the Samaritans to not only let the Jews alone, but to give them expenses from the king's tribute to help in building, and animals for burnt offerings, and wheat, salt, wine, and oil. And so the house "was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." Ezra 5:6-22.

AFTER this for sixty years we have nothing further in regard to affairs in Jerusalem. In the seventh year of Artaxerxes Longimanus, B. c. 457, he issued a decree under which Ezra led up from Babylon about 7,000 people. But though Ezra and his company went up there to help build the city and the wall (Ezra 9:9), yet the people had so intermarried with the nations around them, in taking strange wives from among them, that all Ezra's time was occupied in reforming these things, and re-establishing and regulating the worship of God and the service of the house of God, and in bringing back the people to obedience to the word of God. And on this account the building of the wall was neglected for thirteen years longer, till the time of Nehemiah, as given in the lesson of to-day.

NEHEMIAH received letters from Artaxerxes Longimanus to the governors beyond the Euphrates, and so departed and came to Jerusalem. But "when Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." When Nehemiah had been there three days, he arose in the night and viewed the ruins of the wall round about the city; then he called upon all the people, and said, "Come, and let us build up the wall of Jerusalem, that we be no more a reproach." "And they said, Let us rise up and build. So they strengthened their hands for this good work." The work was apportioned among the people and the priests, and every one built over against his own house. "So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days." Neh. 6:15. If each one would, over against his own house, build up the wall of Christian character, the troubles in the church would all cease, and the work of God would prosper.

NEHEMIAH remained there twelve years as governor, at his own charges; and at his table were supported "one hundred and fifty of the Jews and rulers, beside those that came to" him "from among the heathen; . . . yet for all this required not I the bread of the governor, because the bondage was heavy upon this people." "But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine,



beside forty shekels of silver; yea, even their servants bare rule over the people; but so did not I, because of the fear of God." Neh. 5:14-18. Nehemiah is one of the most entirely unselfish men mentioned in the Bible. He sought the good of the people always, "in everything acting always in the fear of God."

A. T. J.

## THE SANCTUARY, ITS SERVICE, ETC.

### The Great Prophetic Period.

(Lesson 8.—Sabbath, February 27.)

In the vision of Daniel 8, what symbols were presented to the prophet?

Daniel saw a ram, and a goat with one notable horn, which was afterwards broken, and in place of which four horns came up. He also saw a little horn coming out of one of the horns of the goat, which grew and became much greater than any of the others. In addition to seeing these symbols, he heard one saint ask another how long the vision should be, *i. e.*, to what time it should extend; and the answer came to Daniel: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Read Dan. 8:1-14.

What interest did Daniel manifest in this vision?

Who was sent to make him understand the meaning of the vision?

Daniel had so much interest in the vision that, as soon as he had seen it, he sought for the meaning. Immediately a heavenly being appeared unto him, and he heard a voice saying, "Gabriel, make this man to understand the vision." Dan. 8:15, 16. The twentieth verse of this chapter contains the angel's explanation of the first symbol, which is declared to represent the line of Medo-Persian kings, *i. e.*, the whole Medo-Persian Empire. The explanation of the second symbol is contained in verses 21, 22, which say that the goat represents Grecia, the notable horn, its first king, and the four horns, the four parts into which the Grecian Empire was divided after Alexander's death. Verses 23-25 explain the meaning of the little horn (Rome), and give an account of the work which it should do.

Why did not the angel explain the application of the symbolic time spoken of in the fourteenth verse?

The 25th verse finishes the explanation of that which Daniel saw in the vision. In verse 26 the angel begins on the explanation of what Daniel heard. Said he: "And the vision of the evening and the morning which was told is true." The words, "the vision of the evening and the morning," are a direct reference to what is said in verse 14 concerning the 2300 days. Examine the margin of verse 14, and you will see that "evening morning" is given as the literal Hebrew for "days," and so it is rendered in the revised version. The term "evening morning" is the equivalent of "day." See Gen. 1:5, etc. So it is evident that Dan. 8:26 is a direct reference to the 2300 days previously mentioned. But no sooner had the angel uttered the words of verse 26 than Daniel "fainted, and was sick certain days." This of necessity caused a postponement of the remainder of the interpretation.

When the prophet had recovered from his sickness, how did he regard the vision?

Is there any intimation that he did not understand the part that had been explained to him?

Daniel says, "And I was astonished at the vision, but none understood it." Dan. 8:27. This was exactly the case, although the angel had given him a clear interpretation of a large portion of the vision. But since there was a portion of the vision that was yet unexplained, it was true that he did not understand the vision. He could not say that he understood the vision until he understood every portion of it.

How long was it before Gabriel returned to complete the work of making Daniel understand the vision?

According to Usher's chronology, the one found in the margin of our Bibles, fifteen years intervened between the events of the 8th of Daniel and those of the 9th. But this chronology is based on the supposition that Belshazzar and Nabonadius were the same. It is now known that Nabonadius was the real king of Babylon, and that Belshazzar, his son, was associated with him in the last years of his reign. Therefore from the third year of Belshazzar until the first year of Darius, could not have been more than three or four years, and may not have been more than one. It is, however, a matter of no importance whether the interval was fifteen years or fifteen minutes. The length of time from the beginning of the interpretation until its close does not in the least affect that interpretation.

How was Daniel employed when the angel thus returned to him?

What did Gabriel say he had now come to do?

When Gabriel next came, he found Daniel engaged in earnest prayer to God, confessing his sins and the sins of his people, and praying the Lord to let his face shine upon his sanctuary. Dan. 9:3, 17, 20, 21. The prayer itself is found in verses 4-19. When Gabriel came, he said, "O Daniel, I am now come forth to give thee skill and understanding." Verse 22.

What did he tell Daniel to consider?

Having stated that he had now come to show him, and to give him skill and understanding, the angel said to Daniel: "Therefore understand the matter and consider the vision." Verse 23. "Consider the vision." What vision? Why the vision which he did not fully understand, of course. And what vision was that? The vision of the 8th chapter. And this is verified by what Daniel says in verse 21: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, . . . touched me," etc. Here we have a clue by which to ascertain what vision is referred to. It was the vision in which he had seen Gabriel. Now if you read the book of Daniel through, you will find that the only previous mention of Gabriel is in the 8th chapter. This proves that what the angel says in Dan. 9:24-27, is an interpretation of the portion of the vision of Dan. 8 which was left unexplained in the interview recorded in that chapter. Daniel was called upon to "consider the vision," *i. e.*, to recall that unexplained portion, in order that he might comprehend the angel's remarks upon it. It will be remembered that the only portion not explained in the 8th chapter is that which is found in verses 13 and 14 of that chapter, *viz.*, that which relates to time.

In explanation of this point, what does Gabriel first introduce?

In harmony with what has just been said, the angel begins just where he left off in chapter 8, with the subject of time. Said he, "Seventy weeks are determined [or cut off] upon thy people." Verse 24.

How much literal time is denoted by the seventy weeks?

In Eze. 4:5, 6 we have a prophecy in which a day is used as a symbol for a year. Now in order to have any consistent interpretation, we must follow the rule that whenever a certain thing is used in one prophecy as a symbol of a certain thing, it must represent that same thing in every other prophecy where it is also used as a symbol. With this all commentators, both Protestant and Catholic, are agreed. The seventy weeks, therefore, which are equal to 490 days, denote 490 literal years.

What important things were to be accomplished during the period thus allotted to the Jews?

"Seventy weeks [490 years] are determined, [cut off] upon thy people and upon thy holy city, to finish the transgression, and to make an

end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9:24.

"To finish the transgression." This evidently refers to the filling up of the measure of wickedness by the Jews, in rejecting and crucifying Christ. Compare Matt. 23:30-32, 37, 38.

"To make an end of sins, and to make reconciliation for iniquity." Since this prophecy covers the period of Christ's earthly ministry, these words seem to refer to Christ's sacrifice for sin, agreeing with what Paul says in Heb. 9:26: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

"To bring in everlasting righteousness." David says, speaking of the law of God, "All thy commandments are righteousness." Ps. 119:172. Again: "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. From this we learn that the ten commandments are "everlasting righteousness." In his life Christ exhibited the law in its perfection. He came, as was prophesied, to "magnify the law and make it honorable." Isa. 42:21. This he did by clearing it of the glosses by which the scribes had obscured its true meaning, but most of all, by his death, by which he showed the unchanging nature of the law. By his death it became possible for this "everlasting righteousness" to be brought in among men, because Christ's righteousness is imputed to all who believe in him.

"To seal up the vision and prophecy." To "seal" means to make sure, to establish. The events which were to take place in the 490 years, occurred just as predicted; and this made sure the event which was to occur at the end of the 2300 years, of which period the 490 years formed a part.

"And to anoint the most holy." This doubtless refers to the anointing of the heavenly sanctuary, which Christ entered when he left this earth (Heb. 8:1, 2); the expression is taken from the anointing of the typical sanctuary, described in Ex. 40:9-11.

### Helps and Hindrances.

WHETHER a Sabbath-school "help" is a help or a hindrance depends upon the use that is made of it. If the student studies the "help" instead of the Bible the "help" becomes a hindrance. If he goes to his paper, his commentary, or his lesson-help to tell him what he shall think and what he shall teach, he substitutes a tradition for the Bible. The Jews studied the commentaries of the scribes instead of the writings of the prophets; the monks of the Middle Ages studied the theology of the "Fathers" instead of the books of the Bible. Whenever this is done, the church gets away from the words that are "life," and the further it gets away the worse it is off.—*Christian Union*.

By all means let narrow and partial views of truth be discarded; let wrong interpretations of Scripture be resolutely put aside. But let us take care that we do not throw away the gold in our zeal to remove the ore. The German proverb quaintly expresses the warning for precipitate reformers of all sorts: "Certainly empty the dirty water out of the bath, but do not throw the baby into the gutter."—*Sel.*

THE gift or talent which the Lord puts into our hands to use is proportioned to every man's "several ability." He does not require us to cut without an ax or carve without a chisel, does not load the child with the burdens of a man, does not require us to use five talents having ability to use only one. We should do that thing, however lowly, which the Lord lays to our hand, and do it faithfully and well.—*Sel.*



## The Home Circle.

### NOBLESSE OBLIGE.

If I am weak and you are strong,  
Why then, why then,  
To you the braver deeds belong;  
And so, again,  
If you have gifts and I have none,  
If I have shade and you have sun,  
'Tis yours with freer hand to give,  
'Tis yours with truer grace to live,  
Than I, who giftless, sunless stand,  
With barren life and hand.

We do not ask the little brook  
To turn the wheel;  
Unto the larger stream we look.  
The strength of steel  
We do not ask from silken bands,  
Nor hearts of oak in willow wands;  
We do not ask the wren to go  
Up to the heights the eagles know;  
Nor yet expect the lark's clear note  
From out the dove's dumb throat.

'Tis wisdom's law, the perfect code  
By love inspired;  
Of him on whom much is bestowed  
Is much required.  
The tuneful throat is bid to sing;  
The oak must reign the forest's king;  
The rushing stream the wheel must move;  
The beaten steel its strength must prove;  
'Tis given unto the eagle's eyes  
To face the midday skies. —Sel.

### The Dress Question.

No OBSERVING person will contradict the statement that there is a moral influence in good clothes. Any school-teacher will tell you that the most incorrigible pupil is more pliable, more teachable, when clothed in a new jacket or dress; even a new paper collar, the remains of Sunday finery, has been known to civilize and humanize while it remained unsoiled; and a new bow of ribbon on a girl who scarcely suggested a feminine quality has made a gentle, womanly monitor while the ribbon remained bright. There are hundreds of teachers who would gladly keep a stock of clothing as an aid to discipline, were it proper or feasible to do so.

The influence of good clothes is not confined to the ragged, untrained element of the community. A glove or shoes without buttons, a dress with a braid in ragged condition, has thrown an able woman from her usual poise of calm and dignified self-reliance into one of distrust and helplessness. Indeed, it is an accepted fact that one must be clothed in harmony with the time, the place, and the position, in order to be self-forgetful.

By the same law can a woman be hidden behind the gorgeousness of her attire. How many carry away from an assembly only the remembrance of an extravagant or self-asserting costume, and no consciousness of the wearer! How often women on the street, as well as at the reception, have the air of figures designed to display so many yards of dry goods arranged according to existing modes, their dress seeming so entirely apart from themselves! A costume beautiful in itself may disfigure, or be disfigured by, the wearer. There must be a harmony, a fitness, between the clothing and the clothed. And this harmony depends on a principle that lies deeper than artistic qualities of material, color, or design. A woman may study to produce, and succeed in producing, a costume perfect in all its details, and wear it as though it were part of herself, and yet give no sense of pleasure in the wearing, nor have a sense of pleasure, because it is out of harmony with her position. The first principle of being well dressed is that the cost shall not exceed the legitimate sum afforded by the provider, whether that provider be the wearer or a husband or father. If the cost of the dress be beyond the sum that can be afforded without effort of self-denial in things of greater impor-

tance in the family life, it cannot be, no matter how artistic, a source of pleasure to the wearer or those whom she dresses to please.

No husband can rejoice in the possession of a wife who dresses in such a manner that he knows the thought she will suggest to every friend is, How can they afford it? No father can rejoice in the consciousness of a stylishly dressed daughter, when he knows that his friends would have a higher respect for him and for his family if they dressed in a manner suited to their position financially. It is the Christian duty of every mother to educate her daughters to this principle of fitness to position, to time and place; and this education must begin in childhood. What can be more incongruous than to see a father with hands grimed and disfigured by his daily labor, coat old and shabby, shoes showing intimate acquaintance with the cobbler, leading by the hand a tiny little one clothed in a plush coat, deep cotton-lace collar, and head covered by a monstrosity of velvet and feathers! But the baby is filled with the sense of her fine clothes, and is learning her first lesson, that the comfort and peace of the family is secondary to the style and cut of her clothes.

It has not been an unmitigated blessing to the laboring and poorer classes of our country that cheap grades of expensive materials are possible because of the mechanic arts. A thing may be beautiful in itself that will not be beautiful, or even pleasing, when not surrounded by harmonious conditions.

A dress that, all other conditions being equal, would be a delight in the parlor on a reception day, seems sadly out of place on Fourteenth street, with the wearer's arms filled with brown paper parcels, and the wearer's face drawn and haggard because a battle of buying ten dollars' worth of goods for five dollars has been going on for hours. We know when we look at the wearer that the costume must answer for all occasions—party, church, and street. All the money that could be got together went to purchase an outfit that is out of all harmony with the wearer's position in life. Instead of looking with pleasure, we give a sigh for weak humanity and its lack of independence, and pass on.

When women are educated to realize the enormity of the sin of living and dressing beyond their income, the daily papers will record fewer embezzlements and less misuse of trust funds. Nine-tenths of the crimes of this order are traceable to the false ideals and extravagant notions of the female members of the family.—*Christian Union*.

### A Little Girl's Talk.

A FEW weeks ago I heard a little girl's talk over her pocket-book, before church time. Her brother said to her,—

"Where's your money? There will be a contribution to-day."

She went to get her pocket-book.

"I have two silver ten cents and a paper one."

Her brother said,—

"A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left, after I have used all I wanted."

"Why don't you give the paper ten cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten cents look so dirty and shabby. No; I'll give good things."

So she had put one ten cents in her pocket, when some one said,—

"I hope we can raise that three hundred dollars for home missions to-day."

Then that little girl gave a groan.

"Oh, is this home-missions day? Then that

other silver ten cents has to go too." And she went to get it, with another doleful groan.

I said, "If you feel so distressed about it, why do you give it?"

"Oh, because I *made up my mind* to always give twice as much to home missions as anything else; and I shall just stick to what I made up my mind to."

Now this little affair set me to thinking.

1. We should deal *honestly* with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it, and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.—*Sel.*

### An Interesting Family.

THE insect family seems to be everywhere; they live in the earth, fly in the air, and swim in the water. And their lives are as strange and varied even as those of human beings. They make nurseries for their babies, hunt and fish, and fight to obtain food for themselves and their little ones. And they do all this in very curious ways. There are some things in which all insects are alike.

The word *insect* comes from the Latin, and means "cut in." The bodies of insects appear to be cut in, or divided into three parts, called the head, thorax, and abdomen. Two delicate little horns grow from the head, called antennæ. They are used to feel with, and some people think also to smell with. On each side of the head there is a knob, or projection, which looks like a large eye, but really it is made up of thousands of small eyes joined together, and arranged so that the insect can see in all directions without moving its body. Each little lens is perfect, but cannot be moved about, as our eyes can. The dangers to these little folks are many, and they need to be very watchful to escape the birds, and cats, and other traps set for their destruction.

The thorax is the middle portion of the body. There are always six jointed legs, three on each side of the thorax, and generally two or four wings, but a few insects, however, have only the beginnings or rudiments of wings. The abdomen has usually eleven rings, or segments, although the number is sometimes less.

Insects breathe through minute air tubes which penetrate every part of the body, even the legs, wings, and antennæ. These tubes have openings along the sides of the body. The openings are called spiracles, and are fringed with short hairs to keep out particles of dust, and can be opened and closed.

The insect family must have very strong muscles; for they can fly farther and swifter, swim faster, jump higher, and carry and drag heavier burdens, in proportion to their size, than any other animal.

Most insects have three lives, or, rather, each life has three different forms. When the eggs are first hatched, the little creatures are called larvæ. This is also a Latin word, and means "masks." The larvæ of moths and butterflies are caterpillars; the larvæ of beetles are grubs; and those of flies are maggots. You see, at first they do not at all resemble their parents, but seem to be concealing their true natures. Caterpillars, grubs, and maggots eat much and grow rapidly. Their skins cannot stretch, so they burst and tear, and are finally cast off. Caterpillars often have five or six new suits during one period of their lives, bursting one after the other.

After a time caterpillars grow tired of eating, and naturally grow sleepy; then they enclose themselves in cocoons or shells, and this is called the chrysalis or pupa state. Finally there comes a wonderful change, and I wonder



that the clumsy caterpillar recognizes himself when he breaks forth from his chrysalis case, to find that now he has four elegant wings, and can fly instead of crawling; that he has eyes in his head instead of on his sides; that he has six jointed legs instead of sixteen short feet; and that instead of chewing up coarse leaves, he can take honey from the deepest flower-cups by unrolling his long tongue, and thrusting it down into their houses.—*Treasure Trove.*

### How to Read.

READ thoughtfully. The chief thing is, not to turn so many leaves each hour, but to master the subject in hand. Begin with the title-page, every word of which ought to be read and understood. Then glance over the table of contents, and next read the preface, if it looks inviting, and be not too long. If at hand, read a biographical sketch of the author. Now begin the book. Make frequent use of your English dictionaries, your biographical hand-books, and your gazetteers. Examine, if convenient, the authorities to which your author most frequently refers.

Read aloud, as often as possible, in the family circle. It will improve your elocution, increase your interest in study, quicken thought in the minds of all the household, and bring its members into closer sympathy. Surely it is worth some sacrifice and effort thus to multiply the pleasant memories of home.

Read methodically. The word "method" is from the Greek words for "after" and "a way or road." To read methodically, then, is to read *after a way*, that is, to follow a pre-determined course. Reading at random, like reading newspapers to the neglect of books, is comparatively profitless. No man can master all learning, but any man of average ability can master some one department of knowledge. "Read anything continuously," says Dr. Johnson, "and you will be learned."

Read with diligence. Improve the moments of leisure. Do not wait for a summer vacation or for a holiday. Begin at once. "The men who have made their mark in the world have generally been the men who have in boyhood formed the habit of reading at every available moment, whether for five minutes or five hours." "Many of the cultivated persons whose names have been famous as students, have given only two or three hours a day to their books." You wish, perhaps, that you might enjoy a month of leisure for reading; but you have little hope that your inexorable business or dependent family will ever grant the coveted privilege. Let us see. You lose half an hour every day of your life waiting for tardy people, for delayed meals, or for belated trains. That amounts, in six days, to three hours; in a year, to one hundred and fifty-six. Divide one hundred and fifty-six by six,—the greatest number of hours it would be prudent for you to read each day if reading were your only occupation,—and you have twenty-six days, a month of working days, that might be devoted every year to useful reading. By the economy of moments you may accomplish more than do many that are at leisure to read, if they would, from dawn till dusk.

Read with a purpose. Self-culture is a worthy object, but it is not the noblest. The man who seeks culture for selfish ends is simply an intellectual gourmand, and is no more entitled to our esteem than is a hide-bound miser. Read for others. Read that you may have something to tell the children that climb upon your knees asking for stories; read that you may be eyes to the aged and to the blind; read that you may brighten the sick-room with the mellow light of refined conversation; read that you may be able to write and to talk for the Master and for humanity.—*Rev. John Alonzo Fisher.*

"CHILDREN, obey your parents in the Lord."

## Health and Temperance.

### Tyranny of the Liquor Traffic.

AT Reading, Penn., the Liquor League of Pennsylvania was recently organized, chiefly through the instrumentality of the Philadelphia Hotel and Saloon-Keepers' Union. Of this organization, the *Christian Statesman* says:—

"At a recent meeting which was largely attended and was characterized by great determination and enthusiasm, it was resolved to 'boycott' remorselessly every member of a grand jury who dares to find a true bill against a liquor-dealer for violation of the laws. Since every indictment must be passed upon by the grand jury before it goes to court, it follows that if the grand jury ignores the bill, the action falls. The plan is this: A list of every grand jury will be secured by the Union, and if a true bill is found against a saloon-keeper, every member will be furnished with the name and address of each juror. Should a juror be a business man, no saloon-keeper will patronize him. Every other business man who buys goods of that juror will also be boycotted; and every relative and friend of the saloon-keeper will be coaxed or threatened to assist in the boycott. As there are over five thousand saloon-keepers in the city, they expect, with the aid of their friends and relatives, to crush any business man who, while on the grand jury, dares to oppose them. 'If a juror is not in business, we can reach him in other ways,' explained the speaker. 'If he is only an employee, we must try by every means at our command to have him discharged from his position. Then prevent him from getting work elsewhere. Refuse to deal with any party that gives him employment, or with any party that patronizes his employer. Give him no rest, harass him, hound him, until he leaves the city. Annoy him at every opportunity. If a politician happens to be on the jury, you'll know how to treat him. Block him in every way you can, break his political power, and give him all the trouble you can. If we stand by each other in this thing, it won't be long before no grand jury will have the courage to indict a saloon-keeper.'"

One hundred years ago, our forefathers fought to free themselves from a despotism which was not one-thousandth part as exacting and destructive as is this liquor tyranny. And while the descendants of those brave men have been employed in celebrating their noble deeds, they have forged for themselves these more abominable chains, and refuse to be freed. "Oh, what a fall was there, my countrymen!"

### Physical Evils of Tobacco.

TOBACCO contains an essential oil, and nicotine, both of which are highly poisonous.

Tobacco, when first smoked, chewed, or snuffed, deranges the whole system.

Tobacco, by perverting the saliva, prevents the due elaboration of chyle and blood.

Tobacco exerts a special influence on the brain and nervous system generally.

Tobacco, by weakening the nerves, produces morbid excitability and irritability.

Tobacco impairs the senses of smelling and tasting, and often of hearing and seeing.

Tobacco seriously affects the action of the heart and circulation of the blood.

Tobacco mars beauty, destroys the complexion, and impairs the brilliancy of the eyes.

Tobacco smoke, in confined rooms, is very injurious to sickly women and children.

Tobacco consumers are more liable to disease than if they were in a natural condition.

Tobacco weakens the constitution, and renders recovery from sickness a greater difficulty.

—*The Christian Cynosure.*

### A Tonic for the Tired.

WATCH the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we could read all the hearts around us, we could find multitudes who are weary in spirit, and who sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles, with bearing the heat and burden of the day. Others persist in piling up anxieties as high as the old-fashioned peddler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall "foot the bills" that accumulate, and how they shall provide for all the hungry mouths and scanty wardrobes. One is tired from trying to do too much, and another of waiting for something to do. A grievous burden of spiritual despondency makes Brother Smallfaith's heart ache, and puts an extra wrinkle into Sister Weakback's countenance. Here is a disciple who is tired of waiting for success, and there is another, of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil, he says, "Come ye apart into a quiet place, and rest awhile." God puts a night of sleep after every day of work, for this very purpose of recruiting lost force. To Christians with small purses he kindly says, "Your life consisteth not in the abundance of things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayst be rich. My grace is sufficient for thee: at my right hand are treasures forever more." There is not really money enough in this land to give every man a fortune; but there are promises enough in the Bible and grace enough in Christ Jesus to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here, and a clear hope of Heaven hereafter! To poor Brother Smallfaith and sorrowful Mrs. Weakback he gives a wonderful lift in these words, "Lo, I am with you alway. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."

If we had the sense and the grace to drop all superfluous anxieties, and pitch off all sinful desires, and heave overboard all worry, Christ would give us strength enough to carry every legitimate load in life. What a precious word for the weary is this: "Cast your care on him, for he careth for you." I need hardly inform intelligent Bible-readers that this verse literally reads, "For he has you on his heart." He who piloted the patriarch through the deluge, and fed the prophet by the brook, and supplied the widow's cruise, and watched over the imprisoned apostle, and numbers every hair of our heads, has every one of us on his great, almighty, loving heart!

When our divine Master says to us, "Cast your care on me," he does not release us from legitimate duty, or the joy of doing it. He aims to take the needless tire out of us by taking sinful anxiety out of our hearts and putting the tonic of trust into its place. This glorious doctrine of trust is a restful one to the overloaded. For let us remind ourselves again that it is not honest work that usually breaks God's children down. Work strengthens sinew, promotes appetite, and induces wholesome sleep. The ague fit of worry consumes strength, disorders the nerves, and banishes sweet, refreshing slumber. A life consecrated to Christ, that oils all its joints with cheerful faith and tones its blood with the iron of the promises, never grows pale in the cheek or crippled in its gait.—*T. L. Cuyler, D. D.*

FEELINGS come and go like light troops following the victory of the present; but principles, like troops of the line, are undisturbed, and stand fast.—*Observer.*



## Commercial Lying.

A MINISTER went into the store of a leading merchant tailor, and looking at some cloths, asked the cost of a suit that pleased him. When the price was stated, he replied that it seemed much too high.

"It is somewhat high," said the tailor. "These fine English cloths cost us high prices; but then they wear so much better and longer to make up for it, that we think them, in the end, cheaper than American goods."

"How much less," asked the minister, "is the cost of a suit from your best American cloth?"

"We do not keep American goods. Most of our customers are particular, and like the best kinds of goods, and so we keep only English cloths," and, as illustrating and impressing his remarks, he pointed the minister to the labels and wrappers bearing the names of the English manufacturers and dealers, who were some of the first in Great Britain.

After some further talk, the minister ordered a suit, which in due time was sent home. Soon afterward, having it on, he called at the counting-house of Mr. B., a manufacturer, with whom he was well acquainted; and while sitting in conversation with him, Mr. B., looking at the suit the minister had on, remarked pleasantly, "I'm glad to see that you are patronizing our factory."

"To what do you refer?" asked the minister.

"The suit of clothes you have on; I see they are from the cloth we make at our mills."

"Why, no," said the minister; "I got them from Mr. C., and he deals only in English goods, and therefore charged me an extra price for his work."

"English goods! Why, Mr. C. buys all his cloths from us. He has none other in his store. I should know them anywhere."

The minister, greatly surprised, said, "You must, I'm sure, be mistaken; for Mr. C. not only told me that he kept only English goods, but I saw the wrappers and labels, with the English marks and the manufacturer's name on them, on every piece as I looked at them."

"Yes," said Mr. B., "we prepare all those wrappers and labels; we have them printed by the ream. There," pointing with his finger, "you see a pile of them; and, as I said before, Mr. C. buys all his cloths of us, and he has not a yard of English goods in his store."

Here, then, was a leading merchant tailor in a leading city of our land deliberately and habitually working with a leading manufacturer to pass off American goods as English, the tailor deliberately lying to his customer and saying the cloths were English, the manufacturer preparing the labels to help on the lie, the tailor exhibiting these labels to make his lie pass for the truth, and both doing this as an everyday business; and yet both men would feel outraged if any one had called them to their faces what they really were—cheats and liars. Thus men, in the way of business, are debauching their own consciences, and teaching their clerks and dependents to be deceivers and cheats, undermining the morals of trade, and laying up for themselves a fearful account against the day of Judgment.

In view of such facts, we would ask one or two questions, which we would commend to the thoughtful consideration of business men:—

1. Are there two standards of truth, of integrity, of honesty—one for the ways of business, and another for other spheres of life?

2. Are your example and teaching in the way of business likely to do good to young men, or to corrupt their principles,—to keep them out of the kingdom of Heaven, or to lead them to it?

3. Is not commercial lying as bad as any other kind of lying? At the day of Judgment, will not the business liar go down to death under as deep a condemnation as any other?—*United Presbyterian.*

## News and Notes.

## RELIGIOUS.

—It is announced that hereafter diplomatic relations will be sustained between the Vatican and the Chinese court.

—A bill to incorporate a new college, to be called the American College of the Roman Catholic Church of the United States, is before the Maryland Legislature.

—New Jersey, New Hampshire, and Nebraska have each passed a law prohibiting the selling or giving away of tobacco to minors. The Massachusetts Woman's Christian Temperance Union is petitioning the Legislature for a similar law in that State.

—Joseph E. Keller, who for two years has served as assistant to the General of the Jesuit order for all the English-speaking countries, died at Rome, February 5. He was born in Bavaria, but removed to this country when a child, and was educated in St. Louis.

—A painting of the "holy family" in which the artist has represented the brothers and sisters of our Lord, has been exhibited in Vienna. The Catholic Church has "made a great scandal" out of this picture, and masses have been celebrated at Vienna in reparation of the blasphemy.

—The Sunday movement is still onward. In Connecticut there is a bill before the Legislature forbidding the running of any but mail trains on Sunday, except such as the Commissioners shall authorize as necessary, and the handling, loading, or unloading of freight, except in cases of necessity or mercy.

—The *Sunday Schools at Work*, the organ of the New York Sunday-school Association, says that there are in that State more than 740,000 children and youth who are not under any religious instruction, either Protestant or Catholic. If those children were in Africa, they would be called heathen. Possibly their parents would be also.

—David Whitmer, the last of the three witnesses who saw the original plates of the Book of Mormon, died recently in Missouri. Mr. Whitmer had in his possession a manuscript copy of the book, written by himself as it was "translated" from the plates by Joseph Smith. The Mormons at Salt Lake City have long been anxious to get possession of this manuscript.

—In 1822, the Methodists opened a mission in the Friendly Islands, which, with the usual amount of hard work, has accomplished the usual transformation in the people. Polygamy and idolatry were abandoned, and the king and the majority of his subjects accepted Christianity. Heathen chiefs, aided by Roman Catholic missionaries, instigated a rebellion against the king; and in 1852, in order to secure his throne, he was obliged to protect the French residents and tolerate the Roman Catholic Church. Now the report comes that the Methodists are the victims of persecution; and a leading religious journal thinks that when the particulars are known, it will be quite likely to appear that the persecution is the "result of the intrigues of Roman Catholic missionaries, and is another illustration of their peculiar views of freedom of worship."

—President Eliot, of Harvard, recently read an essay before the Unitarian Club of Boston, entitled, "The Secularization of Education not a Rational End." Mr. Eliot says: "The public schools cannot do for Eastern Massachusetts what they ought to do if the Roman Catholic children are withdrawn from them. They will not be the consolidating, fusing, Americanized force that they should be." This is good so far; but Mr. Eliot proposes a unique method of supplying religious instruction. He would have the children taught by Protestant, Roman Catholic, and Jewish teachers, according to the faith of the parents; and he would have these teachers paid from the public funds. The *Illustrated Christian Weekly* denounces Mr. Eliot's "method," and asserts that "we are entirely justified in maintaining the Bible in the schools; for it is not a sectarian book, but the religious standard for all mankind." It believes that the real reason that the Roman Catholics object to the public schools is because they are a "consolidating, fusing, Americanized force." The hierarchy aim to segregate Roman Catholic children from "other children, that they may be more easily managed in the *imperium in imperio* which the latest encyclical virtually calls for."

## SECULAR.

—Ex-Governor Seymour, of New York, died February 12.

—General Hancock died very suddenly at his residence on Governor's Island, New York, on the afternoon of February 5.

—A telegram from Philadelphia reports the wreck, on the 11th inst., of an Austrian bark on the shoals off Barnegat, N. J. Eleven men were drowned.

—The Bulgarian Government has notified Russia that on the 25th of April it will be prepared to pay an installment of \$225,000 toward the expenses incurred by Russia in occupying Bulgaria with her troops in 1877 and 1878.

—The distress in Southern Russia is very great. The provincial authorities have been empowered to borrow \$12,000 to be distributed in small loans for the purchase of seed grain. The Government has been requested to build a railroad in order to furnish the destitute people with work.

—Senator Stanford, in his speech in the Senate on the San Francisco post-office bill, stated that while the Post-office Department was conducted last year at a loss to the Government of \$8,000,000, the annual net revenue from the San Francisco post-office is between \$400,000 and \$500,000.

—A very disastrous railroad accident occurred near Wilmington Junction, fifteen miles from Boston, February 12. Owing to a failure in the signals, a passenger train ran into an accommodation train, badly wrecking both trains. One person was killed, and thirty or forty were injured, some of them seriously.

—Governor Murray must be a severe trial to the Mormons. He has just sent in his fourth veto to the Utah Legislature. This time it is a bill to grant convicts the right of bail on their own appeal, except in the most flagrant crimes. The Governor thinks the proposed bill would hinder the execution of the laws against polygamy, and would discriminate unfairly between the rich and the poor.

—American politicians are not noted for temperance, as the following from the *San Francisco Chronicle* more than hints: "It will be interesting to know whether the Commission to investigate the alcoholic liquor traffic will do any sampling. If the members are drawn from political life, it is a foregone conclusion that they will be excellent judges of whisky, whatever they may know of the economic effects of the liquor traffic."

—On the 8th inst., three hundred of the striking coke-workers in the vicinity of Pittsburgh, Pa., attacked a few men who were at work near Bradford. Shots were exchanged between the rioters and the workmen, and one man was wounded. After severely beating the foreman of the coke works, and burning one building, the strikers went to Sterling, where another riot occurred. It is feared that the trouble is just commencing.

—Dr. G. L. Fitch, who for five years had charge of the Kakanko Leper Hospital in Honolulu, H. I., says that leprosy is not decreasing in the Sandwich Islands. "The natives," he says, "are dying off faster than ever. In 1882, the law prohibiting the selling of liquor to them was repealed, and since the passage of that act the drunkenness is something awful. I attribute to this vice the frequent deaths that occur in Honolulu. Both men and women are addicted to drink."

—In Seattle, W. T., the anti-Chinese sentiment culminated in an attempt to drive out the Chinese by force. Riotous demonstrations began on Sunday, the 7th inst., and continued to the 10th, when eight companies of United States soldiers appeared on the scene, and quiet was restored. On the 8th, the mob made an attempt to wrest the guns from the militia who were guarding the Chinese, when the order to fire was given, and five men were wounded. One man has since died of his wounds, and another is seriously, if not fatally, injured.

—It is estimated that 150,000 unemployed working-men and socialists were engaged in a series of riots that occurred in London, commencing February 8. The men, hungry and desperate, were unmanageable by the police force. They want employment, and think the Government should find it for them. There has been rioting at Leicester also, among the striking operatives of the hosiery factories there. Many policemen were injured in encounters with the strikers, and it was found necessary to increase the force by swearing in citizens to do police duty.



—London has 10,000 policemen,—one to every 307 of her population.

—February 11 and 12, portions of the Eastern and Middle States were visited by such a flood as had not been experienced before since 1857. Some of the streets of Hoboken, N. J., were submerged, and the people were obliged to use boats or wade waist-deep through the water in order to reach high ground. The ice in the Delaware River broke, submerging Yardleyville, Pa., and portions of Trenton, N. J. In Maine and New Hampshire the rain turned into ice, doing much damage to shade trees, telegraph lines and poles, etc.

—Jacob Sharp wanted a street railway through Broadway, New York City. Of course the measure was unpopular, and Mr. Sharp took a novel method of overcoming the scruples of the Aldermen against voting in its favor. He opened a saloon near the City Hall; and the men in charge would say to an Alderman, "I will bet you \$20,000 against a new hat that you don't dare to vote for the Broadway-railroad franchise." The vote was cast, and the ingenious Alderman pocketed the money. An investigating committee has been appointed; but it is believed that the matter has been so carefully managed that nothing will be revealed. This is not the only public measure that has been carried by "ways that are dark."

## Obituary.

**MORRELL.**—Died at the Old Ladies' Home in San Francisco, Cal., February 2, 1886, of a severe cold. Sister Jane Morrell, aged 84 years, 2 months, and 4 days. Sister Morrell embraced present truth about nine years ago, when Elders J. H. Waggoner and J. N. Loughborough were holding tent-meetings in San Francisco, and has since been a firm believer in the soon-coming of Christ. She manifested great cheerfulness in the lot assigned her by Providence, and was always faithful in her humble sphere. We believe she will have a part in the first resurrection. The funeral services were conducted by the President of the Home, February 4, 1886.

ANDREW BRORSEN.

**CAINE.**—Died, in Oakland, Cal., Feb. 9, 1886. George L. Caine, aged 22 years, 5 months, and 19 days. Brother Caine was born in Butte County, Cal. For several years he had been afflicted with nervous dyspepsia, by which he had become very much reduced. The physicians who were consulted a short time before his death gave encouragement that he might recover; but he had suffered so much, and was so prostrated, that he could not be induced to indulge any hope. He expressed no desire to recover, but rather that he might soon die, without lingering in weakness. On the evening of February 8, he was feeling quite well, and said he thought he should have a good rest. In the night when he was visited, he was found dead, not having changed his position at all, nor apparently struggled. His mother has been a member of the Oakland church for a number of years. He united with the church by baptism in November last. His faith was strong, and his hope bright and clear. It was this that reconciled him to sleeping in the grave till the Life-giver comes. May the Lord inspire all the mourning ones with the same "blessed hope."

EDITOR.

## Appointments.

### Spring Meetings in California.

BROTHER BUTLER now expects to be with us in our spring meetings in California, which we appoint as follows:—

A camp-meeting in Fresno, from March 26 to April 6.

General meeting at Healdsburg, in connection with the meeting of the stockholders of the College, April 8 to 20.

General meeting in Oakland during the time of the meeting of the Publishing Association, April 21 to 29.

St. Helena, in connection with the meeting of the stockholders of the Rural Health Retreat, April 30 to May 2.

Oakland and San Francisco, May 3 to 10. More particulars will be given hereafter by circulars.

CAL. CONF. COMMITTEE.

## Publishers' Department.

### AGENTS AND BOOK DEPOSITORIES.

Australia—International Tract Society, "Burnam House," corner Rae and Scotchmer Sts., North Fitzroy, Victoria.  
California Tract Society—1067 Castro St., Oakland, Cal.  
Canada Tract Society—South Stukely, P. Q.  
Colorado Tract Society—831 California St., Denver, Colo.  
Dakota Tract Society—Vilas, Miner Co., Dak.  
District of Columbia—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.  
England—The Present Truth, 72 Heneage St., Grimsby, Eng.  
Florida Tract Society—Moultrie, St. John's Co., Fla.  
Hawaiian Islands—L. A. Scott, Honolulu, H. I.  
Idaho—Carrie E. Mills, Walla Walla, W. A.  
Illinois Tract Society—No. 95 Thirty-fifth St., Chicago, Ill.  
Indiana Tract Society—No. 52 Cherry St., Indianapolis, Ind.  
Iowa Tract Society—1315 E. Sycamore St., Des Moines, Iowa.  
Kansas Tract Society—Ottawa, Franklin Co., Kan.  
Kentucky Tract Society—West Chitly, Grayson Co., Ky.  
Louisiana—International Tract Society, 732 Magazine Street, New Orleans, La.  
Maine Tract Society—113 Pearl St., Portland, Me.  
Michigan Tract Society—Battle Creek, Mich.  
Minnesota Tract Society—2830 Nicollet Ave., Minneapolis, Minn.  
Missouri Tract Society—321 Lamine St., Sedalia, Mo.  
Nebraska Tract Society—Fremont, Dodge Co., Neb.  
New England—N. E. Tract Society, South Lancaster, Mass.  
New York Tract Society—Rome, N. Y.  
New Zealand—Edward Hare, Upper Queen Street (Turner Street). Auckland, N. Z.  
North Pacific—N. P. Tract Society, East Portland, Oregon.  
Norway—Tidernes Tegn, Christiania, Norway.  
Ohio Tract Society—near Citizens' Savings Bank, Columbus, Ohio.  
Pennsylvania Tract Society—No. 5 Madison St., Wellsville, N. Y.  
South America—Joseph R. Brathwaite, 152 Church St., Georgetown, Demerara, British Guiana, S. A.  
Switzerland—Elder W. C. White, 49 Weiherweg, Basle, Switzerland.  
Tennessee Tract Society—Springville, Henry Co., Tenn.  
Texas Tract Society—Denton, Tex.  
Upper Columbia—U. C. Tract Society, Walla Walla, W. T.  
Vancouver Island—Bernard Robb, Victoria, B. C.  
Vermont—Lizzie A. Stone, South Lancaster, Mass.  
Virginia Tract Society—New Market, Shenandoah Co., Va.  
Wisconsin Tract Society—901 E. Gorham St., Madison, Wis.  
Wyoming—J. T. Trees, Tie Siding, Albany Co., Wyo.

### RECEIPTS.

CALIFORNIA CONFERENCE FUND.—Laytonville \$6.15, Healdsburg \$101.55, Vacaville \$7.75, Lemoore \$121.60, J L Ings \$22.55, Napa City \$5, G H Whittemore \$12.60, B R Sheckler \$20.

EUROPEAN AND SCANDINAVIAN MISSIONS.—Ferndale Cal \$42, Walla Walla \$71.50, Milton Oregon \$64, Farmington W T \$33.05, Boise City Idaho \$11.20, W L Raymond \$100.

AUSTRALIAN MISSION.—Lillie Wood 50 cents, W L Raymond \$50.05, Los Angeles S S \$5, Byron Dannels \$6.80.

STOCK IN HEALDSBURG COLLEGE.—J A Burgess \$20.

STOCK IN HEALTH RETREAT.—P Scazighini \$100.

CALIFORNIA T AND M SOCIETY.—Dist No 4 San Jose \$10, Dist No 5 \$48.15, Dist No 6 Santa Ana \$10.25.

CALIFORNIA CITY MISSIONS.—J A Burgess \$5.

CASH RECEIVED ON ACCOUNT.—U C T and M Society \$250, Texas T and M Society \$10, Ind T and M Society \$100, N P T and M Society \$350, N P T and M Society per H A Baxter \$16.10, Tenn T and M Society \$2, Mo T and M Society \$115.

### ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—W A Young, B Robb.

BOOKS SENT BY EXPRESS.—M Schultz, G D Ballou, W A Young, Wm Spire, F T Lamb, Wm Saunders, M S Fresh, C E Newbie, M J Church, Horace Munn, Eld Wm Ings, John C Leer.

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# The Signs of the Times.

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

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LET all our readers on the Pacific Coast carefully note the appointments in this paper, and do not forget them. Appointments for the Northern Camp-meetings will soon be given.

## The "True Educator."

THE January number of the *True Educator*, published by the South Lancaster (Mass.) Academy, comes with a new dress, and looks fresh and neat throughout. It is also filled with an excellent variety of live matter which is well worth reading. During the past year there has been a marked and steady improvement in this journal, and we can conscientiously recommend it to all who are interested in educational matters. We have no doubt that the improvement in the matter and style of the journal is an indication of corresponding improvement in the Academy; and we congratulate the trustees of that institution on their good fortune in securing the services of so energetic and painstaking a worker as Prof. Ramsey. The fact that in the "Students' Home" alone there are now sixty-eight students, shows that the efforts to raise the standard, that have been put forth by the trustees and faculty, are being appreciated. It is to be hoped that the people of the New England and Central States will give the South Lancaster Academy the patronage and support which it deserves.

## "Something for Nothing."

THIS was what we recently saw printed in flaming capitals at the head of a circular that was being most generously distributed throughout the city. Below it was an advertisement of some culinary article of extraordinary quality, which was offered very cheap, with the assurance that each package contained money or jewelry of greater value than the amount asked for the merchandise. Every buyer was assured of receiving something for nothing.

The very fact that such things are continually advertised, shows that many people are anxiously seeking to get something for nothing. People who patronize such schemes exhibit a wonderful amount of obtuseness. They seem to imagine that there are people who are eager to give away property to any one who will ask for it. Their own eager desire to get something for nothing is evidence that they themselves have no such generous disposition, and therefore they tacitly admit that other people are much better than they are. Such confidence in human nature is unwarranted.

But besides obtuseness, the patronizers of these lottery schemes manifest a thievish disposition. To patronize any such thing is downright dishonesty. Any attempt to get something of value from another without rendering an equivalent, is a form of stealing. And those newspapers which publish glowing accounts of successful lottery drawings, thus inducing people to invest, are accomplices in robbery. It may be set down as a fact, also, that any offer to give something for nothing is a swindle.

We are not sure, however, but that the phrase "something for nothing," which is so conspicuously displayed, tells the exact truth; for those who are led to thus dishonestly try to better their fortunes, always give *something*, and in return receive nothing.

## Not in Our Line.

WE feel well assured that we were right in our judgment that there are many places where good Christian families can exert a good influence, and do a good work, without any detriment to their worldly interests. But now comes a letter from a distant State making inquiry as to where we think the writer could go to fill such a place. We said they must seek counsel of those who have authority to advise in the matter,—which we have not. As others may do as this writer has done, we will supplement our previous remarks by these suggestions:—

1. Consult the officers of your own Conference, or some minister in your Conference, on the subject.
2. If they are clear that you have a duty, and feel assured that you (and your family, if you have one) would exert a good influence in some new field, they may be able to mark out some place of usefulness to you; or—
3. If you or they think you might better go to some other field, perhaps to some other State, then let them give a statement of the case to the officers of the General Conference, or to the officers of the International Missionary Society.
4. In any case, do not seek counsel of those who have no knowledge of missionary fields, or of those who are entire strangers to you. They cannot afford you any help or information.

## Modern Magic.

SPIRITUALISTS and "free thinkers" are unsparing in their ridicule of the foolishness and credulity of professors of religion who accept the miracles recorded in the Bible as actual facts. The world is too much enlightened, they say, to believe such things. Those records would do very well for the childhood of the race, but in this nineteenth century we are too far advanced to have faith in them. It has long been known that the most blindly credulous people in the world are those who scoff at the faith of the Christian; and in proof of this, we quote the following flattering notice which appeared in one of the leading Spiritualist journals. The journal is ably conducted, and intellectually and mechanically is a good specimen of modern journalism, and that makes more marked the contrast with the notice, which reads like a relic from "the Dark Ages":—

"Mrs. ———, of San Francisco, has recently come into possession of a highly polished stone, or, as some term it, a 'magic mirror,' in which she reads the past, present, and future of persons sitting with her. She reads messages from friends passed away, sees spirit forms and faces, and events that have transpired, with startling distinctness. This lady has seen much sorrow. Her husband, children, and property have all been taken from her, and she is alone in the world,—reduced to poverty. Now the spiritual forces have brought her the means of gaining her own living and assisting others, by this magic mirror which came to her in a very strange manner. Mrs. ——— is a quiet, retiring little woman, who desires to give only the truth, and who feels that mediumship is a holy gift. She comes into the field as a laborer for the good of the spirits, but with a very limited knowledge of the harmonial philosophy, willing to learn of the humblest, but with a power of clairvoyance very few possess in so great a degree. That she is honest and truthful no one who comes into her atmosphere can for a moment doubt, and we wish her the success she deserves."

## Missionaries yet Needed.

By this we mean that the world is not yet converted; and indeed it is not approaching that time so faithfully preached by imaginative ministers. There is neither promise nor prophecy in the Bible to justify their expectation; yet to deny the conversion of the world is, by some, considered akin to infidelity. The truth is, that while some are being converted in heathen lands, the multitudes in those countries where the gospel has been preached the

most, are drifting into open infidelity. An Auckland, New Zealand, paper comments on this state of things in introducing a notice of an infidel publication. Of the book it says:—

"These general remarks are suggested by the perusal of a small book, entitled, 'Religion without Superstition,' written by Judge Williams, of Victoria. It was published in February last; but within eight weeks, two editions were sold out, and a third, in a cheapened and enlarged form, has made its appearance. This extensive sale is a significant fact, and is not accounted for by any particular brilliancy in the book itself; for though things are put well, the ground it covers has been traversed many times over. The arguments have been urged frequently, and in numerous cases quite as forcibly. What, then, is the cause of this unwonted sale? The status of the writer may have had some slight influence; but the spectacle of an unorthodox judge is surely nothing very wonderful. It is to be witnessed nearer home than Victoria. The true cause seems to be discoverable in the character of the present generation. A lucid setting forth of doubts and difficulties will naturally attract notice among an age of doubters. A few decades ago it is more than likely the judge's little volume would have fallen still-born from the press. He might have piped, but the public would not have danced. They had other things to absorb their attention, and would have let the skepticism of even an occupant of the judicial bench severely alone. Another state of things prevails now, and an 'infidel book' is in its third edition within a couple of months of publication."

And so it is in every so-called Christian land. Worldliness, or conformity to the world, has absorbed the interest of professed Christians, and the salt is fast losing its savor. Having lowered the standard of Christianity until it trails in the dust, they look around bewildered, like men half wakened from sleep, and ask the world to *vote itself Christian*, and thus save the church from the overflowing tide of skepticism and irreligion!

## Quarantine in San Francisco.

THE recent arrival of the *Belgic* with small-pox on board reminds us of what we have long thought,—that the United States greatly fails of its duty in not establishing a quarantine station in this harbor. No better place for such a station exists than Angel Island, where one could be established at very small expense. To shut up a lot of passengers for weeks, in a ship, after a long voyage, with disease on board, as has been done within our recollection, is cruel; and at the port of San Francisco, with such excellent facilities for an isolated land station, where the climate is always mild, the cruelty is altogether unnecessary.

SOME time since we published a short selection on "adulterations," which said that not only was honey made artificially, by man, but honey-comb was also manufactured and filled with artificial honey. A friend in Michigan sends us a piece of the "*American Bee Journal*," which says it is not true, and that it cannot be done. But again, bee raisers in California tell us that it can be done. And whether it can or not, *we do not know*. We have no opinion to give in the matter. We gave our authority for the selection, and must leave it there.

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