

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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WALKING BY FAITH.

[sorrow,
We cannot see, when in the hush of some deep
How shadows of the night,
With the glad coming of a happier morrow,
Grow into light.

We do not know how unseen hands are guiding
In dangerous paths our feet,
Nor how the shadow of the rock is hiding
Us from the noontide heat.

We do not know of snares and pitfalls lying
Where our short sight would lead,
Nor that the bread is all unsatisfying
On which our souls would feed.

But up alone, where threads of life are woven,
Wisdom directs our lot;
And God's own hand will guide us to the haven,
By "ways which we know not."

—E. Elliot.

General Articles.

RELIGION AND HEALTH.

BY MRS E. G. WHITE.

"Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease. But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." 2 Kings 1:2-4.

In this narrative we have a most striking display of the divine displeasure against those who turn from God to Satanic agencies. A short time previous to the events here recorded, the kingdom of Israel had changed rulers. Ahab had fallen under the judgment of God, and had been succeeded by his son Ahaziah, a worthless character, who did only evil in the sight of the Lord, walking in the ways of his father and mother, and causing Israel to sin. He worshiped Baal, and provoked the God of Israel to anger, as his father Ahab had done. But judgments followed close upon the sins of the rebellious king. A war with Moab, and then the accident by which his own life was threatened, attested the wrath of God against Ahaziah.

In his father's time this wicked king of

Israel had heard and seen much of the wondrous works of the Most High. What terrible evidence of his severity and jealousy had God given his apostate people! And yet Ahaziah acted as though these awful realities, and even the fearful end of his own father, were only an idle tale. Instead of humbling his heart before the Lord, he ventured upon the most daring act of impiety which marked his life. He commanded his servants, "Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease."

This idol was supposed, through the medium of its priests, to give information concerning future events. It had obtained such general credence that it was resorted to by large numbers from a considerable distance. The predictions there uttered, and the information given, proceeded directly from the prince of darkness. It is he who instituted, and still maintains, the worship of idols, as a means of diverting the minds of men from God.

The story of Ahaziah's sin and punishment contains a lesson of warning which none can disregard with impunity. The very spirit of heathen idolatry is rife to-day, though under the influence of science and education it has assumed a more refined and attractive form. Though we do not pay homage to heathen gods, yet thousands in civilized and Christian countries are worshipping at Satan's shrine as verily as did the king of Israel. Every day adds sorrowful evidence that faith in the sure word of prophecy is decreasing, and that in its stead superstition and Satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures, and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of his will, will surely wander from the right path, and fall under the deception of Satan.

The mystic voices that spoke at Ekron and Endor are still, by their lying words, misleading the children of men. The prince of darkness has but appeared under a new guise. The heathen oracles of ages long past have their counterpart in the spiritualistic mediums, the clairvoyants and fortune-tellers of to-day. The mysteries of heathen worship are replaced by the secret associations and seances, the obscurities and wonders, of the sorcerers of our time. And their disclosures are eagerly received by thousands who refuse to accept light from the word or the Spirit of God. They speak with scorn of the magicians of old, while the great deceiver laughs in triumph as they yield to his arts under a different form.

These Satanic agents claim to cure disease. They attribute their power to electricity, magnetism, or the so-called "sympathetic remedies," while in truth they are but channels for

Satan's electric currents. By this means he casts his spell over the bodies and souls of men.

God has made it our duty to preserve our physical powers in the best possible condition, that we may render to him acceptable service. He has placed it in our power to obtain a knowledge of the laws of health. Those who refuse to make use of the knowledge that has been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life.

Many are unwilling to put forth the effort that is necessary in order to obtain a knowledge of the laws of life, and the simple means to be used for the restoration of health. They do not place themselves in right relations to life. When sickness comes as the result of their transgressions of natural law, they do not seek to correct their errors, and then ask the blessing of God on their course.

Not a few, in this Christian age and Christian nation, resort to mediums rather than trust to the power of the living God. The mother, watching by the sick-bed of her child, exclaims, "I can do no more. Is there no physician who has power to restore my child?" She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hands of Satan as though he were standing by her side. And in how many instances is the future life of the child controlled by a Satanic power which it seems impossible to break!

Again: I have heard a mother pleading with some infidel physician to save the life of her child; but when I entreated her to seek help from the Great Physician, who is able to save to the uttermost all who come unto him in faith, she turned away with impatience. Here we see the same spirit that was manifested by Ahaziah. The Lord our God assures us that he is waiting to be gracious; he invites us to call upon him in the day of trouble. How can we turn from him to trust in an arm of flesh?

Ahaziah sent his servants to inquire of Baal-zebub at Ekron; but instead of a message from the idol, he heard the awful denunciation from the God of Israel: "Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." The Lord had cause to be greatly displeased at Ahaziah's impiety. What had he not done to win the hearts of sinful men, and to inspire them with unwavering confidence in his care and affection? For ages he had visited his people with manifestations of the most condescending kindness and unexampled love. From the times of the patriarchs, he had shown that his "delights were with the sons of men." He had been a very present help to all who

sought him in sincerity. "In all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them." Yet Israel had revolted from God, and the king turned for help to the Lord's worst enemy.

The Hebrews were the only nation favored with a knowledge of the true God. And when the king sent to inquire of a pagan oracle, he proclaimed to the heathen that he had more confidence in their idols than in the God of his people, the Creator of the heavens and the earth. In the same manner do those who profess to have a knowledge of God's word dishonor him when they turn from the Source of strength and wisdom to ask help or counsel from some agent of the power of darkness.

Why is it that men are so unwilling to trust Him who created man, who can, by a touch, a word, a look, heal all manner of disease? Who is more worthy of our confidence than the One who made so great a sacrifice for our redemption? If the professed followers of Christ would exercise an intelligent, consistent faith in the promises of God, instead of placing so much confidence in deceitful agencies, they would realize in soul and body the life-giving power of the Holy Spirit.

There is danger in departing in the least degree from the Lord's instruction. When we deviate from the plain path of duty, a train of circumstances will arise that seems irresistibly to draw us farther and farther from the right. Needless intimacies with those who have no respect for God will seduce us ere we are aware. Fear of offending worldly friends will deter us from expressing our gratitude to God or acknowledging our dependence upon him. We must keep close to the word of God. We need its warnings and encouragements, its threatenings and its promises. We need the perfect example that we find only in the life and character of our Saviour.

Angels of God will preserve his people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. These workers of iniquity are not few; and their path is marked by desolated homes, blasted reputations, and broken hearts. But of all this the world knows little; and Satan exults in the ruin that has been wrought.

Those who give themselves up to the sorcery of Satan may be able to boast of great benefit received thereby; but does this prove their course to be wise or safe? What if life should be prolonged or temporal gain secured? Will it pay in the end to disregard the will of God? Oh, no; all such apparent gain will at the last prove an irrecoverable loss.

No man can serve two masters. Light and darkness are no more opposites than are the service of God and the service of Satan. The prophet Elijah presented the matter in the true light when he appealed to apostate Israel: "If the Lord be God, serve him; but if Baal, then serve him."

We cannot with impunity break down a single barrier which God has erected to guard his people from Satan's power. Our only safety consists in preserving the ancient landmarks. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Is it any wonder that when we stagger at any promise of God through unbelief, we do not receive it? Not that the faith merits the answer, or in any way earns it, or works it out; but God has made believing a condition of receiving, and the Giver has a sovereign right to choose his own terms of gift.—*Selected.*

SELF-DECEPTION.

It is an easy thing to deceive ourselves. Self-esteem and self-love lead to self-deception. It is easy to persuade ourselves that we are right, and that those who do not agree with us are wrong. A person may imagine that he has attained to a state of perfect humility, when, in fact, it is only the perfection of self-complacency and pride. And he may become so extremely selfish as to think himself perfectly free from selfishness.

These conditions are hard to cure. The persons thus afflicted imagine that they are so completely given up to the will of God, and have no will of their own, that the thought of renouncing their fancies would horrify them, as it would seem to them to be a renunciation of the work that God has wrought in their soul by the Holy Spirit. They think they have yielded all to God; but what God has wrought in them they cannot yield—they cannot deny him! And so their perfect submissiveness to God results in perfect stubbornness against all attempts to correct their errors. They are ready now for martyrdom. The genuine martyrs to the truth seem stubborn, of course, to their persecutors; but it is only their fidelity and submissiveness to God.

How shall the case be reached? Humility on stilts, proud of its perfection of beauty, self-renunciation clothed in supreme selfishness, and submissiveness steel-clad in stubbornness, are hard things to meet. It was commendable for the martyrs to stand stiffly for the truth. What, then, can be done in the cases of self-deception? I can see but one chance of hope, and that is by some argument or motive to cause the subject to call in question his or her infallibility. If this can be done, we may report progress. The martyrs did right to stand for the truth at the expense of their lives; but are you absolutely certain that it is the truth that you are ready to die for? Is there not a bare possibility that what you esteem sacred truth may be the mere fancies of a disordered imagination? Let us make a distinction between clearly revealed truth and our own imaginations and feelings. Let us get a humility that is teachable, and unselfishness that prefers others' judgment to our own, and a submissiveness that yields to the instructions of others whom God has blessed with an experience, possibly, quite equal to our own.

R. F. COTTRELL.

LIBERALITY OF OPINION.

LIBERALITY of opinion is a very different thing from laxity of opinion. Indeed, no man can be liberal and catholic in his views, unless he is a man of well-defined and positive opinions. He who does not believe anything for himself, cannot have a fair estimate of the spirit of those who have opinions and convictions of their own. It is the man who is strong and clear and hearty in his personal convictions and in his personal opinions, who is in a position to exercise liberality of views toward those who are equally positive with himself in their very different beliefs.

Yet, as a rule, the men who pride themselves on their liberal views, are men who have no well-defined opinions in the field where they claim to exercise their liberality. Moreover, they are quite likely to prove their illiberality by the sharpness of their judgments against those who believe more than they do in that field of opinion. They mistake their laxity for liberality, and they confound their hostility to those who have positive opinions, with a desire to have other people liberal. In fact, the very persons whom they call bigots, are often more liberal than themselves. Men who believe earnestly

are more likely to be charitable in their estimate of unbelievers, than unbelievers are to be charitable in their estimate of believers. Liberality of opinion is an admirable quality of mind and character; but a man must believe something for himself before he is on a plane where he can have or exercise this admirable quality. The man who believes nothing in particular is incapable of being liberal.—*S. S. Times.*

A MISTAKEN ESTIMATE.

MEN form their ideas of the divine Being upon the basis of their own character, experience, and observation. They think that God would do as they do, while he has plainly said, "My thoughts are not your thoughts, neither are your ways my ways." He who judges the Almighty by himself will find in the great day that he has made a terrible mistake. In that day when "our God shall come and shall not keep silence," he shall sternly rebuke the presumption of those who have thus dishonored him. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." Ps. 50: 16-21.

The great mistake of the wicked has been in thinking that God was altogether such an one as they, and that they, in their wrongdoing and cowardly conniving at iniquity, incurred no responsibility or danger. "These things thou hast done, and I kept silence." And this silence of God, in the midst of abounding and prevailing iniquity, has been misinterpreted to signify acquiescence in wrong and indifference to right.

The mistake is a most fatal one. God has magnified his word; and he will have men pay attention to his commands, not with the timidity of an eye-servant, but with honest obedience and strict devotion to principles of truth and righteousness. If sentence against evil work was speedily executed; if every liar shared the fate of Ananias and Sapphira; if every imitator of Korah, Dathan, and Abiram went down like them into the depths; if every sinner like Nadab and Abihu was smitten by the fire of God; if the flames of wrath were continually blazing out against all iniquity; if the thunder-bolts were smiting on the right and the left, there would be little room for the exercise of conscience and moral principle, but simple *brute fear* would control the conduct of mankind. But the silence, the long-suffering, the patience, the composure of the Almighty, which endure from age to age, and allow the godless man to go on in his sins and iniquity, but assure him that for all these things God will bring him into judgment, leave room for the exercise of other motives beside fear, and foster the development and growth of character for good or for evil.

Let the guilty take warning from the word of God and the judgments of ages past, and flee from the wrath to come while time and opportunity are granted them, assured that God will bring every work into judgment; that he will not at all acquit the wicked; but that, though hand join in hand, the wicked shall not be unpunished.—*Armory.*

CHRIST IN THE HEART.

It is a unique but glorious truth that the Lord Jesus Christ has a home in the hearts of his faithful people. No false religion hints at any such idea. A wonderful promise did our Master leave behind him that if we love him and keep his words, he will come and make his abode with us.

Now, this is either a literal *fact*, or it is mere pious poetry. Our Lord made a distinct and point-blank statement about his indwelling in certain hearts. Christ "dwells in our hearts through faith." This word "dwell" must not be diluted into the metaphoric idea of a mere influence, such as John Wesley still exerts upon Methodism, or Mohammed upon the votaries of Islam. Jesus Christ veritably resides in your heart, my brother, if you are a true disciple, and that he will do so is the prayer you breathe every time you sing understandingly:—

"Not a brief glance I beg—a passing word,
But as Thou *dwell'st* with thy disciples, Lord,
Familiar, patient, condescending, free,
Come, not to sojourn, but abide with me."

How does Christ get admission into a heart? Paul answers the question—"through *faith*." That is the aperture; and, however slightly the door may be opened, Christ can enter, even as an installment of rays from the noon-day sun enters through a hole in the window-shutter into an apartment. The Saviour will not enter our heart unless there first be a dissatisfaction with our evil condition, a sincere desire after him, and a yielding to his claims. These are essential to a practical *faith*. When we yield to Christ on a single point, when for his sake we refuse a single sin or attempt honestly a single duty, it is opening a crevice for him, or a setting of the door ajar. But we must not stop with that partial admission; we must swing wide our heart-door, and give Jesus an abundant admission; we must rise into a higher life, and begin to be "filled with all the fullness of God." The first move toward a Christian life is the opening of the heart to the knocking Saviour; the degree of our holiness depends upon the degree "to which we give him welcome house-room."

What will Christ bring with him? He brings a pardon for sin, in his loving hand, and the peace which belongs to a right relation with God. He brings purification; it is folly to waste a life-time in trying to cleanse our hearts, when nothing but his omnipotent grace can do it. He brings in heavenly light. He brings the power of a new affection, and a new inspiration. How warm the soul becomes when he enters it, bringing his own fire with him! What joy there is in his sweet society and fellowship! His presence gives us our only sure protection from assaulting temptations; the reason why so many church-members yield to outside temptations and collapse is that they are not re-enforced with the power of an indwelling Christ.

If Jesus actually lives with you, other people will be sure to discover the fact. Many absurd things have been written about "secret hopes," etc.; but, my friend, if nobody suspects that you are a Christian, I do not believe that you are one. If there is any fire in a stove, a touch will show it. Here then is an infallible test. Do I feel and recognize that Christ is in my heart, controlling my conduct, quickening my conscience, and helping me every day to resist evil and do right? If no such internal evidence exists, then Christ has never been there, or has gone away. For the question whether the Master will always stay with us, depends largely upon ourselves. Self-will and pride may drive him out, for he promises to dwell only with them who are of an humble and contrite spirit. Neglect may

provoke him to depart—and so may a persistent disobedience to his commandments. Free-agency does not cease after conversion; if Christ enters our hearts through faith, he must be kept there by faith. Oh, what wondrous condescension that the Lord of glory will consent to occupy such a hut as my poor heart; yet he is kindly saying to me: "Give me room in this thy heart, and I will give thee a place in my Heaven!"

A practical thought not to be lost sight of is that if Jesus dwell in our hearts we should be carrying him with us. "Let our light so *shine* before men" that they may recognize that Jesus is within you. Show your Christ-like kindnesses to people while they are living, and do not take it out in heaping flowers on their coffins. Carry Christ with you to your unconverted friends. If you win their respect for you and get a hold on them, you can talk to them about their souls; tell them what Christ has done for you, and, as it were, add your knock to his knock at their heart's door. Reverently be it said, the Christ in you will appeal to them through you. Just here lies the only real power which any Christian has with the sinning and the suffering around him. As for such of my readers as have never had this glorious Son of God living in their hearts, it is because *you do not want him there*. He will be in the way of your favorite sins. Beware, my friend! Christ gives last knocks; and if you bolt him out of your heart, he will shut you out of his kingdom.—T. L. Cuyler, D. D.

FEELING AND PRINCIPLE.

WE frequently meet brethren professing faith in the present truth, whose views of the worship of God may be illustrated by the following conversation, supposed to have passed between Brother Feeling and Brother Principle. One worships God as he feels, the other worships from principle.

Brother Feeling—Good-morning, Brother P. I praise the Lord that there is something better for us than the formality, worldly wisdom, and cold reason, exhibited in Brother B.'s discourse last evening. I felt like death about it, till I decided to be a free man and move just as the Lord would have me, and not be bound or led by anyone. Since I came to this decision I have felt free again.

Brother Principle—The discourse of last evening, Brother F., I think was a good one. I was instructed, interested, edified, and much blest while Brother B. so clearly set forth the principles which should govern us in worshiping God in Spirit and in truth. And I think his kind, though close, remarks against extremely impulsive worship, and moving altogether from feeling, which leads to confusion and extravagances, were in place.

F.—But I cannot stand so much formality. I want to be led by the Spirit, and have the power. I must and will be a free man. Glory to God, I will be free. Paul speaks of the sins of those who have a form of godliness, and commands us to turn away from such.

P.—Hold, Brother F., you are too much excited to reason candidly and well. Now wait, and let us read from 2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

It is not the form of godliness that the apostle holds to be objectionable. He states that

those of whom he speaks have the form, simply to give the idea that they profess the principles of Christianity, while they are corrupt, and deny the power. The injunction to turn away from them is not because they have the form, but because of the eighteen sins mentioned, and their denial of the power of true godliness.

The Bible nowhere condemns form and order, but speaks of them in words of highest commendation. Paul, so far from condemning these, as you suppose, thanks God that his Roman brethren had from the heart obeyed the form of doctrine delivered to them. Rom. 6:17. To Timothy he says, "Hold fast the form of sound words which thou hast heard of me." 2 Tim. 1:13. In another place he teaches that all things should be done decently and in order.

God is not the author of confusion. He brought harmony and a world robed in beauty out of chaos six thousand years ago. What order is seen in the six days of creation! Order ruled in the salvation of Noah, his family, the beasts, birds, etc., while all was confusion and destruction outside the ark. With what order God led the Israelites from the confusion of the distracted power of Egyptian slavery. And that entire system of religious service instituted to bring the Jews nearer to himself, and make them a mighty people, and a praise in all the earth, was one grand series of form each passing year. He who departed in the least particular was worthy of blame. Has God changed?

F.—Changed! I hope, Brother P., you will not go back into the Jewish dispensation for rules of order to govern Christians! They were well enough for the Jews, but not for us.

P.—Wait, Brother F., I was about to say, God is the same in all dispensations, a God of order as well as the author of spiritual worship. Satan is the same, and fallen human nature does not improve. The confusion of the world, the flesh, and the devil, is the same in the Christian dispensation as in the Jewish. And be assured that the change of dispensations does not consist in the least degree in a change from form to confusion. God instituted form and order with the Israelites because they were indispensable to their prosperity. And they are needed none the less in the present dispensation. Why not Christians be taught by the order of the typical system as well as by any part of it? And then Christians have the double lesson in the direct language of the apostles in favor of form and order in the church of Christ.

F.—The Lord looks at the heart, and is not as particular about our words and other little matters that Brother B. is so particular about. I believe in being free and speaking right out just what one feels.

P.—True, the Lord looks at the heart. He looks mercifully upon our good desires and intentions and errors. The heart, or the condition of the mind, is shown by words and actions. A tree is known by its fruit. Unsanctified words and acts prove an unsanctified mind and spirit. You may class the use of the tongue among little things. But James makes it a matter of the greatest importance. Hear what he says, chap. 3:2-13: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity;

so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind. But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom."

The apostle teaches that he who fully controls his tongue, has the complete control of his whole body, and is a perfect man. He also teaches that this is the most difficult task performed by man. The horse may be made obedient to the bit, the ship is turned by the helm, and all kinds of beasts, birds, and even serpents, are made tame and obedient. But to control the tongue, so as not to offend in word, is a greater work, and is the best proof of Christian perfection.

Says Paul, 1 Tim. 6:3-5: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."

To Titus he says, chap. 2:8: "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

My dear Brother F., the longer you are governed by impulse, the less prepared you will be to govern your tongue. And if you do not control this member, so that no guile is found in your mouth, you will be lost. I entreat of you to learn to speak and move from principle.

F.—But what shall I do with my experience?

P.—As to your experience, leave that, Brother F., till you have clearer light. You know that you have moved wrong in some things, and much of your experience you have prized so highly, is very doubtful, to say the least. Let me point out to you some of the evil tendencies of your impulsive experience.

1. It has led you to think you had much of the Spirit of God, when you have been almost destitute of it, not knowing what spirit you were of, much of the time.

2. This has made you self-righteous, independent, and rash, so that when you have been opposed, or your views have been crossed, it has stirred your spirit, and in the heat of your feelings you have despised restraint, and declared your freedom, and, being in a condition only a trifle better than one crazy, you have talked boisterously, often repeating the words, "bless God," and "glory to God," when you were destitute to a great degree of both reverence for God and respect for man.

3. At such times when you are almost void of reason, Satan takes great advantage of your heated feelings, and gives you impressions which you think are from the Lord. And if you continue to follow feelings, instead of being balanced, guarded, fortified, and directed by sound principles and good judgment, you will soon be fast in the terrible delusion that

you are led by the Spirit of God in all your actions, words, and even your thoughts, while at the same time you are under the full control of the devil. I have seen persons in just this condition. Such sometimes reach that imaginary state of perfection where, as they say, they cannot sin. Terrible delusion this! I do not say that there is no help for any such persons, but my experience teaches me that it is a difficult task to rescue them.

This almost fatal position is reached by different persons in different ways. Some are led into it by the idea that they are especially endowed with certain spiritual gifts. I knew a sister, far gone on the route of this position, who, when her views and wishes were crossed, would manifest passion, then fall into a condition resembling a hysteric fit, in which she would view matters and things unfavorable to those not in harmony with her. This all passed as the work of the Spirit of God, in the estimation of many, especially herself, till she was plainly told upon good authority that her exercises were the result of anger, assisted by the spirit of Satan.

Both Scripture and reason have not had half so much weight with you as your mistaken idea of experimental religion. You have considered yourself far in advance of your brethren; hence you could not be taught by them, when they, as you viewed matters, needed instruction from you. It has been a most difficult task to approach you. Satan has had you in just the position that has pleased him. Your brethren could not unite with you in hopes that by so doing they would induce you to take a right position. Such a course on their part would have confirmed you in error. All their appeals to your reason were of no use while you were ready to denounce their efforts as the wisdom of this world, which is foolishness with God.

I am very glad, my dear Brother F., that you heard the excellent discourse of Brother B. last evening, and that you are so far convinced of your errors, and of the necessity of moving from principle, as to patiently listen to me. God bless you, and when we meet again, may you be fully converted, and stand free in sweet union with your brethren, with the blessing of Heaven upon you.—Elder James White, in *Review and Herald*, Dec. 10, 1867.

DISCOURAGED.

ONE of the most fatal things in the Christian life is discouragement. One of the most helpful is cheerfulness. A very wise man said that in overcoming temptation, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint, then temptation has power. Satan knows this well, and he always begins his assaults by discouraging us. I once heard an allegory that illustrated this to me wonderfully. Satan called together a council of his servants to consult how they might make a good man sin. One evil spirit sprang up and said:—

"I will make him sin."

"How will you do it?" asked Satan.

"I will set before him all the pleasures of sin," was the reply.

"I will tell him of its delights and the rich reward it brings."

"Ah," said Satan, "that will not do; he has tried it and knows better than that."

Then another spirit started up and said:—

"I will make him sin."

"What will you do?" asked Satan.

"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights and brings no reward."

"Ah no!" exclaimed Satan, "that will not

do at all; for he has tried it and knows that wisdom's ways are pleasantness and all her paths are peace."

"Well," said another imp starting up, I will undertake to make him sin."

"And what will you do?" asked Satan.

"I will discourage his soul!" was the short reply.

"Ah, that will do!" cried Satan. "That will do! We shall conquer him now!" And they did.

An old writer says, "All discouragement is from the devil." I wish every Christian would take this to heart and remember it. We must fly from discouragement as we would from sin.—H. N. S., in *Words of Faith*.

MEN FOR THE HOUR.

IN all times of great public exigency, God raises up men and fits them to do his work. Sometimes the age most needs an earnest and alarming voice that shall cry day and night in the city and the wilderness, "Prepare ye the way of the Lord." Sometimes there are wanted men of action, whose silent and ceaseless energy is the voice with which they arouse and shake the nations. Sometimes there is need of men with the courage of heroes and the faith of martyrs, to hew down the thrones and temples of iniquity with the stroke of battle-axes, and to meet the armed forces of wrong on the bloody field. Sometimes the world's great want is the embodiment of active benevolence, the incarnation of pity and humanity, to carry light into the dark homes of sorrow, to speak peace and pardon in the dens and dungeons of vice and crime. Whatever the want of any age, God is sure to find men to meet its demands. It should be our great study to know what work he has for us to do, and to do it well.—Rev. Daniel March, D. D.

PRAYER.

PRAYER is one of the wonders of the universe. The idea that man's feeble breath, as prompted by a loving, trusting heart, can influence the Power that directs and controls all the forces of nature, and that shapes the course and destinies of individuals and of nations, is a conception too vast for the compass of unaided human reason. A child-like faith is essential to its grasping. Yet the potency of prayer is a verity as unmistakable as the sun in the heavens; and the true-hearted child of God is not surer of his own existence than that his Father hears and answers his prayers, according to his need and his faith.—Selected.

LIVE FOR A PURPOSE.

LIVE for some purpose in the world. Act your part well. Fill up the measure of your duty to others. Conduct yourself so that you will be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner that they are not likely to be remembered after their disappearance. They leave behind them scarcely any trace of their existence, but are forgotten almost as though they had never been. While they live, they are like one pebble lying unobserved amongst a million on the shore, and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life? Who has been the worse for their death? Whose tears have they dried up? Whose wants supplied? Whose miseries have

they healed? Who would unbar the gates of life to re-admit them to existence? or what face would greet them back again to our world with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good, gets none. He is like the heath in the desert, neither yielding fruit, nor seeing when good cometh; a stunted, dwarfish, miserable shrub.—*Selected.*

CHRIST THE LEADER OF THE ISRAELITES.

THE subject of the deliverance of the Hebrews from Egyptian bondage is one of the deepest interest to all believers in divine revelation. Some fail to get the full benefit of the history of the exode, because they do not see in it the personal agency of the Son of God. That our divine Lord led his ancient people into the earthly Canaan, even as he will ere long lead the saved of every age into the heavenly land, is most clearly taught in the Scriptures.

We turn to Exodus, and there in the third chapter we read that as Moses kept the flock of Jethro, his father-in-law, he led it "to the back side of the desert, and came to the mountain of God, even to Horeb. And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush." And when Moses saw it, and noticed that the bush was not consumed, he "said, I will now turn aside, and see this great sight, why the bush is not burnt. And . . . God called unto him out of the midst of the bush, and said, . . . Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Verses 1-6.

The narrative continues: "And the Lord said, I have surely seen the affliction of my people and . . . I am come down to deliver them out of the hand of the Egyptians." And finally this "Angel of the Lord" declares himself to be the I AM; and he commanded Moses, saying: "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, . . . appeared unto me, saying, . . . I will bring you up out of the affliction of Egypt unto the land of the Canaanites." Verses 7, 8, 16, 17.

"Angel" means "messenger;" and a messenger is one who is sent. Then the "Angel of the Lord" must be one who is sent of God; but it could not be God the Father; and yet this being, "the Angel of the Lord," is called God; and he declared himself to be "the God of Abraham, the God of Isaac, and the God of Jacob." It is said by some that it was an angel that appeared unto Moses, but that it was God who spoke; and again, it has been suggested that it is said that God spoke because the angel spoke in his name! But both of these positions do violence to the text. For he who spoke said to Moses: "Say unto them, The Lord God of your fathers . . . appeared unto me." So it is certain that the visible manifestation and the voice were from one and the same being, and that that being was one who is properly called God; just who it was will appear from other scriptures. We have already seen that "the Angel of the Lord" is one whom the Lord sends; and in Ex. 23: 20, 21 we read these words of the Lord: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him."

To whom alone could such language apply?

There can be but one answer: To the Son of God, of whom we read: "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:1, 14. It is the only begotten Son, who bears the name of the Father; and this is what Paul means when he speaks of him "being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1:4. And that the "more excellent name" is the name "God," appears from verses 8-12, which are a quotation from the Psalms, where the Father himself says unto the Son: "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

The whole question as to the identity of the Angel in whom was the name of God, might safely be left with the texts already quoted; but in 1 Cor. 10:4 we have a positive testimony upon this point, for there the apostle says plainly that this Angel (which he calls the "Spiritual Rock that followed them") was Christ. Many more scriptures might be cited to prove that "the work of emancipating, instructing, and leading" the children of Israel was committed to the Son of God, but these must suffice to show that even in the Jewish age "God was in Christ, reconciling the world unto himself."

C. P. BOLLMAN.

RICH MEN.

THE Bible condemns rich men; its whole verdict may be summed up in the words of Christ, "Woe unto you that are rich! for ye have received your consolation." Punishment is also promised to the rich. James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." In the last days the rich men are found among those who call to the mountains and rocks to fall upon them and hide them from the wrath of the Lamb. In another place they are represented as flinging their gold and silver to the moles and to the bats, for "riches profit not in the day of wrath." Jesus said to his disciples: "Verily I say unto you, That a rich man shall hardly enter into the kingdom of Heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." This is a very strong statement, and must signify that being "rich" must mean something more than the mere possession of earthly goods; if it were not so, well might we cry with the disciples, "Who then can be saved?" but Christ says, "With men this is impossible; but with God all things are possible."

It is not to be supposed that only those men who happen to be the possessors of extensive property are to be classed among those whom the Bible terms rich. It is not so much the mere possession of means that condemns a man, as the trust and affection that are bestowed on them. In this sense it does not take an abundance of means to bring a man under condemnation as being rich. There is such a thing as a rich poor man, that is, a poor man who has a morbid desire for gain. The

amount has not so much to do with it as the motive; for the Lord looks at the heart. When the widow cast her two mites into the treasury, Christ said that she had cast in more than all the rest. This principle applies both ways. If the Lord is pleased with the spirit with which two mites are *given*, he will be just as much displeased with the spirit which *withholds* two mites; and he can see in a group of men one who comes under the condemnation of being "rich," although in a worldly sense he is the poorest man present. The man who is poor may be regarded by the Lord as "rich," for the Lord sees that he trusts in riches.

On the other hand, because a man happens to be the possessor of much earthly treasure, it does not necessarily follow that he will be condemned by the Bible as being "rich." Abraham, we read, "was very rich in cattle, in silver, and in gold," yet he is called "the friend of God." Job was another very wealthy man, yet the Lord calls him a perfect and upright man, for he with his riches was eyes to the blind and a father to the poor; he caused the widow's heart to sing for joy, and he says, "The cause which I knew not I searched out." These men delighted to use their means for good, and to the glory of God. Their riches were a blessing to them. But it is covetousness that condemns a man. It is the desire to lay up treasure for himself that severs him from God. Says the apostle, "They that *will* be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Of these men Christ demands an unconditional surrender of all their worldly possessions. When the young man came to Christ and asked what he might do to inherit eternal life, Jesus told him that he only lacked one thing to be perfect, and said to him, "Sell *all* that thou hast, and distribute unto the poor." He had to give up all, and because he would not do this he lost eternal life.

Men who of their abundance give to the poor, do not by so doing free themselves from the condemnation of being rich, although by the world they may be regarded as good and charitable men. The Jews believed that if a man was wealthy, it followed that he was a good man, for the Lord had blessed him. Jesus, to correct this idea, said, "A man's life consisteth not in the abundance of the things which he possesseth," and then related the parable of the rich man whose ground brought forth abundantly so that he had not room for his fruits. He then said in his heart, "I will pull down my barns, and build greater." But God said to him, "Thou fool, this night thy soul shall be required of thee." From this it is evident that he lost eternal life. No doubt this man was regarded by the world as a good, moral, and upright man, for his only fault was that he laid up treasures for himself and was not rich toward God; in other words, he was a rich man.

What the Bible evidently condemns as a rich man is one who gets treasure for a selfish purpose; in fact, any man who does not recognize that he is only the steward of God, must be condemned in like manner. No man is the real owner of anything, but is simply the servant to whom God delivers his goods with the injunction to "occupy till I come;" and any moment the call may come, "Give an account of thy stewardship." If this truth were kept more in mind, there would be less money spent by professed Christians upon self, fashion, and appetite, and people would be more cautious in the use of that which is not their own, lest at the last they hear the fearful words, "Thou mayst no longer be my steward."

FRANK HOPE.

"If sinners entice thee, consent thou not."

The Signs of the Times.

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

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OAKLAND, CALIFORNIA, FIFTH-DAY, MARCH 24, 1887.

OBJECT OF THE SABBATH.

A SHORT time ago the Rev. F. N. Zabriskie, D. D., wrote a series of articles for the *Congregationalist*, on "The Bible the Workingmen's Book," in one of which he said:—

"The fourth commandment was a law in behalf of workingmen, that they should not be deprived of a weekly rest. The Mosaic law of the Sabbath is often misrepresented, and is apt to be misunderstood by those for whom it is specially intended. The Sabbath, as our Lord Jesus Christ said, 'was made for man,' and being a day of rest, it was, of course, pre-eminently made for the workingman. The essential object which the commandment seeks is rest from unnecessary labor."

This is an idea which is fast gaining ground, and which cannot be too strongly combated. It is the prevalence of this idea which gives a great impetus to the movement in favor of a Sunday law. Because of this idea, many irreligious persons will vote for a law enforcing Sunday observance, when they would not do so if it were set before them on a purely religious basis. Of course the result is the same, no matter what motives prompt those who work for the law. Sunday being essentially an institution of the church, if observance of it is enforced by civil law we shall have to that extent a union of Church and State, even though infidels may have voted for the law. The idea that God's design in appointing a day of rest for man was simply for the wants of the physical nature, is a modern device gotten up by the zealous adherents of Sunday observance, with the design of accomplishing a two-fold purpose with respect to the Sunday. If this theory be accepted, its first result is to make men think that the particular day of the week which shall be observed is of no importance, and that the only object is uniformity for the sake of convenience. And the second result is the enforcement of Sunday, the day which has the most adherents, on the basis that the State has a right to legislate for the physical well-being of its citizens.

The Sabbath was made for man; not for one man simply, but for all mankind. The fourth commandment was a law in behalf of the workingmen, only in the sense that God designed that all men should be workingmen. It is true that the Sabbath rest furnishes opportunity for the repair of physical waste, so that man is better able to perform the duties of the week following. But this is incidental; we cannot say that it is even a secondary reason for the giving of the fourth commandment, because it does not enter into the matter at all. The keeping of the Sabbath is primarily an act of worship. The Sabbath was given as a memorial of God's creative power. It was given to guard men against idolatry; for those who keep the Sabbath according to God's appointment, and for the reason for which he appointed it, can never worship false gods. Every man will worship the object which to him seems greatest. Some men think there is nothing greater in creation than themselves, and so they worship themselves. They are called atheists, because the god that they worship is so insignificant that they are considered as not recognizing any God. But the man whose mind is drawn out to meditate upon the wonders of creation, and who realizes that the things that are made reveal the existence of the one only true God, will never worship any inferior being.

The Sabbath was appointed for the express purpose of giving man an opportunity to meditate upon God and his works, and thus to keep alive the sentiment of real religion. Those keeping the Sabbath have the first principle of worship to God. The man who thinks that it was given for the purpose of securing proper physical rest to man, has no just conception of the nature of the Sabbath.

But since the Sabbath was appointed by the Creator, that man might recognize him as Creator, and since it is purely a matter of worship and of recognition of the true God, it follows as a matter of course that the rest must be upon the particular day which God has designated as the Sabbath. Otherwise God is in reality ignored. Worship implies submission. Submission is indicated by obedience. When a man refuses to obey another, it is because he considers himself equal to, or superior to that other, and of course there would be no thought in his mind of worshiping such an one. So if men really worship God, they will submit to his will in all respects. If they willfully disobey him, they show that their worship is only a form, and that they think more of themselves than they do of him.

The Sabbath, as we have shown, is the most simple and direct act of worship to God, and since God has specified the seventh day as the Sabbath, it follows that the keeping of any other day as the Sabbath, is not an act of worship to God. It was the seventh day alone upon which God rested from his work of creation. The seventh day alone was blest by him because he had rested upon it, and it was the seventh day and no other, which God appointed for man's observance, with the design that as God upon that day had viewed all his works and pronounced them very good, so man should upon that day consider the works of God and should glorify the Creator.

w.

"A WEIGHTY AND TIMELY UTTERANCE."

(Concluded.)

DR. BAILEY closes up his Sunday argument thus:—"I present but one additional argument; and this I address to those who read the Greek language. If we translate literally the Greek Testament in all four of the evangelists, when speaking of the resurrection of Christ, it would show that a new order of Sabbaths began at that time. In Matt. 28:1 it reads literally, 'In the end of Sabbaths as it began to dawn towards the first of Sabbaths, came Mary Magdalene.' The word *Sabbath* is *sabbaton*, genitive plural, with no article preceding; so it is in *end of Sabbaths*; and the word translated *week* is also *sabbaton*, genitive plural with no article. It reads *eis mian sabbaton*, towards the first of Sabbaths, as if the old order of Sabbaths had passed away, and a new order of Sabbaths had begun. In Mark 16:1 it reads literally, 'And when the Sabbath (singular number) was past, Mary Magdalene,' etc. Verse 2, 'Now upon the first of Sabbaths they came to the sepulcher.' The same transition is here marked from the old to the new Sabbaths. In Luke 24:1 it reads: 'Now upon the first of Sabbaths, very early in the morning they came unto the sepulcher.' Luke uses the article, *the first of the Sabbaths*, but his language, like that of Matthew and Mark, indicates a new order of things. John 20:1 reads, literally: 'The first of the Sabbaths cometh Mary Magdalene while it was yet dark unto the sepulcher.'

The only mistake in the above, from the Sunday point of view, is in addressing the "argument" to those who read the Greek language. The writer evidently gave it for the effect it would have on those who know nothing of the Greek, for no one who has even a little knowledge of that language would be deceived by statements so palpably absurd. The translation of the passages to which he refers is literally exact in the Authorized Version, and no one having a reputation as a scholar to maintain, would dare attempt to translate them differently. We dislike to refer to the Greek, when writing for the general reader, because those who do not read that language have not the power to verify what we say. But we must notice this perversion of the Scripture, and will try to do it in such a way as to be understood by all. It is true that in Matt. 28:1, Mark 16:2, Luke 24:1, and John 20:1, the word rendered "week" is *sabbaton*. On this word Dr. Robinson, who by the way was a Baptist, in his *Lexicon of the New Testament* says:—

"Meton., a sabbath, put for the interval 'from Sabbath to Sabbath,' hence a *se'nnight, week*; so especially Luke 18:12, *nēsteuō dis tou sabbatou*. Elsewhere only after numerals marking the days of the week; Mark 16:9, *prōtē (hēmera) sabbatou*. Plur., Matt. 28:1, *eis mian sabbatōn*. Mark 16:2; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.—So Heb. *shabbathoth*, Sept., *hebdomadas*, Lev. 23:15. Comp. Deut. 16:9; also the Syriac version Luke 18:12. In the Talmudists the days of the week are written, *chadh beshabboth, shēnā besh', shetishā besh', i. e.*, the first, second, third day in the Sabbath (week). See Lightfoot *Hor. Heb.* in Matt. 28:1."

The reader will notice that Dr. Robinson refers to several other texts where the same word occurs, and where it is properly rendered "week." Let us try Mr. Bailey's translation on these passages. Take Luke 18:12: "I fast twice in the week, I give tithes of all I possess." The word rendered "week" is *sabbatōn*. Dr. Bailey would translate the passage "I fast twice in the Sabbath," and would explain it that the Pharisee was priding himself because he fasted twice every Sunday!

Mr. Bailey claims that in the texts to which he refers, the word *sabbatōn* should be rendered "Sabbath," so as to read, "the first of Sabbaths," thus indicating, he says, that "the old order of Sabbaths had passed away and a new order of Sabbaths had begun." But in Acts 20:7 we have the same expression again, in the narration of an event which took place thirty years after the crucifixion. Was this the first of a new order of Sabbaths? If so, what order was it? Mr. Bailey's rendering would make a new order of Sabbaths to begin at the resurrection, and another order thirty years after, when Paul was at Troas. Still further, the same expression occurs in 1 Cor. 16:2, where Paul directs the brethren to lay aside money "on the first day of the week." Mr. Bailey's rendering of the passage would make Paul direct the churches to lay by them in store on the first of every new order of Sabbaths! Unless a new order of Sabbaths was instituted frequently, their liberality would not be greatly taxed. It might be noted further that Mr. Bailey in his rendering of the expression entirely ignores the word *hēmera* (day), which occurs in the text. But it is unnecessary to carry this point further, for anyone can see from the texts cited the absurdity of his so-called argument. Mr. Bailey himself seems to have enough knowledge of the Greek to have some sense of the absurdity of his own position, for he concludes:—

"Thus there is wonderful agreement of the four evangelists in using this singular expression. It seems to me to convey the idea of a grand change from one order of Sabbaths on the seventh day of the week, to another and new order of Sabbaths on the first day of the week. That such a change then and there actually occurred, I have abundantly shown from various other proofs, even if these passages be not literally translated as suggested above."

Said the Irish barrister: "May it please the Court, if I am wrong on this point I have another that is equally conclusive." In all Sunday argument the idea seems to be that a good many weak points will make one strong one; that although a dozen statements may be individually fallacious, they will when combined make a true one. That is on the principle that if you add enough ciphers together you will get something of value. The three lines of argument which Mr. Bailey gives from Scripture, from history, and from the Fathers, remind us of the plea in the famous kettle suit. The man who was charged with breaking his neighbor's kettle, made his defense under three heads, thus: "First, the kettle was cracked when I borrowed it. Second, it was whole when I carried it back. Third, I never borrowed it." If one of these points was disproved, he had two others to fall back on. It made no difference if they did contradict each other, it was proof.

We have now followed Mr. Bailey through all the windings of his "weighty and timely utterance" in behalf of Sunday. We have done it not with any desire to depreciate Mr. Bailey, but in order to show the inherent weakness of the Sunday cause. We have no doubt that he did the best he could, and that his utterances are just as weighty as any that could be made. In contrast with the vain attempts to put the first day in the place of the seventh as

the Sabbath, we present the simple argument for the true Sabbath in the following words:—

"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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:1, 8-11.

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

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

THE SEVENTH DAY OF THE WEEK.

In the *Bible Banner* a man who is attempting to settle the Sabbath question, says: "This fourth commandment, in itself, says nothing about the 'day of the week,' any more than it does of the month or year." Very well, let us suppose that it refers to the year. Then the words, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God," would mean that we are to work six days of the year, and rest on the seventh. That would give us only one Sabbath in the year, which might be very agreeable to some; but it would also give us only six days in the year for work! What about the remaining three hundred and fifty-eight days? On them, according to the year theory, no one can either work or rest! We think no one will be foolish enough to deliberately take the position that "the seventh day" of the fourth commandment means the seventh day of the year.

Well, then, let us suppose that the commandment refers to the month. Thus "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," would mean that work may be done six days in the month, but that the seventh day of the month is the Sabbath, when no work may be done. In this case we should have twelve Sabbaths in the year, and seventy-two days for work. Many people would be hard pressed to know how to earn a living in those seventy-two days; but they would be much more troubled to know how to employ the remaining two hundred and eighty-one days of the year, in which they could neither work nor rest. We believe that no one, even of those who most hate the Sabbath, will claim that "the seventh day" of the fourth commandment applies to the month any more than to the year.

Well, it must refer to something. Certainly; it applies to a period of time which consists of exactly seven days, six of which are to be used for labor, and the seventh for rest. Now the only period of seven days that is known to man, is the week, and this division of time has been known from the most ancient times. "Seven days make one week," is one of the first things learned by the school-boy. Therefore when the Lord said, "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," it is evident that he meant that we may work six days in the week, but that we must rest on the seventh day of the week. And the child of ten years who should profess ignorance of the fact that the first day of the week is Sunday, and that the seventh or last day of the week is Saturday, would be regarded in this age of schools and schoolmasters as a much neglected youth.

One stock argument of our Sunday friends is that it is very essential that all people should keep the same day, so that there may be no clashing. No one will deny this. Certainly people ought all to keep the same day. And if this is so, it is very evident that God knew it when he gave the commandment. Then he must have commanded all the people to keep the same day. As a matter of fact, all the Jews

did regard the same day as the Sabbath. No one will deny this. All will admit that when the Lord gave the commandment, he expected all to whom it was spoken to keep the same day. Then the commandment must refer to a definite day, and to one which all understood. That is, all must have understood "the seventh day" to refer to some specific day; for if they had had the idea that the Lord meant simply that they could rest on any day after six days of labor, and that there was no specific point from which to begin their count, there would have been no uniformity. But there was uniformity among those who regarded the commandment, because the commandment is definite. Two things being granted, the third must follow. Let it be granted that uniformity in the day of rest is essential, and that God knew this when he gave the commandment, and it must be admitted that the fourth commandment specifies a definite day as the Sabbath, and that that day is the seventh day of the week.

So we find that the fourth commandment does in itself tell what day of the week is the Sabbath. For corroborative proof, we turn to the account of Christ's crucifixion and resurrection. He was crucified on the preparation day, "and the Sabbath drew on." Luke 23:54. And the women who followed, and saw where he was laid, "returned, and prepared spices and ointment; and rested the Sabbath day according to the commandment." Verse 56. That means that they did exactly as the commandment enjoins. Now the next day after that Sabbath day which they kept "according to the commandment," was "the first day of the week" (Luke 24:1) and on it they resumed their work. Now since there are but seven days in the week, and since the day succeeding the Sabbath "according to the commandment" is the first day of the week, it inevitably follows that "the Sabbath day" which the fourth commandment enjoins is the seventh day of the week. No man on earth can prove anything to the contrary; and no sane man would think of denying so plain a conclusion, if it were not that he wished to turn aside from the simple commandment of the Lord, for a way of his own choosing. w.

IN THE LAST DAYS.

UNDOUBTEDLY the one text of Scripture that is oftenest referred to as proof of the millennium and the conversion of the world, is that one which speaks of the nations' beating their swords into plowshares and their spears into pruning-hooks. There are two places in the Bible where these words are used—Isaiah 2:2-4, and Micah 4:1-5. These are almost precisely alike, except that where one uses the word "nations" the other uses "people," and the statement in Micah is a little longer than that in Isaiah. That the reader may have the full benefit of the text and this discussion of it, we here print it in full.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it. For all people will walk everyone in the name of his god, and we will walk in the name of the Lord our God for ever and ever." Micah 4:1-5.

Now let us examine this closely and see what it teaches. When is this scripture to apply?—"In the last days." Who is it that shall say these things?—"Many nations [Isa. "Many people"] shall come and say;" etc. Exactly! In the last days then many

people shall say that "the law shall go forth of Zion and the word of the Lord from Jerusalem." In the last days many people shall say, The nations "shall beat their swords into plowshares and their spears into pruning-hooks." In the last days many people shall say that "nation shall not lift up sword against nation, neither shall they learn war any more." In the last days many people shall say, "Peace and safety," because "they shall sit every man under his vine and under his fig-tree; and none shall make them afraid." And, too, they will say that "the mouth of the Lord hath spoken it." All these things many people will say in the last days.

But what saith the Lord? "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." Verses 6, 7. This shows that at the very time—in that day—when "many people" are saying all those things, there will be some who will be "driven out," "afflicted," and "cast off," and that these will be a "remnant." And it is this "remnant" which the Lord says he will gather and over whom he will reign in Mount Zion forever.

This is clearly against the idea of the conversion and gathering of all the world, for if that were true then there would be no "remnant" at all, nor would there be any that were "cast off" or "driven out" or "afflicted." How could there be any afflicted or driven out when every man could sit under his vine and under his fig-tree, with none to make afraid, and when none should ever learn war any more? Plainly there could not be. Therefore the text does not at all teach that there shall be a millennium of peace and safety and the conversion of the world. It only teaches that in the last days many nations or people will say so, and will say that the Lord has said it; while the Lord himself says that "in that day" there will be a remnant, who will be cast off, driven out, and afflicted, and that this remnant he will gather, and will reign over them in Mount Zion forever.

That this is the true explanation of the text we have the whole Bible on this subject in proof.

1. Let us follow this "remnant" and see what further is said about it. In Joel 2:30, 31, the Lord says: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." And in verse 32 he says that "there shall be deliverance" "in the remnant whom the Lord shall call." And in Zeph. 3:8 we read: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Can it be possible that the Lord is going to assemble a converted world to pour upon such a people all his fierce anger? Not at all. The word of God knows no such thing as the conversion of the world, that is all. The prophet proceeds, verse 12: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." This is precisely what the Lord says in Micah 4, while many people are saying "Peace and safety," and that the world shall be converted. This is further shown by the next verse. It speaks of this afflicted and poor people as the "remnant of Israel," saying, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." This whole connection shows that the time here spoken of is the same as that in Micah 4, and that the remnant here referred to is the same as the remnant there referred to, and that this remnant will be poor and afflicted, cast off and driven out.

This is confirmed by another reference to this remnant. Rev. 12:17, says: "The dragon was

wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The dragon is said, in verse 9, to be "the devil," "Satan." The "woman" is the church of God. The devil is wroth with the church of God, and goes to make war with the remnant of her seed. The devil works through earthly powers and agencies. In stirring up kings, and people, and nations to oppress the church he has ever endeavored to destroy her. This is continued even to the end, in a war with the remnant of Israel, the last of the church of God. Says the Lord by Daniel, speaking of that great power that so long wore out the saints of the Most High. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

Here then is the story of the remnant. It is the last of the church. The people who compose it keep "the commandments of God, and have the testimony of Jesus Christ." The devil, through the powers of earth, makes war upon them. By this they are "cast off" "driven out," and become afflicted, and poor people. But there is deliverance in the remnant whom the Lord calls, for, "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. Those who got this victory are they who kept "the commandments of God, and the faith of Jesus:" and these are the remnant, who are driven out and afflicted, but whom the Lord gathers, and over whom he reigns in Mount Zion forever.

Yet at the very time when the devil is thus making war upon the poor, afflicted, but loyal remnant of the church of Christ, the popular pulpit, and the worldly church, will sing of peace and safety and the conversion of the world, and will think that because the world finds it to its interest to ally itself with the already too willing church, therefore the world is becoming converted, and a millennium of peace will reign on the earth! Yes, says the prophet, "From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth." Isa. 24:16, 17. Right here the reader may with profit read carefully the whole of the second chapter of Isaiah. It is too long to quote here.

There is another line of scriptures that also prove positively that this promise of peace and safety, and of beating swords into plowshares, and spears into pruning-hooks, is only the saying of "many people" and not of the Lord at all. Notice, the time at which the prophet says that many people will say these things, is "in the last days." Now what does the Lord say shall be the condition of things in the last days? This:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

This is what God says there will be, in the last days; and this is exactly what now is, as any one can see who will look. Nor is there promise of these

bad men growing better and better, until all shall be converted and there be left none wicked on the earth. On the contrary, this word says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. And in the face of these plain positive declarations of the word of God, pulpit and platform, priests and people, will declare that the world is growing better, that everything prospers and is on the highway to the millennium. It is too, but not such a millennium as they are looking for and preaching, but one of destruction and devastation.

Again, Says the Lord by the prophet Joel, "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great." Joel 3:13. When is the harvest? "The harvest is the end of the world." Matt. 13:39. Who holds the sickle to reap withal? "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:14-16.

This is the time, and the event, that is spoken of by Joel, "Put ye in the sickle, for the harvest is ripe"—the end of the world is come. And when that time comes, the word of God says, "*Their wickedness is great.*" Therefore any preaching that promises a reign of righteousness on this earth before the end of the world, is contrary to the word of God. What further says the Lord, of this time? This:—

"Proclaim ye this among the Gentiles [nations]; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; *beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord.*" Joel 3:9-11. Then he continues in verse 13, "Put ye in the sickle, for the harvest is ripe," etc.

Therefore the word of God is plain that the promises of peace and of the increase of righteousness, that will be heard in the last days, are only the words of many people, and not the word of God; of a people too, who are "lovers of pleasures more than lovers of God," and who have a form of godliness, but deny the power thereof; and from whom it is the duty of all who fear God, to turn away.

When this people say, Peace and safety, God says there shall be "fear, and the pit, and the snare," and "sudden destruction" upon the inhabitants of the earth. When they say, "Nation shall not lift up sword against nation, neither shall they learn war any more," the Lord says, "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up." When they say that "they shall beat their swords into plowshares, and their spears into pruning-hooks," the word of God says, "Beat your plowshares into swords, and your pruning-hooks into spears." When they shall say that the world is growing better and better, know of a surety that God says, "Evil men and seducers shall wax worse and worse." When they speak of the time when the world shall be converted, God says that at that time, "their wickedness is great."

We are now living in the last days, in the very time when many people are saying all these things that are directly contrary to the word of God; and not only that, but are said contrary to that word, in the very presence of the evil times and events that the word of God shows shall be. From such turn away, for whoever trusts in such promises of peace and safety, and follows in the way of such words shall not know peace. For the day of the Lord is at hand, and as a destruction from the Almighty shall it come. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness." Joel, 2:12, 13.

LETTERS TO AN ANTINOMIAN.—5.

DEAR SIR:—You seem not to have exhausted your direct efforts to get rid of the Sabbath, in the passages quoted from your tract. You further say, on page 19:

"Another fact worthy of notice is, that the remainder of the ten commandments are incorporated into the Christian constitution."

And "another fact worthy of notice is," that you failed to offer any proof to sustain your assertion. Others have made the same assertion, but no one ever gave proof. Sometimes they point to a reference to one, made several years before the old covenant passed away, before it is even claimed they were abolished, and to another a score or more of years after the new covenant was established, which is no proof at all. If we rested upon their inconclusive method of proof, or if they would receive what they ask us to accept, the question would be settled at once. All that they ask is a bare reference to one of the other commandments, to claim that it is re-enacted; but we find the Sabbath mentioned more than any other part of the decalogue, even after the death and resurrection of Christ. I am not surprised that you consider this no proof in favor of the fourth commandment, though a tithe of the same kind of evidence you consider quite sufficient in favor of its associates. To accept this as evidence for the Sabbath would be consistent, and that is too much to expect of an opposer of the Lord's holy day. We prove, by the words of Christ and his apostles, the perpetuity of *the whole law*. You argue the abolition of the whole, and then assert that nine precepts are re-enacted, while you can show nothing that has the faintest resemblance to a re-enactment. If I dared to give you credit for consistency, I would take your own words to prove that you have no faith whatever in your re-enactment theory. Turning back to page 10, you urge that the Sabbath was not brought over into this dispensation, and say:—

"We must have stronger evidence than mere inference for the transfer of precepts from one constitution or dispensation to another. We must have a positive, Thus saith the Lord."

I commend these words to your careful consideration. How forcibly they apply against all that you say, or can say, in favor of the flimsy theory of a "re-enactment." What I say to you I say to all who oppose the Sabbath on that ground. A man who was set forth by his denomination as "master of the situation" on the Sabbath question, when arguing against the institution of the Sabbath, said:—

"All commemorative institutions are positive, and dependent as to obligation on the will of the institutor, and hence are not binding on man till formally proclaimed."

To this rule he said there was no exception; and yet, when he came to advocate the Sunday institution, he insisted that there was no necessity to show any act of instituting, or any record of its appointment, or any formal proclamation! Where the inferences were so strong nothing more was needed!

We have no use for this re-enactment theory. There has been no change of constitution, as I will show more particularly on another point. The law of God "being founded upon his own immutable character," as you well remark, can no more be changed or abolished than his own attributes can be changed or abolished. Change of administration in our Government causes no change in our Constitution, neither did a change of administration effect any change in the Government of God. All who were ever saved in the former dispensation were saved by faith in the Messiah who was to come; but their faith in Christ did not release them from obligation to obey the moral law of God, neither will our faith release us. In that dispensation, it was said: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. And in this dispensation Jesus said: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in Heaven." Matt. 7:21.

Now let me ask you, Why is it that antinomians are so anxious to show that "the other nine commandments" of the decalogue are brought over into the new covenant? They persistently declare that

there was no distinction of laws in the former dispensation; you say that it "will be demonstrated from the word of God" that such a distinction as moral and ceremonial laws did not exist; that the laws were all alike—all were of one nature. Why, then, this anxiety to bring "the other nine" over here? Why not all the laws of that dispensation, seeing there was no difference between the ten and the multitude of others? The truth is—and you have acknowledged it—that they have no confidence in their theory; they feel that the moral sense of the people is outraged by their teaching that the moral law is abolished, and this re-enactment pretext is gotten up to save their cause from the condemnation it so well deserves.

I now pass to your argument on Matthew 5. On this chapter you say:—

"Again it is affirmed, from the fact that Christ quoted two of the ten commandments (viz., the sixth and the seventh, see verses 21 and 27), that therefore the law to which he referred was the ten commandments. With equal propriety may it be affirmed, by the negative, that Christ having quoted more largely from the commandments written exclusively in the book, that, therefore, he referred to the book of the law. See verses 31, 33, 38, and 43."

This statement I have heard before, and always with surprise. I notice here (1) There is positive proof in this chapter that when Christ said he came not to destroy *the law*, he referred to the ten commandments. For (2) When he referred to the sixth and seventh commandments he gave them the strongest possible sanction, affirming their morality or spirituality. And (3) When he referred to the other laws he reversed them in every instance. Has your examination of this subject been so superficial that you did not notice this important fact? If it has, then you are but poorly qualified to take the position of a teacher. But if not, if you have studied the chapter, as you profess to have done, what are we to think of your assertions, which do so great violence to the Scripture? Have you, indeed, spoken contrary to your knowledge?

Now I will notice the passages, to verify my statement in regard to the difference of the laws to which the Saviour referred. Verses 21, 22: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Instead of reversing the precept, he says that causeless anger, the first step toward murder, brings the condemnation which they thought should only follow the taking of life. Verses 27, 28: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Here, again, instead of reversing the commandment, he shows that it reaches to the thoughts and intents of the heart. Surely he came not to destroy the law of which these precepts are a part.

Compare with these his other sayings. Verses 31, 32: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." Here he disallowed the action which before was permitted. Verses 33, 34: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, Swear not at all." Exactly the same as in the other case. Verses 38, 39: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, That ye resist not evil." An exact reversal of the old saying. Verses 43, 44: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies."

Now, sir, can you say in your heart that the Saviour meant that he would not destroy the law of which these latter sayings are a part? And, to come directly to the point, do you not think you have handled the word of God deceitfully in saying that,

with equal propriety it may be said that when he said he came not to destroy the law he referred to the things written exclusively in the book, because he referred to them also? I hardly know how to have the charity to believe that you were so ignorant of this chapter as not to know that he confirmed and strengthened one class of laws, and reversed the other. I cannot understand how any candid person can fail to see "two laws" in this chapter, and a strong confirmation (not, however, a re-enactment) of the law of ten commandments.

Again, suppose he did destroy the law, as your argument teaches, what confidence can you have in him as a Saviour if he did the very thing he said he would not do? Or, if this savors too strongly of irreverence, as it truly is, I will state the query thus: Cannot you see that your argument is an effort to make it appear that the action of Christ contradicted his words?

In my next I will pay particular attention to your argument on the change of the constitution, showing the tendency and logical result of the doctrine. This is relied upon with great confidence by all anti-nomians, but of all their pretended arguments, this is one of which they ought to be most ashamed.

J. H. W.

The Missionary.

THE WANTS OF THE CAUSE OF CHRIST.

THE cause of Christ has ever suffered for the lack of faithful and devoted men. It is not great men that are the strength of the cause of truth, but men of piety and experience, who live not for themselves, but for "him which died for them, and rose again." These men are the strength of the church, for they make God their strength and their dependence. It is not rich men that are demanded. Very few of these ever devote themselves wholly to the work of God. The poor widow with her great heart did more for the cause of God than all the rich men who cast their gifts into the treasury; and yet God does use rich men to advance his work. A few men whom God had intrusted with the riches of this earth have been called in every age, and they have given their hearts to God, and their means have been devoted to his service. Such men have come to the front in important crises; Nicodemus and Joseph of Arimathea furnish noble examples.

It is not men of great minds, but men of great hearts, whom God is pleased to accept. Great talents and abundant wealth might be rendered of inestimable value in the cause of Christ, but for the most part Satan is able to enlist these in his service. The cause of Christ is not dependent upon the means and abilities which men possess. He who stands at the head of the work can use the feeblest instrumentalities, if they are consecrated to Him. His invitation is to all to become his servants, and he chooses out of a vast number the few who will submit to his requirements and love the cause of truth more than they love their own ways. He has no place for self-conceited, boastful men, nor is there any place to be filled by the self-righteous, unhumiliated Pharisee. The Saviour has no use for those who are anxious to fight, but unable to suffer shame for his name. There are plenty of those who have zeal for their own self-aggrandizement, but they have no interest for Christ when required to humble themselves, and lack the disposition which would lead them to do it. When the fire has destroyed the dross and useless chaff and stubble, not one of these self-conceited men will remain.

The cause of God needs soundly converted men; those who have put off the old man and

have put on the new; who have counted well the cost, and laid aside every selfish interest. Self in them has died, and they die daily; or rather the self that is in them dies daily. To them the cause of God is dearer than life. Their study is not how they can obtain the first position among their brethren, but how they may become the most useful. These are the persons who walk with God. No matter how lowly the station, and how humble their gift, they are the pillars of the church. If all who connect themselves with the church were of this class, the work of God would make steady progress. It needs men who count not their lives dear unto themselves; who never strive for prominence save in that which makes no display. The church is never in trial with such men. Men of the world never stumble at their example. They let their light so shine that others are led to glorify their Father which is in Heaven.

The cause of God needs men who, when disappointment comes, can say with the apostle Paul, "None of these things move me." The record of history shows that disappointment and trial have been the common lot of God's people. Moses, Elijah, John the Baptist, and all the apostles of Christ, are striking examples of this fact. God suffers disappointment to come to show what is in men's hearts. After the mighty work wrought by Elijah at Mount Carmel, he hoped for the reformation of Ahab's court, but instead of this he was obliged to flee for his life. John the Baptist experienced this, when, at the close of his ministry, he was thrown into prison. The disciples felt the bitterness of disappointment when they saw their Master crucified, whom but a short time before they had escorted in his triumphal entry into Jerusalem. Disappointment has always seemed to act a part in the development of character among God's people.

The work of God demands faithfulness, zeal, self-sacrifice, humility, and every Christian grace, in the hearts of those who are recognized as laborers. With such a corps of laborers, the Lord can go before his people to battle. It is not numbers that gives strength to the cause of Christ, but it is those who have learned to trust him. Men who can change their faith as men would change their coats, are not the men for these times. Men who desire popularity and who stand foremost in the things which advance self, are not the men whom God will choose to carry forward the Third Angel's Message in the crisis which is before us; but men who would give themselves and all they possess rather than see the cause of God languish.

"And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Gideon was instructed to proclaim in the ears of the people, that whosoever was fearful and afraid might return from Mount Gilead. Upon this two-thirds of the people returned, leaving only ten thousand. Then "the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there." Those who had so much of the burden of the work that in drinking they kept their eye on the enemy, dipping up the water in their hands and lapping it with the tongue, were set apart by themselves. Those who bowed down on their knees to drink, momentarily losing sight of the enemy, studying their own convenience, were rejected. Only three hundred men were found who really had the burden of the work in their hearts, and this little company God chose to work deliverance for Israel.

In the day of Judgment every person will

be weighed in the balances, and those who do not possess the love of Christ, and the love of God's cause, and the love of an unpopular truth, more than everything else, will be found wanting. Why should we deceive our own hearts with an empty profession? The cause of God will prosper everywhere when men who are true are made manifest. The people of God will be as terrible as an army with banners, and they will go forward, conquering and to conquer.

Shall we not then go about the work of examining our own hearts, and testing ourselves in all our failings, to see if these principles of the love of Christ actuate us at every move? The hours of probation are swiftly passing. The Judgment hastens with fearful rapidity. What is our record in the books of Heaven? Where is our zeal for perishing souls? Where are the acts of self-denial and cross-bearing to save our fellow-men? How many are bearing fruits to God? How many, like the fig-tree, are barren of fruit? Can we meet the Master so? How many of us in our own consciences can say we are doing the will of God with earnest and persevering effort? How many love the cause of Christ above everything they possess? The day is hastening greatly that is to reveal us just as we are, and may God help us to prepare to meet it.

S. N. H.

NORTH PACIFIC T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1887.

No. of members,	- - - - -	234
" " dismissed,	- - - - -	1
" " added,	- - - - -	11
" reports returned,	- - - - -	139
" missionary visits,	- - - - -	816
" letters written,	- - - - -	315
" " received,	- - - - -	69
" Bible-readings held,	- - - - -	192
" periodicals distributed,	- - - - -	1,357
" Signs taken in clubs,	- - - - -	202
" other periodicals taken in clubs,	- - - - -	375
" pages loaned and given away,	- - - - -	64,398
" " sold,	- - - - -	45,042
Cash received on T. and M. Fund,	- - - - -	\$454.20
" " Foreign Missions,	- - - - -	829.38
" " \$2,000 Fund,	- - - - -	496.50
" " \$5,000 Fund,	- - - - -	44.80
" " Educational Fund,	- - - - -	26.07
Total receipts,	- - - - -	\$1,850.95

J. A. BURDEN, Secretary.

East Portland, Oregon.

SPRING BROOK, WASHINGTON TERRITORY.

THE success of the truth in this community during the past four weeks, shows that there are those among the hills and valleys of the Puget Sound country, as well as in the cities, who can be moved by the word and Spirit of God; and that, while there are many who may refuse to investigate or heed the claims of God's holy word, its prophetic truths, obligations, and promises, still there are some who, like the Bereans of old, referred to by Luke in Acts 17:11, may be classed as noble because they receive the word readily, and search the Scriptures daily to see if these things are true.

One hundred and four Bible-readings have been given among eleven families during the past four weeks by the writer, and as a result thirteen adult persons (all but one heads of families) have signed the covenant to keep God's commandments and the faith of Jesus. Some others are nearly decided. These, with one other family of three persons, make sixteen. Last Sabbath after a discourse from Rev. 18:1-4, a Sabbath-school was organized. Between twenty and thirty were present, and all took an active interest. A club of *Instructors* and a dozen song books were ordered. Thirteen subscriptions for our different publication were also obtained. Brother Wm. Potter,

of the Seattle mission, expects to follow up the work. May the Lord hear the prayers of all who are interested in the work of God.

A. BENSON.

March 7, 1887.

ARTONDALE, WASHINGTON TERRITORY.

THIS winter I have been holding meetings in school-houses, and Bible-readings in private families. Where I labored in Whatcom County, seven persons have taken their stand to keep the commandments of God and the faith of Jesus. In this neighborhood there are ten persons who have lately commenced to keep the commandments.

ISAAC MORRISON.

March 9, 1887.

The Commentary.

THE LORD'S PRAYER.

"THY WILL BE DONE."

IT is probable that this part of the Lord's prayer is the least understood of any. The sentence, "thy will be done," is thought by most people to be applicable only in cases of sickness or other trial, to indicate that the sufferer is willing to endure patiently. But this is but a very limited view of the expression. As a matter of fact there is no more comprehensive sentence in the Bible, or that can be uttered by man, than the simple words, "thy will be done." It all depends on what the will of the Lord is, which point we must investigate.

THE second chapter of Romans has reference especially to the Jews, to show that they, as well as the Gentiles, are sinners, and in verses 17, 18 the apostle speaks to them directly, in these words: "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent [margin: triest the things that differ], being instructed out of the law." How does Paul say the Jew knew the will of God? Because he was instructed out of the law. The obvious conclusion, then, is that the will of God may be known only by a study of the law, which makes necessary the further conclusion that the law of God is his will.

THIS conclusion is verified most plainly by the words which the psalmist utters prophetically in behalf of Christ. In Ps. 40:7, 8, we read: "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." It is first stated that Christ delighted to do the will of the Father; and then to make this statement emphatic, it is added, "Yea, thy law is within my heart." Out of the heart are the issues of life (Prov. 4:23); as a man thinketh in his heart, so is he (Prov. 23:7); that is, a man's actions correspond to that which is in his heart; he does just what is in his heart. Therefore if the law of God being in a man's heart, leads him to delight to do the will of God, it follows that the law of God is the will of God.

IN Rev. 22:14 we read that they who keep the commandments shall have right to the tree of life, and enter in through the gates into the city; and in Matt. 7:21 we read that only those who do the will of God, shall enter into the kingdom of Heaven. Here again we see the identity of the will of God and the commandments. If there is any doubt in anyone's mind as to what law it is that is the will of

God, it may be settled by reading Rom. 2:21, 22 in connection with verses 17-20, the first two of which have been quoted. The ten commandments are the will of God.

THEREFORE when we pray, "Thy will be done," we in reality pray that the commandments of God may be kept by us and by all others who dwell on the earth. We pray that they may be kept even as they are kept in Heaven, where the angels "do his commandments, hearkening unto the voice of his word." Ps. 103:20. It follows, therefore, that whoever utters the Lord's prayer or a prayer modeled after it, and does not in his heart "consent unto the law that is good," and honestly desire to conform to all its requirements, is guilty of mockery before God. Such an one cannot hope to have his petition regarded; and so we may understand the words of the psalmist: "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18); and of Solomon: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

WHEN will this petition be granted? When shall the will of God be done in earth as it is now done in Heaven? The preceding clause, upon which we commented in our last article, answers this question. It is when the kingdom of God is established upon the earth; for in the new heavens and the new earth, righteousness alone shall dwell. 2 Peter 3:13. "Thy people also shall be all righteous; they shall inherit the land forever." Isa. 60:21. The law of God, his holy will, is righteousness (Ps. 119:172), and the keeping of it constitutes the righteousness of God's people. Deut. 6:25. The Lord's prayer, therefore, teaches us to long for the coming and kingdom of our Lord, when the law of God shall be in the hearts of all men, even as it was in the heart of the Son of God when he was on earth.

BUT the coming of the Lord, and the establishment of his kingdom, will not bring about this state of things. When Christ comes, the only change which is wrought in men is the change from mortality to immortality. He does not change men's characters from sinfulness to righteousness, for just before he comes the decree goes forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11. Men will be ushered into eternity with just the same characters that they have when probation closes. Those who inhabit the new earth will all be righteous, simply because the transgressors will have been rooted out of it (Prov. 2:22), and the perfect will be permitted to remain in it. They will be permitted to remain in it, just because they are perfect in the midst of unrighteousness, even as Noah was.

THIS being the case, it follows that to utter the Lord's prayer with honesty of heart, is to pray that God will work in us that which is good; it indicates a willingness to submit ourselves in all things to the will of God, that we may become like him. Certainly no one who knows what the will of God is, and who knows how it will come to pass that the will of God shall be done on earth as it is in Heaven, could utter that prayer and not really desire to have that law written in his heart.

ALTHOUGH God's ways are as much higher than our ways as the heavens are higher than the earth, we have the assurance that every petition offered in humility and sincerity will be answered, and so we may attain to this high

standard. They that hunger and thirst after righteousness shall be filled. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 21. w.

NOTES ON THE INTERNATIONAL LESSON.

JOSEPH EXALTED.

(April 10.—Gen. 41: 38-48.)

JOSEPH was greatly afflicted to be separated from his father, and his bitterest sorrow was in reflecting upon his father's grief. But God did not leave Joseph to go into Egypt alone. Angels prepared the way for his reception. Potiphar, an officer of Pharaoh, captain of the guard, bought him of the Ishmaelites. And the Lord was with Joseph, and he prospered him, and gave him favor with his master, so that all he possessed he intrusted to Joseph's care. "And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat." It was considered an abomination for a Hebrew to prepare food for an Egyptian.

WHEN Joseph was tempted to deviate from the path of right, to transgress the law of God and prove untrue to his master, he firmly resisted, and gave evidence of the elevating power of the fear of God, in his answer to his master's wife. After speaking of the great confidence of his master in him, by intrusting all that he had with him, he exclaims, "How then can I do this great wickedness, and sin against God?" He would not be persuaded to deviate from the path of righteousness, and trample upon God's law, by any inducements or threats. And when he was accused, and a base crime was falsely laid to his charge, he did not sink in despair. In the consciousness of innocence and right, he still trusted in God. And God, who had hitherto supported him, did not forsake him. He was bound with fetters, and kept in a gloomy prison. Yet God turned even this misfortune into a blessing. He gave him favor with the keeper of the prison, and to Joseph was soon committed the charge of all the prisoners.

HERE is an example to all generations who should live upon the earth. Although they may be exposed to temptations, yet they should ever realize that there is a defense at hand, and it will be their own fault if they are not preserved. God will be a present help, and his Spirit a shield. Although surrounded with the severest temptations, there is a source of strength to which they can apply and resist them. How fierce was the assault upon Joseph's morals. It came from one of influence, the most likely to lead astray. Yet how promptly and firmly was it resisted. He suffered for his virtue and integrity; for she who would lead him astray, revenged herself upon the virtue she could not subvert, and by her influence caused him to be cast into prison, by charging him with a foul wrong. Here Joseph suffered because he would not yield his integrity. He had placed his reputation and interest in the hands of God. And although he was suffered to be afflicted for a time, to prepare him to fill an important position, yet God safely guarded that reputation that was blackened by a wicked accuser, and afterward, in his own good time, caused it to shine. God made even the prison the way to his elevation. Virtue will in time bring its own reward. The shield which covered Joseph's heart, was the fear of God, which caused him to be faithful and just to his master, and true to God. He despised

that ingratitude which would lead him to abuse his master's confidence, although his master might never learn the fact. The grace of God he called to his aid, and then fought with the tempter. He nobly says, "How then can I do this great wickedness, and sin against God?" He came off conqueror.

AMID the snares to which all are exposed, they need strong and trustworthy defenses on which to rely. Many, in this corrupt age, have so small a supply of the grace of God, that in many instances their defense is broken down by the first assault, and fierce temptations take them captives. The shield of grace can preserve all unconquered by the temptations of the enemy, though surrounded with the most corrupting influences. By firm principle and unwavering trust in God, their virtue and nobleness of character can shine; and, although surrounded with evil, no taint need be left upon their virtue and integrity. And if, like Joseph, they suffer calumny and false accusations, Providence will overrule all the enemy's devices for good, and God will, in his own time, exalt as much higher, as for awhile they were debased by wicked revenge.

THE part which Joseph acted in connection with the scenes of the gloomy prison, was that which raised him finally to prosperity and honor. God designed that he should obtain an experience by temptations, adversity, and hardships, to prepare him to fill an exalted position.

WHILE he was confined in prison, Pharaoh became offended with two of his officers, the chief baker and the chief butler, and they were put in the prison where Joseph was bound. "And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward." Joseph made his life useful even while in prison. His exemplary conduct, humble deportment, and faithfulness, obtained for him the confidence of all in the prison, and those who were connected with it. He did not spend his time in mourning over the injustice of his accusers, which had deprived him of his liberty.

Two years longer Joseph remained in his gloomy prison. The Lord gave Pharaoh remarkable dreams. In the morning the king was troubled because he could not understand them. He called for the magicians of Egypt, and the wise men. The king thought that they would soon help him to understand these dreams, for they had a reputation for solving difficulties. The king related his dreams to them, but was greatly disappointed to find that with all their magic and boasted wisdom, they could not explain them. The perplexity and distress of the king increased. As the chief butler saw his distress, all at once Joseph came into his mind, and at the same time a conviction of his forgetfulness and ingratitude. "Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day." He then related to the king the dreams which he and the chief baker had, which troubled them as the dreams which now troubled the king, and said, "And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged."

It was humiliating to Pharaoh to turn away from the magicians and wise men of his kingdom to a Hebrew servant. But his learned

and wise men failed him, and he now will condescend to accept the humble services of a slave, if his troubled mind can obtain relief.

"THEN Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace."

JOSEPH's answer to the king shows his strong faith and humble trust in God. He modestly disclaims all honor of possessing in himself superior wisdom to interpret. He tells the king that his knowledge is not greater than that of those whom he has consulted. "It is not in me." God alone can explain these mysteries.

JOSEPH told the king that there would be seven years of great plenty. Everything would grow in great abundance. Fields and gardens would yield more plentifully than formerly. Fruits and grains would yield abundantly. And these seven years of abundance were to be followed by seven years of famine. The years of plenty would be given that he might prepare for the coming years of famine. "And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt."—*Mrs. E. G. White, in Great Controversy.*

It is the one duty of the hour that we are to recognize as our duty for the hour. To ascertain that duty, to distinguish the one real duty from the many apparent duties, may require careful balancing of various interests, and of conflicting feelings and relations; but when that immediate duty is ascertained, it must be recognized as above all else, for the time being; as practically standing alone, the only present duty of our lives. Then we must move in that direction, even though we seem to be moving to sure destruction, or to the disregard of interests and of loved ones, dearer to us than life itself. We may seem to be risking our influence, endangering our good name, compromising our position, neglecting important enterprises, causing needless discomfort to others, failing to improve the great opportunities of our life course, bringing discomfort to ourselves, and yielding that which it would be a priceless privilege to enjoy; but there is no proper alternative to us; this is the one thing for us to do. And, so sure as God is true, if we do go forward fearlessly, it will ultimately be found that the doing of this duty is perfectly consistent with every other duty of our lives.—*S. S. Times.*

MANY seem alarmed at controversy, and shrink from it as opposed to the spirit of the gospel. It is, no doubt, a grievous thing that controversy should be necessary; but as long as error exists it is impossible to avoid controversy, except we value peace more than truth. Can we forget that the whole life of Christ and his apostles was a scene of never-ending controversy? He who was love itself, contended constantly against the errors of his time. There is not a truth or an ordinance of the gospel that Christians can hold without opposition.—*Dr. A. Carson.*

The Home Circle.

A TWILIGHT THOUGHT.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" Ps. 8:3, 4.

I took a walk out in the field at twilight's dewy hour,
And viewed the scenes which nature sketched with
more than magic power.

A solemn hush was in the air, the song-birds were at
rest,
And a thousand gorgeous sunset hues were glowing
in the west.

These faded soon, and in the sky, so deeply, darkly
blue,
The moon in her bright majesty crept slowly into
view.

And as I, soul-enraptured, her beauty gazed upon,
The stars, to hail their glorious queen, assembled one
by one.

And then the quiet twilight scene put on the garb of
night,

And the vast area above was all ablaze with light.
The milky way glowed softly white and mingled with
the blue,

Above which glowed a million suns that mortals
may not view.

I felt a sense of littleness I ne'er had felt before.
"Oh, what is mortal man?" I thought—"a feeble
worm, no more!

A million worlds above us shine to mortals here un-
known,
Each in itself a moving world, and greater than our
own."

Yet he who thus displays to us his wondrous power
and skill,

From day to day, as time flies on, is mindful of us
still.

Teach me, O God, while pondering thy glorious
works above,
To thank thee with an humble heart for all thy grace
and love.

—Selected.

FORGOTTEN WORTHIES.

WHILE John Woolman was still a baby in the poor farm-house at Mount Holly, another boy of like spirit, and destined to as noble work, was born in an obscure little hamlet among the Carpathian Mountains.

David Zeisberger's forefathers were peasants, the followers of John Huss. He inherited nothing from them, not even especial intellectual alertness. Unless, indeed, we count as a heritage the drops of blood which ran in his veins from more than one of the noble army of martyrs. When he was five years old, his family fled, to escape persecution, to Herrnhut, where Count Zinzendorf then had gathered the remaining Hussites. David's father and mother were among the Herrnhutters sent by Zinzendorf to Georgia, but the boy was left in Moravia to be educated by the church of the Unitas Fratrum. This church, as we all know, claims to-day to hold the place in an especial manner of a mother to the children in her communion, and no mother's care could be more keen or benignant than it is now. But in Zeisberger's day her rule was that of the typical step-mother. He was a small, delicate lad, with something in his face which attracted the notice of Zinzendorf. He sent the boy to a prosperous community of the church near Utrecht, where education, as in godly private families of the time, was given through the lash. David went through a steady discipline of work, beatings, and fastings.

One day a stranger whom he helped, when he was lost in the morasses near the town, gave him two pieces of gold, bidding him keep them and not give them to the community. David's conscience, however, forced him to give one piece to the brethren, who immediately charged him with having stolen it, and publicly punished him as a liar and a thief.

This was the stroke too much. That night David, with another boy named Shober, escaped from the community and set off to America, with no means but the solitary piece of gold which he had kept. It paid their way to London. There General Oglethorpe met the lads, and, struck by David's sensitive face and singular gravity, procured them a free passage to Savannah.

In the backwoods of Georgia, Zeisberger at last found his father and mother. He set himself to learn to plow, to trap bears and hunt panthers; but scarcely had the winter opened, when the Moravian settlement was broken up by raids of the Spanish soldiers from Florida. The Zeisberger family were carried as laborers by Whitefield farther into the wilderness, up into Pennsylvania. There they, as if guided by God, came to where Nitschmann, a bishop of the Unitas Fratrum, had just arrived, meaning to found a colony of the brethren.

With this handful of men and the Zeisberger family he penetrated the mountains to the head-waters of the Delaware. The place is familiar to us all; but to understand David's story we must set it back a century. The unbroken forest walled them in; the silence was oppressive. There were none of the singing birds which appear with civilization, no dogs, cows, poultry, no cheerful village life. Outside of their tents the world sank suddenly into a gloomy wilderness, tenanted only by beasts of prey and the savages who peered at them from the underbrush, or fled with hoarse cries like a legion of devils. David, who was always neat and finical as a woman, felt an intolerable loathing for their indecency and filthy habits. Yet, back of that, they had a singular power over him. Their souls met him naked as their bodies. They were to him lost creatures of God, knowing not their Father. Yet, he asked himself, what did he, the child of the church, know of God more than they? That winter, working alone in the forest, the boy passed through that hour of wrestling which comes to every young man. "What was he? What was God? Why was he here?"

This little German, always prim and grave, endured strange anguish of soul. At times he heard, like John Woolman, a voice telling him that his work was to bring these lost savages to God. The next hour this seemed impractical folly. He would go back to Utrecht to a trade, to almost certain success. What had he to do with the savages more than with other brutes?

Just at this juncture arrived Count Zinzendorf. He saw the lad, and detected again the same singular hint of promise on his face—a prophecy which he could not interpret.

He told the brethren that the boy must have a chance, and appointed him one of his staff to return with him to Moravia. David came with him to Philadelphia, and embarked with the understanding that a clear road to fortune lay before him in Europe, and that he never was to return to America.

The ship weighed anchor. Bishop Nitschmann, passing down the deck, saw the lad, pale and haggard, gazing at the receding shore.

"Zeisberger," he said, "is it possible that you wish to return?"

"Yes."

"But for what reason?"

"That I may learn to know Christ, and teach him to the Indians," said David, finding speech at last in his extremity.

"Then, if that be your mind, in God's name, even now go back!"

The ship was brought to, and the boy sent back. After this, the Moravians regarded him as Eli did Samuel: he was called of God. His name was entered on the list of the brethren

and their trades, as David Zeisberger, *destinierter Heidenbote*.

The lad at once left the community and went to the lodge of the great sachem of the Mohawks, and there lived and worked to learn thoroughly the habits and language of the Indians. He was adopted into the tribe of the Onondagas.

Thus begins the remarkable history of a work which extended over sixty-two years. Zeisberger was always, as a beardless boy or a tottering old man, an itinerant among the fiercest tribes then on the Western continent. He made his way through interminable forests, through morasses in which he sank to his neck; he was dragged to jail as a French spy, and as a rebel emissary; he was tortured by the cannibal tribes and barely escaped with life; but he was, through all, the same quiet, prim little man who never was heard to complain, and who seldom spoke except when he was "about his Father's business." So silent was he that when he was in the settlements whole days would pass in which he would not utter a word. Yet his passionate bursts of fiery eloquence had a singular power over his dusky hearers. They held him as one of their kinsfolk. He was Ganonsserachi. They knew him to be as reticent and as unflinching under torture as themselves. He went into tribes where hundreds lay dead from small-pox, and alone nursed the sick and buried the corpses. Again and again he faced a mob of drunken, howling savages, and cowed them with his quiet, indomitable spirit. He spoke the dialects of the principal tribes, he controlled the grand council of the Delawares, and held the rank of sachem among the six nations. He left complete grammars and dictionaries of all the principal Indian languages, with hymnals, the gospels, collections of sermons, etc., in the Iroquois and Lenni Lenape tongues.

No other single man ever did as much to civilize and Christianize the red man in America as Zeisberger. He traveled throughout the United States and Canada, and established forty Christian villages as the nucleus of Indian civilization. In these villages he not only taught them the gospel, but set them to work as farmers and mechanics. If the work begun by this unobtrusive little German had been carried out, there would not be an uncivilized Indian on the continent.

During his sixty-three years of labor, Zeisberger never took a penny from the church for his support.

"I am no hireling," he said quietly. "God set me this work."

In the history of colonial days, set over against the massacres, witch-burnings, and battles of both New Englanders and Virginians with the red devils, there is the figure of this silent, insignificant-looking Moravian, going in and out of the wilderness at his work. It is to our eyes like one of the apostles.

In 1782 a body of militia-men fell unprovoked on the two Christian villages of Salem and Gnadenhutten, driving the inhabitants into inclosures preparatory to killing them. The Indians passed the night in singing hymns and in prayer. In the morning they were butchered like so many bees. David never recovered from this blow; these dark-skinned martyrs were dear to him as children. He foresaw, too, that the cause of Christianity would be thrown back among the Indians a hundred years by this crime. The work of the Moravians among the Indians stopped.

Zeisberger died at an extreme old age in an Indian village. Bishop de Schweinitz, in his history of the Moravian missionary, tells us that, when the hour of his death drew nigh, the passing bell tolled, and his white friends, the brethren, withdrew and gave way to the

Lenape Indians, who gathered around his bed. They sang the hymns in their own tongue, which he had written for them. "Then," says the chronicler, "the red men fell upon their knees and wept aloud, for they knew that their best friend was gone forever."—*Congregationalist*.

EXTRAVAGANT ECONOMIES.

Do you not know many homes where the supply of cooking utensils is so unnecessarily limited that a good deal of time is daily wasted, and much extra labor expended in preparing the meals, by having to wash one saucepan in which to cook a second dish that could as well have been cooked with the same fire, and watched at the same time as the first? Or a towel must do duty as strainer or colander, no account being made of the time required to wash the towel, nor of its becoming worn and stained? Or a silver spoon is used to stir or lift food for lack of iron or wooden ones? Why not afford such kettles and pans as are really needed for advantageous cooking, and "save" in some other department?

Have you ever seen some busy housewife hanging out clothes on a cold, windy day, taking off a clothes-pin each time a garment is added to the line, trying to make one pin hold two and sometimes three articles? Since good clothes-pins can be had for five cents per dozen, it seems rather far-fetched saving to stand on the icy ground double the time really required to shake out and hang the clothes, and run the risk of taking cold while so doing.

Could any arithmetician compute the number of hours spent, in rearing a family of half a dozen children, in untying "hard knots" in shoe-strings that are too short, or are so worn as to require tying in more than one place, and must again be untied before the little shoes can be taken off? Shoe-strings cost, it may be, ten cents per dozen pairs. Could not the hours which some mothers spend, during one year alone, in managing worn-out shoe-lacings in order to save a few cents, better be utilized in doing some sewing, or other useful work, by which enough could be earned to stock the family with shoe-strings for life?

Neat hemp carpets of neutral tints can be bought for thirty-five cents per yard. These are simple, durable, and easy to wash or clean; and yet, in farming districts, how many an over-worked wife and mother wearies hand and brain alike by the slow manufacture of rag carpets—heavy to handle, difficult to clean, and seldom of any esthetic value! The shocking mosaics made by cutting up large bits of colored calico and sewing them together into "blocks," to be joined together for quilts, are not yet unknown to American homes, although good, strong, white counterpanes can be bought as low as one or two dollars each. If fragments of calico that have accumulated are put together with little reference to size or shape, and then simply fastened over cotton batting to the cloth taken from a half-worn dress, possibly the labor required for this might be worth the while, especially if one of the family were reading aloud while others sewed. But to buy new cloth with intent to cut it up for the fun of sewing it together again, is certainly worse than foolish. —*Christian Register*.

ALTHOUGH four-fifths of the world's sulphur supply comes from Sicily, the deposits of Popocatepetl, in Mexico, are much more extensive and of better quality. A tunnel is to be built to facilitate mining the Mexican sulphur.—*Selected*.

THE small courtesies sweeten life; the great ones ennoble it.—*Bower*.

Health and Temperance.

CIGARETTE SMOKING.

ONE of the saddest, and at the same time most exasperating sights witnessed nowadays at the watering-places, is the habit of cigarette smoking by half-grown boys and silly young girls. It is utterly senseless in itself, besides being deeply injurious to the health of immature youth. It will probably avail little, however, to point out the poisonous, debilitating, and disease-producing effects of these vile cigarettes, which, as exposed for sale in the market, are made often of stubs of cigars literally picked from the gutters, and from the refuse matter of tobacco manufactories. Such effects are sneered at by the reckless youngster who thinks it manly to twine a smoke-wreath around his lofty head. It would be useless to remind him that Dr. Douglas said with all the authority of a medical man, who knows whereof he speaks, that General Grant's cancer was caused by smoking, or of other conspicuous cases. Catelain, the famous caterer of Paris, died of smoker's cancer, and so did four learned men, in the course of a few years, who were connected with a theological seminary not a hundred miles from this city. Dr. Loza describes many cases within his own knowledge and practice caused by smoking. Dr. Barker, in the *British Medical Journal*, gives an account of seventy-five cases of epithelioma, and in only one case of the seventy-five was there an inherited predisposition to cancer. Almost every physician has had occasion to cut out lip cancers which came as the result of drawing nicotine through a pipe-stem. But if 100,000 cases of the direst agony, followed by the most wretched of deaths, could be marshaled to enforce the reasonable exhortation against the cigarette, it would do nothing to deter the brainless and pert young miss who is determined to play the role of a cigarette heroine. The only weapon against this outrage on human nature is to ridicule it. Voltaire said that in France ridicule kills; it is so in America as well. When common sense was impotent against the vagaries and eccentricities and absurd ideas of knight-errantry, Cervantes set all the world to laughing at them by picturing the follies of Don Quixote. It is time to bring the laugh and the sneer united against this intolerable nuisance of cigarette smoking by young men—and especially by young women.—*Christian at Work*.

SLEEP IS A MEDICINE.

THE cry for rest has always been louder than the cry for food. Not that it is more important; but it is often harder to obtain. The best rest comes from sound sleep. Of two persons otherwise equal, the one who sleeps the best will be the most moral, healthy, and efficient. Sleep will do much to cure irritability of temper, peevishness, and uneasiness. It will restore to vigor an overworked brain. It will build up and make strong a weary body. It will cure a headache. Indeed we might make a long list of nervous and other maladies that sleep will cure.

The cure of sleeplessness requires a clean, good bed, sufficient exercise to produce weariness, pleasant occupation, good air and not too warm a room, clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, and nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep; otherwise, life will be short, and what there is of it sadly imperfect.—*Medical Times*.

IMPURE WATER.

It is a common belief that when a well is dug pure spring water, oozing from the ground, is obtained; that is true in the case of artesian wells; but, although possible, is rarely the case with ordinary surface wells, and under this name are embraced all wells not more than fifty feet deep. The water obtained from these wells is merely the water which has fallen on the surface of the earth in rains, and has percolated the soil and become collected in this excavation. It is called ground water. Even granting that some of the water may be spring water, some of it must be drainage, and the amount of this will depend upon the rainfall, and the character of the soil.

A moment's reflection will show that wells must act as drains to the surrounding soil. Just as a wet field may be drained by digging one or more trenches into which the water may flow and be carried away, so, when a deep trench or well is dug, the water in the surrounding soil will necessarily tend to drain into it. This is not only a matter of reasoning, but a matter of experience. The following case is reported: "In consequence of the escape of the contents of a barrel of petroleum, or benzine, which had been buried, a circuit of wells, sixty feet below, and two hundred and fifty or three hundred yards distant, became so affected that the occupiers of fifteen houses, containing eighty-two inhabitants, were for ten days unable to use the water for cooking or drinking.

When wells are first dug in rural districts, the water is pure and may remain so for a long time. Fortunately, the soil possesses some power of purification, and although the water may receive polluting matter on the surface of the ground, some of this matter is detained, mechanically, by filtration, and other portions may be decomposed and taken up by growing plants and trees. But this power of the soil is limited. When the sources of pollution are constant and numerous, as in cities, from privies, cess-pools, slop-water, offal, and the manure of domestic animals, and, sometimes, from leaky and imperfect sewers and drains, the soil becomes "filth sodden," and the filth is carried deeper and deeper, until finally it appears in our drinking water.

Sanitary literature is full of instances of the outbreaks of epidemics of diarrhea, typhoid fever, and cholera, which have been traced to the drinking of well water thus polluted; and, even though the city may go through one or more years' epidemics, it is not a pleasant thought for the inhabitants to indulge in, that they are drinking the drainage of their privies and cess-pools. And yet they must realize the idea that their wells are, and must be, drains for the surrounding grounds, with all its contents that are capable of solution in water. Science cannot tell us that in a given water is charged the poison of a definite disease, but it can tell us that it has received the product of decaying matter from animal sources, and, again, that such water is dangerous to health.—*Dr. E. F. Mack, in Sanitary Monitor*.

IN the simpler times there was no need of so large a supernumerary force of medical men, nor of so many surgical instruments, nor of so many boxes of drugs. Health was simple, for a simple reason. Many dishes have induced many diseases. Note how vast a quantity of lives one stomach absorbs—devastation of land and sea. No wonder that with so discordant a diet, disease is ever-varying. Count the cooks; you will no longer wonder at the innumerable number of human maladies.—*Seneca*.

News and Notes.

RELIGIOUS.

—Tunis has a population of 1,500,000, of whom 45,000 are Jews.

—It is said that there are but two Baptist churches in Wyoming Territory.

—Of the 408 members of the last Congress, 125 make no profession of religion.

—Sam Jones is to hold a six weeks' series of meetings in the cities of Minneapolis and St. Paul, beginning about the middle of April.

—Some of the members of the Glasgow Free Presbytery are desirous of having the Westminster Confession of Faith modified on some points.

—Archbishop Ryan has issued an order that "hereafter only music composed expressly for divine worship shall be sung in the churches" in his bishopric.

—At the annual meeting of the Connecticut Congregational Club at Hartford, a Chinaman named Yung Wing was elected president for the ensuing year.

—The New Jersey Sabbath (Sunday) Union has commenced the publication of a paper, in the interests of first-day observance. The name of the journal is *The Pearl of Days*.

—The American United Presbyterian Church has in Egypt 21 organized congregations and 1,842 communicants. Only a few of their converts are from among the Moslems.

—It is now denied that the Pope sent his blessing to Dr. McGlynn. The blessing, it is claimed, was for the members of McGlynn's congregation who remained loyal to "the church."

—The Connecticut Legislature has passed a bill prohibiting the running of excursion trains in that State on Sunday, and placing certain other restrictions upon Sunday railway traffic.

—A movement has been set on foot by "the better portion of the Knights of Labor" in Chicago, the object of which "is the emancipation of some twenty-five hundred persons from Sunday labor."

—Dr. Justin D. Fulton, who has been connected for ten years with the Centennial Baptist Church in Brooklyn, has tendered his resignation, and proposes to devote himself to the conversion of Roman Catholics to the Baptist faith.

—It is rumored in New York that Dr. Parker will be asked to succeed Henry Ward Beecher in Plymouth Church. Dr. Parker is a man of the Beecher stamp, and is certainly the most popular preacher in London as he is fantastic and theatrical in style.

—At a recent meeting of the Evangelical Lutheran Synod at Philadelphia the use of unfermented wine at the sacrament was approved; but it was decided that the fermented article is preferable, except in cases where it is likely to stimulate thirst for liquor.

—At a conference of the sect known as the Mennonite Brethren in Christ, held at Reading, Pa., recently, a vote was passed that preachers be prohibited from riding on railroads on Sundays. One minister declared that he walked eighteen miles every Sunday.

—It seems that 1887 is the fiftieth anniversary of the Pope's ordination as priest, as well as Queen Victoria's jubilee, and it is rumored that letters and presents will be exchanged between the Vatican and St. James's. The Queen is personally acquainted with the Pope.

—In a recent lecture Hon. John Bright, of England, said: "Since Queen Victoria ascended the throne there has been a war in New Zealand, three wars in China, one in Zululand, two in India, two in Afghanistan, and three in Burmah, all of which caused great loss of life, and misery, and were incapable of justification."

—Speaking of mummies, the *Christian at Work* says that the most interesting feature about them is that "they reveal the belief of Egyptians in the resurrection of the body." It is then suggested that as "the heathen, however enlightened and philosophical, were without the least faith in this doctrine," the Egyptians must have learned it from the Hebrews, "to whom God had immediately revealed it."

—The *Catholic Mirror* says: "The church in California is now receiving back from the Mexican Government the two million dollars known as the 'pious fund,' which was confiscated by Santa Ana in 1842. The record of the fund was lost for fifteen years, when Archbishop Alemany found at Monterey documents which established the claim of the church to the money. The fund had been deposited with the Mexican Government in trust for the proper management of missions."

—There are in New York City 500 places of public worship, including thirty Jewish synagogues and sixty-one Roman Catholic churches. The total number of sittings is 400,000, divided among twenty-eight denominations. The Protestant church organizations number 285, with a total membership of 94,467.

—The Protestants of Germany, alarmed by the partial repeal of the May Laws, and the prospects of still farther concessions to Rome, have formed an alliance and issued a call to the various church parties to keep their differences in the background and "firmly unite for the protection and defense of Fatherland and of the German Evangelical Church." The call recites that the Protestant factions must unite if they would combat successfully the "powerful unity of Rome." It declares that the Jesuits are at work, and that "Romanism is more and more degenerating into Jesuitism." And Jesuitism the world over is opposed to religious and civil liberty.

SECULAR.

—San Jose, Cal., is to have an electric street-car line.

—A village near Prague, Austria, was destroyed by an earthquake, March 12.

—In Tonquin the country is being ravaged by the rebels, and there is fear of famine.

—A plot has been discovered to blow up the czar of Russia; all classes of society are implicated.

—Dr. H. D. Cogswell has given \$1,000,000 to the public for the establishment of a polytechnical institute in San Francisco.

—A disastrous explosion of dynamite occurred March 16 at Levošitz, Bohemia. All the men at work in the quarry at the time were blown to pieces.

—The Maharajah Dhuleep Sing has issued proclamations saying that he is now an enemy of Great Britain and a claimant of the throne of his ancestors.

—Destructive floods prevail in Montana and Dakota. Great damage has been done to the towns and farms. At Bismarck, the Missouri River is more than six miles broad.

—The Canadian War Office authorities have made arrangements for the transportation from Canada to London, during the coming season, of 3,000 horses for artillery trains.

—A new explosive called "carbonetsa glycerine" has been invented, possessing ten times more destructive power than nitro-glycerine, while it may be handled with more safety.

—Near Parkersburg, W. Va., on the 16th inst. an engine fell off a trestle into a chasm ninety feet below. The engineer and fireman were instantly killed; three men were so severely injured and scalded that their recovery is very doubtful.

—It is said that in Russia there is room for only 10,000 lunatics in the asylums and they are brutally treated. About 90,000 others roam at large without any care, and are met with on all the country roads, where they revenge ill-usage by maiming little children.

—There is great and widespread consternation in Georgia over the prevalence of rabies. It is said that there is scarcely a community in that State that has not been visited by mad dogs. In Cherokee County not less than fifty are at large. Many deaths from hydrophobia have occurred. The strange disease seems to affect the cattle as well as the dogs.

—The Sultan of Morocco has prohibited the sale or purchase of intoxicants of all kinds, and has abolished the State tobacco monopoly. Many shops have been closed and quantities of tobacco burned, and several Moors have been stripped and flogged through the streets for smoking in defiance of the Sultan's order. The people of Morocco are very angry at this interference with their habits.

—A railroad accident occurred March 14 at what is known as Bussey Park Bridge, between Roslindale and Forestville, Mass. A heavily-loaded passenger train consisting of seven passenger coaches and a baggage car broke the bridge and five cars fell through onto the road beneath, a distance of thirty feet. The police report twenty-three persons killed outright, and as many more will die. The train was crowded with working people, and the most intense excitement prevails.

—On March 13 an incendiary fire occurred in Howell, Mich., in the hardware store of Mr. Monroe, chairman of the Prohibition party committee. The fire spread and burnt down several blocks. A few months before the fire Mr. Monroe received the following letter: "Sir: We wish to inform you that you must stop your work in the prohibition cause or we will burn you out, root and branch. You may prepare for the worst, as we are on your track."

MANY SALOON-KEEPERS."

*—The *Zeitung*, of Berlin, publishes a letter from Strasburg, stating that it is proposed to divide Alsace-Lorraine between Prussia and Baden, Alsace to be incorporated with Baden and Prussia to absorb Lorraine.

—Further news has arrived in regard to the plot to murder Premier Baker at Tonga; it is attributed to the intrigues of the Wesleyan missionaries. Six natives arrested for complicity in the plot were shot by order of the king, and five more have been condemned to death.

Obituary.

EGGLESTON.—Died January 21, 1887, at Napa City, Cal., Joseph Eggleston, aged 74 years, 5 months, 19 days. Brother Eggleston was one of the first members of the Seventh-day Adventist Church in Napa, and always manifested an active interest in its welfare. His desire was to see the cause advance; and to the last his mind was anxious to ascertain the progress of the Third Angel's Message. A large number of brethren and friends attended his funeral, which was held Sunday, January 23. Words of comfort were given from 2 Tim. 4:1, 2, first part, by Brother S. Rogers. H. C. PALMER.

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.

STOCKHOLDERS' MEETINGS.

NOTICE is hereby given to the stockholders of Healdsburg College that according to the requirements of the by-laws of said association, a meeting will be held on the third Monday in April, 1887, for the purpose of electing a board of seven trustees and for the transaction of any other business that may be brought before the meeting.

J. N. LOUGHBOROUGH, Pres.

S. BROWNSBERGER, Sec.

THE Annual Meeting of the stockholders of the Rural Health Retreat Association will be held at its place of business, Crystal Springs, near St. Helena, Cal., April 12, 1887, for the purpose of electing a board of directors, and transacting such other business as may come before the meeting. It is proposed at this time to amend Article IV, Section 1, of our present code of by-laws, so as to read, "The Annual Meeting of this association shall be held on the first Friday after the fourth Monday of April," etc., instead of "the second Tuesday of April," as at present. Proxies will be sent immediately to all stockholders where addresses are known. If any do not receive them, please notify us at once. A full representation in person or by proxy is desired.

J. S. GIBBS, Secretary.

March 17, 1887.

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.

EAST PORTLAND (Or).—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public cordially invited. Free public reading-room, corner of L and Fifth Streets.

SAN FRANCISCO.—House of worship, 914 Laguna Street, between McAllister and Tyler. Sabbath-school every Sabbath at 9:45, and preaching at 11 A. M.; also preaching every Sunday evening at 7:30. Sabbath-school classes in the English, German, and Scandinavian languages. Prayer and missionary meeting every Wednesday evening at 7:15. Mission reading-rooms at the church.

Publishers' Department.

RECEIPTS.

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

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HEALDSBURG COLLEGE.—Lizzie Adams \$10, F A Adams \$100.

OAKLAND CHURCH BUILDING FUND.—J N Loughborough and wife \$200.

CALIFORNIA CONFERENCE FUND.—St Helena \$90.30, S Thurston \$13.60, F S Austin \$2, C A Newbie \$20.

CALIFORNIA T. AND M. SOCIETY.—Dist No 3 Mrs A C Walden \$3, Dist No 6 Los Angeles \$25, C A Newbie \$5.10.

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This valuable commentary can also be obtained from the *Review and Herald*, Battle Creek, Mich.; New England Depository, South Lancaster, Mass.; *Imprimerie Polyglotte*, 48 Weiherweg, Basel, Switzerland; *The Present Truth*, 72 Heneage St., Great Grimsby, England; *Echo Publishing House*, North Fitzroy, Victoria, Australia.

PLEASE RENEW.

A NUMBER of subscriptions to the SIGNS expire March 24, March 31, and April 7, 1887. Look at the address label on your paper this week, and if your time runs out in March or April please renew at once, and thus make sure of getting every number. Our supply of back numbers of the SIGNS for February and March, 1887, is exhausted, and we cannot furnish any more complete files of this year's papers.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 24, 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.

WE have lately received requests from various quarters for an explanation of 2 Cor. 3:6-11. We have had an article on that subject in waiting for some time, and it will soon appear in the SIGNS.

ALL persons having any business with the Kentucky Tract and Missionary Society will please take notice that Sister Elsie Scott, of Cecilian, Hardin County, Ky., has been appointed State Secretary, vice Brother Harry Rupert resigned.

PEOPLE who expect to have their communications attended to, should sign their full name and address. Even though the communication is only a question that does not require a personal answer, but may be answered through the paper, we must know who sends the question before we answer it. Anonymous letters and questions always go direct to the waste basket. No one should ever write anything to which he is ashamed or afraid to sign his name.

SAYS the *Golden Gate* of March 12: "That powerful bands of spirits, embracing the wisest and best of the children of men of all past ages, are now organizing for the spiritual unfoldment of humanity, is the uniform testimony of all our mediums." This is in direct fulfillment of the prophecy: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

On the 27th of February, Rev. J. H. Pettengell died, in New Haven, Conn., aged seventy-two. Professor Pettengell was quite widely known as a vigorous writer in behalf of the doctrine of conditional immortality, or eternal life only through Christ. Many extracts from his pen have appeared in the SIGNS, of which he was a constant reader. He retained his connection with the Congregationalist Church until his death, although his pronounced views in regard to conditional immortality, shut him out, years ago, from any pulpit of that denomination.

MRS. BATEHAM, superintendent of the "Sabbath Observance Department" of the National W. C. T. U., has issued a circular to Christian ministers, begging them to preach a sermon on Sabbath observance, "on the first Sabbath of April next." We have no doubt but this request will be quite largely complied with; we hope it will. For the benefit of those who may be in doubt, we will here state that "the first Sabbath in April" falls this year on the second day of the month. Remember the time appointed for the preaching of the sermon—Sabbath, April 2, 1887.

SPEAKING of the probable union of the National W. C. T. U. and the Knights of Labor, Joseph Cook said: "Powderly is a Catholic, Miss Willard a Methodist; if they can join hands, they may, as she says, 'lift civilization to a table-land across which Christ may walk.'" It is strange how Christ is ignored by so many who profess to revere his name and to desire the advancement of his cause. How ignored? Just in this way: They have the idea of a temporal kingdom of Christ, and they think that upon them devolves the work of bringing the world to such a state of godliness that Christ will come and take possession. This is National Reform doctrine pure and simple, and it is just what is implied in the above-quoted remark. And so the work of Christ,

by his Spirit, the only means by which people can be made better, is ignored by those who blindly think that they are honoring him. Why will professed Christian workers imagine that they can do what the Spirit of the Lord cannot, namely, make all people Christians? While they are thus employing impotent human agencies, the world is steadily going to destruction.

At the request of the California Conference Committee, we publish the following sections from the State constitution, which they would like to have well considered by the churches within the Conference, and by those desiring to labor in any part, of it:—

"When any church, or scattered brethren, wish ministerial labor in their vicinity, their call should be made to the Executive Committee."

"Those who may feel it their duty to exercise their gift as preachers or colporters, shall lay their exercises of mind before the Conference Committee, and the committee may license them if they consider them qualified."

"THE SEVENTH DAY IS THE SABBATH."

In answer to the question, "Should the Sabbath be kept absolutely holy?" the editor of the *Christian Standard* (March 12, 1887) says:—

"The first day of the week, which is called the Lord's day, is not the Sabbath. The Sabbath is the seventh day, or Saturday. This day, as is well known, is observed by the Jews, under the teaching of the law of Moses. They do not, and never did, keep it absolutely holy. The first day of the week is made a day of rest for man and beast by the law of the land. . . . While the first day of the week is not hedged about with the restrictions that pertained to the Sabbath of the law, it is meant that it be especially devoted to religious services—and not to business or pleasure."

Truly, "their rock is not as our rock." The Lord says, "Remember the Sabbath-day, to keep it holy;" but the *Standard* says that the Sabbath-day is not to be remembered at all, but that another day, which is not the Sabbath, is to be kept in its place. Let all who read this remember the following truths, which are admitted by this champion of first-day observance:—

1. Saturday is the seventh day.
2. The seventh day is the Sabbath.
3. The first day of the week is not the Sabbath.
4. The observance of the seventh-day Sabbath is enjoined by the law of God.
5. The observance of the first day, which is not the Sabbath, is enjoined by the law of the land.

There is the whole case in a nut-shell. Reader, can you have any doubt as to your duty?

TRAINING UP CRIMINALS.

THE trial of a young man in San Francisco, for the murder of a girl, has just been completed. The fact that the murder was committed being well known, there was no attempt to conceal it, and the usual defense, insanity, was resorted to. In proof of his insanity his mother testified that from the time the defendant was a baby he had "spells." "When two or three years of age he would lie down on his back on the floor or on the sidewalk and, without any provocation whatever, would kick, and scream, and cry. He could not be quieted; candy would have no effect on him. As he grew older, these spells would increase." It was also in evidence that on his way home from school one day, he threw a stone, without any provocation, and broke a window.

Very natural that these spells should increase. But if, in the place of candy, some of Solomon's remedy had been judiciously and vigorously administered, there is no doubt but that it would have been effectual in stopping that incipient insanity. We have seen scores of children who were subject to just such "spells." And too often their mothers were training them in it, and preparing the way for their future career as criminals. Everybody is born with greater or less inclination to evil; it is the duty of the parent to counteract this tendency, and by insisting on prompt obedience, to lay the foundation for a law-

abiding citizen. But what hope is there for the future, when natural depravity is fostered by parents, and when the very fact that a person is depraved enough to commit a barbarous act is considered evidence that he should not be punished?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce." 2 Tim. 3:1-3.

BEGINNING OF THE DAY.

"Not being clear upon the division of time, I appeal to you for help. It seems to me from some scriptures that the day should begin in the morning. It seems to be more consistent in beginning the day in the morning at the creation. At the resurrection of Christ it says, 'As it began to dawn toward the first day of the week,' etc. And again it speaks of darkness lasting from the sixth to the ninth hour. Now if the day began in the evening it would be dark all the time, and then it would make the crucifixion of Christ in the night. Please answer through the SIGNS OF THE TIMES." C. H. E.

If our correspondent will read carefully the first chapter of Genesis he will see that it would not be consistent to begin the day in the morning. Time as distinguished from eternity, is reckoned from the first act of creation. The second verse of the Bible tells us that darkness was upon the face of the deep, that is, upon the chaotic mass which had been spoken into existence. The next act of creation is recorded in the third verse: "And God said, Let there be light; and there was light." This constituted the first day's work. The evening, the darkness, and the morning, the light, were the first day. Here it is seen that in the first day the dark preceded the light part, and consequently the same order must necessarily follow in all succeeding days. The record of creation is alone sufficient to show that the day begins with the evening. Where our correspondent falls into difficulty is in forgetting that while each day is twenty-four hours long, and is composed of a period of darkness and a period of light, the dark part of the day is called night, and the light part is also called day; so we use the word "day" in two senses: (1) as applying to the whole period of twenty-four hours, and (2) as applying to the part of the day when the sun shines.

The Hebrews always began their day at the going down of the sun, but they had a separate reckoning for the hours of the night and for those of the day. The night was divided into four watches of about three hours each; the day was divided into twelve hours. To be sure, at some seasons of the year, there are less than twelve hours of daylight, and at other seasons more, but throughout the year there is an average of just twelve hours of darkness and twelve hours of light in each day. Therefore they reckoned the period of daylight uniformly from six o'clock. Then the first hour of the day would be seven o'clock, the third hour nine o'clock, the sixth hour twelve, the ninth hour three o'clock, and the twelfth hour six o'clock. So at the crucifixion of Christ darkness was from noon until three o'clock. This mode of reckoning is everywhere used in the Bible and yet it is well understood that the day properly began at evening, as we read in Lev. 23:32, "From even unto even, shall ye celebrate your Sabbath."

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