

# 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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### HOLD ON! HOLD IN! HOLD OUT!

Hold on, my heart! in thy believing;  
The steadfast only win the crown.  
He who, when stormy waves are heaving,  
Parts with his anchor, shall go down.  
But he whom Jesus holds through all  
Shall stand, though earth and heaven fall.

Hold in thy murmurs, Heaven arraignment!  
The patient see God's loving face.  
Oh, bear thy burden, uncomplaining,  
'Tis they who win the Father's grace.  
He wounds himself who braves the rod,  
And sets himself to fight with God.

Hold out, there comes an end to sorrow;  
Hope from the dust shall conquering rise;  
The storm foretells a sunnier morrow,  
The cross points on to Paradise!  
The Father reigneth; cease all doubt;  
Hold on, my heart, hold in, hold out.

—From the German.

## General Articles.

### REST IN CHRIST.

BY MRS. E. G. WHITE.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Thus Jesus invites the weary and care-laden sons and daughters of Adam to come to him, and lay on him their heavy burdens. But many who hear this invitation, while sighing for rest, yet press on the rugged path, hugging their burdens close to their heart. Jesus loves them, and longs to bear their burdens and themselves also in his strong arms. He would remove the fears and uncertainties that rob them of peace and rest; but they must first come to him, and tell him the secret woes of their heart. He invites the confidence of his people as the proof of their love for him. The gift of the humble, trusting heart is more precious to him than all the wealth that riches can bestow. If they would only come to him in the simplicity and confidence with which a child would come to his parents, the divine touch of his hands would relieve them of their burdens.

Jesus, our compassionate Saviour, is the way, the truth, and the life. Why will we

not accept his gracious offer of mercy, believe his words of promise, and not make the way of life so hard? As we travel the precious road cast up for the ransomed of the Lord to walk in, let us not overcast it with doubts and gloomy forebodings, and pursue our way murmuring and groaning, as though forced to an unpleasant, exacting task. The ways of Christ are ways of pleasantness, and all his paths are peace. If we have made rough paths for our feet, and taken heavy burdens of care in laying up for ourselves treasures upon the earth, let us now change, and follow the path Jesus has prepared for us.

We are not always willing to come to Jesus with our trials and difficulties. Sometimes we pour our troubles into human ears, and tell our afflictions to those who cannot help us, and neglect to confide all to Jesus, who is able to change the sorrowful way to paths of joy and peace. Self-denying, self-sacrificing gives glory and victory to the cross. The promises of God are very precious. We must study his word if we would know his will. The words of inspiration, carefully studied and practically obeyed, will lead our feet in a plain path, where we may walk without stumbling. Oh, that all, ministers and people, would take their burdens and perplexities to Jesus, who is waiting to receive them, and to give them peace and rest! He will never forsake those who put their trust in him.

Wickedness prevails at the present day. The perils of the last days thicken around us, and because iniquity abounds the love of many waxes cold. This need not be if all would come to Jesus, and in confiding faith trust in him. His meekness and lowliness, cherished in the heart, will bring peace and rest, and give moral power to every soul.

The shortness of time is frequently urged as an incentive for seeking righteousness and making Christ our friend. This should not be the great motive with us; for it savors of selfishness. Is it necessary that the terrors of the day of God should be held before us, that we may be compelled to right action through fear? It ought not to be so. Jesus is attractive. He is full of love, mercy, and compassion. He proposes to be our friend, to walk with us through all the rough pathways of life. He says to us, I am the Lord thy God; walk with me, and I will fill thy path with light. Jesus, the Majesty of Heaven, proposes to elevate to companionship with himself those who come to him with their burdens, their weaknesses, and their cares. He will count them as his children, and finally give them an inheritance of more value than the empires of kings, a crown of glory richer than has ever decked the brow of the most exalted earthly monarch.

It is our duty to love Jesus as our Redeemer. He has a right to command our

love, but he invites us to give him our heart. He calls us to walk with him in the path of humble, truthful obedience. His invitation to us is a call to a pure, holy, and happy life,—a life of peace and rest, of liberty and love,—and to a rich inheritance in the future, immortal life. Which will we choose—liberty in Christ, or bondage and tyranny in the service of Satan? Why should we reject the invitation of mercy, and refuse the proffers of divine love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose him now as our most loved and trusted friend, our best and wisest Counselor?

It is our privilege to have daily a calm, close, happy walk with Jesus. We need not be alarmed if the path lies through conflicts and sufferings. We may have the peace which passeth understanding; but it will cost us battles with the powers of darkness, struggles severe against selfishness and inbred sin. The victories gained daily through persevering, untiring effort in well-doing will be precious through Christ who has loved us, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a "peculiar people, zealous of good works." We should seek to obtain the excellence of Christ. In the face of temptation we should school ourselves to firm endurance, nor should we allow one murmuring thought to arise, although we may be weary with toil and pressed with care.

Some have passed through afflictions with light undimmed. Their hope and faith are strong, because acquired by conflict, and nurtured by suffering. If it were not for these heroes of faith, who have learned to endure, and to suffer, and be strong, the outlook would indeed be discouraging. How could we know how to sympathize with the burdened, the sorrowing, the afflicted, and to afford them the help they need, if we had never experienced similar trials ourselves?

We can never have a clear appreciation of the value of our Redeemer, until, by an eye of faith, we see him taking upon himself the nature of man, the capacity to suffer, and then reaching the very depths of human wretchedness, that by his divine power he might save even the vilest sinner. Jesus died that the sinner might live,—that God's justice might be preserved, and guilty man pardoned. The Son of the Highest suffered shame on the cross, that sinners might not suffer everlasting shame and contempt, but be ransomed, and crowned with eternal glory. Why is it that we have so little sense of sin, so little penitence? It is because we do not come nearer to the cross of Christ. We do not consider the Captain of our salvation, and our conscience becomes hardened through the deceitfulness of sin.

The cross of Calvary appeals to us in power, affording a reason why we should love our Saviour, and why we should make him first and last and best in everything. We should take our fitting place in humble penitence at the foot of the cross. Here, as we see our Saviour in agony, the Son of God dying, the just for the unjust, we may learn lessons of meekness and lowliness of mind. Behold Him who with one word could summon legions of angels to his assistance, a subject of jest and merriment, of reviling and hatred. He gives himself a sacrifice for sin. When reviled, he threatens not; when falsely accused, he opens not his mouth. He prays on the cross for his murderers. He is dying for them; he is paying an infinite price for every one of them. He bears the penalty of man's sins without a murmur. And this uncomplaining victim is the Son of God. His throne is from everlasting, and his kingdom shall have no end.

Come, you who are seeking your own pleasure in forbidden joys and sinful indulgencies, you who are scattering from Christ, look upon the cross of Calvary; behold the royal victim suffering on your account, and while you have opportunity be wise, and seek the fountain of life and true happiness. Come, you who complain and murmur at the little inconveniences and the few trials you must meet in this life, look on Jesus, the author and finisher of your faith. He turned from his royal throne, his high command, and, laying aside his divinity, clothed himself with humanity. For our sakes he was rejected and despised; he became poor that we through his poverty might be made rich. Can you, beholding by the eye of faith the sufferings of Christ, tell your trials, your tale of woe? Can you nurse revenge in your heart while you remember the prayer that came from the pale and quivering lips of Christ for his revilers, his murderers: "Father, forgive them; for they know not what they do"?

There is a work before us to subdue the pride and vanity that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Christ. We must not shrink from the depths of humiliation to which the Son of God submitted in order to raise us from the degradation and bondage of sin to a seat at his right hand. We must deny self, and fight continually against pride. We must hide self in Jesus, and let him appear in our character and conversation. While we look constantly to Him whom our sins have pierced and our sorrows have burdened, we shall acquire strength to be like Him. Our lives, our deportment, will testify how highly we prize our Redeemer, and the salvation he has wrought out for us at such a cost to himself. And our peace will be as a river while we bind ourselves in willing, happy captivity to Jesus.

It is high time that we devoted the few precious remaining hours of our probation to washing our robes of character, and making them white in the blood of the Lamb, that we may be of that white-robed company who shall stand around the great white throne.

#### A FORM OF GODLINESS.

I WENT one afternoon to a cathedral. What a vast temple! A colossal organ whose plaintive whisper or pealing thunder rolled billows of sound along the arches! A choir of surpliced boys sang like larks. Then a grand sermon from a great preacher, fitly called a *canon*, whose velvet sermon case rested on a brazen *spread-eagle*. But with all these charms, there was only a handful of people, and they were staring about as though in a museum! I came away, asking myself when will the church

learn that, if she will have the spirit of the world in her courts, she cannot have the Spirit of God, unless he comes, not as the shining shekinah, but as the consuming fire; not as Jesus, with the breathing of the Holy Ghost, but with the lashing scourge and the flashing eye!—*Rev. A. T. Pierson.*

#### THE BRIDGE OF RECONCILIATION.

THAT is a wonderful expression which occurs in one of Paul's epistles to the Corinthians—"as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The positions seem to be reversed. The apostle does not describe a guilty rebel suing for mercy, but an outraged sovereign begging the rebel to come and seek forgiveness. The wronged and insulted father is entreating the disobedient son to hasten back from the starvation and the swine, and receive pardon and restoration. It is as though the infinite Love went down on bended knee and besought sinners not to commit eternal suicide.

Where a quarrel has long existed between two persons, it is a great point to bring the parties together to talk over the differences between them. The holy God makes the first advance. He makes it to every sinner who is in willful, wicked insurrection against him. He proposes his own terms of reconciliation, just as a sovereign has the right to do. Perhaps the reader of this article is, and long has been, in a wretched controversy with his heavenly Father. If so, let me tell you, my friend, that God beseeches and entreats you to end this deadly quarrel with him at once. If continued into another world, it means eternal death. Two things are indispensable to a full reconciliation. One of these has been done already; the other must be done.

1. You have sinned, and sin deserves punishment. A government on earth or in Heaven without penalties for wrong, is anarchy. Divine justice requires that your sins should be punished. Your Bible in this very chapter tells you that God hath made Christ, who knew no sin, to be sin for you, that you might be made righteousness in him. Paul means by this that Jesus Christ, by his atoning death on the cross, took your place, and was treated there just as you, the sinner, deserved to be treated. If you, in penitence and honest faith, will accept the crucified Saviour as your substitute, and yield yourself to God, you will be forgiven. You will be treated as righteous for his sake. Scoffers sneer at this as a "blood theology." It is such; it is blood warm with infinite love from the heart of God. It is a glorious theology to preach and to practice. When Jesus Christ made his full, rich, complete atonement, he threw a bridge across the otherwise impassable chasm that separated human guilt from God's eternal favor. Of all the marvels of the divine architecture, the atonement of Jesus Christ is the masterpiece.

2. The first essential to your reconciliation with God has been accomplished. Christ has reared the bridge, and now you must cross it. The movement toward God must be on your part. Listen to the beseeching God, who calls out to you, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." You must submit to God on his own terms. Those terms are repentance of your sins, and acceptance of the atoning Saviour. It is for your indescribable benefit that you cannot set foot on that bridge of reconciliation until you surrender your heart to God, and are willing to abandon your sins—not sin in the abstract, but your own individual wickedness and wrong-doings. Your holy and loving Father says to you, "Put away the

evil of your doings from before mine eyes; cease to do evil; learn to do well." As to the particular sin or sins that you are to abandon, ask conscience, consult God's commandments.

My friend, God pleads with you. If you will only let him, he will lavish untold blessings on you. At the end of yonder bridge of love is his outstretched hand and open door. He waits to bid you welcome. How rich is that old Saxon word "wellcome"! It is *well to come*, but death to stay away. He will welcome you, not to a selfish religion of lazy luxury, but to a hard and noble fight, and an armor for the victory. He does not promise you a trip to Heaven in palanquin or palace-car, but he invites you to the highest, holiest manhood and womanhood in this world, and in the world to come a flashing crown and the life everlasting.—*Selected.*

#### BOTH SIDES OF THE CHRISTIAN.

THERE is a beautiful symmetry in yonder maple tree which I see from my window; no limb obtrudes so far from the outer line of foliage as to disturb the equipoise of the tree; a mathematician could hardly have given it a more perfect balance. In Christian character symmetry is equally important as an element of both beauty and usefulness. There are two sides in a well-developed Christian. There is what may be called the *Martha-side*, which is occupied in benevolent activities,—in giving, teaching, toiling, and other diffusive methods. Some good people rather overdo this side, and neglect the *Mary-side*, which consists in self-study, reading, meditation, and heart-communion with their Master. They are incessantly on the go, in a round of constant excitement; and there is a tendency to noise, haste, and general superficiality. Shallow brooks often raise a racket; the still streams that run deep do not so soon run dry. A life of zealous activity requires constant replenishing. The busiest and most benevolent Martha should often take Mary's place at the dear Master's feet, both to learn his will and to be filled with his Spirit.—*Selected.*

#### LAX THEOLOGY, LAX MORALITY.

So thought Robert Hall. He thus wrote: "A lax theology is the parent of a lax morality." Such is its tendency. Such is the depravity of the natural human heart, so prone is it to evil, that it needs all the restraints of a sound theology to check its wayward inclination. In the degree that the creeds of men are abbreviated and diluted, in that degree, sooner or later, will they manifest a downward trend of morals. A loose age as regards doctrine will be a loose age as regards morals.

In order to tone up these, and to keep them well toned up, all the fundamental truths of the Bible must be believed. You will always find the best conditions of morals in those places where these truths are most faithfully preached, and most cordially accepted. It is not enough to preach morals. This may be done earnestly and perseveringly, but unless, at the same time, those great doctrines of the Bible are preached, which are the basis of all pure morality, the people will degenerate rather than become more virtuous. Dr. Chalmers made trial of this experiment to his satisfaction.

God, the infinite God, must be made prominent. His existence as a personal being and his glorious perfection must be made conspicuous. He must be made to appear, as in the preaching of Dr. Bellamy, "so great, so great;" "just in his character, and great in his government." He must be made to appear as a God of justice, of holiness and truth,

as well as of mercy, of condescension and compassion. Those doctrines must be preached that exalt God, and that humble man; that set the Creator on his throne, and the creature at his footstool. When men come to cherish low views of God, and to think of him as one altogether like unto themselves, their morality will correspond. Then they will bow down and worship a golden calf at the very feet of science. Then with proud Pharaoh, they will be prepared impiously to say, "Who is the Lord, that I should obey his voice?"

The law of God must be proclaimed in all its demands, nor must its dreadful penalty be ignored, or modified. Men may not like the truth; they may cry, "Speak unto us smooth things." But these will not answer. These will not serve to stop men in their career of wickedness, and in their way of destruction. Those truths must be plainly preached that tend to convict men of sin, and that prompt the inquiry, "What must we do to be saved?" And Christ must be held up as the only Saviour of lost men. They must be told that there is "no other name under heaven given among men, whereby we must be saved." The history of religion abundantly shows that "a lax theology is the parent of a lax morality."—*Golden Rule.*

EXCITEMENTS.

A LARGE portion of mankind move by the impulse of the moment, and are carried by excitement. Where there are gatherings of the people, they run together, with no particular object more than "to see what's up." It was so at Ephesus when Paul was preaching the gospel there. Demetrius, calling his fellow-craftsmen together, got up a little stir; and the people, seeing it, rushed together. Something was going on, they did not know what. Some cried one thing, and some another; for the assembly was confused, and the greater part knew not wherefore they were come together. But Demetrius and his craftsmen touched the key-note, and they caught the spirit of the occasion, and all, with one voice, about the space of two hours, cried out, "Great is Diana of the Ephesians!"

It is much the same way now. If anyone can succeed in getting up a little excitement, and have it rumored abroad that a special work is going on in any particular place, thither will the people flock together out of curiosity, and, catching the spirit of the work, will fall in with it, so far as to help forward the excitement, and spread still farther the flame.

And this is called religious revival. The people in this land of Bibles are sadly in need of religious instruction. Do they get it? The preacher tells anecdotes, and marvelous incidents of wonderful conversions, and thrilling death-bed scenes; and when he has raised his audience to a fever-heat, he exhorts and invites them to "come to Jesus," taking it for granted that all know how to come, as well as he. Then all that make any kind of a move are counted in as converts. Soon the excitement is over. They don't know why they cried with the rest, "Great is Diana of the Ephesians," only it was the spirit of the occasion. They remain where they were before, until another wind blows, and then they are ready to be counted into the fold again.

The people need instruction. They need to have the great doctrines of the gospel set before them,—the sacrifice and sufferings of Christ, and the object, to save men from their sins. They need to be told what sin is, not merely in a general way, that it is doing wrong, but that it is the breaking of any one of the commandments of the law of God. "Sin is the transgression of the law." Then

men need to learn that repentance is breaking off from transgression, and turning to obedience of the same divine law. And having thus died to sin, to live no longer therein, they may be buried in the likeness of Christ's death, and rise to walk in newness of life.

Oh, that there were more teachers of the truth!

R. F. COTTRELL.

FAITH NOT REASON.

THE word of God alone reveals the beginning of life. No science is so modern as to pretend to tell us what was "in the beginning." There is therefore more truth in it in the region of physics, as will as metaphysics, than in all other books. . . . The natural is hard to be understood, and scarcely two wise men are wise enough to understand nature alike. But it is the super-natural that we are after. Science is concerned only with the natural. It excludes with reverence or with contempt, according to its measure of sense, the supernatural, and asks only that natural causes be explained, the mode of existence and natural relations. This is the legitimate domain of the scientist. The natural is first, and afterward that which is spiritual. If the student has a soul with breadth and scope to embrace the higher relations of physics and metaphysics he perceives the grand necessity of knowing whether or not there is vital force that integrates the quartz, uniforms the lily, and wheels the stars. He drops the retort and crucible, shuts the telescope, puts out the fires in the laboratory, enters his closet, and on his knees he prays:—

"Infinite truth! the life of my desires,  
Come from the sky and show thyself to me.  
I'm tired of reading and this hearing tires,  
But I am never tired of telling thee  
'Tis thy fair face my spirit burns to see."

The prayer is answered. Out of the darkness that covers the earth and sky, there comes in robes of celestial beauty, in her hands the keys of wisdom and truth, and on her head a diadem of stars, the gift of God, whose name is Faith. She comes to make us partakers of the divine nature. By faith we know. By faith, only, we know the worlds were made; not grew, were made. Here, just here, is that immeasurable gulf that separates belief and unbelief. Here we find the solution of that supposed, unproved, and unreal antagonism between science and religion. There is no probable reconciliation because there is no antagonism. The subjects in discussion belong to distinct worlds and cannot come in conflict. One is concerned with natural things, the other with spiritual. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—*Irenæus, in New York Observer.*

THE CRITICS NEVER LEARN.

It must be confessed that there is an amusing as well as a serious side to the escapades in which some critics indulge in their eagerness to discredit the Bible narrative. The latest "critic" who has come to grief through too great haste, is the ingenious but erratic scholar, W. St. C. Boscawen. Mr. Boscawen, according to his own account, recently saw a Hittite gem with the representation engraved upon it of a priest standing upon the back of a bee. But Mr. Boscawen saw a great deal more than a Hittite priest standing upon the back of that bee. That bee, he reasoned, must be the totem or sacred animal of some worship; and Deborah, in Hebrew means "bee." Again, the lightning is called, in some mythologies, the "sting-fly of heaven;" and therefore, ac-

ording to Mr. Boscawen, we have, in Hebrew "legend," the association of Deborah, the "bee," with Barak, the "lightning," or "sting-fly of heaven." What could be more evident than that the story of Deborah and Barak is a clumsy biblical theft from pagan mythology?

But meanwhile the gem in question has been re-examined by Mr. Pinches and Dr. Tyler, who both find that what Mr. Boscawen mistook for a bee, is only a chip,—that, in fact, if there was a bee anywhere about, it must have been in Mr. Boscawen's bonnet. And so the whole ingenious hypothesis tumbles to the ground; and we are permitted still to regard Deborah and Barak as historical characters. But will the critics never learn the lesson, that the Bible is the most trustworthy book of ancient history which has come down to us, and that the scholar who attempts to overthrow its solid history on the evidence of his own conjectures, is pretty sure to come to grief at last?—*S. S. Times.*

CONDITION OF THE HEATHEN.

THEY are living in sin. And, however much this may sound like a truism to you, there is need just now to say it over again, and to examine the statement until we shall be sure that unless the witnesses have been corrupt or incompetent, the case stands proven; that the pagan world lies in wickedness. Perhaps we may well begin with the thought that if they are not sinners against the Most High they are better off without the gospel than we are with it. And in that event, for us to send them missionaries and the Bible to announce to them the glad tidings of salvation, is exceedingly more absurd than carrying coals to Newcastle, or contributing money for a charity dinner for Dives. Indeed, it seems more than absurd. Is it not a pitiful or a vulgar impertinence which the pagan world might properly resent, and reply, "Physician, heal thyself"? But if the Spirit of God moved the mind and made the logic of Paul when he "proved both Jew and Gentile that they are all under sin," then the case stands gravely different.

If "sin is the transgression of the law," and if the Holy Bible solemnly asserts that the Gentiles have "the law written in their hearts," and yet they have so "changed the truth of God into a lie," that "they are without excuse," then the case is closed and the verdict inevitable. Skepticism must either impeach the testimony of Christ's apostle and challenge the authority of these scriptures of God, or else quit the contention and accept the fact that all mankind, barbarian, Scythian, bond, and free, stand guilty before God; "for all have sinned and come short of the glory of God." All men, the apostle meant, the same "all" that he referred to when he wrote, "In Adam all die." For Paul no more meant to limit these "alls" to the children of Abraham than he intended to limit them to those who have curly hair or high foreheads. His mind was not running on lines of national peculiarities, but was acting under the influence of the Holy Ghost, and that eternal word which was uttered, "*The soul that sinneth it shall die!*" No difference in what age, or nation, nor under what dim or dazzling rays of moral illumination, if only one knows to do good and does it not, to him it is sin.

What, then, is the testimony of those witnesses on whom we are wont to rely for information of idolatrous and unevangelized nations? Does Juvenal's satires on the sins of the Romans of his time read as if that pagan poet thought them not sins, but simply the reckless acts of moral idiots, whom neither God nor man should hold responsible? One of the moralists of Rome, whom modern times

most often mention with approval, said of the pagans of his day: "We have sinned, some grievously, others more lightly; some purposely, others accidentally impelled or led astray. And not only have we transgressed, we shall continue to do so till the end of life. It was the complaint of our ancestors, it is ours, it will be of our posterity, that morals are subverted, that corruption reigns! The human mind is by nature perverse, and strives for what is forbidden." Such was Seneca's judgment of the moral condition of the world, without God and without hope, but not without sin. And let any who are given to doubt whether the heathen are already enough lost to be liable to all consequences of sin, go hence and bury themselves beyond the line of the light, and the saving influences of the lives of men under the gospel; go hence, where "darkness covers the earth and gross darkness the people," and stay there for some years, eye-witnesses to the ways of those sunken creatures.—*J. L. Withrow, D. D.*

### THE FATHERS.

I RECEIVED the volumes of Clark's translations of the Ante-Nicene Fathers as they were successively published, and therefore had the best opportunity of examining them in detail. I am glad to possess them, and will welcome the supplementary library as proposed by Dr. Schaff. It must always be interesting to know what was written by Christian authors in the earlier centuries after the close of the New Testament. Whatever their character or value may be, such works must attract attention if it be only to learn what they are. And as the reader goes through the series, he must find much to confirm his faith in the inspired canon, and to throw light on its interpretation. But he will also find so much that is objectionable that the old saying must be verified in his own experience that the drag-net of the Fathers has accumulated a vast amount of garbage in addition to the wholesome truth.

Some of the passages (even in Augustine's "City of God") are so immodest that the translators have left them in the original, and many more pages appear in English which ought to have been so veiled, or expunged. I take a volume, without selection, from the Ante-Nicene shelf. It proves to be the second of Tertullian. It opens at page 311 with this exposition of 1 Cor. 15:39-41: "There is one flesh of man (that is, servants of God, but really human); another flesh of beasts (that is, the heathen, of whom the prophet actually says, 'man is like the senseless cattle'); another flesh of birds (that is, the martyrs which essay to mount up to Heaven); another of fishes (that is, those whom the water of baptism has submerged). There is one glory of the sun (that is, of Christ), and another glory of the moon (that is, of the church), and another glory of the stars (in other words, of the seed of Abraham). So there are bodies terrestrial as well as celestial (Jews, that is, as well as Christians)." Tertullian was as early after the apostles as the second century, but who can trust an expositor of their writings whether for doctrine or church order, who was capable of making such a paraphrase of holy writ? Yet this is but a specimen of the want of common sense, the crudities, the blunders, as well as contradictions and variations, which might be quoted from Clement to Photius.

A large number—it is hoped a large majority—of the readers of the Ante-Nicene library will use the collection with a protest against the opinion of Dr. Coxe, the American editor, that "with the inestimable Scriptures [it] supplies a succinct autobiography of the

Spouse of Christ for the first two centuries," and that it is "a supplement so essential to the right understanding of the New Testament itself." If these works are such an autobiography, they must have been revealed by the Holy Spirit. If they are essential to the understanding of the New Testament, the inspired word must be accompanied by these eight volumes of more than six hundred pages each. Then the Scriptures are not sufficient. They must be supplemented by the "Fathers," or they cannot be understood! His tradition indeed reached this point in the age of our religious development!—*Rev. John Hall, D. D., in N. Y. Observer.*

### CHRIST'S COMING AND THE END.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24:3.

AMONG the very important topics of to-day is that of Christ's coming, and the end of the world. As there are diversities of opinions in regard to this, our only safety is in the Bible. Jesus's answer to the question asked by the disciples respecting this, is, "Take heed that no man deceive you." Verse 4. Our Saviour was aware that his disciples would be exposed to the deceptions of the world, hence he cautions them to "take heed." The question as to the time and manner of this great event demands our most careful attention.

The fact that Christ's coming will be visible to all, and not in the "desert" or in the "secret chamber," is supported by many passages of Scripture. As our first resort we shall notice the words of our Saviour in verse 27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." What could be more unmistakably visible than the vivid flash of lightning that cometh out of the east and shineth even unto the west? Just so will the coming of the Son of man be.

When Jesus ascended to heaven from off Mount Olivet, he was seen of the people until a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold, too men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts. 1:10, 11. Another very plain text on this subject, is the following: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7, first part.

Language could not state more plainly that his coming will be visible. With these plain scriptural statements no one need be in doubt as to the manner of our Saviour's appearing. But the exact time of this event is not revealed to us, and yet we are not left in utter darkness in regard to it. Jesus has given us signs that we may know when it is near: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24:29.

The signs in the sun, moon, and stars have been fulfilled. May 19, 1780, there was the most remarkable darkening of the sun and moon ever known. And on the night of November 13, 1833, occurred the most wonderful meteoric shower ever witnessed. There are many living witnesses to this scene, whose description of the falling of the stars differs not from that of Rev. 6:13: "As a fig tree casteth her untimely figs, when she is shaken of a mighty wind." With those in mind who

should see the fulfillment of these signs, our Saviour says, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:34. Again he says, "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33. When we go out and behold the fig tree putting forth leaves, we doubt not that summer is near. Equally certain may we be that the revelation of the Son of man is nigh.

We might notice the words of Christ in verse 37: "But as the days of Noe were, so shall also the coming of the Son of man be." Previous to the destruction of the inhabitants of the world by a flood, the earth was filled with violence and corruption. See Gen. 6:11, 12. So it is to-day. We have but to look about us, and we see corruptness on every hand. Even in the professed churches of Christ we see much that is corrupt. The world is fast becoming similar to the days of Noe, and should we wonder that the end is near; and that God is soon to destroy the inhabitants of the earth, as he did the antediluvians? FRANK BURG.

### MIGHTY THROUGH GOD.

God has his own benevolent designs to accomplish; and in every age of the world he has selected his own agencies and instrumentalities for the accomplishment of his gracious purposes. His thoughts are not as our thoughts, nor his ways as our ways. The instrumentalities which human wisdom would approve are not generally such as God selects. He chooses the weak things of the world to confound the mighty. Such has usually been his method. Joseph was taken from prison and made governor of Egypt; Gideon was called from the threshing-floor to be the leader and deliverer of his people; Elisha was taken from the plow to be a prophet unto Israel; and David was called from the sheepfold and placed upon the throne of the kingdom.

Christ selected his disciples from the humbler walks of life. We see him by the sea-side calling the fishermen; and at the receipt of custom calling a publican. These men did not occupy the front rank in society, yet they were, no doubt, men of good common sense, and of good character in the various positions they occupied. In addition to this, they were men of industrious habits, and they actively engaged in lowly but honorable pursuits. But when a special messenger is to be sent to the Gentiles, we see Saul of Tarsus, an educated man, and a rigid Pharisee, in the midst of his persecuting rage, arrested by the power of Christ on the highway, and constrained to exclaim, "Lord, what wilt thou have me to do?" The lion is changed into a lamb; the proud Pharisee is a humble learner at the feet of Jesus; and the "chief of sinners" becomes "a chosen vessel" to declare the name of the Lord to "the people and the Gentiles."

All this is different from the method that human wisdom would adopt. But it is God's plan of saving the world. Feeble instruments, and those most unlikely to be successful, are often chosen, that the excellency of the power may appear to be of God and not of men. God would stain the pride of human wisdom and power, and teach the world that it is not to be saved by the wisdom of men but by the power of God. Men are nothing, means are nothing, only as God condescends to use them.

This is a truth that we should have deeply impressed upon our minds, and ever keep in view. Paul declares that he preached not the gospel "with wisdom of words, lest the cross

of Christ should be made of none effect." And he declares again, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Paul was a learned and able man, but he knew that the most learned and profound sermons that he could preach would accomplish nothing unless accompanied by the power of the divine Spirit. What we need to learn is not to trust in men, however great their ability, but to trust in God. The greatest and best of men, left to themselves, are feeble, and it is only through God that they become mighty in pulling down the strongholds of wickedness. We should not, then, trust in the means, but in him in whose hand any means may become powerful for the accomplishment of his purpose. Let us, according to Christ's admonition, "have faith in God."—*Methodist Recorder*.

### THE LAW AND THE GOSPEL.

THE law of the Father and the gospel of the Son are not antagonistic elements. Instead of the former being superseded by the latter, it is honored, magnified, and established by it. The plan of salvation was devised not to abolish the law, but that God "might be just, and the justifier of him which believeth in Jesus."

We know that man is a moral being, under the domain of law and directly responsible to his Creator for all his acts. John tells us that in prophetic vision he "saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." And again, we are told that "every one of us shall give account of himself to God." Nor are we left in any uncertainty as to the standard of the Judgment to which we are all hastening; the wise man says: "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." While the Master himself said to the young man, "If thou wilt enter into life, keep the commandments."

But "who then can be saved?" How can any escape death, the wages of sin, "for all have sinned"? and because of what the law says every mouth is stopped and all the world is guilty before God. The question is answered in those matchless words of our Saviour: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And with Paul every humble, trusting soul may exclaim, "I thank God through Jesus Christ our Lord." And this because there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Or, as the apostle expresses it elsewhere, God sent his "Son in the likeness of sinful flesh, and for sin [margin, "by a sacrifice for sin"], condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." And all this agrees perfectly with the words of our Saviour:—

"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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven [Campbell's translation, "of no esteem in the sight of Heaven"]; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:17-19.

But let every soul that has named the name of Christ remember "that no flesh should glory in his [God's] presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." "For it is God which worketh in you both to will and to do of his good pleasure." 1 Cor. 1:29-31; Phil. 2:13.

### HOW HE FOUND GOD.

MORE than a hundred years have passed since a young lad in England, who belonged to a pious family, but was himself far from God, was to find God by strange means. He had been the child of many prayers, but to all the entreaties of his mother and others, he answered by inwardly resolving not to become a Christian.

In the good providence of God, however, he happened with his good mother to be on a visit to Ireland, and one day they went to a place where a good man was to preach. This good man was that day very earnest in his sermon; he put the question to the unsaved present, whether they would give themselves to Christ or remain rebels. Every time the preacher repeated the question the young man said in his heart, "No, I will not yield." His heart was hardened against God. At the close of the sermon it seemed to be harder than ever it had been. But when the sermon was finished the minister gave out a hymn. It begins,—

"Come ye, sinners, poor and needy,  
Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sang the hymn with their whole heart. And what the sermon could not do the singing of the hymn did. It broke the hard, unyielding heart. It forced a way into the very center of the heart. It was the voice of God calling him through the hundreds of voices that day praising God. His pride, his hardness of heart, everything that stood in his way to God, gave way. And that day the son who was in the far land found God, and gave himself to be a loyal soldier for God evermore. And he lived himself to be an honored preacher of the gospel, and the writer of a hymn that has opened a way to God in thousands of hearts. He was Augustus Toplady, the author of the great hymn,

"Rock of ages, cleft for me,  
Let me hide myself in thee."

—From *Children's Sermons*.

### POWER OF THE EVIL ONE.

THE whole Bible is permeated with the thought of a great spiritual conflict between the powers of light and of darkness for the salvation or ruin of man. Eliminate this idea from the Bible, and it becomes confused and utterly meaningless. The agency of Satan is prominently presented in connection with the first great transgression, and as its inciting cause. The existence and agency of evil spirits in opposing the will of Jehovah is clearly presented in the conflict between Moses, acting in the name of the God of Israel, and the gods of Egypt. The conflict was not between Jehovah and a myth, but between Jehovah

and wicked spirits who exalted themselves against him. The existence of evil spirits, variously designated as gods, the gods of Egypt, the gods of the heathen, and false gods, meaning more than the images used to represent them, is recognized in almost innumerable instances in the Old Testament. The psalmist represents the people of God as having been seduced to the service of idols, and as sacrificing their sons and daughters, not to a myth, but to devils. This fact is asserted in several other places in the Old Testament; and Paul assures us that "the things which the Gentiles sacrifice, they sacrifice to devils."

In the opening of Christ's great mission, he was encountered by Satan, not a creature of the imagination, but a real, spiritual foe, who sought to overcome him and defeat the divine purpose. The fact of demoniacal possessions, the evil influence of the spirits and their opposition to Christ, is presented so frequently and so clearly by the four evangelists that it cannot be denied. That this great spiritual conflict is still going on, and will continue to go on until the end, we are clearly taught in the Bible. This is not a conflict between influences, which can mean nothing aside from agencies, but between real spiritual beings. God's agency in promoting the happiness of the universe is personal and real, and so is the agency of the devil and his angels in opposing him.

We are here exposed to the adverse influence of these invisible, spiritual enemies—real spirits—who endeavor to lead us away from God. The apostle Peter assures us that our "adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." The apostle Paul exhorts us to "put on the whole armor of God, that we may be able to stand against the wiles of the devil," and then proceeds to say, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness," or, as it is in the margin, "wicked spirits, in high places." We are exhorted not to give place to the devil; to resist the devil; to be faithful lest we fall into the snare of the devil. Is all this a mere figure of speech? Is all this, uttered under the inspiration of God, a mere picture of imagination, a mere fancy of the mind? By no means. It is the declaration of plain and simple truth. The conflict in which we are engaged is a conflict with real, spiritual adversaries, and not imaginary foes. Although the conflict is a spiritual one, it is, nevertheless, personal and real.

We are not impressed with this truth as we should be. We do not allow it to occupy that place in our thoughts which its importance demands. If we knew that an assassin was lurking about our door to assault us, how careful we would be to avoid or resist his attack? But we know that Satan, or some of his minions, is dogging our steps every day. How important, then, that we be ever on our guard, and especially that we implore divine assistance, and ask God not to lead us into temptation, but to deliver us from evil, and the power of the evil one.—*John Scott, D. D.*

PRAISE is to most minds what delicately seasoned food is to the sense of taste; and, therefore, as the Abbe Roux observes, "In the matter of praise we rather consult our appetite than our health." Hence he who so feeds on the "praise of men" as to lose his relish for the praise of God, becomes sick unto spiritual death.—*Selected*.

"He that follows the Lord fully, will find goodness and mercy following him continually."

# The Signs of the Times.

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

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OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 17, 1887.

## "A WEIGHTY AND TIMELY UTTERANCE."

(Continued.)

THE FATHERS AND THE EARLY CHURCH.

JUSTIN MARTYR is next quoted as follows:—

"On Sunday we all assemble in common, since that is the first day on which God, having changed darkness and chaos, made the world, and on the same day our Saviour Jesus Christ rose from the dead."

This is an incorrect quotation, inasmuch as it makes Justin speak of the resurrection of Christ as a reason for worshipping on Sunday, when he made no mention of that event. What he really says is this:—

"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits."—*First Apology of Justin, chap. 67.*

This is a minor difference, but it serves to show how even the trashy stuff which the so-called Fathers wrote is garbled in order to bolster up the Sunday. But it may be said that we have here evidence in favor of Sunday observance, since Justin really says that they met on the day called Sunday. To that we reply that we shall not attempt to deny that Sunday was observed to some extent at quite an early period. But the fact that a thing was done, is no evidence it ought to have been done. Within three hundred years after the crucifixion of Christ we can find every abomination of the Papacy in the Christian church. In the preface to the "Ancient Church" Dr. Killen says:—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Officers for whom the primitive disciples could have found no place, and titles, which to them would have been altogether unintelligible, began to challenge attention, and to be named apostolic."

Justin was a Greek who lived in the second century; and concerning the condition of the church in that century Mosheim has the following:—

"Among the Greeks and the people of the East nothing was held more sacred than what were called the Mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from the vulgar; and they not only applied the terms used in the pagan mysteries to the Christian institutions, particularly baptism and the Lord's Supper; but they gradually introduced also the rites which were designated by those terms. This practice originated in the Eastern provinces; and thence, after the times of Adrian (who first introduced the Grecian mysteries among the Latins), it spread among the Christians of the West. A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of the pagan mysteries."—*Ecclesiastical History, Book 1, cent. 2, part 2, chap. 4, sections 1-5.*

If antiquity were to be allowed as evidence of the correctness of any practice, nearly all error would be classed as truth. The question with us is not what people have done, but what ought they to have done, and the Bible alone can answer the question satisfactorily.

The next "evidence" that is brought to the support of Sunday is the following:—

"Theophilus, bishop of Antioch, about the year 162 says: 'Both custom and reason challenge from us that we should honor the Lord's day, seeing on

that day it was that our Lord Jesus completed his resurrection from the dead.' (Edwards's Manual, p. 114.)"

It may strike the reader as strange that these testimonies are quoted from Dr. Edwards's "Sabbath Manual," and not directly from the Fathers themselves. By this means the responsibility for any wrong quotation is all thrown upon Dr. Edwards. On this quotation from Theophilus, all that we have to say is that it is entirely manufactured. Not a line of it appears in his writings. He does not use the term "Lord's day," and nowhere even mentions the first day of the week. It is evident that Dr. Edwards, who is primarily responsible for this forged testimony, was no novice in the use of the Fathers, and did not stand in need of any instruction from the Rev. Philetus Dobbs. We will say this, however, for the forged testimony from Theophilus, that it is just as good evidence for Sunday-keeping as any that can be found in any of the Fathers; and it is entitled to just as much weight as though Theophilus had actually written it. But the advocates of Sunday have no lack of testimony in its support, and the next quotation given is "equally conclusive" with that from Theophilus. Dr. Bailey says:—

"Irenæus, bishop of Lyons in France, the disciple of Polycarp, in the year 167, says that the Lord's day was the Christian Sabbath. 'On the Lord's day every one of us Christians keep the Sabbath, meditating on the law and rejoicing in the works of God.' (Edwards' Manual, p. 114.)"

Of this we have simply to say that the term "Lord's day" nowhere occurs in the writings of Irenæus. Our readers, though, have doubtless found out by this time that even if one of the Fathers did not happen to speak about a certain thing, it does not in the least invalidate the testimony quoted from him in favor of it. If he had only realized what straits the advocates of Sunday would be in for argument in the nineteenth century, he might possibly have said what they want him to say, and so it is just the same as though he had said it. This seems to be the plan adopted by those who quote the Fathers.

There is one little thing about the writings of Irenæus which we never remember to have seen quoted, and while we are on this subject we will mention it here, that our readers may see the straightforwardness of the Fathers in general, and of Irenæus in particular. In the introductory notice of the writings of Irenæus, we find the following statement by the translators:—

"The great work of Irenæus, now for the first time translated into English, is unfortunately no longer extant in the original. It has come down to us only in an ancient Latin version, with the exception of the greater part of the first book, which has been preserved in the original Greek, through means of copious quotations made by Hippolytus and Epiphanius. The text, both Latin and Greek, is often most uncertain. Only three MSS. of the work 'Against Heresies' are at present known to exist. Others, however, were used in the earliest printed editions put forth by Erasmus. And as these codices were more ancient than any now available, it is greatly to be regretted that they have disappeared or perished. One of our difficulties throughout, has been to fix the readings we should adopt, especially in the first book. Varieties of reading, actual or conjectural, have been noted only when some point of special importance seemed to be involved."

"After the text has been settled, according to the best judgment which can be formed, the work of translation remains; and that is, in this case, a matter of no small difficulty. Irenæus, even in the original Greek, is often a very obscure writer. At times he expresses himself with remarkable clearness and terseness; but, upon the whole, his style is very involved and prolix. And the Latin version adds to these difficulties of the original, by being itself of the most barbarous character. In fact, it is often necessary to make a conjectural re-translation of it into Greek, in order to obtain some inkling of what the author wrote. Dodwell supposes this Latin version to have been made about the end of the fourth century; but as Tertullian seems to have used it, we must rather place it in the beginning of the third. Its author is unknown, but he was certainly little qualified for his task. We have endeavored to give as close and accurate a translation of the work as possible, but there are not a few passages in which a guess can only be made as to the probable meaning."

This assurance must be a great comfort to those who dote on Irenæus. It must be a great satisfaction to his admirers to know that they have his

exact language just as nearly as can be guessed at by people living 1,600 years after he died. The plan adopted by the translators is very much like trying to arrive at an exact amount of a certain sum of money by guessing at half of it and multiplying that by two. And this is a specimen of the value of all the writings of the so-called Fathers. Many of them are wholly forged, and the others have been altered and interpolated and garbled so that the ones who wrote them would not recognize them, if they were alive. As Dr. Mosheim says, it is of no importance that much of the writings of the Fathers has been lost, since they are utterly unreliable. We do not know that they are ever quoted except in support of a cause which cannot be sustained by the Bible. They are simply blind leaders of the blind. To go to them for light on the Bible is like taking the shades of midnight to illuminate the face of the sun.

We have followed Dr. Bailey thus far in his proofs from the Fathers, not because we thought it necessary to try to refute the so-called argument, but that our readers might see clearly the broken reed upon which the Sunday institution rests for support. We think enough has been said to demonstrate this point, and we will not follow it any further.

Dr. Bailey says: "How silly and shallow is the falsehood that Constantine changed the Sabbath from the seventh to the first day of the week." So we say; and we have never heard of a Sabbath-keeper who was foolish enough to make such a claim. There was no man who could change the Sabbath from the seventh to the first day of the week. As Dr. Scott says, the truth is that the change was made gradually. All deviations from the right are made in the same way. But it is true that the change from the seventh to the first day was made by "the man of sin," "that Wicked," the mystery of whose iniquity was working even in the days of the apostle; and it was just such perversions of truth as this that made the Papacy the "mystery of iniquity," "the abomination of desolation."

But while Constantine did not change the Sabbath, he did have a hand in perpetuating the wicked change that had already been made, and in establishing the Papacy on a firm basis. "Chambers's Encyclopædia," speaking of the custom of the early church, says:—

"Whatever may have been the opinion or practice of these early Christians in regard to cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D."

We have seen this statement denied by those who asserted that Christ and the apostles changed the Sabbath, but we have never known anyone to quote a commandment for Sunday-keeping earlier than that of Constantine. It is very easy to say that Christ changed the Sabbath, but it is impossible to find a commandment to that effect. w.

(Concluded next week.)

## WHY WE KEEP THE SABBATH.

In reply to a request in the SIGNS for someone to send one direct Bible text showing Sunday to be the Sabbath, a gentleman writes: "I do not propose to discuss the subject, for I am not sufficiently versed; but, Yankee-like, I can turn the question by asking you the same in regard to Saturday. Please give chapter and verse to sustain you in Sabbath or Saturday worship."

This we are very happy to do. "And God spake all these words, saying, . . . Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:1, 8-11. This is direct, simple, easily understood, and comes direct from Heaven.

It is the foundation of all Sabbath observance. It is sufficient of itself, and the Bible contains abundance of corroborative testimony, but not a word for first-day observance.

### IS IT PEACE AND SAFETY?

In spite of the rapid increase of crime and violence on every hand; in spite of the most gigantic preparations for war that the world has ever seen; in spite of the increasing worldliness of the church, the pulpit and the religious press continue to talk of peace and safety, of a millennium in which there shall be no war, and in which the world will be converted. In the midst of violence and crime, it seems a strange proceeding to talk of peace and safety. In the presence of the greatest possible preparations for war, it seems rather incongruous to announce the speedy approach of a time when there shall be no war. In the face of the increasing worldliness of the church, and the loss of her power of godliness, the prospect does not appear very flattering for the conversion of the world to Christ. Yet under these very circumstances, in these very times, these very things are preached.

But is such preaching, the preaching of the truth? Is it so that through the practice of violence and crime there is to be developed an era of peace and safety for those who commit these things as well as for those who do not? Is it true that by these immense preparations for war, by this constant readiness for war, and this increasing jealousy and warlike spirit amongst nations, there is to be brought about a time when all nations shall voluntarily lay down their arms and make no more preparation for war, and when there shall nevermore be either jealousy or warlike spirit? Is it a fact that through a world-loving church seeking for worldly power and worldly favor, there shall flow such a flood of divine grace that it shall irresistibly overwhelm the world? Such results from such causes or by such means, are moral impossibilities. Then why is it that from one end of Christendom to the other the pulpits ring with it? Is it because the Scriptures say that this shall be? Let us see.

There are certain scriptures quoted to prove that these things are so. Let us read them.

Psalms 2:7, 8: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." There, does not that say that the world shall be converted? Well does it? Plainly it does not. It says that the heathen and the uttermost parts of the earth shall be given to the Son of God. But it does not say that this shall be by conversion nor for conversion. Before the conversion of the heathen or the uttermost parts of the earth can be found in that scripture it has to be put into it by the one who wants to find it there. And that is not the best way to interpret Scripture. It is not the best way to read into Scripture what we want there, rather than to read the Scripture to find what really is there. But it may be asked, Is not conversion the necessary conclusion from the text? It is not, because the next verse shows the contrary: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." That is certainly anything else than their conversion. This is shown further by the remaining verses: "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the wrath, when his wrath is kindled but a little."

This shows that the time is coming when the Son will be angry, and his wrath will be kindled; and that now men must make their peace with him, that they be not broken and dashed in pieces when his wrath shall be kindled, for that is to be done with the heathen and the uttermost parts of the earth when they are given to him. This is confirmed by another scripture in which this wrath is spoken of. Revelation 6:16 speaks of "the wrath of the Lamb." And when that wrath is revealed, "the kings of the

earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" It is certain therefore that the second psalm does not teach the conversion of the world; nor will it allow any such teaching to be read into it.

Another scripture quoted in proof of the conversion of the world is,

Revelation 11:15: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." But this text is much the same as the other. It does not say that these kingdoms become his by conversion nor for conversion. It is evident that this text bears the same meaning as that in the second psalm. Read the two together: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." These two texts certainly speak of the same time and the same event, and we have seen that these heathen are given him to be dashed in pieces. And that this is the same with "the kingdoms of the world," is evident from the context. The whole verse reads, "And the seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

"The seventh angel" here spoken of, is the seventh of the seven trumpet angels of the eighth to the eleventh chapters of this book. And each of the last three trumpets is accompanied by woe, for Rev. 8:13 says, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" There were three trumpets yet to sound and there were to be three woes because of the three trumpets. This is further shown by Rev. 11:14: "The second woe is past; and, behold, the third woe cometh quickly." Then follows the sounding of the seventh trumpet and the announcement that the kingdoms of this world are become the kingdoms of our Lord, and of his Christ. Now as the seventh trumpet is accompanied by the third woe, and as it is under the seventh trumpet that the kingdoms of this world become the kingdoms of our Lord and of his Christ, it is certain therefore that it is in the midst of a time of woe that the kingdoms of this world do become the kingdoms of our Lord and of his Christ.

This is further shown by verse 18: "And the nations were angry [precisely the attitude of the nations at this moment], and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which corrupt [margin] the earth." The time of reward of the saints, etc., is at the coming of the Lord, for he says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Then it is that his wrath is kindled and the angry nations are given him, and in the midst of a time of woe they are dashed in pieces, and destroyed because they corrupt the earth.

This is confirmed by the prophecy in Daniel 2:31-45. There was a great image seen, with head of gold, breast and arms of silver, sides of brass, legs of iron, and feet of iron and clay. Then a stone was seen to smite the image upon his feet, "and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." And in explanation of this the word says: "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be

left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

It is evident that in none of these texts is the conversion of the world, nor a millennium of peace, spoken of at all nor even suggested. Instead of the nations being at peace, they are "angry;" instead of there being safety on the earth there is "woe;" instead of the conversion of the world there is to be destruction that shall fall grievously upon the head of the wicked. And yet in the face of these plain declarations of the word of God, and of the events that mark their fulfillment, men will preach directly the opposite. But even this is shown by the word of God as that which will be at this time. In the last verses of 1 Thessalonians 4, the coming of the Lord is spoken of. Then in the first verses of the fifth chapter it is said: "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."

This shows that at the time when destruction is impending there will be men saying, "Peace and safety," and then sudden destruction comes upon them. Therefore if there is any one thing that men should disbelieve, it is the preaching of peace and safety, the preaching of a millennium of peace and the conversion of the world. The very preaching of it is evidence of its falsity, because the word of God says that then "destruction cometh."

There are other texts upon this subject, the examination of which we defer till next week. J.

### "SATURDAY OR SUNDAY?"

THIS is the title of a four-page leaflet having a subtitle, "A Letter to Seventh-day Believers." It was written by Mrs. J. C. Bateham, "Supt. Sabbath Observance Department, N. W. C. T. U." We give it a place in the SIGNS in compliance with the request which accompanied it, to "Please publish." The letter is as follows:—

DEAR CHRISTIAN FRIENDS: Many of you I know and love as conscientious Christian workers in our Woman's Christian Temperance Union and elsewhere, and greatly respect for your self-sacrificing devotion to principle. I desire your earnest co-operation in efforts to save a weekly Sabbath for our beloved country, that without it must sink to heathenism and ruin. One of your own writers, N. V. Hull, says: "By common consent, the weekly Sabbath is a necessary institution. It is in the interest of both civilization and religion, and the world without it would be in darkness and confusion. The loss of the Sabbath would be irreparable." Yet to-day, so strong is the tide of Sabbath desecration, so determined, cunning, and successful the opposition from the liquor traffic and other Sabbath foes, that apparently only the united and earnest efforts of Christians can preserve it.

Surely no Christian should be found on the side of its enemies. Would that we might see eye to eye on the question that divides us, for it is a simple one: *Does the Sabbath-day of the Bible necessarily fall on Saturday?* We think not.

In Eden, God set apart and blessed a day, not the seventh of time, but the seventh day, as the Holy Sabbath, but we claim that no man can possibly tell on what day of the week that first Sabbath fell, since their names are not revealed. God's days were doubtless long ages—*aeons*, during six of which the creation was finished, so that all earthly time is a part of God's Sabbath in which he rests from creative work. The Sabbath was instituted after Eve was created. Time is reckoned from Adam's first day, but how much of that sixth *won* Adam had lived before Eve's creation, there is no record. His creation was apparently toward the close, yet he lived single long enough to make the acquaintance of every living thing and give to each a name expressive of its peculiarities, and to find that not one was a suitable companion. Then he slept and Eve was created.

The next day was the Sabbath. It was Eve's first day, not seventh. Who shall tell how many days or weeks Adam had lived? If the particular day on which that Sabbath fell was important, God surely would have made it plain. The fair inference is that the particular day is immaterial. God worked six of his days, then rested one. Man too was to labor six days then rest one. First-day Christians as literally

follow Genesis as do seventh-day believers, not excepting the hour of beginning the day, for our Revised Version says simply of each day, "There was evening and there was morning." These days being *æons* the phrase is figurative. A day's work is ended, a rest as of night follows. Then with the light a new day begins. Nature's division of time was followed. The phrase is not repeated for the seventh day, since the morning of verse 21 [31] is the dawning of the seventh, showing the sixth complete.

Later in Israelitish history, the observance of Sabbath was apparently and of necessity lost during the 400 years of bitter Egyptian bondage among a people who measured their time by tens instead of sevens; and Moses apparently re-instituted it by God's command, at the exodus on the day that just one week previous had been used for a long march by God's command. Ex. 14. Perhaps God designed thus to show that the particular day was immaterial.

The fourth commandment at Sinai again enjoins the holy keeping of the seventh day as Sabbath, without telling on what day by name that seventh day fell, and as it had been changed once and may have been changed, or lost, at other times before or after the flood, we can only infer that God commands a day—a whole day—kept holy, and this day shall follow six of work, and thus be the seventh day. The Jewish nation as such had its beginning at the exodus, when God re-instituted the Sabbath on a new day partly in memory of that exodus and their birth as a nation. Deut. 5:15.

The Eden Sabbath was for all mankind to the end of time. Day not known. The Jews since the exodus, so far as we know, have observed Saturday as their Sabbath. Christian nations observe Sunday. When was the change made? No one knows positively, nor is it at all important, as we believe. Had it been of consequence we should have definite information. Proof is abundant that Sunday was observed as Sabbath long before Emperor Constantine, and before the Papal Church had a beginning, with strong evidence that during the first few centuries both Saturday and Sunday were observed by believers, presumptive evidence that the change must have required high if not the highest authority, and to my mind satisfactory proof of apostolic usage.

Again, we know it is a geographical impossibility for persons living in different parts of the world to observe the same hour as holy time. There is a gradual change extending over twenty-four hours, fill on adjacent Alaskan islands the Sunday of one is the Saturday of the other. Which, if either, is the Sabbath of Eden or the exodus, who can tell? More than nine-tenths of the Christian world insist that it is contrary to the spirit of Christianity to be thus bound by the letter (the Jewish usage of the seventh day) when every requirement of the Eden Sabbath or the fourth commandment is as fully met by those who keep their seventh day on Sunday as Saturday.

The tendency of all Christian growth is toward dropping non-essentials and toward fellowship. The essentials to salvation are the atonement, repentance, and faith. The form of baptism or church government, or the day we celebrate, is certainly not essential to salvation. Success in saving souls and doing Christ's work, shows God's hearty co-operation with all. Let us be like-minded. "That they all may be one," is our Saviour's prayer, not all Baptists or Methodists, but one in love and devotion. To this end, agreement in essentials—charity in non-essentials. Is there hope that Saturday will be generally adopted as the Christian Sabbath? Apparently not. Then if the day is a non-essential, but the *Sabbath* of vast importance, there should be hearty co-operation to secure it.

But you say, How can we support Sabbath laws that oppress us? Exceptions should be made for certain classes. It should be sufficient defense to a prosecution for servile labor the first day of the week, that "the defendant uniformly keeps another day of the week as holy time and does not labor upon that day, and that the labor complained of was done in such manner as not to interrupt or disturb other people in observing the first day of the week as a day of rest and religious worship." With this exception our present laws are, if well enforced, usually satisfactory. In some States they need revision.

Law cannot control religious belief or give us a religious Sabbath. It should give us a civil Sabbath, that is, a non-legal one, wherein governmental and public business shall be suspended, and all labor and recreation so far restrained as not to interfere with the enjoyment of a religious Sabbath by those who wish it. This is all we ask and less would not protect the Sabbath. Such a law would be burdensome to those who have already abstained from labor one day, but could not violate their conscience, and with the above proviso the burden would be light as possible.

This burden we ask you to bear from love to God and religion and from motives of patriotism. The irreligious with false notions of personal liberty, object to having their rights infringed upon on any day of the week, but we answer, law must consult the greatest good of the greatest number, and the same rule applies to us all. If we cannot see alike, let us

credit each other with candor, honesty, and a desire to obey the Lord of the Sabbath, and may none of us be found shrinking from any self-denial by which we may help preserve the Sabbath, and thus help save a world that Christ loved even unto death.

#### COMMENTS ON THE ABOVE.

The sum of the above letter is this: Nine-tenths of the Christian world insist that it is wrong to rest upon the seventh day of the week, therefore those who believe that it is right so to do ought to throw aside their conscientious convictions and join with the nine-tenths of the Christian world in forcing the non-Christian world to adopt a certain form of religion. The appeal for help from the seventh-day observers is based on the attempted argument to show that Saturday is not the Sabbath, and therefore we will briefly notice the positions taken by Mrs. Bateham.

1. The claim is made that in Eden God set apart and blessed the Sabbath-day, which was no day in particular. Says the writer:—

"God's days were doubtless long ages—*æons*, during six of which the creation was finished, so that all earthly time is a part of God's Sabbath, in which he rests from creative work."

The word "doubtless" means, "without doubt or question; unquestionable." A thing that is so well established that there is no chance for question in regard to it, must be able to present a long array of positive proof. We look around for the proof that the days of creation were long ages, but we find none at all. All that we have ever heard offered is the vain imaginations of skeptical devotees of science falsely so-called, who ignore the agency of an almighty God in creation, and assert that it is *impossible* that the world should have been created in six literal days. The great body of professed Christians, fearing lest they should be thought ignorant of the "latest deductions of modern science," have hastened to accept this baseless theory of infidel geologists and evolutionists, forgetting that by so doing they were either limiting the power of God, or else ignoring him as Creator. The idea that the world was formed during long ages of time, is a modern device gotten up expressly for the purpose of avoiding the necessity of admitting the power of God. To be sure, some who hold to this theory admit that God had something to do with creation, that is, that he *started it*, and that after he had brought protoplasm into existence, the rest of the work did itself. But the logical result of the whole theory is to deny that God had anything to do with the creation of the world.

One thing is certain, and that is, that it is no greater tax of faith to believe that God created the world in six literal days, than to suppose that he took six thousand or six million years. The Bible says that in six days God created the heaven and the earth, and we believe it. The first chapter of Genesis informs us plainly what kind of days these days were. They were days composed of an evening and a morning, that is, a dark part and a light part. This succession of light and darkness is caused only by the revolution of the earth on its axis. Those who hold to the *æon* theory, would confer a favor by telling us what there is besides the revolution of the earth on its axis which causes the succession of light and darkness on the earth, and also how much of each long period was dark and how much was light. Moreover, those days were such days as the sun and moon were made to rule over. See Gen. 1:14-19. Will Mrs. Bateham kindly inform us whether the sun and moon here referred to are the same bodies with which we are so familiar? And if they are, how does it happen that *now* they rule over days of just twenty-four hours' length, instead of long periods of time?

We are told that "all earthly time is a part of God's Sabbath in which he rests from creative work." That is to say, that the present time is God's Sabbath-day. Let us see how well this agrees with the Scripture. In Gen. 2:2, 3 we read that God rested on the seventh day from all his work which he had made, and that God blessed the seventh day and sanctified it, "because that in it he had rested from all his work which God created and

made." This brings to view a Sabbath rest completed before the blessing was pronounced upon it. God blessed the seventh day because that in it he *had rested*. This simple statement of the Bible brushes away all the speculations of men, as an elephant would brush away a cobweb from his path. When the Bible says that God's rest upon the seventh day was in the past, and that he blessed it and sanctified it because he had rested, we care nothing for the human conjecture that God's Sabbath-day is all earthly time.

Once more, the fourth commandment refers to the work of creation as recorded in the first chapter of Genesis, and repeats the statements found in Gen. 2:2, 3. There we learn that we are commanded to rest upon the seventh day because God did so. To sanctify means "to appoint," as in Joel 1:14. And thus we understand the fourth commandment and Gen. 2:3 to read that God blessed the seventh day and appointed it for man's observance, because that in it he had rested from all his work. And this allows no other conclusion but that the seventh day which man is commanded to observe, is of the same length as that upon which God rested.

It seems that Mrs. Bateham is a little confused in her own mind as to this matter, for in the same paragraph in which she says that all earthly time is a part of God's Sabbath, she also says, "We claim that no man can possibly tell on what day of the week that first Sabbath fell." It would indeed puzzle almost anybody to tell on what day of the week "the whole period of earthly time" falls. The less cannot include the greater; and if "the whole period of earthly time" should fall on one day of the week, it would crush it to almost as attenuated proportions as Mrs. Bateham's Sabbath argument. She says also that time is reckoned from Adam's first day, but of how much of that sixth *æon* Adam had lived before Eve's creation, there is no record. Then she says: "The next day was the Sabbath; it was Eve's first day, not seventh day." She has already told us that that Sabbath-day is all earthly time, yet she says, "If the particular day upon which that Sabbath fell is important, God would surely have made it plain." So we have two views offered us: One is that Adam and Eve died sometime in that seventh day, and that Adam did not live 930 years, but only a part of two days; also that Eve was created and died within the compass of that seventh day, so that it was not only her first day, but her last day. And then coming down to the literal reckoning of time, we are told that the seventh day was Eve's first day. Thus it is implied that each individual must begin to reckon time for the observance of the Sabbath from the day following his birth. And yet we are requested to join in a movement compelling all people to rest on Sunday, because it is claimed that that is the true Sabbath day. Does Mrs. Bateham believe that everyone was born on Saturday?

#### THE SABBATH NOT LOST.

2. Then we are told that the observance of the Sabbath was of necessity lost during the Egyptian bondage, because the Egyptians measured their time by tens instead of by sevens. That is as much as to say that if nine-tenths of the people should reckon their time by tens it would be impossible for the other tenth to reckon by sevens. There is not the slightest evidence that the Sabbath was ever lost. It is very probable, however, that the Jews were compelled to labor on the Sabbath during a part, at least, of their Egyptian bondage; but God delivered them from that bondage in order that they might keep his Sabbath; and even allowing that they had lost all knowledge of the day, they certainly had full knowledge of it after God made it known to them in the wilderness. Moses did not re-enact the Sabbath, but he himself said, "See, for that the Lord hath given you the Sabbath." Ex. 16:29. Mrs. Bateham says that "Moses apparently re-instituted it by God's command, at the exodus on the day that just one week previous had been used for a long march by God's command. Ex. 14." It is quite evident to our mind that Mrs. Bateham has not studied the Sabbath question very extensively; for Ex. 14 says nothing about any long march made by the Isra-



elites, except their passage of the Red Sea, which was made in the night, and it says nothing about the Sabbath; neither does that chapter nor any other say anything about the Sabbath being re-instituted by Moses. With these three exceptions, her statement is correct.

Mrs. Bateham says that although the fourth commandment enjoins the keeping of the seventh day as the Sabbath, we cannot tell when it comes, because that day is not mentioned by name; and that "it had been changed once, and must have been changed or lost at other times before or after the flood;" and that consequently "we can only infer," etc. What a delightfully indefinite foundation she has laid upon which to build and enforce the observance of a definite Sunday. But the Sabbath of the fourth commandment is the same as that of creation; so it was not changed, and although the Sabbath "might have been lost," we know full well that it never was lost. It was kept constantly before the Israelites. Dire calamities were threatened in case they should neglect its observance, and they were finally carried into captivity as a punishment for breaking the Sabbath. No one who believes in the justice of God can claim that he would punish his people for neglecting to observe a day which had been lost. After the Babylonian captivity the Jews never again relapsed into idolatry, and when Christ came he recognized the day which they were observing as the Sabbath. Mrs. Bateham herself allows that the Sabbath has not been lost since that time, because she makes a claim for uninterrupted Sunday observance from that time to this. And so we are sure that the seventh day which we observe is the day which God sanctified in Eden. Neither is it true that when the seventh day was set apart it was not named. God said, "The seventh day is the Sabbath." That is the name,—*"seventh day."*

#### SUNDAY AND THE "MAN OF SIN."

3. A feeble attempt is made to rescue Sunday from its papal parentage, the only argument against its being a Papal institution being that it was observed before the Emperor Constantine, and before the Catholic Church had a beginning. The same argument would prove that purgatory, prayers for the dead, and the sign of the cross, are not Papal institutions, because they were in the Christian church long before the time of Constantine. The fact that Sunday was observed from a comparatively early period, is no more evidence of divine authority for it, than is the fact that the sign of the cross was practiced by Christians in the second century, and that images were worshiped by Christians as early as the third century, any evidence that the apostles enjoined these ceremonies. It may not take much evidence to satisfy Mrs. Bateham, but if she wishes to convince seventh-day believers that Sunday is the Sabbath, she will have to give direct and positive statements of Scripture and not "presumptive evidence." In a matter of this kind, we dare not presume.

But we will leave the Sabbath argument and notice briefly the plea for a civil law. On this we will say first, that Sunday legislation has not the slightest connection with the temperance cause, even though the Women's Christian Temperance Union has gone aside from its legitimate work to form a "Sabbath Observance Department." A man may observe Sunday strictly and be an intemperate man still. He may be a strict temperance man and not regard any day as the Sabbath. Sunday legislation is in the interest of Sunday alone, and not of temperance. Those who observe the seventh day of the week are uniformly temperance people, but they do not believe that shutting up liquor saloons one day in the week would make any diminution of the cursed liquor traffic. Whenever it is proposed to submit to the people a constitutional amendment entirely prohibiting the sale of liquor, we promise that seventh-day observers will, to a man, work with them. We believe it is a crime to sell intoxicating liquors, and we would have it prohibited just as the promiscuous sale of other poisons is prohibited. And if it is only in the interests of temperance that Sunday legislation is asked for, then entire prohibition would secure that end.

Second. It is idle to talk of the enforcement of Sunday as a civil institution. Sunday, although not a divine institution, is a religious institution. Its religious character was given to it by human authority; nevertheless, since it was appointed by "the church," it is primarily and wholly a religious institution. Now under whatever pretext Sunday observance is enforced, it will be a fact that the State is enforcing the observance of a religious custom. The day cannot be separated from its churchly connection any more than a man can be separated from his character. So that to ask us to unite with them in securing laws in favor of Sunday, is simply asking us to help make laws to enforce the observance of Sunday as the Sabbath, when it has no shadow of claim to be regarded as the Sabbath.

Third. Sunday legislation is not Sabbath legislation. We believe in working for the upbuilding of the Sabbath, but we cannot do it by working for Sunday. It does not matter if the majority do regard Sunday as the Sabbath, that does not make it the Sabbath. As well might the Chinese say to the few missionaries who are in that empire, "There is no hope that Jehovah will ever be generally accepted in this empire as God, then why not join with us in enforcing the worship of Joss, that thus we may work together in unison for the universal worship of deity?" The missionaries would justly say, "There is no God but one, and it is not enough that people should worship some being, but if they would offer true worship they must recognize God who made the heaven and the earth." They would readily recognize the fact that they would not be working in the interest of morality if they should attempt simply to secure the worship of some deity whom the majority would recognize, and not worship God. And so we say if we should engage with our sisters of the National Temperance Union in attempting to secure Sunday laws, we should not be working for the Sabbath.

It is not enough to be told that we will be allowed to rest upon the seventh day; the question is, Would we be allowed our God-given privilege of laboring on the first day? The answer is that they would allow us to work a little. They purpose to make the burden upon us "as light as possible." This in itself is an admission that they know that the enforcement of a Sunday law will work injustice to some. Now the law is not simply for the greatest good to the greatest number, but it is for equal justice to all. A law that works injustice to a single individual is an unjust law. A law that cannot be observed by every individual of the commonwealth, without someone being deprived of the privileges which God allows him to enjoy, has no business to be enacted.

We are willing to give Mrs. Bateham and all her sisters of the Temperance Union, credit for honesty of purpose. We are willing to grant that as an association they would not desire to see a single individual oppressed for the observance of the seventh day. But no matter how kind their intentions may be, when their law is once enacted, their power over it ceases. Then the most bigoted and benighted individual in the country has the power to secure its enforcement, and while they would not wish to injure anyone who observes the Sabbath of the Lord, and might wish to enforce it simply upon non-professors, they could not hinder the bigot from securing its enforcement upon all, thus making it a means of wreaking his spite upon those who differ with him in religious belief.

More than this, we would not work with them for the enactment of a Sunday law, if we could have a bond given by them collectively and individually, assuring us that they would not only grant us immunity from punishment for laboring on Sunday, but would secure us against all possible molestation. The reason why is this: Sunday is not the Sabbath; it has no claim to be so regarded; the seventh day (Saturday) is the Sabbath of the Lord; God has given a solemn and emphatic command that it should be kept; and we regard it as our imperative duty to enlighten people concerning the nature and obligation of the Sabbath. Now if we should join in a movement to secure the civil recognition of Sunday,

we should be only nullifying our efforts to induce men to regard the seventh day and that only as the Sabbath. It would be an agreement on our part to assist in forging chains for others, providing we could be allowed to go free, and would be an announcement to the world that while we ourselves purposed to keep the seventh day, we did not regard it as necessary that other people should do so. But we do regard it as of vital importance to keep the seventh day according to the commandment of God, and although but few may listen to the teaching of the Bible on this subject, that does not absolve us from our duty to teach the truth, not alone by our words, but by our acts.

We repeat: We are willing and even anxious to join in any purely temperance work, but even the so-called "Sabbath Observance Department of the National Women's Christian Temperance Union" cannot make us believe that Sunday is the Sabbath, nor beguile us into working for a Sunday law under the guise of temperance. "Surely in vain the net is spread in the sight of any bird." Prov. 1:17.

W.

#### LETTERS TO AN ANTINOMIAN.—4.

DEAR SIR: There were a few expressions in the quotations from your tract, given in my last letter, which I wish to notice further. In that, I was examining your inconsistencies in regard to "phraseology." Now I will give attention to the doctrines involved.

1. You speak of the "moral features" and the "civil features" of the ten commandments. In this you admit that the ten commandments are a moral law. There are no moral features to a ceremonial or positive law. Destroy it as to its ceremonial or positive nature and it is destroyed utterly. I find no fault with your expression here. Take the sixth commandment—Thou shalt not kill. We may say that the civil feature of this precept relates to the actual taking of life, for the civil government can take cognizance of the open act, and of nothing further. But God sees the heart; in his sight hatred is murder, because it is the first stage of murder. "The law is spiritual" (Rom. 7:14), and therefore it takes cognizance of the thoughts and intents of the heart. Heb. 4:12. As God alone can read the heart, and understand its thoughts and intents, he alone is "moral Governor." The "moral feature" of the sixth commandment not only forbids taking the life of your neighbor, but it requires a high and loving regard for his life; it requires that you care for his life even as you would care for your own. In other words, it requires that you love your neighbor as yourself.

But you are doubtless aware that that "law is a unit." Being founded upon the attributes of the Lawgiver, it all hangs upon the "great moral precepts" of love to God and love to man, as said the Saviour. It all emanated from the mind and will of the great Creator, without any intervention of man. Rebellion did not create the necessity for any part of it—otherwise it were not a unit. And therefore whosoever "offends in one point, he is guilty of all." Jas. 2:10. He is a breaker of the law whether he breaks one precept or the whole ten.

There was a time when civil government did not exist. In the days of the patriarchs the Government was parental. But, waiving that, I inquire: Do you wish to be understood to say that God did not require obedience to moral law on a moral basis, in the former dispensation? That is what you said, but it seems hardly possible that that is what you meant. And yet, absurd as that position really is, I have heard some, of your faith, openly avow it. Look at the consequences involved in such a declaration. (1) If that were so, then a man's heart might be full of idolatry, blasphemy, hatred, anger, lust, and covetousness, and he not be subject to any condemnation unless he committed the open crimes to which these passions lead. If that were so, God's government was loosely administered in that age. Could men be saved while inflamed with these vile passions? Have we not seen that God required men to be holy in that age, because he was holy? Has holiness

changed with the one moral Governor since that age? Are we not directed to "ancient worthies" as examples of godliness? Heb. 11. Are not the psalms the truly devotional part of the "Holy Scriptures," both of the Old and the New Testaments? (2) If that were so, then a man might have been guilty of all the crimes forbidden in the book, yet if he evaded the civil officers he was safe; if he were only successful in concealment he would escape all punishment. If only the civil features of the law were enforced, of course if the criminal evaded the civil government he was clear! But in denial of that, read Eccl. 12:13, 14: "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." To the careful and reverent reader of the Scriptures, your assertion is simply absurd. I could direct you to a thousand passages which contradict you.

2. Analogous to the above-noticed expression is that in which you speak of the requirement to love your neighbor as yourself; you say, "There was no civil penalty to this moral precept." Here again, by your own showing, there was a plain distinction between moral and ceremonial law. You have again and again said that there were ceremonial laws in that dispensation; here you recognize a law of that dispensation as moral. Hence, there were both moral and ceremonial laws in that dispensation. Now it is a truism that there can be no law without a penalty; deprived of this sanction, it does not amount to law. It may be advice, but it cannot be law. Why was there no civil penalty to that moral precept? The answer is easily given: that law does not come within the province of civil government, because no civil governor can know whether you love your neighbor, or whether you do not. He may know that you do not, if you break that part of the decalogue which hangs on the precept to love your neighbor; but if you do not break them openly, you may hate your neighbor, and no civil officer can detect it. As has been said, no civil government can enforce law on a moral basis. But God always had a penalty to moral law, for he always had a moral government—he was always a moral Governor.

There was another moral precept, of which you have also spoken, namely, "Thou shalt love the Lord thy God with all thy heart." This is beyond the province of civil government, also, as no human being can determine how any man stands related to this law. But of these I shall have occasion to speak again.

3. The statement to which I wish to call particular attention is that concerning the fourth commandment. I will copy it again:—

"The fourth commandment being exclusively civil—purely ceremonial—and not having any moral principle involved, apart from a positive precept, perished with all other positive, civil, and ceremonial laws."

Your language is loose. That which was "exclusively civil" could not be "purely ceremonial." The latter word is applied to *religious*, not to *civil* laws. A civil law may be in the exact words of a moral law. Thus, the moral law says, Thou shalt not kill; the civil law may say the same. As far as the outward action is concerned, they are identical. But not so with ceremonial laws. Civil laws are not necessarily positive, in distinction from moral; but ceremonial laws always are.

Your assertion that there is no moral principle involved in the fourth commandment, that it is purely ceremonial, cannot be proved. And I notice that you did not attempt to prove it. You are aware that the advocates of the Sabbath have often offered proof that the fourth commandment is a moral precept. Though this proof may not be satisfactory to you, do you not think that it would be becoming on your side to offer some kind of proof to sustain your assertion that it is purely ceremonial? I do. If there were no direct proof on the subject, the probabilities are all against you. It is classed only with moral laws; it is a part of God's covenant of commandments; God spoke it himself, and wrote it

himself—he did not intrust it solely to Moses, as he did the ceremonial law; it is founded on a work completed before the fall of man. You can give no reason why God should select a single civil or ceremonial law, and place it in the very bosom of his moral law. You cannot account for the fact that it always occupied this honorable position. On the other hand I think it is not difficult to show that there is a moral principle involved in it.

In arguing this question it will be necessary to define the terms we use, and have the lines between different kinds of laws clearly drawn. Without this we shall be only beating the air. Webster says: "The word *moral* is applicable to actions that are good or evil, virtuous or vicious, and has reference to the law of God as the standard by which their characters are to be determined." Webster also says that "the moral law is summarily contained in the ten commandments." But I will not insist upon this, as I presume it would be more satisfactory to you to make it a question of proof and reasoning, than to rest it upon the authority of a lexicographer. The word is *mostly* applied to *social* virtues—to actions of man toward his fellow-man—but it is also correctly applied to religious actions, or duties directly toward God of *original obligation*. By this I mean the duties we owe to God as our Creator—religious duties not belonging to the plan of redemption. The distinction may be better understood by a comparison: baptism and the Lord's Supper are religious duties; but they would never have existed had there been no gospel, or remedial system. Sin laid the foundation for duties of this nature. Obedience to the second and third commandments are also religious, as relating directly to God, but they would have been duties if man had never sinned. They are not of the same nature as duties which are peculiar to the Christian religion, as they are of *original obligation*, growing solely out of the mind and will of the Creator, before the fall of man.

The gospel being remedial, cannot be moral. Christianity enforces all morality, but it *originates* none. It were truly absurd to hold that man, by an act of wrong-doing, could be the means of giving rise to moral obligation, or of introducing moral principles into the government of God. Sin creates the necessity of a remedy—nothing more.

The ten commandments constitute a peculiar law, differing from all others, it being both moral and religious. But the religious element predominates in the first four precepts, and they point out directly our duties toward God; while the moral element predominates in the last six, as they relate more especially to our duties to our fellow-creatures. But they are all required to form a perfect law; they cannot be separated so that a part may be kept while others are violated.

Now we will carry our comparison in another direction, taking two precepts of the decalogue—the eighth and the fourth. No character is more despised than that of the thief. Why? Because he invades the rights of his fellow. Upon what is the eighth commandment based? Solely upon the right of property. If there were no property rights, that commandment would be useless. And to convict by this precept there must be proof of property. It is not enough to prove that a certain piece of property was taken by a certain man; it must be proved that the property belonged to another, and that it was taken without the consent of the owner.

But now I appeal to yourself: Is there any evidence in any or all the records on the earth which proves, or is there any means of proving, more clearly, that any certain property belongs to any certain individual, than the Bible itself, the very highest authority, proves that the Sabbath, the seventh day, belongs to God, the Creator of the heavens and the earth? Is it not a fact that the fourth commandment is specifically based on the right of property, as well as the eighth? You know that it is a clear case; that God reserved the seventh day to himself, and sanctified it,—"set it apart to a sacred use."

But we are told that "there is no difference in days;" that there is nothing in the nature of things

to indicate that one day differs from another. A flimsy objection, indeed, more worthy of a radical infidel than of one who professes to believe the Bible. Is there anything in nature to prove that the horse you drive is more yours than mine? Anything in nature to prove that this chair belongs to me more than to you? Nature never settles such questions. Admitted that property rights exist, and all questions of individual rights must be settled by evidence. Again I ask, Was any right of property ever established by clearer evidence than the Bible affords that Jehovah has a special right to the seventh day? Without any evasion, resting on a "Thus saith the Lord," what must be your answer? If the eighth commandment is moral because it guards your right to property which you claim as yours, on what principle do you deny that the fourth is likewise moral, which is given to guard the right of the Creator to a day which he claims as his? He who denies the claim contradicts the word of the Lord himself; and he who appropriates the day to himself, against the direct prohibition of the Lord, is committing a crime as much greater than he who takes your horse, as the right and claim of God are higher and more sacred than yours; as the Sabbath, hallowed by the express act of Jehovah, is more holy or sacred than your coat or pocket-book. If not, please explain why not.

God certainly has rights, as well as man. Many overlook this, and think that if they fulfill their obligations to their fellow-men—are honest in all their worldly relations—they ought to stand acquitted in the Judgment. And I am sorry to say that the theories of all Antinomians lead to the same result. "Will a man rob God?" He himself asks the question, which shows that robbery may be committed against him as really as against man. His property right to the seventh day is not of a "ceremonial" nature. The Sabbath originated when he created the heavens and the earth, and was given to man as a hallowed memorial, that we may know that he is God, the Creator. Eze. 20:12, 20, etc.

You will surely excuse me for examining this question at such length, seeing that you and your friends so carefully avoid it as a matter of proof! No question is of greater importance. In my next I will progress in my view by noticing several new matters of interest.

J. H. W.

## The Missionary.

### PIEDMONT, ITALY.

I HAVE just closed a most pleasant two months' stay in Piedmont, Italy, laboring with my brother, Elder A. C. Bourdeau, Brother Geymet, and Brother Audelta—part of the time with each. My labors have been bestowed mainly at St. Germain, Villar Pellice, and Angrogna, and in villages situated in three different valleys among the mountains at quite a distance from each other.

By the grace of God I have been enabled to give sixty-seven discourses, and twenty Bible-readings, ten of which were especially designed to help young laborers. I have made about one hundred and forty missionary visits; have met three attacks on the Sabbath truth, and have written one sermon for distribution. Three persons have decided to obey the truth at St. Germain, six at Villar Pellice, and two at Angrogna.

I could remain but one week at St. Germain and twelve days at Angrogna, and more work must be done at these and at other points. In the last-named place there are several families who are strongly convicted of the truth. Twenty-five persons attended our last Sabbath meeting. Many shed tears when we left them to attend conference. The weather, too, was becoming cold, and what we would call in Vermont "a sudden change" or "cold snap," and a heavy snow-storm, made

it necessary for me to seek the valleys. Our American readers may not, owing to the general idea that prevails as to the excellency of the Italian climate, understand what we sometimes have to meet here, in the region of the Alps. I am of the opinion that strong young men should be drilled for such fields, while the older hands could come in now and then as a re-enforcement.

Fuel here (among the mountains and away from thoroughfares) is so scarce that people dwell in stables in the day-time and evenings during the winter season as a matter of economy, and keep warm through the natural heat of cattle, sheep, goats, and (sometimes) the swine. In these stables I have given more than one-half of my discourses, having no other means of ventilating than to open the door now and then to get a whiff of precious fresh air. But I felt I was not above my Master, who chose a stable as his birth-place. The cattle were more worthy of his presence than were the proud and ungrateful people whom he came to bless.

God has greatly blessed me while here in Italy. It seemed at times as though my lungs were made of steel. Never have I enjoyed as much peace and as much of the blessing of God as in this field. If there is a place under heaven where missionary visits are needed and will be productive of good, it is this field. God has a dear people here who, behind a plain exterior and humble habits, have rare qualities, and who will yet scatter rays of light in other fields, as in former days of Vaudois purity.

D. T. BOURDEAU.

February 16, 1887.

“OUT OF THE FIRE.”

In the recent terrible catastrophe near Hartford, Vt., it would seem that all circumstances combined to add horror to the occasion. It was in the dead of night that the frightful plunge was made from the bridge to the frozen river full fifty feet below, and the train with its precious freight of human life lay a crushed and shapeless wreck.

One who was rescued with broken limbs said: “Following the terrible noise of the crash came one instant of dead silence, and then arose most agonizing cries from wounded and dying. Should I live a thousand years I can never forget that awful moment.”

Almost immediately the whole mass was enveloped in flames. The scene seems too fearful to contemplate. Let the charred and blackened remains of thirty-five victims, and as many more maimed or wounded, tell the sad tale.

It is most affecting to read of the almost superhuman exertions made by those escaped from the wreck, towards rescuing others less fortunate. Men almost destitute of clothing, with bare feet, bruised, bleeding, and freezing, worked with frantic eagerness to extricate perishing victims, until, faint from exhaustion and driven back by the scorching flames, they were obliged to desist and drag themselves away to a place of shelter.

But this event, appalling though it is, must sink into comparative insignificance when that great catastrophe, the dreadful day of God's wrath, shall burst upon a guilty world; when men shall call on the mountains and rocks, “Fall on us, and hide us . . . from the wrath of the Lamb;” when “the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” 2 Pet. 3:10.

We believe that day is close at hand, but thanks be to our God, there are some among us who, “according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;” but are we using all our

powers to rescue the ungodly from a dreadful doom, and point them to the Lamb of God who alone can save from eternal death?

Perhaps we may say we have warned them, but is that enough? Let us remember righteous Abraham pleading with God for guilty Sodom. Remember also how the heavenly messengers sent to rescue Lot “laid hold upon his hand . . . and they brought him forth, and set him without the city,” lest he should be consumed. We are admonished in Jude 22, 23, “Of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.”

Oh, may God help us to arouse from our sinful indifference, lest in that dread day we hear his voice saying to us, as to guilty Cain, “Where is thy brother?”

MRS. A. W. HEALD.

Windham, N. H.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

JOSEPH SOLD INTO EGYPT.

(April 3.—Gen. 37:23-36.)

JOSEPH listened to his father's instructions, and feared the Lord. He was more obedient to his father's righteous teachings than any of his brethren. He treasured his instructions, and, with integrity of heart, loved to obey God. He was grieved at the wrong conduct of some of his brethren, and meekly entreated them to pursue a righteous course, and leave off their wicked acts. This only embittered them against them. His hatred of sin was such that he could not endure to see his brethren sinning against God. He laid the matter before his father, hoping that his authority might reform them. This exposure of their wrongs enraged his brethren against him. They had observed their father's strong love for Joseph, and were envious of him. Their envy grew into hatred, and finally to murder.

THE angel of God instructed Joseph in dreams which he innocently related to his brethren: “For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.” And his brethren said to him, “Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.”

“AND he dreamed yet another dream, and told it his brethren, and said, Behold I have dreamed a dream more; and behold, the sun, and the moon, and the eleven stars made obeisance to me. And he told it to his father, and to his brethren, and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.”

JACOB appeared to regard the dreams of his son with indifference. But he had been often instructed by the Lord in dreams himself, and he believed that the Lord was teaching Joseph in the same manner. He reproved Joseph, that his true feelings might not be discovered by his envious brothers.

JACOB's sons were shepherds, and fed their flocks where they could find the best pastures.

In traveling from place to place with their cattle, they often wandered quite a distance from their father's house, so that they did not see their father for several months at a time. In his anxiety for them, he sent Joseph to see if they were all well. With the true interest of a brother, Joseph searched for his brethren where his father supposed he would find them, but they were not there. A certain man found him wandering in the field in search of his brethren, and directed him to Dothan. This was a long journey for Joseph. But he cheerfully performed it, because he loved his brethren, and also wished to relieve the anxiety of his father. But he was illy repaid for his love to them, and obedience to his father.

“AND when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands, and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.”

JOSEPH, unsuspecting of what was to befall him, approached his brethren with gladness of heart to greet them after his long, wearisome journey. His brothers rudely repulsed him. He told them his errand, but they answered him not. Joseph was alarmed at their angry looks. Fear took the place of joy, and he instinctively shrank with dread from their presence. They then took hold of him violently. They taunted him with the admonitions he had given them in the past, and accused him of relating his dreams to exalt himself above them in the mind of their father, that he might love him more than themselves. They accused him of hypocrisy. As they gave utterance to their envious feelings, Satan controlled their minds, and they had no sense of pity, and no feelings of love for their brother. They stripped him of his coat of many colors that he wore, which was a token of his father's love, and which had excited their envious feelings.

JOSEPH was weary and hungry, yet they gave him neither rest nor food. “And they took him, and cast him into a pit; and the pit was empty, there was no water in it.” As Judah thought of Joseph lying in the pit, suffering a lingering death by starvation, he was troubled. For a short time he, with others of his brethren, seemed to possess a Satanic frenzy. But after they had begun to accomplish their wicked purposes to the helpless, innocent Joseph, some of them were ill at ease. They did not feel that satisfaction they thought they should have to see Joseph perish. Judah was the first to express his feelings. He “said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, and our flesh; and his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.”

THE thought of being sold as a slave was more dreadful to Joseph than to die. He manifested the deepest anguish, and appealed

## The Home Circle.

### MOTHERHOOD.

WHEN the tasks of the day are ended,  
And work is folded away,  
I sit by the window and study  
A picture over the way.

In a room with undrawn curtains  
A mother comes every night,  
And sits with a dimple'd baby,  
In the softly flickering light.

The little one's chubby fingers  
Wander over her face,  
And it smiles, and cooes, and dances,  
With a sweet, unconscious grace.

I know the mother is saying  
Something tender and good,  
By the way in which she caresses  
This atom of babyhood.

Then, as the twilight deepens,  
The golden head sinks to rest,  
And a beautiful face bends over  
The sleeping child on her breast;

And my own sad heart is throbbing,  
Yearning with sudden pain,  
For a touch of the dainty fingers  
I never shall clasp again.

But I know the time is coming,  
At the end of earth's eventide,  
When hushed will be every longing,  
And mother-love satisfied.

So now I sit by the window,  
And take what comfort I may,  
Watching the dear little stranger  
In the firelight over the way.

—F. J. D., in *Christian Union*.

### AN UNSATISFACTORY EFFORT.

"ALLIE won't get any, there's no sense in her going. Why, she went berrying a dozen times last year, and she never got the bottom of her pail covered once."

"I will, too, now you keep still, Mabel," said Allie. "I'll pick as many as you, see if I don't."

"H'm, I guess you will."

"Now, children, if you are not sweeter-tempered toward each other, you shall not go at all," said Mrs. Blakesly, coming out on the piazza, where the children were assembled with their pails all ready to start. There were two little girls from the neighborhood, Allie and Mabel Blakesly and little Josie. Josie was only eight and had never been berrying before. Her little fat face and her bright black eyes were fairly radiant with delight.

"O mamma, I didn't mean anything," said Mabel, who was really a good-natured girl. "I was only joking."

"You wouldn't like to be joked," said Allie, in an injured way.

"Well, I couldn't help it. It was funny the way she went berrying. Some of the time she ate her berries, and some of the time she sat under a tree and rested, and, if she didn't do anything else, she spilled them."

"I think you're too bad," said Allie, half laughing herself.

"Well, I won't say another word. Come on."

Allie, in her old gingham and her old hat, marched along with the others. She did not talk as much as usual. She was thinking. By the time they reached the berry pasture, she was fired with resolution. She would fill her pail full to the brim this time; they should see.

Allie was a slow-motioned, dreamy little girl. She was not deft with her fingers. If she worked steadily, it was long before she could get a task done, and it was very hard for her to work steadily.

To-day, in spite of her firm resolve, it was very difficult for her to pick five minutes without stopping and staring lazily at the blue sky through the tall bushes, or at her busy companions. As Mabel had said, she ate a good many berries, too, in an abstracted way. Poor little Allie really lacked sadly the power of concentration, but the others knew nothing about that. They only laughed at her good-naturedly because she was so slow about picking berries.

To-day, it seemed to Allie herself that she had never worked with such feverish speed. When it was time to go home, and her pail was only two-third's full, she could not understand it. She peeped furtively at the others, keeping hers out of sight. They were all full, even little Josie's, though hers was much smaller than the rest. She had turned out an apt little picker. She was close beside Allie, indeed she had picked beside her all the afternoon. She felt that she was more of a chum; the other girls were a little older.

When her pail was full, she held it up to Allie with rapture. Mabel was singing out across the pasture that it was time to go home. Allie looked at the little pail brimful of berries, and a great temptation seized her. She looked at Josie's pail, then at her own. If about half of Josie's berries were turned into her pail, it would fill it full. Allie hesitated. Could she? "It would be so mean," she told herself.

"Come," called Mabel impatiently. Josie started.

"Wait a minute," whispered Allie. "Look here, Josie, I want to tell you something."

"What?"

Allie blushed before her little sister. "See here, Josie, if you'll give me enough of your berries to fill up my pail, I'll give you Miss Prim."

Miss Prim was a doll, which Josie had especially admired.

The poor little thing hesitated, and looked wistfully at her berries; she had so counted on showing them, and being praised. Then she thought of Miss Prim, who was dressed in black silk and wore a white lace handkerchief around her neck, and consented. Allie's pail was filled to the brim, and she trudged soberly home with hers half full. She had promised faithfully not to tell.

"Allie's got her pail full after all, mamma," Mabel said, when they got home, "and I do feel so mortified because I laughed at her. They are lovely ones, too. I do believe they're better than mine."

Everybody exclaimed over Allie's berries. She did not take much pleasure in their praise, however. She felt guilty, and she did not dare to look at Josie. The poor little girl stood by with her half pailful, looking rather pitiful. Even Miss Prim could hardly console her. They were very kind to her about her berries; they thought she had done wonderfully for the first time. But she kept thinking, "What would they say if they knew how many I really picked?" She felt hurt at Allie's depriving her of her first little hard-earned glory, and wondered innocently how she could. But she faithfully kept her promise not to tell.

They had berries and milk for tea, but Allie did not eat any. She was growing uneasy. She had passed over Miss Prim slyly to Josie, but that had not made matters any better with herself. The meanness and deceit of which she had been guilty kept standing out blacker and blacker. It was a long time before she could get to sleep that night. At last she made a resolution which pacified her a little, and fell asleep on it. She would not eat another berry that season. She was extremely fond of berries, too.

She kept her resolution to the great wonderment of everybody. They could not imagine what had turned Allie against berries. She even refused berry pie, like a sincere but mistaken little martyr. She did more than this to satisfy her conscience. They went berrying again, and she assisted Josie to fill a larger pail, and went home with hers half empty. But that made matters no better. Honest little Josie told at once that Allie had helped her; she never even dreamed of taking credit which did not belong to her.

Allie looked so black to herself beside Josie! Her self-imposed penances did not seem to whiten her at all. Still she went on with them.

One day there was a beautiful berry pudding for dinner, and she would not take any. Her mother laid down the spoon, and stared at her.

"What is the reason you act so about eating berries, Allie?" said she.

"I—don't care for them," Allie faltered.

"Why not, have they made you sick?"

"No, mamma." She was almost crying. Her mother said nothing more.

After dinner, when her mother had gone into the sitting-room, Allie followed her. She stood looking meditatively out of the window for a minute, then she began.

"Mamma," said she.

"Well."

"I want you to tell me something. If—anybody does anything wrong, is there anything that can make up for not telling of it?"

"No, Allie, I don't think so."

"Suppose—anybody kept on being real good—for a thousand years, wouldn't they feel any—easier then?"

"I guess not, dear."

"Then I shan't try it any longer—I didn't pick all the berries. I filled the pail up with Josie's, and made her promise not to tell."

"What?" It took considerable explanation before Mrs. Blakesly understood.

"I suppose I ought to tell Mabel and papa, and the other girls," said Allie, with a pale, determined look.

"What do you think?"

"I suppose I had. I'll go right and tell Mabel now, then I'll go and tell the girls, and I'll tell papa when he comes home."

That night, when passed her saucer of berries, Allie took it with a happy, humble look. Never had they tasted so good before.

"Mamma," she said, in her slow, reflective way, when she was being tucked up in bed that night, "how very silly it is for anybody to try and punish themselves, when it's a great deal harder than God's way, and doesn't do any good either."—*Mary E. Wilkins, in Congregationalist.*

### PRESERVING "COPY."

A NOVEL method has been adopted by the Century Company for preserving the sheets of their great dictionary. Over 25,000 sheets of "copy" have thus far been prepared, and how to insure them from any possible contingency, as in the case of fire, was the problem. It is necessary to keep this large mass of manuscript in the printing office for frequent consultation. But if it were destroyed, the loss would be irreparable. It was proposed to insure the "copy" for \$150,000, but the insurance money would not have replaced the loss. Finally photography was suggested, and the idea has been successfully carried out. Each sheet of "copy" which is 8x12 inches in size, has been photographed and reduced to a size measuring only 1½x2 inches. All the words can be read with a magnifying glass. The reduction is for convenience in storage and handling. The negatives are preserved, and

the entire 25,000 would hardly more than fill a large bureau drawer. These negatives can be enlarged to any size which may be convenient. Should the manuscript now come to grief, these negatives would furnish a ready means of reproducing it in a very short time, and the cost for the whole 25,000 will not exceed \$300.—*Selected.*

◆◆◆  
**SPEAK GENTLY.**

A young lady had gone out for a walk, but forgotten to take her purse with her. Presently she met a little girl with a basket on her arm, a wee, pale, care-worn creature.

"Please, miss, will you buy something from my basket?" said the girl, showing a variety of book-marks, match-cases, needles, books, etc.

"I am sorry I can't buy anything to-day," said the young lady; I haven't any money with me. Your things look very pretty." She stopped a moment and spoke a few kind words to the little girl, and then, as she passed, she said again, "I am very sorry I can't buy anything from you to-day."

"Oh, miss," said the little girl, "you've done me just as much good as if you had. Most persons that I meet say, 'Get away with you!' but you have spoken kindly to me, and I feel a heap better."

That was considering the poor. How little it costs to speak kind words, and how much they are worth. If we have nothing else to give, let us at least give love and sympathy.—*Star and Crown.*

◆◆◆  
**HOW OLD MUST I BE?**

"MOTHER," a little child once said, "Mother, how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be?"

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be his.—*Selected.*

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A PHOTOGRAPH of a section of the sky has been taken at the Paris Observatory, some five degrees square, which shows 3,000 stars on a ten-inch square plate. There are distinctly seen on the plate stars of the fourteenth and fifteenth magnitude. If this portion of the sky is fairly represented, the number of stars visible, to the fourteenth magnitude inclusive, must be more than 20,000,000.—*Selected.*

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A MAN without God is without everything.

**Health and Temperance.**

**A HEALTH TALK IN THE NURSERY.**

HEALTH and temperance, which in its broadest sense is the law of health, needs to be taught from the cradle. When my little four-year-old boy discovered the veins in my hands, I was obliged to lay down my pen, and give a plausible answer before his childish curiosity would be satisfied. On being told they were little rivers carrying blood, an exploration of his own chubby hands followed, with the delightful discovery that he, too, had those "little rivers." Of course a volley of questions were fired at me in quick succession, the first of which was, "What is blood made of?" "What we eat." "What do the little rivers carry what I eat to my hands for?" "To make them grow." "Does everything we eat make our hands grow?" In that way he soon learned that some kinds of food furnish better building material for his bodily house than other kinds, and afterwards, when inclined to eat something that was not suited to his child's stomach, I had no difficulty in inducing him to deny himself, when reminded of the work of the "little rivers." He does not want tea and coffee, because in our talks he has learned that they hurry the nerve builders, but is a staunch friend of milk and brown bread, and takes great interest in his food, and by this means is learning to have power over his appetite, and to exercise self-control.

On discovering a picture of a man drinking beer, his first question was, "Does beer make my house grow?" On being told that the alcohol of the beer drank up the water in the "little rivers," and injured them, he voluntarily pledged himself against intoxicants, because he is inspired with an ambition to possess a fine bodily tenement. His delight is unbounded, if, when taking a bath, he discovers in some part of his body a vein heretofore unknown to him. I consider that here is foundation for a desire to make his body a splendid creature, with every nerve steady, and every muscle trained to do his bidding. His imagination makes the wonderful little builders very real, and he will not intentionally retard their progress. He is willing to retire early because his house is being built more rapidly while sleeping, and the very best work is done the first half of the night. We have even gone a step higher in our little talk, and learned to reverence the Creator of such a wonderful building, and that it is a sin to abuse a house so costly and beautiful, because it is God's workmanship.

And all this came about without "cramming" his mind. The questions naturally came, at intervals, even after I had forgotten our previous talk, and it was better to give the little philosopher a reasonable, satisfying answer. He is a child of only ordinary intellect, so I believe every fact and law of physical life can be taught the child very early, and physiology become a fairy tale to the imaginative child, and they are all such. Every woman, for this reason, if no other, should at once enlist in the department of hygiene. You owe it not only to yourself and community, but most surely to your children, whose first years are spent entirely with you, and at a time, too, when lasting impressions are made; the early impressions enter into the solid masonry upon which manhood is built. Some one has likened the knowledge acquired in maturity to paint and whitewash.—*Nettie C. Hall, M. D.*

◆◆◆  
MEN go into saloons respectable, and come out felons.—*Justice Grove.*

**FOOD AND TEMPERAMENT.**

THE good housekeeper shows her wisdom by the well-being of the inmates of her home, physically first, then mentally and morally. She knows that home cannot be kept worthy and happy without effort. She studies the temperament of each member of the family, and furnishes him or her with the food needed. The sanguine and full-blooded require one kind, the nervous and wiry another. Good taste rules the serving of the viands, but the viands are first selected to build up muscle and nourish brain, not to pamper and enervate. Otherwise energy, capacity, and integrity are weakened, and the power to do good work has gone.

It is related by a gentleman who had an appointment to breakfast with the late A. T. Stewart, that the butler placed before them both an elaborate bill of fare. The visitor selected a list of rare dishes, and was quite abashed when Mr. Stewart said, "Bring my usual breakfast, oatmeal and boiled eggs." He then explained to his friend that he found simple food a necessity to him; otherwise he could not think clearly. That unobscured brain applied to nobler ends would have won higher results, but the principle remains the same.—*Good Housekeeping.*

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**PURE(?) WINE.**

A GREAT deal of eloquence is wasted in attempting to show the utility of the "pure cheap wines of France." The fact is, a pure cheap wine is a *rara avis* which the common people on the further Celtic side of the English Channel seldom see in these days. During this last summer a gentleman of American birth, but living in Paris, collected ten specimens of *vin ordinaire*, or the red wine, from nearly as many different shops, and had them tested by a competent chemist, with the result of finding that only one specimen of all the ten had a single drop of grape juice in it. All the other nine had been manufactured of various drugs and sold for wine.

To this may be added the testimony of a German physician, who said that out of 440 specimens of Bordeaux wines which had been analyzed, only 22 contained the ingredients belonging to real wine. The reason of this lies primarily in the fact that the phylloxera has been fearfully destructive of late years in the southern part of France, and secondly in the fact that the demand is ever increasing, while the supply is decreasing. In no trade is the liability to fraud so great as in that of wines. Moral: If you don't relish being cheated, let them alone.—*Selected.*

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THE Hon. Neal Dow gives the results of prohibition in the State of Maine, in the following pithy sentences:—

"Every distillery and brewery has been suppressed; there is not one remaining in the State. The liquor traffic has been reduced at least to one-twentieth of its former volume. In more than three-fourths of the State, containing more than three-fourths of our population, the traffic is practically unknown. All our rural districts, our smaller towns and villages, have been delivered from the curse of the saloons, where they were numerous and obtrusive in the old rum time."

◆◆◆  
TOBACCO blindness is on the increase. It is of a peculiar kind. It occurs while the victim is in the act of emitting the smoke from his mouth. During this performance he becomes so blinded that he cannot see that he is blowing the smoke right into a lady's face.—*Sel.*

(Continued from page 171.)

first to one of his brethren, then to another, for compassion. Some of their hearts were moved with pity, but through fear of derision from the rest they kept silent. They all thought they had gone too far to repent of their acts; for Joseph might expose them to their father, and he would be exceedingly angry with them for their treatment of his much-loved Joseph. They steeled their hearts against his distress, and would not listen to his entreaties for his father's sake to let him go, but sold him as a slave.

REUBEN went away from his brethren, that they might not learn his purpose in regard to Joseph. He advised them to put him in the pit, and designed to return and take him to his father. "And Reuben returned unto the pit, and behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?" His brethren told him that they had sold Joseph.

"AND they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father, and said, This have we found; know now whether it be thy son's coat or no." They caused their father intense anguish, as he pictured to himself the violent death his son must have suffered by being torn in pieces by wild beasts. His sons had not imagined that their father's grief would be so deep. All his children tried to comfort him, but he refused to refrain from his grief. He declared to his children that he would go down into his grave mourning.

JOSEPH'S brethren flattered themselves that they were taking a sure course to prevent the fulfillment of Joseph's strange dreams. But the Lord controlled events, and caused the cruel course of Joseph's brethren to bring about the fulfillment of the dreams which they were laboring to frustrate.—Mrs. E. G. White, in *Great Controversy*.

## News and Notes.

### RELIGIOUS.

- Last year 52,000 Protestant tracts were circulated in Greece.
- Pope Leo is about to issue an encyclical against Socialism.
- About one-third of the 100,000 Jews in this country are in New York.
- One thousand carpenters and joiners in Berlin have recently petitioned the German Government to protect them against Sunday labor.
- At Dresden, Germany, nearly a thousand glass workers have been discharged because of their refusal to labor on the first day of the week.
- There are, it is said, over one hundred applicants for the pastorate of the Westminster Presbyterian Church of Minneapolis, Minn., whose pastor resigned a few weeks since.
- Joseph Cook says that among "the educated and upper classes in Asia, hereditary misbelief, when given up, is more readily replaced by imported unbelief than by Christianity."
- The Religious Tract Society of London, England, has had "Pilgrim's Progress" published in the Japanese language. This makes the eighty-first language into which this work has been translated.
- A new church known as the *Deutsche Christus Kirche*, has been organized at Oshkosh, Wis. It is composed mostly of Knights of Labor who have withdrawn from the Lutheran communion.
- The *Christian Nation* says: "We are rejoicing at the unmistakable signs pointing to the final enlistment of the whole Presbyterian family for the advocacy of the great principle of National Reform."

—There are in the cities of New York, Boston, Baltimore, Chicago, Philadelphia, St. Louis, Milwaukee, and Cincinnati, 2,264 Roman Catholic priests.

—A correspondent of the London *Nonconformist* says of religious freedom in Austria: "Not a tract or book must be given away. The Holy Scriptures cannot be freely sold by colporters. There can be no free preaching of the gospel with open doors in public halls or private houses. All that is allowed is family worship."

—A Methodist preacher in Seabright, N. J., created a sensation a few days ago by publicly reading two ladies out of his church for dancing. When the notice was read from the pulpit many of the congregation got up and left the church. Many of the members who sustain the ladies are talking of forcing the parson to a resignation.

—A Protestant minister writing from Rome says, "I am informed that already the Jesuits have managed so adroitly that they have got the controlling power in the Italian Government." And again: "It is said that the Italian Government is really at the mercy of the Jesuits; and the Roman liberators are alarmed at the present outlook."

—The *Christian at Work* says: "It is reported that in return for the Pope's recent friendship Germany has consented to act as mediator between the Italian Government and the Vatican. The Vatican's proposal is that part of Rome, including 'Leonine City,' and a zone extending from the Vatican to the sea, by Civita Vecchia, shall become the absolute property of the Pope."

—In obedience to a decree of the late Plenary Council at Baltimore, the Catholics have been taking up collections for the support of missions among the Indians and negroes of the United States. Commenting upon this, an Eastern paper says: "This means aggressive work, and the institution of effective missionary work by the Roman Catholic Church in this country with a view to winning them over to Roman Catholicism."

—Speaking of the means of reaching the masses in city and country with the gospel, the *Christian at Work* says: "We suggest that be it city or country, the church has got to inaugurate house-to-house visitation. It has got to be done or city and country will travel devil-ward. And especially so as the Catholics are instituting parochial schools, inasmuch as it is already foreseen that sectarianism is not to find an open door to the public school-houses."

### SECULAR.

- London consumes 250,000 tons of coal weekly.
- Henry Ward Beecher died March 8, of apoplexy.
- Captain Eads, the great American engineer, died March 6.
- The Mormons are said to be again recruiting in the South.
- A widespread Nihilist plot has been discovered in Finland.
- The cholera has been officially declared epidemic at Montevideo.
- The dynamite factory at Barchester, L. I., exploded March 6.
- A \$100,000 fire occurred in a flouring mill at Hudson, Wis., March 6.
- Sir Michael Hicks-Beach has abandoned his post of Chief Secretary for Ireland.
- The manuscript of a sermon of John Knox, preached in Edinburgh, 1565, has been sold for \$1,046.
- It is reported that the Soudanese rebels are advancing in force from Dongola upon Wady Halfa, on the Nile.
- A severe shock of earthquake again visited Menton and Nice, March 11, causing dismay among the inhabitants.
- Two formidable cruisers have been launched by the British Government. One is named the *Galatea* and the other the *Serpent*.
- The steamer *Yazoo Valley* was burned on the Red River near Grand Ecore March 8. Three colored deck hands were burned to death.
- Some of the Silistrian rebels who were captured were punished by being whipped through the whole of one night; in the morning they died.
- An Atlanta liquor-seller, who was fined \$50 in the Police Court, took an appeal to the City Court, was convicted in that tribunal, and his fine raised to \$1,000.
- In the French arsenal at Belfort a serious accident occurred March 10 by an explosion of melinite, the new explosive. Six men were killed and eleven wounded.

—An agricultural paper figures it that "when land is worth \$20 an acre, one glass of beer at 5 cents would represent a piece of land nine feet wide and twelve feet long."

—A very rich gold field has been discovered in the Transvaal, causing a great rush of capitalists, miners, and adventurers, and a city of 8,000 inhabitants has already sprung up.

—The present Arizona Legislature is said to be the most corrupt body that has ever been known there. We know of several States that make the same claim for their Legislatures.

—The Radical clubs of London are about to issue an address on the Queen's Jubilee, protesting against the cost of supporting royalty which they estimate reaches the sum of \$4,000,000 a year.

—German photographers have succeeded in photographing a projectile in the course of its flight, and some of the photographs show the head of condensed air which precedes every shot.

—The Septennate bill passed without debate in the German Reichstag, March 11, by a vote of 227 to 31. This bill is to provide for an increase in the army and make appropriations for seven years.

—In five States thus far this season constitutional prohibitory amendments have been favorably voted upon by the Legislatures. The States are Michigan, Tennessee, Oregon, West Virginia, and Pennsylvania.

—It is reported that Italy has made a treaty with Germany and Austria. If France and Russia attack Germany, Italy will move on France. If Austria and Russia have a conflict, Italy will aid Austria with her fleet.

—The Papal Nuncio at Paris has been summoned to Rome to be charged with a special mission from the Pope on the basis of the understanding already concluded with the French Bishops by the French Government.

—Professor Baird says that as a fish has no maturity there is nothing to prevent it from living indefinitely and growing continually. In the Royal Aquarium at St. Petersburg there are fish that have been there 140 years.

—The report from Shanghai that China has given the Chusan Islands to Germany has revived the dissatisfaction in Paris with the Government's colonial schemes. The late French exploits in China have cost 20,000,000 francs and 20,000 men, but Germany has taken the best picking at no cost, while France has little to show for her trouble.

—A remarkable railroad accident occurred on the Iron Mountain Railroad at Victoria, some thirty miles south of St. Louis, March 5. While the train was passing over a trestle the whole structure suddenly gave way, and the engine and baggage, mail, express, and smoking cars were precipitated into the raging torrent below, carrying with them all on board. The cars were carried down the stream some distance and most of the mail and express was lost, but only one life, although many persons were very badly bruised.

—A large tailoring establishment in New York was destroyed by fire March 8. The fire caused a blockade on the elevated railroad, and a number of the passengers left one of the trains and started to walk to the nearest station along a narrow foot-path at the side of the track. While doing so, the blockade was relieved and the train began to move. The motion shook the pathway to such an extent that a number of the passengers were thrown down into the street below. Three persons were killed and seven very badly injured.

## Appointments.

### ANNUAL MEETING.

THE regular annual meeting of the Society of the Seventh-day Adventist Church of Oakland, will be held at Hamilton Hall, southeast corner of Thirteenth and Jefferson Streets, Wednesday evening, April 6, 1887, at 7:30 o'clock P. M., for the purpose of electing a board of five trustees, and transacting such other business as may come before the meeting. A general and punctual attendance is requested, in order that the proceedings may strictly conform to the law. By order of the president.

W. N. GLENN, Secretary.

OAKLAND.—House of worship, southeast corner of Jefferson and Thirteenth Streets. Sabbath-School every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:15. Seats free.

Publishers' Department.

OUR GENERAL AGENTS.

Alabama and Mississippi—Eld. C. W. Old, 520 S xteenth Street North, Birmingham, Ala.
Australia—Echo Publishing House, North Fitzroy, Victoria.
Canada Tract Society—R. S. Owen, South Stukely, P. Q.
Colorado Tract Society—C. P. Haskell, Sec., 107 Clement St., Denver, Col.
Dakota Tract Society—A. H. Beaumont, Sec., Vilas, Miner Co., Dakota.
Delaware and Maryland—D. C. Babcock, Frederica, Del.
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—502 West Monroe St., Jacksonville, Fla.
Georgia—G. W. Angleburg, r, 628 Marietta St., Atlanta, Ga.
Hawaiian Islands—International Tract Society, Honolulu, H. I.
Illinois Tract Society—3652 Vincennes Ave., Chicago, Ill.
Indiana Tract Society—32 Cherry St., Indianapolis, Ind.
Iowa Tract Society—603 East Twelfth St., Des Moines, Iowa.
Kansas Tract Society—Box 160, Ottawa, Franklin Co., Kansas.
Kentucky Tract Society—Harry Rupert, Sec., West Clifty, Ky.
Louisiana Tract Society—321 Second St., New Orleans, La.
Maine—Mrs. A. J. Goodrich, South Lancaster, Mass.
Michigan Tract Society—Hattie House, Sec., Review and Herald Office, Battle Creek, Mich.
Minnesota Tract Society—336 Lake Street E., Minneapolis, Minn.
Missouri Tract Society—2339 Chestnut St., St. Louis, Mo.
Nebraska Tract Society—1505 E St., Lincoln, Neb.
New England—N. E. Tract Society, South Lancaster, Mass.
New Mexico—Walter Ha per, Albuquerque, New Mexico.
New York Tract Society—J. V. Wilson, Sec., Box 113, Rome, New York.
New Zealand—International Tract Society, Turner St., off Upper Queen St., Auckland, N. Z.
North Pacific—N. P. Tract Society, Box 18, East Portland, Or.
Norway—Sundhedsbladet, Christiania, Norway.
Ohio Tract Society—L. T. Dyser, Sec., 178 Warren St., Toledo, Ohio.
Pennsylvania Tract Society—5 Madison St., Wellsville, N. Y.
Switzerland—Les Signes des Temps, 48 Weiherweg, Basel, Switz.
Tennessee Tract Society—J. H. Dortch, Sec., Springville, Henry Co., Tenn.
Texas Tract Society—Mrs. Lee Gregory, Sec., Denton, Texas.
Upper Columbia—U. C. Tract Society, Mrs. L. A. Fero, Sec., Walla Walla, W. T.
Vancouver Island—Bernard Robb, Victoria, B. C.
Vermont—Lizzie A. Ston, South Lancaster, Mass.
Virginia—Lilie D. Woods, Quicksburgh, Va.
Wisconsin Tract Society—1029 Jenifer St., Madison, Wis.

RECEIPTS.

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

AFRICAN MISSION.—Mrs M Richey \$20.

RECEIVED ON ACCOUNT.—Kansas T and M Society \$150, Texas T and M Society \$100.

CALIFORNIA T. AND M. SOCIETY.—Dist No 1 Lakeport \$8.12, Dist No 3 Rivulet Society \$8.55, Dist No 4 San Francisco \$70.20, Dist No 6 Santa Maria \$20.30, A friend \$5.

CALIFORNIA CONFERENCE FUND.—E S Brooks \$4, A friend \$500, M F Brown 80 cents, Mrs N E De Yoe \$5, Andrew Spence \$10, J M McElhany \$28.54, Santa Ana \$76.10, P Wamsley \$8.10, F Colver \$62.70, Los Angeles \$22.50.

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LABBERTON'S HISTORICAL ATLAS.

QUEEN'S COLLEGE, OXFORD, Nov. 22, 1886.

DEAR SIR: Allow me to thank you much for the copy of Dr. Labberton's "New Historical Atlas and General History," which you have been kind enough to send me. It cannot fail to be of great utility, and the earlier portion, which I have been examining, has been compiled with great judgment from the best and latest authorities. But I have been much struck by the maps, which give the work its distinctive character. They are admirable both in design, in accuracy, and in execution. Such geographical pictures are the best and surest way of teaching history.

Yours faithfully, A. H. SAYCE, Prof. of History.

By mail or express, prepaid, \$2.50. Address all orders to the PACIFIC PRESS, Oakland, Cal.

BUSINESS LETTERS.

ABOUT one person in every ten that writes to this office on business omits to give the name of the State in which he resides. Now as there are many post-offices in the United States bearing the same name, it is quite difficult and sometimes impossible for us to tell in what State the writer lives. He has sent his money for books or paper and in about two weeks we hear from him again complaining that he does not get what he ordered—but he still forgets to give the name of the State from which he writes; and if the postmark on the envelope is illegible, as is often the case, it is impossible for us to fill his order or answer his letter, and pretty soon we get another letter from him denouncing us as swindlers, etc.

By this time our careless correspondent is so much in earnest that he actually puts down his County and State after his name, but very likely leaves off his post-office. But by this time we have become familiar with his penmanship, and by comparing his letters we make out his correct address and fill his order. Is it any wonder that we take pleasure in returning to him his original letter (only we add the State in red ink) in explanation of why his order was not filled promptly.

For some time past a man at "Clio" has been trying(?) to get the Pacific Health Journal. He has paid for it, and writes about it regularly every few weeks, but he does not succeed in getting it. Strange, isn't it! How can you account for it? He fails to give us the name of his County and State. There is a "Clio" in Barbour County, Ala.; in Wayne County, Iowa; in Livingston County, La.; in Genesee County, Mich.; in Iredell County, N. C.; in Marlborough County, S. C.; in Guernsey County, Ohio; in Brown County, Texas, and we don't know in how many other States. Certainly we cannot be expected to write to each of these places to ascertain in which State this man lives.

Then there are numerous individuals who send money to this office, and no letter of any kind with it. How are we to know the manner in which the sender wishes the money applied? We have no objection to receiving donations providing the sender will kindly inform us for what object he wishes the money used. Perhaps some of these persons desire books, tracts, or periodicals in return for the money sent to us, and are wondering why they do not get them. We now have on hand letters from Iowa, Missouri, Montana, and Nevada City, Cal., inclosing sums ranging from \$1.00 to \$100, with no hint of what the money is for.

The above-mentioned items are but samples of what we receive nearly every day. When you have finished your business letter, look it over carefully to see if it reads just as you wish it to; then be sure to sign your name and full address. For example: John Jay Smith, Jonesborough, Washington Co., Maine.

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OXFORD TEACHERS' BIBLES.

PRICES AND STYLES OF BINDING.

Table listing various Bible editions and prices. Includes Pearl 16mo, Ruby 16mo, Nonpareil 8vo, and Minion 8vo series. Prices range from \$1.25 to \$7.00.

# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 17, 1887.

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.

Our friends who are so zealous for the civil Sunday law, tell us that the law ought to be enacted to meet the minds of the majority. How would they like it if they were in China, and a law should be enacted compelling all men to pay homage to heathen gods? They would speedily complain of the intolerance of the laws of China. But if their theory of the rights of majorities is correct in one place it must be correct everywhere; and therefore heathen countries actually ought to compel all people within their jurisdiction to worship heathen gods! In Turkey a law enforcing Mohammedanism would meet the minds of the majority, and so, according to the reasoning of our Sunday friends, such laws ought, of right, to prevail in Turkey. But no; that would not suit them. They don't believe in the rule of the majority unless they form part of the majority.

At the last session of the California Methodist Episcopal Conference, the establishment of a "Summer School of Theology" was recommended, and a committee was appointed to carry out the design. This committee has received the co-operation of the University of the Pacific, and the school will be held from May 23 to June 2. In their prospectus the committee say that "the numerous theological vagaries afloat, and the misleading tendency of some of the literature on the subject, emanating from respectable sources, render this a favorable opportunity to restate and emphasize the great doctrines of our common Christianity, as held by the Methodist Episcopal Church." We have seen of late so many vague and contradictory theories put forth by prominent members of the Methodist Church, that we shall be glad to have an authoritative declaration of just what that church does believe. We are anxious to see how far they will indorse the position of Wesley and Fletcher on the law of God.

Mrs. BATEHAM says that the day that is observed as the Sabbath is one of the non-essentials. If that is so, we should like to know why she and her brethren and sisters of the National Reform party are making such frantic efforts to have the observance of Sunday established by law. If they believe that the particular day to be observed is a matter of no importance, why don't they let people do as they please in the matter. We can see in the movement nothing but a stubborn purpose on the part of the leaders to compel everybody to do just as they do. Because with them it is not a matter of conscience, but only of will, they are determined to believe that it is not a matter of conscience with others; or that if it is with any a matter of conscience, the conscience of the minority must submit to the will of the majority. Thus it was in the days of the Inquisition; and then, as now, all was done in the name of the Lord, and for his glory.

Under the heading of "Satanic Omnipresence," the *Golden Gate* attempts to ridicule our statement of the true theory of spiritual phenomena, by saying that there are thousands of persons being influenced at the same time, in different phases of mediumship, and that if there is a personal devil "he must be in thousands of places at one and the same instant of time; hence he must be omnipresent. There is no escaping this conclusion."

Those who are familiar with the Bible will readily see that there is no chance for any such conclusion. Says the revelator, when speaking of the phenomena of Spiritualism: "They are the spirits of devils, work-

ing miracles." Rev. 16:14. These devils are "the angels that sinned," and that "kept not their first estate;" and their name is "legion," for they "are many." Mark 5:9-13.

In our reference to Spiritualism we write with no great expectation that those who have been ensnared by it will see their error, although there is hope even that those who have been taken captive by the devil at his will, may be recovered from his snare (2 Tim. 2:25, 26); but we write for the purpose of putting the unwary on their guard against this most subtle and dangerous delusion of the arch-enemy of mankind. The Bible, and the Bible alone, forewarns and forearms us against it.

## A SEASONABLE WARNING.

"As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" Prov. 26:18, 19. This applies to children as well as to men, and it has special application at the present day. We do not know whether or not the custom of perpetrating "April fool jokes" was in vogue in the days of Solomon; but if it was not, there were people who told lies in sport, and against all such this language is directed. What are called "April fool jokes" are nothing else but lies, and the one who indulges in them proclaims himself the fool. We have seen people professing godliness, who countenanced their children in such practices, doubtless thinking that it was "innocent sport." If a madman should come into a crowded assembly and begin to scatter firebrands, and shoot poisonous arrows, it would not be called innocent sport; but Solomon says he is just like one who deceives his neighbor, and says, "Am not I in sport?"

The first of April is just before us, and we write this in hope that the eyes of some thoughtless ones may be opened to see that a lie on the first day of April is just as sinful as one on any other day of the year; and that to tell a lie in sport is worse if possible than telling one in anger, because it indicates that the person's moral sensibilities are so blunted that he can deliberately lie without having a thought of its sinfulness.

"Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another." Eph. 4:25. Let parents see that they themselves are not blameworthy in this matter, and let them beware lest their children acquire, in sport, a disregard for truth, which will be difficult to overcome.

## SABBATH OBSERVANCE BY LAW.

A FRIEND in San Francisco, who has read with interest our appeal on the Sunday law, writes thus:—

"The seventh day being the day that God did command to be kept holy, what are the objections to making it the universal day of rest?"

We reply that there are no objections at all, provided all people are willing to regard it as a day of rest. On the contrary, it ought by all means to be universally regarded as the day of rest, because God has said, "Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work;" and this commandment is addressed to all the inhabitants of the earth.

But, sad to say, all people do not regard the word of the Lord as of real authority, and they ignore his commandment for a way of their own devising. Someone will say, "Then why not pass a law compelling people to obey the commandment of the Lord?" That would not solve the difficulty, for it would be forced service, and there would be in it no love for God, nor regard for his word. So that if we once started out on the legal plan, we should have to pass another law compelling men to love the Lord! But though such a law might be passed, it would amount to nothing, for love is not love unless it comes spontaneously from the heart.

The obvious conclusion is that the keeping of the Sabbath is purely an act of religious worship of God,

and is not within human jurisdiction. God wants all men to repent and come to the knowledge of the truth; and he has commissioned men as ambassadors to beg their fellow-men to be reconciled to God; but he has given no one the authority to attempt the impossibility of forcing men to repent. So he wants all men to acknowledge him, and to show their homage by keeping his Sabbath; and he has committed to men the preaching of the word; but he has given no one authority to try to compel men hypocritically to acknowledge him by a form of service. It would indeed be a glorious thing if all men would obey the Lord; but all will not. Our duty is simply to obey him for ourselves, and to use our influence to persuade others to do likewise. Those who will not obey are answerable alone to God, from whom they will at the Judgment day receive the punishment which their rebellion merits.

## STOCKHOLDERS' MEETING.

THE twelfth annual meeting of the stockholders of the Pacific S. D. A. Publishing Association will be held in Oakland, Cal., Monday, April 25, 1887. Matters of great importance will be considered, and it is therefore desirable that as many stockholders as possible attend in person. In addition to the regular business, some changes in the by-laws are contemplated.

Those who cannot possibly attend the meeting in person, are requested to fill out the blank proxy which will be sent to each stockholder, and return the same as soon as possible. Do not think, because you sent a certificate of proxy last year, that therefore you need not send one this year, for the old proxies will not answer the purpose. We cannot hold a legal meeting unless a majority of the capital stock is represented. We speak of it thus early, so that all may have ample time to attend to the matter.

The past year has been one of marked prosperity, and it will be absolutely necessary to lay broader plans for the future. We trust that there will be a general rally of the friends of the cause from all parts of the State.

C. H. JONES, *Vice-president.*

## CENTRAL CALIFORNIA CAMP-MEETING.

THIS meeting will be held in Selma, Fresno County, fifteen miles south of Fresno, commencing Wednesday evening, April 6, and closing with the morning meeting, Wednesday morning, April 13. We hope to see a full attendance of all our people in Fresno and Tulare Counties. Bring your friends and children with you to enjoy this meeting.

There will be a restaurant upon the ground, conducted on "the mutual benefit plan," which has given the greatest satisfaction in all our small meetings. There is a well fenced and watered alfalfa pasture within a mile of the ground, where horses will be pastured for seven cents per day, for each horse.

Tents can be rented at the usual prices: 10x12, \$4.00; 12x16, \$6.00. Those who have tents of their own will have free room to pitch them. Will all who wish tents, or who have tents of their own to pitch, who have not already reported, write at once to J. N. Loughborough, Pacific Press, Oakland, Cal., and above all, pray that the Lord may be with us in power by his Spirit at this meeting.

J. N. LOUGHBOROUGH,  
For Central Cal. Camp meeting Com.

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