

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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HOME.

BY JULIA L. COLEGROVE.

I WOULD not shrink from tangled ways,
Though thorns may pierce my feet;
I would not lay my burdens down,
Till life's work is complete.

But oh, blest mansions rise so fair
Before my tearful eyes,
I half forget the darksome vale
Tween me and Paradise.

I know my armor must be on;
There's use for sword and shield;
But home and rest are sweeter than
This dusty battle field.

And I am told that earth renewed
Shall be our dwelling-place;
And God's own hand shall wipe away
The tears from every face.

The hands now laid o'er forms of clay
Shall be in mine once more;
The ties that bind us each to each
Be stronger than before.

The voices hushed shall sing for joy;
The scattered ones shall meet,
And praise for aye the Lord of life,
And worship at his feet.

General Articles.

The Law Given to Israel.

BY MRS. E. G. WHITE.

WHEN the Lord was about to deliver his people from Egyptian bondage, he selected Moses as their leader. Moses was learned in all the knowledge of the Egyptians, and was a skilled and mighty warrior. He had also been fitted for his duties by long years of quiet meditation and communion with God in the wilderness of Horeb. Through Moses the Lord wrought many signs and wonders in the land of Egypt. He brought his people out of the house of bondage "by a mighty hand, and by a stretched out arm, and by great terrors," even parting the waters of the Red Sea to make a way for them.

At length they came to the wilderness of Sinai, and camped before the mount; and there, in the most solemn manner, the Lord made a covenant with them. Moses was called up into the mountain, and given this message for the people: "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; . . . and ye shall be unto me a kingdom of priests, and a holy nation." Moses returned to the camp, and laid before the people all the words that the Lord had commanded him to utter; and they answered together, and said, "All that the Lord hath spoken we will do."

The Lord then graciously condescended to come down upon Mount Sinai, not to give a new law, but to speak with an audible voice, in the hearing of all the people, the law which had been from the beginning the foundation of his government. He would not permit even angels to communicate these sacred precepts to men, nor did he trust them to the memory of a people who were prone to forget his requirements. He would remove all possibility of misunderstanding, of mingling any tradition with the ten commandments of the moral law, or of confusing the divine requirements with the practices of men; and to do this, he not only spoke the ten words of the moral law in the hearing of all Israel, but he wrote them with his own finger upon tables of stone.

The Lord made the occasion of speaking his law a scene of awful grandeur and sublimity, in accordance with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. They were required to sanctify themselves and wash their clothes, and "be ready against the third day," when the Lord would "come down in the sight of all the people upon Mount Sinai." Bounds were set about the mountain that was so soon to be honored with the divine presence; and it was commanded that if so much as a beast touched the mountain it should be stoned or thrust through with a dart.

The third day came; and there were "thunders and lightnings, and a thick cloud upon the mount." "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." The glory of the Lord was like a devouring fire on the top of the mount in the sight of the assembled multitudes. So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, "I exceedingly fear and quake."

Then above the warring elements was heard the voice of Jehovah, speaking the ten precepts of his law. The people of Israel were overwhelmed with terror. The awful power of God's utterances seemed more than their trembling hearts could bear. They entreated Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." For as God's great rule of right was presented before them, they realized, as never before, the offensive character of sin, and their own guilt in the sight of a pure and holy God.

Speaking out of the thick darkness that enshrouded him, as he stood upon the mount surrounded by a retinue of angels, the Lord made known his law. Moses, describing the scene, says: "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." Thus were the sacred precepts of the decalogue spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. God accompanied the proclamation of his law with these exhibitions of his power and glory, that his people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of the

heavens and the earth. He would also show to all men the sacredness, the importance, and the permanence of his law.

The law of ten precepts was by no means given exclusively to the Hebrews, but God highly honored them by making them the depositaries of his law for future generations. Those who trample upon God's authority, and show contempt for the law given in such grandeur at Sinai, virtually despise and set at naught the Lawgiver. For that law is Heaven's great standard of right, with which we are to compare our lives and characters. Because the law points out our sins and declares our guilt, we are not to trample it under our feet, nor to turn away when our characters stand revealed in all their moral deformity. But we are called upon to exercise repentance toward God, and faith toward our Lord Jesus Christ. We must be doers of the word, and not hearers only. The heart, the seat of the affections, must be transformed; the moral nature must be renewed by grace.

It is a precious truth that the only one who can give peace to the weary, sin-sick soul is the originator of the law the sinner has violated. Christ knows the enormity of man's guilt; and for this reason he came to earth to open a way by which man may be released from the bondage of sin, and render acceptable obedience to the divine law. Thus may we become a chosen generation, a royal priesthood, a holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into his marvelous light.

But He who so freely pardons and receives the penitent sinner, will by no means justify those who remain willfully and persistently disobedient. The children of Israel, who had transgressed the first and second commandments, were charged not to be seen near the mount when God was about to descend to write the law a second time upon tables of stone, lest they should be consumed by the burning glory of his presence. And when Moses returned to the camp after spending forty days in the mount, communing with his Maker, they could not even look upon his face for the glory of his countenance. Even Aaron shrank from him in terror. How much less can transgressors look upon the Son of God when he shall appear in the clouds of heaven, in the glory of his Father, surrounded by all the angelic host, to execute judgment upon all who have disregarded the commandments of God, and have trodden under foot the blood of Christ.

Christian Zeal.

ZEAL is an element of character of great power, and he is not to be despised who possesses it. Where it promotes a bad cause it is to be regretted, but the element is none the less important. Christians should be zealous. They should not allow the man of the world, in his efforts to accomplish some worldly object, to excel them in the manifestation of zeal to promote that which is true and worthy. "It is good to be zealously affected always in a good thing." "The zeal of thy house hath eaten me up." The cause of Christ demands all the energy and power that we can command. It should pervade the faculties of the soul. It is the chief good as it respects ourselves and others.—*Methodist Recorder*.

Jephthah's Daughter Devoted.

REMEMBER that the law and the whole Old Testament condemns human sacrifices. If Jephthah had done so horrible a thing, instead of being commended in Heb. 11:32, he would have been cursed and condemned as all other Israelites were who so far departed from the law of God as to be guilty of this heathen abomination. See 1 Kings 16:3; 2 Kings 21:6; 2 Chron. 33:2, 6, where Ahaz and Manasseh are condemned for doing what some claim Jephthah did. "But the entreaty of the daughter, that he would grant her two months' time, in order that she might lament her virginity upon the mountains with her friends, would have been marvelously out of keeping with the account that she was to be put to death as a sacrifice.

"To mourn one's virginity does not mean to mourn because one has to die a virgin, but because one has to live and remain a virgin."—*Keil and Delitzsch—Com., in loco.* If she had been mourning on account of her youth and premature death, "it would be altogether opposed to human nature that a child, who had so soon to die, should make use of a temporary respite to forsake her father altogether." "It would, no doubt, be a reasonable thing that she should ask permission to enjoy life for two months longer before she was put to death; but that she should only think of bewailing her virginity, when a sacrificial death was in prospect, would be contrary to all the ordinary feelings of the human heart." "Inasmuch as the history lays special emphasis upon her bewailing of her virginity, this must have stood in some peculiar relation to the vow"—so much so that virginity, instead of death, was meant by the vow. "And this is confirmed by the expression, to bewail her virginity 'upon the mountains.' If life had been the question, the same tears might have been shed at home. But her lamentations were devoted to her virginity, and such lamentations could not be uttered in town, and in the presence of men. Modesty required the solitude of the mountains for these. The virtuous heart of the maiden does not open itself in the ears of all; but only in sacred silence does it pour out its lamentations of love."

"And so, again, the still further clause in the fulfillment of the vow, 'and she knew no man,' is not in harmony with a sacrificial death. This clause would add nothing to the description in that case, since it was already known that she was a virgin. The words only gain their proper sense if we connect them with the previous clause, he 'did with her according to the vow which he vowed,' and understand them as describing what the daughter did in fulfillment of the vow. The father fulfilled his vow upon her, and she knew no man; *i. e.*, he fulfilled the vow through the fact that she knew no man . . . in a life-long virginity."

Auberlen's remarks, alone, ought to cast grave doubts upon the "human sacrifice" interpretation. "The history of Jephthah's daughter," he says, "would hardly have been thought worth preserving in the Scriptures, if the maiden had been really offered in sacrifice; for, in that case, the event would have been reduced, at the best, into a mere family history, without any theocratic significance, though, in truth, it would rather have been an anti-theocratic abomination, according to Deut. 12:31 (*cf.* chapter 18:9; Lev. 18:21; 20:1-5). Jephthah's act would, in that case, have stood upon the same platform as the incest of Lot (Gen. 19:30), and would owe its adoption into the canon simply to genealogical considerations, or others of a similar kind.

"But the very opposite is the case here; and, if from the conclusion of the whole narrative in chapter 11:39, 40, the object of it is supposed to be simply to explain the origin of the feast that was held in honor of Jephthah's daughter, even this would tell against the ordinary view. In the eye of the law the whole

thing would still remain an abomination, and the canonical Scriptures would not stoop to relate and beautify an institution so directly opposed to the law."—Quoted by *Keil and Delitzsch.* "But burnt offerings, that is to say, bleeding, in which the victim was slaughtered and burnt upon the altar, could only be offered upon the lawful altar at the tabernacle, or before the ark, through the medium of the Levitical priests, unless the sacrifice itself had been occasioned by some extraordinary manifestation of God; and that we cannot for a moment think here." See Lev. 1:5; 2:9, 16; 3:5, 13, 16; 4:7, 10, 14, 18, 19, 26, 29, 31, for law of burning on the altar.

"But is it credible that a priest or the priesthood should have consented to offer a sacrifice upon the altar of Jehovah, which was denounced in the law as the greatest abomination of the heathen? This difficulty cannot be set aside by assuming that Jephthah put his daughter to death, and burned her upon some secret altar, without the assistance and mediation of a priest; for such an act would not have been described by the prophetic historian as a fulfillment of the vow that he would offer a burnt-offering to the Lord, simply because it would not have been a sacrifice offered to Jehovah at all, but a sacrifice slaughtered to Moloch." So it would have been recorded if the priests, as in the cases of Ahaz and Manasseh, had helped him offer his daughter as a burnt offering.—*Keil and Delitzsch's Com. on Judges and Ruth, pp. 392-394.*

"During the 'two months' which intervened between Jephthah's return and the supposed sacrifice, it is scarcely credible that the priests should not have interposed to prevent the barbarous deed, or that Jephthah himself should not have 'inquired of the Lord,' respecting a release from his vow."—*Haley.* (See release from vows in Lev. 27:1-8, etc.) One of the moral nature that Jephthah was, certainly would have been prevented from the barbarous deed by that moral insight into right and wrong which is the invariable power of such souls as spoken of in Heb. 11:32. As did David, on the impulse of the moment under passion, a good man may do a bad thing or deed; but not when in the religious state of mind and with the time for consideration, as was the case with Jephthah.

In verse 29, it is positively affirmed that Jephthah was in "the Spirit of the Lord" when he made the vow. As well believe God could cause sin as to, therefore, believe Jephthah burnt his daughter. Verse 31 of Judges may be rendered, (a) "Shall surely be the Lord's, or I will offer it up for a burnt offering." Dr. Davidson, an eminent Hebraist, says: "It cannot be denied that the conjunction '*vav*' may be rendered *or*."—*Introd. Old Test., Vol. 1., p. 476.* Dr. Robinson says: "Gesenius, in 1 Kings 18:27, . . . himself admits it is a disjunctive."—*Ges. Lex. Heb., p. 266; Ges. Thesaur., p. 679.* (b) Dr. Randolph, J. Kimchi and Auberlen render: "Shall surely be the Lord's, and I will offer to him a burnt offering." Dr. Davidson says: "We admit that the construction is grammatically possible; for examples justify it, as Gesenius shows." "Either of these translations removes the difficulty."

The objection to this last rendering—that the Hebrew is the dative instead of the accusative—is groundless. For there are exceptions to the rules governing all languages. For example, the Greek in Acts 2:38, where instead of *hekastos anton*—each of them—we have *hekastos humon*—"each" in third person, and "of you," in second person, while the verb *baptithato* is third person. Were we to attempt to translate this by the rules of grammar, we would have something like: "Be baptized each of them of (or which are of) you." But translators so translate this as to make "of you"—second person—agree with *hekastos*—each, which is in the third person. But in the case before us no such abruptness is necessary to render, "I will offer

to him a burnt offering;" for Gesenius clearly shows (see *Heb. Gram., sec. 138, 2*) that there are not a few exceptions where the accusative is equivalent to the meaning or use of the dative. I believe this rendering—"offer to him"—is the true rendering. Some other renderings need correction in this connection. In verse 39, we should render, "She knew no man and it [*i. e.*, to vow daughters to perpetual virginity—Ex. 38:8; 1 Sam. 2:22, in ministering at the tabernacle] was a law in Israel." Verse 40: "From year to year the daughters in Israel came to celebrate [or praise] the daughter of Jephthah the Gileadite," etc. Gesenius defines *tanah*—rendered by our version "lament"—"to praise, rehearse, celebrate." So do professors Harper (*Heb. Voc., p. 106*), Young, Fuerst, and others.

In chapter 11:5 our version renders it rehearse, instead of "lament." The Hebrew verbs for lament are: *anah, nahah, saphad, qun*; and to these may be added others, as, *bakah.* The English reader would naturally infer that the word rendered by our version "lament" is one of the same meaning, if not the same word, as the one rendered "bemoan" in verse 37. But the word there rendered is *bakah*, which really means "bemoan." Jephthah's daughter being sacrificed to the Lord by perpetual virginity, to minister at the tabernacle—she was his only child (verse 34)—cut off all hope of the perpetuation of his family. Besides, the sacrifice of all hope of ever becoming a mother was the greatest sacrifice which a daughter of Israel could make. Because of this, there was the bewailing of her virginity (verse 37). Had the wailing been because of her death, it would more naturally read, "Bemoan my death." Besides, who ever heard or read of such an *ante-mortem* funeral! The noble act of self-sacrifice to the Lord which verse 40 records, was celebrated by "the daughters of Israel" going "yearly to celebrate [or praise] the daughter of Jephthah." But how unnatural, how absurd, to suppose that they "went yearly" to praise the daughter of Jephthah for helping to commit the fiendish crime of human sacrifice! There is every philological, historical, and common-sense evidence against any such crime as human sacrifice in the case of Jephthah's daughter.

To remove the supposition of his offering his daughter as a burnt offering, it is only necessary to show that a different translation and interpretation can be fairly made. Our rules in chapter 2, and the law condemning such an abomination, compel us to adopt the position that Jephthah did not offer a human sacrifice. So Bush, Cassel, Delitzsch, Keil, Grotius, Lange, the Kimchis, Le Clerc, Lillienthal, Hengstenberg, Saalschutz, Schudt, Houbigant, Waterland, Levi Ben Gersom, Bechai, Drusius, de Dieu, Bishop Hall, Dr. Hales, Adam Clarke, Richter, and many other eminent Biblical scholars, agree that Judges does not say he sacrificed his daughter; and they agree that he did not do so. See *Haley's Alleged Discrep., p. 239*, and others.

Only her virginity was mourned. Inasmuch as she was his only child, the only hope of his posterity; inasmuch as, in the estimation of a Jew, to have no posterity and remain a virgin was a great loss, there was much wailing. She was probably devoted to perpetual service in the tabernacle. See Ex. 38:8; 1 Sam. 1:2; 2:22. It "was a custom in Israel" (Judges 11:39) to mourn her virginity. It is, then, clear that there is not a shadow of justification for the charge that the Bible sanctions human sacrifice.—*Old Testament Ethics Vindicated.*

THE attempt to serve God without love, is like rowing against the tide. The angels are swift-winged in God's service, because they love him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary.—*Watson.*

Be kindly affectioned one to another.—*Bible.*

The Proper Foundation of Sabbath Observance.

THE question of the proper basis for Sabbath observance is one about which a great deal is said nowadays; and yet it is a subject that should be free from all difficulty. In fact, there is but one reason for Sabbath observance, and that is because God requires it. It may indeed be true that man needs a weekly day of rest to meet his physical wants; but the proof is far from conclusive, and even granting all that is ever claimed in that direction, it must be admitted that one day will meet the physical wants quite as well as another. But no believer in revealed religion will admit that Sabbath-keeping consists alone in physical rest; all will insist that there are certain moral elements which are essential to true Sabbath observance.

God has commanded, saying: "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."

Here, then, is, as all must admit, the only proper and sufficient basis or foundation for Sabbath observance; and were this commandment generally obeyed just as it reads, there would be no trouble; all the difficulty arises from the fact that another day is substituted for the one enjoined in the commandment, and of course another reason must be given for its observance. One who keeps the seventh day can, when asked to give a reason for his practice, say that he keeps it because God has so commanded; but he who keeps another day must give another reason. That is, the seventh-day keeper can and does quote the fourth commandment in support of his practice, but the first-day keeper cannot use the commandment; for there is not a single fact stated in it that is true of the first day except that it was one of the six days upon which God worked. And no one will so stultify himself as to say, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; and because of that fact I rest on the first day." Therefore the conclusion is unavoidable that to change the day of the Sabbath is to change the reason for keeping the day. But to change the day, and to change the reason for keeping the day, is to change the nature of the institution. Yea, more: it is to destroy the original institution and to set up another in its stead; therefore Sunday-keeping is destructive of the original Sabbath institution.

But again: the fourth commandment contains no reason whatever for first-day observance; and not only so, but each fact stated therein is an argument against the practice; therefore the fourth commandment cannot be made to support the Sunday institution, and the conclusion is again inevitable, that to change the day necessarily changes the reason for keeping the day; therefore the first day of the week cannot be observed as the Sabbath in obedience to the fourth commandment.

The Sabbath, we say, rests entirely upon the will of the Creator, because it is based upon facts relative to the acts of the Creator only, and is in no wise contingent upon the will or act of any creature or creatures whatever. But to base the Sabbath solely upon the will of the Creator is to clothe it with the highest morality, for obedience to the will of God is the essence of all morality; indeed, without obedience, there can be no morality. And as God does not require the observance of Sunday, and as it cannot be kept in obedience to any divine law,

therefore Sunday keeping is devoid of all morality.

That the observance of Sunday does not rest upon the fourth commandment, or indeed upon any divine law whatever, is freely admitted by many even among the most zealous first-day people; for instance, the *Christian at Work* of January 8, 1885, said:—

"The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and on none other, does the Christian Sabbath, the first day of the week, rightly rest."

But while this is a confession that the Sunday-sabbath does not rest upon the fourth commandment, but solely on the "gradual concurrence of the early Christian church," it is somewhat ambiguous as to the time of this change; but this lack of definiteness is supplied by the following from the same paper under date of February 18, 1886:—

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

That is to say (and it is the truth) that not only does the Sunday institution lack the authority of the law of God, but it lacks even the example of the apostolic church; and is not only not based upon the will of God as expressed in the fourth commandment, but it is based solely upon the will and action of the church this side the days of the apostles; therefore, being found to lack the essential element of divine authority, the first day of the week is not and cannot be the Sabbath.

C. P. BOLLMAN.

From the Beginning.

CONVERSING with one who would have the "new commandment" supersede the ten, especially the fourth, I referred him to the statements of the apostle John, namely: 1. "I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." 2. "Again, a new commandment I write unto you." My friend claimed that the beginning here referred to was the beginning of the gospel, the day of Pentecost, to which Peter referred when he said, "The Holy Ghost fell on them, as on us at the beginning." Acts 11: 15. The old commandment, then, was the new commandment which Jesus gave to his disciples, that they should love one another. That being the case, said I, John's new commandment must be newer still; something he had introduced since Jesus gave his new commandment, and since the beginning of the gospel proclamation on the day of Pentecost. Consequently that has been superseded. Rather late to introduce new principles. My friend looked abashed, and attempted no reply.

It appears that the "beginning" of the apostle dates a little further back. He says, "For this is the message [margin, commandment] that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother." It seems that Cain was bound by, and violated the principle of, the old commandment, in that, instead of loving his brother, he killed him, thus breaking the commandment of the decalogue that says, "Thou shalt not kill."

From the beginning, the old commandment required that we should "love one another." How, then, is the commandment of Christ to his disciples, that they should love one another, a new commandment? Not because the principle required is new, but because a new motive

and measure of our love has been given and exemplified in the love of Christ for us. "As I have loved you, that ye also love one another." Said he, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John 13: 34; 15: 12, 13.

I close by submitting that we cannot keep either the old commandment or the new, and at the same time violate one of the last six commandments of the decalogue. And can we love God with all our heart and break one of the first four? "This is the love of God, that we keep his commandments."

R. F. COTTRELL.

Shall Death Have Endless Victory?

DEATH, the enemy, is to-day a victor. He may be personified as "the king of terrors," persistently carrying on his fell work, regardless of age, position, or prospects. Shall this dread enemy of humanity be stayed in his course of destruction? Shall his domain be invaded and the captives released?

The voice of inspiration has pronounced his doom. Hear the testimonies of seers and Saviour, as with united voice they promise a coming deliverance. Has the enemy snatched a loved child from our embrace? The "weeping prophet" says: "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31: 16, 17.

Are we mourning the loss of kindred dear to us? The evangelist of the Old Testament heralds the tidings: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it." Isa. 25: 8.

Has death its terrors to us as we near the time of decease? Listen to another voice of the olden time: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Hosea 13: 14.

Confirming and continuing the gospel of victory, our Saviour states: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. Defining his own relation to the work, he says, "I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death." Rev. 1: 18.

Based upon such statements as the ones we have noted we found our faith in the rescue of the sainted dead. We believe that they will be placed beyond the reach of the dread foe. And with Richard Baxter we are ready to say: "Hasten, O my Saviour, the time of thy return; delay not lest the grave should boast of victory; and having learned rebellion of its guest, should plead prescription, and refuse to deliver thee up thy due. Oh, hasten that great resurrection day, when thy command shall go forth and none shall disobey; when the seed that thou sowest corruptible shall come forth incorruptible; and graves that received but rottenness and retained but dust shall return thee glorious stars and suns. Therefore, dare I lay down my carcass in the dust, intrusting it not to a grave but to thee; and therefore my flesh shall rest in hope, till thou raise it to the possession of the everlasting rest."—Sel.

"To THE law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20.

The Visigoths in the Western Empire.

(Continued.)

"WHILE the emperor and his court enjoyed, with sullen pride, the security of the marshes and fortifications of Ravenna, they [A. D. 409] abandoned Rome, almost without defense, to the resentment of Alaric. Yet such was the moderation which he still preserved, or affected, that, as he moved with his army along the Flaminian way, he successively dispatched the bishops of the towns of Italy to reiterate his offers of peace, and to conjure the emperor, that he would save the city and its inhabitants from hostile fire, and the sword of the barbarians. These impending calamities were, however, averted, not indeed by the wisdom of Honorius, but by the prudence or humanity of the Gothic king, who employed a milder, though not less effectual, method of conquest. Instead of assaulting the capital, he successfully directed his efforts against the *Port of Ostia*, one of the boldest and most stupendous works of Roman magnificence. The accidents to which the precarious subsistence of the city was continually exposed in a winter navigation, and an open road, had suggested to the genius of the first Cæsar the useful design, which was executed under the reign of Claudius. The artificial moles, which formed the narrow entrance, advanced far into the sea, and firmly repelled the fury of the waves, while the largest vessels securely rode at anchor within three deep and capacious basins, which received the northern branch of the Tyber, about two miles from the ancient colony of Ostia. The Roman *Port* insensibly swelled to the size of an episcopal city, where the corn of Africa was deposited in spacious granaries for the use of the capital.

"As soon as Alaric was in possession of that important place, he summoned the city to surrender at discretion; and his demands were enforced by the positive declaration, that a refusal, or even a delay, should be instantly followed by the destruction of the magazines, on which the life of the Roman people depended. The clamors of that people, and the terror of famine, subdued the pride of the senate; they listened, without reluctance, to the proposal of placing a new emperor on the throne of the unworthy Honorius; and the suffrage of the Gothic conqueror bestowed the purple on Attalus, prefect of the city. The grateful monarch immediately acknowledged his protector as master-general of the armies of the West; Adolphus, with the rank of count of the domestics, obtained the custody of the person of Attalus; and the two hostile nations seemed to be united in the closest bands of friendship and alliance.

"The gates of the city were thrown open, and the new emperor of the Romans, encompassed on every side by the Gothic arms, was conducted, in tumultuous procession, to the palace of Augustus and Trajan. After he had distributed the civil and military dignities among his favorites and followers, Attalus convened an assembly of the senate, before whom, in a formal and florid speech, he asserted his resolution of restoring the majesty of the republic, and of uniting to the empire the provinces of Egypt and the East, which had once acknowledged the sovereignty of Rome. Such extravagant promises inspired every reasonable citizen with a just contempt for the character of an unwarlike usurper, whose elevation was the deepest and most ignominious wound which the republic had yet sustained from the insolence of the barbarians. But the populace, with their usual levity, applauded the change of masters. The public discontent was favorable to the rival of Honorius; and the sectaries, oppressed by his persecuting edicts, expected some degree of countenance, or at least of toleration, from a prince who, in his native country of Ionia, had been educated in the pagan superstition, and who had since received the

sacrament of baptism from the hands of an Arian bishop.

"The first days of the reign of Attalus were fair and prosperous. An officer of confidence was sent with an inconsiderable body of troops to secure the obedience of Africa; the greatest part of Italy submitted to the terror of the Gothic powers; and though the city of Bologna made a vigorous and effectual resistance, the people of Milan, dissatisfied perhaps with the absence of Honorius, accepted, with loud acclamations, the choice of the Roman senate. At the head of a formidable army, Alaric conducted his royal captive almost to the gates of Ravenna; and a solemn embassy of the principal ministers of Jovius, the Pretorian prefect, of Valens, master of the cavalry and infantry, of the quæstor Potamius, and of Julian, the first of the notaries, was introduced, with martial pomp, into the Gothic camp. In the name of their sovereign, they consented to acknowledge the lawful election of his competitor, and to divide the provinces of Italy and the West between the two emperors.

"Their proposals were rejected with disdain; and the refusal was aggravated by the insulting clemency of Attalus, who condescended to promise that, if Honorius would instantly resign the purple, he should be permitted to pass the remainder of his life in the peaceful exile of some remote island. So desperate indeed did the situation of the son of Theodosius appear, to those who were the best acquainted with his strength and resources, that Jovius and Valens, his minister and his general, betrayed their trust, infamously deserted the sinking cause of their benefactor, and devoted their treacherous allegiance to the service of his more fortunate rival. Astonished by such examples of domestic treason, Honorius trembled at the approach of every servant, at the arrival of every messenger. He dreaded the secret enemies, who might lurk in his capital, his palace, his bed-chamber; and some ships lay ready in the harbor of Ravenna, to transport the abdicated monarch to the dominions of his infant nephew, the emperor of the East.

"But there is a Providence (such at least was the opinion of the historian Procopius) that watches over innocence and folly; and the pretensions of Honorius to its peculiar care cannot reasonably be disputed. At the moment [A. D. 410] when his despair, incapable of any wise or manly resolution, meditated a shameful flight, a seasonable re-enforcement of four thousand veterans unexpectedly landed in the port of Ravenna. To these valiant strangers, whose fidelity had not been corrupted by the factions of the court, he committed the walls and gates of the city; and the slumbers of the emperor were no longer disturbed by the apprehension of imminent and internal danger. The favorable intelligence which was received from Africa suddenly changed the opinions of men, and the state of public affairs. The troops and officers, whom Attalus had sent into that province, were defeated and slain; and the active zeal of Heraclian maintained his own allegiance, and that of his people."

"The failure of the African expedition, was the source of mutual complaint and recrimination in the party of Attalus; and the mind of his protector was insensibly alienated from the interest of a prince, who wanted spirit to command, or docility to obey. . . . The resentment of the Gothic king was exasperated by the malicious arts of Jovius, who had been raised to the rank of patrician, and who afterwards excused his double perfidy, by declaring, without a blush, that he had only *seemed* to abandon the service of Honorius, more effectually to ruin the cause of the usurper. In a large plain near Rimini, and in the presence of an innumerable multitude of Romans and barbarians, the wretched Attalus was publicly despoiled of the diadem and purple; and those ensigns of royalty were sent by Alaric, as the pledge of

peace and friendship, to the son of Theodosius."

"The degradation of Attalus removed the only real obstacle to the conclusion of the peace; and Alaric advanced within three miles of Ravenna, to press the irresolution of the Imperial ministers, whose insolence soon returned with the return of fortune. His indignation was kindled by the report, that a rival chieftain, that Sarus, the personal enemy of Adolphus, and the hereditary foe of the house of Balti, had been received into the palace. At the head of three hundred followers, that fearless barbarian immediately sallied from the gates of Ravenna; surprised, and cut in pieces, a considerable body of Goths; re-entered the city in triumph; and was permitted to insult his adversary, by the voice of a herald, who publicly declared that the guilt of Alaric had forever excluded him from the friendship and alliance of the emperor.

"The crime and folly of the court of Ravenna were expiated a third time by the calamities of Rome. The king of the Goths, who no longer dissembled his appetite for plunder and revenge, appeared in arms under the walls of the capital; and the trembling senate, without any hopes of relief, prepared, by a desperate resistance, to delay the ruin of their country. But they were unable to guard against the secret conspiracy of their slaves and domestics; who, either from birth or interest, were attached to the cause of the enemy. At the hour of midnight [Aug. 24 A. D. 410] the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic trumpet. *Eleven hundred and sixty-three years after the foundation of Rome, the Imperial city, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia.*"—*Decline and Fall*, chap. 31, par. 18-21.

A. T. J.

(To be continued.)

There's the Lord's Answer.

MANY years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride, had accompanied the mourners to the churchyard. As I neared my stable door I felt a strange prompting to visit a poor widow, who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house I was struck with its look of unwonted bareness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it out before the Lord!" "Did you tell your case to any friend?" "Oh, no sir, naeboddy kens but himsel' and me! I kent he would na forget, but I didna ken hoo he wad help me till I saw you come riding over the brae, and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my heavenly Father.—*New Testament Anecdotes*.

ALL our watching must have reference to the coming of the Lord. In all things we must be diligent and faithful, to the end that we may not be ashamed before him at his appearing. We know not how soon we shall appear before the judgment seat of Christ, to receive according to the deeds done in the body; "therefore let us not sleep, as do others; but let us watch and be sober."—*Sel.*

"THE Lord is on my side; I will not fear; what can man do unto me?" Ps. 118:6.

The "Early Closing."

A GREAT deal is just now being said about "early closing." Ministers are preaching, and editors are discussing in their papers the problem of "early closing," and the advantages to be derived from it.

What is this "early closing" which is exciting such a furor? It is simply the closing of business at noon on Saturday, that the latter part of the day may be given to recreation. It is claimed that Americans work too hard; that they need more holidays, and the early closing will supply this want by giving a half holiday every week.

This is the way the editors talk who claim to voice the sentiments of the overworked laboring classes. But the ministers and the religious element have another far different reason from that for furnishing a holiday to the people. It is hoped that all will take their fill of recreation and pleasure on Saturday, and thus be prepared to be very devout on Sunday.

Really, then, the object is to promote the better observance of Sunday. It is a well-known fact that during the last fifty years there has been a growing disregard of Sunday. The wave of Puritanism, once so strong in the New England States, has ebbed away to a mere ripple, and the Puritanical custom of keeping Sunday strictly is giving place to the European idea of using it as a day for church services in the morning, and of recreation and jollity in the afternoon.

If the practice of the early church is to be the guide in reference to which of these two ways Sunday shall be observed, the European idea should certainly prevail, for the first observance of Sunday was as a day of festivities and not as a Sabbath. The reason for this is obvious. They had not yet given up the Sabbath when Sunday was first introduced as a festival day, so they were not without a Sabbath, even though Sunday was nothing but a day of festivity and rejoicing on account of the resurrection.

It is easy to see how, in that pleasure-loving age, when a great influx of pagans was pouring into the church, and the "mystery of iniquity" was working to establish the Romish Church, the day of pleasure would take the precedence of the day of worship and cessation from pleasure, and so the Sabbath would finally be lost sight of, especially as emperors and councils threw over the first day their royal and ecclesiastical patronage.

Concerning the way Sunday was observed in the early church one of the so-called Fathers of the church bears the following testimony: "We solemnize the day after Saturday in contradistinction to those who call this [seventh day] their sabbath, and devote it to *ease* and eating, deviating from the old Jewish customs, which they are now very ignorant of."—*Tertullian's Apology*, *Reeve's translation*. A mass of evidence might be adduced upon this point to show that Sunday was observed in the early church simply as a festival, the very element they are now trying to weed out. The Catholic Church, the direct and final outgrowth of the apostasy which introduced the festival Sunday, still observes the day in the manner of its early use.

The period of reformation, beginning with Luther and reaching down to our day, has made apparent what was overlooked by the apostatizing church in the first centuries,—that man needs a Sabbath; not simply a day of relaxation and leisure, eating, drinking, and festivities, but a true Sabbath, such as Jehovah furnished the race when, amid the thunders of Sinai, he promulgated the commandment, "Remember the Sabbath day, to keep it holy." And now instead of going back to the only Sabbath of divine appointment—the seventh day—the attempt is made to reconstruct the Sunday festival into a Sabbath, enforced by the fourth commandment (something the early church, and

indeed the first reformers, never thought of doing); but their success thus far has not been very flattering. As there is no Bible ground for Sunday as the Sabbath, there can be no unanimity among its supporters, so among the Sunday advocates may be found every shade of sentiment—a house divided against itself. And so Sunday continues to be what it has been, a day of visiting and pleasure.

And now, Biblical arguments (so called) having failed to produce the desired effect, it is determined by the ministers (by whose churches the thronging crowds go on Sunday to the beach, the park, or the beer garden) to give the pleasure-loving a day for recreation before the arrival of the "venerable day of the sun," and thus being able to "buy repentance ere they grow devout," fun now being over for the week, people may be prepared to enter the sanctuary in a pious frame of mind, filling the otherwise vacant seats, to the great delight of the ministers, who rejoice in the success of their plans.

In the latter part of the third century the Sabbath was degraded into a fast that the lovers of pleasure might more readily join in the joyful celebration of the Sunday festival. Now they desire to turn the Sabbath into a holiday that they may make a Sabbath out of Sunday, the festival day! Thus they attempt to rectify one folly by another equally great. It is evident that men will not be satisfied until they have heaped every possible indignity upon the Sabbath. First it is turned into a fast day, then into a working day, and now it is proposed to make it a holiday.

But even now it is beginning to be feared that a day of leisure on Saturday will not necessarily lead to a full church on Sunday. At a meeting of Presbyterian clergymen in behalf of the early closing, held at Pittsburg, Penn., March 30, and reported in the *New York Tribune*, one minister said that "at Warren, Ohio, an early closing movement was made, one of the arguments for which was that the clerks could attend prayer-meetings, but," he added, with a twinkle of his eye and a pathetic tone, "I didn't see a single salesman at the prayer-meetings during the movement, so I don't think I should push the church attendance as an argument. I am in favor of it from a humanitarian point of view." We may well inquire here if the church attendance will not be advanced by the Saturday half holiday, and the people still continue on in the even tenor of their way, devoting Sunday as well as half of Saturday to pleasure, what substantial benefits will be gained? Is one whole day of recreation each week so insufficient to satisfy the average American that another half day of the same nature must be added? How many days of fun do the clergy of our land think are required by our "humanity"? "Aye, there's the rub." The fact is, they are laying their plans for a "Sunday closing" as well as a Saturday one. The Sunday closing being a closing of all kinds of labor, theaters, museums, art galleries, and everything of a secular nature, so that the church may have a monopoly on that day; and by giving the half holiday first, they mean to take away from the laboring classes the reason they have so long given for not attending church, that Sunday was the only day they had for their family and for recreation. If this plan shall prove successful, those who have no particular regard for religion will be obliged to exchange an entire holiday for a half holiday, and on Sunday, now set apart exclusively for religious purposes, they must go to church or stay at home, and the Sabbath of the Bible degraded and dishonored by the early apostate church that the Sunday festival might come in, now is to be made to serve as a festival day that Sunday may have free course to run and be glorified, enforced by the authority of the fourth commandment.

At the meeting in Pittsburg, previously referred to, "Dr. Gibson thought those who kept men engaged till late hours on Saturday com-

mitted a sin against the fourth commandment, and were guilty of covetousness, which is idolatry." As the fourth commandment says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," we can readily see why keeping men "engaged" upon any hour of that day would be an infraction of the divine command. But the doctor evidently thought it would not be a violation of the fourth commandment to work on the day God expressly commanded man to keep, in the very commandment he is trying to honor, unless the work is continued down *close* to the time when Sunday comes! Then it would not only violate the fourth commandment, but would be idolatry as well! What changes have come over the jolly festival day of the early church! Chrysostom, in the latter part of the fourth century, after the morning service on Sunday, dismissed his congregation to their respective employments, but now, according to this doctor, Sunday is so sacred that its holiness fairly bulges out upon the other days around it!

Probably the "early closing" will be effected, and when the public have become sufficiently permeated with the theory of Sunday sacredness, an attempt will be made to compel all to observe this day. God's word has fully forewarned us against this whole work. Rev. 13 and 14 tell us how an attempt will be made to enforce the worship of the beast,—the papacy, and his mark, the changed Sabbath, and the last great warning against it proclaimed by those "that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Not only may we expect a Saturday closing, and a Sunday closing, but a greater closing (than all; for following this proclamation of "the commandments of God, and the faith of Jesus," comes the great event for which the ages have waited, and which will close the history of this world. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." And because "the harvest of the earth is ripe," "he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:14-16. Let the agitation go on, for it arouses the pleasure-loving, as of old, to tread down the Sabbath, brings the light of God's truth and the knowledge of the Bible Sabbath to the honest inquirer, and thus the harvest of the earth is ripened, and prepared for the gathering day.

M. E. KELLOGG.

Middlebury, Vt.

"Forbidding to Marry."

A CORRESPONDENT of the *Pall Mall Gazette* having advocated the abolition of celibacy among the Roman Catholic clergy, H. Musgrave Wilkins, a Fellow of Merton, Oxford, thus replied to the letter: "Many years ago, on my remarking to the late Lord Lytton that such an intention was attributed to the then Pope, Pius IX., he replied: 'He will never do that. The influence of the Roman Catholic clergy depends on confession, and confession depends on clerical celibacy. People will be slow to confess to married men.' The fate of Molinos, the Quietist, in the sixteenth century, illustrates the dependence of clerical influence on confession. He urged people to consult their own consciences and to take the sacrament without confession and absolution, contrary to the practice of the Roman Church. This did not suit the clergy, whose influence waned when confession was dispensed with. Molinos was imprisoned for life and the old *regime* restored. Pope Gregory VII., when he had enacted the celibacy, found himself obliged to permit the concubinage of his clergy."—*Sel.*

"THE Lord is great in Zion; and he is high above all the people." Ps. 99:2.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, }
ALONZO T. JONES, } - - - ASSISTANT EDITORS.
URIAH SMITH, }
S. N. HASKELL, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, MAY 6, 1886.

Avoid Them.

NO MORE sensible instruction was ever given than that by Paul in his letter to Titus, namely, "Avoid foolish questions." Many have, evidently, never read this, or they have forgotten it, or they do not care for it. Sometimes such questions are even introduced into the Bible-class, and there become sources of contention, whereby the Spirit of God, given to be our guide into all truth, is grieved away, the object of the class is lost sight of, and a failure to receive any benefit is the result. We give examples.

No more fruitful theme for cavilers has ever been got up than this query, Where did Cain get his wife? Did he find her in the land of Nod? and if so, How did she come to be there? and finally, as the grand result, How, aye, how, can the Bible record of creation be true?

The editor of the Cincinnati *Gazette*, in answer to a correspondent, suggested that Cain took his wife with him when he journeyed to the East. Perhaps this answer will give rest to some troubled souls. Another position, believed to be truth by some, is this: The Hebrew word *nod* (long o, *node*) means a *vagabond*. The Lord told Cain he should be a fugitive and a *vagabond*; in the Hebrew it is, he should be a *node*. Some scholars insist that it should be thus rendered: "And Cain went out from the presence of the Lord, and dwelt in the land, a *vagabond*," a *node*.

But more suggestive, and better in fact, than all these solutions, is the answer given by a pious negro to a would-be wise caviler. "You believe the Bible," said the railer, "you ask the Lord for wisdom; I suppose you can tell me where Cain got his wife." Said the negro, "I neber asked de Lord dat question; I asked him what I should do to be saved." We commend this thought to the consideration of the multitude of restless ones who are submissively willing to throw away their Bibles, and to go down to destruction, because they cannot tell to a certainty, the pedigree of Mrs. Cain! If they cannot rest under the burden of this momentous question, perhaps they may find a pleasing diversion in the question, Where did Seth get his wife? or, Where did Lamech get his two wives? The folly of some people is almost beyond endurance.

Parallel to this (in practical importance!) is the query, If the Lord raised up Pharaoh for the purpose specified in the book of Exodus, was Pharaoh to blame for doing as he did? and, Could he do otherwise than he did? The only interest that can possibly attach to this question, as we see it, is to make it bring this result, namely, If the Lord determined that Pharaoh should do as he did, is it not also in his determination that I shall do as I do? If Pharaoh was compelled so to act, and therefore was not to be blamed, am I not likewise compelled to act as I do, and therefore not worthy of blame? This conclusion is easy to arrive at, and very gratifying to selfishness and carnality. We recommend to the notice of such querists, another conclusion, thus: If Pharaoh was destroyed for his rebellion against God, will I not also be destroyed for my sins? This may be found a far more profitable theme for meditation than the other.

If some persons searched the Scriptures as dili-

gently to learn their meaning, and to read duty there, as they search them to find a way of self-justification, they would learn that *the rising up*, or *standing up*, of a king, means his *reigning*. See Daniel, chapters 11 and 12. To *raise up a king*, is to bring him to the throne. Egypt was to be punished for its wickedness, and because this Pharaoh was a stubborn, selfish, willful person, the Lord raised him up; that is, he brought him to the throne—caused him to reign—that the ruin might be under his hand. If this Pharaoh had been a man of a kind, gentle spirit, the Lord would have so ordered in his providence that he should not reign at that time. Another would have been raised up—caused to reign in his stead.

An illustration of this truth is found in the case of Ahab. The Lord threatened to cut off his house entirely, but because Ahab greatly humbled himself, the Lord said he would not bring the evil in his day, but in the day of his son, who did evil even as Ahab had done, but did not manifest the same contrition for his sin.

This is a most profitable Scripture text—"Avoid foolish questions."

Dr. Van Dyke on Baptism.

SOME time since, Dr. Van Dyke wrote an article on baptism, specially on the baptism of infants, which was published in the *Presbyterian Review*. We did not have the reading of the article, but we laid aside the comments upon it by the *Christian at Work*, which interest us fully as much as the article itself could. This paper is highly pleased with the Doctor's conclusions, fully believing in infant baptism; and it admires the Doctor's effort in its behalf, and yet is greatly perplexed over his methods. We do not wonder at this; for the *Christian at Work* aims to be a fair and candid paper, and it is greatly perplexed over many points in the current theology of the day. It says:—

"Dr. Van Dyke's positions may be epitomized in brief as follows: 1. He sympathizes not a particle with that Protestantism which cuts itself loose from Christianity."

This seems the strangest of all strange declarations. We heartily agree with him in this respect, only we go a little further, and say that that is not Protestantism which cuts itself loose from Christianity. It is infidelity, no matter what name it takes or bears among men. But the paper might have gone further, and said that Dr. Van Dyke does not sympathize with Protestantism at all; for in this article it is said: "The mission of Protestantism is ended, and, of course, there is no longer any use for the term Protestant." We are happy to say that the *Christian at Work* does not indorse this statement, though it does not heartily repudiate the conclusions which legitimately follow from the statement. We do not call that Protestantism which praises and fawns before the Catholic Church. If the Catholic Church is indeed the true church of Christ, as was stated and vigorously argued some time since in a representative meeting of Presbyterians, when considering the subject of Catholic baptisms, then not only is the mission of Protestantism ended, but it never had a mission; it had not, and has not, a right to exist; then Protestantism is a "schism," just as the Catholics affirm it to be. The only justification which can be found for the existence and work of Protestantism is the declaration of the reformers that the Catholic Church is the great apostasy and antichrist; that it has so far perverted the gospel, and so far amalgamated the Christian system with pagan rites, that its faith and practice are not Christian, but a great system of false worship and worldliness.

But the paper places a most singular construction upon the idea of adherence to Christianity. Immediately following the sentence which we quoted, is this: "In his view—and not in his alone—the

traditions of the church in all ages are entitled to the deepest respect, and 'ought never to be rejected except under compulsion of loyalty to the Scriptures as the supreme rule of faith and practice.'"

And thus we have it distinctly enunciated that to cut loose from Christianity is to reject the traditions of the church! Only with this reservation that they may be rejected wherein they are specifically disallowed by Scripture statement. But this is the stronghold of error, and opens the door to unnumbered false doctrines and practices. We think the following is the truth on the subject: The traditions of the church are entitled to no respect whatever, as far as faith and duty are concerned; the Scriptures, and the Scriptures alone, being the complete standard of Christianity. This is in perfect harmony with the statement of Paul, that the holy Scriptures are profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, *thoroughly furnished unto all good works*. 2 Tim. 3:16, 17. That unto which the holy Scriptures do not thoroughly furnish us is not a good work. There is scarcely an error of the church of Rome which may not be admitted under the Doctor's rule, which is indorsed by the *Christian at Work*. But if the rule be disallowed, then sprinkling for baptism, infant baptism, the Sunday sabbath, and like errors, must necessarily be rejected. They all come in under the rule of paying the deepest respect to the traditions of the church.

His second position is as follows:—

"2. From the days of the apostles to the time of the Reformation and to the rise of the Baptist denomination in England, 'there is not in all Christian history or literature a line or a word of objection to the baptism of infants, upon grounds with which evangelical Christians in our day can have a particle of sympathy.'"

This statement is not wholly true, but both in substance and method it is wholly deceptive. But we do not accuse the author of any intention to deceive, by any means. From his standpoint, according to the faith of his church, he stands justified. We can prove that the meaning of the original word, baptize, is immerse; that the ordinance is by a precept which calls for obedience, which excludes infants; that it is to be preceded by repentance and faith; that every Scripture example of baptism is in accordance with these facts. But this is not the kind of evidence for which the Doctor's proposition calls. He asks for history or literature this side of the Scripture record which objects to infant baptism. Now we can show that the earliest advocates of infant baptism ascribed it to tradition; that it was administered under the erroneous belief that no unbaptized infant could be saved; that because of the marvelous benefits which were ascribed to it, many unbelievers brought their children, and especially their sick children, to be baptized; and that infant communion was practiced with it, and is continued to this day in the Greek Church. Besides this, they who rejected the traditions of the church were denounced as heretics, and to preserve the writings of heretics was made a crime to be visited with the severest punishments. As an example we may state that Arius was a very popular man, having many eminent men as his followers; but an edict was finally promulgated requiring every one who had any of his writings to destroy them or to bring them to the authorities, and a failure to do this was punishable with death. Consequently all that we know of Arius is through his bitter enemies. Shall we go to such times and to such sources for Christian doctrine?

But, of course, that class of "evangelical Christians" who hold that "the traditions of the church in all ages are entitled to the deepest respect," have not "a particle of sympathy" with such evidences as we present. Their position is wide as the world from ours. We hold that "The Bible, and the Bible

alone, is the religion of Protestants." The Doctor holds that "the mission of Protestantism is ended," and tradition is to be deeply respected. The two positions cannot be reconciled. They must forever remain apart. But we are satisfied to differ with him, because we are Protestants, and have full faith in the mission of Protestantism.

The third statement of his faith, embracing the fourth also, is one of great interest; it is as follows:—

"3. The argument against infant baptism from the silence of Scripture is rejected as proving too much: 'There are many things about which the Bible says nothing, which all Christians believe and insist upon.' As for example, 4. All Christians agree that the Lord's Supper is for all believers; 'but where is there a single passage of Scripture which says that women are to be admitted to the Lord's table?'"

Against this we present a two-fold argument: (1) The very terms in which baptism is required or commanded exclude infants from the rite. It is an ordinance of precept, which infants cannot obey. It is in the Scriptures always preceded by faith and repentance, which renders it doubly impossible for infants to meet its requirements. If objections of this nature could be presented against females partaking of the Lord's Supper, we would yield that question at once. But they cannot; the cases are not parallel. But, (2) The Scriptures do present a fact, which is itself a rule whereby females are admitted to the Lord's table. It is found in Gal. 3: 26-29. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Here are a series of important points: They who are children of God by faith in Christ, put on Christ in baptism, and are thereby constituted the seed and heirs of Abraham. And among them the distinctions of male and female, and Jew and Greek, or Gentile, are unknown; they are all members of the household of faith, or the body of Christ. They being alike members of the church of Christ, they alike have the privileges of the membership of that church. This is undeniable. The first partakers of the Lord's Supper, and all the partakers for several years, were Jews. But this text from Paul to the Galatians proves that they are all one, members of one household; and we insist that there is as good proof of the right of females to come to the Lord's Supper, as there is that Gentile converts have that right. And in both cases the proof is complete. Here again we say that if the Doctor can find a parallel to this argument in favor of infant baptism, we would yield the question. But it cannot be found.

The point marked 5 needs but few words of comment:—

"5. Most Christians believe that infants dying in infancy are saved through Christ, though incapable of exercising and confessing faith in Christ, which is the only expressed condition of salvation. 'But where is the text which says so in so many words?'"

We turn to Jer. 31: 15-17, and compare this with Matt. 2: 17, 18, and we learn that children, little children, will certainly be raised from the dead. See also 1 Cor. 15: 22-26. They inherited mortality from Adam, and die on that account, and not because of any sin committed by them. Their fall and death were not by their forfeiture, and they will also be raised without any condition. They are resurrected by the Saviour, by the power of his blood which purchased them. But, never having committed any sin, they cannot be condemned, but necessarily enjoy eternal life by virtue of the resurrection. They, too, will be the redeemed of the blood of the Lamb. But this salvation, so plainly

taught in the Scriptures, is not discerned by modern theologians, because they lay no stress on the doctrine of the resurrection. Here again the Doctor is lame in his argument. There remains to be noticed his most material point, the one upon which he most relies, the identity of the church in both Testaments, and of circumcision with baptism. But here he is necessarily the weakest, as may easily be shown.

Under the Law.

ONE of the peculiarities of the human mind is that while it readily grasps a pleasing story or a fable, it refuses to accept truth until it is compelled to. So strong is this tendency toward error, that mental philosophers are obliged to take it into account. One of Bacon's rules for avoiding erroneous conclusions is the following: "In general, let the student of nature take this as a rule, that whatever the mind seizes and dwells upon with particular satisfaction is to be held in suspicion." The converse would teach that truth will naturally be repelled and rejected. And this is just what the Bible says: "The natural man receiveth not the things of the Spirit of God." 1 Cor. 2: 14. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. "For out of the heart proceed [naturally] evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 19. These things are directly opposed to the law of God; and therefore, as a general thing, before men will accept the truth of the Bible concerning the law, every feature must be made perfectly clear. It is not enough that the principles be unfolded, but the harmony of all the texts bearing on the subject must be shown.

Accordingly we find it necessary to devote special explanation to Rom. 6: 14 and kindred texts. That text reads thus: "For sin shall not have dominion over you; for ye are not under the law, but under grace." So strong is the natural tendency to reject truth, that in spite of the overwhelming evidence already produced to show that the law is to all eternity binding upon every created rational being, many people will seize upon the expression, "Ye are not under the law," and claim that there are some, at least, who have no duty to keep it. The readiness with which this view is seized and dwelt upon, should alone arouse suspicion as to its justness. But that there may be no chance for an honest doubt, we propose to examine not only this text, but every text which contains the phrase, "under the law."

In Rom. 6: 12 the apostle gives this exhortation: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." We have already learned that "sin is the transgression of the law." 1 John 3: 4. Therefore when the apostle tells us not to sin, he virtually tells us not to transgress the law. But this is an evidence that the law is binding upon us; and therefore we are assured that the statement in verse 14 cannot mean that the law has no claims upon us.

Again: The apostle continues: "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6: 13. This is but a repetition of the argument presented in the preceding paragraph. For he says we must not sin, that is, must not transgress the law; and again, that we must yield our members as instruments of righteousness. Now righteousness is obedience to the commandments of God. See Deut. 6: 25; Ps. 119: 172; Isa. 51: 6, 7, which have already been explained. So the 13th verse is an exhortation not to transgress the law, and another exhortation to keep the law, both of which amount to the same thing, and show that the apostle recognizes the fact that the law is in existence and is to be obeyed.

Then comes the conclusion: "For sin shall not have dominion over you; for ye are not under the law, but under grace." Verse 14. Notice a few facts and necessary conclusions. 1. Since "sin is the transgression of the law," the absence of sin must indicate obedience to the law. Therefore when the apostle says to any persons, "Sin shall not have dominion over you," it is an evidence that they are keeping the law. 2. Those over whom sin has no dominion are those who are not under the law. "Sin shall not have dominion over you; for ye are not under the law." The fact that sin has no dominion over them is *an evidence* that they are "not under the law." Therefore, to be "not under the law" is equivalent to being free from the dominion of sin. 3. But we have already seen that to be free from the dominion of sin represents a state of obedience to the law; therefore, to say that one is "not under the law" is equivalent to saying that he is keeping the law.

These propositions will stand the test of any criticism, and they demonstrate that the apostle's argument is based on the fact that the law is in full force, binding upon all, and that there are but two classes of people: those who keep the law, and those who transgress it. Those who keep the law are *not* under it, and of course those who transgress it *are* under it. In other words, those over whom sin has dominion are under the law; and those over whom sin has not dominion, are *not* under the law.

In harmony with this, the apostle continues: "What then? shall we sin, because we are not under the law, but under grace? God forbid." Verse 15. That is, Shall we transgress the law because we are not under it? By no means. Keep from under it, by refraining from sin.

Thus far we have not shown the full force of the terms "under the law," and "not under the law," but have simply shown that they do not indicate that any persons are outside the jurisdiction of the law; that those "under the law" are violating it, while those "not under the law" are obeying it. The next two verses give us a clue to the real force of the terms. They read thus: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you." Verses 16, 17. "Whether of sin unto death, or of obedience unto righteousness." Sin, the transgression of the law, brings death, "For the wages of sin is death." Rom. 6: 23. Every one who sins is under condemnation of death; and since, as has been abundantly proved, those who sin are "under the law," it follows that "under the law" is an expression meaning, Under the condemnation of the law. Now see how aptly this meaning fits verses 14 and 15. Ye are not under the condemnation of the law, but under the grace of God. Shall we sin, then, because we are not by the law condemned to death? No, indeed; for that would at once bring us again under condemnation. Let us keep from sinning, and then we shall be no more condemned.

How are we freed from the condemnation which the law brings? "Being justified freely by his [God's] grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." Rom. 3: 24, 25. Having accepted Christ, his righteousness is imputed to us, which makes us clear before the law, and we are then subjects of the grace, or forbearance of God.

Take an illustration from human affairs. Here is a man that has been convicted of murder. The law of the State forbids murder, and therefore it condemns the man. The murderer is then "under the law," because the hand of the law is upon him.

Nothing that he can do will avert the threatened punishment. He may be sorry for his crime, and may resolve never to break the law again; but that will make no difference. He has already broken the law, and must suffer the penalty. But now, through the intercession of powerful friends, and because of his repentance and his promises of future obedience, the Governor is induced to pardon the criminal. Now he is no longer under the law,—a condemned prisoner,—but a free man. He is free by virtue of the grace or favor of the Governor. Therefore he may be said to be “under grace.” The question now arises, Is he at liberty to commit murder, because he is not under the law, but under the grace of the Governor? Everybody says, No, indeed. He is now under even greater obligation to keep the law than he was before, because he is the subject of the Governor’s special favor; and that favor would not have been extended to him, but for his promise to henceforth keep the law.

And as sin brought condemnation and death, so, when we are cleared from sin and condemnation, continued obedience, or righteousness, brings eternal life through Christ. This is indicated by the expression, servants “of obedience unto righteousness” (Rom. 6:16) and, “the gift of God is eternal life through Jesus Christ our Lord.” Rom. 6:23.

In closing this preliminary study of the term, “under the law,” the reader can profitably compare with what he has read, the following verses:—

“Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Rom. 5:18-21.

E. J. W.

Some One-Thousand-Dollar Reasons for Keeping Sunday.

OUR readers will remember that for several weeks lately we have bestowed some attention upon a book entitled “The Abiding Sabbath,” the book being an essay that received a prize of five hundred dollars, as the best of a number of efforts, by different individuals, to prove the perpetual obligation of all men to keep the first day of the week as the Sabbath. We are perfectly willing that the decision as to the merit of that book, shall rest with our readers. We have nothing more to say in regard to it. But since we began the notice of that book, we have received another on the same subject, and with exactly the same design. This too is a prize essay. Not a five-hundred-dollar, but a one-thousand-dollar prize essay. It was written in 1884 by “A. E. Waffle, M. A., then professor of rhetoric and English literature in Lewisburg University, Lewisburg, Pa.” The prize of one thousand dollars was awarded, “after a painstaking, and protracted examination,” by the Committee of Publication of the American Sunday-school Union; the award was approved by the Board of the Union; and the essay was printed and copyrighted by the Union, in 1885. It makes a book of 418 pages, and is printed under the title of “The Lord’s Day; Its Universal and Perpetual Obligation.”

The author of this book treats the subject in three parts. Part I he devotes to proving the necessity of the Sabbath, by showing that it is necessary to man’s physical, his intellectual, his moral and religious, and his social welfare. In Part II he discusses the proposition that “the Sabbath of the Bible was made for all men.” In Part III he considers “the nature and importance of the Sabbath.” We shall not no-

tice the work in detail because the ground has been mostly covered in our review of “The Abiding Sabbath.” About all that we shall do with this book will be to notice the reasons that are given for keeping Sunday, as we want our readers to become thoroughly acquainted with the kind of reasoning that draws five-hundred-dollar prizes, and one-thousand-dollar prizes, in proof that Sunday is the Sabbath. We need to make no apology for following up this subject. For certainly a subject to which is devoted so much high-priced discussion, is worthy of notice to any extent that that discussion may run; more especially when in it there is involved moral and religious principles upon which turn eternal destinies.

Of the early institution of the Sabbath Mr. Waffle says:—

“Our first argument is founded upon the fact that the Sabbath was instituted at the beginning of human history. . . . In the first three verses of the second chapter of Genesis, we read, ‘Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.’ . . . The nature of this early Sabbath is hinted at in the words that record its institution. God *rested* from the work of creation. This is evidently meant to teach men that on the seventh day they are to cease from secular toil, and rest. . . . The idea is more fully developed in the statement that God blessed and sanctified the seventh day. . . . Sanctifying the day means that God set it apart as a day to be devoted to holy uses. It could have no higher use than to keep man near to his God and to cultivate his moral and religious nature. . . . It is hardly possible to avoid the conclusion that a Sabbath, on which men rested from secular toil, and engaged in the worship of God, was instituted at the beginning of human history. Just as the law of marriage and the law of property are older than the decalogue, so the law of the Sabbath, having its origin in the needs of man, and in the benevolence and wisdom of God, was given to the first man, and was but repeated and emphasized on Sinai. . . . The bearing of this conclusion upon the general discussion will be readily perceived. If the Sabbath did have this early origin, it was given to the whole race, and should be observed by every human being. . . . The moral law itself is not done away in Christ; no more are the things before it which God made obligatory upon man. Unless it can be shown that the law of the Sabbath given at creation, has been repealed by a new legislative act of God, it is still binding upon all men who learn of it. For, coming at this time, it was not given to one man, or to one nation, but to the whole human family.”

That is the exact truth, well stated. The Sabbath was instituted at the beginning of human history. The first three verses of the second chapter of Genesis are evidently meant to teach men that *on the seventh day* they are to cease from secular toil, and rest. And it is indeed true that, unless it can be shown that the law of the Sabbath, *given at creation*, has been repealed by a new legislative act of God, it is still binding upon all men who learn of it. And that it has not been repealed, that there has been no new legislative act of God, neither by himself, nor by Christ, nor by the apostles, Mr. Waffle shows conclusively. After proving the Sabbath to be a part of the moral law, he advances argument to show that “the law of the Sabbath has never been repealed,” from which we shall present a few passages. He says:—

“If the conclusions of the preceding chapter are just, the law of the Sabbath *can never be abrogated*. So far as it is a moral law it must remain binding upon all men while the world stands. . . . We assert that the law of the Sabbath, so far as it is a moral law, has never been annulled. A law can be repealed only by the same authority that enacted it. It certainly cannot be done away by those who are subject to it. If the law of the Sabbath, *as it appeared in the ten commandments*, has been abolished, it must have been done by some decree of Jehovah. Where have we the record of such a decree? Through what prophet or apostle was it spoken? . . . We can find no words of Christ

derogatory to this institution [the Sabbath] as it was originally established, or as it was intended to be observed. All his utterances on the subject were for the purpose of removing misapprehensions or of correcting abuses. It is strange that he should take so much pains to establish the Sabbath upon a proper foundation and promote right views of it, if he had any intention of doing away with it altogether. The same is true of his actions. There is no record that he ever did anything upon the Sabbath not consistent with its purposes from the beginning. He healed the sick; but works of mercy on that day were never forbidden except in the rabbinical perversions of the Sabbath.

“It is fair to conclude that Christ never intended to abolish the Sabbath. The only conceivable ground for such a statement is the fact that he opposed the notions of it prevalent in his time. But his efforts to correct these furnish the best evidence that he was desirous of preserving the true Sabbath. He said that it became him to ‘fulfill all righteousness.’ He voluntarily placed himself under the law, including the law of the Sabbath. Thus he not only maintained the sacredness of the Sabbath by his works, but he also kept it *as an example for us*.

“But do the apostles teach that the fourth commandment is no longer in force; that it is not binding upon Christians? It is asserted by many that they do, and appeals are made to their epistles to maintain the assertion. . . . Paul says: ‘Wherefore the law is holy, and the commandment holy, and just, and good.’ How could he have given it higher praise? And this he says just after the declaration, ‘We are delivered from the law.’ Does he mean that we are delivered from that which is ‘holy, and just, and good,’ and that we are henceforth to disregard the things required in the law? Not at all. He simply means that we are freed from the penalty and the bondage of the law. Again he says: ‘Do we make void the law through faith? God forbid; yea we establish the law.’ Here his meaning obviously is that the law is not only honored by the redemption through Christ, but is established in the minds of those who through faith enjoy this redemption, faith giving ability to appreciate its excellence and power joyfully to obey it. But he is even more specific. When he wants a summary of our duties to our fellow-men, he can do no better than to take the second table of the law. Rom. 13:8-10. . . . Paul was hardly so inconsistent as to quote thus from a law which had been abrogated as a rule of life.

“He is not alone in this practice. St. James says: ‘Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.’ For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.’ What of it, if the law is annulled? It does not matter if we violate obsolete laws. But James would have said that these laws were still binding, and that no one of them could be violated with impunity. His main point is the integrity of the law—the impossibility of wrenching out one of its members without destroying all. The way in which Paul and James and Peter and John urge upon the Christians to whom they write, abstinence from specific sins, and the performance of specific duties, shows that those who believe in Christ have need of law. This general view of the relation of Christians to the law will help us to understand what is said by Paul concerning the law of the Sabbath. It is plain that no part of the moral law is abolished. This is still recognized as of binding force upon all. The law of the Sabbath is a part of it, and any apostolic precepts which *appear* hostile to the Sabbath must be interpreted in the light of this fact.

“Our conclusion is that there is nothing in the writings of the apostles which, when fairly interpreted, implies the abrogation of the Sabbath. . . . They honored the moral law as the highest expression of God’s will, and say no word to indicate that the law of the Sabbath was not a part of it. Thus both Christ and his inspired apostles have given their sanction to this institution. They have not taken away this choice gift of God to men.”

This is sound doctrine. It is true that in speaking of the law of the Sabbath he uses the qualifying phrase, “so far as it is a moral law;” but as the law of the Sabbath is moral to the fullest extent; as there is nothing about it that is not moral, his statement is literally sound. That is, the law of the Sabbath in its widest extent “must remain binding upon all men while the world stands;” and the law

of the Sabbath being entirely moral, "has never been annulled." There is more of it that might be quoted, but we have not the space for it. Besides, this is all-sufficient to show the universal and unchangeable obligation of the seventh day as the Sabbath of the Lord.

And now, in view of the fact that the seventh day is the day which God established as the Sabbath at creation; in view of the fact that the seventh day is the day named by God in the fourth commandment; in view of the fact that the law of the Sabbath "as it appeared in the ten commandments," has never been repealed; in view of the fact that Christ kept, "as an example for us," this identical day—the seventh day—named at creation and in the decalogue; in view of the fact that the apostles maintain that "no part of the moral law is abolished," and that it is "of binding force upon all;" in view of the fact that God, and Christ, and his inspired apostles have given their sanction to this institution, and that in all their words of sanction to the institution there is absolutely no reference to anything but the seventh day as the Sabbath; in view of all this we ourselves would give a thousand dollars, if we had it, to any man who could show, by any process of legitimate reasoning, how Sunday or any other day but the seventh day can be the Sabbath.

Next week, if the Lord will, we shall give our readers the advantage of some of the steps which Mr. Waffle takes to accomplish this, for which he received a prize of one thousand dollars.

A. T. J.

The Missionary.

The Cause in Australia and New Zealand.

WE have each month mentioned particulars of the work in Australia and have also spoken of the work in New Zealand. We can only say in reference to the cause in Australia that from the time we began to see success attend our efforts, the interest has been steadily on the increase, widening and deepening. The tent has been pitched four times in three different suburbs, and in each place a number have embraced the truth. The church in Melbourne numbers fifty-five at the present time, and in the place where the tent was last pitched, thirty-five additional ones have signed the covenant. These are mostly of the better class. Among them are those having stores, which have to be closed on the Sabbath. One music dealer has placed our publications in the hands of his agents, and has already secured for us a large number of subscribers for the *Bible Echo*, besides selling many copies. In each place where the tent has been pitched, we have seen the influence of the truth beyond what has appeared to be the direct efforts put forth. God has gone out before us in this work, and prepared hearts to accept the truth.

Our brethren have secured a hall in Melbourne, where the friends from the suburbs can meet on the Sabbath. The last Sabbath in March, the hall where our brethren meet was full to overflowing, and had they all been present, they could not have been seated. The interest is better at the present time than at any period since the work commenced.

Tuesday, the 23d of February, we left Melbourne for Auckland, New Zealand, where we remained four weeks, visiting the places that were visited in November. While New Zealand and Australia are considered as much the same in America, they are two distinct fields and will ever be. It costs nearly as much to go from one to the other as it does to go from America to Europe, and requires nearly as much time. They are as separate in their commercial

relations as two nations, although both are under the British Crown. Each has its own lines of steamers direct to England and other parts of the world. Yet there is weekly connection between the two colonies.

Our visit to New Zealand in the winter introduced the truth at Auckland, and also at Kaero, which is 160 miles north. Both of these places are in the north island. Auckland is one of the largest cities in New Zealand, while Kaero is a country place on a river of the same name. The principal business is lumbering. Bitter opposition was manifested in both of these places, but the friends who had fully committed themselves while we were there in November had grown stronger, and others had been reading and were anxious to hear more. During our two weeks' stay at Kaero, we baptized fifteen. The people gave a ready assent when the importance of baptism was presented. They were convinced that the Bible teaches that baptism is immersion, but there seemed to be a general dread of going forward in the ordinance. I did not learn the cause of this holding back until after the baptism had taken place. It seems that, with the few exceptions, none of them had ever seen a baptism. Some evil-minded person had told them that the ceremony would be indecent, and that the candidates would be required to go into the water almost devoid of clothing. Unconscious of this cause of their reluctance to a public baptism, I urged them to go forward, telling them that baptism is a public ordinance, and that the more that could be present, the better would be the impression. It was finally announced at the meeting on Sunday forenoon that baptism would be administered in the afternoon. A large company was present at the water's edge, and the impression that was made was excellent. The Spirit of God evidently witnessed to the scene. From this time there was a breaking down, and all objections were removed. Seven were baptized, but others who had been holding back made up their minds that day to keep the Sabbath. The next Tuesday eight more were baptized. This led still others to take their stand, and more would have been baptized if I could have remained.

The entire community was stirred. After our baptism on Tuesday, we enjoyed a precious season of the ordinances, organized a Sabbath-school, and made arrangements for the meetings. Our meeting did not hold as long as the one at Troas (Acts 20), but until past one o'clock, Wednesday morning. Our ticket being purchased a month previous, and berth secured, we were under the necessity of leaving just as we did. Others will no doubt sign the covenant, and be baptized the first opportunity.

Father Joseph Hare acts as pastor and local elder of the church, and his son, William Hare, as superintendent of the Sabbath-school. We felt a great anxiety for their first public Sabbath meeting after we left, as they were to arrange their classes for Sabbath-school, and hold public service in the Temperance Hall at Kaero. Our only opportunity of connecting with the steamer for America was to leave the next day, Wednesday, for Auckland. We never left any people more reluctantly than we did these. When we took the parting hand from some of them, it would not be stating the truth to say there were no moist eyes.

We accordingly spent the Sabbath before leaving for America at Auckland, where a few signed the covenant and will meet regularly for social meeting and Sabbath-school, Edward Hare acting as the leader. We were much rejoiced on Monday following the Sabbath to receive the following telegram from Kaero: "Sabbath-school and services well attended. Isa. 12:1, 2." We immediately sent the following response: "Telegram received. 1 Cor. 15:57, 58."

There are now two small companies in New

Zealand, one in Kaero and one in Auckland. We cannot form a correct estimate of the number of Sabbath-keepers in Australia and New Zealand, but as nearly as we can learn, there are about one hundred and fifty, some one hundred and twenty-five of whom have signed the covenant. What is much needed at the present time is a series of meetings in Auckland; but these can be better held in the summer season, which commences in September and continues until the next June. We have reason to believe that with less labor put forth here than has been put forth at Melbourne there would be greater results. At the present there is much bitter opposition from some of whom we might expect better things. It is a singular fact that professed Christian ministers will meet for worship each Sunday, and publicly declare that there is no scripture for the same, and yet manifest a bitterness toward the Sabbath of the fourth commandment. Has God changed? Did he make a mistake in placing the Sabbath in the midst of nine moral precepts like a golden clasp binding together our duty to God and to our fellow-men? Or is it because men have carnal hearts? We think the latter. May God hasten the time when those of a more conscientious mind will have the opportunity of hearing the truth more favorably set before them in the city of Auckland.

This city is not as large as Melbourne, and the people generally are more liberal to those who differ with them in religious sentiment. This city and suburbs have over 40,000 inhabitants, while Melbourne and suburbs have about 300,000. The public press is also more liberal. In this respect they better represent America. They are more free to give different persons an opportunity to express themselves through their columns.

The boat sailed Tuesday at 2:00 P. M. A few hours previous, the few friends met at the house of Brother Hare, where we spent a short time making suggestions as to their future efforts, and closed the interview with a season of prayer, committing them to the care of a covenant-keeping God. As we bid them adieu by the wave of the hand, while the stately *Alameda* was coursing its way for the broad Pacific Ocean, which separated us from our dearest earthly ties, our heart yearned for that country and people. May God speedily raise up faithful laborers who will feed hungry souls with the bread of life.

On stepping on board the steamer at Auckland, we received by the hand of the purser, an album containing the photographs of thirty-six individuals who were the first fruits of the Third Angel's Message in Australia. This was highly appreciated, and will be appreciated by the friends of the mission in America.

Our voyage was the most pleasant one we ever had. With the exception of two or three days a row boat could have lived on the sea, and some of the way scarcely a ripple was seen. On the first Sunday evening we were invited to speak to the passengers; quite an interest was manifested. This developed those who were more religiously inclined, and opened the way for daily Bible-readings with them. The regret was repeatedly expressed that we had not commenced at the first of the voyage. On board a steamship with an over-crowded list of pleasure seekers for passengers, where entertainments for pleasure were arranged almost daily and nightly, it was like an oasis in the desert to find a few who revered God's word. One man, a public teacher, seemed at first to enjoy them much; but after a little the card table had a greater attraction for him.

The officers did all in their power to make it pleasant for the passengers. We never had better accommodations, or received more attention from the officers. They kindly agreed to grant us favors in the way of carrying packages of periodicals for us to and from Australia. But

while cabin passengers fared well, those in the steerage had unusually poor accommodations. It would be for the interest of America and the Colonies if their first-class steamers, as on the Atlantic Ocean, had second and third class accommodations, and a fortnightly line. S. N. H.

From Los Angeles County.

APRIL 7 I began a short series of meetings in the church at Los Angeles City. This church has long been weighed down with debt. They have, however, just exchanged the lot on which their meeting-house stood for a more central one, and received about a thousand dollars in money besides. Thus the church is cleared of debt, and all the members seem to be of good courage.

We had several well-attended meetings at Norwalk, and on Sabbath, April 17, the Lord's Supper was celebrated and a local elder was ordained.

I also visited Santa Ana and found there a Sabbath-school containing forty-four members, which seems to be in a prosperous condition.

I have just begun a course of meetings in a school-house at Duarte, a thickly settled rural district where the present truth has never been preached. The people here seem willing to listen, and we trust that, with the blessing of God, some good will be accomplished.

My post-office address for several weeks to come will be Duarte, Los Angeles Co., Cal.

E. A. BRIGGS.

April 28, 1886.

Pacific S. D. A. Publishing Association.

THE eleventh annual meeting of this Association was convened at the Pacific Press Publishing House, Oakland, Cal., on Monday, April 26, 1886, in accordance with notice published in the SIGNS OF THE TIMES and Oakland *Evening Tribune*, President S. N. Haskell in the chair.

Having been opened with prayer, the President appointed Committees on Nominations and Resolutions, as follows:—

On Nominations, Prof. S. Brownsberger, Elder J. D. Rice, and Elder Wm. Ings; and on Resolutions, Elders J. H. Waggoner and W. M. Healey, and Wm. Saunders. The meeting then adjourned to the church, corner of Thirteenth and Clay Streets, for greater convenience.

On assembling at the church it was found that 883 shares were represented by stockholders present, and 1,115 shares by proxy, being 175 more than was required by law.

The meeting now being ready for business the minutes of the tenth annual meeting were called for, read, and approved. Then followed the reading of the Profit and Loss Account and Balance Sheet for the year ending March 31, 1886, which were also accepted.

Addresses were delivered by the President, Vice-President, and by Elder George I. Butler, President of the General Conference of Seventh-day Adventists, all of which were most interesting and were listened to attentively by the stockholders present. The meeting then adjourned to 2:30 P. M.

AFTERNOON MEETING.

The committee on Nominations recommended as Directors for the coming year, S. N. Haskell, C. H. Jones, J. N. Loughborough, W. C. White, and Wm. Saunders. These were balloted for and elected. The vote was then made unanimous.

E. J. Waggoner and Alonzo T. Jones were elected editors, and J. H. Waggoner, U. Smith, S. N. Haskell, and Geo. I. Butler, corresponding editors of the SIGNS OF THE TIMES for the coming year. C. H. Jones, W. C. White, and E. J. Waggoner were elected as a Publishing Committee.

The Committee on Resolutions submitted the

following, which were taken up separately and adopted:—

WHEREAS, The reports of the workings of the printing office established by the Pacific Publishing Association, during the past year, and its present condition, meet the minds of your Committee as satisfactory, and recognizing the hand of God in the success of the institution, therefore,

Resolved, That our thanks are hereby extended to all who have by their counsel and labors assisted in carrying on the publishing work to its present position, and that we will do all we can to sustain it in the future.

Resolved, That we consider ourselves highly favored in having Elder G. I. Butler, President of the General Conference, with us to aid us by his counsel and encouragement.

Resolved, That we are glad to have Elder S. N. Haskell, President of our Association, present with us in our annual meeting after his protracted absence, and we are cheered by the reports of the work established by him and his co-laborers in Australia.

Resolved, That we are pleased to note the increase of our denominational work at the office during the past year, and look forward to the time when all our facilities shall be required to publish the Third Angel's Message.

The following resolution was submitted by W. M. Healey and Wm. Saunders, part of the committee.

Resolved, That we hereby express our thanks to Elder J. H. Waggoner for his past faithful and earnest labor, as editor of the SIGNS OF THE TIMES, and other publications, and as duty calls him to other fields, our sympathy and prayers go with him.

At a meeting held Wednesday, April 28, the Board was organized as follows: President, Elder S. N. Haskell; Vice-President, C. H. Jones; Secretary, S. C. Stickney; Treasurer, E. A. Chapman; Auditor, B. R. Nordyke.

Adjourned.

S. C. STICKNEY, Sec.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

The Nobleman's Son.

(May 16.—John 4: 43-54.)

AFTER laboring two days with the Samaritans, Jesus left them to continue his journey to Galilee. He made no tarry at Nazareth, where he had spent his youth and early manhood. His reception in the synagogue there, when he announced himself as the Anointed One, was so unfavorable that he decided to seek more fruitful fields, to preach to ears that would listen, and to hearts that would receive his message. He declared to his disciples that a prophet hath no honor in his own country. This saying sets forth that natural reluctance which many people have to acknowledge any wonderfully admirable development in one who has unostentatiously lived in their midst, and whom they have intimately known from childhood. At the same time, these same persons might become wildly excited over the pretensions of a stranger and an adventurer.

The miracle that Jesus had performed in Cana prepared the way for his cordial reception. The people who had returned from the passover had brought back the report of his marvelous cleansing of the desecrated temple, followed by his miracles of healing the sick and restoring sight to the blind and hearing to the deaf. The judgment passed upon his acts by the dignitaries of the temple, opened his way at Galilee; for many of the people lamented the abuse of the temple and the lofty arrogance of the priests, and hoped that this man, who had the power to put these rulers to flight, might indeed be the looked-for Deliverer.

The news that Jesus had returned from Judea to Cana soon spread throughout Galilee and the region round about. It reached the ears of a nobleman in Capernaum, who was a Jew

of some honor. He was much interested in what he had heard of the power of Jesus to heal the sick, for he had a son suffering with disease. The father had consulted the most learned physicians among the Jews, and they had pronounced the case incurable, and told him that his son must soon die.

But when he heard that Jesus was in Galilee his heart was encouraged; for he believed that one who could miraculously change water into wine, and drive out the desecrators of the temple, could raise his son to health even from the brink of the grave. Capernaum was quite a distance from Cana, and the nobleman feared that, if he left his home to seek Jesus and present his plea to him, the child, who was very low, might die in his absence. Yet he dared not trust this errand to a servant; for he hoped that the prayers of a fond parent might touch the heart of the great Physician with pity, and induce him to accompany the father to the bedside of his dying son.

He went to Cana, hastening for fear of being too late. Forcing a passage through the crowd that surrounded Jesus, he at length stood before him. But his faith faltered when he saw only a plainly dressed man, dusty and worn with travel. He doubted that this person could do what he had come to ask of him; yet he determined to make a trial. He secured a hearing from Jesus, told him his errand, and besought the Saviour to accompany him to his home for the purpose of healing his son. But Jesus already knew of his sorrow. Even before the nobleman had left his home, the pitying Redeemer had read the father's grief, and his great heart of love had gone out in sympathy for the suffering child.

But he was also aware that the father had made conditions in his mind concerning his belief in the Saviour. Unless his petition should be granted he would not have faith in him as the Messiah. While the father waited in an agony of suspense, Jesus addressed him, "Except ye see signs and wonders, ye will not believe." He here revealed the superficial faith of the nobleman, that would lead him to accept or reject Christ according as he did or did not perform the work required of him.

Jesus designed, not only to heal the child, but to illumine the darkened mind of the father. He saw unbelief struggling with his faith. He knew that this man had sought his help as a last and only hope. In this nobleman he saw represented the condition of many of his nation. They were interested in Jesus from selfish motives; they desired some special benefit that they hoped to receive through his power, but they were ignorant as to their spiritual disease, and saw not their terrible need of divine grace, but staked their faith on the granting of some temporal favor. Jesus met this case as illustrating the position of many of the Jewish people. He contrasted this questioning unbelief with the faith of the Samaritans, who were ready to receive him as a teacher sent by God, and to accept him as the promised Messiah without a sign or miracle to establish his divinity.

The father's soul was stirred to its depths with the thought that his doubts might cost him the life of his son. The words of Jesus had the desired effect; the nobleman saw that his motives in seeking the Saviour were purely selfish; his vacillating faith appeared before him in its true light; he realized that he was indeed in the presence of One who could read the hearts of men, and to whom all things were possible. This thought brings his suffering child to mind with new vividness, and he cries out in an agony of supplication, "Sir, come down ere my child die!"

He fears that while he has been doubting and questioning, death may have closed the scene. This was enough. The father in his need seizes the merits of Jesus as his Saviour. In demanding him to come down ere his child dies, he

clings alone to the strength of Jesus as his only hope. His faith is as imperative as was that of Jacob, when, wrestling with the mighty angel, he cried, "I will not let thee go, except thou bless me!"

Jesus responds to the demands of the nobleman by commanding him, "Go thy way; thy son liveth." These brief and simple words thrill through the heart of the father; he feels the holy power of the speaker in every tone. Instead of going to Capernaum, Jesus, by a flash of divine telegraphy, sends the message of healing to the bedside of the suffering son. He dismisses the suppliant, who, with unspeakable gratitude, and perfect faith in the words of the Saviour, turns his steps homeward with a peace and joy he has never felt before.

At the same hour the watchers stood around the dying child, in the distant home of the nobleman. The form that had been so strong and symmetrical in its youthful grace, was worn and emaciated. The hollow cheeks burned with a hectic fire. Suddenly the fever leaves him, intelligence beams from his eyes, his mind becomes clear, and health and strength return to his body. The fever has left him in the very heat of the day. The attendants behold the change with amazement; the family is summoned, and great is the rejoicing. No signs of his malady linger about the child, his burning flesh has become soft and moist, and he sinks into the peaceful slumber of childhood.

Meanwhile the father hastens on his way with a hopeful heart. He went to Jesus with grief and trembling. He leaves him in joy and confidence. He feels the solemn assurance that he has talked with one whose power is unlimited. No doubt crosses his mind that Jesus has really healed his son at Capernaum. While still some distance from home, his servants meet him with the glad tidings that his son has recovered. With a light heart he hurries on, and, as he approaches his house, is met by the child, bounding out to receive him, radiant in health and beauty. He clasps him to his heart as one restored from the dead, and thanks God again and again for this miraculous restoration.

This case of the nobleman should be a lesson to all the followers of Christ. He would have them place implicit faith in him as their Redeemer, ready and willing to save all who come unto him. But he sometimes delays bestowing his precious gifts, in order to impress our hearts with a sense of our deep need of that true piety which entitles us to ask of him what we will. We are to lay by the selfishness that is frequently the sole cause of seeking him, and, confessing our helplessness and bitter need, trust in his promises. He invites all who are weary and heavy-laden to come unto him, and he will give them rest.—*Great Controversy*, vol. 2, chap. 17.

THE LAW OF GOD.

Breadth of the Law.

(Lesson 4.—Sabbath, May 15.)

1. WHAT can you say of the perfection of the ten commandments?

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

2. Of whose character are they a likeness?

In Isa. 51:6, the Lord, after speaking of the passing away of the heavens and the earth, says in contrast: "But my salvation shall be forever, and my righteousness shall not be abolished." The next verse clearly indicates what is meant by the term "my righteousness," in these words: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." The law of God is the righteousness of God, that which cannot be abolished. As still further proof that it is the law that is

referred to as righteousness, verses 4 and 5 say: "Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people." Since God is the embodiment of righteousness, all righteousness must proceed from him; therefore the law of God, being righteousness (Ps. 119:172) must necessarily be God's righteousness.

3. How much of our duty is comprised in the ten commandments?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

4. If we do the ten commandments, what sort of characters will we have?

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

5. Of whose righteousness will we be partakers?

"Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 John 3:7. Compare Isa. 51:6, 7.

6. If to do the commandments is righteousness, what must it be to fail to do them?

It can be nothing else than unrighteousness.

7. And what is all unrighteousness?

"All unrighteousness is sin; and there is a sin not unto death." 1 John 5:17.

8. Then what is sin?

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

9. How may we know that any action is sinful?

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

10. To what law does Paul here refer as pointing out sin? To the law which contains the commandment, "Thou shalt not covet."

11. Then of what law is it that John speaks when he says that "sin is the transgression of the law?" Of the law of ten commandments.

12. Can there be any sin committed that is not covered by the law?

"Because the law worketh wrath; for where no law is, there is no transgression." Rom. 4:15.

"For until the law sin was in the world; but sin is not imputed when there is no law." Rom. 5:13.

13. What did David say of the law?

"I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96.

14. How broad is the law?

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

15. How did Jesus illustrate this in the case of the sixth commandment?

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the Judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the Judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:21, 22.

16. Do the commandments also forbid evil thoughts and desires as well as open sins?

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adul-

tery with her already in his heart." Matt. 5:27, 28.

17. What is the whole duty of man? Eccl. 12:13.

18. What reason is given why we should do our duty by keeping the commandments?

"For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

19. What does this statement indicate?

"Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Keeping the commandments is declared to be the whole duty of man. The reason given why we should thus do our whole duty, is that "God will bring every work into Judgment, with every secret thing." This statement, coming in the connection that it does, can indicate nothing else than that the commandments of God cover every work, with every secret thing. Whosoever therefore keeps the commandments will be perfect, even in his secret thoughts.

Extent of the Law's Jurisdiction.

(Lesson 5.—Sabbath, May 22.)

1. WHAT is sin?

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

2. Is everything that is wrong a violation of the law?

"All unrighteousness is sin; and there is a sin not unto death." 1 John 5:17.

3. Is sin ever imputed where there is law?

"Because the law worketh wrath; for where no law is, there is no transgression." Rom. 4:15.

4. Then when we find sin imputed to any people, of what may we be sure?

That they have the law of God.

5. What does the Bible say of Cain?

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." Gen. 4:7, 8. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12.

6. What is said of the men of Sodom?

"But the men of Sodom were wicked and sinners before the Lord exceedingly." Gen. 13:13.

7. Then, according to Romans 4:15, what must we conclude concerning Cain and the men of Sodom?

We must conclude that they knew the law of God, since sin is imputed to them.

8. Why would not God allow Abraham and his family to occupy the land of Canaan as soon as the promise was made?

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." "But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." Gen. 15:13, 16.

9. What was the particular sin of the Amorites?

"And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." 1 Kings 21:26.

10. What law forbids idolatry?

The ten-commandment law; "Thou shalt have no other gods before me."

11. What other positive proof have we that

(Continued on page 270.)

The Home Circle.

"WHY ART THOU CAST DOWN?"

WHAT is it ails thee, heart? why dost thou weep?
All my sweet hopings are withered and strewn;
Sweetest communion we oft time did keep,
Now they have left me, and I am alone.
Barren the earth appears, gazing around,
Barren the heavens seem, gazing above,
Dead is the music that joyed me with sound,
Silent forever the whisperers of love.

Hast thou forgotten, heart? God is not dead!
Gloomy and dark may the present appear,
But from the present thou soon shalt be led
Into a daylight unspeakably clear.
Over thee, under thee, close at thy side,
Never a moment he leaves or forsakes.
Trust him, abide in him, leave him to guide,
Follow the way that in wisdom he takes.

Waker, or dreamer, or what am I now?
Oceans of loveliness—oceans of light!
Heaven itself to my vision doth bow,
Glory on glory unfolds to my sight.
Why so disquieted? why so cast down?
Hope thou in him whom thou shortly shalt praise;
Soon shall the cross be forgot in the crown,
Darkness be lost in eternity's days!

—Wade Robinson.

He Left It All.

THE following incident occurred, a few years ago, in New York City at a meeting of gentlemen, who had under their management the most extensive system of railways on the continent. It is related by one who was present, and who vouches for the truth of the narrative. The directors were assembled from many parts of the country, and together represented millions upon millions of dollars. Perhaps any one glancing at the company, with a knowledge of their immense pecuniary power and resources, would have fancied that they were all happy, and that they occupied a most enviable position in the world.

Before proceeding to business, while awaiting the arrival of some director who was absent, one said to another in a loud tone that instantly commanded attention, "Have you heard that — is dead?" "Why, no; you surprise me. I saw him on the streets last week, apparently in the enjoyment of perfect health; when did he die?" "He died day before yesterday." A moment of silence ensued, and one of the gentlemen said to the first speaker, "He was very rich, was he not?" "Oh, yes, very." "How much did he leave?" "He left it all," was the answer, uttered with a deep, solemn voice, as if on purpose; and another not altogether agreeable silence fell upon the company of millionaires.

Yes, he left it all; and so must the richest man on the earth leave it all very soon; "for we brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6: 7. Death is the great leveler in more respects than one. It not only brings the king and the hod-carrier to the same level of dependence upon others for burial, but in a little while it sweeps away all distinction between a Rothschild and a beggar. Neither of them owns a penny when he dies. True, the dead body of the one may be borne in royal pomp from the doors of a palace, and the dead body of the other may be trundled off in a cart from the poor-house; but of each it must be said, "He left it all."

It is amazing that men of sense who have money do not reflect upon this, and it is unaccountable that rich men, professing to be Christians, so often fail to see the purpose for which wealth has been put into their hands. They frequently cling to it with a grasp that grows tighter and tighter, and when they are at last compelled to leave it all, they have accomplished far less good in the world than if they had never possessed a farthing. Nay, money

expended in selfish gratification, or hoarded for the sake of accumulating a larger sum, is a positive injury to the cause of Christ, and becomes a burning curse to the unfaithful steward. What says the unerring word of God? "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

Hence while in one sense the rich man leaves it all at death, in another sense he does not leave it, or rather it does not leave him, but it is a witness for or against him at the bar of God. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they may be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19. It is needless to say that this is addressed to men already professing to be Christians, and hence it does not touch the ground of our salvation in the finished work of Christ. But faithfulness or unfaithfulness in the use of the means God has conferred will enter largely into the question of our approval or disapproval at the appearing of the Lord, and determine largely the measure of our enjoyment of what is truly life. In the context, Timothy is exhorted to "lay hold on eternal life," and yet we know he was already delivered from condemnation.

God often warns men about the proper use of riches: "For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. . . . Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him" (Ps. 49); "If riches increase, set not your heart upon them" (Ps. 62: 10); "Riches profit not in the day of wrath" (Prov. 11: 4); "There is that maketh himself rich, yet hath nothing" (Prov. 13: 7); "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt" (Ecc. 5: 13); "God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12: 20, 21); "How hardly shall they that have riches enter into the kingdom of God?" (Luke 18: 24.)

Yet with such admonitions scattered all through the sacred Scriptures, money is still the god of this world; alas! it is the god of many who profess to have been crucified unto the world. It is worshiped; it is regarded as the chief good; it is sought for with an eagerness that overlooks all dishonor in the method of its attainment. Women are bought with it every day, and are led to be offered as sacrifices upon the altar of mammon, exulting in their degradation and slavery. Men barter for it nobility, conscience, the soul, Christ himself. Truly "the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6: 10. Yet the sure and speedy outcome of this shameful idolatry and debasing vice is the inscription written on the tomb of the richest, "HE LEFT IT ALL."—*The Truth.*

FAITH and obedience are bound up in the same bundle. He that obeys God trusts God; and he that trusts God obeys God. He that is without faith is without works; and he that is without works is without faith.—*Sel.*

Persian Street Scenes.

S. G. W. BENJAMIN, recently United States Minister at the court of Persia, describes in the January *Century* his impressions of that country. From an illustrated paper in the number, on "Teheran," we take the following:—

"In such a climate as that of Teheran, life is naturally passed chiefly in the open air. The chill of winter, rarely severe, seems to make little difference in the habits of the people. The shops are all open to the streets; the customers stand outside, and even the shop-keeper attends to most of his business from the exterior of the shop. If he is a baker, grocer, or costermonger, in all probability he and the customer both stand in the street, retreating into the shop only when a string of camels or a dashing *cortege* forces them to move out of the way. A carpenter may frequently be seen arranging a piece of joinery on the pavement in front of his shop. The schools often in nowise differ from the shops; in the midst of a crowded thoroughfare one may see twenty or thirty lads seated on their heels repeating the lesson together in monotonous tone.

"Another common sight in the streets of Teheran is the itinerant barber. The Koran enjoins the masculine Mohammedan to shave his crown. The Sunnees shave the entire head, excepting a long lock in the center, whereby, it is said, the archangel may pluck them out of the grave. But the Sheahs of Persian Muslims shave from the forehead to the nap of the neck, leaving a highly prized lock on each side. It is, therefore, common to see a man of the lower classes seated on the pavement, going through the operation of having his head shaved. The remaining hair and the beard are dyed, and it is rare that one sees gray hairs in Teheran. The first tint applied is henna, an orange-yellow vegetable dye. Many consider this so handsome as to prefer it without the further application of indigo, which most select. The last tint combined with the henna, imparts a durable and rather agreeable dark-brown color to the hair. The women, also, have their hair dyed, and join the eyebrows with the pencil.

"All classes make use of the bath at least once a week, the wealthy having steam-baths attached to their dwellings. No Christian is ever permitted admittance to the baths of the Persians. The public baths answer the purpose of clubs and sewing-circles; the women go in the morning, take their sewing with them, and, after being thoroughly steamed and scrubbed, devote several hours to smoking the *kalian*, embroidering, and discussing the scandal of the neighborhood, which they assiduously circulate on their way home.

"Another street sight of Teheran is the tea-house, equivalent to the coffee-house of Constantinople, or the beer-garden of Munich. These establishments are generally thronged towards the close of the day. Both wine-drinking and card-playing are forbidden to true believers, and, therefore, neither is seen in these places of public resort. But both are indulged in at home.

"Another characteristic sight in the streets of Teheran is the bread. Persian bread is made in sheets the thickness of sole leather; the best quality is somewhat thinner. It is formed in the shape and size of a side of leather. This bread is cheap, one cent a sheet, and, what is more, it is sweet and nourishing, and, with curds, cheese, and fruit, forms a staple article of diet with a large part of the population. Consequently, one constantly meets with people carrying sheets of bread home with them, the women holding them in front like leather aprons."

JAPAN has a population of 38,500,000, or about the same as that of the United States in 1870. In area Japan is about the size of California.

Deep Sea Soundings.

SOUNDINGS are taken with iron balls similar to nine-inch shot slung with wire. A hole three inches in diameter through the middle of the ball reduces its weight from ninety-six pounds (the weight of nine-inch shot) to sixty-four pounds. Through this hole a brass plunger several inches longer than the diameter of the shot is inserted. The plunger is filled with a worm, a cup, and a hook by which the shot is fastened to a reel containing 5,000 fathoms of steel wire fastened to a swivel forming the head of the plunger and led over a wheel in an iron frame several feet clear of the ship's side, and over another wheel a little below the frame. This leads the wire still further clear of the ship. The frame on which the upper wheel hangs has five hollow stanchions in which are springs, to each of which a rope is fastened, roll over roll, as in the top of the frame, and to which the wheel hangs so as to give way several feet to pass the strain which naturally comes on the wire, and would surely break it on a heavy roll of the ship, as it has done once, causing a loss of 1,600 fathoms of wire. When everything is ready, the shot is dropped overboard, and the wire runs off the reel at the rate of 1,000 fathoms in ten minutes. As soon as the plunger reaches the bottom, the hook to which the shot is fastened turns over by the slackening of the strain, and so releases it. A telltale on the axle of the reel tells how many fathoms of wire have run off. A little steam engine then winds the wire with the plunger on the reel, minus the shot which forever remains at the bottom of the ocean. The plunger consists of a hollow brass tube ten inches long, in which is inserted a worm with a cup on the lower end. The worm serves for the purpose of twisting the cup into the bed of the ocean and so fetch up a sample from the bottom. The cup is the invention of Lieutenant Belknap, United States Navy, and named after him. He has invented three different cups, but the one used on board the *Enterprise* is Belknap cup No. 2, and the best adapted for the purpose. The contents of the cup, after the water is drained off, are put in small bottles and labeled with latitude, longitude, and depth. These bottles are packed into boxes, to be sent to the hydrographic office in Washington.

When under steam alone the engines are stopped for sounding, but when under sail alone steam has to be gotten up and all sail taken in, as the ship has to lie perfectly quiet, and to be under control, which is impossible under sail. Soundings were taken about every 100 miles, the depth usually being two or three thousand fathoms. The greatest encountered was 3,800 fathoms, or about four and a half miles. In latitude 30 degrees south and longitude 30 degrees west, shoal water of about 400 or 500 fathoms was found, revealing the existence of a range of mountains on the bottom of the ocean. (These the *Challenger*, an English man-of-war, on a deep-sea sounding expedition around the world ten years ago, had failed to discover.) That day fifteen soundings were taken, one every five miles, till deep water was reached again. The cost of a shot is \$4.00. Lieutenant Marix, the navigator, had charge of the work, and it required a quartermaster, an assistant, and a fireman to run the engine to take a sounding, which altogether lasts about one hour. Should the shot fail to discharge, as it did once during the cruise, the whole has to be wound up again by hand, which takes three hours for a depth of 3,000 fathoms, as the engine is not powerful enough to wind up wire, shot, and all.—*Baltimore Sun*.

IN restoring the church at Stratford-on-Avon, where Shakespeare was buried, frescos made before the time of the reformation were discovered on the walls.—*Sel*.

Health and Temperance.

Choice Tidbits for the Table.

THE following item, clipped from an Oakland daily of recent date, will be of interest to those who buy fowls or eggs from city markets:—

"DUCK FEED."

"This morning, in Justice Nusbaumer's court, John Corges, a duck merchant, pleaded guilty to maintaining a nuisance and was fined one dollar. Corges was accused of piling up offal from the slaughter house and allowing it to rot into maggots, which he fed to his ducks. Corges promised to feed his ducks on less nutritious food hereafter, that the odor of the maggoty meat might not offend the nostrils of his neighbors."

And this is not an isolated case: it is the general practice of a certain class of poultry raisers to feed their fowls in this way. Only a few days since, the writer was informed of a case near this city where a man keeps a dead horse or two constantly in his chicken yard, in order that his fowls may feed upon the putrefying flesh, and fatten upon the maggots which it produces.

What choice tidbits for the table must those carrion-fed fowls make! And what delicious eggs, composed largely of the albumen extracted from maggots and putrid horse flesh! Bah! Will the greed of those who produce food for our cities ever be curbed? and will the greediness which leads people to unquestioningly devour all sorts of dietetic abominations, ever cease?

C. P. BOLLMAN.

Giving Up Tobacco.

THE following case, from the *Half-Yearly Abstract of the Medical Sciences*, for January onward to July, 1854, page 70, satisfactorily shows that tobacco can be given up. It is likewise a terrible illustration of its baneful effects on the constitution. Drs. Rankin and Radcliffe, the editors, head it, "A case of *Angina Pectoris* resulting from the use of tobacco," and thus introduce it: "The following case possesses a very high degree of interest." The history of the case is thus related by Dr. Corson, of New York:—

"A highly intelligent man, aged sixty-five, stout, ruddy, early married, temperate, managing a large business, after premising that he commenced chewing tobacco at seventeen, swallowing the juice, as is sometimes customary, to prevent injuring his lungs from constant spitting, and that years after he suffered from a gnawing, capricious appetite, nausea, vomiting of meals, emaciation, nervousness, and palpitation of the heart, dictated to Dr. Corson, recently, the following story:—

"Seven years thus miserably passed, when, one day after dinner, I was suddenly seized with intense pain in the chest, gasping for breath, and a sensation as if a crowbar were pressed tightly from the right breast to the left, till it came and twisted in a knot round the heart, which now stopped deathly still for a minute, and then leaped like a dozen frogs. After two hours of death-like suffering, the attack ceased; and I found that ever after my heart missed every fourth beat. My physician said that I had organic disease of the heart, must die suddenly, and need only take a little brandy for the painful paroxysms; and I soon found it the only thing that gave them any relief. For the next twenty-seven years I continued to suffer milder attacks like the above, lasting from one to several minutes, sometimes as often as two or three times a day or night; and to be sickly looking, thin, and pale as a ghost. Simply from revolting at the idea of being a slave to one vile habit alone, and without dreaming of the suffering it

had cost me, after thirty-three year's use, I one day threw away tobacco forever.

"Words cannot describe my suffering and desire for a time. I was reminded of the Indian, who, next to all the rum in the world, wanted all the tobacco. But my firm will conquered. In a month my paroxysms nearly ceased, and soon after left entirely. I was directly a new man, and grew stout and hale as you see. With the exception of a little asthmatic breathing, in close rooms and the like, for nearly twenty years since I have enjoyed excellent health."

On examination, Dr. Corson found the heart seemingly healthy in size and structure, only irregular, intermitting still at every fourth pulsation.

After such a well-marked example of manly firmness, no one need pretend to affirm that the luxury of smoking, snuffing, plugging, or chewing, or quidding, cannot be given up; or that the stimulus of wine, or spirits, or malt liquors, cannot be relinquished.—*Use and Abuse of Tobacco*.

Brandy Now Made in France.

It appears from a report just furnished to the Academy of Science by M. Girard, the chief of the Paris municipal laboratory, that the production of genuine brandy has almost ceased in France. During the decade 1840-1850, the quantity of alcohol annually distilled in the country averaged some 25,000,000 gallons, seven-eighths of which were obtained from wine. In 1883, though the quantity of spirits manufactured had more than doubled, not quite 500,000 gallons were the distilled juice of the grape. Most of the alcohol now produced is made from grain, but a certain proportion of it is obtained from the distillation of cider and perry; and even beet-root, molasses, and potatoes are made to furnish a spirit, though of a very inferior kind.

M. Girard says that the grain spirit would be fairly wholesome if it were sufficiently rectified; but this is, it appears, never the case. As for the other forms of alcohol enumerated, they are one and all charged with poisonous elements of the most deadly character—acids, ethers, and essential oils—and M. Girard attributes the increase of insanity in certain of the departments mainly to the growing consumption of this vile stuff.—*St. James's Gazette*.

Two more Southern States have local option laws—Virginia and Mississippi. The Mississippi law is a stringent one. In its general features it resembles the Georgia law, providing for elections by counties and preserving the present restrictions concerning license. If a county votes for liquor, no license can issue in any town or municipality, except upon petition signed by twenty-five free-holders. This petition must lie over for thirty days, and if in the meantime a counter-petition, signed by a majority of the legal voters of such town or municipality, is presented, license cannot be granted. This gives the friends of temperance a mighty grip on the liquor fiend, and it will go hard with them if they do not cut short his existence in Mississippi.—*Independent*.

THERE are in the United States more than six million persons over ten years of age who can neither read nor write. This class produces twenty-two times its proportion of paupers, and ten times its proportion of criminals, as compared with the rest of the population. It is estimated that these persons furnish thirty per cent. more than their proportion of the drunkards of our land. If this is an argument in favor of secular education, it is still more an argument in favor of moral and religious education. Nearly two million of these ignorant persons are voters.—*Christian Hour*.

(Continued from page 267.)

the people in the time of Abraham had the law?

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26 : 5.

12. By whom did sin enter into the world?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5 : 12.

13. Then what did Adam violate?

Since Adam sinned, he must have had and violated the law of God, for "sin is the transgression of the law."

14. What particular period does the apostle specify, during which death reigned?

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Rom. 5 : 14.

15. What alone causes death?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5 : 12. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1 : 15.

16. And what is necessary in order that sin may be imputed?

"For until the law sin was in the world; but sin is not imputed when there is no law." Rom. 5 : 13.

17. Then what besides sin and death must also have existed from Adam to Moses?

18. What does Paul say of the condition of both Jews and Gentiles.

"What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." Rom. 3 : 9.

19. If one is charged with sin, of what is he certainly in possession?

"Because the law worketh wrath; for where no law is, there is no transgression." Rom. 4 : 15. "For until the law sin was in the world; but sin is not imputed when there is no law." Rom. 5 : 13.

20. To whom alone can a law speak?

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3 : 19.

21. As a consequence of what the law says, how do all the world stand? *Itb.*

22. Then who are under obligation to keep the law? The whole world.

23. If the law existed from the beginning, why was it necessary to give the law from Sinai? Rom. 5 : 20.

"THE law entered, that the offense might abound." Rom. 5 : 20. An offense is a violation of law; a transgression; a sin. Therefore the text means, "The law entered that the sin might abound." Then there was sin before the time spoken of when the law "entered." But as there can be no sin without law, it follows that the law existed before the time when "the law entered," which was at Sinai. The "entering" of the law was the formal giving of it from Sinai. Before that time people knew the law only as portions of it remained written in their hearts (Rom. 2 : 15), or as they were taught it by the servants of God, like Enoch and Noah, who had direct communication with Heaven. But after the giving of the law from Sinai, each person could at all times carefully examine the whole law for himself, and consequently sins which before might have seemed trivial, or might have passed unnoticed, were made to stand out in their true character. Thus the offense was made to "abound." As Paul elsewhere says, sin, by the commandment, became "exceeding sinful." Rom. 7 : 13.

News and Notes.

RELIGIOUS.

—Chicago has an estimated Lutheran population of about 200,000, of which number 37,000 are communicant members.

—Bishop Foster says: "Unmistakably, the times are tumultuous, and the horizon all round looks lowering and tempestuous."

—It is estimated that there are now 160,000,000 copies of the Bible in existence. This would allow one Bible to every nine persons.

—The meeting of the American Congress of Churches, for 1886, will be held in Cincinnati, May 25-27. Governor Foraker is to preside.

—A correspondent of the *Religio-Philosophical Journal* thinks there is no doubt that dogs sometimes not only see spirits but are influenced by them.

—An exchange says that the New York churches have appointed a committee of three, whose duty it shall be to prevent the desecration of Sunday. Those three men will have their hands full.

—In a single day in the city of Hartford, Conn., ten people were divorced. And the cause? Just ponder it, reader,—it was intemperance. And in one case it was the wife who was the drunkard.—*Christian at Work.*

—The churches have not gained much by Sam Jones's meetings in Cincinnati. It is said that no more than fifteen members have been received into the Baptist Churches, and fifty is thought to be a large estimate for the Presbyterian Churches. But then Mr. Jones got well advertised.

—Pilgrimage in the Greek Church would seem to be conducted on sound commercial principles. The Very Rev. Archpriest Hatherly, who is about to make his third pilgrimage to Jerusalem, offers to procure water direct from the River Jordan at five shillings per bottle, payable in advance.—*Christian Union.*

—The *Watchman* says: "Where in all the deliverances of earth's proudest philosophers shall you by searching find so much, so compressed, and yet so speaking truth as you can find in the few sentences that make up the sum of the ten commandments?" And then it very truly says of the Jews: "Whenever, and in just so far as, they discarded any part of this code of divine inculcation, they forsook the living Jehovah." Then since God does not change, it necessarily follows that people who now forsake any part of the ten commandments, just to the same extent forsake God. God has not one standard of righteousness for Jews, and another for Christians.

—The N. Y. *Observer* says: "Some days ago, Father Deasy presented the pope with the Peter's Pence from the diocese of Boston. Such offerings from this country are constant. Mr. Parnell is in receipt of thousands weekly from the Irish in America. There is no poverty or depression in business in these United States which prevents hundreds of thousands of dollars from being sent to the pope and Mr. Parnell." So far as the money sent to Mr. Parnell is concerned, we have nothing to say. It may be profitably expended, which cannot be said of that sent to the pope. But we cannot help thinking what a howl is constantly going up from these same donors to the pope and Ireland, because the thrifty Chinaman sends his little wages to his native country.

SECULAR.

—San Luis Obispo, Cal., has recently had a \$150,000 dollar fire.

—Ice floods at Montreal have recently done damage to the amount of \$1,750,000.

—The New York Assembly passed the bill to wind up the Broadway Surface Railroad Corporation by a vote of 97 to 9.

—The amount of standard silver dollars in circulation on April 10, out of a total coinage of \$226,946,121, was \$52,264,396.

—News of wholesale conflagrations comes from several parts of Austria. Several towns have been completely destroyed by fire.

—The value of what is strictly known as hardware in this country last year amounted to nearly \$60,000,000, of which nearly half was made in Connecticut.

—Levuka, the capital of the Fiji Islands, was almost destroyed by a hurricane on the night of the 3d and the morning of the 4th of March.

—Cardinal Taschereau, of Canada, has issued a pastoral letter condemning the Knights of Labor as a secret organization, inimical to the interests of religion.

—April 23, a strike of watch-makers at Grammont, Belgium, resulted in a serious riot. Several persons were injured, and a large number of the rioters were arrested.

—April 20, Burmese New Year, fifty followers of Myingzaing, the rebel prince, set fire to the city of Mandalay in several places. About one-third of the walled city was destroyed.

—The American bark *Paul Jones*, Captain Winn, which sailed from Boston for Australia on September 17, 1884, was burned to the water's edge on March 19 last, off Lorne, Victoria.

—The Bishop of Madrid was shot and fatally wounded by an ex-priest, April 18, on the steps of the cathedral in that city. The motive for the murder was revenge, the bishop having deposed the priest.

—April 23, an attempt was made to destroy the church of San Luis in the city of Madrid. The explosive was placed in an enormous candle. The building was much damaged, and the two sextons seriously injured.

—At Bradford, Pa., April 24, a small frame building, erected on posts and used as sleeping quarters by thirty-eight Italian railroad laborers, toppled over and immediately took fire. Six of the men were burned to death, and three others were badly injured.

—The Powers of Europe have made a demand that Greece disarm immediately. But that Government declares that the work must be done gradually, and not in eight days as required in the ultimatum. Further action on the part of the Powers may be necessary.

—News received from Mexico confirms the reports of bloody municipal riots at Chihuahua. The riots occurred April 25. A number of Mexicans were killed, together with seven American residents. The Government has sent a large body of troops to the place to keep order.

—Zach. Montgomery, of California, has been confirmed as Assistant Attorney-General for the Interior Department, by a majority of only one vote. The opposition to Mr. Montgomery was on account of his published views on educational matters, he being very much opposed to the public school system.

—Recent advices from Burmah state that the British expedition sent against the Kehen tribe has been defeated by the rebels. Re-enforcements have been ordered from Mandalay. The rebels captured Pagandet, a police station, bound the garrison with cords, and massacred twenty-three persons.

—Private and trustworthy cable dispatches say that the native malcontents in India are becoming expectant of a break-up of British rule. European officials, civil and military, state that never, since the great mutiny was crushed, were the natives, and especially the Brahmin classes, so insolent and threatening as now.

—In a recent speech before what is known as the Workingmen's Rifle Corps, in New York, Editor Schweitch, of the *Volkes Zeitung*, advised his hearers to arm themselves as rapidly as possible, and prepare for future trouble. Rifles, he said, could be had for \$6.00 each, and ammunition was cheap. The crowd cheered the sentiments.

—A dangerous state of excitement exists among the peasantry of Galicia, Austro-Hungary, owing to a rumor that the Government intends to restore the forced labor laws, and that the aristocrats are organizing a massacre of Polish peasants in revenge for the atrocities which the peasants committed upon the nobles in 1846. Secret meetings are being held by peasants, a majority of whom are armed. The nobles are taking refuge in the cities.

—April 18, the town of Stry, in Galicia, was almost completely destroyed by fire. The number of houses burned is about 600. Many persons were killed. The inhabitants are destitute. A high wind was blowing, and the fire started in several parts of the town about the same time. One hundred persons were killed in one street by falling walls. Hundreds of persons are missing. The lack of water rendered aid by the military futile.

—Geronimo and his band are again committing depredations on the frontier between Arizona and Sonora. From April 22-27 inclusive, ten persons are known to have been killed; others have been taken prisoners, and still others are missing. Eyewitnesses to some of the outrages say that the Indians wore the uniform of General Crook's scouts.

—Judge Zane, of Utah, has given a decision in the contested Territorial election cases, ousting the Mormon incumbents, who hold offices under an old law making them elective. The Judge holds that they are appointive, and that Governor Murray's appointees are entitled to the positions. An appeal will be taken to the Territorial Supreme Court, which meets in June.

—At 6 o'clock on the morning of April 20, the village of East Lee, Mass., was inundated and devastated by the breaking away of the dam at Mud Pond Reservoir, Mountain Lake, about two and a half miles from the village. East Lee, a village where half a dozen paper mills are situated, is on the stream, and received its first news of the accident when the flood came pouring down the streets.

—The past two weeks have been very fruitful of labor difficulties, and strikes of greater or less magnitude are reported from almost all parts of this country, and some in Europe. At midnight, April 21, 6,000 employes of the sugar refineries of the eastern district of Brooklyn went out on a strike. Afterwards, orders were issued to stop work in all the Brooklyn refineries except one, thus throwing 20,000 persons out of employment. Space forbids more than a bare mention of the "tie up" on the New York street-car lines, the continued trouble on the Missouri Pacific Railway, the strike by 950 men in the car foundry, zinc works, and water works at St. Louis, the strike on the Lake Shore Railroad, the tailors' strike in Boston, the street-car "tie up" in Baltimore, the strike of the 35,000 men at Chicago, the strike of the yardmen and plasterers at Houston and San Antonio, Texas, or of the 250,000 men at important centers, who, according to *Bradstreet's*, are demanding shorter hours. By the time this paper reaches our readers it is probable that at least 105,000 of these will have struck.

—Herr Most addressed a large meeting of Anarchists and Socialists in New York, April 24. He said: "I can furnish you with 10,000 fine breech-loaders, with bayonets, at \$10 apiece. You waste your money buying gold watches and jewelry. Better buy muskets, revolvers, and cartridges. When you have enough shooting-irons, then rise and take what belongs to us. We have not got artillery as yet, but we will have it in time. You can make bombs out of glass tubes and iron pipe, which you can load with dynamite or gun-powder, and when you see any of the rascals throw them under their feet and kill them. Let your women use bombs also, and learn how to use petroleum. Petroleum is cheap and burns well. Then, when we are all armed, we can rise at a given moment and take possession of all the armories and arsenals in the city. Then we would seize the capitalists by the throat. We will take all the meat, wine, vegetables, and champagne for ourselves. We will make war upon all capitalists, and State, and Church; for they are all our enemies."

Upper Columbia Camp-Meeting.

THIS meeting will be held at Walla Walla, May 26 to June 1. Tents will be pitched on the ground for all who wish to rent. It is thought best to have no restaurant on the ground. We hope to see a general turn-out at this meeting. Elder Butler, President of the General Conference, will be present to assist in the meeting. Important steps will be taken for the advancement of the cause the coming year. We trust our brethren will make strong efforts to break away from home cares, overcome difficulties that may be in the way, and attend this means of grace.

Since the last camp-meeting, some substantial advancement has been made. Our financial condition is better; and about fifty have accepted the truth. While this is a matter of encouragement, we feel that much more can be done the coming year.

If you have decided not to come, we entreat you to reconsider the matter and begin to make preparation immediately to attend. Bring your unconverted children and friends as far as possible. Come to stay till the close of the meeting, which will be Tuesday morning, June 1. Leave your home cares, and come with an earnest prayer for the blessing of God on the meeting.

H. W. DECKER.

Publishers' Department.

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.

CALIFORNIA CONFERENCE FUND.—Lakeport Church \$23.55, St Helena Church \$79.45, W T Eddy \$5, Santa Rosa \$81.30, San Pasqual \$20, Mrs Ruoff \$3.70, Healdsburg \$192.25, Petaluma, \$29, Ferndale \$7.40, Napa \$16.10, J Brannan \$4, San Francisco \$71.90, Norwalk \$41.25, San Jose \$11.30.

SHARES IN PACIFIC S D A PUBLISHING ASSOCIATION.—Jane Rowland \$20, S Thurston \$10, F C Howell \$10.

LOS ANGELES COUNTY CAMP-MEETING FUND.—Mrs S A Dilley \$5.

CHURCH DEBT FUND.—Alta Waggoner \$2.50.

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CASH RECEIVED ON ACCOUNT.—Colorado T and M Society \$200, Pennsylvania T and M Society \$145.18, Illinois T and M Society \$100, Upper Columbia, per A T Jones \$52.17.

CALIFORNIA T and M SOCIETY.—District No 1, per Effie Morrison \$193.90, Napa \$2.55, District No 2 \$15, District No 3, Oakland \$48, Stockton \$5.65, District No 4, San Jose \$8.70, District No 5 \$115.50, District No 6, Norwalk \$23.86, Santa Maria \$4.50, District No 7, St Clair \$78.50, Reno \$23.80, Elder Wm Ings \$21, W S Swayze \$7.65, Hetty Hurd \$5.

CALIFORNIA CITY MISSIONS.—A E Wintemute \$2.50, Elder William Ings \$25, Mrs J A Redden \$5.

ORDERS FORWARDED.

BOOKS SENT BY FREIGHT.—C E Mills, J M McElhany, John Custer, L S Campbell, M May Taylor, Wm Potter, Elder E A Briggs, J D Rice.

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UNTIL further notice please send all mail matter intended for Colorado State Secretary to S. D. A. Tent, corner of Thirty-first and Champa Streets, Denver, Colorado.

SISTER IDA S. GATES, secretary of the Ohio T. and M. Society at Columbus, Ohio, has resigned the secretaryship; and the book and tract depository has been moved to Toledo. All communications intended for that State society can be addressed to Ohio Tract Society, No. 259 Adams Street, Toledo, Ohio.

A LARGE number of subscriptions expire during this month. The little yellow tab on your paper shows the exact date to which your time is paid. Our terms are cash in advance, and we hope that you will not allow your name to be dropped from the SIGNS list. We would be pleased to have you renew for six months (\$1.00) or a year (\$2.00), or we will send the SIGNS three years for \$5.00.

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FOR the next thirty days all *American Sentinel* subscriptions will begin with the April number unless otherwise ordered by you. We have only a few copies of the March number remaining. The January, February, and March numbers will be reprinted when wanted in lots of 500 and upwards, or to meet any special issue that may arise in the United States.

To Missionary Workers.

SOME of our missionary workers are mailing SIGNS to addresses in Newfoundland and Mexico at pound rates. These papers are returned by the United States postal authorities to the office of publication. The postage rate on the SIGNS is one cent per copy to said countries. On tracts and other printed matter one cent for each two ounces or fraction thereof.

THE SIGNS, *American Sentinel*, *Review*, etc., can be mailed at pound rates from State Depositories and News Agencies in the United States to points in Canada, British Columbia, Nova Scotia and New Brunswick, but not to Newfoundland and old Mexico.

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QUITE a large number of subscriptions to the *Journal* expire with Vol. 1, No. 6, April, 1886. Please examine the little yellow label on your *Health Journal* and if it reads 1-6 then your time is out. Please renew immediately, only 50 cents per year.

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issue, viz., June, 1886, and if you will kindly renew now it will be quite an accommodation to the clerks who handle the list of subscribers' names, and will prevent the possibility of your missing any number of the *Journal* or your name being dropped from the list. Please renew immediately. Address, *Pacific Health Journal*, 1059 Castro Street, Oakland, Cal.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 6, 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.

Camp-Meetings for 1886.

NORTH PACIFIC, East Portland,..... May 19-25
KANSAS, Topeka,..... " 19-25
UPPER COLUMBIA, Walla Walla, May 26 to June 1
PENNSYLVANIA, Olean, N. Y.,..... June 2-8
COLORADO, Denver,..... " 2-9
IOWA,..... " 9-15
WISCONSIN,..... " 16-22
MINNESOTA,..... " 23-29
MAINE, Houlton,..... June 29 to July 6
DAKOTA,..... June 30 to July 6
CANADA, P. Q.,..... July 1-6
TEXAS,..... Aug. 6-18

THE Kansas branch of the International Tract and Missionary Society has established a Depository and Parlor Reading Room at 165 Lane Street, Topeka. Rooms are open from 3 to 9 P. M. Any reader of the SIGNS who is passing through Topeka is cordially invited to call at the rooms.

NUMBER 5 of the *American Sentinel* is now out, and is said by those who are competent judges, to be better than any preceding number. Send to Pacific Press for a copy of it, and then send fifty cents for a year's subscription.

THE third annual catalogue of the Healdsburg College is on our table. It contains fifty pages, and gives all the information concerning the College that anybody could desire. The work was all done by the students, and does credit to the printing department. Send to Professor S. Brownsberger, Healdsburg, Cal., and get one.

THE last number of the first volume of the *Pacific Health Journal and Temperance Advocate* was delayed until after the annual meetings of the Publishing Association, and Rural Health Retreat, that it might be seen what action would be taken concerning its future. It has been decided to continue its publication, the Health Retreat Association having assumed the responsibility thereof. We bespeak for it a continuance of the patronage which it has heretofore received.

FRIDAY afternoon, April 30, the large printing and publishing establishment of A. L. Bancroft & Co., in San Francisco, was burned to the ground. The entire stock of books, printing material, and machinery, was destroyed, making a loss of about \$1,000,000, on which there was \$300,000 insurance. Bancroft's was the largest publishing house on the Coast, and its loss may be regarded as a calamity, not only to San Francisco, but to the whole Pacific Coast. Three lives were lost by the fire.

SUNDAY afternoon, April 25, Elder Haskell gave a brief history of the mission in Australia and New Zealand. It was truly soul-cheering to hear how the Lord had prospered the work, and to learn of the wonderful progress that the truth has made in less than a year in these distant lands. All were made to feel that the Third Angel's Message will very soon have completed its work of warning the nations of the earth, and that the end of all things is at hand. There is a strong bond uniting the brethren in California to those in Australia and New Zealand, and we pray for their spiritual prosperity.

Healdsburg Meeting.

It was not our privilege to attend many of the meetings at Healdsburg. But we had sufficient opportunity to gain assurance that the labors of Elder Butler were very profitable to the work there, and were highly appreciated.

The Sabbath meetings were excellent. That of the afternoon was the best we have attended for a long time. To draw nearer to God seemed to be the strong desire of all, and we believe that the effort was not in vain.

The annual meeting of the College Association was gratifying in its results. Business was transacted with entire unanimity of feeling. All lovers of the cause must rejoice in the prosperity of this institution, for it is doing a truly good work. President Brownsberger is of good courage, and the Lord is blessing him and strengthening him to bear his responsibilities.

The "Students' Home" proves to be just what is wanted; experience is showing that it was a wise calculation which produced a building and surroundings so exactly suited to the wants of the students. God bless the Healdsburg College, and all its workers.

Meetings in Oakland.

THE meetings that were held in Oakland in connection with the annual meeting of the Publishing Association, were of unusual interest and profit. The Spirit of God was manifestly present in every meeting, whether it was a business meeting or a distinctly religious service. The preaching seemed to be a message direct from Heaven, and the impression made on hearts will, we believe, be lasting. Since the close of the appointed meetings, the work has been carried forward by the church in Oakland. There is in this church a religious awakening such as we have never seen here before. It takes the form of a quiet, earnest determination to be wholly on the Lord's side, and to henceforth have a living, daily experience in the things of God. Confessions are being made, and souls are learning the meaning of the apostle's words, "This is the victory that overcometh the world, even our faith." We understand that the good work is being carried forward in the San Francisco church. May God speed it.

Publishing Association.

THE eleventh annual meeting of the Pacific S. D. A. Publishing Association was one of the most interesting and encouraging ever held. The attendance of both stockholders and others was larger than at any previous meeting. We were favored with the presence of Elder S. N. Haskell, president of the Association, who had just returned from Australia, and Elder Geo. I. Butler, president of the General Conference. Both of these brethren made stirring remarks in regard to the progress of the work, and the new fields that are opening up for the spread of the truth.

The past year has been one of marked prosperity for this Association. The balance sheet shows a profit of \$7,302.67. Assets over all liabilities \$59,165.48.

Our denominational printing has also largely increased. During the past year we have printed 10,000 copies of the illustrated "Great Controversy," 2,500 copies of "Testimonies," volumes 1 and 2, and 1,500 copies of volumes 3 and 4. Two new papers, the *American Sentinel* and *Pacific Health Journal*, have been started. The following table will show something of what has been done:—

Total number of copies of SIGNS printed this year.....	1,022,000
Average weekly circulation.....	21,291
Increase over last year.....	113,000

The first number of the *American Sentinel* was issued in January, 1886. This is a monthly, and the total number of copies printed up to April 1 is 41,-

200. The subscription list of this paper has increased at the rate of 1,000 per month from the date of its first issue.

The *Pacific Health Journal* is a bi-monthly, and the total number of copies printed during the past year is 14,000.

Pages of books, pamphlets, and tracts printed this year.....13,183,000
A net increase over that of last year of.....4,763,200

SUMMARY.

Total number of pages of books, pamphlets, and tracts printed this year.....	13,183,000
Total number of copies of SIGNS printed.....	1,022,000
" " " " <i>American Sentinel</i>	41,200
" " " " <i>Pacific Health Journal</i>	14,000
" " " " pages of books, pamphlets, tracts, SIGNS, and <i>Sentinels</i> printed this year.....	29,864,600

From the foregoing it can be seen that our work is rapidly increasing, and we look forward to the time not far distant, when all our facilities will be required in publishing present truth. We hope to have the hearty co-operation of the friends of the institution during the coming year as we have had in the past. C. H. JONES.

"Life of Christ" in Swedish.

WE have received from the publishers, *Review and Herald*, Battle Creek, Mich., the "Life of Christ," by Mrs. E. G. White, translated into the Swedish language. It is a neat and well-executed volume of 608 pages, with 26 full-page illustrations, and portrait of the author. There are fifty-five chapters, beginning with "The Plan of Redemption," and "The Birth of Christ," and ending with "The Ascension of Christ," and covering all the intervening history. From the teachings, the parables, the miracles, and the sufferings of our Lord, are drawn practical lessons of comfort, admonition, and instruction in righteousness; and as the great theme of redemption is portrayed in graphic yet simple style, the reader cannot fail to be thrilled with feelings of love to the Author of the plan of salvation. We hope that our Swedish brethren will give this book a wide circulation among their countrymen. Price, \$1.50. It may be obtained of the publishers, or from the Pacific Press, Oakland, Cal. The same work in the Danish language may be had for the same price.

THERE is one commentary on the ten commandments that is comprehensive, and yet within the reach of everybody, and so plain that the simplest can understand it. It is nothing other than the life of Christ as set forth in the Gospels. Said Christ, through the prophet: "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. He was the law personified. In his life we see the performance of just what the law of God requires. The man who keeps the law perfectly will be just like Christ; and the man who does as Christ did is a doer of the law. And such a man is a Christian indeed; for the one who abides in Christ must walk even as he walked. 1 John 2:6. No less service than this will be rewarded with eternal life.

THE post-office address of Elder A. A. John is 41 Bridge Street, Aberystwith, Wales.

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