

The Signs of the Times.

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

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The Signs of the Times.

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"DRAW ME."

DRAW me away from things
That draw me far from thee!
Things poor and perishing,—
Yet with all might to bring
Me down to saddest night,
Or lift to such delight
That I forget thee quite.
O Strength! more strong than they,
By love or loss draw me from these away.

And draw me out of self,—
This painful prison house.
O Love! that, stooping low,
Each whispered want doth know,
Draw me from faithless fears,
From unrefreshing tears,
From hate, that blinds and sears.
Lord, from myself draw me,
That, glad and free, I may run after thee.

Oh! draw me up to thee,—
Up, up where life abides;
From things that so oppress,
From self's drear loneliness,
To love, without a thorn,
To joy, of loving born,
To peace, of Heaven the morn;
Yea, to thyself draw me,
And hide me, Lord, forevermore in thee.

—Mrs. Luther Keene.

General Articles.

A Sabbath Reform Needed.

BY MRS. E. G. WHITE.

AS LONG as the children of Israel obeyed God, they were prosperous; but when they departed from him in disobeying his law, they brought upon themselves humiliation and distress. They were made to realize that their defense was of God, and that when his protection was withdrawn they were feeble, exposed to the ravages of their enemies. But though they were carried away into captivity, the eye of God was upon them; for they were to preserve the knowledge of his law until the promised Messiah should come.

One of the principal ways in which the Jews departed from God was in the desecration of the Sabbath. The heathen around them disregarded God's holy day, and through association with these idolatrous neighbors many had been led to imitate their example. Some not only traded with heathen merchants on the Sabbath day, but tried to overcome the scruples of their more conscientious countrymen, and lead them into the sin of Sabbath-breaking. Thus to a great extent the sacredness of the Sabbath was destroyed.

At this time Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were discouraging; but Nehemiah was a man of courage and fidelity. He caused the people to be in-

structed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God.

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed the goodness of God in his dealings with them, and their ingratitude and sins as a nation. Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, the Israelites covenanted to obey his law. And that it might be a sure covenant, and preserved in a permanent form, it was written out; and the priests, the Levites, and the princes "sealed unto it." They had a clear understanding of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act.

The church of to-day has followed in the steps of the Jews of old in setting aside the commandments of God. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result.

We need Nehemiahs now, faithful men who shall arouse the people to see how far they are from God through their transgressions. Said the psalmist, "It is time for thee, Lord, to work; for they have made void thy law." These words are as applicable at the present time as they were in the days of the psalmist. The whole Christian world should search the Scriptures for themselves; for the law of God is made void by the teaching in the pulpits. The papal power has thought to change the law by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man-made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to interfere with the claims of God, for he is a jealous God. He does not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" is sufficient to settle all controversy.

He who instituted the Sabbath has never changed it to another day. He rested on a definite day, and blessed and sanctified a definite day, and he requires the human family to observe that definite day. The position that God blessed and sanctified a seventh part of time, and no day in particular, is a deception. By this means many have become so confused that they regard God's holy rest-day as possessing no special sacredness. Because the world do so, they feel at liberty to set the Bible Sabbath aside, and select one that suits their own convenience; and ministers of the gospel assure their congregations that this course is right.

There is need of a Sabbath reform among those who profess to observe God's holy rest-day. Many seek to please themselves rather than to honor God. Some discuss business matters and lay plans on the Sabbath; and God looks upon this in the same light as though they engaged in the actual transaction of business. Others enter into partnership with men who have no respect for the Sabbath. If, for the sake of gain, a Sabbath-keeper allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving

partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. He should not allow men in his employ, paid by his money, to work on the Sabbath. Men may think they cannot afford to obey God in their business affairs; but they cannot afford to disobey him. He will not allow carelessness in the observance of the Sabbath to pass unpunished. If we would enjoy his blessing, the Sabbath must be kept holy.

Divine mercy has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of necessity, and no violation of the Sabbath. But all unnecessary work should be avoided. Many carelessly put off until the beginning of the Sabbath little things that should have been done on the day of preparation. This should not be. Any work that is neglected until the commencement of holy time, should remain undone until the Sabbath is past. This course might help the memory of these thoughtless ones, and make them more careful to do their own work on the six working days.

To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. Yet it is not necessary that we shut ourselves away from nature, and deprive ourselves of the free, invigorating air of heaven. The Sabbath was made to be a blessing to man, by calling his mind from secular labor to contemplate the goodness and glory of God. It is necessary that the people of God assemble stately for his worship, to interchange thoughts in regard to the truths of his word, and to devote a portion of time to prayer. But these seasons, even upon the Sabbath, should not be made tedious by their length and lack of interest. During a portion of the day, all should have an opportunity to be out-of-doors.

Parents, why not make use of the precious lessons God has given you in the book of nature to give your children a correct idea of his character? Go and sit with them in the groves or bright sunshine, and give their restless minds something to feed upon by conversing with them on the wonderful works of God. Call their attention to the tokens of God's love to man as seen in his creative works, and their young minds will be attracted and interested, and their hearts will be inspired with love and reverence.

All who love God should do what they can to make the Sabbath a delight, holy and honorable. They cannot do this by seeking their own pleasure in sinful, forbidden amusements. But by exalting the Sabbath in the family, it may be made the most interesting day in the week, so that its weekly return will be hailed with joy by every member of the family. In no better way can parents exalt and honor the Sabbath than by devising means to impart proper instruction to their children and to interest them in spiritual things, giving them correct views of the character of God and what he requires of them in order to attain to eternal life. Parents, make the Sabbath a delight, that your children may look forward to it, and have a welcome for it in their hearts. Thus will God be honored in the home.

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his

people. His heart was in the work he had undertaken; and his hope, his energy, his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose that animated him. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage.

Here is a lesson for ministers and others who are laboring for the salvation of souls. Christian laborers should manifest the same zeal and earnestness that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager.

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his cause should be carried forward with energy, thought, and earnest prayer. Faithful standard-bearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will highly prize its righteous, restraining influences. Contempt and reviling increase their love for the precepts of Jehovah. With David they will say: "I love thy commandments above gold; yea, above fine gold."

On the Supposed Scriptural Expression for Eternity.

Forty years ago (or, in all probability, a good deal more, for we have already completed thirty-seven years [1852] from Waterloo, and my remembrances upon this subject go back to a period lying much behind that great era), I used to be annoyed and irritated by the false interpretation given to the Greek word *aion*, and given necessarily, therefore, to the adjective *aionios* as its immediate derivative. It was not so much the falsehood of this interpretation, as the narrowness of that falsehood, which disturbed me. There was a glimmer of truth in it; and precisely that glimmer it was which led the way to a general and obstinate misconception of the meaning.

The reason which gives to this word *aionian* what I do not scruple to call a *dreadful* importance, is the same reason, and no other, which prompted the dishonestly concerned in the ordinary interpretation of this word. The word happened to connect itself—but *that* was no practical concern of mine; me it had not biased in the one direction, nor should it have biased any just critic in the counter-direction—happened, I say, to connect itself with the ancient dispute upon the *duration* of future punishment. What was meant by the *aionian* punishments in the next world? Was the proper sense of the word *eternal*, or was it not? . . . That argument runs thus—that the ordinary construction of the term *aionian*, as equivalent to *everlasting*, could not possibly be given up when associated with penal misery, because in that case, and by the very same act, the idea of eternity must be abandoned as applicable to the counter-bliss of Paradise. Torment and blessedness, it was argued, punishment and beatification, stood upon the same level; the same word it was, the word *aionian*, which qualified the duration of either; and, if eternity in the most rigorous acceptance fell away from the one idea, it must equally fall away from the other. Well; be it so. But that would not settle the question. It might be very painful to renounce a long-cherished anticipation; but

the necessity of doing so could not be received as a sufficient reason for adhering to the old unconditional use of the word *aionian*. The argument is—that we must retain the old sense of *eternal*, because else we lose upon one scale what we had gained upon the other. But what then? would be the reasonable man's retort. We are not summoned as to a choice of two different arrangements that may suit different tastes, but to a grave question as to what *is* the sense and operation of the word *aionian*. Let the limitation of the word disturb our previous estimate of Paradise, grant that it so disturbs that estimate, not the less all such consequences leave the dispute exactly where it was; and if a balance of reason can be found for limiting the extent of the word *aionian*, it will not be the less true because it may happen to disturb a crotchet of our own.

Meantime, all this speculation, first and last, is pure nonsense. *Aionian* does not mean *eternal*; neither does it mean of limited duration; nor would the unsettling of *aionian* in its old use, as applied to punishment, to torment, to misery, etc., carry with it any necessary unsettling of the idea in its application to the beatitudes of Paradise. . . . What is an *aion*? In the use and acceptance of the Apocalypse, it is evidently this—viz., the duration or cycle of existence which belongs to any object, not individually for itself, but universally in right of its genius. . . .

Under the old and ordinary view of the apocalyptic *aion*, which supposed it always to mean the same period of time—mysterious, indeed, and uncertain, as regards *our* knowledge, but fixed and rigorously certain in the secret counsels of God—it was presumed that this period, if it lost its character of infinity when applied to evil, to criminality, or to punishment, must lose it by a corresponding necessity equally when applied to happiness and the golden aspects of hope. But, on the contrary, every object whatsoever, every mode of existence, has its own separate and independent *aion*. The most thoughtless person must be satisfied, on reflection, even apart from the express commentary upon this idea furnished by the Apocalypse, that every life and mode of being must have hidden within itself the secret *why* of its duration. It is impossible to believe of *any* duration whatever that it is determined capriciously. Always it rests upon some ground, ancient as light and darkness, though undiscoverable by man. This only is discoverable, as a general tendency, that the *aion*, or generic period of evil, is constantly towards a fugitive duration.

The *aion*, it is alleged, must always express the same idea, whatever *that* may be; if it is less than eternity for the evil cases, then it must be less for the good ones. Doubtless the idea of an *aion* is in one sense always uniform, always the same—viz., as a tenth or a twelfth is always the same. Arithmetic could not exist if any caprice or variation affected these ideas—a tenth is always more than an eleventh, always less than a ninth. But this uniformity of ratio and proportion does not hinder but that a tenth may now represent a guinea, and next moment represent a thousand guineas. The exact amount of the duration expressed by an *aion* depends altogether upon the particular subject which yields the *aion*. It is, as I have said, a radix; and, like an algebraic square root or cube root, though governed by the most rigorous laws of limitation, it must vary in obedience to the nature of the particular subject whose radix it forms. . . . As the upshot of my speculation, accept these three propositions:—

(a) That man (which is in effect *every* man hitherto) who allows himself to infer the eternity of evil from the counter-eternity of good, builds upon the mistake of assigning a stationary and mechanic value to the idea of an *aion*; whereas the very purpose of Scripture in using

this word was to evade such a value. The word is always varying, for the very purpose of keeping it faithful to a spiritual identity. The period or duration of every object *would* be an essentially variable quantity, were it not mysteriously commensurate to the inner nature of that object as laid open to the eyes of God. And thus it happens, that everything in this world, possibly without a solitary exception, has its own separate *aion*: how many entities, so many *aions*.

(b) But if it be an excess of blindness which can overlook the *aionian* differences amongst even neutral entities, much deeper is that blindness which overlooks the separate tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

(c) I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole Being—viz., to God; and derivatively to all others according to the interest which they can plead in God's favor. Having anchorage in God, innumerable entities may possibly be admitted to a participation in divine *aion*. But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest *them* with *aionian* privileges, is, in effect, and by its results, to distrust and to insult the Deity. Evil would *not* be evil if it had that power of self-subsistence which is imputed to it in supposing its *aionian* life to be co-eternal with that which crowns and glorifies the good.—De Quincey.

A Present Need.

"THIS is my commandment that ye love one another as I have loved you." These words spoken by the Saviour so many years ago, are as binding now as they were then. "That ye love one another as I have loved you." What a wondrous love that was, a love that brought the Son of the most high God from his Father's house to die for us; to die the ignominious death of the cross, for you, for me.

This is the manner of love he would have us bear one toward another. Have we this love in our hearts? Are we striving day by day to show our love for each other by helping the weary brother on his way, by comforting and cheering the sad, discouraged sister, in her doubts and perplexities? Are we ever ready to lend a helping hand, or to listen with patience and sympathy to the tale of another's troubles? Are we ready to excuse the shortcomings of our brothers and sisters, not knowing the causes that led to them?

Or, instead, are we not too often found criticising and judging others? are we not too ready to find fault and censure? We forget that others have trials and temptations as well as ourselves, and when they falter, and perhaps stumble, we forget that we might do the same if placed in like circumstances; and so, instead of holding out the helping hand in love and kindness, we do as the priest and the Levite, turn to the other side and pass on.

It seems to me that among Seventh-day Adventists, this love one for another must wax stronger, or we shall fall short at the last day. We as a people stand alone, far more than any other people, and the time is hastening when we shall be all alone. We then will be as one family, having one faith, one hope, and one doctrine. All the members of one household are expected to love and cherish one another. If we are ever to belong to the *King's household*, we must begin now to cultivate our affection for each and all of the King's children.

There must be less backbiting, less faultfinding, and less judging of the brethren. There must be more union of hearts and wills, more earnest prayer for this love, and more willingness to sacrifice our own pleasures and comforts, if need be, for the pleasure and comforts of others.

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Not Always a Duty.

WHEN the subject of the second advent is presented, and the duty of watching for the coming of the Lord is urged, some excuse themselves from giving heed, by saying that it has always been the duty of Christians to look for the second coming of Christ; and that it is no more important now than it has ever been since the days of the apostles. But that this is an error will appear from an examination of a few texts of Scripture.

In his first epistle to the Thessalonians the apostle Paul speaks thus of the coming of the Lord:—

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 4:16-18; 5:1-4.

In this scripture the apostle plainly teaches that when the day of the Lord comes some will be overtaken as by a thief; but he adds, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." But why will they not be thus overtaken? Evidently because they are watching—expecting the return of their Lord. "Yes," you say, "that is just what I thought; the brethren are Christians; and as Christians are always watching, as a matter of course they will not be overtaken as by a thief." But have Christians always been watching for the second coming of Christ? Let us see what the apostle says about it in his second letter to the Thessalonian brethren. It seems that some, taking advantage of the expression in Paul's first letter, "Then we which are alive and remain," etc., had taught and written, in his name, that the Lord was to come in their day; but the apostle did not wish to be so represented, for he had taught no such doctrine, as appears from the following text:—

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" 2 Thess. 2:1-5.

Here the apostle plainly told them that they could not look for the coming of the Lord in their day, for there must come a falling away first, and the "man of sin" must be revealed; and, he adds, almost reproachfully, "Remember ye not, that, when I was yet with you, I told you these things?"

By the "man of sin" the apostle means the Papacy (see any Protestant commentator), which was not fully established till A. D. 538; so it was clearly not the duty of any Christian to look for the second coming of Christ prior to that date. Indeed, Paul warned the church against it.

It will be noticed, however, that not only was the man of sin to be *revealed*, but he was to sit in the temple of God, showing himself to

be God; and, according to Dan. 7:25, this blasphemous power was to hold sway for "a time and times and the dividing of time"—1260 years (cf. Rev. 12:6, 14; 13:5), which, added to 538, brings us down to A. D. 1798, prior to which date no one could scripturally look for or expect the coming of the Lord. Therefore all scriptures which enjoin the duty of watching for the second coming of Christ must apply this side of A. D. 1798, or at least this side of the 1260 years of Papal supremacy.

That this view is correct appears also from other texts. In Joel 2:1, 15-17 we read:—

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?"

This is a prophetic commandment which must be fulfilled or else the scripture fails. But this alarm could not go forth in the days of the apostles, for Paul said that the day of the Lord was *not* then at hand; this message then could not go forth till after the events had taken place of which the apostle wrote; and, as already seen, those events bring us down this side of 1798; therefore, Joel 2:1, 15-17 could not apply earlier than the present century; and until such time as that scripture did apply it was not a Christian duty to look for the second coming of Christ, nor to regard it as an event near at hand.

But the apostle's prohibition has expired; the "man of sin" has been revealed and has sat in the temple of God "showing himself that he is God;" the long, dark night of Papal persecution is in the past; and for years the solemn message has been sounding forth, "Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Shall we not, in view of these things, heed the admonition of the prophet:—

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3.

C. P. BOLLMAN.

Do Not Be Discouraged.

It is the hungry man that enjoys food, the tired man that enjoys rest, and the weary wanderer that appreciates and enjoys the comforts of home. So it is the afflicted, tempted, and tried Christian who rejoices in the consolations of divine grace here, and who will be enraptured with the glories of his Father's house hereafter. Tears will give place to smiles, joy will succeed sorrow, and the sighing of earth will be changed into the music of Heaven. Do not be discouraged, then, because of the roughness of the way. The wilderness must be passed through before the Jordan is crossed and the promised land is gained. The battle always precedes the victory; the conflict goes before the triumph. Then, think it not strange concerning the fiery trial that is to try you. Endure with patience. "For yet a little while, and he that shall come will come, and will not tarry."—*Sel.*

Worldly Conformity.

"And be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. 12:2.

CONFORMITY to innocent manners and customs of the people is not wrong, but commendable. We should come as near to the people as we can, and not violate any principle of right. In going from place to place, the apostle Paul adopted the harmless customs of different nations, that he might have a saving influence upon all. But to sacrifice a single principle of right, to go contrary to one express requirement of the Scriptures, hoping thereby to gain an influence for good, is one of the greatest mistakes that ever was made by a professor of godliness.

Our depraved nature always has a downward tendency. The work of elevating men to the standard of truth is a difficult work, demanding the greatest circumspection. And when any propose to do evil that good may come, the result is always evil. And yet we hear professed Christians say, I must do this or that, in violation of the express word of God, in order to have an influence over others, to bring them to Christ and his truth. How eminently wise, to descend from the high and holy standard of right, in order to elevate others to the position that we have vacated! Those who do so plainly show that, instead of gaining an influence over the world for good, they themselves are under the evil influence of the world.

What caused the great apostasy in the professed church? What changed the church into the harlot of Revelation? What transformed the doctrines and duties of Christianity into heathen philosophy and pagan rites? or, rather, how were the former exchanged for the latter? It was merely by descending to paganism to get an influence over pagans.

There was a minister who acknowledged the claims of the Fourth Commandment,—that the seventh day was the only true Sabbath of the Bible,—but he thought he would have a greater influence, and be able to do more good, by yielding to the prevailing custom and keeping Sunday; and so he went on breaking a known commandment of God and calling sinners to repentance! Probably more professed conversion under his preaching than would had he preached the whole truth; but they were converted to only a part of the truth, and were still transgressors of the law of God, *i. e.*, sinners, though perhaps ignorantly, but their teacher, knowingly. Streams do not rise higher than their fountains; but it sometimes happens that disciples—

"Grow wiser than their teachers are,
And better know the Lord."

Think a moment of a temperance reformer who takes an occasional glass with tipplers to get an influence over them. Just so it is with those who follow the foolish and sinful fashions and hurtful customs of worldlings and false professors, to get an influence over them. Some dress and adorn themselves in a manner expressly forbidden in the writings of the apostles. They do it, they say, to get an influence over their friends and neighbors. For what purpose? Of course it is to convert them to the meekness, humility, and plainness of Christ and his teachings. They may deceive themselves; but worldlings of sense are not deceived, but see the falsity of their profession, and feel and know that they have ignored the teachings which they profess to follow, and have come over to the side of the world.

The only way to wield an influence for good is to live out the teachings which we profess to adopt. Practice the right; and let all see that we are sincere and true to principle; while our suavity of manners and courteous conversation prove that we have been transformed by the renewing of the mind. R. F. COTTRELL.

The Visigoths in the Western Empire.

(Continued.)

"THE retreat of the victorious Goths, who evacuated Rome on the sixth day [A. D. 410, Aug. 29] might be the result of prudence; but it was not surely the effect of fear. At the head of an army encumbered with rich and weighty spoils, their intrepid leader advanced along the Appian way into the southern provinces of Italy, destroying whatever dared to oppose his passage, and contenting himself with the plunder of the unresisting country. The fate of Capua, the proud and luxurious metropolis of Campania, and which was respected, even in its decay, as the eighth city of the empire, is buried in oblivion; whilst the adjacent town of Nola has been illustrated on this occasion by the sanctity of Paulinus, who was successively a consul, a monk, and a bishop. . . . Nola was not saved from the general devastation; and the captive bishop was protected only by the general opinion of his innocence and poverty.

"Above four years [A. D. 408-412] elapsed from the successful invasion of Italy by the arms of Alaric, to the voluntary retreat of the Goths under the conduct of his successor, Adolphus; and, during the whole time, they reigned without control over a country which, in the opinion of the ancients, had united all the various excellencies of nature and art. The prosperity, indeed, which Italy had attained in the auspicious age of the Antonines, had gradually declined with the decline of the empire. The fruits of a long peace perished under the rude grasp of the barbarians; and they themselves were incapable of tasting the more elegant refinements of luxury, which had been prepared for the use of the soft and polished Italians. Each soldier, however, claimed an ample portion of the substantial plenty, the corn and cattle, oil and wine, that was daily collected and consumed in the Gothic camp; and the principal warriors insulted the villas and gardens, once inhabited by Lucullus and Cicero, along the beautiful coast of Campania. Their trembling captives, the sons and daughters of Roman senators, presented, in goblets of gold and gems, large draughts of Falernian wine to the haughty victors, who stretched their huge limbs under the shade of plane-trees, artificially disposed to exclude the scorching rays, and to admit the genial warmth of the sun. These delights were enhanced by the memory of past hardships: the comparison of their native soil, the bleak and barren hills of Scythia, and the frozen banks of the Elbe and Danube, added new charms to the felicity of the Italian climate.

"Whether fame, or conquest, or riches, were the object of Alaric, he pursued that object with an indefatigable ardor, which could neither be quelled by adversity nor satiated by success. No sooner had he reached the extreme land of Italy than he was attracted by the neighboring prospect of a fertile and peaceful island. Yet even the possession of Sicily he considered only as an intermediate step to the important expedition, which he already meditated against the continent of Africa. The Straits of Rhegium and Messina are twelve miles in length, and, in the narrowest passage, about one mile and a half broad; and the fabulous monsters of the deep, the rocks of Scylla, and the whirlpool of Charybdis, could terrify none but the most timid and unskillful mariners.

"Yet as soon as the first division of the Goths had embarked, a sudden tempest arose, which sunk, or scattered, many of the transports; their courage was daunted by the terrors of a new element; and the whole design was defeated by the premature death of Alaric [A. D. 410] which fixed, after a short illness, the fatal term of his conquests. The ferocious character of the barbarians was displayed in the funeral of a hero, whose valor and fortune they celebrated with mournful applause. By the labor

of a captive multitude, they forcibly diverted the course of the Busentinus, a small river that washes the walls of Consentia. The royal sepulcher, adorned with the splendid spoils and trophies of Rome, was constructed in the vacant bed; the waters were then restored to their natural channel; and the secret spot where the remains of Alaric had been deposited, was forever concealed by the inhuman massacre of the prisoners, who had been employed to execute the work.

"The personal animosities and hereditary feuds of the barbarians were suspended by the strong necessity of their affairs; and the brave Adolphus, the brother-in-law of the deceased monarch, was unanimously elected to succeed to his throne. The character and political system of the new king of the Goths may be best understood from his own conversation with an illustrious citizen of Narbonne, who afterwards, in a pilgrimage to the Holy Land, related it to St. Jerom, in the presence of the historian Orosius. 'In the full confidence of valor and victory, I once aspired,' said Adolphus, 'to change the face of the universe; to obliterate the name of Rome; to erect on its ruins the dominion of the Goths; and to acquire, like Augustus, the immortal fame of the founder of a new empire. By repeated experiments, I was gradually convinced that laws are essentially necessary to maintain and regulate a well-constituted state; and that the fierce, untractable humor of the Goths was incapable of bearing the salutary yoke of laws and civil government. From that moment I proposed to myself a different object of glory and ambition; and it is now my sincere wish that the gratitude of future ages should acknowledge the merit of a stranger, who employed the sword of the Goths, not to subvert, but to restore and maintain, the prosperity of the Roman empire.'

"With these pacific views, the successor of Alaric suspended the operations of war; and seriously negotiated with the Imperial court a treaty of friendship and alliance. It was the interest of the ministers of Honorius, who were now released from the obligation of their extravagant oath, to deliver Italy from the intolerable weight of the Gothic powers; and they readily accepted their service against the tyrants and barbarians who infested the provinces beyond the Alps. Adolphus, assuming the character of a Roman general, directed his march [A. D. 412] from the extremity of Campania to the southern provinces of Gaul. His troops, either by force or agreement, immediately occupied the cities of Narbonne, Toulouse, and Bordeaux; and though they were repulsed by Count Boniface from the walls of Marseilles, they soon extended their quarters from the Mediterranean to the ocean.

"The oppressed provincials might exclaim that the miserable remnant, which the enemy had spared, was cruelly ravished by their pretended allies; yet some specious colors were not wanting to palliate, or justify, the violence of the Goths. The cities of Gaul, which they attacked, might perhaps be considered as in a state of rebellion against the government of Honorius; the articles of the treaty, or the secret instructions of the court, might sometimes be alleged in favor of the seeming usurpations of Adolphus; and the guilt of any irregular, unsuccessful act of hostility might always be imputed, with an appearance of truth, to the ungovernable spirit of a barbarian host, impatient of peace or discipline. The luxury of Italy had been less effectual to soften the temper, than to relax the courage, of the Goths; and they had imbibed the vices, without imitating the arts and institutions, of civilized society.

"The professions of Adolphus were probably sincere, and his attachment to the cause of the republic was secured by the ascendant which a Roman princess had acquired over the heart and understanding of a barbarian king. Plac-

idia, the daughter of the great Theodosius, and of Galla, his second wife, had received a royal education in the palace of Constantinople; but the eventful story of her life is connected with the revolutions which agitated the Western empire under the reign of her brother Honorius. When Rome was first invested by the arms of Alaric, Placidia, who was then about twenty years of age, resided in the city. . . . The victorious barbarians detained, either as a hostage or a captive, the sister of Honorius; but, while she was exposed to the disgrace of following round Italy the motions of a Gothic camp, she experienced, however, a decent and respectful treatment. The authority of Jornandes, who praises the beauty of Placidia, may perhaps be counterbalanced by the silence, the expressive silence, of her flatterers; yet the splendor of her birth, the bloom of youth, the elegance of manners, and the dexterous insinuation which she condescended to employ, made a deep impression on the mind of Adolphus; and the Gothic king aspired to call himself the brother of the emperor.

"The ministers of Honorius rejected with disdain the proposal of an alliance so injurious to every sentiment of Roman pride; and repeatedly urged the restitution of Placidia, as an indispensable condition of the treaty of peace. But the daughter of Theodosius submitted, without reluctance, to the desires of the conqueror, a young and valiant prince, who yielded to Alaric in loftiness of stature, but who excelled in the more attractive qualities of grace and beauty. The marriage of Adolphus and Placidia was consummated before the Goths retired from Italy; and the solemn, perhaps the anniversary, day of their nuptials was afterwards celebrated in the house of Ingenus, one of the most illustrious citizens of Narbonne in Gaul. The bride, attired and adorned like a Roman empress, was placed on a throne of state; and the king of the Goths, who assumed, on this occasion, the Roman habit, contented himself with a less honorable seat by her side. The nuptial gift, which, according to the custom of his nation, was offered to Placidia, consisted of the rare and magnificent spoils of her country. Fifty beautiful youths, in silken robes, carried a basin in each hand; and one of these basins was filled with pieces of gold, the other with precious stones of an inestimable value. . . . The barbarians enjoyed the insolence of their triumph; and the provincials rejoiced in this alliance, which tempered, by the mild influence of love and reason, the fierce spirit of their Gothic lord.

"The hundred basins of gold and gems, presented to Placidia at her nuptial feast, formed an inconsiderable portion of the Gothic treasures, of which some extraordinary specimens may be selected from the history of the successors of Adolphus. Many curious and costly ornaments of pure gold, enriched with jewels, were found in their palace of Narbonne, when it was pillaged, in the sixth century, by the Franks: sixty cups, or chalices; fifteen *patens*, or plates, for the use of the communion; twenty boxes, or cases, to hold the books of the gospels. This consecrated wealth was distributed by the son of Clovis among the churches of his dominions, and his pious liberality seems to upbraid some former sacrilege of the Goths.

"They possessed, with more security of conscience, the famous *missorium*, or great dish for the service of the table, of massy gold, of the weight of five hundred pounds, and of far superior value, from the precious stones, the exquisite workmanship, and the tradition that it had been presented by Ætius, the patrician, to Torismond, king of the Goths. One of the successors of Torismond purchased the aid of the French monarch by the promise of this magnificent gift. When he was seated on the throne of Spain, he delivered it with reluctance to the ambassadors of Dagobert; despoiled them on the road; stipulated, after a long ne-

gotiation, the inadequate ransom of two hundred thousand pieces of gold; and preserved the *missorium*, as the pride of the Gothic treasury. When that treasury, after the conquest of Spain, was plundered by the Arabs, they admired, and they have celebrated, another object still more remarkable; a table of considerable size, of one single piece of solid emerald, encircled with three rows of fine pearls, supported by three hundred and sixty-five feet of gems and massy gold, and estimated at the price of five hundred thousand pieces of gold. Some portion of the Gothic treasures might be the gift of friendship, or the tribute of obedience; but the far greater part had been the fruits of war and rapine, the spoils of the empire, and perhaps of Rome."—*Decline and Fall*, chap. 31, par. 26-30. J.

(To be continued.)

Progress of the Sunday Movement.

THE *Christian Statesman* in its issue of February 4, speaking of "the struggle for the Sabbath" (Sunday), says:—

"From this outlook we see many signs of deepening conviction and increasing zeal and determination on the part of the friends of the Sabbath. [By Sabbath, the *Statesman* always means Sunday.] Temperance men are perceiving more clearly than ever that the liquor traffic is the implacable foe of the day of rest, and that the strict enforcement of Sabbath laws would of itself greatly cripple the saloon. The Law and Order movement is being pressed to the logical conclusion that in the effort to secure general obedience to law, the violation of the Sabbath laws by others than saloon keepers cannot be consistently ignored. The Sabbath committees in some places are showing increased activity. In Cincinnati the Law and Order society secured last week the written agreement of all the theater managers to discontinue performances on the Sabbath."

After stating that one of the theaters in question had failed to keep its agreement, and that all the employes were arraigned in court the next day "and fined in the nominal sum of one dollar each, on condition that they would not repeat the offense," the writer gives an extract from an article in *Music and Drama*, a Chicago theatrical journal, which claims that Chicago wants a similar reform (a law to compel all to close), and sets forth the commercial disadvantages of those managers who close on Sunday in a city where nearly all theaters are opened on that day; and then continues as follows:—

"This illustrates the beneficent operation of law. It constrains the obedience of the few, and secures the willing compliance and hearty support of the majority even in such a profession as the management of theaters."

Further on, the article speaks thus of the condition of things in Philadelphia: "While saloon keepers, however, are obliged ostensibly to close their saloons and are occasionally punished for their sales, many other kinds of business are continued on the Sabbath [Sunday]. . . . The Sabbath [Sunday] Association, recognizing this inconsistency, and feeling that it weakens and ultimately imperils the enforcement of the law as against the saloons, has twice waited on his honor, the mayor, to secure the suspension of all other forms of business as well." The article closes by saying that the mayor is putting forth his best efforts to carry out the wishes of the committee.

The student of prophecy will notice one important fact in the foregoing, *i. e.*, that the elements working for the legal support of the Sunday sabbath are constantly becoming more unified and better disciplined for action. Their method of popularizing their cause by getting the "respectable" theater managers and perhaps soon the "respectable" saloon keepers to pledge themselves not to open on Sunday, bids fair to soon form a precedent for forcibly stop-

ping all kinds of business on that day, even that which is morally legitimate. Here are two classes of business that on any day of the week are morally illegal and vile,—one debasing men through the lust of appetite, and the other corrupting them through the lust of the eyes. And it becomes necessary to restrain all legitimate business on Sunday in order that these corrupting influences may be temporarily suspended. Will not all pious Sunday people be anxious to see all the respectable people of the community make this little sacrifice of Sunday closing in order that the saloons may consistently be shut up? This plea cannot fail to accomplish much towards the speedy enforcement of a universal Sunday law.

Another important reflection forces itself upon the mind. How much more moral and pious will the non-professing people of the United States be when, like those saloon keepers of Philadelphia, they are forced into outward compliance with a strict Sunday law, while behind closed doors they carry forward their business just the same? Or will it make this a Christian nation, to have the pious people compel the ungodly to wear an outward robe of piety on Sunday while in their hearts they care nothing for the claims God has upon them? It will not be the claims of God to which they have yielded in acquiescing with this proposed Sunday law, but only the arrogant claims of men. How much better will the unconverted men and women of this nation be in the sight of God, when simply to save their reputation and keep their business position they have yielded outward obedience to these man-made laws? I should think there were hypocrites enough in the land now, without legislating millions more into a state of hypocrisy. Will this be a Christian nation when thirty millions more of our citizens formally observe this man-made Sunday law, for which scarcely one of its advocates dares to claim any divine authority, while their hearts are strangers to divine grace, and God is not in all their thoughts? It would certainly be interesting to have the pious advocates of Sunday laws explain what moral change of heart takes place as the result of obedience to human laws. G. D. BALLOU.

Trust.

THE exhortations to trust in God, and the reasons for it, are often reiterated in the word. It seems as if the Holy Spirit who "moved" holy men to speak and write, in his tender sympathy with humanity, understood our deepest wants, and sought to bring to human hearts the strength and stay so sorely needed. To trust! What else can be done in the midst of life's perplexities and its seeming impossibilities? There are moods of the soul when it cannot rise to the heights of faith. Those lofty peaks on which we have sometimes stood and feasted our eyes on wide and glorious prospects, are for the time hidden in mists. Impassable rocks intervene; chilling snow-drifts have beaten in upon the way; it seems as if we shall never stand upon those summits again.

The sun of hope has set in the evening of disappointment, and the blackening of night has shut out every star; then, in the valley and in the night, the soul can only trust.

"Even when my faith is small,
Trusting Jesus, that is all."

"Who is among you that . . . walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." If we can but feel after God, and find him in all the realizations of a holy trust, surely we shall have found the center of eternal calm—God's unutterable peace. Oh, how we need it, you and I! "As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all them that trust in him."—*Sel.*

"ALL his commandments are sure." Ps. 111:7.

The Divine Law of the Tithe.

THE practice of tithing, if honestly carried out, compels sincerity. I have often felt that the habit of self-examination fails with us for lack of a definite test. This law furnishes a sure test. Evil influences will be present with us to overthrow our resolution; but they will be thrown back like waves beating against a solid rock. The character will gain strength, stability, insight, as well as the qualities of faith and trust.

The practice of tithing, if honestly carried out, is an effectual corrective of the terrible and fatal sin of avarice, which, if inherited, grows with our growth, and increases with age. No one who trusts in riches, and whose life is built upon such trust, can enter into the kingdom of Heaven. And this spirit of avarice continually moves us to escape from the obligations of the law of love to the Lord and the neighbor. The law of tithing is an effectual and constant rebuke to these tendencies. It is like a clear light, shining into the deep recesses of the mind, revealing all that is mean and sordid, and showing up the unrealness of the fancied trust and faith of the avaricious spirit. It is an immovable barrier in the path of self-deception.

It helps us to decide our duties by divine law instead of human custom. We now are apt to measure our obligations by the deeds of others. "I will give as much as you will," is a common remark. "I will do my share," is another. We measure our duties by others. In so doing, we are apt to judge of others' ability to their disadvantage. There is in it a constant appeal to self-hood. An unwilling spirit pervades it. Not so with the tithe. Following this, one only lives according to his real ability. We cease to judge. And then there is no disappointed feeling that some might have done better. The means are ready when the use calls. And then, behind all and above all, is the powerful assurance that one is obeying the voice of the Lord, and not that of man.

It will enable us to spread abroad the tidings of the kingdom of God. It will melt the ice in our hearts, cure us of our stagnation, and, opening the windows of Heaven, pour us out a blessing that there shall not be room to receive it. It will be a firm foundation for spiritual and natural development, a bond uniting the individual man more closely with his fellows, a new stimulus to the church as an institution, and to the principles of faith and love which are the real church. This truth, obeyed, will be a ladder upon which angels can descend from Heaven to earth, and ascend from earth. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*N. C. Messenger.*

The Book Bad Men Hate.

ONE reason why we believe the Bible is the word of God, is the extraordinary and indefatigable pains taken by men of obscure integrity to get rid of the Bible. The things that bad men hate, it will, as a rule, be safe for good men to believe in. Men's hearts stain through into their philosophy. It never ceases to be true that every one that doeth evil hateth the light, lest his deeds should be reproved. Light always shows the spots. Bad men congregate under the shadows. Men like to have the Bible vilified because it eases a little the pressure on their conscience. It is always possible to gather an audience to listen to an unbeliever. —*C. H. Parkhurst.*

You must love in order to understand love. One act of charity will teach us more of the love of God than a thousand sermons.—*F. W. Robertson.*

The Signs of the Times.

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

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Doctor Munhall on the Sabbath.

WE had the pleasure one day last week of listening to a "Bible-reading" on the Sabbath question, given by Doctor L. W. Munhall, the evangelist who has been holding revival services in San Francisco for several weeks. It was advertised to be a Bible-reading, but was, in fact, a short sermon, with a few more Scripture quotations than are usually heard in the popular modern sermon. The "reading," however, was more pointed and interesting than any other Sabbath effort we ever heard from a first-day preacher.

The Doctor began by saying that the law of the Sabbath was given long before Mount Sinai. He quoted Ex. 16:25, 26: "And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." "These words," said the speaker, "indicate that the Sabbath was not first given at Sinai, but was kept before. The law of the Sabbath is as old as creation. The Fourth Commandment, found in Ex. 20:8-11, connects itself with what was said at the first, recorded in Gen. 2:1-3, and makes good the law that obtained among God's people even before the thunders of Sinai. The Sabbath was the seventh day of creation."

In the above paragraph we have given the exact expressions of Mr. Munhall. No one could have made a better statement of the case, for it is the exact truth. The speaker then read the following texts:—

"Six days thou shalt work, but on the seventh day thou shalt rest; in eaving [plowing] time and in harvest thou shalt rest." Ex. 34:21.

"Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death." Ex. 35:2.

"These," said Mr. Munhall, "are explicit statements with reference to the Sabbath law. We are to cease on the Sabbath from our usual daily employments. The Sabbath is to be a day of rest. It is not to be spent in idleness, sleeping half the forenoon, eating a big dinner, and taking a buggy ride in the afternoon. Rest don't mean idleness. But the Sabbath is to be spent in work for God, because it was hallowed by him."

The Doctor then read Neh. 10:31; 13:15, as another point on the way the Sabbath should be kept. They read thus: "And if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day." "In those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals."

On these texts the following strange comments were made: "This touches a point that needs to be noted by Christian people. Some of you will send your children to market on Sunday morning for meat. Or you will step into a cigar store, or stop and get a glass of soda on your way home from

church on Sunday. But you will say, 'Suppose I should forget to get any beefsteak on Saturday night; would it not be necessary to get it on Sunday morning?' You have no business to forget. If you do forget, you must go without. Every desire of the heart and the stomach is not to be gratified at the expense of God's law. If your grain will spoil if you don't work on Sunday, then lose your grain. If you are a produce dealer, and your provisions will spoil if you don't work on Sunday, then lose your provisions. Obey God."

To the last sentence in the above paragraph we can heartily subscribe. So we could to all the rest, if the speaker had used the word Sabbath instead of Sunday. He had previously said that the seventh day was set apart at creation, and that it was kept by the people of God before the commandment for its observance was given upon Mount Sinai. Of course the seventh day must have been kept by God's people after the specific law for its observance had been given amid the thunders of Sinai; and this is allowed by Mr. Munhall, for later in his discourse he said that no day but the seventh day is the Sabbath. How then can he learn from Ex. 34:21; 35:2; Neh. 10:31, and 13:15 how Sunday should be kept? We agree that the things of which he speaks ought not to be done on the Sabbath, because God has forbidden them. "Obey God," says Mr. Munhall. So we say; and therefore we refrain from labor on the seventh day of the week, as God has commanded. But how can a man obey God by doing something which God never commanded? Impossible. Mr. Munhall exhorts the people to obey God by refraining from labor on Sunday, and in the same discourse tells them that "there is no 'Thus saith the Lord' for the observance of Sunday," and that "the Sabbath has never been transferred from the seventh to the first day."

But a still more wonderful exposition followed. The Doctor said: "I may be called a Puritan, because of my rigid observance of Sunday. Very well, I am willing. There are specific reasons in God's word why this day should be kept. Ex. 20:11 says: '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.' God has hallowed this day. Because he has hallowed it, we must keep it holy."

God has hallowed the seventh day, therefore we must keep the first day holy! If the Doctor had designed to give us an example of a *non sequitur*, he could not have done better. Yet he was in sober earnest. God commands us to do a certain thing, and we obey him by doing something directly contrary! People never reason that way in regard to the laws of men.

Eze. 20:12: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they may know that I am the Lord that sanctify them." On this text, the Doctor made the following true statement: "Unless we observe the Sabbath as God has directed, we shall forget God. There was never a nation that ignored the Sabbath that did not forget God. France is an example, and the same thing is coming upon this country. [The speaker then quoted Ex. 31:15, 16; Neh. 13:18; and Eze. 20:20, 21.] These also have direct reference to God's ancient people, and to the troubles that came upon them because they violated the Sabbath. Their land was filled with mourning. The Sabbath was made for man (Mark 2:27), for the welfare of society. The violation of the Sabbath always brings trouble. Look at the riots in Chicago, St. Louis, and Cincinnati. In these cities the Sabbath is almost universally trampled under foot. There will also be riot and bloodshed in San Francisco if the Sabbath is not observed better. Show me a city where there is riot and bloodshed, and I will show you one where the Sabbath is disregarded."

It is a truth that the violation of the Sabbath is always accompanied by forgetfulness of God. If all people kept the Sabbath, there would be no heathenism, and prosperity might be expected. But Sabbath-keeping is not a national, but an individual affair. That is, a nation, in its national capacity, cannot keep the Sabbath. A nation can be said to keep the Sabbath only when all the individuals composing the nation are Sabbath keepers. And when any considerable number of people in a nation do not observe the Sabbath, any number of legislative acts in favor of Sabbath-keeping will not make that nation a Sabbath-keeping nation. The same is true with regard to any other duty which God requires.

But it is the keeping of the Sabbath that makes people know the true God. Now Doctor Munhall himself declares that the seventh day, and that only, is the Sabbath. It alone was rested upon by the Creator; the seventh day alone was blessed by him; and the seventh day, and no other, was by the Creator appointed to be kept holy. No other day could be kept holy, because no other day was ever made holy. How then is it possible for Doctor Munhall, while acknowledging all these facts, to say that the disregard of Sunday is responsible for the prevailing godlessness? Further: Since the keeping of the Sabbath is the only evidence given to indicate that people know God, must we not conclude that the keeping of a day which is not the Sabbath, and the consequent profanation of the only day which God ever appointed as the Sabbath, is evidence that people have largely forgotten God? It cannot be otherwise. And when a nation goes so far as to enjoin the observance of Sunday, then we may know that God is practically ignored. And still further: When we find legislators and ministers of the gospel combining to enact laws devoting the Sabbath of God's appointment to pleasure, in order that men may rest on Sunday, concerning which God has said nothing except to command us to work upon it, we have overwhelming evidence that men are not only ignoring God, but that they have so far forgotten him that they can heap insult upon him without the slightest fear of his power. "For which things' sake the wrath of God cometh on the children of disobedience." Most true it is that terrible judgments are coming upon this land because of the insults which the people have offered to the one great Lawgiver; and we cannot help trembling for the fate of men who use their influence as ministers of the gospel to induce people to disregard the true Sabbath of the Lord for a day which they acknowledge has no "Thus saith the Lord" in its behalf.

W.

Concluded next week.

The Bible vs. Mythology.

AMONG Christian people of modern times nothing is more common than to speak of death as a river. It is spoken of as "the dark river," "death's river," "the dismal flood," etc. People who have died are said to have "crossed the river," or "passed over to the other side." Of course these terms can be used only by those who believe the paradox that at death men still continue to live. They believe that death is but the entrance to life, and therefore they sing, "Death is the gate to endless joy," and, "'Tis but the voice that Jesus sends to call us to his arms." In harmony with this idea, also, they sing, "Shall we meet beyond the river?" meaning, shall we meet after death?

Now every Bible student ought to know that these expressions are entirely unscriptural. Death is not the gate to endless joy, but an enemy. See 1 Cor. 15:26. It is not the voice that Jesus sends to call us to his arms, but something that is under the control of the devil. Heb. 2:14. Christ gained the power and the right to call his children to his arms

only by gaining the victory over death. Heb. 2:14. 15; Rev. 3:18. Death is not a river across which the righteous are ferried to the realms of bliss, but a voracious monster by which they are held until the last trump releases them from its cruel grasp. 1 Thess. 4:16; 1 Cor. 15:51, 52; Hosea 13:14. And then this last enemy shall be destroyed. Nowhere in the Bible is death likened to a river.

Whence then did these expressions arise. Some, no doubt, think that the figure comes from the Israelites crossing the river Jordan into the land of Canaan. But that is a mistaken idea. 1. Although the entering of the Israelites into Canaan was a type of the entering of the saints into their final inheritance, we have seen that death is not the gate to that inheritance, and that some will receive their inheritance without seeing death. See 1 Cor. 15:51, 52; 1 Thess. 4:15-17. Therefore the river Jordan cannot be a type of death. 2. Even if it were a type of death, the popular idea would not hold, because the river was cut off, so that the Israelites went over dry shod. 3. There was no change whatever in the condition of the Israelites after they crossed the river. The entire absence of any Bible comparison of death to a river, and the fact that death is emphatically stated to be an enemy, and that it is not in any sense the boundary of our eternal inheritance, show that the popular expressions for death have no Bible foundation.

If we study heathen mythology, however, we find the origin of these terms. Among the heathen, the river Styx encircled the abode of the dead. In order to get to this abode, the departed had to be rowed over the Styx in a ferry-boat managed by Charon, who demanded an *obolus*, about three cents, as his fee. To provide the soul with the necessary means to defray his expenses to *hades*, an *obolus* was always placed in the mouth of a dead person. From this heathen custom arose the modern practice of calling death a river, and of speaking of the dead as having passed to the other shore, or as having been wafted over the river.

Now we have no objection to this. Indeed, we think that it is eminently fitting that those who hold to the heathen doctrine of natural immortality should use heathen terms in speaking of it. Nevertheless, the users of such language sometimes get mixed in their metaphors, as is evident from the following extract from a communication written by Dr. William Dean to the *Watchman*:—

"Yesterday I stood on the banks of the dark river to help a young man of twenty-nine years, a New York broker, into the ferry-boat to take him over to the other side. As he was moving off, his young wife stretched out her arms and caught him, exclaiming, in her anguish, '—, don't go! I cannot let you go. If you must go, take me with you.' This departure reminded me that I was soon to cross the same river, and gave rise to a train of serious reflections."

The mixture of the literal and the figurative in the above paragraph is amusing. For instance, are we to suppose that the Doctor was himself at the point of death? That is what is usually meant when a person is said to be standing on the brink of "the dark river."

Again, when the Doctor says that he was helping the young man into the ferry-boat which was to bear him over the river, are we to understand that he was trying to hasten the young man's death? We have never heard it claimed by even the most enthusiastic believer in the doctrine that "death is the gate to endless joy," that it is allowable to kill a good man in order to get him to Heaven sooner. The Doctor's conduct ought to be inquired into.

But the next sentence is more wonderful still: "As he was moving off, his young wife stretched out her arms and caught him, exclaiming in her anguish, '—, don't go! I cannot let you go!'" How was this? Was the young man about to cross the river bodily? We never supposed that Charon's

craft was staunch enough to carry anything more substantial than an immaterial spirit. The language would indicate that his body was about to make the attempt to accompany the spirit to the "other side." Or are we to infer that the young wife caught her husband's immaterial spirit in her arms? If so, it was a remarkable case of materialization. We hope that in a future letter the Doctor will give us more of the details of this affair. He ought at least to tell us plainly whether he killed the young man or not.

The only moral which we shall draw from this narrative is that professed Christians ought not to mix their faith with heathen doctrines and mythological expressions. Leave such things to the unenlightened heathen, but let Christians follow the doctrines and use the language of the Bible.

W.

Some One-Thousand-Dollar Reasons for Keeping Sunday.

WE come now in this one-thousand-dollar prize-essay to the discussion of the change from the seventh to the first day of the week in the observance of the Sabbath. It is true that, as shown last week, the author of this essay leaves no room for any change; nevertheless he insists that there has been a change, and insists on giving "reasons" for it. And as reasons to be worth \$1,000 ought to be pretty good, we shall, as far as in us lies, give our readers the full benefit of them. To get a full and fair statement of the question before us, we shall quote again a passage referred to last week, as follows:—

"Accepting the conclusion that the Fourth Commandment is still in force, it may very properly be asked, Why, then, do not Christians obey it by keeping holy the seventh day of the week as it directs? By what right is this plain precept disregarded and the first day of the week observed? This question is a natural one, and unless a satisfactory answer can be given, the Christian world must stand convicted of error."

Now we are prepared to hear what he proposes shall be the "satisfactory answer," and which we have good reason to suppose the American Sunday-school Union considers "a satisfactory answer," seeing they paid \$1,000 for it. Mr. Waffle's first effort at "a satisfactory answer" is the following: "The fact that the observance of the first day of the week is so nearly universal and has been of such long continuance, is very significant."

That certainly is not a satisfactory answer. In fact, it is no answer at all. It is simply a begging of the question. But he says it is "very significant." Significant of what? Why this:—

"It suggests that there must have been some good and sufficient reason for the change."—P. 184.

That is to say: The "plain precept" of God has been disregarded by nearly everybody for a long while. Therefore there must be some good and sufficient reason for it. In other words: It must be right because nearly everybody does it. But he knows that such doctrine as that will never do, even in a one-thousand-dollar prize-essay, so he immediately adds this caution:—

"Too much should not be made of this, for the church has sanctioned many false doctrines, and been tainted by many corrupt practices."

That is the truth. And one of the falsest of her many false doctrines, and one of the most corrupt of her many corrupt practices, is the disregard for the "plain precept" of God as laid down in the Fourth Commandment, and the substitution for it of the observance of the heathen institution of Sunday, in defense of which Mr. A. E. Waffle writes, and the American Sunday-school Union prints, this one-thousand-dollar prize-essay.

His next attempt at a satisfactory answer is this:

"We have taken the custom of keeping the Sabbath on the first day of the week as we found it; and while this does not exempt us from the duty of inquiry, it throws upon those who question our course 'the burden of proof.'"—P. 185.

Can anything be too absurd to find a place in a prize essay on the Sunday-sabbath? Here is a proposition that is contrary to the commonest kind of common sense, as well as to the rules of logic and of evidence. Says Dr. Carson: "It is self-evident that in every question *the burden of proof* lies on the side of the affirmative. An affirmation is of no authority without proof. It is as if it had not been affirmed. If I assert a doctrine, I must prove it; for until it is proved, it can have no claim to reception. Strictly speaking, it exists only on its proof; and a mere affirmation of it is only an existence on affirmation. If I obstinately refuse proof, I leave my doctrine without foundation, and a simple denial of it is sufficient. No man can be called upon to disprove that which alleges no proof. It is a truth as clear as the light of the sun, that, in every instance, proof lies with the affirmative, or with the holders of the doctrine or rite. If *presumption* has the privilege of casting the burden of proof on the other side, then every man has a right to decline defending his own opinions, and to cast the burden of proof upon those who dispute them. Can anything be more monstrous?" Yet in this grand prize-essay, this monstrosity is just what is presented as "a satisfactory answer" to the question, "By what right is the plain precept of the Fourth Commandment disregarded and the first day of the week observed?"

One other statement he makes in this connection, which we wish to transcribe. He says:—

"It is not claimed that the apostles began to keep the Sabbath on the first day of the week immediately after the death of Christ."—P. 189.

Then on what day *did* they keep the Sabbath immediately after the death of Christ? Did they keep it on the seventh day, or did they keep no Sabbath at all between the death of Christ and the time when they began to keep the first day of the week? In either case, is there not just as much apostolic example for *not* keeping the first day of the week as there is for keeping it? There certainly is.

After having begged the question of "a satisfactory answer" through more than five pages, he comes to the discussion of the question of reasons for the change. This he introduces with the question:—

"Was there any reason for such a change?"—P. 190.

And in answer to his own question he again begins at once to beg the question thus:—

"If the apostles were guided by the Holy Spirit when they made it, we need not ask for the reason."

This might be readily enough allowed if the apostles had anywhere told us that they did make the change. But when, as Mr. Waffle himself says, "So far as the record shows, they did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day;" and when men insist upon palming off upon us by the authority of the apostles something that the apostles knew nothing at all about, we insist that we *do* need to ask for the reason.

But Mr. Waffle continues to beg his question. He says:—

"But since the reality of the change is disputed, we may say that if good reasons for it can be discovered, they furnish presumptive proof that it really took place under divine direction."

But if reasons were discovered which should seem to us good, does it follow that these would be good reasons in the sight of God? Does it follow that these reasons will bear the test of the Judgment? And if, without any command of God, reasons should be discovered which seem to us good for the performance of what we deem religious duties, and we insist upon men's performing these supposed duties, then what is that but to make human reason, instead of the word of God, the standard of human duty? And what is that but to usurp the

prerogative of God? And what is that but to imitate the papacy? This is just what is done by Protestants when they insist upon the observance of Sunday, when, even as they admit, so far as the record of God shows, there is no command for it. Though they number to the one hundredth figure their so-called reasons for it, we care not. If there be no command of God for it, there *can be* no reason for it.

At last, by the help of all this beating about, Mr. Waffle actually reaches the place where he introduces the "reasons" which he has begged so hard may be admitted. The first of these is this:—

"One such reason can undoubtedly be found in the abuses which had gathered around the Jewish Sabbath. Christ would not burden his church with such a Sabbath as the rabbis had made; and the easiest way to get rid of these abuses was to change the day."—*P. 190.*

The second reason is:—

"The Gentile churches would never have accepted the Sabbath of the Jews as they had come to observe it."—*Id.*

The third reason is:—

"Christians were not to observe the Sabbath precisely as the Jews had kept it before these abuses arose and while they were acting in accordance with the divine law."—*P. 191.*

To take the space to refute such puerile "reasons" as these, seems to us an imposition upon the good sense and intelligence of our readers. As for the first, if there be any truth at all in it, we should be obliged to believe that Christ changed almost every precept of God; for there was scarcely one which the rabbis, the scribes, and Pharisees had not made void by their traditions and abuses. As for the second, it really has no place; for the great Author of Christianity never asked the Gentile churches, nor any other churches, to accept "the Sabbath of the Jews as they had come to observe it." But he does ask all to accept the Sabbath of the Lord as he himself observed it, and as he taught that it should be observed. For this cause he swept away the traditions and abuses that the Jews had heaped upon it. As for the third, what is said there, is, in fact, that "Christians were not to observe the Sabbath in accordance with the divine law" (!), which is simply abominable.

But such are the "reasons" for disregarding the plain precept of Jehovah. It was for such "reasons" as this that the American Sunday-school Union, "after a painstaking and protracted examination," paid a prize of \$1,000. There is, however, just one redeeming feature of this subject. That is, the author of these "reasons" relieves the apostles from all responsibility for them. He says:—

"We do not say that the apostles saw these reasons, and were governed by them. We offer them in explanation of the fact that they were led by the Spirit to make the change, and as suggesting a probability that it would be made."—*P. 192.*

We think Mr. Waffle does well to relieve the apostles from the folly of any knowledge of these preposterous "reasons." And we are certain that all will do well to remain just as far from seeing and being governed by these "reasons" as were the apostles. In this we have an instance of "apostolic example" that we can all safely follow. J.

An Apologue.

QUESTION.—"Would it not be wrong, in teaching by allegory or parable, to use one founded on a superstition or false conception of facts, without showing its falsity? Did our Saviour ever use such an allegory or parable?" W. M. R."

An answer to the second question would render the first unnecessary; for if Christ did make use of such a parable it would be evidence that the thing was not wrong. We have no knowledge, however, that our Saviour ever based any of his teachings on superstitions or false theories. The story of the rich man and Lazarus is not strictly a parable, but an apologue, like that found in Judges 9:7-15. An

apologue is the relation of supposed actions of brutes or inanimate objects, and does not convey any wrong impression, because the hearers, knowing that the things referred to cannot do or say the things credited to them, readily understand that some moral truth is intended to be impressed by it.

The Church and Boycotting.

THE Fresno Democrat thinks that Judge Sawyer's decision that boycotting is conspiracy, is not just, and says:—

"A peaceful boycott against them [the Chinese] and those who employ them was recommended by the Sacramento convention. This is clearly lawful, and even were it not, no number of statutes could prevent it. If this style of boycott is declared against the laws, where will the matter end? Church organizations may be prosecuted for declaring war against theaters, dancing-halls, and the like, and temperance organizations may be held to answer for putting the whisky-shops under their ban. Such strained construction of the law will lead us into foolish and dangerous straits."

The above simply shows how terribly muddled political journals are apt to become when they attempt to enunciate principles of religion. Boycotting the Chinaman, who has as much right to protection from this country as any other person has, and boycotting those who refuse to boycott the Chinese, is no more to be compared with the opposition of the church to theaters, saloons, etc., than Herr Most's incendiary speeches are to the preaching of the gospel.

Any man, or any number of men, may decline to deal with any other person or number of persons. No one has a right to compel them to trade where they do not wish to; and by the same rule they have no right to try to compel others not to trade where they may wish to. This last is just what boycotting is; and any candid man must admit that it is not straining a point in the least to say that for a number of men to combine to ruin another's business is conspiracy.

The opposition of the church and the temperance society to theaters, saloons, etc., has no such characteristics. Christians are by their profession pledged to abstain from all evil; and knowing that theaters and saloons are only evil in their nature, they shun such places. They also endeavor to induce others to shun evil places and associates. But no Christian boycotts either the saloon-keeper or his victim. One who follows the teachings of Christ will be as ready to assist a saloon-keeper if he is in distress as he will one who is in a respectable business; and while rendering this assistance, the Christian will try to turn the man from the evil of his ways. Much less does the Christian refuse all intercourse with the man who may patronize the theater or the saloon. His very profession requires him to "do good unto all men;" and the Master has set the example of kindness to the erring. Therefore when a man compares the work of the church with that of boycotting leagues, he shows that he has no knowledge whatever of Christianity.

We have said that no Christian boycotts either the saloon or the theater. Much less will a Christian boycott one who is pursuing a legitimate business, and is doing no injury to any one. But we are compelled to admit that many people who profess Christianity, and whose names are on some church roll, do advocate the boycott. We have heard the boycott advocated from the pulpit, and the Chinese were not the ones against whom the boycott was to be directed. Neither were the saloons and theaters to be boycotted, unless they kept open on Sunday. In fact, it was urged that all who did any business on Sunday, no matter how legitimate that business might be, should be boycotted. The lack of Christianity in this proposed boycott was manifest from the fact that the foulest dives were not to be molested if they kept closed on Sunday.

We believe that ere long a large part of the pro-

fessed church of Christ will go into this business of boycotting. The beloved apostle, looking in prophetic vision to near the end, saw a decree go forth "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:17. But of one thing we are certain, that no Christian will ever engage in any such business. When the keeping of Sunday is made a test of citizenship, as is desired by the Religious Amendment Party, then hypocrisy will be at a premium; then the church and the world will be identical; and then boycotting and other kindred abominations may be carried on under the name of religion. W.

Mesmerism.

It has been supposed by some that the "three unclean spirits like frogs," Rev. 16:13, are mesmerism, psychology, and Spiritualism. Whether this be correct or not, there can be no reason given why these three forms of Satanic deception are not combined in the work ascribed to "the spirits of devils." In the Old Testament every form of witchcraft is given in the enumeration of "the abominations of the heathen." Deut. 18:9-12. They are different members of the same family, or different phases of the same work.

Mesmerism prepared the way for psychology, as psychology prepared the way for Spiritualism. Mesmerism was claimed to be a veritable "science," yet its phenomena were never satisfactorily accounted for. While it had enough of the appearance of the supernatural to excite the wonder of mankind, its operators claimed enough for it as a science to put people off their guard as to its origin and influence. Psychology presented many of the same characteristics, yet it outdid mesmerism by its wonders, and in the almost complete control which the operators had over the subjects, while both asleep and awake. The first was exercised by "manipulating" the subject; the other by "passes." The effects in both cases were very much alike. The resemblance was so strong that they who watched them with care became satisfied that they were closely allied to each other.

Spiritualism was just about as much in advance of psychology as that was in advance of mesmerism. But that they are also allied to each other is shown in that mediums are known to exert control over others by the same means resorted to by psychological operators. The mediums themselves are as truly "mesmerized" as was ever a "subject" by a human "operator."

We have believed from first to last that the whole work, in whatever phase it presents itself, is of Satanic origin. While many in various churches, both of the clergy and lay members, believe in mesmerism and accept the claims of Spiritualism, namely, that the dead can and do communicate with the living, Adventists have, to a great extent, rejected Spiritualism on the ground that "the dead know not anything," and therefore have not the power to communicate. And as all these workings seem to be so nearly allied, they have rejected the whole as only evil. So well agreed have all classes of Adventists been on this point that I have known only one Adventist minister who ever openly advocated the claims of mesmerism.

Some even now think that because mesmerism is claimed to be a science, and comes in a form so much milder than Spiritualism, or mediumship, it is not dangerous. But careful investigation will convince them that the effects of mesmeric control and of mediumship are just alike in kind, if not in degree. A subject who is frequently operated upon by a mesmerizer becomes nervously affected, and loses will power. And this is the general effect of mediumship. For this reason a good mesmeric subject is decided to be a good medium, or susceptible to the control of "the spirits."

And for this reason "clairvoyant physicians," and manipulating or mesmerizing doctors of all kinds, should be carefully avoided. They who are prostrated by sickness are, generally, easily operated upon by such practitioners; but the danger to the nervous system is great. The greatest danger, however, is in this, that the patients are left in a condition to easily become subjects of "spirit control."

"We are not ignorant of Satan's devices." Yet no amount of knowledge will secure us against the influence of "the spirits of devils." We have known those who were well acquainted with the theory of Bible truth, and looked upon Spiritualism as evil in its nature and satanic in its origin, and yet the evidence was too strong to reject, that they were involuntarily, or unconsciously, mediums. They who have watched this matter with carefulness are aware that mediums are far more in number than is generally supposed. Many are really mediums who are neither reputed to be such, nor are they aware of the fact. A holy life is the only security against Satan's wiles and power.

"The Lord knoweth them that are his," and he will keep them. But we must remember that it is not every one that says to Jesus, "Lord, Lord, that shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven."

J. H. W.

The Missionary.

California Tract and Missionary Society.

A SESSION of the California Tract and Missionary Society was held in connection with the general meeting at Oakland, Cal., April 22-28, 1886. The first meeting convened on the 25th, at 9 A. M., and was called to order by the president, Elder S. N. Haskell. Prayer by Elder Loughborough. The reading of the minutes of the last session was waived, and the report of labor for quarter ending March 31 was read.

This Conference, including the States of California and Nevada, has thirty-eight organized societies. Of these three were added during the quarter,—Stockton, Santa Maria, and Selma. There are also a large number of scattered workers who, although deprived of association with other laborers, are among the most faithful to report. Notwithstanding the fact that the societies are not all represented, the amount of work reported is in advance of the previous quarter, as will appear in the following table:—

REPORT OF LABOR.

	THIS QUARTER	LAST QUARTER	INCREASE.
Members.....	1,027	1,000	27
Reports returned.....	498	407	91
Families visited.....	1,970	2,697
Ships visited.....	291	230	61
Letters written.....	3,417	2,870	547
Pages distributed.....	1,204,643	662,103	542,540
Periodicals distributed.....	65,529	58,717	6,812
Signs taken in clubs.....	2,715	2,689	26
New subscribers obtained.....	469	357	112
Cash receipts.....	\$1,365 57	\$1,917 60

NOTE.—It will be noticed that the cash receipts last quarter are more than this quarter. This is owing to the fact that the camp-meeting receipts were added to that report.

Elder Haskell related some of the circumstances that led to the organization of the Tract Society, and gave a brief account of its early history. He referred to the time in 1864 when a few sisters met together to pray for the progress of the work. In 1869, at his first visit to Battle Creek, a vigilant society was organized, consisting of about a dozen members. The next year, what is known as the Tract Society was formed, and from that time the work grew so rapidly that within three years every Conference in America had a Tract Society, and now the Tract Society embraces the whole world. There is no nation on the globe where its influence is not felt; and no nation, excepting Switzerland, where the truth was not first planted through this medium. The work has prospered since its rise. First only papers

were sent out, but now there is scarcely a phase of the work but what is connected with the Tract and Missionary Society.

Some conferences have felt the burden of the work in their own localities, while others have extended their labors to the whole world. Those that have expended the most means and labored the hardest to send the truth abroad, have had the greatest influence and have accomplished the most good at home. We should not be shut up to ourselves; according as our heart goes out to others, so will we be blessed. The force of this statement is shown by the prosperity of the cause in California. No other Conference has had a greater interest in foreign missions, especially in that of Australia, and in no other is the work more prosperous at home. This is evident from the past quarter's report, and also from the following table, which gives the workings of the society for the past six years and the increase from year to year. Those present at this meeting were supplied with the table as given here:—

	1879.	1880.	INCREASE	1881.	INCREASE	1882.	INCREASE	1883.	INCREASE	1884.	INCREASE	1885.	INCREASE	1886.
No. of members.....	440	511	71	599	88	637	38	699	62	821	122	935	114	495
Reports returned.....	885	952	67	1,004	52	942	38	1,142	200	1,250	108	1,562	312	704
Families visited.....	1,547	1,708	161	2,555	847	4,907	2,352	9,783	4,876	8,522	1,261	25,946	17,424	24,399
Ships visited.....	250	389	139	389	480	480	91	1,113	633	1,200	87	1,713	513	1,463
Letters written.....	2,589	4,564	1,975	4,945	381	5,012	67	3,946	1,066	5,934	1,988	7,161	1,217	4,662
Pages distributed.....	1,071,986	920,141	151,845	976,534	56,443	1,088,474	111,890	1,165,366	76,892	1,071,170	2,786,839	1,715,669	1,714,853	4,862
Periodicals distributed.....	40,284	71,183	30,899	82,770	11,537	84,479	1,709	158,564	74,085	153,906	221,639	67,753	181,375	1,889
Signs taken in clubs.....	635	1,148	513	1,370	222	1,560	190	1,628	60	1,803	175	2,544	741	1,889
New subscribers obtained.....	448	774	326	872	98	969	97	2,184	1,215	2,341	157	1,859	518	1,411
Cash received.....	\$1,366 23	\$3,336 23	\$1,970 00	\$4,417 09	\$1,050 86	\$4,459 59	\$42 50	\$5,005 53	\$25 94	\$6,296 79	\$1,291 26	\$6,362 05	\$65 26	\$4,995 82

Elder Ings stated that our aim should be progression. It is astonishing how wonderfully

the Lord has worked for us. When we walk out in his providence by faith, he will not disappoint. Elder Ings has had a special interest in the distributor work throughout the State, and reported that about 200 are now in use in the Conference, including those on ships that are supplied at San Francisco. The cost of filling those owned by the city mission alone is about \$1,078 a year. Great favor has been shown this work by many officials of the railway and steamer lines. The Central Pacific and Southern Pacific Companies, including all their branches and leased lines, have granted the privilege to place an unlimited number of distributors on their roads, and for the sum of \$10 a year have guaranteed protection to all that may be put up.

Elder Loughborough referred to his early labors in California. During the first years of his work here there were ready sales but no systematic plan by which others than those directly engaged in selling our publications, could circulate our reading matter. As they were trying to obviate this difficulty, news came from the East that the Tract Society had been started, and thus a way was opened by which all could work.

A recent advance step taken in this work is the organization of the Rivulet Societies. Much good resulting from these has already been seen in the increasing love for the truth that is manifested by those children connected with them. By this means a principle is being implanted in their hearts, the fruits of which are already visible.

Elder N. C. McClure has been for a time visiting the city mission in Chicago. They have not, as yet, succeeded in putting up many distributors in that city, but are doing a noble work in holding Bible-readings. He thought it would be advisable if we could connect the Bible-readings with our missionary work to a greater extent. Other reports from different parts of the field were given relating to this feature of the work.

Although it was impossible for Elder Haskell to secure in Australia suitable places for the distributors, an excellent substitute presented itself in the shape of fence-posts, that are found in the most frequented parks. The posts are so formed with an opening at the top as to afford a receptacle for the papers. These are supplied near the close of the day, just before the return of the business men to their homes. These distributors are well patronized. The Lord is carrying forward this work, and invites us to go with it. He wants those who consider it a privilege and not a burden. Elder Haskell closed his remarks by saying: "Let me have a part in this work, although the way may be thorny and rough, and my foot-prints be marked with blood all along the way."

The following Committee on Resolutions was appointed: Elders Wm. Ings, E. J. Waggoner, and J. N. Loughborough.

The second meeting was called at 2:30 P. M., April 27. The Committee on Resolutions submitted the following:—

WHEREAS, It is evident that the time has come for us, as a people, to enter the cities and introduce our views by the means of colporteur work; therefore,
1. *Resolved*, That we recommend that a training school be commenced immediately at the mission rooms in San Francisco, under the management of Elder N. C. McClure.

WHEREAS, The city training school will be to the interest of the cause on this coast, and as there will be considerable cost in conducting the same; therefore,

2. *Resolved*, That we especially invite our brethren throughout the Conference to make donations of provisions, bedding, etc., to this enterprise, and that all such donations be sent to N. C. McClure, 914 Laguna Street, San Francisco.

WHEREAS, The College was established on this coast to educate young men and women to fill places of responsibility in carrying the Third Angel's Message to the world,

3. *Resolved*, That we, as missionary workers, do

Comparative Table Showing Labor Done from 1879 to 1885.

all in our power to encourage worthy young people who give any promise of usefulness in the cause, if properly educated, to attend the College.

WHEREAS, The "National Reform Association" is active and untiring in its efforts to procure an amendment to the Constitution of the United States, so that the popular religion may be made a test of citizenship, and the indications are that in a very short time this will be the leading question of the day, and

WHEREAS, The *American Sentinel*, which has recently been started, is devoted to the "preservation of the United States Constitution as it is, so far as regards religion, or religious tests, and the maintenance of human rights, both civil and religious," and is especially adapted to meet the best class of minds, and through this vital issue to lead them to an understanding of the Third Angel's Message, therefore,

4. *Resolved*, That we urge our members to give this paper a hearty and liberal support, and to circulate it wherever the influence of the National Reform Association is exerting an influence.

5. *Resolved*, That in order that the work done by our missionary societies may be as permanent as possible in its results, the members should redouble their diligence in procuring yearly subscriptions to the SIGNS OF THE TIMES.

WHEREAS, The Lord has gone before us in opening the way for our distributors to be put up in depots and other public places where the traveling public can secure our reading matter; therefore,

6. *Resolved*, That we will extend this branch of the work throughout this Conference.

These resolutions were acted upon separately and adopted. The first was freely discussed. Strong reasons were given in favor of both San Francisco and Oakland as the location of the training school. After considering all the circumstances the decision was made in favor of the resolution as presented.

Elder Butler gave much valuable instruction in regard to the management of these schools. If properly conducted much good may be accomplished. He holds that it is just as requisite that the one having charge of a mission school be as thoroughly qualified for his position, as is the one superintending a college.

The third resolution was spoken to at some length. Professor Brownsberger set before us the object of the College. It is not only to keep our children from the influences of the world, but to educate workers in the cause. In order that this institution may fulfill its mission, material is required. Our college has no agents who make this a specialty, and hence the necessity of our ministers and missionary workers feeling a responsibility in this matter.

Under the fourth resolution it was stated that the question is often asked why we oppose the National Reform Association, if we really believe that their object will be gained. The *Sentinel* is not expected to defeat this movement, but to show the fallacies of their reasoning, to bring the light of truth before the people, and thus win souls to Christ.

The meeting adjourned *sine die*.

S. N. HASKELL, *President*.

ANNA L. INGELS, *Secretary*.

THAT preacher is always original and always powerful who gets his material directly from his own personal and devout study of the word of God; and just in the measure in which he departs therefrom and depends on commentaries, homilies, sermons, or systems of theology, for his inspiration and his life, he ceases to be, spiritually vital.—*Lyman Abbott*.

A MAN may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation; but he is always generous in his love. Love cannot stay at home; a man cannot keep it to himself. Like light, it is constantly traveling. A man must spend it, must give it away.—*Macleod*.

WHEN we are most ready to perish, then is God most ready to help us.—*Luther*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

Jesus Feeding the Five Thousand.

(May 30.—John 6:1-21.)

[THE following is the complete story of the lesson for to-day as it is given in the Gospels. It is found by running into one connected narrative the records of all the four writers of the Gospels. There is nothing in it but what was written by Matthew, Mark, Luke, and John on this subject, as found in the Revised Version. It is taken from a book entitled "Christ in the Gospels," in which the whole life of Christ, as given by the four Gospel writers, is so arranged. It thus becomes the most interesting book that we ever saw. See last page of this paper.—Ed.]

And the apostles, when they were returned, gathered themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no leisure so much as to eat. And he took them, and withdrew from thence in a boat to the other side of the Sea of Galilee, which is the Sea of Tiberias, to a desert place apart belonging to a city called Bethsaida. And when the multitudes heard thereof and saw them going, and many knew them, they followed him, because they beheld the signs which he did on them that were sick; and they ran there together on foot from all the cities, and outwent them. And Jesus went up into the mountain, and there he sat with his disciples. Now the passover, the feast of the Jews, was at hand; and he came forth, and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd; and he welcomed them, and he began to teach them many things, and spake to them of the kingdom of God, and their sick and them that had need of healing he healed. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent. Send the multitudes away, that they may go into the villages, and country round about, and lodge, and buy themselves something to eat. Jesus, therefore, lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. But Jesus answered and said unto them, They have no need to go away; give ye them to eat. And they said unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go and see. One of the disciples, Andrew, Simon Peter's brother, when he knew, saith unto him, There is a lad here who hath five barley loaves and two fishes; but what are these among so many? (For they were about five thousand men.) And Jesus said, Bring them hither to me; and he said unto his disciples, Make the people sit down in companies, about fifty each, upon the green grass. (Now there was much grass in the place.) And they sat down in ranks, by hundreds, and by fifties. Jesus therefore took the five loaves and the two fishes and looking up to heaven, he blessed, and brake the loaves; and gave to the disciples, and the disciples to the multitudes, likewise also the two fishes divided he among them all, as much as they would. And they did all eat, and were filled. And when they were filled, he said unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves and the fishes which remained over unto them that had eaten. And they that ate the loaves were about five thousand men, besides women and children. When therefore the people saw the sign which he did, they said, This is of a truth the prophet which cometh into the world.

And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side of Bethsaida, while he himself sendeth the multitude away. Jesus therefore perceived that they were about to come and take him by force, to make him king; and after he had sent the multitudes away, and had taken leave of them, withdrew again into the mountain himself alone to pray.

And when evening came he was there alone on the land; and his disciples went down unto the sea; and they entered into a boat, and were going over the sea to Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew; and the boat was now in the midst of the sea, distressed by the waves. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he came unto them, walking upon the sea; and he would have passed by them. When therefore they had rowed about five and twenty or thirty furlongs, they beheld Jesus walking on the sea, and drawing nigh unto the boat. And when the disciples saw him walking on the sea they were afraid and troubled, saying, it is an apparition; and they cried out for fear (for they all saw him, and were troubled). But straightway Jesus spoke unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased; and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened. They were willing therefore to receive him into the boat; and they worshiped him, saying, Of a truth thou art the Son of God. And straightway the boat was at the land whither they were going.

The Loaves and Fishes.

JESUS, to obtain a little season of repose, and for the benefit of his disciples, proposed that they should go with him into a desert place and rest awhile. There were suitable places for such retirement beyond the sea from Capernaum, and they entered a boat to make their way thither. But some who were searching for Jesus saw him depart from the shore, and the anxious people gathered together watching the slowly receding boat. The news spread from city to city that Jesus was crossing the sea; and many who were eager to see and hear him flocked to the place where it was thought that his boat would land, while others followed him over the water in boats. So when Jesus and his disciples landed they found themselves in the midst of a multitude of people, pressing forward on all sides to meet them.

He was so pressed upon by the multitude that he went a little apart upon a grassy eminence, where he could be seen and heard by all the people. Here he taught them through the entire day, and healed all the sick and afflicted that were brought to him. . . . As the sun was setting, Jesus saw before him five thousand people besides women and children, who had

been all day without food. He inquired of Philip concerning the probability of obtaining bread for so large a number, that they might not return to their homes unrefreshed nor faint by the way. This he did to test the faith of his disciples, for he himself was at no loss how to provide food. He who would not work a miracle to satisfy his own hunger in the wilderness, would not allow the multitude to suffer for lack of food.

Philip looked over the sea of heads and thought how impossible it would be to obtain sufficient food to satisfy the wants of such a crowd. He answered that two hundred pennyworth of bread would not be nearly enough to divide among them so that each one might have a little. Jesus inquired how much food could be found among the company. He was told that Andrew had discovered a lad who had with him five barley loaves, and two small fishes. But this was nothing among so many, and they were in a desert place, where no more could be obtained.

Jesus commanded that this meager store should be brought to him. This being done, he directed his disciples to seat the people upon the grass in parties of fifty and one hundred, to preserve order, and that all might witness the miracle he was about to do. This marshaling of five thousand people into companies, was at length satisfactorily accomplished, and they were all seated in the presence of the Saviour. He then took the loaves and fishes, and, having given thanks, distributed them to the disciples and to the multitudes, in quantities sufficient to satisfy their appetites.

The people had arranged themselves in the required order, wondering what was to be done, but their amazement knew no bounds when the problem was solved, and they beheld food portioned out to that vast assembly from the slender store scarcely sufficient for a score of persons. The food did not diminish, as Jesus handed it to his disciples, who in their turn served the people. As often as they returned to him for a fresh supply, it was furnished them. After all had been satisfied, he directed the disciples to gather up the fragments that nothing might be lost; and the broken fragments filled twelve baskets.

During this remarkable feast, there was much earnest reflection among those who were so miraculously served. They had followed Jesus to listen to words such as had never before fallen upon their ears. His teachings had sunk into their hearts. He had healed their sick, had comforted their sorrow, and, at last, rather than send them away hungering, he had fed them bounteously. His pure and simple doctrine laid hold of their minds, and his tender benevolence won their hearts. While eating the food he had provided for them, they decided that this was indeed the Messiah. No other one could do so mighty a miracle. No human power could create from five barley loaves and two small fishes, food sufficient to feed thousands of hungry people. His teachings and work of healing had already nearly convinced them of his divinity, and this miracle crowned their growing conviction with entire belief.—*Mrs. E. G. White, in Spirit of Prophecy.*

THE fearful peril of man is in his blindness to sin's dreadful pollution. He compares man with man, and so does not see the truth. If he compare man with God, he makes a god of his own, according to his own standard, and that is only comparing man with man. When the soul sees the reality of its defilement, it feels that humility before God is its only possible position. When a soul comes to Jesus in this frame it honors him; it puts itself in relation with his own mind and mission; it makes up the needed complement of Jesus's work by accepting it.—*Half Hours.*

ALL I know is that I know nothing.—*Socrates.*

THE LAW OF GOD.

Perpetuity of the Law.

(Lesson 7.—Sabbath, June 5, 1886.)

1. GIVE as much proof as you can that the law existed before God spoke it from Sinai.

(a) "Sin is the transgression of the law," and "is not imputed when there is no law." But sin was imputed to Cain (Gen. 4:7), to the Sodomites (Gen. 13:13), and to the Amorites (Gen. 15:16), as well as to others. Therefore they must have had the law.

(b) Death is the result of sin (Rom. 5:12); "sin is not imputed when there is no law" (Rom. 5:13); therefore the presence of death is evidence of the existence of the law. "Death reigned from Adam to Moses" (Rom. 5:14); therefore the law must have been in existence during that time.

(c) The law is the righteousness of God, as has been shown from Isa. 51:6, 7. God's righteousness cannot be separated from him, and therefore must have existed as long as God has existed. But God is "from everlasting to everlasting" (Ps. 90:2); therefore the law of God must have existed even from the days of eternity.

2. What relation do the ten commandments sustain to the throne of God? In the last lesson it was shown that the ark in the earthly tabernacle, having above it the cherubim between which the glory of God appeared, was a figure of the throne of God in the temple in Heaven. And since the ten commandments were underneath the cherubim in the figure, they must also be underneath the covering cherubim in the reality; therefore they may properly be said to be the foundation of God's throne.

3. From this, what must we conclude as to the extent of their jurisdiction? A throne is the symbol of government. The throne of God represents the Government of God. Therefore when we say that the ten commandments are the foundation of God's throne, we mean that they are the foundation of his Government. That is, the ten commandments are the law of the Government of God. But if the ten commandments are the law of God's Government, then they must be in force wherever God's Government extends.

4. How long is God's kingdom to endure?

"How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." Dan. 4:3. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

5. Since God is to reign forever, and the ten commandments are the foundation of his throne or Government, how long must they endure?

6. In what words does the psalmist corroborate this?

"Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:160.

7. To what would a change in the law be equivalent? To a change in the Government of God.

8. What strong language did Christ use concerning the law of God?

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

9. Can you refer to a noted prophecy that has not yet been fulfilled? Ps. 89:20-37; note especially verses 29, 36, 37.

10. How long will it take for this prophecy to be fulfilled? As long as the days of Heaven, or to all eternity.

11. Then how long will the ten commandments exist unchanged?

Christ said that not one jot or tittle should pass from the law "till all be fulfilled." Matt. 5:18. From the preceding verse it appears that he had reference to the prophets, meaning that nothing should pass from the law until all the sayings of the prophets were fulfilled. In Ps. 89:20-27, we have a prophecy concerning Christ. To fulfill this prophecy will require all "the days of Heaven," that is, all eternity. Therefore Christ's words are equivalent to the statement that the law will exist unchanged to all eternity.

12. Quote a direct statement of the psalmist concerning the stability of the commandments.

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

13. What have we already found the ten commandments to be?

"My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172.

14. Whose righteousness are they?

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:6, 7.

15. What does God say of his righteousness? Isa. 51:6, last part.

16. How long must the righteousness of God endure? As long as God himself endures.

17. What does the psalmist say of the existence of God?

"Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90:1, 2.

18. Then what must we still conclude as to the length of time the ten commandments will exist? That there cannot by any possibility be any end to their existence.

19. In making a direct address to the Jew, what does Paul say that he knows?

"Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." Rom. 2:17, 18.

20. How does it happen that he knows God's will.

When Paul says that the Jew knows the will of God, he adds, "Being instructed out of the law." That is, the Jew knows God's will because he is instructed out of the law. It therefore follows that anybody who is instructed out of the law of God will know God's will. From which we must conclude that the law of God is the expression of his will.

21. Since "being instructed out of the law" causes one to know God's will, of what must the law be a statement? It must be a statement of God's will.

22. What scripture further establishes the conclusion that the law of God is his will?

"I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8.

23. Is God's will changeable.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

24. In view of these different lines of argument, what must we conclude in regard to the law of God?

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

The Home Circle.

FROM DAY TO DAY.

My days are stairs that lead to life's great end,
And one by one I steadily ascend,
Climbing with purpose true the upward road
That brings me to the city of my God.

Sometimes the step is bright with the full sun,
That shines in cloudless radiance thereon;
Sometimes a shadow falls upon the way;
But, dark or light, I need not go astray.

Sometimes it is a slippery step I tread,
And fierce temptations make my soul afraid;
But, held in Christ's dear hands, so tender, strong,
The next I mount with courage and a song.

Each step in the long course a history has;
I make a mark as one by one I pass;
A gladsome record here, a tear spot there,
A rescued soul, a struggle or a prayer.

And on life's mystic ladder to the skies
Bright angels come and go to Paradise;
And work grows dearer as the end draws near,
Until I reach at last the golden stair,

And enter through the open pearly gate,
Where shining angels watch for me and wait;
There at his feet I'll cast my trophies down,
And shout the victory which his love has won.

—Mrs. Helen E. Brown.

Jim's Secret.

"MAMMA, I can never bear it, never."

The words were spoken with a sob, and the boy who uttered them sat in an easy chair by the window and watched his playmates at their sports.

Beside him lay a crutch; on a table near him a guitar, upon which he had grown tired of playing. Near by stood a rack of books, which had lost their interest. His box of paints he had not touched for days. The wealth, luxury, and comfort which ought to have made his life happy were as naught to him, because he could not run and leap and play like the boys he looked upon from the window.

His mother rose and stood by him, and smoothed his hair pityingly. She did not answer him a word. So often she had tried to show him how much there was left in life for him, but without avail. Presently she touched the silver bell, and when the servant appeared, ordered the carriage.

"I am going to make a call, and I want you to go with me, Willie," she said to the boy.

In less than an hour they were in the suburbs of the city, and halted before a low-roofed, dilapidated cottage. A feeble "Come in" was the answer to their rap.

The room they entered was bare, comfortless, and cold. The fire on the hearth had gone out. The only occupant of the untidy room, a boy about Willie's age, sat wrapped in an old faded bed quilt. Beside him stood a pair of crutches.

"How are you to-day, Jim?" Mrs. Lyman asked.

"Pretty well, thank you. Mother has got a half a day's work, and we're going to have some dinner and some fire by and by, when she comes."

"Are you hungry?"

"Not very. The woman up-stairs gave me three soda crackers yesterday, and we had them for breakfast."

"What about your father?"

The bright look on the boy's face faded.

"The judge sentenced him. If it had only been his first offense they might have got him off. He has gone to Sing Sing."

"What do you do all day while your mother is away? Don't you miss her much?"

"Yes; but I look out of the window and watch the people going by. I am so glad we have a front room! Then I read in the Testament Pastor Kendricks gave me, and shut my eyes and pray the Lord not to let the time seem

very long, and it isn't. Then I'm always so glad when she comes, and—"

"Mamma," Willie interrupted, almost jumping from his seat, "why can't we take Jim home with us in the carriage, and give him some of my clothes and let him have some dinner with us?"

"But what would his mother say if she came home and found her boy gone?"

"Let's write a note and leave it on the chair, and tell her that the woman up-stairs will bring him back before dark. Say, mother, will you?"

And so it happened that half an hour later two little crippled boys, one well attired and the other protected by an old bed quilt, went up the stairs of the Lyman mansion and into the room where one discontented boy had sat murmuring that morning.

A nice warm bath and some of Willie's clothing changed Jim so that his new friends laughed outright as he thought how even his own mother wouldn't know him.

And what a pleasure it was to Willie, at the dinner table, to watch Jim's evident enjoyment of the roast veal, sweet potatoes, apple sauce, and pumpkin pie.

The meal ended, the two boys spent the afternoon in the play-room. Willie's tool-chest was a source of wonder to Jim, who was a natural mechanic.

And when it grew dark, and was time for Jim to be taken home, Willie could hardly believe it; and after he had gone, such plans as he and his mother made.

It all ended in Jim's mother having plenty of work, and hiring a neat room just around the corner, and in the two boys playing and studying together nearly all the time.

And Willie has learned Jim's secret of contentment. I wonder if you could guess what it is?

"Straight is the line of duty,
Curved is the line of beauty;
Follow the first and thou wilt see
The second ever follow thee."

"He is greatest who chooses to do right at all times."

No man ever achieved anything for Christ who did not, when necessary, trample both self and selfish enjoyment under foot.—H. Clay Trumbull.

How Uruguay Butter Is Made.

ONE of the curious customs is the manufacture of butter. The dairyman pours the milk, while still warm, into an inflated pig skin or goat skin, hitches it to his saddle by a long lasso, and gallops five or six miles into town with the milk sack pounding along on the road behind him. When he reaches town his churning is over, the butter is made, and he peddles it from door to door, dipping out with a long wooden spoon the quantity desired by each family. Though all sorts of modern agricultural machinery are used on the farms of Uruguay, no amount of persuasion can induce the natives to adopt the wooden churn. Some of the foreigners use them, but the butter is said to be not so good as that made in this curious, primitive fashion. Fresh milk is sold by driving cows from door to door along the principal streets and milking them into the jars brought out by the customers.—Cor. Inter-Ocean.

WE had better be content with the work given us, which we are able to do, and perform it faithfully, than to vainly wish for something beyond our reach, which we would not be able, perhaps, properly to perform.—Sel.

Do you get real pleasure from your prayers, reading and meditation on holy things, or do you get through them to satisfy the demand of your conscience, and are secretly glad when they are over?

John Knox.

I WANT to take you back to the sixteenth century, into rugged Scotland, and into the rugged times of that period of its history, I want to introduce to you, hoping you will become better acquainted, a man of whom it was said, "No grander figure can be found in the history of the Reformation in this island than that of Knox."

John Knox was a boy when the Reformation movement began in Germany; indeed, it was ten years after that when he was ordained a priest. It was twelve years later that he avowed himself a Protestant—and thus incurred the wrath of the Cardinal. He was of course obliged to withdraw from St. Andrew's, where he held the position of teacher, and seek a place of refuge. This he found with a friend named Hugh Douglas. And the old ruins of the chapel at that place are still called Knox's Kirk. One of his beloved friends was tried, and condemned to the stake for heresy. The Cardinal, whose anger he had roused, was killed about that time, and Knox was suspected of having a hand in it; and, having been tried, was condemned to the galleys. For about a year he suffered as a prisoner, and from illness. After he was set free he went to a town on the borders of England, where he succeeded in turning the hearts of many to views of the Reformers. Always—as he had opportunity—he defended the cause of the Reformation.

He was raised to a post of honor by King Edward, receiving the appointment of King's Chaplain. He was offered a Bishopric, but declined that honor. At Edward's death he was again in danger, because the new Sovereign was not in sympathy with views which he was advocating—and not thinking it wise to throw away his life, he went to the continent; he was for a time pastor of a church in Geneva, where he became a friend of Calvin, and spent two or three peaceful years.

When he returned to England the Scottish clergy burned him in effigy, and he was not well received even in England. Elizabeth was now upon the throne, but this did not seem to make matters much better for Knox.

Now I cannot tell you in the little space given me about the stormy times that followed his return to Scotland. He believed that the time had come when the Reformation in Scotland must be established, and he fought bravely with tongue and pen for its success. The young and beautiful Queen of Scotland tried her powers of pleasing, upon the heroic man who had dared to speak plainly of the sins even of the Court. "But faces of angry men could not move him, neither could the beauty of the young Queen charm him, nor her tears melt him." He continued to preach according to his conviction, and kept it up with no lessening of power until a short time before his death. But about 1570 his strength declined, but, though growing weaker physically, he seemed to lose none of his intellectual and spiritual vigor. He spoke in public for the last time Nov. 9, 1572, and died on the 24th of the same month, holding up his hand to testify of his adherence to the faith for which he had lived, and preached, and toiled, and in which he was now dying. I think the more you study the character of this man, the more you will admire it. If he seems rough, remember he lived in rough times. If he was intolerant, it was an age of intolerance, and his intolerance was exercised only where the truth was assailed.

Carlyle says: "Nothing hypocritical, foolish or untrue can find harbor in this man; a pure and manly, silent, tenderness of affection in him; touches of genial humor are not wanting under his severe austerity. A most clear cut, hardy, distinct, and effective man, fearing God without any other fear. There is Knox, throughout, the spirit of an old Hebrew prophet, a spirit almost unique among modern men."—Pansy.

The Family at Home.

How VERY near to Heaven is the home that has the spirit of the Lord pervading it. How beautiful the sight of the family whose members love one another, and minister unselfishly to the wants of the loved ones who belong to it.

How blessed are the children whose parents fear the Lord and keep his commandments, and train their little ones to reverence and obey their Creator and Preserver. No matter how humble that home may be, it is a happy one.

Childhood quickly passes away, and our children grow into manhood and womanhood before we are aware of it. Many mothers think while their children are too young to take care of themselves, and need constant care and attention, that it will be a relief to have them grow up and able to take care of themselves; but remember, dear mothers, who are singing your little ones to sleep to-night, and putting them in their warm beds so near your own that you can look at them in the night-time and see that they are safe, that this is the happiest time and the safest time you will ever know.

"The happiest time in my whole life," said a very good mother, "were those years when I could hold all my children in my arms." This good mother was one of the mothers whose home had been broken up, and whose children had been scattered, some in the West, and others in the North, and one across the ocean. Temptations and dangers were continually about them, and she could not shield them as she did in the days of their childhood. "If I could not carry them to the Lord in prayer," she added, "now that they are away from me, I should be very unhappy. When I awake in the night and think of them, I lift my heart to God, and ask him to gather them together under his wings; and when I think of them in the day-time, and the fierce battle of life is going on, and I know they are in the thickest of the fight, and the enemy's arrows are flying all around them, so I plead with the Lord that he will keep them from temptation, and be their shield and buckler."

Make childhood so pleasant for the children that in their maturer years they may look back upon it as the happiest time in their lives. Deny them no pleasures that are proper and right for them to enjoy. Let them have their pets, their playthings, and their childish treasures unmolested. Respect the trust they repose in you; never betray their childish confidences which to them are subjects of great moment. Help them in their schemes and plans, if they are only "bubbles in the air." Don't be afraid of loving your children too well. Caress them and show them you love them. Gather them in your arms when they come to you in sorrow, and tell them how you sympathize with them, and show them a way out of their troubles. "As one whom his mother comforteth" is one of the most suggestive illustrations in the Bible. When all other friends fail, the mother's heart is always open for the child to come into; even if he has wandered into the path of sin, she receives him and commits his case to the mother's God.

Make the home the happiest spot on all the earth, then, while you have the opportunity to do so. Let each member do his and her part toward making it full of love and gladness. The influence of such a home atmosphere will go with the children all through life, and when they have homes of their own, they will build them on the same foundations.

Parents cannot be too choice of home and its inmates. Keep bright weather in it by always preserving a cheerful spirit; even among the trials and changes that may come to you.

May God bless us, and enable us to make our homes abodes of love and peace and good-will to all.—*Susan Teall Perry, in Evangelist.*

Health and Temperance.

Poisonous Tea.

A RECENT New York dispatch to the *San Francisco Chronicle* gives the following facts relative to the poisoning of the crew of the bark *Syringa*:—

The bark sailed from Brunswick, Ga., for Hamburg, about five months ago. Her crew consisted of the captain, two mates, the third officer, the steward, and eight sailors. They had not been long at sea when all the officers, the steward, and several of the men were attacked violently with diarrhea. To this was added an itching on the soles of the feet and a numbness which, beginning at the feet, gradually crept up the legs. Their eyesight was also affected, but not sufficiently to interfere materially with sailing the ship. In due time the *Syringa* arrived at Hamburg, when the second mate was discharged and another man taken in his stead. After taking in a cargo, Captain Wright set out for this city. They had been at sea but a short time when all their former symptoms, which had disappeared while they were at Hamburg, again manifested themselves in an aggravated form. The steward also became somewhat ill again, but the new second mate was not taken down and the third officer continued comparatively well. Captain Wright endeavored to ascertain the cause of this mysterious malady. He examined the food and cooking utensils, but found nothing to which he could attribute a poisonous character except the tea. He was inclined to suspect that, because those who drank the strongest tea were the sickest. He had two pet rabbits on board; he determined to feed them on tea leaves. One refused to eat the tea leaves; the other did eat and died in a few hours. Tea was now tabooed, but although they gave up the cause of their trouble, Captain Wright and his brother, the first mate, so far as seeing was concerned, grew worse. They gradually became so blind that they could not take observations, or took them so badly that their calculations were unreliable.

As nobody on board knew anything about navigation at all, the *Syringa* from this time forth was sailed by guess-work. Finally, with the aid of friendly craft going in the same direction, she at last found her way into New York harbor. She reached New York seventy-two days after leaving Hamburg. The two Wrights immediately sought the advice of an oculist, but it is feared that they will remain permanently blind. An examination of the tea by an expert showed that it contained a large proportion of mineral poison.

Poisoning by Confectionery.

A CASE has just been decided in one of the Philadelphia courts, in which a well-known confectioner was the defendant in a damage suit brought by a boarding-house keeper, in whose house a number of cases of poisoning occurred after eating cream-puffs prepared by the aforesaid defendant. The testimony showed that the puffs were made on a Saturday morning in June, sent some distance by train, and eaten on Sunday, about four P. M., some thirty hours after being made. All those who partook of them (and it appears that no one ate more than a single puff, some not even that much) were taken violently ill with symptoms of cholera morbus. In a few cases the patients were obliged to remain in bed several days. The case, as presented, clearly showed that the symptoms were due to the puffs. This effect of cream-puffs, when eaten more than twenty hours after being made, is by no means uncommon. Chemical examination of portions of puffs which have caused most decided symptoms, has failed to show any mineral irritant,

and it is very evident that the action is due to a decomposition which takes place in the complex articles from which the puffs are made—milk, butter, flour, and eggs. All such fancy articles are liable to become the cause of gastrointestinal irritation, simulating poisoning; and possibly some of the cases of supposed poisoning from metallic contamination of canned vegetables may be ascribed to a similar cause. In the case just tried, Judge Yerks very properly ruled that, while the puffs were undoubtedly the cause of the trouble, there was nothing to connect the confectioner with any responsibility in the matter, and a nonsuit was granted.—*Polyclinic.*

An Australian Intoxicant.

THEIR own stimulant, kava, they continue to use in great quantities, and many of the Europeans have contracted a liking for it. Its flavor resembles soap suds more than anything else one can compare it with. The root used is botanically known as that of the *piper methisticum*; it is hard and woody, hence the object of the chewing, which liberates the juices of the root more freely than any other process. Europeans grate the root and pound it, but admit that the liquor is not equal to the chewed. In Samoa the preparation of the kava bowl is attended with very great ceremony, only the young unmarried girls being allowed to chew it. The root is cut up into fine pieces, and the girls, who are directed by the prettiest of them, first rinse their mouths, take up a piece, and when sufficiently masticated and formed into a ball, spit it into the bowl. The chief girl then calls for water, and after washing her hands, directs one of her companions to pour on the water while she stirs the root with her hand. When enough water is in, and the balls are properly mixed with the ingredient, she takes up a strainer made of fibers of the *bibiscus*, and passes it from side to side of the bowl. When the strainer is saturated, she lifts it high above the bowl and squeezes the balls through the strainer in her hand. This is continued until the kava bowl is ready. It is contended by some of the Europeans who use chewed root that the mastication is perfectly dry and is a mere crushing process, but of course an amount of saliva must get incorporated in the process. The medicinal properties of kava are tonic and nervous sedative, and it is to these effects, and not to its flavor, that the taste for the drink arises.—*Melbourne Leader.*

AN experience of twenty years of judicial life has taught me that more than seven-eighths of crimes committed in this country, which involved personal violence, were traceable to the use of intoxicating liquors. . . . That of all the causes of sin and misery, of pauperism and wretchedness, intoxicating liquor stands forth the unapproachable chief.—*Judge Noah Davis.*

DR. B. W. RICHARDSON, the eminent scientist and president of the British Medical Temperance Association, contemplates visiting America next season, and will speak on the subject of temperance in a number of the larger cities.—*Sel.*

SWITZERLAND is now adopting very rigid restrictive temperance measures. For ten years they have had free trade in liquor, and governmental reports show the result to have been terrible.—*Sel.*

It is proposed by the executive committee of the National Temperance League to hold during the month of July a British and colonial temperance congress in London.—*Sel.*

"Good understanding giveth favor; but the way of transgressors is hard." Prov. 13:15.

Toads in the Garden.

WE have several kinds of live stock in our garden,—the birds that come and go as they please, the bugs and worms that come and stay, in spite of us, and the toads, which we keep, not for their music or their beauty, but for the good they do. Some children hunt toads and kill them. Ours bring them home and settle them for life, and so they go hopping around the garden, till they get near a bug, and then, quick as a flash, out goes a long, sticky tongue, as long as the toad, and that is the last you ever see of that bug. Here is a good word from the *Massachusetts Ploughman*, for our homely friends:—

"While volumes are written in favor of the birds as destroyers of insect life, rarely is a line written in favor of the faithful toad, who will destroy more insects injurious to vegetables in the garden in one day, than a whole flock of birds will in a week. We calmly look on with folded arms, and see the robin or cat-bird select our largest and best strawberries that we intended for exhibition; because we are informed that these birds destroy large quantities of insects; but when we find that a toad has dug under one of our strawberry plants, we instantly declare war, and execute the death-penalty, or at least transport the victim for life, without the slightest investigation to ascertain for what purpose he has dug under the plant, and without the least suspicion that he is after the enemy, which, if not caught, will destroy the plant.

It is true that the toad does not fill the air with charming music, nor do his form and color delight the eyes as do those of the oriole; but he is quite modest and unassuming, never robbing man of the fruits of his labor, but quietly passing by the choicest and most delicious fruits, or only stopping to catch a bug or a fly that is sipping the richest juices of the fruit. If there is one living animal that we should encourage to stay in the garden, it is the toad; because his whole diet is of insects; he is ever on the watch, like a cat, for a victim; and he secures his principal harvest in the night, when the worms are abroad. Is it not reasonable to suppose that the great increase of insects in our gardens is caused by the decrease of toads, more than it is by the decrease of birds?

It is a fact that may have escaped the attention of some, that toads in the garden are not as numerous as formerly. The cause of this decrease may be in consequence of our more frequent stirring of the soil with improved implements. When only the hand-hoe was used, the toad had time to get out of the way, but the wheel-hoe moves so rapidly that he is often caught and killed. In portions of Europe, gardeners not only take especial care of toads in the garden, but frequently buy to keep the stock good. Under-ground shelters are made for the toads by covering a small hole with a board or shingle; this practice might be imitated by American gardeners. A garden well stocked with toads would be greatly protected from many of the insects that are now so destructive to many kinds of vegetation.—*Sel.*

ACCORDING to the *Chemist and Druggist* the substance which gives to Russia leather its peculiar aromatic and lasting qualities is the oil of white birch bark (*oleum betulæ*). Dissolved in alcohol, it is said to render fabrics proof against water, acid, and insects, and renders them more lasting.—*Sel.*

OUR inquiry should not be as to the opinion of men concerning us, but as to what God thinks of us. Are our actions such as to secure his approval? This is the thing of greatest importance.—*Sel.*

HABIT is a cable. We weave a thread of it every day, and at last cannot break it.

News and Notes.

RELIGIOUS.

—The income of Trinity Church corporation last year was \$550,000.

—Thirty-two wholesale firms in San Francisco have agreed to adopt the Saturday half-holiday.

—The Presbyterian Board of Home Missions last year started 195 new churches, and 380 Sunday-schools.

—Mr. J. F. Morton, a London merchant, offers to defray the whole expense of sending four missionaries to southwestern China, by the new opening through Burmah, and to support them there for three years.

—The Bishop of Western Michigan has set forth a special form of prayer to be used in each church in the diocese during the present interruption of travel and trade caused by the unhappy feeling existing among the wage workers.

—The *Christian at Work*, in a note on the opposition of the Harvard students to attendance at the chapel exercises in the morning, says: "It is not a good excuse for the Cambridge boy that he is not on speaking terms with his Maker, and prefers not to be present when his name is pronounced."

—The New York *Observer* says: "The bill now before the Legislature of this State, making Saturday afternoon a legal holiday, has every prospect of becoming a law. At the suggestion of a number of bank notaries, several amendments have been made to this bill, which will practically make Saturday, so far as regards the presentation of commercial paper, an entire holiday."

—The following is from the "Irenæus Letters" in the *Observer*: "It is intolerable that God should be mocked with such praise as is offered to him in some of our churches. Not to say anything of it as a matter of taste, to gratify the ear of man, and exalt the affections of the worshiper, there is another light in which it should be viewed, and a light in which it is very seldom viewed by our churches. I refer to the great truth that God deserves better praise than he gets in those temples where little or no attention is paid to the culture of sacred music. If that consideration were imprinted on the hearts of Christians, they would from principle spend time and money in qualifying themselves and others to sustain this part of public worship with spirit and understanding."

—While Bismarck is "going to Canossa," and Emperor William sending a golden cross to the pope in appreciation of his services as umpire between Spain and Germany in the affair of the Caroline Islands, France is making steady progress in the direction of church disestablishment. The committee on public business has reported to the Assembly a proposition for the abrogation of the relation existing between Church and State. The measure is based on the broad ground of liberty of conscience as an inalienable right, which it is claimed does not exist under the concordats, though the State supports all sects impartially, except the Free Church, a small body which declines all aid, on principle. In the present disposition of the French people, the measure is likely to pass.—*Congregationalist.*

SECULAR.

—Cholera seems to be spreading in Italy.

—Cholera of the contagious type is reported in Naigai and Kobe, Japan.

—Terrific storms have recently visited France, doing a great deal of damage to property.

—Ex-alderman Jaehne, of Broadway Surface Railway notoriety, has been convicted of bribery.

—Geronimo and his band are still committing murders in Arizona Territory, and Sonora, Mexico.

—The Knights of Labor of Cleveland, Ohio, will petition Congress to impose a tax upon all foreign immigrants.

—The employés on the Pennsylvania Central Railroad are preparing to demand an advance of ten per cent. in wages.

—May 15 several large shoe factories in Stoneham, Mass., shut down for an indefinite period, owing to a strike of 200 cutters.

—A decree has been promulgated in Berlin and Potsdam, Germany, forbidding the holding of public meetings without the permission of the police authorities.

—Herr Most, the anarchist, was arrested in New York, May 11. In the house where the arrest was made were found a Winchester rifle, and books upon dynamite bombs and kindred topics.

—May 9, a mob made an attack on the Salvation Army meeting near Zurich, Switzerland, and demolished the building in which the meeting was being held. Several persons were injured.

—The steamer *Acadia*, of Baltimore, has been given up for lost. She sailed April 10 from Port Antonio, Jamaica, and has not been seen since. The passage is usually made in eight days.

—Many of the people in the north of Ireland are bitterly opposed to Home Rule, and declare that they will oppose by force of arms if necessary, what they regard as a virtual dismembering of the British Empire.

—May 14 the employés of one of the St. Louis sugar refineries struck, and in the afternoon assaulted and beat several men who had been employed to take their places. The police were compelled to interfere.

—At Alliance, Ohio, May 8, a woman was fatally poisoned by eating rhubarb leaves cooked for greens. Several others in the family were made dangerously ill. A similar case occurred some years since in Pennsylvania.

—Recent advices from Athens state that the minister of the interior in the late cabinet, and who favors submission to the wishes of the Powers, has agreed to form a new Ministry. He promised to disarm the Greek army.

—As an offset to the resolution of the Trades Unions declaring eight hours a day's labor, the wholesale clothing manufacturers of Chicago have resolved upon a general lockout which will throw 30,000 people out of employment.

—The strike of the sugar refiners in Brooklyn has ended. The strikers surrendered unconditionally and have asked for work. What the men struck for practically was the recognition of the right of their union to dictate terms, and they have failed.

—An attempt was made May 10 to assassinate President Reca, of the Republic of Buenos Ayres. The attempt was nearly successful, the president being struck a heavy blow on the head and rendered insensible for a time. His assailant escaped.

—General Master Workman Powderly of the Knights of Labor, acting under the authority vested in him by the general executive board, has issued a call to the various assemblies of the order for a special session of the general assembly, to be held in Cleveland, O., on Tuesday, May 25.

—The New York *World* of May 14 says: "Anarchist Most's speech in Germania Hall, on April 22, in which he advocated the forming of a Socialistic rifle corps and carrying muskets which were to be had for ten dollars apiece, is already bearing fruit." Three such companies have been formed and meet at stated times to drill.

—An accident near Conemaugh Station, Pa., May 11, resulted in the death of three men and obstructed the tracks for twelve hours. The accident was occasioned by the wind blowing a number of empty cars from a side track onto the main tracks where they were run into by a freight train running at the rate of thirty miles per hour.

—The California Prohibitionists met in State convention at Sacramento, May 12, and adopted resolutions denouncing the old parties as servile tools of the liquor interest, and demanding National and State prohibition of the manufacture and sale of intoxicating liquors. A resolution favoring a strict Sunday law was introduced but was not adopted.

—The Canadian Government has recently seized two vessels owned in the United States, for alleged violation of the fishing laws. One of the vessels was subsequently released, but the other is still held. It is probable that the whole fishing question, which has always been a bone of contention between this country and Great Britain, will thus be re-opened.

—The London *Standard* of May 1, in a leading editorial, says: "South Australia, yesterday, successfully raised another large loan in London, and now stands beside its rivals, Queensland and New Zealand. These three colonies are the most debt-ridden of all the Australian group. Their public burdens have attained an amount of between £50 and £60 per head. Everything they possess is in some degree mortgaged. Hardly a steamer leaves New Zealand without carrying away men who have failed to discover any means of earning their bread."

—Advices from Corea say that Mr. Denny, the newly appointed adviser to the Korean Government, has arrived at Seoul from Tientsin. His salary is said to be 1,000 taels per month, a certain portion of which is believed to be provided by the Chinese Government. Great distress still prevails among the poor Korean people, and even within Seoul itself over 500 are said to have died for want of food.

—May 14 cyclones visited parts of Ohio, Kansas, and Michigan. At Forest, Ohio, "the air was filled with balls of fire, which exploded with a loud, snapping sound. There are known to be five persons killed and a number injured." "A great number of people are without homes, and the sight along the track of the storm is terrible. Some farms are made almost worthless." The loss is estimated at \$400,000. Reports from Carey, Ohio, state that five persons were killed and thirteen wounded at that place. At Topeka, Kan., a large number of buildings were destroyed and eighteen or twenty persons injured. The damage in Michigan, so far as reported, is confined to farm property, and no one was seriously injured.

—May 11 an exceedingly violent storm swept over portions of Kansas, Missouri, and Indiana, doing immense damage to property and destroying more than a score of lives. At Kansas City, Mo., several buildings were blown down, among them one of the city school buildings, and twelve or fourteen pupils were killed and others injured. An overall factory and the court-house were also wrecked and a number of persons killed. A similar storm visited that city four years ago. On the night of May 12 a still more destructive storm swept over Illinois, Indiana, and Ohio, doing untold damage to property and destroying many lives. At Xenia, Ohio, over thirty persons were drowned by the rushing waters, and fully \$100,000 worth of property was swept away. The damage to property is heavy and general throughout the storm-swept territory, and some loss of life is reported from several places. A heavy storm at Madrid, Spain, caused the death of twenty-eight persons in the city and suburbs, and damaged property to the amount of over a million and a quarter of dollars. England too has been visited with exceedingly heavy rains and considerable property has been damaged.

Obituary.

CAST.—Died, in Mendocino County, Cal., May 2, 1886, Mrs. Dorothy Cast, aged 69 years and 17 days. She leaves a husband and six children, besides a large number of friends who mourn for her but not without hope. I. J. CAST.

MCGHAN.—Died of pernicious fever, after an illness of about eight months, at Eureka, Humboldt Co., Cal., May 7, 1886, Sister Clara Delphene, daughter of Martin and Emily McGhan, aged 13 years.

Sister McGhan began to keep the Sabbath about nine months ago, since which time she has been an earnest Christian. A father, mother, five brothers, and one sister mourn their loss. The funeral services were held in the Seventh-day Adventist church at Eureka. The attendance at the funeral was very large. Remarks by the writer from James 4:14. PHILIP KENT.

Appointments.

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.

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.

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British Guiana.—Joseph R. Brathwaite, 152 Church St., Georgetown, and Thos. E. Amsterdam, 10 Church St., New Amsterdam, B. G., S. A.
California Tract Society—1067 Castro St., Oakland, Cal.
Canada Tract Society—South Stukely, P. Q.
Colorado Tract Society—Cor. 31st and Champa Streets, Denver, Colo.
Dakota Tract Society—Vilas, Miner Co., Dak.
District of Columbia.—International Tract Society, 1831 Vermont Avenue, N. W., Washington, D. C.
England—The Present Truth, 72 Heneage St., Grimsby, Eng.
Florida Tract Society—Miss Lysle Reynolds, Secretary, Box 232, Jacksonville, Fla.
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New York Tract Society—Box 113, Rome, N. Y.
New Zealand—Edward Hare, Upper Queen Street (Turner Street). Auckland, N. Z.
North Pacific—N. P. Tract Society, Box 18, East Portland, Oregon.
Norway—Sundhedsbladet, Christiania, Norway.
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Pennsylvania Tract Society—No. 5 Madison St., Wellsville, N. Y.
Switzerland—Elder W. C. White, 48 Weiherweg, Basel, Switzerland.
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Upper Columbia—U. C. Tract Society, Walla Walla, W. T.
Vancouver Island—Bernard Robb, Victoria, B. C.
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Virginia Tract Society—New Market, Shenandoah Co., Va.
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THE GREAT CONTROVERSY

BETWEEN

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 20, 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, Des Moines,..... " 9-15
NEW YORK, Batavia,..... " 9-15
WISCONSIN,..... " 16-22
MINNESOTA, Wadena,..... " 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 Michigan State Board of Health is a working body. Evidence of this fact is given by the Twelfth Annual Report of its Secretary, a copy of which we have received through the kindness of Dr. J. H. Kellogg. The report is something more than a mass of dry statistics; one who examines it carefully will find much valuable information as to how to avoid disease. If the people of Michigan would heed the instruction given by their Health Board, there would be an appreciable diminution of disease in that State.

It is almost impossible to believe that there are any grown-up people in the United States so silly as is indicated by reports that come from some of the many societies that are being organized. For instance, gossip has it that President Cleveland is about to be married to a young lady who, like himself, is a long-time resident of Buffalo. Whereupon a society in Buffalo consisting of about 200 dress-makers gravely passes a resolution that, whereas Mr. Cleveland's bride-elect is having her trousseau made in Paris, instead of patronizing home industry, therefore the aforesaid society of dressmakers will do all in their power to defeat Mr. Cleveland's political aspirations! What next?

THE "State Executive Committee of the California Anti-Chinese Non-Partisan Association," is now sending out its political campaign documents. When the anti-Chinese agitation broke out afresh last winter, we were satisfied that political trickery was at the bottom of it; and for some weeks now, we have been looking for these documents. The whole anti-Chinese boycotting movement is only a political dodge. We agree with the *Argonaut* that it is but an effort of "the unprincipled political adventurers and demagogues to boycott the intelligence, respectability, and property of California, into giving them office." We don't believe they will accomplish it. But we shall be glad when the election is over, so that the State can have a rest.

"Pure" Beer.

THE California brewers are now agitated. At a recent meeting of the Brewers' Association—

"It was represented that Rev. Dr. Munhall had said that the California brewers used impurities in manufacturing beer. This was held to be a gross slander, and Dr. Munhall was thought to be working in the interest of the Eastern breweries. A committee consisting of Messrs. Hansen, Denicke, and Wreden was appointed to obtain legal advice in the matter, with power to act."

Don't laugh; this is a serious matter. Of course Dr. Munhall must be the paid agent of the Eastern

breweries, because he doesn't believe in drinking beer at all! Our "industries" must be protected. We have never seen any California beer, and do not know how it is made. Possibly the brewers of this State are models of virtue. At any rate we shall never accuse them of adulterating their beer, for we don't believe it would be an easy matter for them to concoct a drink that would be more abominable and would make more drunkards than the stuff that they call pure beer. It is not necessary to even appear to slander beer; the truth is damaging enough.

"WHEN a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7. How could it be otherwise? If a man pleases the Lord he will not quarrel with his enemies, and therefore his enemies cannot quarrel with him. More than this, if a man pleases the Lord, he will do to others as he would have them do to him; he will love his neighbor as himself; and therefore his enemies cannot help being at peace with him. He may be "persecuted for righteousness' sake," but even then, as it was with Daniel, his enemies will be able to find nothing against him, except it be "concerning the law of his God." And in that case his enemies are fighting, not against the man, but against God.

Something New, but Not True.

THE San Francisco *Chronicle* is a good newspaper. It also occasionally furnishes very able and just editorial comments on current events. But when it takes occasion to quote from the Bible, or to make mention of religion or religious bodies, it shows a remarkable lack of acquaintance with its subject. A few days ago it spoke of the man who "gave thanks that he was not like this Pharisee." Still later it contained an account of an *Æolian* lyre which a musician had placed on top of his house, and whose weird music had startled some of the neighbors who did not know its source. Said the truthful(?) reporter:—

"The Spiritualists, and there are quite a number in the neighborhood, asserted that it emanated from denizens of the spirit world, who were thus trying to communicate with their friends who were still in this mundane sphere; while the Second-day Adventists as strongly contended that they were angel voices heralding the second coming of the Messiah."

We are anxious to learn more about that new sect, the "Second-day Adventists." Adventists are those who profess to believe that the Lord is soon coming; First-day Adventists are Adventists who observe the first day of the week, and Seventh-day Adventists are Adventists who observe the seventh day of the week, according to the commandment; and "Second-day Adventists" are of course those who observe the second day of the week. But we have never met any who kept Monday, and we think the sect must be very small. We also sadly fear that the "lyre" on that musician's house is not the only one in San Francisco.

What Is Your Foundation?

In the *Advance Thought*, Judge H. W. Maguire, of Salem, Oregon, speaking of materialization, says:

"I can understand why materialists are unable to believe the possibility of such startling proofs of immortality; but why they should be called in question by Christians, when they come to prove the very foundation claim of their faith [the immortality of the soul], and the one of all others which most taxes credulity, I cannot understand."

Those Christians who hold the inherent immortality of the soul as the "foundation claim of their faith," will sooner or later be forced to the Judge's way of thinking. That belief does indeed most tax credulity, because it is contrary to reason, and has no support in the Bible. Materialization is indeed the strongest argument which the devil has ever

brought forward in support of the lie, "Thou shalt not surely die." In fact, it is the only thing that has the appearance of an argument in behalf of natural immortality. And therefore this thing must necessarily follow: Those who do not accept the Bible doctrine of immortality only through Christ, will fall into Spiritualism. We are Christians, yet we believe that materialization is possible, because our guide-book assures us that Satan is transformed into an angel of light; and if that is the case, he certainly can transform himself into the form and appearance of a human being. We cannot become Spiritualists, because the "foundation claim" of our faith is not Satan's declaration, "Thou shalt not surely die," but Christ's words, "I am the way, the truth, and the life; no man cometh unto the Father but by me."

"Christ in the Gospels."

THIS is the title of one of the best books we have ever seen, and the very best of its kind. It is a harmony of the Gospels, in the exact language of Scripture. Not only are the events given in their chronological order, but the whole of what each Gospel writer says on any subject is given. By an ingenious arrangement of superior figures and brackets, the various narratives are woven together so that while all that is said in the Gospels on any subject may be seen at a glance, the reader can also tell at the same glance the words used in each Gospel. Thus every word in the four Gospels appears. The text is that of the Revised Version. Those who have tried to gather all the facts concerning some miracle, and at the same time to properly locate and credit the various parts of the narrative, will appreciate this book. It gives evidence of an almost infinite amount of work, yet the well printed and neatly bound volume costs only \$1.50; with gilt edges, \$2.00.

We can heartily and unqualifiedly recommend this book to everybody. All who love the Bible should have a copy. It may be obtained of the publishers, the American Publication Society of Hebrew, Morgan Park, Ill., or of the Pacific Press, Oakland, Cal. The Pacific Press will also furnish it with the SIGNS OF THE TIMES for one year for \$3.00.

British Guiana.

THE International Tract and Missionary Society has opened a free public reading-room at No. 10 Church Street, New Amsterdam, Berbice Co., British Guiana, S. A., with Mr. Thos. E. Amsterdam, superintendent. An agency is also established for books and periodicals at 152 Church Street, Georgetown (Demerara), represented by Mr. Jos. R. Brathwaite and Pastor A. M. Daniel. There are about forty Sabbath-keepers in British Guiana.

Boys and girls may be had—particularly boys—for service at wages, for indenture, or for legal adoption, by applying with recommendations to E. T. Dooley, Superintendent Boys' and Girls' Aid Society, 68 Clementina St., San Francisco.

"THE seventh day is the Sabbath of the Lord."

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