

# 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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### IMPORTUNITY.

"Men ought always to pray, and not to faint."—Luke 18:1.

PRAY on, thou weeping, wrestling saint;  
Thy God, though silent, hears;  
He registers each sad complaint;  
He bottles all thy tears.

Who gave his Son shall give thee all  
Thy utmost need can want;  
Would thou wert half as prompt to call  
As he is prompt to grant!

Then be not like the faithless king,  
Who smote but thrice, and stayed;  
Smite on, until thy smiting bring  
The answer which it prayed.

Trust to thine Advocate on high,  
Whose pleadings never fail;  
His word, which backs the feeblest cry,  
Shall make that cry prevail. —Sel.

## General Articles.

### The Law of God the Standard of Home Government.

BY MRS. E. G. WHITE.

THE work of parents is an important, a solemn work; the duties devolving upon them are great. But if they will study the word of God carefully, they will find in it full instructions, and many precious promises made to them on condition that they perform their work faithfully and well. It exhorts them to bring up their children "in the nurture and admonition of the Lord," and assures them that if they train up their children in the way they should go, when they are old they will not depart from it. Again, the admonition is given concerning the commands of God: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

In order to do this work, parents must themselves become acquainted with the word of God. Instead of spending their time in gossip, or in needless ornamentation of their houses or their persons, they will seek diligently to understand the will of God as revealed to them in his word. And instead of speaking vain words and telling idle tales to their children, they will talk with them upon Bible subjects. That book was not designed for scholars alone. It was written in a plain, simple style to meet the understanding of the common people; and, with proper explanations, a large portion of it can be made intensely interesting and profitable to very small children.

Both parents and children should be under the control of God. There should be no oppression on the part of the parents, and no disobedience on the part of the children. Intelligent reason should take the lines of control. If

parents in this age of the world meet the mind of God in the training of their children, a great reformation will be experienced in the character of many. Their habits, their tempers, and their ideas will have to be entirely changed before they can lead their children to obey God. They must first control their own will, and obey the word of God themselves. Instead of scolding, flying into a passion, and then indulging their children, those parents who are conscientiously walking in the way of the Lord will seek by precept and example to educate their children in self-denial and self-control. They will also feel the responsibility of teaching them the truth. With the word of God spread out before them, the parents will show their children the importance of following the teaching of the Bible, and not departing from it under any consideration.

After the death of Moses, Joshua was the leader of Israel. But notwithstanding his national burdens, he could not forget the duties which rested upon him in regard to his own family. He enquires of the people whether they will serve the Lord fully and keep all of his commandments; and then he declares emphatically, "As for me and my house, we will serve the Lord." This should be the language of every father and mother in our day.

Parents have before them the example of Abraham, the father of the faithful. The God of Heaven says: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There will be no betrayal of the truth on his part; there will be no compromise in the matter. He will keep the law of God, he will teach his children to keep it. He will not allow blind affection, which is the veriest cruelty, to control him, neither will he permit his children to become the ruling power in the household. He will see that allegiance is given to the God of Heaven, and that Satan does not gain control over the members of his family.

Not until the parents themselves walk in the law of the Lord with perfect hearts will they be prepared to command their children after them. The Holy One of Israel has made known to us the statutes and laws which are to govern all human intelligences. These precepts, which have been pronounced "holy, just, and good," are to form the standard of action in the home. There can be no departure from them without sin; for they are the foundation of the Christian religion. One of the plainest of these precepts is that which relates to the observance of the Sabbath. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

All through the Bible we find that a careful observance of the Sabbath is repeatedly enjoined, and God has plainly stated that those who knowingly break the Sabbath shall not prosper. He who has given man six days wherein to labor to obtain a livelihood, has reserved only one day to himself; and he looks with indignation upon those who appropriate any portion of this time to their own secular business. There are some who carry their business into the hours of the Sabbath to such

an extent that they write business letters, and even collect debts, pay bills, and settle accounts upon the Sabbath. But God's eye is upon them, and although they may appear for a time to prosper, he will surely visit them with judgment. He can by a word scatter faster than they can gather. By fire, by flood, by the tempest or the earthquake, he can cause them to lose all that they have gained by violating the Sabbath.

How blind are the Christian world to their own highest interest! They could see if they would, how the favor of God was removed from his people anciently, and they were left to be overcome by their enemies and to become a scattered and hated people, because they transgressed his commands and violated his Sabbath. The Lord has not changed, neither has he removed the sanctity from his rest-day.

Some who claim to be giving allegiance to the law of Jehovah have even gone so far in Sabbath desecration as to unite in partnership with those who have no respect for the Sabbath. The professed Sabbath-keeper may cease his own labors on the Sabbath, but his partner continues the work. How must angels look upon this partnership, as the Sabbath-observer kneels reverently before God in the house of worship, while those with whom he is united in business continue their labor just the same as on any other day? How does Heaven look upon the noise and confusion, the sound of the mechanic's ax and hammer, which ascends instead of thanksgiving, as if in defiance of his injunctions? Can the Lord regard as guiltless the man who thus unites with transgressors?

Atheism and infidelity prevail in every land. Bold blasphemers stand forth in the earth, the house of God's own building, and deny the existence of the Creator, and challenge the God of Heaven to strike them dead on the spot if their position is wrong. See the societies of infidels everywhere forming to devise means to spread their hellish poisons! See the papists plotting how to suppress the word of God, and to cover up the truth with the rubbish of error!

In view of all these influences which are at work in the world to instill infidel sentiments into the minds of the rising generation, shall those parents who have the light of truth aid in this work? Shall they, by their example, their influence, give the impression to their own children and to the world that it makes little difference whether they obey God in every particular? We all need both sound Bible doctrine and pure heart religion in order that we may represent the truth as it is in Jesus. We need continually to breathe the vitalizing atmosphere of Heaven that we may have spiritual health and strength. The truth of God must be an abiding, active principle in the heart, if we would exert a correct influence over others. It must have a controlling influence upon the conscience and the understanding, and upon the thoughts, and words, and deeds.

There is such a thing as holding the truth in unrighteousness; professing to believe it while our actions are like those of transgressors. Bible truth will be a power in the true believer's life. It will give directness to all his efforts, and a holy purpose to all his labors. Unbelievers frequently argue that those who profess to believe the Bible do not exemplify its teachings in their business relations with their fellow-men. My soul has often been grieved as I have



seen those who advocate the law of God failing to carry out its principles in the public and private walks of life.

We have no time now to confer with flesh and blood. No time to study profits and losses, and to cut the sharp corners of truth so that they shall not disturb others. The customs of the world should not be imitated by the people of God. What may seem perfectly proper in unbelievers may not be at all right for those who profess to love God and keep his commandments. The question should not be, What is custom? What will others think and say? but, What has God said in his word? What will the effect of my example be upon the world and upon the members of my own family?

If religion is to influence society, it must first influence the home circle. If children were trained to love and fear God at home, when they go forth into the world they would be prepared to train their own families for God, and thus the principles of truth would become implanted in society, and would exert a telling influence in the world. Religion should not be divorced from home education. May God pity the parents who do not teach their children, by precept and by example, the way of the Lord; for they will have a fearful account to give to the Judge of all the earth for their wicked neglect of duty to their children and to society. They should present to their children the divine warnings against sin, and teach them the importance of implicit obedience. They should show them the danger of joining hands with the world if they ever expect to become children of God.

Many Christian parents fail to *command* their children after them, and they wonder that their children are perverse, disobedient, unthankful, and unholy. Such parents are under the rebuke of God. They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson in Christianity: "The fear of the Lord is the beginning of wisdom." "Foolishness," says the wise man, "is bound in the heart of a child." The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field.

There are many, even among those who profess to be Christians, who do not take up their home duties in the fear of the Lord. There is many a prayerless home, and that, too, among those who profess to believe the special truths for this time. The Bible is not brought into the family as the guide of life. The parents not being men and women of prayer, do not train and command their households in the way of God's commandments. That holy standard is set aside because finite man thinks he sees a better way.

In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They must not leave the children to guess at what is right; but they must point out the way in unmistakable terms, and teach them to walk therein. Parents should pray much, and should lead the minds of the children up to God and Heaven. A religion of simple faith in the all-atoning sacrifice of Christ, and of implicit obedience to God's moral rule of right, will make the household such a one as Heaven can smile upon. It will be productive of purity and peace; for they are obeying that guide who came from Heaven to earth to lead erring man to the mansions above.

Oh, the sin of parental neglect! How many children are lost to God and become a source of sorrow and distress to their parents, because they are not trained according to God's express directions! What a history the Judgment will reveal of affliction and misery produced by the children of parents who professed to be Christians, but who did not make the word of God

their standard, their rule of life. What a record of crimes of every magnitude will then be opened to the view of parents, and traced to their lax discipline. Their children, like Eli's, did wickedly from childhood; but instead of firmly restraining them, they caressed and indulged them. The inborn evil of the natural heart was permitted to grow and strengthen. Even the house of God was not revered.

Eli was a believer in God and in his word; but he did not, like Abraham, "*command*" his children and his household after him. Let us hear what God says about Eli's neglect: "Behold, I will do a thing in Israel, at which both the ears of every one that beareth it shall tingle." The Lord had borne long with Eli. He had been warned and instructed; but, like the parents of to-day, he had not heeded the warning. But when the Lord took hold of the case, he ceased not till he had made thorough work. He says: "When I begin, I will also make an end. For I have told Eli that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."

Here the neglect of Eli is brought plainly before every father and mother in the land. As the result of his unsanctified affection, or his unwillingness to do a disagreeable duty, he reaped a harvest of iniquity in his perverse sons. Both the parent who permitted the wickedness and the children who practiced it, were guilty before God, and he would accept no sacrifice or offering for their transgression. There are many lessons in the Bible calculated to impress fathers and mothers with the sin of neglecting their duty to their children; and yet how silent are the voices of the teachers in Israel on these important subjects! Parents allow the defects in their children to pass uncorrected, until the curse of God rests upon both their children and themselves. Like Eli, they do not show decision in repressing the first appearance of evil.

In what striking contrast do the cases of Eli and Abraham stand! The example of one is given that parents may shun a similar course; the example of the other is given for parents to imitate. The characteristics of each stand out sharp and distinct. Each was doing a work the result of which would not only be seen in his own life, but would reach down to future generations, to his children, and to his children's children. The influence that a person exerts in his own family is that which testifies of the genuineness of his religious experience. Neglectful and unfaithful there, he will be unfaithful everywhere. Home religion, home training, is what is now most needed. The future of society is indexed by the youth of to-day.

Basel, Switzerland, March 4, 1886.

#### Why Not?

THE question is often asked those who observe the seventh day, "Why do you keep Saturday?" For answer the counter-question, "Why not keep it?" might appropriately be asked; or, "Why keep any other day?" Saturday is the seventh day, and the fourth commandment enjoins the observance of that day. It reads:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Can the Sunday-keeper give so good a reason for his practice? Can any one cite a text that says, The first day is the Sabbath of the Lord thy God? No, indeed, for there is no such text, nor does the Bible contain an intimation

that the first day is in any wise a sacred day, nor that the sanctity has ever been removed from the seventh day.

But, again, Why not keep the seventh day? It is the memorial of creation, and the fact that God made the heaven and the earth, the sea, and all that in them is, and rested the seventh day, is just as much a fact now as it was when the commandment was given amid the thunders of Sinai, or as it was when God first blessed and sanctified the seventh day (Gen. 2:3); indeed it can never cease to be a fact, and it can never cease to be a fact that God set apart the seventh day as the memorial of his rest after he had created all things. Then why not keep the Sabbath of the Lord?

But says one, "The Sabbath was made for the Jews." Not so; the Saviour says (Mark 2:27): "The Sabbath was made for man;" how then can we limit it to any one nation or people? The Bible nowhere says that it was only for the Jews. It nowhere intimates such a thing. The reason for giving the Sabbath ought to teach us that it is for the race, that all may honor God by recognizing the memorial of his creative work. To keep the Sabbath is to testify to one's faith in the divine declaration that "in six days God made heaven and earth;" it is to acknowledge God's sovereignty; it is to honor him by obeying his word. Then why not keep holy the seventh day, as God has commanded us? C. P. BOLLMAN.

#### Barbarous Civilization.

IT is an awful satire on our civilization that one of the clauses of Senator Comstock's bill for the protection of children, just introduced in our State senate at Albany, should forbid the exhibition of insane, idiotic, or deformed children in museums. It is sickening to think that legislation should be needed in our day to prevent the mutilation by poor and besotted parents of their children in various ways in order to make profit out of them. Other restrictions in the measure are also commendable, among them the one forbidding the apprenticing and training of children in circuses and other shows. Another commendable clause is that forbidding the employment of children in the loathsome vocation of picking up cigar stumps which are subsequently made into cigarettes. These pursuits are dirty and dangerous, and to a certain extent are likewise morally degrading. Further proposals to visit with severer punishment than is now applicable, the abduction of children for immoral purposes, and to restrict the harboring of homeless or indigent children so as to prevent the existence or establishment of institutions such as have frequently been sources of scandal and abuse, will command the praise of all save those who have made a shameful profit out of what it is now sought to abolish. —*Christian at Work.*

#### Only One Best Time.

IN every life, there is *one best time* for everything that needs doing. One golden opportunity occurs, sometimes only one. It is the tide taken at the flood that leads on to the best fortune. How clear, then, *the advantages of early piety!* God never desired that the autumn and winter should come upon any life without the spring sowing of the good seed, when the soil is mellowed and hopeful and the skies are genial. Our young people little realize what a jewel they are losing if they think to postpone the beginning of a decided, trusting, obedient Christian life. God grant that parents and teachers may not forget it, either! Not a single promise stands good for to-morrow when to-day is neglected. "*Now* is the accepted time, *now* is the day of salvation." —*Sel.*

"Our feet shall stand within thy gates, O Jerusalem."



### Joining the Church.

JOINING a church used to mean something. It meant in most cases that the person who thus made public profession of faith in Christ had not only a religious experience of a definite character, but that he had certain convictions of truth in harmony with the body of which he became a member. . . . But in many instances nowadays people do not seem to join a church in this spirit. The church of Smithville calls the Rev. Dr. Boanerges to become their pastor, and he accepts the call. At once the church, which had been for some time languishing, experiences a new life. The congregations fill the house; the pews are all rented; the Sunday-school thrives; conversions are frequent. All this is most encouraging, and the church congratulates itself on its prosperity. But some fine day Dr. Boanerges receives a call from Jonestown, which he decides that it is his duty to accept. It is noted that a large proportion of those who have been added to the church during his pastorate gradually drop off and are seen no more. . . . The reason for these things is not hard to find. The converts under the preaching of Dr. Boanerges have not joined the church at all; they have simply joined him.—*Examiner*.

### Preparation for the Judgment.

Our probation is soon to close. The cases of all living upon the earth are soon to be decided. We are warned of the fact. The tribunal is in session, and we know not how soon our cases may be called. Yet how slow we are to realize it! how little stirred by such solemn and awful truths!

Observe the dying Christian who is sensible that his probation is about to terminate. How carefully he reviews his life. How anxious he is to confess every fault, to put away every sin, and to know his acceptance with God. How earnest to warn the living to seek Christ, to give their hearts to God, to give up the world, and to live in preparation for the world to come.

But how is it with us who know from prophecy fulfilled, and from the signs of the times, that the great decisive day is right upon us? Are we acting in accordance with this faith? Are we laboring like those who know they have much to do, and but little time in which to do it? Are we striving to save others?

The great lines of prophecy of the four great kingdoms of the earth have been fulfilled. Signs in the sun, moon, and stars have appeared. Light upon the prophetic periods of the Scriptures has been demonstrated; and the proclamation has been made, "The hour of his Judgment is come." And since these things have been done, according to the predictions of the sacred word, the anger of the nations, and the holding of the winds for the sealing of the servants of God, have been manifested; the sealing message, bearing the commandments of God and the faith of Jesus, has gone forth; the powerful workings of Satan through Spiritualism, so abundantly predicted in the Bible, have been sweeping over the world; the demand for the image of the beast by the union of church and State in our own beloved country, and for the enforcement of the pago-papal institution of Sunday-keeping to the subversion of the law of the Most High, is organizing its host for immediate and decided action; and, last of all, the consuming papacy, as if in a death-struggle, has spoken those great words of blasphemy, on account of which the beast is to be slain, and his body given to the devouring flame. The pope, whose temporal power has dwindled to nothing, has been declared infallible, and all is fulfilled of him except his destruction.

And are we living and acting as though we believed that all these signs predicted in the sure word, would pass by, and the end not come? If we believe, where is our correspond-

ing action? Oh! let us be wise. Let us act upon our faith. Let us be in earnest to save souls from ruin. Let us prepare for the Judgment, which is right before us. Let us cherish the Spirit of Him who gave Himself for us, who sacrificed all on our account. Let us improve the little time remaining, in striving, in self-denying, self-sacrificing manner, to save souls for whom Christ died. May God arouse us, and help us to work, ere the time for working shall be past.

R. F. COTTRELL.

### "Remarkable Answers to Prayer."

THE deacon had been reading aloud, and now he paused, laid the book carefully on his knee, and took out his big bandanna to polish the spectacles that had somehow become blurred before he finished that last narration.

"I declare, Hitty, does seem like getting back to the days of miracles to read of such wonderful answers to prayer coming to folks."

"Yes," said aunt Hitty, slowly, "but I was thinking, after all, it wasn't the answers that were remarkable, so much as the prayers."

"Well, I don't know, most of the prayers ain't specified, but them that be 'pear to be just simple, plain sort of askin'."

"That's just it, Daniel; plain asking has gone out of fashion, and that's the main reason why it seems so remarkable to us when people ask for anything and get it. Why, the Lord Jesus himself set us the example of comparing our heavenly Father to ourselves, and trying to find out how we would act toward our children if we were in his place—only he warned us to make allowance for our being evil; I suppose that means cross and selfish and unreasonable, as we all are sometimes. Now, I leave it to you, Daniel, to say what you'd think if you should read such things as this in the paper:—

"*Remarkable instance of a father's generosity.* Judge Whitaker yesterday received a letter from his daughter, informing him that she and her family were in great distress owing to the recent floods in Missouri, and asking for money to relieve their immediate wants. The father sent the money at once, with assurances of his love; this remarkable case is attested by credible witnesses."

"Or how would this sound:—

"*Remarkable response to a son's appeal.* The young son of Senator Dart, having been taken ill on the continent, and being entirely out of funds, and among strangers, drew upon his father by telegraph, as he had been previously instructed to do in case of any emergency. Wonderful as it may seem, his father honored the draft at once to its full amount."

The deacon chuckled a little in a protesting fashion, as if afraid to fully commit himself to a laugh, lest it might not be quite compatible with proper reverence.

"Well, well, Hitty, that does sound sort of ridiculous, but I don't know as we can expect to bring spiritooal things down to a level with business transactions. You see, it makes a difference that we none of us have any claim on the Lord; it's all free grace on his part whether he gives us anything; we don't deserve the least of all his mercies."

"Doesn't seem to me, Daniel, it's a question of deserving; it's a question of what the Lord has promised, and whether he's going to keep his word. There are the promises, and I don't see how they can be any broader or any more positive. Why, just let me read you some."

Aunt Hitty took up the Bible, that opened of its own accord to John, and read:—

"If ye shall ask anything in my name, I will do it." "Whatsoever ye shall ask the Father in my name, he will give it you." "Ask and ye shall receive, that your joy may be full."

"But, Hitty, the Lord was speaking of spiritooal blessings then—"

"I don't feel at all sure of that, father. I reckon the Lord knew they were going to be about as poor as men could be, and he put their souls and bodies both into one promise. And he surely was talking about clothes and daily bread when he told them not even to have an anxious thought about such matters; to be satisfied that your Father knoweth that you have such needs ought to satisfy you that he will supply them. And isn't that what Paul says? 'Be careful for nothing, but in everything [everything, you hear, Daniel] with prayer and supplication let your requests be made known unto God.'"

The deacon nodded, but appeared a trifle annoyed; his wife seemed to be assuming either that he was an unbeliever, or ignorant of the promises.

"Yes, yes, it's all there; I know 'em by heart, and dozens more—"

"Well, then, father, if we know 'em, and if we believe the Lord really meant 'em, doesn't it sound sort of dishonoring for us to talk about its being a remarkable thing for him to keep his word? Looks as if we hadn't really expected him to."

"Does so, Hitty. I suppose if you come right down to taking the bare promises, the way children do, there couldn't be such a thing as a remarkable answer to prayer; we should know that all our prayers were answered. There's that case of the man that got money in a letter from England the very day he went to the Lord in such distress about his note coming due. That's pretty much like young Willis Dart drawing on his father. Of course, when he'd told him to draw, he'd take care there was something to meet the draft; and the Lord not only told his child to draw on him, but he knew just when he was going to do it, so he had plenty of time to get the money over. The thing that kind of stumbles me is to know how far we ought to leave things to the Lord."

"Seems to me that's pretty clear, Daniel. I always think the Bible doctrine is, 'Do your best, but don't worry. Your Father will either direct and bless your effort, or he will find some better way and bring about everything that is best for you.' So it leaves us to do all we can, with all the wisdom we have, without any worry or anxiety about the way things are coming out. We can ask to have our judgment enlightened, and our effort directed, and expect it will be so. When we come to the end of our wisdom, we can ask for more with perfect confidence, and when we actually come to the place where we cannot take another step forward, we can stand still and see the salvation of God. That's about the way it looks to me."

"That's according to Scriptor, Hitty. It's working out your own salvation by means of God working in you to will and to do. That's a very instructive book, though, and, after all, 'tis remarkable that the Lord should ever have said, 'Ask what ye will, and it shall be done unto you.'"

"Behold," said Aunt Hitty, softly, "'what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' 'He that spared not his own Son, but freely gave him up for us all, how shall he not with him also freely give us all things?'"—*Emily Huntington Miller*.

LITTLE faults become great, and even monstrous, in our eyes, in proportion as the pure light of God increases in us; just as the sun, in rising, reveals the true dimensions of objects which were dimly and confusedly discerned during the night.

In point of character we are only as strong as our weakest point. How necessary, then, that we have a living connection, a vital union with Him who has no weak points; that through him we may become strong.



### The Visigoths in the Western Empire.

It was five years (A. D. 403-408) from the time that the Visigoths retreated from Italy at the first invasion of Alaric, till their return in their second invasion of the Western Empire, from which they never retreated. During these five years, Alaric was strengthening his forces, and the Emperor Honorius was most effectually weakening the empire. And to the efforts of Honorius were added the effects of the invasion of Radigaisus. When the Visigoths, after the battle of Verona, in A. D. 403, had retired into Illyricum,—

"Adversity had exercised and displayed the genius of Alaric; and the fame of his valor invited to the Gothic standard the bravest of the barbarian warriors, who, from the Euxine to the Rhine, were agitated by the desire of rapine and conquest. He had deserved the esteem, and he soon accepted the friendship, of Stilicho himself. Renouncing the service of the emperor of the East, Alaric concluded, with the court of Ravenna, a treaty of peace and alliance, by which he was declared master-general of the Roman armies throughout the præfecture of Illyricum, as it was claimed, according to the true and ancient limits, by the minister of Honorius. The execution of the ambitious design, which was either stipulated or implied in the articles of the treaty, appears to have been suspended by the formidable irruption of Radagaisus; and the neutrality of the Gothic king may perhaps be compared to the indifference of Cæsar, who, in the conspiracy of Catiline, refused either to assist, or to oppose, the enemy of the republic."—*Dec. and Fall, chap. 30, par. 22.*

The "ambitious design" here referred to was an expedition against Constantinople, which Stilicho had proposed, as Gibbon suspects, more with the purpose of getting Alaric and his barbarians engaged as far as possible from Italy, rather than from any real wish to make the conquest of the capital, or of the provinces of the East. "This design could not long escape the penetration of the Gothic king, who continued to hold a doubtful, and perhaps a treacherous correspondence with the rival courts; who protracted, like a dissatisfied mercenary, his languid operations in Thessaly and Epirus, and who soon returned to claim the extravagant reward of his ineffectual services. From his camp near Æmona, on the confines of Italy, he transmitted to the emperor of the West a long account of promises, of expenses, and of demands; called for immediate satisfaction, and clearly intimated the consequences of a refusal."—*Id.*

The Senate and Honorius, by the advice of Stilicho, who alone knew the weakness of the empire, granted to the demands of Alaric, a subsidy of 4,000 pounds of gold, which, for the time being, satisfied the avarice of the Visigoths. But now the faithful minister of the emperor, and of the empire, who had twice delivered from the barbarians both the emperor and Italy, and who was still the only stay of falling Rome, Stilicho, was sacrificed to the treacherous ambition of a crafty rival. "The crafty Olympius," who exercised a splendid office, and "who concealed his vices under the mask of Christian piety, had secretly undermined the benefactor by whose favor he was promoted to the honorable offices of the Imperial palace." By representing to Honorius that Stilicho "already meditated the death of his sovereign, with the ambitious hope of placing the diadem on the head of his son Eucherius," Olympius succeeded in supplanting Stilicho in the mind of the emperor, and "the respectful attachment of Honorius was converted [May, A. D. 408] into fear, suspicion, and hatred."

At the instigation of Olympius there were massacred of the friends of Stilicho, "the most illustrious officers of the empire; two Prætorian præfects, of Gaul and of Italy; two masters-general of the cavalry and infantry; the masters

of the offices; the quæstor; the treasurer; and the domestics. The intelligence of the massacre of Pavia filled the mind of Stilicho with just and gloomy apprehensions; and he instantly summoned, in the camp of Bologna, a council of the confederate leaders, who were attached to his service, and would be involved in his ruin. The impetuous voice of the assembly called aloud for arms, and for revenge; to march, without a moment's delay, under the banners of a hero, whom they had so often followed to victory; to surprise, to oppress, to extirpate the guilty Olympius, and his degenerate Romans; and perhaps to fix the diadem on the head of their injured general. Instead of executing a resolution, which might have been justified by success, Stilicho hesitated till he was irretrievably lost. He was still ignorant of the fate of the emperor; he distrusted the fidelity of his own party; and he viewed with horror the fatal consequences of arming a crowd of licentious barbarians against the soldiers and people of Italy. The confederates, impatient of his timorous and doubtful delay, hastily retired, with fear and indignation.

"At the hour of midnight, Sarus, a Gothic warrior, renowned among the barbarians themselves for his strength and valor, suddenly invaded the camp of his benefactor, plundered the baggage, cut in pieces the faithful Huns, who guarded his person, and penetrated to the tent, where the minister, pensive and sleepless, meditated on the dangers of his situation. Stilicho escaped with difficulty from the sword of the Goths; and, after issuing a last and generous admonition to the cities of Italy to shut their gates against the barbarians, his confidence, or his despair, urged him to throw himself into Ravenna, which was already in the absolute possession of his enemies. Olympius, who had assumed the dominion of Honorius, was speedily informed that his rival had embraced, as a suppliant, the altar of the Christian church. The base and cruel disposition of the hypocrite was incapable of pity or remorse; but he piously affected to elude, rather than to violate, the privilege of the sanctuary. Count Heraclian, with a troop of soldiers, appeared, at the dawn of day, before the gates of the church of Ravenna. The bishop was satisfied, by a solemn oath, that the Imperial mandate only directed them to secure the person of Stilicho; but as soon as the unfortunate minister had been tempted beyond the holy threshold, he produced the warrant for his instant execution. Stilicho supported, with calm resignation, the injurious names of traitor and parricide; repressed the unseasonable zeal of his followers, who were ready to attempt an ineffectual rescue; and, with a firmness not unworthy of the last of the Roman generals, submitted his neck to the sword of Heraclian."—*Id., chap. 30, par. 23-25.*

"The incapacity of a weak and distracted Government may often assume the appearance, and produce the effects, of a treasonable correspondence with the public enemy. If Alaric himself had been introduced [Sept., A. D. 408] into the council of Ravenna, he would probably have advised the same measures which were actually pursued by the ministers of Honorius. The king of the Goths would have conspired, perhaps with some reluctance, to destroy the formidable adversary, by whose arms, in Italy, as well as in Greece, he had been twice overthrown. Their active and interested hatred laboriously accomplished the disgrace and ruin of the great Stilicho. The valor of Sarus, his fame in arms, and his personal, or hereditary influence over the confederate barbarians, could recommend him only to the friends of their country, who despised, or detested, the worthless characters of Turpilio, Varanes, and Vigilantius. By the pressing instances of the new favorites, these generals, unworthy as they had shown themselves of the names of soldiers, were promoted to the command of the cavalry, of the infantry, and of the domestic troops. The Gothic prince

would have subscribed with pleasure the edict which the fanaticism of Olympius dictated to the simple and devout emperor. Honorius excluded all persons, who were adverse to the Catholic church, from holding any office in the State; obstinately rejected the service of all those who dissented from his religion; and rashly disqualified many of his bravest and most skillful officers, who adhered to the pagan worship or who had imbibed the opinions of Arianism.

"These measures, so advantageous to an enemy, Alaric would have approved, and might perhaps have suggested; but it may seem doubtful whether the barbarian would have promoted his interest at the expense of the inhuman and absurd cruelty which was perpetrated by the direction, or at least with the connivance, of the Imperial ministers. The foreign auxiliaries, who had been attached to the person of Stilicho, lamented his death; but the desire of revenge was checked by a natural apprehension for the safety of their wives and children; who were detained as hostages in the strong cities of Italy, where they had likewise deposited their most valuable effects. At the same hour, and as if by a common signal, the cities of Italy were polluted by the same horrid scenes of universal massacre and pillage, which involved, in promiscuous destruction, the families and fortunes of the barbarians. Exasperated by such an injury, which might have awakened the tamest and most servile spirit, they cast a look of indignation and hope towards the camp of Alaric, and unanimously swore to pursue, with just and implacable war, the perfidious nation, that had so basely violated the laws of hospitality. By the imprudent conduct of the ministers of Honorius, the republic lost the assistance, and deserved the enmity, of thirty thousand of her bravest soldiers; and the weight of that formidable army, which alone might have determined the event of the war, was transferred from the scale of the Romans into that of the Goths."—*Id., chap. 31, par. 1.* A. T. J.

(To be continued.)

### Ask the Important Question.

REV. HARLAN PAGE once went into his school to inquire into the spiritual condition of his teachers. Coming to one of the young men, with a roll-book in his hand, he said, "Shall I put you down as having hope in Christ?" "No," was the answer. "Then," said the good man, tenderly, "I will put you down as having no hope." He wrote in the book and passed on; but the Holy Spirit spoke through the words to the young man's soul, and he gave himself to Christ. A timid teacher, after having pressed home the truth contained in the lesson, "The Friends and Foes of Jesus," said to a young lady, who had joined the class recently, as she held her hand at parting, "Are you a friend?" "I am afraid not." "I want you should be." That was all. But more than a year afterward, that scholar said to her, "Your words that day followed me until I was constrained to be a Christian." Gently, affectionately, earnestly ask those given into your keeping if they are walking in the strait and narrow way. A single question may save a soul.—*Illustrator.*

### Respect for the Scriptures.

RESPECT for God's word places it above all creeds and criticism. Where its language is plain, discussion should end. Men who commit themselves to creeds rather than to truth, may be compelled, like Balak the son of Zippor, to shift their ground or seek new deliverances; but the true student will resolve all questions into "What say the Scriptures?"—*Rev. F. C. Monfort, D. D.*

"If a ruler hearken to lies, all his servants are wicked."



### Preparing for War.

It certainly does not seem as if the millennium of peace were very near, if we may judge from the signs of the times. Human nature seems, as it were, to be exhausting itself in the search after newer and deadlier weapons of warfare. The latest outcome appears to be a new torpedo, invented by Mr. Brennan, an Australian, and offered by him to the British Government. Preliminary trials have taken place, which proved so satisfactory that the Admiralty have agreed to adopt the torpedo as a part of the national armament. The torpedo is on a new principle. It is shot forth at marvelous speed, estimated by some observers at fifty miles an hour, impelled by a steam engine. It uncoils, as it goes, wires revolving inside the machine. These wires are connected with different propellers, so that the torpedo can be steered from the engine with great accuracy, and it has actually performed journeys of 2,000 yards, working in and out amongst the shipping, finally to be let go to strike the object aimed at, while the wires are drawn in for future use. The operator stands on the top of the fort and directs the course of the wheel. The same thing could be done from a ship. It is even practicable to stop the messenger in full flight, and send it on again. Jets of light are produced by some chemical agency, and are to indicate the position of the torpedo at night; but, being screened in front, are visible only to the observers in the rear.—*Christian at Work.*

### The Christianity of the Old Testament.

HISTORICALLY and doctrinally the Old Testament is the foundation of the New. To attempt to understand the gospels and the epistles without Moses and the prophets is like trying to erect a house without first having laid a foundation. This great truth is clearly recognized by Christ, and with him by the whole New Testament revelation, both directly and by implication. His coming is declared to have taken place "in the fullness of time," that is, when the gradual unfolding of God's plan for the redemption of mankind, of which development the Old Testament is the history and record, had reached such a stage that the central character in this kingdom of God on earth could appear in the flesh and find all things ready for him and his gospel. It is this idea of the kingdom of God on earth, and its unfolding in time, that forms the connecting link between the two Testaments and gives them their pivot and unity. They are both the records of one development, but describe this development in two phases. They accordingly belong together, and neither can be understood without the other. . . .

Such being the inner relation and connection between the two Testaments, according to the Christ and the New Testament, who are the best exegeses of, and the best commentary on, the Old Testament, it is no more than a natural conclusion that the same great principles of salvation which are the characteristic marks of the religion of the New Testament should also be found to prevail in the Old; and that the Christian gospel should be found to be *revelator* the controlling factor in Old Testament religious life, however darkly and inadequately it might be expressed *formaliter*. And in fact an examination of the Old Testament religion, as this is laid open to us in the positive teachings and the actual religious life of the best representatives of genuine theocratic life, reveals the fact that the great truths of sin, repentance, and acceptance of God's grace through faith, which are the leading truths of Christ's gospel, were also the central and fundamental ideas of Israel's religion. The object of God's special covenant with Abraham, and later with Abraham's family and nation, and the selection of the peculiar means of a theocratico-political government, separating his people from all the sur-

rounding nations, was to implant in Israel, and to develop in the religious life of this people, the great truths of salvation that are common to both dispensations. His education of this one peculiar people, in his own way and manner, was to make through them the great gospel truths the lessons of history. The law was by no means the principle of the Old Testament covenant, nor did it directly or indirectly teach the doctrine of legal righteousness. Christ himself says (Matt. 23:23) that the weightier matters of the law were "judgment, mercy, and faith." And Paul (Gal. 3:24) says that the law was intended to be a "schoolmaster unto Christ." The law was then not to be, as later Rabbinical Judaism understood, or rather misunderstood it to be, a *corpus* of behests, the obedience to which entitled the person to the claim of righteousness and satisfaction for all transgression. The law had a deeper purpose. It was not an end in itself, but only the means to an end. Its aim was, by showing to the children of the covenant what the sum of duties were which God, by virtue of their sinful condition and of the special covenant relation, could and did claim from them, to lead them to a recognition of their actual state and relation towards God. It was intended to convict men of sin. Its purpose was in the old covenant the same as in the new; the great difference, however, being this, that in the old, on account of the theocratical government in Israel, in which the whole life of the Israelite was under the direct guidance of Jehovah, there was added to the moral law, which holds good for all times and for all men, a large number of laws teaching the theocratic life of the people. For them these ceremonial laws were of equal importance with the moral; but in the new dispensation they have fallen away, with the outward theocracy which they necessarily accompanied. The distinction between moral and ceremonial law is, then, not one formally stated in sacred Scripture, but one made by the course of development in the kingdom of God on earth. But the object of the law, in Israel's religious life, had as its first aim the conviction of sin, and as its further object, the directing of the repentant sinner to the mercy-seat.

For this, too, was evidently within the scope of the law. The Giver of the law manifestly never supposed that those living under it could ever comply with its commands, but that they would become unfaithful to their covenant relation, and would forfeit the blessings of this relation. The law, therefore, brought with it the sacrificial system of atonement and pardon, and thereby visibly represented to the eye of repentant faith the willingness of Jehovah to receive back into favor those who returned with contrite heart for their former disobedience. The system of the law, in its complex character, thus brought to life in the hearts of the faithful Israelites the fundamental truths of sin, repentance, and pardon through God's grace, and directed them on the paths of faith.

Hand in hand with this goes prophecy. The prophets, not only the literary prophets of later date, but also the earlier prophets, . . . beginning with Moses himself, were the special ambassadors of God sent to direct and guide Israel in the growth of her national and religious life; and in the performance of this duty, it was their work to inculcate the great principles of this faith under the various vicissitudes of the wonderful history of this people. Yet their preaching at all times is a call to repentance to those who had departed from the landmarks set up by their covenant relation, and a promise that a return in contrition would find Jehovah full of grace and mercy. It was also within the sphere of prophecy to proclaim, with constantly growing clearness, the advent of the Messiah as the objective basis of this free grace of God. In the famous fifty-third chapter of Isaiah this Messianic gospel reaches such a

height that the reader would suppose that the prophet had stood on Mount Calvary, and not that he had lived seven hundred years before that time.

The lives of representative men under the old covenant show the power of these great principles of Israel's faith. Their grandest expression we find in the psalms; these are the finest exposition in word and spirit of the central truths that filled the heart of the faithful. And here it is that we hear the gospel of sin, repentance, faith, and grace, uttered in such clear tones that none can mistake their meaning. These sacred songs show, as indeed the whole Old Testament does, that there was a Christianity before Christ, and that there were Christians before the day of Pentecost. There is indeed a difference between the two Testaments; but it is one of degree rather than of kind. They both describe the gradual unfolding in history and in the hearts of men of the great truths of salvation: the one describing this growth in its preparatory stage, and in a manner suitable to this stage; the other pictures it in its fullness and splendor after the Word had become flesh.—*Prof. G. H. Schodde, Ph. D., in Old Testament Student.*

### The Value of Smiles.

WE were deeply impressed the other day with the value of smiles. Sitting in the Sabbath-school room, a lady stepped forward at the superintendent's request, to act as substitute for an absent teacher. It was a dark, gloomy day, and a dumpish, grumpy set of boys faced that teacher. They were in a "don't care" mood. Their teacher had deserted them; the superintendent was very slow in recognizing the fact; he had not once consulted them as to whom they would prefer; it was a plain case that nobody cared for them or showed them any respect, and they were resolved to show none to anybody. She stepped into the doubly-dark corner and smiled. It wasn't one of your goody-goody face smiles, thin and vapid, that seem to say, "Just see how nice I can be when I try." It was a heart-smile. The face had nothing to do with the smile except to wear it; and though it was a plain face it beamed, it shone. Why, the smile seemed even to light up the dark corner of that basement Sabbath-school room! The boys caught it and smiled too; they could not help it. They could not explain how; but they were fairly captured by the smile, and declared they never had such a teacher before, or such a lesson, though it was the driest lesson of the quarter. Can I explain it? Yes; it was sympathy—genuine, Christ-like sympathy—that sat on that woman's face; and when a soul filled with such love smiles, it goes straight to the heart, where mere superficial amiability—facial deceitfulness—disgusts.—*Our Teacher's Journal.*

### Confession unto Salvation.

NOTHING so surely consumes the health and vigor of the soul as acting an unfelt part, like a pretender to piety on the one hand, or an unrepentant worldling, constantly denying his holiest convictions, on the other hand. Utter what you do not believe, and less and less will you be capable of really believing anything sound and true. Pretend what you do not feel, or stifle what you do feel, and feeling will die out. It is an inevitable law of retribution. Our emotions seek appropriate outward expression. Grief utters itself through tears; mirth speaks through laughter. So religious life, though seated in the soul, must have certain forms wherein to reveal itself. The attempt to make it dispense with these would do much to destroy it entirely.—*Rev. Charles S. Pomeroy, D. D.*

"OFFER unto God thanksgiving; and pay thy vows unto the Most High." Ps. 50:14.



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, APRIL 8, 1886.

## The Advent Near.

IN opening this subject we called attention to the most prominent objection urged against the faith that the advent of the Lord is near, which is, that the millennium must first come, and the world must first be converted. We offered (1) our reasons for believing that we may know to a certainty respecting the truth of any great doctrine of the Bible; and (2) we presented some of the plain Bible proofs that the modern doctrine of the millennium, or the conversion of the world, is not taught in the Scriptures, but that the contrary is plainly taught therein. The plain, decisive words of Christ and of Paul were quoted, which directly contradict that theory; and a large number of texts were also given corroborating their statements. The most plausible argument in favor of that theory that was ever adduced was examined and disproved. From all this we claim that the conclusion is unavoidable that the doctrine of the millennium, now so popular, does not present any objection to the faith that the coming of the Lord is now near, even at the doors. We now proceed to fulfill our promise to give further evidence to the same effect.

The Saviour gave Scripture examples as illustrations of the truth on this subject, as to the import of which we cannot be mistaken. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came, and destroyed them all. Likewise also it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

In each of the cases here presented by the Saviour a sufficient warning was given that the calamities were impending. Noah preached to many concerning the coming of the flood, and showed his faith in the proclamation which he was required to give, by building an ark. It was this that gave power to his preaching, for it was this that condemned the world. Heb. 11:7. Lot also was commanded to warn his kindred of the coming destruction of the city. But to them "he seemed as one that mocked." Gen. 19:12-14. Thus it is seen that, although *they knew not* until the evils came upon them, their ignorance was worthy of all blame, for *they might have known*. But they did not wish to know; they would not know. Their overthrow was deserved, for they willfully rejected the word which the Lord in kindness sent to save them. "Even thus shall it be in the day when the Son of man is revealed."

Paul also says that "the day of the Lord so cometh as a thief in the night." For this reason men will be saying, "Peace and safety," even when sudden destruction is impending. That day will indeed come upon them as a snare—as a thief in the night. But the apostle, speaking to the brethren, continues: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:2-4. And so also Peter, when discoursing of the Lord's coming, and the day of judgment and the perdition of ungodly men, says "the day of the Lord will come

as a thief in the night;" and after recounting some of the events connected therewith, speaks to his brethren who will see that day, saying, "Wherefore, beloved, seeing that *ye look for such things*, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3. They will look for him (Heb. 9:28); they will know the time (Rom. 13:11); they will see the day approaching. Heb. 10:25. Compare chap. 9:28, and 10:36-39. All this is necessary to show a parallel between the days of Noah and of Lot and the day when the Son of man is revealed.

When the Saviour was answering the request of the disciples to tell them what shall be the sign of his coming, and of the end of the world, he used the same language and gave one of the examples that we have quoted from Luke 17. He said: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. But to those who will hearken to his words he says: "When ye shall see all these things, know that he is near, even at the doors." Verse 33. This is imperative; they are commanded to know. Now if they *may know* when it is near, because the Lord sends a message of warning; and if they are *commanded to know*, because the Lord requires that his word shall be heeded, and yet *do not know*, who will say that their destruction is not just? And this shows positively that the world will not be converted before his coming.

A word more for those who plead that we will not and cannot know anything about the time of the Lord's coming until he comes. In the days of Noah and of Lot, some knew that the events foretold were immediately impending, and by that knowledge were enabled to make their escape from the calamities of those days. And *all who did not know* were "taken away," or destroyed. "Even thus shall it be in the day when the Son of man is revealed." It has been shown that the world may know, because the warning will be given; and that some will know, for they will not be in darkness; they will heed the warning; they will know the time; they will see the day approaching.

Against the doctrine of the world's conversion, and in favor of the truth that the dispensation will end in a time of great perils and great declension of piety, we present two more points. It must and will be admitted that the seven trumpets of Revelation, chapters 8-11, reach to the end of this age. Events under the seventh trumpet prove this, such as the anger of the nations; the coming of the wrath of God; the time that the dead should be judged, and of giving reward to the saints. But the last trumpet introduces a *woe* upon the earth, and not a blessing; the *anger* of the nations, and not peace; and it is easily proved that the seven last plagues, in which "is filled up the wrath of God" (Rev. 15:1), are poured out under this trumpet. This point cannot be evaded by allowing a period of apostasy *after* the millennium; for the man of sin exists from the "falling away" to the Saviour's coming; and the last three trumpets are all *woe* trumpets, and not the last alone. See Rev. 8:13; 9:12; 11:14.

We have noticed the Saviour's interpretation of the parable of the tares of the field, Matt. 13. In that he says that the children of the kingdom and the children of the wicked one will grow together until the harvest, which is the end of the world, and when the end comes the separation will be made by the angels, who are the reapers. In Joel 3:9-13, the last days are brought to view, even unto the harvest. This scripture is exactly parallel with Rev. 14, 15, and 16. There is war and not peace in the last days. There is abounding wickedness, and

not prevailing righteousness, in the last days. Joel 3:13 says: "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great." "The harvest is the end of the world; and the reapers are the angels."

Now we return to notice another point in the objection which we have been considering. It is this: "We cannot consent to the doctrine of the advent near, because many eminent men give interpretations to the prophecies which forbid our accepting it." We first reply that no man, however eminent and great in the eyes of the world, has any right to offer *his interpretation* of prophecies as a sufficient offset to the many positive scriptures which have been presented against their theory of the world's conversion. It savors neither of wisdom nor of reverence for a man to frame a system of theology, or devise interpretations of the prophecies, which contradict the plainest principles and the most positive declarations given by Christ and his apostles. And secondly, we say that their interpretations are not sustained by the very scriptures which they profess to interpret. We have time and space now to notice but a single instance.

It is inferred, and extensively preached, that because the heathen will be given to Christ, and the uttermost parts of the earth for his possession (Ps. 2:7, 8), that therefore he will convert and save them all. Against this we urge (1) that he never yet has converted and saved all the nations of the earth. Myriads of heathen have gone down to death and to darkness unconverted and unsaved. And (2) this psalm does not intimate that he will ever convert them, but it teaches the very opposite. Verses 8 and 9 read as follows: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." We safely appeal to all that the only idea presented here, consequent upon the gift to the Son of the nations of the earth, is that of their destruction, and not at all of their conversion. Many a fine sermon on verse 8 would be utterly spoiled if the preacher would read verse 9 in connection. But the people love to hear "smooth things;" they love the cry of "peace and safety," and the ministry conform to the popular desire. At another time we will further trace this idea of the destiny of the nations when they shall be given to Christ.

## Church Discipline—Question.

"A BROTHER has been disfellowshipped, but still attends the meetings, and frequently speaks in social meeting, exhorting the brethren to holiness of life, etc. His attitude toward the church is rather boastful and defiant, and his influence tends to discord. Should he be silenced, and if so, how?"

This question presents to our notice an evil which is often found, and which needs to be dealt with decidedly and promptly. It is the duty of the elder to protect his church from an influence which tends to discord. It is his duty to see that the vote of the church in disfellowshipping a member shall be respected.

1. We are to take for granted that the action of the church in disfellowshipping him was right and necessary; that the church was justified in so doing.

2. It is the duty of the church to stand by its own action. By suffering its action to be disregarded, or by sympathizing with those who disregard such action, the church virtually says that its action was wrong; in effect, it places itself under condemnation. This is too plainly the case to require argument. If the vote to disfellowship was wrong, it ought to be rescinded and confession made. But if it was right, then consistency and justice require that the vote be maintained in letter and spirit; justice to the



church, to the cause of truth, to the community before which they act, and to the erring individual.

3. It is the duty of the elder to see that the action of the church is properly carried out. If a person persists in speaking in the meetings after being disfellowshipped, when it becomes evident that strife and discord will be the result, he should be requested to desist, or, if necessary, he should be rebuked. And of course the church should uphold its officer in administering the rebuke. Care should be exercised that it be done in the right spirit; if it is not, the enemy will take advantage of it, and the discord and strife will be increased.

4. We have known, as we have elsewhere noticed, an individual to be disfellowshipped when there could not exist a single doubt that the action was right, and yet he was permitted to speak in the meetings until, by his insinuating and plausible method of pleading for sympathy, he gained control of the feelings of almost the entire church. The consequence was just what was to be expected; the church was nearly destroyed.

5. In the case in question, there can be no doubt that the action of the church was right. If the church had erred, if the man were in the right, he would pursue a far different course from that described. He would then show that he valued the privileges of church membership, and the importance of church discipline; in a brotherly, Christian manner he would try to convince the brethren of their wrong, or present the case to his Conference for investigation.

6. If he had the spirit of a brother indeed, and really valued the privileges of the meetings, he would manifest humility under the action of the church, whether that action were right or wrong. He would examine his own heart and take no step to injure the church by intruding upon it in a manner which he could but know would prove repulsive. If a person is disfellowshipped and assumes a defiant air, manifesting self-confidence and a spirit of self-justification, we think no further proof is needed to show that he has no place in the church, until, by humility and confession, he has proved that he is converted.

7. We request those who are specially interested in such cases to read again our remarks on church organization being necessary to carry out the New Testament directions, and concerning those who think they live good Christian lives just as well out of the church as in it. The church being the body of Christ, all his members must be in it. He who stands outside of God's order and assumes a boastful and defiant attitude toward those who are in that order, manifests great pride of heart, and shows that he is self-loving, and not cross-bearing. We pity the person; we pity the church and its officers who have to deal with such restless spirits.

### Punishment and Torment.

A READER of the SIGNS sends the following:—

"Your number of March 11, in 'Notes on the International Lessons,' says the doctrine of eternal torment is contrary to the word of God. Will you please explain Matt. 25:41, 46, Christ's own words? I have had faith in your paper; its teachings compared in many respects to my belief. But without satisfactory explanations in this doctrine, my faith will have some doubts on other subjects."

The last verse of the 25th of Matthew reads thus: "And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal." We believe that this verse will be literally fulfilled. We know, also, that the words "everlasting" and "eternal" in this verse are the same in the Greek, and have the same meaning in the English; and therefore the text teaches that the punishment of the wicked will last just as long as the reward of the righteous. Our friend must certainly agree with us thus far.

Now what will be the punishment of the wicked? "The wages of sin is death." Rom. 6:23. Then since the punishment of the wicked is everlasting, it must be everlasting death—a death from which there is no awaking. Paul also in another place says that they "shall be punished with everlasting destruction." 2 Thess. 1:9.

Our friend has confused the words "punishment" and "torment." They are not synonymous terms. Whatever torment the wicked may suffer, they cannot be said to have *been punished* until they have suffered death; for the wages of sin is death. The "tribulation and anguish" which will be rendered to them may be of very long continuance; but their *punishment* consists in death. And this punishment—death—will be everlasting. To all eternity the wicked will "be as though they had not been." Obadiah 16.

The 41st verse of Matt. 25 reads as follows: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This does not in the least contradict the explanation just given. Everlasting or eternal fire does not necessarily imply that its victims must exist eternally. How was it with Sodom and Gomorrah? The Lord rained fire and brimstone upon them, and they were consumed from off the face of the earth. Nothing marks the site where they once stood, and it is supposed that the waters of the Dead Sea roll over it. They have no existence, yet the apostle says: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. If "eternal fire" resulted in the complete destruction of the cities of the plain, it must have a like effect on those who are finally impenitent. Indeed, the connection shows that the destruction of those cities was an example of the final fate of the wicked. On this passage Dr. Barnes says:—

"The phrase, 'eternal fire,' is one that is often used to denote future punishment—as expressing the severity and intensity of the suffering. As here used, it cannot mean that the fires that consumed Sodom and Gomorrah were literally eternal, or were kept always burning, for that was not true. The expression seems to denote, in this connection, two things: (1) That the destruction of the cities of the plain, with their inhabitants, was as entire and perpetual as if the fires had been always burning—the consumption was absolute and enduring—the sinners were wholly cut off, and the cities forever rendered desolate; and (2) That in its nature and duration this was a striking emblem of the destruction which will come upon the ungodly."

One word concerning the position taken by our correspondent. He says that he has had faith in the SIGNS, because its teachings corresponded to his belief. While we are pleased to have people favor the SIGNS, we do not like to have the favor rest on that foundation. If a man accept only what he already believes, he will make no advancement, and may only be confirmed in error; but if he accepts whatever is demonstrated to be truth, whether it accords with his previous belief or not, he will always be in the right. This is in accordance with the apostolic injunction: "Prove all things; hold fast that which is good." 1 Thess. 5:21. E. J. W.

### Which Day of the Week?

"WHICH day is the Sabbath?" asks one. What is written in the law? "The seventh day is the Sabbath of the Lord thy God." "But how," he continues, "do we know that the seventh day of the week is meant?" In several ways, of which we will mention two. The commandment says: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Now it cannot mean the seventh day of the month or the year, because there are more than seven days in a

month or a year. A person can work six days and rest the seventh several times in a single month. Then the commandment must mean the seventh day of some period which contains exactly seven days. And what is that? Every child will answer, "Seven days make one week." A week is the only period of time that contains just seven days, and consequently the seventh day is the last day of the week. Plain enough, is it not?

2. The evangelists all give an account of Christ's crucifixion and resurrection. Speaking of the crucifixion, Luke says: "And that day was the preparation, and the Sabbath drew on." Luke 23:54. It being near the Sabbath, the women did not do any work in connection with the body, but only saw how it was laid. Then "they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. The next verse says: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Here we see that the Sabbath immediately preceded "the first day of the week." But the week has only seven days; therefore the Sabbath must have been the seventh day of the week. Moreover, this Sabbath day was kept "according to the commandment." Thus the inspired penman gives positive testimony to the fact that the fourth commandment enjoins the observance of the seventh day of the week. And since there has never been another Sabbath commandment, we know that the seventh day of the week, commonly called Saturday, and no other day, is the Sabbath of the Lord.

### Christ the End of the Law.

In the preceding articles we have considered the fundamental principles of the law, and all its bearings. We have by no means exhausted the subject; for that would be impossible; neither have we referred to all the texts relating to it; but we have given an outline of the nature of the law, its origin, perpetuity, extent of jurisdiction, and the relation to it of both righteous and wicked. By the principles of the law, which have already been enunciated, every text in the Bible that mentions the law may be explained; and bearing those principles in mind, we shall now proceed to consider the application of some texts that are too often regarded as antagonistic to the law. Without a knowledge of the principles of the law, these texts may justly be considered as difficult; but with such knowledge, we find not only that they are in perfect harmony with those principles, but that they greatly strengthen the argument already made. Right here, we will say that the task of "harmonizing" different portions of the Bible, is one which no man has to perform. The different portions of the Bible were harmonized by inspiration; all that the expositor has to do is to point out the harmony that already exists.

In Rom. 10:4 we read as follows: "For Christ is the end of the law for righteousness to every one that believeth." Before showing what this text means, it may be well to briefly show what it does *not* mean. It does not mean that Christ has put an end to the law; because, (1) Christ himself said concerning the law: "I am not come to destroy." Matt. 5:17. (2) The prophet said that instead of destroying it, the Lord would "magnify the law, and make it honorable." Isa. 42:21. (3) The law was in Christ's own heart. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. And (4) since the law is the righteousness of God, the foundation of his Government, it could not by any possibility be abolished. See Luke 16:17.

A reading of the verses preceding the one quoted should suggest its meaning. "Brethren, my heart's desire and prayer to God for Israel is, that they



might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:1-3. Bear in mind that "the righteousness of God" is his law. Isa. 51:6, 7. We can see that Paul uses the term in this sense; for, without any break for explanation, he adds, "For Christ is the end of the law for righteousness," etc.

From these verses we learn that Paul, instead of teaching that the law has come to an end, is showing that Israel, through ignorance, had failed to realize the design of the law in securing righteousness. What had caused this failure? Paul says it was because they were ignorant of God's righteousness, and went about to establish their own righteousness. They had such low views of the righteousness of God, as required by his law, that they thought they could make themselves righteous. But, as we have already seen, all men are sinful, and while in the flesh cannot please God. Rom. 8:8. The only way in which men can appear as righteous, is to have that "righteousness which is by faith of Jesus Christ." When their faith is imputed to them for righteousness, they become, in Christ, new creatures (2 Cor. 5:17), and thenceforth it is possible that with them all things shall be of God. But the Jews rejected Christ, and therefore failed to secure that righteousness which the law was designed to perfect in man. A comparison of Scripture texts will show that the view here outlined is the correct one.

The reader must know that the word "end" does not necessarily mean "termination." It is often used in the sense of design, object, or purpose. For instances where it is so used, see James 5:11; John 18:37; Rom. 14:9; Amos 5:18; Luke 18:1; Heb. 13:7; 1 Peter 1:9. In reading these texts no one would get the idea that faith is ended, or that the Lord had ceased to exist. So in reading Rom. 10:4, even without an explanation, one need not suppose that "end" means cessation of existence.

Now for a more detailed exposition of the text. In 1 Tim. 1:5, the same writer says: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." The word here rendered "charity" is often rendered "love," and is so rendered in this place in the New Version. In John 5:3, we read: "This is the love of God, that we keep his commandments;" and Paul himself says that "love is the fulfilling of the law." Rom. 13:10. In both these texts, the same word (*agapa*) is used that occurs in 1 Tim. 1:5. Therefore we say that this text means, Now the design of the commandment (or law) is that it should be kept. Everybody will recognize this as a self-evident fact.

But this is not the ultimate design of the law. In the verse following the one under consideration Paul quotes Moses as saying of the law that "the man that doeth those things shall live by them." Christ said to the young man, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Now since the design of the law was that it should be kept, or, in other words, that it should produce righteous characters, and the promise is that those who are obedient shall live, we may say that the ultimate design of the law was to give life. And in harmony with this thought are the words of Paul, that the law "was ordained to life." Rom. 7:10.

But "all have sinned and come short of the glory of God," and "the wages of sin is death." Thus it is impossible for the law to accomplish its design in making perfect characters and consequently giving life. When a man has once broken the law, no subsequent obedience can ever make his character perfect. And therefore the law which was ordained unto life, is found to be unto death. Rom. 7:10.

If we were to stop right here, with the law unable to accomplish its purpose, we should leave all the world under condemnation, and sentence of death. Now we shall see that Christ enables man to secure both righteousness and life. We read that we are "justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. More than this, he enables us to keep the law. "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. In Christ, therefore, it is possible for us to be made perfect,—the righteousness of God,—and that is just what we would have been by constant and unvarying obedience to the law.

Again we read: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

What could not the law do? It could not free a single guilty soul from condemnation. Why not? Because it was "weak through the flesh." There is no element of weakness in the law; the weakness is in the flesh. It is not the fault of a good tool that it cannot make a sound pillar out of a rotten stick. The law could not cleanse a man's past record, and make him sinless; and poor, fallen man had no strength resting in his flesh to enable him to keep the law. And so God imputes to believers the righteousness of Christ, who was made in the likeness of sinful flesh, so that "the righteousness of the law" might be fulfilled in their lives. And thus Christ is the end of the law.

But life is promised to the obedient, and as Christ enables his people to obey the law, he thus secures to them eternal life. Paul says that Christ has "brought life and immortality to light through the gospel." 2 Tim. 1:10. Christ himself says: "I am come that they might have life, and that they might have it more abundantly." John 10:10. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. And because Christ meets the end or design of the law which was ordained to life, he is called our life, as Paul says: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

To conclude, then, we have found that the design of the law was that it should give life because of obedience. All men have sinned, and been sentenced to death. But Christ took upon himself man's nature, and will impart of his own righteousness to those who accept his sacrifice, and finally, when they stand, through him, as doers of the law, he will fulfill to them its ultimate object, by crowning them with eternal life. And so we repeat, what we cannot too fully appreciate, that Christ is made unto us "wisdom, and righteousness, and sanctification, and redemption."

E. J. W.

### Whose Doctrine?

SOMETIMES we hear something like this: "I don't believe a word of your doctrine." Very well, we don't ask anybody to believe *our* doctrine, if we have any. But we do ask people to believe the doctrine of the Bible. We have a right to ask this, because "the words of the Lord are pure words" (Ps. 12:6); "All his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. Everything that is taught in the Bible is from God; for even Jesus

himself said: "My doctrine is not mine, but His that sent me." John 7:16. Then when we quote a plain declaration, as, for instance, "The seventh day is the Sabbath of the Lord," we have a right to expect that people will believe. We would not lower the truth by calling it *our* doctrine; it is the doctrine of the great Jehovah. "See that ye refuse not Him that speaketh; for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven." Heb. 12:25.

### "The Abiding Sabbath."

#### "THE CHANGE OF DAY."

UNDER the title of "The Change of Day," the author of the "Abiding Sabbath" devotes a chapter to the denial of the right of the seventh day to be considered the Sabbath; and he starts with the attempt to make a distinction between the Sabbath as an institution, and the Sabbath as the name of a day. He says:—

"Let it be urged that the Sabbath as an institution, and the Sabbath as the name of a day, are entirely distinct."—P. 201.

This is a turn that is quite commonly taken by those who deny that the seventh day is the Sabbath, but we wish that some of those who think they see this distinction, would describe what they call the "institution." We wish they would tell us what it is. We wish they would tell us how the "institution" was made, and how it can be observed distinct from the day. For says Mr. Elliott:—

"The particular day is no essential part of the institution."—P. 203.

If, therefore, the day be no essential part of the institution, it follows that the institution can be observed without reference to the day; and so we say we should like for Mr. Elliott, or some one else who thinks the proposition correct, to tell us how that can be done. But Mr. Elliott does not believe the proposition, nor does any one else whom we have ever known to state it. In his argument under this very proposition that, "The particular day is no essential part of the institution," Mr. Elliott says:—

"Without doubt, the spiritual intent of the Sabbath will fail of full realization *except all men unite upon one day.*"—*Id.*

Then what his argument amounts to is just this: The particular day is no essential part of the institution, yet the institution will fail of proper realization unless all unite upon a particular day. In other words, The particular day *is* an essential part of the institution. And that is exactly where every one lands who starts with this proposition. But it is not enough to say that the day is an essential *part* of the institution. The day *is* the institution, and the institution is the day. And if the particular day be taken away, the institution is destroyed. The commandment of God is not, Remember the Sabbath *institution*, to keep it holy. Nor is it merely, Remember the Sabbath, as though it were something indefinite. But it is plainly, "Remember the Sabbath *day*, to keep it holy." Ex. 20:8. The word of God is not that he blessed the Sabbath *institution*, and hallowed it. But the word is, "The Lord blessed the Sabbath *day*, and hallowed *it.*" Ex. 20:11.

Nor is it left to men to select, and unite upon some "one day" to be the Sabbath. The Lord not only commands men to remember the Sabbath day, to keep it holy, but he also tells them, as plainly as language can tell, that "The *seventh day* is the Sabbath." It is the seventh day that God blessed at creation. It is the seventh day that he then sanctified. It is the seventh day upon which he rested. Gen. 2:2, 3. It was the rest, the blessing and the sanctification, of the seventh day that made the institution of the Sabbath. And it is simply the record of a fact, when the Lord wrote on the table of stone, "The seventh day is the Sabbath." Sup-



pose the question should be asked, What is the Sabbath? As the word of God is true, the only true answer that can be given is, "The seventh day is the Sabbath." Therefore it is as plain as words can make it, that apart from the seventh day there is no Sabbath; and that apart from the seventh day there is no Sabbath institution.

Again, the word Sabbath means *rest*, and with this Mr. Elliott agrees; he says:—

"The word 'Sabbath' is the one used in the fourth commandment; it means 'rest,' and it is the substantive from the verb employed in Gen. 2:2, 3, also Ex. 31:17, to describe the divine resting after creation."—P. 202.

But God did not bless the *rest*, he blessed the *rest day*; he did not hallow the *rest*, he hallowed the *rest day*. That rest day was the seventh day, the last day of the week. "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." Did God rest any day of the week but the seventh day? Assuredly not. Then is not the seventh day the rest of God? Most certainly. Then whenever anybody calls any day the Sabbath, but the seventh day—the last day of the week—he not only contradicts the plain word of God, but he also contradicts the very language in which they speak; because he gives the title of "rest" to that which by no possibility can truthfully bear it. The word of God is the truth, and it says, "The seventh day is the Sabbath [rest] of the Lord thy God; in it thou shalt not do any work."

Yet in the face of his own reference to Gen. 2:2, 3, and Ex. 31:17, the author of the "Abiding Sabbath" has the brass to write the following:—

"As a human monument the particular day has value, but it has no bearing on that divine ordinance of rest and worship which comes to us out of eternity, and blends again with it at the end of time."—P. 203.

"As a human monument!" How did the particular day—the seventh day—in Gen. 2:2, 3 become a human monument? What human being had anything to do with the erection of that monument? It was God who set up that monument, and when an institution established by the Lord himself, can be called a human monument, we should like to know how much further a five-hundred-dollar prize would justify a man in going.

And again, "The particular day has no bearing upon that divine ordinance which comes to us out of eternity." This, too, when the particular day is that divine ordinance. If the particular day has no bearing upon that divine ordinance of *rest* and worship which comes to us out of eternity, then what is the ordinance, and how can it be observed? This brings him again to the important concession that, "all men must unite upon one day," or else the Sabbath will fail of its proper realization. But we would ask, Did not the Lord know that, when he made the Sabbath? Did he not know that it is necessary that all men should unite upon one day? We are certain that he did, and that he made ample provision for it. He himself selected the day which should be the Sabbath. He rested a certain definite day, he blessed that day, and he set it apart from the other days of the week, and he commanded man—the human race—to remember that day, and to do no work therein. That day is the last day of the week, the seventh day, and not the first day of the week. But the day which the Lord has chosen to be the Sabbath; the day which he has put honor upon; the day which he has, by his own divine words and acts, set apart from all other days; the day which he, by his own voice from Heaven, has commanded to be kept holy; that day which he has called his own, is to be set aside by men as not essential, and a heathen institution, by the authority of a heathen commandment exalted to the place

of the Lord's day, and as all-essential. But it is wickedness.

As for us, we choose to obey the word of God, rather than the word of men. We choose to rest the day in which he has commanded us to rest. We choose to hallow the day which he has hallowed. We choose to keep holy the day which he has made holy, and which he has commanded all men to keep holy.

Reader, "God did rest the seventh day from all his works." Heb. 4:4. What are you going to do? God says, Remember the rest day to keep it holy. Ex. 20:8. What are you going to do? God says, "The seventh day is the Sabbath [the rest] of the Lord thy God, in it thou shalt not do any work." Ex. 20:10. What are you going to do?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. A. T. J.

## The Missionary.

### Items of Progress.

FROM Plainfield, Wis., Elder Isaac Sanborn writes to the *Review and Herald* of March 23 as follows:—

"I commenced a protracted meeting here the 13th of February, and have continued four weeks, with a constantly increasing interest. People come five or six miles, and notwithstanding the truth has been preached here more or less for many years, more than twenty have already accepted it, mostly heads of families; and many more are expected to do so."

ALBERT WEEKS writes the following from Plainfield, Mich.:—

"I began meetings at the Light school-house, near this place, February 8. The weather has been very unfavorable, but the interest has been good. Some of the time the house would not hold the people that congregated. The country is thoroughly stirred by the truth. Had one opposition discourse, which I reviewed with freedom before a crowded house. A class of thirteen have signed the covenant, four of whom observed the Sabbath when I came here. Some others are keeping the Sabbath, and many believe it."

BROTHER H. SHULTZ, of Nebraska, writes thus:—

"February 26, in company with Elder Johnson, I came to Decatur, where he had been laboring for some time. About twenty good souls had taken their stand for the truth, and the church felt greatly encouraged. They have commenced to build a meeting-house, the school-house becoming too small for their accommodation. The Sabbath-school numbers eighty scholars. May they walk humbly before God, and may the Lord add many more to their number, of such as shall be saved."

FROM Indiana Brother Wm. Covert writes:—

"In company with Brother Oberholtzer I was at Dugger, Sullivan Co., March 25–28. Nine services were held. The weather was unfavorable; the roads were quite muddy, and other meetings were being held in several places in the vicinity. As a result, our congregations were small until the last evening we were there. Brother Oberholtzer and myself held series in two neighborhoods two miles apart. We organized a church, which has a membership of eight. We believe that if we could procure the steady use of a suitable building in which to hold services, their number could be doubled in a short time."

"We then went to Poseyville, in the extreme southwestern part of the State, where the tent was pitched last July by Brethren Oberholtzer and Kauble. The messages were never proclaimed there previous to that time. The usual opposition was manifested, but the Lord blessed the labor bestowed, and a good work was done. We organized a church of fourteen members. Four were baptized yesterday, March 7, and four or five others expect to go forward in the ordinance before Brother Oberholtzer leaves for another field of labor."

FOLLOWING, written by Louis Higby, is a report from the mission recently started at Watertown, N. Y. It should give courage to all workers:—

"We have received much of the Lord's help and blessing in trying to carry on the good work. Our mission has been open over five weeks. The company consists of Brother Flint's family and three or four workers. The whole expense thus far for provisions, coal, rent, etc., amounts to \$32. This has been met by contributions of money and staple articles for family use, from different ones throughout district No. 3. The number engaged in the work thus far would average three persons laboring three weeks."

"During this time, about one-half the city has been canvassed for 'United States in Prophecy,' accompanied with the SIGNS or the *American Sentinel*. There have been one hundred and thirty-three orders taken for the book, eighty-eight for the SIGNS, thirty-three for the *Sentinel*, seven for the 'Sunshine,' one for 'Great Controversy,' one for 'Thoughts on Daniel and the Revelation,' three for the *Instructor*, and one for the *Stimme*. We find a fine class of people in this city, having a very little prejudice."

In addition to the above, reports from the missions in Minneapolis, Minn., and Brooklyn, N. Y., state that Bible-readings are held daily, and that sermons on present truth are preached every week in those places, which are attended by good congregations, and that the number of those who hear with interest is rapidly increasing.

### How the Talents Were Doubled.

HE was a "good and faithful servant;" he doubled the talents given him; he was rewarded accordingly; that is about all the story tells the ordinary reader. But there is a little intimation *how* he managed to double them. He "went and traded with the same." He turned them over, and made them a source of profit.

Just how he traded is not told in the parable; but if it was in the line of the best trading nowadays, it was by quick sales and small profits. If he had gone into the market-place with his ten talents, and waited for a chance to make his hundred per cent. all at once, he would probably have waited till his lord came back and asked for an accounting; and he would have had no more to show for his stewardship than the unfaithful servant who hid his lord's money. At the end of the first week he had made very little profit; but he was glad to get that little; and he was able to make a little more the next week; and more still the next, until, when his lord came home, the accumulated profit had



doubled the original capital. Half a per cent. profit is a very little; but half per cent. a week is [at simple interest] twenty-six per cent. a year; and the lord of that servant might have come back in scarcely more than three years and found his capital doubled, and all done in insignificant little profits.

Is not this very much the way it is in Christian service? Men often think they will not do anything for Christ until they can do something noticeable and handsome. They want their talents to bring in a big profit on each transaction. But those big opportunities happen very seldom. Every week and every day there are little opportunities—chances for a word, a smile, a cup of cold water. Each of these is an investment for the Master, not at a large profit, but at a satisfactory one; and when the Lord cometh, the grand total of profit we can hand in to him as our account will be made up of these little half-per-cent. transactions, which count up in the end more than the large ones. It is on these that we get compound interest. It is these that show the good Christian financier, who took his talents and traded every day with the same, accepting every opportunity to make a little, and thus gained the "Well done." It is the man who does common duties every day to the best of his powers, neglecting no smallest occasions, that gives the world the example of a living Christian character, and secures a larger harvest of blessing than many an ambitious and noisy professor of religion.—*Independent*.

#### Work Not Worry.

A MAN who is Christ's, and who has Christ's work to do, would do better to devote himself to that work of Christ which he has to do, than to worry over his lack of fitness for that work, or even than to agonize after a fuller fitness for its prosecution. It requires no self-examination to convince an intelligent disciple of Christ that he is imperfect, and that he is full of faults. And when that fact is fairly before his mind, if he waits to attain to perfectness before beginning to work for Christ, he will wait indefinitely. If, however, simply recognizing the truth that Christ can use even such a person as he is, a disciple of Christ will give himself to be used accordingly, he will best honor Him who chooses the weak things of the world, and the base things of the world, and the things that are despised, yea, and the things that are not, for the compassing of the mightiest results, in order that no flesh shall glory before God. Personal prayer for personal gifts and personal graces is sometimes a misuse of time on the part of those who ought to forget themselves in their absorbed devotedness in the work to which they have been set of God, and whose prayers ought to be rather for guidance and strength in the use of the graces they have, than for a larger supply of graces. And an undue emphasis of one's personal unworthiness as an instrument in God's hand may be a result of too much thought of one's self, and too little thought of God's ability to do everything he chooses to do with even such an instrument as this. "Then said I, Ah, Lord God! behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go, to all that I shall send thee, and whatsoever I command thee thou shalt speak." As it was thus in the case of Jeremiah, so it may be with every child of God who is called to work for God.—*S. S. Times*.

HEAVEN is nothing if it be not realistic. It is somewhere; it has a local habitation as well as a name. So had it to all Bible-men of faith. We cannot do ourselves a greater wrong than to be, in our thinking and our living, depreciating our inheritance by refusing to localize it and robe it in beauty and fill it with spiritual riches.—*Rev. H. C. Hayden, D. D.*

#### Relation of Love and Law in God.

THE planet is held in its sphere by two influences, one impelling, the other staying it. So it is with moral beings; they are drawn by love, but it is love regulated by law. It is well that the earth should have an attraction toward the sun, without which it would wander into an outer region of coldness, darkness, and destruction; but were there no restraining power, it would be drawn into the sun's atmosphere, and be consumed by his heat. In like manner, moral excellence implies of necessity these two things, love and law; the one to attract, the other to guide in the right path.

It is not easy to embody in human conceptions, and to express in human language, the relation of law and love. We know that the two are closely connected. Their connection is in God, the source of both. Even as God is the origin of all other things, of nature, of force, of matter, of mind, so is he also the origin of love and law. All these streams, if we follow them up sufficiently far, carry us to the fountain. Love is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God. "Let us love one another, for love is of God." Charity is the highest of all the graces. "There abideth these three, faith, hope, and charity; but the greatest of these is charity." But then charity never tries to set itself above law; if it did so, it might work only mischief. "Love is the fulfilling of the law." Love takes the form of a commandment. When asked by the lawyer, "Which is the great commandment of the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Thus indissolubly are charity and commandment joined in Scripture. It is love that makes us like unto God, who is love; but the love of God is a love regulated by eternal justice.

We cannot by any process of analysis get rid of either of these elements. Defective systems of ethics arise from omitting one or the other, or not giving each its due place. A stoic, a pharisaic morality leaves out love, and presents only the expressionless form of law. Utilitarianism leaves out eternal and unchangeable obligation, and offers a flexible morality, suiting itself to supposed results. . . . Yes, but whence this word "ought," so full of meaning? Why should I love any one but myself? Our deepest nature gives the response, and will continue to do so, whether we attend to it or not. All this implies that alongside of love there is law, commanding and demanding. Far as the eye can reach, the two are seen to run parallel. I do not say that they never meet, for they meet in the nature of God and of all holy beings. And, though often dis severed here, they will meet at last in the character of saints in Heaven, with whom love will be law, and law will be love.

"What therefore God hath joined together, let not man put asunder." There is no propriety in drawing invidious comparisons as to the relative importance of the two. It might be argued that law is the higher; for it commands love, says when it is to flow, and where it is to stay. But then love is the very end for which the law exists; the end of the commandment is charity. Law without love is a mere form without life; love without law is a life without a body in which to reside. Law without love is a channel without a stream; love without law may be a stream, bursting forth and spreading destruction. Let the two revolve round each other like binary stars, each with its own color, the one the complement of the other. Let Righteousness stand forever on the pedestal on

which he has been set up, with his high look and unbending mien, the master and the guardian; and ever beside him, beneath him, and leaning upon him, yet beautiful and graceful as he, let there be seen Love, with smiles upon her face and gifts in her hands.—*McCosh*.

#### Christian Obedience.

ONE essential characteristic of Christian obedience is, it is total. It makes no terms. Does obedience cost? No matter. It is God's will; therefore it is my will. Controversy, choice, or selection in the presence of divine command is treason. "Enter into thy closet" is just as binding as "Thou shalt not steal." "Love your enemies" is just as much of God as "Believe on the Lord Jesus Christ." If we can make choice of such commands as we feel like obeying and disregard the rest, what are we but masters instead of subjects, dictating terms instead of receiving orders? If our obedience is genuine, it will be, like the Rechabites', total.—*Rev. Herrick Johnson, D. D.*

## The Commentary.

### NOTES ON THE INTERNATIONAL LESSON.

#### The First Miracle.

(April 18.—John 2:1-11.)

THERE was to be a marriage in Cana of Galilee. The parties were relatives of Joseph and Mary. Christ knew of this family gathering, and that many influential persons would be brought together there; so, in company with his newly-made disciples, he made his way to Cana. As soon as it was known that Jesus had come to the place, a special invitation was sent to him and his friends. This was what he had purposed, and so he graced the feast with his presence. He had been separated from his mother for quite a length of time. During this period he had been baptized by John, and had endured the temptations in the wilderness. She had been very sorrowful for the past two months; for she had been separated from her son, who had ever been faithful and obedient to her wishes. The widowed mother had mourned over the sufferings that Jesus had endured in his loneliness. His Messiahship had caused her deep sorrow, as well as joy. Yet strangely, as it appears to her, she meets him at the marriage feast, the same tender, dutiful son, yet not the same; for his countenance is changed; she sees the marks of his fierce conflict in the wilderness of temptation, and the evidence of his high mission, in his holy expression and the gentle dignity of his presence. She sees that he is accompanied by a number of young men, who address him with reverence, calling him Master. These companions tell Mary of the wonderful things they have witnessed, not only at the baptism, but upon numerous other occasions; and they conclude by saying, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, who is the long-looked-for Messiah."

THE heart of Mary was made glad by this assurance that the cherished hope of long years of anxious waiting was indeed true. It would have been strange enough if mingled with this deep and holy joy there had not been a trace of the fond mother's natural pride. But the guests assembled, and time passed on. At length an incident occurred that caused much perplexity and regret. It was discovered that from some cause the wine had failed. The wine used was the pure juice of the grape, and it was impossible to provide it at that late hour. It was unusual to dispense with it on these



occasions; so the mother of Christ, who, in her capacity of a relative had a prominent part to perform at the feast, spoke to her son, saying, "They have no wine." In this communication was a hidden request, or rather suggestion, that he to whom all things were possible would relieve their wants. But Jesus answered, "Woman what have I to do with thee? mine hour is not yet come."

THE future life of Christ was mapped out before him. His divine power had been hidden, and he had waited in obscurity and humiliation for thirty years, and was in no haste to act until the proper time should arrive. But Mary, in the pride of her heart, longed to see him prove to the company that he was really the honored of God. It seemed to her a favorable opportunity to convince the people present of his divine power, by working a miracle before their eyes that would place him in the position he should occupy before the Jews. But he answered that his hour had not yet come. His time to be honored and glorified as King was not yet come; it was his lot to be a Man of sorrows and acquainted with grief.

THE earthly relation of Christ to his mother was ended. He who had been her submissive son was now her divine Lord. Her only hope, in common with the rest of mankind, was to believe him to be the Redeemer of the world, and yield him implicit obedience. The fearful delusion of the Roman Church exalts the mother of Christ equal with the Son of the infinite God; but he, the Saviour, places the matter in a vastly different light, and in a pointed manner indicates that the tie of relationship between them in no way raises her to his level, or insures her future. Human sympathies must no longer affect the One whose mission is to the world.

JESUS had just come from his long fast in the wilderness, where he had suffered in order to break the power of appetite over man, which, among other evils, had led to the free use of intoxicating liquor. Christ did not provide for the wedding guests wine that from fermentation or adulteration was of an intoxicating character, but the pure juice of the grape, clarified and refined. Its effect was to bring the taste into harmony with a healthful appetite. The news of this miracle wrought by Jesus spread through all that region, and even reached Jerusalem. The priests and elders heard with wonder. They searched with new interest the prophecies pointing to the coming of Christ. There was the most intense anxiety to know the aim and mission of this new Teacher, who came among the people in so unassuming a manner, yet did that which no other man had ever done. Unlike the Pharisees and other dignitaries who preserved an austere seclusion, he had joined the mixed assembly of a festal gathering, and, while no shadow of worldly levity marred his conduct, he had sanctioned the social gathering with his presence.

HERE is a lesson for the disciples of Christ through all time, not to exclude themselves from society, renouncing all social communion and seeking a strict seclusion from their fellow-beings. In order to reach all classes, we must meet them where they are; for they will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men and women touched by divine truth. Christ awakened their interest by going among them as one who desired their good. He sought them at their daily vocations, and manifested an unfeigned interest in their temporal affairs. He carried his instruction into the households of the people, bringing whole families in their own homes under the influence of his divine presence. Those who think to preserve their

religion by hiding it within stone walls to escape the contamination of the world, lose golden opportunities to enlighten and benefit humanity. The Saviour sought men in the public streets, in private houses, on the boats, in the synagogue, by the shores of lakes, and at the marriage feasts.

JESUS commenced the work of reformation by bringing himself into close sympathy with humanity. He was a Jew, and he designed to leave a perfect pattern of one who was a Jew inwardly. While he rebuked the Pharisees for their pretentious piety, endeavoring to free the people from the senseless exactions that bound them, he showed the greatest veneration for the law of God, and taught obedience of its precepts. Jesus rebuked intemperance, self-indulgence, and folly; yet he was social in his nature. He accepted invitations to dine with the learned and noble, as well as the poor and afflicted. On these occasions, his conversation was elevating and instructive, holding his hearers entranced. He gave no license to scenes of dissipation and revelry, yet innocent happiness was pleasing to him. A Jewish marriage was a solemn and impressive occasion, the pleasure and joy of which were not displeasing to the Son of man. By attending this feast, Jesus sanctioned marriage as a divine institution; and through all his subsequent ministry, he paid the marriage covenant a marked respect in illustrating many important truths by it.—*Great Controversy*, by Mrs. E. G. White, Vol. 2, pp. 99-110.

## THE LAW OF GOD.

### The Giving of the Law.

(Lesson 1.—Sabbath, April 24.)

1. To WHAT place did the Israelites come about two months after they left Egypt?

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." Ex. 19:1.

2. What did the Lord say he would do on the third day afterward?

"And be ready against the third day; for the third day the Lord will come in the sight of all the people upon Mount Sinai." Verse 11.

3. What preparations were the people required to make for this event?

"And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai." Verses 10, 11.

4. What precaution was taken to keep the people from touching the mountain?

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death." "And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Verses 12, 23.

5. What was said to be the result if any one should touch it?

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death. There shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount." "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish." Verses 12, 13, 21.

6. What dreadful things did the people hear and see on the third day?

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." Verse 16.

7. What caused these things?

"And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up." Verse 20.

8. How was the mountain affected by the presence of the Lord?

"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19:18.

9. Who attended the Lord on this occasion?

"The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." Ps. 68:17.

10. For what purpose did the Lord come down on Sinai?

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Nehemiah 9:13. "And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them." Deut. 33:2.

11. Where do we find that which the Lord spoke from Sinai? Ex. 20:1-17.

12. When the Lord had spoken these words, what did the people do?

"And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off." Ex. 20:18.

13. What request did they make?

"And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." Ex. 20:19. "And ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us; if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it." Deut. 5:24-27. "And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more." Heb. 12:19.

14. Did the Lord grant their request?

"And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken." Deut. 5:28.

15. In what manner did he give them subsequent instruction?

"Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it." Deut. 5:30, 31.

"THE law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7.



## The Home Circle.

### THY DUTY.

LET all the good thou doest to man  
A gift be, not a debt;  
And he will more remember thee  
The more thou dost forget.

Do it as one who knows it not,  
But rather like a vine,  
That year by year brings forth its grapes,  
And cares not for the wine!

A horse when he has run his race,  
A dog, when tracked the game,  
A bee when it has honey made—  
Do not their deeds proclaim.

Be silent then, and like the vine,  
Bring forth what is in thee;  
It is *thy* duty to be good,  
And man's to honor thee.

—R. H. Stoddard, in the *Independent*.

### Wrong Home Influences.

"WHY, the stamp on this letter has not been canceled," said Mr. Martin Moore, taking up an envelope which had been postmarked with pen from a country post-office. "You can remove the stamp carefully to use again as well as not."

"But I shall do no such thing," replied the person thus addressed, to whom the letter had been sent.

"Oh, well, then I can do it for you, and when you get out of stamps I'll lend you one," was Mr. Moore's laughing reply. "You don't suppose Uncle Sam will ever miss a two cent stamp, do you?"

"It is the principle of the thing," said the other speaker; "and we have no more right to steal two cents from the Government than a larger amount, and I will never touch that stamp again."

This conversation occurred in the home circle, where the children listened to the father's plausible reasoning, and how could they help being influenced by it? And if in after years, the father, whose opinion the bright-eyed boy respects, finds him practicing larger frauds, will the parent call to mind this and similar lessons taught, indirectly it may be, in the home circle?

Here is another case in which both deceit and dishonesty are instilled into the young mind. Little Robbie writes a letter to Uncle Robert, and in it, boy-like, states that he has saved a dollar, and is going to put it into the savings-bank. Now Robbie made figures to represent the money, and Uncle Robert read it ten dollars instead of one. "Well, well," he remarks, "the boy is doing well to save so much." Now the uncle is of a thrifty disposition and approves of boys saving their pennies and dimes. So he writes to Robbie's mother that if her little son has ten dollars to put into the bank, he will send another ten soon to add to the sum for a snug nest-egg.

"But I didn't write ten dollars," said Robbie, when he read the letter. "Uncle made a mistake in my figures."

"Well, never mind now," replied the mother. "Uncle Robert can spare ten dollars as well as not, so we need not say anything about the mistake when we write."

Thus the child's better and more honorable impulses are checked, and a lesson is early learned in greed and actual dishonesty. Does this mother, a professed Christian, anxious for the moral and religious welfare of her children, consider what tares she herself is sowing in the young mind?

Said a lady to her guest, "We will take the first train after dinner, and go to call on cousin Alice." At the station, when the visitor speaks of getting her ticket, the hostess replies, "No matter about it now." So the matter is left to be arranged later. But, as no fare is paid on

the car, the subject is referred to again by the guest after returning home. "Oh! the conductor does not call for our tickets half the time on these short trips," replied the lady; "when he does, we pass him the change, and when not we save our fare."

"But I would much rather pay my fare than to save it in this way," said the visitor. "Oh, well, if conductors do not have time to take up the tickets, that is their lookout, not ours," is the careless rejoinder; "besides, we go so often we ought to have some free rides."

And this is said before the children, who, doubtless, are accustomed to getting free rides when they can, and are thus learning dishonest practices in little things which cannot fail to blunt the moral sensibilities in reference to larger dealings with mankind.

Thus, in a thousand trifling ways, are petty deceits and peccadilloes practiced by people who would scorn to be thought dishonest, and who never seem to think what their influence may be in the family and among those with whom they have business relations. Is it a wonder that from such lessons learned in the home circle larger defalcations come, that the love of greed is made subservient to bitter ends? Strict integrity is a principle which needs to be inculcated, both by precept and example, in the home, the counting-house, the workshop, and in all the affairs of life.—*Leslie Grey, in the Congregationalist*.

### Bert's Queer Gift.

A CARELESS nail—it must have been the nail which was careless—had torn Bert's coat; but Aunt Marion had just finished the bit of delicate darning that made the jagged rent invisible. She was shaking out the garment to hang it away, when something dropped from one of the pockets and fell on the carpet at her feet. She picked it up—a little brown leafy roll—sniffed its odor disdainfully, and, resisting her first inclination to toss it into the grate, slowly laid it on the table beside her.

"Well, that is just what I have suspected for some time," she said. "Poor Bert! I suppose he thinks himself on the sure road to manliness now."

The words were spoken only to herself, however; she said nothing to any one else about it, though she sat for a few minutes with a very thoughtful face before she hung the coat away and took up other work. If Bert missed anything from his pocket, he made no inquiries. He was thankful that Aunt Marion made none, and, as she did not, he soon forgot the trifling affair in what he considered more important matters. Chief among these was his birthday, which came a few days later, and it was a very bright face which greeted the parcels that lay beside his plate at breakfast.

"But what is this?" he asked with a puzzled look, as, in among the books, telescopes, and half a dozen other things that he wanted, he discovered a neat little box holding only a short steel chain.

"That? Why, that is a wrist chain," answered Aunt Marion, with great earnestness, as if the question were a surprising one. "Is it the right size, I wonder? I had to guess at that." She came around to his side, and, lifting the chain, slipped a steel ring attached to it over his little finger; then, drawing the ends of the chain down, she fastened them around his wrist. "Fits exactly, doesn't it," she said enthusiastically.

"Yes'm, but—" Bert hesitated. From her manner he fancied that it was something he ought to know all about and appreciate very highly; but he really could not see its value. "What is it for, Aunt Marion?"

"Why, to wear on your wrist. Don't you see?" replied his aunt, giving it another twist and settling it to her satisfaction.

"Some new fashion that I haven't heard

about, I suppose," muttered Bert to himself, looking dolefully at his new adornment as he carried his treasures up to his room. "Women have a fancy for every new-fangled notion, so I presume auntie thinks this is something very nice; but I declare I don't see the sense of it." He appreciated it still less as he went about his morning work. It caught, tangled, and obtruded itself disagreeably. "Not very convenient," he ventured to suggest to Aunt Marion. But that lady only answered placidly:—

"Oh, I don't think you will mind that very much when you get accustomed to it." So she really expected him to wear the troublesome thing and get used to it! He was pondering the subject when his friend Ralph came in to see the new telescope.

"Hello! what are you wearing that dog-collar for?" he questioned curiously, as Bert displayed his hand in arranging the glass.

"It's a new thing? Didn't you ever see one before?" asked Bert, coloring a little.

"Lots of them—on the necks of canines," declared Ralph with unceremonious frankness; "but I don't see what you want to wear one on your arm for."

"Well, the fact is, I don't," confessed Bert; "but I don't know exactly what to do about it. You see, it is one of my birthday gifts—some new-fashioned arrangement that has taken auntie's fancy." It was a fashion of which Ralph had never heard, and he said so. His visit and comments left Bert still less pleased with the odd gift he had received. At last he decided to talk it over with Aunt Marion.

"You see, I'm ever so much obliged to you, auntie; but I don't know just what to do with the thing," he explained. "What is the good of wearing it?"

"Oh, I don't suppose there is any good in it," answered Aunt Marion serenely.

"Well, I don't think it is very—ornamental, you know," ventured Bert, hesitatingly.

"Oh dear, no!—not the least bit ornamental," assented his aunt.

"And, besides, it's inconvenient."

"Probably; but I think you would grow accustomed to that after a while, and not notice it much."

"But what is the use of getting accustomed to it—a chain like that?" demanded Bert, growing more and more bewildered. "What would you want to wear it for?"

"I? Oh, I wouldn't want to wear it for anything," declared Aunt Marion as placidly as before. "It is unsightly, inconvenient, and utterly useless. I wouldn't wear it; but your taste might be different."

"You must have a high opinion of my supply of common sense, Aunt Marion!" Bert flushed indignantly. "Do you think I am silly enough to like what nobody else would want?"

"I have been studying your tastes lately, and you seem to like some things that are just what you describe my gift to be," pursued Aunt Marion, drawing a cigar from her work-table and laying it in Bert's hand. "Here is this, for instance, that rolled from your pocket the other day. Is the habit of smoking useful to body or soul, Bert? Is it ornamental? Isn't it considerable trouble to acquire? and will it not be expensive, and often inconvenient to yourself and disagreeable to others after it is acquired? Is it anything, after all, but a *chain*, my boy?"

Bert said nothing; he only threw the cigar into the fire and walked away. But he answered rather curtly a day or two later—though no one but Ralph understood him—when a companion invited him to smoke, "No, thank you. I have one more dog-collar than I have any use for hanging in my room now."—*Kate W. Hamilton, in Sunday School Visitor*.

If we are sincere in desiring to know God's mind, we will use all the helps within our reach. All that God gives us will we gladly use, that we may know his will.—*Sel.*



**"An Unknown Woman."**

THE journals of one Monday morning added another to the list of inscrutable crimes awaiting detection. The body of a young female was found, on Saturday, in an out-of-the-way and desolate locality in the town of Sharon, Mass., under circumstances thought to imply that the woman had been murdered a half-mile away and carried to that spot to be abandoned there. The fact of saddest significance to us about it is, that it is stated to be the body of "an unknown woman." Almost all the population of the town having gazed upon her features—not uncomely in the repose of death—declare her to be strange to them. And so far, after forty-eight hours of research, no clew to her identity had been found. No home was reported to miss her. No boarding-house, even, claimed her as an inmate for whom it had a quasi-responsibility. She had dropped out of this life, and seemed to have left no socket behind whose emptiness mourned her.

We have before referred to this sort of thing—which, alas, is no novelty in the annals even of New England crime. If we remember correctly, once, and not many months ago, where a somewhat similar enigma presented itself for solution, there were more than one hundred applications from homes which did miss one member, in many cases which had missed one for many months, to know whether the body awaiting identification bore the semblance of that missing member or not.

But what kind of homes can these be, whose parents, or whose children, can thus disappear and leave no sign! And what kind of a past must such an incident reveal in such a home!

An unknown woman! Some mother was in pain at her birth-cry, and thought she was a sweet babe; and hushed her to rest upon her bosom; and taught her to talk all manner of dear words, as she began to prattle; and watched her expanding growth with loving eye, and proudly thought of good days to come for her. Yet here she lies, doubtfully, if not dishonorably, dead; and, somehow, something dreadful has come in to sever her from that mother's love and care, so that a great gulf lies between them, and nobody knows whose daughter she is.

Ah, fathers and mothers, if you want to avoid such a fate for those who are bone of your bone and flesh of your flesh, see to it that they have a home that is a real one; that they love it as the best place in the world for them! Keep them in at nights. Keep them out of the streets in the daytime. Watch their companions. Watch the books and newspapers they read, and see that they have such ones to read as will win and bless them. Watch their speech, and set them yourselves a good example therein. Keep the run of them by day and by night, remembering that the trouble of doing this is a part of the price of good citizenship, as well as of faithful humanity. And especially remember that, in such a world as this, there is no security that even your sons and daughters will go well, and prove an honor to you, and a blessing to the world, except as religion shall preserve them. Go, then, before them in that godly way which hath promise of the life that now is, as well as of that which is to come, and do your best to secure that they follow after.

And, boys and girls, if you want to make the most and the best of yourselves, be obedient, keepers at home, honest, honorable, faithful to every duty, humbly and gratefully uniting with your parents in all well-doing. Remember that you have but one life to live. Remember that a happy home is the happiest thing in that life, after godliness; and that "good times" on which home does not smile, almost always end in bad times and ruin. Don't drift off and be a waif floating on a perilous stream; if "anything happens," only to be known as "unknown."—*Congregationalist*.

**Health and Temperance.****Rest or Recreation.**

WHAT men chiefly forget in their holiday-making is that, besides discontinuing their ordinary occupations, and substituting for them other occupations which awaken a different class of interests, they should find something for themselves to do which will awaken a new sense of power within them distinct from that which their ordinary vocation awakens. That is the truest new creation or recreation of self, which brings into exercise disused powers. The politician who recalls his delight in poetry, perhaps even his own poetic powers; the philanthropist who returns to his special scientific tastes to find them as keen as ever; the scientific man who fills himself with the world of beauty and art; the scholar who revives his theology; the theologian who rubs up his astronomy,—all these create themselves anew, so long as they do not undertake anything too fatiguing, in a sense far more genuine than those who simply amuse themselves during the whole time of their holidays. It is the revivification of dormant powers, wherever that is possible, which has most effect in refreshing the whole mind,—in restoring to it its vividness and force.

The practical world in which busy men and women live, is a very narrow one, which only stimulates half their powers. The true secret of recreation is to find, where that is possible, a stimulus for those powers which are not exerted in life's ordinary routine. And though this, of course, is more or less effected by every journey in which wonder is excited and the sense of beauty gratified, it is not effected half as systematically and effectually as it might be, if men would keep more steadily in view the half-submerged tastes and studies of their non-professional life. A man becomes a new man by recovering a submerged portion of himself, in a sense far more real than that in which mere rest and passive enjoyment can make him a new man.—*The Spectator*.

**A Bushel of Corn.**

A FARMER sells a bushel of corn to a laborer for forty cents, and it enables him to work a week and earn a week's wages in raising more corn or in other useful productive work.

He sells another bushel to the distiller at the same rate. This, with the addition of a little strychnine, will make four gallons of whisky, which is worth, say, twenty cents a gallon, or eighty cents, upon which the distiller has gained forty cents. Then the Government comes in and collects \$3.60 on this transformed bushel of corn, and it becomes worth \$4.40.

Then it goes through the hands of dealers, jobbers, and retailers. They fix it up with water, chemicals, tobacco, turpentine, etc., till it becomes about seven gallons of a variety of liquors in the same cask, all the way from old French brandy (private stock) worth \$20 a gallon, down to common rat-poison whisky, at \$2.50, according as people ask for it.

When retailed over the bar at sixty drinks to the gallon, it yields 420 drinks, at from five to ten cents, or an average of seven and a half cents, amounting to \$31.50. And the farmer, and his neighbors, and his workmen, buy back the bushel of corn at a loss of the corn and \$31.10 cash. And probably ten days' work is lost, a fight or two raised, and a lawsuit incurred, or a crime committed.

Query: How much clear profit, exclusive of the virtue of the act, did the farming community and the other people of the township make out of that bushel of corn sold to the distiller.—*Censor*.

**Liquor Licenses in Massachusetts.**

THE law of Massachusetts provides that the liquor traffic in that State shall be regulated under the system of local option. There are 348 cities and towns in the State, which have the power to decide the question by a popular vote, each for itself, whether the sale of intoxicating liquors shall be licensed therein or not. 230 towns, last year, refused to grant any licenses; 112 towns, including nearly all the cities of the State, voted in favor of license; and some half a dozen towns did not vote at all on the subject. The aggregate vote cast in all the towns and cities of the State for license was 92,419, and the vote against license was 81,161, showing a majority of 11,258 in favor of license, of which majority Boston contributed about 10,000 votes, while about two-thirds of the towns were opposed to license. How the matter would stand if the principle of prohibition for the whole State were submitted to popular vote it is impossible to tell. Party politics would come into the question, and would be likely to change the figures as given under local option. These figures, however, show in Massachusetts a very strong opposition to the granting of licenses for the sale of intoxicating liquors. This opposition, in about two-thirds of the municipalities thereof, last year, carried the day.—*N. Y. Independent*.

**Tobacco and Butter.**

OF all the men in the world who ought to let tobacco alone while engaged about their work, those who handle food take the lead. It is most disgusting to one who objects to tobacco smoke, and there are few women who do not, to see marketmen standing over such easily affected articles as meat or butter, with cigars in their mouths. A walk through any of our markets will show plenty of men doing this very thing. For the sake of decency the cigars ought to be kept out of sight during business hours. We have seen men standing over a butter tub with a long ash at the end of their cigars that threatened at any moment to fall directly into the butter. An old smoker would perhaps see nothing wrong in this; but the majority of those who eat this food are not "old smokers." The public have no right to say that a man shall not smoke, though there would be a great deal more happiness in the world if such a right did exist; but customers certainly have a right to say that their food shall not be tainted with what to them is most objectionable.—*Southern Progress*.

**The Ladies' Tipple.**

THAT popular abomination known as "Beef, wine, and iron," which is now sold so extensively, not only by druggists, but by tradesmen of various kinds, deserves a little special attention from the medical profession. It is an agreeable mixture to the sight and taste; its name is a triple combination of seductive mononyms; while, taken into the stomach, it acts as a gentle "pick up" to the worn-out and oversensitive nerves of the ladies. It has, in consequence, become a popular, if not a fashionable, tipple, and is indiscriminately used to an extent that is, we believe, not entirely free from danger. Every medical man knows that the amount of actual beef or food in these various preparations is insignificant, and that it is the wine, after all, which makes them like it, and that leads so many persons to purchase their second bottle. There is no good reason why this mixture is allowed to be sold by those unlicensed to sell wines, and, if the law supports the practice, it is the duty of physicians, at least, to try to lessen it. Inebriety can result from these tipples.—*Medical Record*.

"THE drunkard and the glutton shall come to poverty."



## Whitfield's Revivals.

It may be interesting and profitable to note two facts in connection with the great work of this man of God.

1. They are coupled with *foreign missions*. George Whitfield had shown some success as pastor through his great faithfulness and real ability. But while he was waiting for a church to be given by his bishop, after having entered upon the first stage of ordination, he decided to accept the foreign charge of Georgia in America. It took as long in 1738 to go to Georgia from England as it now takes to go from the United States to India. Then Georgia was a wilderness, and far more sickly than our Midnapore. Friends sought to dissuade Whitfield from this foreign charge. They told him of his talent, and of some large curacy to which he would be preferred at home. But Whitfield stood firm. There were some months before his ship would sail for Georgia. He meanwhile occupied his time in going about England, preaching and making an acquaintance with the churches as he was invited; and at once a most remarkable work began. Thousands flocked to hear the young preacher who had sacrificed himself to go to Georgia. The Spirit came with power upon preacher and hearers. Sinners by hundreds were melted. Whitfield went to bid his friends farewell at Bristol. He was invited to preach. The record says: "All denominations hastened to hear him. The whole city seemed to be alarmed." So from city to city, always with the same power, was he invited over England till the day he sailed.

2. His remarkable work occurred, too, in connection with *giving*. In Georgia, Whitfield soon found he needed funds with which to provide for children made orphans by the pestilence with which that new climate swept away parents. Whitfield soon returned to England to solicit funds for his orphanage, and to complete his ordination. His zeal soon aroused the enmity of his brethren in the episcopacy. They refused him their pulpits. He, led by God, betook himself to commons and to groves. Thus he collected for his orphanage; but best of all, he gathered a rich harvest of souls for the garner of his Lord. Concerning Georgia, Whitfield says: "Thus the place I intended to hide myself in became, through my being obliged to return for these purposes, a means of increasing that popularity which was already begun, but which, by me, was absolutely unforeseen, and absolutely undesigned."—*Morning Star*.

**EARTHQUAKES** are literally an every-day occurrence in Japan, and recent experiments by Professor Milne, of the Imperial College of Engineering, Tokio, show that the vibrations are chiefly horizontal, and generally in irregular ellipses, like the figure 8, in spirals, and many complicated forms. Even small areas have a variety of motions, in various directions, so that one part of a building is shaken in one direction while another part is shaken differently; spots of even small areas are free from vibration while others have a maximum motion, so that it is possible to select a spot for building where little or no shock is felt. Professor Milne has found that interposing small balls, say  $\frac{1}{4}$ -inch shot, between properly formed plates, in the foundation of a large building, so that the whole could be moved a slight distance in any direction, caused the vibrations of the earth to be very slightly felt in the building. Also by digging deep trenches for the foundation walls, so that the latter did not come in contact with the surface of the earth, the vibration was very small. It is found necessary to either bind buildings, having ordinary foundations, very securely together, or to purposely allow different parts to vibrate independently. Chimneys, for instance, must not be connected to a building, as they are less liable to fall if standing alone.—*Sabbath Recorder*.

## News and Notes.

## RELIGIOUS.

—Speaking of cigarettes, an exchange says: "The empyreumatic oil of the paper is a deadly poison, and it is this that is making idiots and weak-minded creatures of those who otherwise might have developed into men of brain and power and influence."

—Webster & Co., publishers of General Grant's memoirs, are soon to publish the autobiography of Pope Leo XIII. The arrangements between the publishers and the pope have been made, and the book will appear in all the leading languages of the world.

—It is claimed that Mr. Edison is a Spiritualist medium, and that his invention of the quadruplex telegraph was revealed to him in a trance. The *Religio-Philosophical Journal* quotes a New York Congregationalist minister in proof of the statement.

—The *Christian at Work* has repeatedly declared its belief that the seventh day of the week, and that alone, is the Sabbath. Its advocacy of the Saturday half-holiday, however, is not a move in favor of at least partial Sabbath observance, but is on the principle that the Sabbath must be devoted to pleasure so that Sunday may be devoted to worship.

—The *Indian Witness*, in noting the death of the Rev. Cephas Bennett, the veteran missionary of Burmah, says that as the resources of the Baptist mission press at Rangoon developed, he added one language to another till he had printed the gospel message in five different tongues, not one of which ever had a word set up in type before.

—The Saturday half-holiday movement is assuming large proportions. A large meeting in its favor was recently held in Chickering Hall, New York, in which resolutions requesting proprietors of all places of business to close at one o'clock Saturday afternoon, and to take some other day for pay-day, were adopted unanimously and with great enthusiasm. A committee of one hundred was appointed to urge the general adoption of these measures. On this committee are such men as Mayor Grace, Judge Noah Davis, William E. Dodge, Cornelius Vanderbilt, John Jacob Astor, Henry Ivison, Dr. Frank Hamilton, William A. Dorsheimer, and the principal clergymen of the city.

—Mr. A. H. Siegfried, Eastern manager of the *Chicago Daily News*, has a long article in the *Christian Union* on "The Attitude of the Secular Press towards Religion." His opinion is that the secular press of the United States is on the whole favorable to practical religion, and that "the newspaper can and does go where religion cannot without smirching her garments, and so becomes her willing, strong, and sometimes indispensable ally." Concerning the Sunday newspaper, he says: "It will stay; it will grow; you cannot down it, or even ignore it. What is religion going to do for it and with it? Shall it be a Sunday newspaper, or a paper for and of the Sabbath?" It will doubtless be a Sunday newspaper until the church gets hold of it, when it will be a paper of and for the Sunday.

## SECULAR.

—The Belgium riots have been suppressed.

—A strong effort is being made to reopen the mint at Carson City, Nevada.

—Four men were drowned, April 1, at Readsboro, Vt., by the breaking of a bridge.

—The sealing steamer *Resolute* was lost recently in the Atlantic near Fargo Island.

—It is stated that the Pacific railroads owe the Government an aggregate debt of \$105,000,000.

—Thirty-six ostriches, from Port Natal, Africa, were recently received by a breeder in Los Angeles, Cal.

—Warlike preparations continue at Constantinople, and war with Greece is now considered inevitable.

—A number of women, engaged in smuggling Anarchist publications into Belgium, have been arrested.

—A correspondent of the *Baltimore Sun* states that Mt. Vesuvius is showing signs of increased activity.

—Senator Stanford, of California, has denounced boycotting as an unwarranted interference with the rights of others.

—The eating-house of the Denver and Rio Grande Railroad, at Green River, Utah, was burned March 30. Loss, \$18,000.

—April 1 eleven hundred iron workers at Lincoln, England, struck against a seven and one-half per cent. reduction of wages.

—Over 40,000 pounds of powder exploded in the Culebra section of the Panama Canal, March 30, killing ten men, and seriously wounding forty.

—The car and locomotive shops of the Northern Pacific Railway, located at Brainerd, D. T., were destroyed by fire, March 28. Loss, \$100,000.

—Northern Georgia and Alabama have recently suffered from heavy freshets. The damage to railroads, bridges, etc., is estimated at \$2,000,000.

—March 30 a cyclone swept across a portion of Bullock County, Ala. Considerable damage was done, and four persons are known to have been killed.

—Indictments have been found against nearly all the prominent officials and politicians of East St. Louis, Ill., charging them with corrupt and criminal acts.

—Recent dispatches from Anam report a fresh massacre at the Catholic missions in the province of Quang Bang. The number of victims is said to have been 442.

—A body of revolutionists recently attacked a strong Government force near the river Daiman, Uruguay. The Government troops were defeated, with a loss of 400 men.

—The principal part of Key West, Florida, was destroyed by fire March 30. The loss will reach nearly one and a half million dollars. Fifteen persons were injured, but no lives were lost.

—Another arrest has been made in New York in connection with the Broadway Surface Railway bribery cases. This time it is an ex-alderman who is made to feel the strong hand of the law.

—It is reported that Russia has notified the powers of her intention to occupy Bulgaria in the event of Prince Alexander's final refusal to accept the Governorship of Roumelia for five years only.

—The *New York Times* makes public the statement that something like \$500,000 has been spent in Congress by the Northern Pacific Railroad Company to prevent the forfeiture of its land grant.

—A dispatch dated March 30 says that a disease resembling malignant diphtheria has broken out in Johnstown, N. Y. There have been twenty-one deaths, the victims dying in a few hours after being attacked.

—Four lives were lost on the morning of April 3 in a fire at the Planters' Hotel, St. Louis, Mo. About three years ago, at about the same hour, three lives were lost under similar circumstances in the same building.

—Geronimo and his band of murderous Apaches surrendered to General Crook a few days since, but in less than twenty-four hours afterwards the chief with twenty of his followers made his escape. The Indians took their arms with them.

—A Constantinople dispatch says: "A series of experiments have been progressing at the Dardanelles to test the strength of several new Krupp guns. Several gunners have been killed, and a number of guns have been found to be worthless."

—The Eastern situation is constantly growing more threatening, and the Powers are all preparing for war. Both France and England are sending war vessels into the Mediterranean, and the impression at Athens is that Russia will invade Bulgaria.

—March 31 a mob demanding labor and railroad extension, assembled around the Parliament buildings at St. Johns, N. F., and stormed the Assembly House, routed the police, and broke into the Council chamber, planting their banner on the table of the House.

—The *Tribune's* Halifax special says: "Advices from Newfoundland report that terrible destitution is prevailing there. One hundred families in St. Johns are actually on the verge of starvation, and 1,600 people are being supplied with the necessities of life either by the Government or public subscriptions."

—Another of the buildings erected by the notorious builder, Buddensiek, in New York, fell on the night of April 1, injuring three children, one fatally. One of Buddensiek's buildings fell a year ago, and one person was killed and ten injured. Buddensiek was convicted of manslaughter, and his sentence of ten years in prison is now suspended, pending an appeal. In the meantime, he is putting up numerous buildings.



—Owing to the outrages recently perpetrated upon Chinamen in the United States, the anti-foreign feeling in China is running very high, and the Government of that country has taken steps to prevent an outbreak. Orders have been issued forbidding even the use of violent language toward foreigners.

—The coast of Long Island was the scene of two marine disasters, March 31. The German steamer *Europa* went ashore at Quogue and was abandoned by her crew; and the *City of Hartford*, a steam vessel, was wrecked near Rye Beach. No lives were lost. The two vessels with their cargoes were valued at \$400,000.

—The situation on the Missouri Pacific Railroad remains practically unchanged. Some trains are being moved, but only under strong guards. In a great number of cases, engines have been "killed," and some trains have been ditched. In four States, —Illinois, Missouri, Kansas, and Texas,—proclamations have been issued and the militia called out. April 3, a conflict took place at Fort Worth, Texas, between the strikers and the civil authorities. Three officers were shot fatally. Several of the mob were also killed and others wounded.

## Obituary.

**COREY.**—Sister Anna E. Corey, aged forty-seven, formerly of Gaines, Mich., died of typhoid malarial fever, in Temperance Colony, Fresno County, Cal., December 20, 1885. Remarks were made at the funeral by Brother M. J. Chureh, elder of the Fresno church, from Rev. 14:9-12. "Blessed are the dead that die in the Lord." Sister Corey leaves a husband and six children to mourn their loss. She rests in hope of a part in the first resurrection.  
J. N. LOUGHBOROUGH.

## Appointments.

### North Pacific Conference.

#### CAMP-MEETING.

THIS Conference will hold its next annual camp-meeting May 18-25, at East Portland, Oregon.

There are many reasons why every lover of the truth should be at this annual convocation, and why he should bring his children, friends, and neighbors. There are thousands in our Conference who are unacquainted with present truth. To us is committed the solemn trust of presenting this light to them. We have one year less in which to do this than at our last annual meeting. Our corps of workers has more than doubled, but we greatly need the reconverting influence of God's Spirit to fit us for the work he has given us to do.

We greatly fear some will not come at the beginning of this meeting. Perhaps they will get here the last of the week, and will then realize something of their loss, and will wonder why we do not have a two weeks' camp-meeting. Elder Geo. I. Butler can be with us just one week. This may be your last chance to meet with him. Best of all, we expect Jesus to be with us the entire week. If we can all be baptized with the Spirit from on high, we may hope to carry the truth to many souls during the coming year.

There will be a stand where healthful provisions can be obtained at reasonable rates; also a restaurant where a limited number can obtain meals.

Tents, if ordered in season, can be rented at the following rates: 12x14, \$4.50; 10x12, \$3.50; 8x10, \$2.50. These you will find ready pitched on the ground. One dollar extra will be charged for floors. Send in your orders at once to Wm. Potter, East Portland, Oregon.

#### CONFERENCE.

The tenth annual session of the North Pacific Conference will be held in connection with the camp-meeting, May 18-25. Every church is entitled to one delegate, and an additional delegate for every ten members. Thus, if a church has ten members, it is entitled to two delegates, and an additional delegate for each additional ten members. These are to be elected by the church, and not appointed at the Conference, as has sometimes been done. Every one should be present at the first meeting, Tuesday, May 18, that the committees may be appointed, and all business be done early. The last of the meetings may then be devoted wholly to religious exercises.

#### TRACT AND MISSIONARY SOCIETY.

The tenth annual session of the North Pacific Tract and Missionary Society will be held in connection with the camp-meeting, May 18-25. Every member of the society is a voter, and it is necessary that every voter be present to assist in laying plans for the coming campaign. Special instruction is needed in the different branches of the work.

#### SABBATH-SCHOOL ASSOCIATION.

The eighth annual session of the North Pacific Sabbath-school Association will be held in connection with the camp-meeting, May 18-25. All members of the Sabbath-schools are members of this association, and should be present to participate in its deliberations.

CHAS. L. BOYD,  
WM. POTTER,  
J. E. GRAHAM, } *Conference Committee.*

#### Workers' Institute.

A WORKERS' institute will be held at East Portland, Oregon, May 3-18. Instruction will be given by those of experience in canvassing, Bible-reading, tract society and general missionary work. Every church and company should have men and women qualified to do these different kinds of work in the Master's vineyard.

To all who love the truth, I wish to say, If you cannot come yourself, will you not encourage and assist, if necessary, some worthy brother or sister to attend this institute? To insure success in our work we need discipline.  
CHAS. L. BOYD.

#### Annual Meeting.

THE regular annual meeting of the Rural Health Retreat Association will be held at the Retreat, near St. Helena, Napa County, Cal., Tuesday, April 13, 1886, at 9 o'clock A. M., for the purpose of selecting a Board of Trustees, and transacting such other business as may come before the meeting.

It is designed at this meeting to change Art. 3, Sec. 1, of our present Code of By-Laws by substituting the word "five" for the word "seven," so as to read: "The business of the Association shall be managed by a Board of Five Directors, who shall be Stockholders in the Association." This change is deemed necessary to conform to the charter.

A full representation in person or by proxy is desired.

By order of the President.

J. S. GIBBS, *Secretary.*

## Publishers' Department.

SEND to this office for Catalogue and circulars of new books, pamphlets, etc. We have a fine assortment of books for Sabbath-school and teachers' libraries. Catalogue sent free to any address.

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WHEN sending orders to this office for SIGNS, *Pacific Health Journal*, *American Sentinel*, and books, please make the orders for the different periodicals on separate slips of paper, as separate books are kept for each periodical. Place the orders for SIGNS on one slip of paper; those for the *Health Journal* on another; those for the *Sentinel* on still another, etc. By so doing you will greatly accommodate the clerks in the office, and facilitate business.

#### RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

HEALDSBURG COLLEGE.—G W Cody \$25, Mrs A Danforth \$10.

RECEIVED ON ACCOUNT.—N Y T and M Society \$150, Elder T M Steward \$5. California T and M Society Dist No 3, Oakland Society, \$70.75.

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BOOKS SENT BY FREIGHT.—Philip Kent, F T Lamb, J G Smith, W H Saxby, L A Scott, Henry Scott, Australian Mission.

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From the Pulpit and the Press, in Social Circles and in Legislative Halls, is, that the Sabbath be more strictly observed. To assist the intelligent-minded of our land to have correct views of this important question, a book has been prepared which thoroughly discusses the Sabbath institution in every conceivable phase. Such is the "HISTORY OF THE SABBATH AND THE FIRST DAY OF THE WEEK,"

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 8, 1886.

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

A BROTHER in Kansas writes: "I have canvassed two days, and have taken nine orders for 'Great Controversy Illustrated.' Facts show that agents can do well selling this book. And every book that is sold is worth a hundred sermons. Here is a field for missionary labor.

"WILL you please give the views of Seventh-day Adventists on so-called Women's Rights,—the propriety of women voting?"

The Seventh-day Adventists have no "views" on the subject. Individuals probably have their own opinions, but the denomination has no time to give to such questions.

BRIEF notes from the Fresno camp-meeting, which will be closed before this paper comes from the press, state that the weather is very pleasant. About 175 people are camped on the ground. Only a moderate attendance of the citizens. In the Sabbath-school the first Sabbath there were 160 members, in 24 classes. The Sabbath-school contribution was \$16.55.

It is impossible to please everybody. Sometimes people hastily charge us with teaching doctrines that are not found in the Bible. After they have read the SIGNS awhile, they find out their mistake. But now comes a man who lives in this State, and feels very much grieved because the message which we preach is "derived from the Bible, and only from the Bible." If he wants anything different, we shall have to disappoint him.

THE editor of the *Golden Gate*, after referring to the contemptuous terms in which it was formerly the custom of the press to speak of Spiritualist meetings, says: "Now there is not a daily paper in the city [San Francisco] that does not speak as respectfully of Spiritualism as it would of Presbyterianism or Methodism." There is something significant in this, and we believe that the result will be, as the editor predicts, that thousands who have never done so, will soon identify themselves with the Spiritualists.

OF the reports that the Chinese Government was going to retaliate for the ill treatment of its people in America, a San Francisco *Chronicle* editorial says:—

"The very latest dispatches from the Admiral commanding on the Chinese station report the prompt punishment by the Chinese authorities of some Chinese rioters who molested Americans."

That is no doubt owing to the fact that they are pagans, and have not risen to the level of "our American civilization."

A PRACTICE is not necessarily wrong because it happens for a time to be fashionable. "Fashion" is exceedingly changeable, and those persons who steadily follow a sensible custom may occasionally find themselves in fashion. Such ones cannot be said to follow fashion, and should not discard a good thing because it chances to be fashionable. There is nothing wrong, but rather the contrary, in doing as other folks do when they do what is sensible and right. The wrong consists in following custom simply because it is custom. Do what is right, regardless of what others do.

## The Sabbath in Exodus 16.

THIS is the title of a 16-page tract which has just been issued at the office of the SIGNS OF THE TIMES. The following note, which stands as a preface, will show the object of the tract:—

"In 1881 we procured from the publishers a pamphlet, as noticed below, and that part of it which related to Exodus 16 we reviewed in the SIGNS OF THE TIMES, June 2. So many called for it that we republished our review in 1883. As there are still calls for those numbers which we cannot supply, we now put it in a tract, so that we can supply them as desired."

The tract contains our articles reviewing the professed exposition of Exodus 16 by a Mr. Armstrong, of the Genesee Conference. We have invited a review of our review of Armstrong, over and over promising to publish a correction and retraction if anybody will show that we erred in a single particular in our criticism of Armstrong's deceptive book. There are plenty of people who are interested in the matter, who have the ability to point out our errors if they existed. We have no fear in that direction. Mr. Armstrong misrepresents the Hebrew of the book of Exodus, and his friends must know it. Why his book is kept in the market is beyond our ken. Wherever Mr. Armstrong's book is used, we invite the friends of the truth to use this tract.

## Give a Reason.

IF a child be asked why it is doing a certain thing, it will be very likely to answer, "Because." This answer is generally regarded as an evidence that there is no cause, or that if there be a reason for the action, the child does not know of it. If an adult should give such a reply, we should know that he had no reason to give. But if either the child or the adult should return the answer, "Because I do," we should say that he was either unreasonable or impudent. Now for the application. We ask people why they follow certain practices in religion, and the answer is, "Because it is the custom of the Christian world." What is this but saying, "Because we do?" Ought not reasonable people to abandon a practice for which they can give no better reason than that? "Prove all things; hold fast that which is good." 1 Thess. 5:21. And "sanctify the Lord God in your heart; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter 3:15.

## Easy Proof.

A MAN in Missouri sends us five pages of manuscript in which he "proves," to his own satisfaction, no doubt, that the Sunday is the true seventh day of the fourth commandment. And how does he arrive at this conclusion? Simply by calling Friday the fifth day of the week. This might do if a man had power to change the nature of a thing by calling it by another name. Friday is the sixth day of the week, and Sunday is the first, no matter what people call them. Saturday is also the seventh day of the week, and "the seventh day is the Sabbath." Calling it by a name that does not belong to it, will not change the fact.

## American Slavery.

A DISPATCH from Kansas City, March 25, reads as follows:—

"With the exception of the Pacific Roads, the railroad blockade has been raised from this city, the switchmen's strike having been settled. Freight is going forward as usual on the Atlantic and Pacific. The terms of settlement are as yet unknown. The men returned to work at 7 o'clock last night by order of the chief of their association, and are themselves ignorant of the prices fixed upon."

If there is any worse case of Chinese slave labor in the United States than that, we have never heard of it. The Chinese, we believe, although under the

control of some company, are informed as to the wages they will receive when they are set to work. At any rate their case is no worse than that of the white laborer, yet we have seen no protest against white slavery. These poor laborers are deluded with the idea that they are striking for liberty, while they are in reality in a condition of voluntary servitude to labor "managers." No Southern overseer ever exercised such despotic sway as is exercised by the men who control a large part of the laborers of this country. Oath-bound secret societies have made it impossible to any longer call this a free country.

## What Has Passed Away.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. There are many who apply this to the keeping of the commandments, especially to the keeping of the seventh-day Sabbath. Such persons seem to forget that the very next clause adds, "And all things are of God." The seventh-day Sabbath is one thing that is of God; for the commandment says: "The seventh day is the Sabbath of the Lord thy God." The "old man," the "body of sin" (Rom. 6:6), is the sum of the "old things" that have passed away to those who are "in Christ." "Sin is the transgression of the law;" therefore those who are in Christ have put away transgressions of the law. Out of Christ they could not keep the law acceptably (Rom. 8:7, 8); in Christ they are able to do the things that are of God, among which the fourth commandment stands prominent.

It is estimated that the women of this country are responsible for the destruction of 10,000,000 birds every year. The birds, many of them song birds, are used for the purpose of disfiguring ladies' hats. A writer in the London *Truth* says that the queen contemplates issuing a note "censuring the barbarous and vulgar fashion which so many women have lately adopted of wearing the bodies of birds, or parts of their bodies, on bonnets, hats, and dresses. Her Majesty strongly disapproves of this practice, which of late has greatly increased, which is daily increasing, and which most assuredly ought to be abolished." But those who follow that fashion would adopt another equally abominable, if that were abolished.

THE *Advance* says: "The greatest enemy of the temperance cause to-day, is the movement in favor of high license." We most heartily agree, although many good men are advocating it. It is possible for an honest man to be deceived or mistaken. The liquor traffic is an evil, and only an evil—an unmitigated curse. But when it is licensed by the Government, it is given the stamp of respectability, and is thus made a greater curse than it could be if unlicensed. To license the liquor traffic, is virtually to say that it is right, and the Bible says: "He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him." Prov. 24:24.

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