

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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(For Terms, etc., See Last Page.)

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THANKSGIVING.

I THANK Thee for the present, with its light;
For daily labor, and for answered prayers;
For all sweet thoughts, and fancies softly bright,
That soothe mine earthly cares.

I thank Thee for the past with all its loss,
Its gentle discipline and needful pain;
And for the love that lightened every cross,
And loosened every chain.

I thank Thee for the future, with its store
Of hope and promise for the coming years;
And for the glory shining evermore
Through the dim mist of tears.

I Thank Thee for the grace that kept my feet
To the old paths wherein my fathers trod;
I bless Thee for the loved ones I shall meet
Before the throne of God.

I thank Thee for the hours of holy calm,
The dear familiar words of prayer and praise;
The comfort thou hast breathed in hymn and psalm,
On peaceful, holy days.

I thank Thee for the viewless angel bands,
Who scatter blossoms on the rugged way,
Whose silent care and ministering hands,
Are with me night and day.

I thank Thee for the strength that held me up
In my dark hour of want and sore distress;
When my soul's lips had drained the bitter cup,
And I was comfortless!

And oh, I pray that perfect love to Thee
May touch and gild each word and deed of mine;
That even careless eyes may rest on me,
And know that I am Thine.

Let Thine eternal counsel guide me here
In ways of holiness—that when the cry,
"Behold, the Bridegroom cometh," meets mine ear,
I may go forth—my lamp-light burning clear;
To meet Thee joyfully.

—Theodore Bayling.

General Articles.

Bible Sanctification.

BY MRS. E. G. WHITE.

THE CHRISTIAN'S PRIVILEGE.

MANY who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel to-day the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from Heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that dis-

regards the divine law. God will honor those only who honor him.

"His servants ye are to whom ye yield yourselves servants to obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers, of soul, body, and spirit, must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service. Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,—“to sit with me in my throne, even as I also overcame and am set down with my Father in his throne?”

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to Heaven, and at

last, "with songs and everlasting joy," enter through the gates into the city of God.

Our Saviour claims all there is of us; he asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, his praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to him, and to be constantly growing in grace and in the knowledge of the truth.

The apostle Paul was highly honored of God, being taken in holy vision to the third heaven, where he looked upon scenes whose glories he was not permitted to reveal. Yet this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial, and plainly declares, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

Paul suffered for the truth's sake; and yet we hear no complaints from his lips. As he reviews his life of toil and care and sacrifice, he says, "I reckon the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us." The shout of victory from God's faithful servant comes down the line to our time:—"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Though Paul was at last confined in a Roman prison—shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death—yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the results of that sanctification which we have in these columns endeavored to set forth. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

"Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow,
Who reigns in light above.

"Walk in the light! and thou shalt own
Thy darkness passed away;
Because that light on thee hath shown,
In which is perfect day.

"Walk in the light! and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God himself is light."

Transcendentalism Defined.

TRANSCENDENTALISM is a long word, and those who use it most can't give any very precise definition of it. Twenty-five years ago it came into great vogue under the lead of Mr. Emerson, and got into the language of young women and students, and the clergymen talked about it; but still the question was, what transcendentalism meant. Well, on one of the Mississippi River steam-boats when a party of eminent divines were returning from a general convention of the Presbyterian Church, they were in high discussion about orthodoxy, and the old faith, and transcendentalism; and a layman who enjoyed their conversation, one of the lay delegates returning with them, still felt a little puzzled about what transcendental and transcendentalism meant, so he ventured to ask the divine in whom he had the greatest confidence:—

"I hear you use this word transcendentalism; now, what does it mean?"

"Well," said the doctor of divinity, "that is more easily asked than answered." They were passing by a bluff on the river; said he: "Do you see that bluff on this side of the river?"

"Yes."

"Do you see how pierced it is with swallows' holes?"

"Yes, I see that."

"Well, now," said he, "you take away all that bluff and leave nothing but the swallows' holes, and that is transcendentalism."—*Ex.*

The Moral System, and What It Requires.

I now propose a question which the reckless and the heedless may pass by without particular notice; but which the thinking and the candid will admit to be one of immense interest. Will these aspirations, this innate sense of justice, before referred to, ever be gratified? That they are not, that they cannot be gratified in the present state, need not be argued. Is my moral nature, my sense of right and justice, satisfied to see virtue trodden under foot? to see the libertine mocking over the grave of blighted hopes and a broken heart? to see the priceless treasure of virtuous purity, around which cluster the fondest hopes of earth, sported with as a mere toy of little worth? to see honest toil sink unrequited, and hide itself in squalid poverty and a pauper's grave? to see the vain, rolling in wealth accumulated by fraud and oppression? to see vice exalted to the pinnacle of fame? to hear the praises of him whose very presence is loathsome by reason of the filthiness of his iniquities? And when words fail to express the horrors of such and kindred evils, must I smile complacently and say, This is right, in this my soul delights? But this is but a mere glance at the facts as they exist, as they have existed, and are likely to exist in this present state. Is it possible that these aspirations, these discriminations of right and wrong, were placed within our breasts to be mocked—to look and long in vain? Is it possible that the Supreme One, who has so nicely arranged the material world, and subjected it to certain laws, has placed moral balances in our hands to no purpose? that we are to long for, but never see, a vindication of the great principles of justice? Is it not rather reasonable to conclude that he has a moral government, and that our moral sense is evidence that we are within the limits of a moral system? Are not our convictions of wrong proof to ourselves of our amenability to such a system?

The very fact that we discriminate between moral and natural laws, as I have shown that all men do, is a recognition of the fact that there is a moral government. Thus, to look above Nature—to acknowledge God as a moral Governor—is necessary, to be true to our own natures, to the convictions planted in every breast. In this great truth our aspirations find rest. Here our sense of justice takes refuge; for a government is a system of laws maintained, and the very idea of a moral government leads us to look forward to a vindication of the right principles or laws now trampled upon. Why should we pronounce upon the nature or demerit of human actions, if there is no accountability for those actions? Our feelings of responsibility (the movings of conscience) are but the expectation of a great assize, in or by which injustice, fraud, and every wrong, will be required, and down-trodden virtue and injured innocence be exalted and vindicated. This is, indeed, but a legitimate deduction from the propositions established, and in this we find a sure vindication of the divine government in regard to the anomalies of the present state.

We find some, even among those who acknowledge the existence of a Supreme Being, who deny the existence of moral wrong; but the reasonableness of their denial, I cannot perceive. It is founded mostly on the alleged inability of man to act except in a given line. But here, again, we find them false to their own theory, and uniformly so. They will, as readily as others, sit in judgment upon, and condemn, the actions of their fellow-men. They will blame any for encroaching on their rights. But it were surely the height of folly, the grossest injustice, to blame one for doing what he cannot avoid. And how unreasonable to think that God bestows a moral sense, and plants within us the monitor of conscience, to lead us to do right, and yet compels us to do wrong. We count the man immoral and degraded who disregards the distinctions of right and wrong; what, then, could we think of a God who would frame a system wherein these distinctions could not be preserved? And yet such is the case, if man has no freedom to act. We all acknowledge the difference between right and wrong, as principles; that it is right to regard our neighbor's life and property; and hence, he that disregards them does wrong. And all are conscious that the

wrong we do is of ourselves; and no one ever seeks to throw it back to any other cause until his moral sense is perverted by selfishness and false reasoning.

Akin to the above position is the oft-repeated idea that God is so loving, so kind, that he will not mark to condemn our aberrations from duty. This is contrary to, and of course a denial of, the declarations of Scripture. But let me ask the objector, laying the Bible aside. Where is your evidence that God so loves us? You surely do not learn from nature that love is the sole attribute of Deity. How came you by the idea that the Deity must possess love? Reflect on this. Whence do you derive your conceptions of love, and of its necessity in the divine character? Can you tell? Your only answer must be that they are intuitive; that you owe this conception to your own consciousness. You have, in a degree, an innate knowledge of the moral fitness of things; and according to this, you clothe the Deity with such attributes as your moral sense determines to be fitting to him.* But, in the idea above advanced, you are only partially true to your higher nature; partially just to your own consciousness, in awarding to Deity only love. For I affirm that our consciousness, our self-judgment of the moral fitness of things, gives us as definite and clear conceptions of justice as of love. All the propositions established in this argument tend to this point. We are apt to lose sight of justice, and to exalt love. This is quite natural with all who have any sense of wrong (and who has not?), for we feel the need of love or mercy, and are ever willing or anxious to screen ourselves from justice. But in this, as before remarked, we do violence to our moral sense, to gratify our selfish feelings. Can any one dispassionately reason and reflect on this subject, and accept the idea of a God of even partial justice? The idea is alike repugnant to reason and to reverence. God must be strictly, infinitely just. I should choose to be annihilated rather than to possess immortal existence in a universe governed or controlled by a being of almighty power, but lacking justice.

But the thought is humiliating that a word of remark is necessary to prove to any that moral wrong exists. What! must I stop to reason with a man, a human being, with all his faculties in exercise, to prove to him that it is wrong to commit adultery, to murder, or to steal? To argue the question seems to insult the sense of mankind. The real question is, how to dispose of the evil with which we meet; how to rescue criminals from the awful consequences of their violations of the law of Him who is infinitely just. I do not ask you to consider whether they might not be suffered to escape by suspending justice, or how they might stand before a being of partial justice; but how they are to stand when justice is maintained and vindicated on the scale of infinity.—*Atonement.*

Growth of the United States, as Viewed in London.

A LONDON correspondent, in a New York journal, writing on the subject of the growth of this country from an English stand-point, says:—

"In the history of mankind there is no parallel to the growth of the United States, which, at the beginning of the present century, was not much ahead of Portugal, and at present stands before Great Britain, occupying, therefore, the foremost rank among nations.

First let us consider the population and wealth, for men and money are two of the principal factors in all that goes to make up national power:—

	Population.	Wealth.	Per Inhabitant.
1800.....	5,300,000	\$1,110,000,000	\$210
1810.....	7,200,000	1,560,000,000	215
1820.....	9,600,000	1,950,000,000	200
1830.....	12,900,000	2,200,000,000	215
1840.....	17,100,000	4,900,000,000	230
1850.....	23,200,000	7,400,000,000	320
1860.....	31,500,000	16,800,000,000	530
1870.....	38,600,000	31,200,000,000	810
1880.....	50,300,000	49,800,000,000	990

It is remarkable that in 1840 the share of public wealth to each inhabitant was not much greater than at the beginning of the century; but in the ensuing forty years, the increase has been more rapid than in any country of Europe. In 1840 Great Britain stood for more than five times

*By this, I do not intend to admit that the skeptics of our day derive their present knowledge of right from the light of nature, though they have this. Raised amid Bible influences, they are indebted to it, though they deny its authority. But I think they can be safely met on any ground they may, with any appearance of reason, claim.

the wealth of the United States (the valuation of the former country in that year being £4,100,000,000), but now you are nearly six milliards of dollars, or £1,200,000,000 ahead of the United Kingdom; for while this country has doubled its wealth in forty years, you have seen yours multiply twelvefold; the highest relative increase in the United States, compared with population, was between 1850 and 1870, while the decade ending 1880 has only added 24 per cent. to the individual share of public capital. Before going further, it may be well to take the chief items of wealth in the United States, to wit:—

	Millions of Dollars.
Railways.....	5,225
Farms.....	9,610
Cattle.....	1,820
Manufactures.....	5,255
Houses.....	13,300
Furniture.....	5,420
Forests, Mines, Canals.....	2,793
Bullion.....	720
Shipping.....	315
Public works, etc.....	5,252
Total.....	49,710

The national debt, amounting to \$1,650,000,000, should not be deducted from the above, since most of it is held by Americans, and the same may be said of municipal or other local debts. There can be no doubt that the influx of emigrants from Europe has in a great measure tended to the increase of public wealth; but it is no less certain that such a rapid rise of population has kept down the ratio of wealth per inhabitant, and hence the increase per head in the decade ending 1880 has been less than in the preceding ones. It may be interesting to observe that the growth of wealth in the decade just ended would be sufficient to buy the whole Austrian Empire, or to pay for the aggregate value of Italy, Holland, and Belgium. Nevertheless the average of wealth per inhabitant with you is less than in Great Britain or France, as shown thus:—

	Wealth.	Per Inhabitant.
United States.....	\$49,770,000,000	\$ 990
United Kingdom.....	44,100,000,000	1,200
France.....	37,200,000,000	1,045

As regards the items that make up your wealth, it is comparatively easy to trace their growth, the first on the list being railways. The mileage and cost of railways have increased as follows:—

Miles.	Capital outlay.	R. R. Capital per Inhab.	
1850.....	9,020	\$ 302,000,000	\$13
1860.....	30,630	1,127,000,000	36
1870.....	52,974	2,410,000,000	62
1880.....	93,671	5,205,000,000	104

Not only is the railway capital at present three times as much per head as in 1860, but it has served in a prodigious manner to develop your agricultural resources, and enhance the value of your farms and lands. The increase of public wealth in railways alone since 1870 has been over five millions weekly, or very little short of one million dollars a day, deducting Sundays. It is perhaps more in agriculture than in anything else that one can realize the unprecedented rise of industry in the United States in one single generation, which appears by comparing the returns of 1880 with those of 1840:—

	1840	1880	1840	1880
	Per inhab.			
Acres, tillage.....	44,850,000	166,140,000	26	33
Grain, million bush.....	615	2,643	35	52
Value of all crops.....	\$410,000,000	\$1,995,000,000	\$24	\$40
Value of all cattle.....	372,000,000	1,820,000,000	22	36

Thus, while population has only trebled, the growth of agricultural interests has been fivefold, and, whether we regard the value of crops or of cattle, the ratio per inhabitant is almost double what it was forty years ago.

Attention, Sharp!

A FRIEND of mine was in the office of a gentleman in Philadelphia, when a young man came in for instructions with regard to some business he was to transact. The merchant stated the different points distinctly, but in rapid succession, repeating nothing a second time. There were quite a number of items, and the youth took no notes, but gave the sharpest attention, and then put on his hat and walked out.

In answer to an amused smile on my friend's face, the other remarked:—

"You think that is rattling off business pretty fast, don't you?"

"Yes, and the only wonder to me is that the boy can remember a single thing you said."

"It is all in training. A boy may just as well learn to attend to what you say the first time and remember it, as to look to have it repeated over and over again, and then quite likely forget half his directions."

There was a great deal of truth in the remark, and it is well worthy the attention of every young person. It is a great disadvantage to any one to acquire the habit of half-listening, when he is told anything of importance. "Attention, sharp!" should be the motto of every wide-awake boy or girl when taking in instructions. It will save many mortifying blunders, and help to win for them a name for ability, which is capital better than bank stock with which to begin life.

The same peculiarities are apt to run all through a person's character. The inattentive listener is pretty sure to be the inattentive observer. It is an old saying that there are people who "can go through a whole forest and see no firewood."

People of this stamp lose a great deal that might be turned to account by way of personal improvement, and they miss many wayside springs of happiness. Mr. Edgeworth claims that the difference in intellect among men depends more upon the early cultivation of this habit of attention, than upon any marked difference in their original powers.

Any boy of average ability may learn to attend closely to what goes on about him, or the business he has in hand. It may be necessary to go from one thing to another in rapid succession, but for the moment we should give concentrated thought to whatever we are doing. It is by this close attention and sharp following up of facts that Watt made his great discoveries in steam, and that Edison has made for himself such a name in our day. There are more fields yet to be won, and the brave boys are now plodding on their way who are to win them. They are not the boys of lazy minds, nor the boys who are always forgetting, and saying, "I don't care."—*Olive, in Methodist.*

Policy of Romanism.

JOSEPH SADOE, C. P., Archbishop of San Francisco, makes an appeal to the clergy and laity of his diocese for the establishment of a theological seminary for the education of Romish priests at the old Mission of San Jose. He announces that "after prudent advice, chiefly from eminent directors of Rome, we have secured the precious services of learned and holy professors to conduct the institution," and for this purpose he directs an annual collection. Whereupon the Catholic family journal "devoted to the propagation," etc., says: "Woe to those Catholic parents who rob their children of their religious rights by sending them to Beelzebub's battle-ground—the public school—when they have Catholic schools convenient to their residences. Such parents wantonly fly in the face of God by so doing," etc. "The Pope commands Catholic parents to send their children to Catholic schools. The bishops have all exhorted parents to the same end. The pastors in every see in the Union have spoken to the people from God's altar to save their children to the faith of their fathers by means of Catholic education." The church organ admonishes parents that they imperil the souls of their children by allowing them to attend the godless public schools, and advises them to withdraw their children, and send them to private and parish schools, taught by Jesuit fathers and Christian brothers, and by Sisters of Presentation, Mercy, Charity, Notre Dame, Holy Names, Sacred Heart, Saint Ursula, etc. If our public schools are such propagandas of the devil as this slanderous and lying organ of the Romish Church declares them to be, why does not the church, through its pope and prelates, its archbishops and priests, its editors and politicians, recommend Catholics to vacate their positions as school superintendents, teachers, janitors, carpenters, etc.? Why permit good Romanists to live upon the earnings of place in our public-school system, if it is such a wicked thing? Why peril the souls of Catholic school-marks by exposing them on Beelzebub's battle-field? Why are good Catholics so anxious to be elected to our Board of education? Why is a certain Irish Democratic Roman Catholic school-master so persistent in his endeavor to become superintendent of the common schools of San Francisco? If the "Catholic family journal, devoted to the propagation," etc., is not too busy, we hope it will answer these conundrums.—*The Argonaut.*

Towards Rome.

At the installation of Dr. N. Smyth over a Congregational Church, at New Haven, Conn., he distinctly avowed his belief in prayers for the dead. He did not regard it as an obligation, but said, "I believe it should be and is a privilege," a privilege "dear to those who wish to confer with the Lord Jesus in behalf of their departed friends." And a committee of thirty-three pronounced the doctor "satisfactory."

And this is New England orthodoxy! Our eyes open wide with astonishment. Of course those who believe that Jesus preached the gospel in hell (*hades*) while he was dead, and in probation for the dead, while dead, can easily move on into the "privilege of prayers for the dead." But did we ever hear of this before in America outside of the Mormon and Romish churches? If so, when and where? To us this looks like the English Christian's cut at Puseyism, in the parody—

"And nightly pitch their moving tents
A day's march nearer Rome."

But it is alarming. And signs thicken.—*D. T. T., in Bible Banner.*

Asking a Blessing.

THERE is nothing which is right for us to do, but it is also right to ask God to bless it; and, indeed, there is nothing so little but the frown of God can convert it into the most sad calamity, or his smile exalt it into a most memorable mercy; and there is nothing we can do, but its complexion for weal or woe depends entirely on what the Lord will make it. It is said of Matthew Henry, that no journey was undertaken, or any subject or course of sermons entered upon, no book committed to the press, or any trouble apprehended or felt, without a particular application to the mercy-seat for direction, assistance and success.

It is recorded of Cornelius Winter, that he seldom opened a book, even on general subjects, without a moment's prayer. The late Bishop Heber, on each new incident of his history, or on the eve of any undertaking, used to compose a brief prayer, imploring special help and guidance. . . . A late physician of great celebrity used to ascribe much of his success to three maxims of his father's, the last and best of which was, "Always pray for your patients."—*Dr. J. Hamilton.*

Cheek.

No, MY son, cheek is not better than wisdom, it is not better than modesty; it is not better than anything. Don't listen to the siren who tells you to blow your horn or it will never be tooted upon. The world is not to be deceived by cheek, and it does search for merit, and when it finds it, merit is rewarded. Cheek never deceives the world, my son. It appears to do so to the cheeky man, but he is the one that is deceived. Do you know one cheeky man in all your acquaintance who is not reviled for his cheek the moment his back is turned? Is the world not continually drawing distinctions between cheek and merit? Almost everybody hates a cheeky man, my son. Society tires of the brassy glare of his face, the hollow tinkling of his cymbaline tongue, the noisy assumption of his forwardness. The triumphs of cheek are only apparent. He bores his way along through the world, and frequently people give way for him. But so they give way, my boy, for a man with a paint-pot in each hand. Not because they respect the man with the paint-pot particularly, but because they want to take care of their clothes. You sell goods without it, and your customers won't run and hide in the cellar when they see you coming.—*Burlington Hawkeye.*

FORGETFULNESS is one of the broad ways of sin. A ship can be lost by carelessness as well as by design. The evils of life come mainly through inattention. If I mind not, I find not. Souls are lost at no cost. Every man has a weak side; but a wise man knows where it is, and will keep a double guard there.—*John Reid.*

CARLYLE says: "Show me the man you honor. I know by that symptom, better than any other, what you are yourself. For you show me what your ideal of manhood is, what kind of man you long inexpressibly to be."

The Foundation of Sabbath and Sunday Observance.

BY ELD. G. D. BALLOU.

I. *The foundation of Sabbath observance.* The Sabbath is an institution of primary importance. Dating from the time that man stood in sinless purity before his Maker in Eden (Gen. 2)—a twin institution with marriage—we may trace its existence and observance all through the ages of sin, past the final consummation, over into the eternal ages of the Eden restored. When the earth, freed from the curse, shall put on her garments of glory and beauty, and become the everlasting abode of the redeemed race of men, then will the Sabbath be observed as God designed from the beginning. Then will all flesh come up to worship before the Lord from new moon to new moon, and from Sabbath to Sabbath. Isa. 65:17-25; 66:22, 23. An institution of such consequence to the human race as to be made eternal, must rest on a good foundation. Let us examine.

1. *The Sabbatic institution is based on the spiritual wants of man.* "Remember the Sabbath day, to keep it holy." This sentence sets forth the great fact that the Sabbath was designed, primarily, for sacred rest and worship. Making it merely a physical rest would not make it holy; rest for worship is the important idea. What need of such a rest? In creating man, God gave him physical, intellectual, and spiritual powers. In the material world he furnished the means for supplying man's physical and intellectual wants. In giving the Sabbath, God furnished the means for supplying man's spiritual necessities. Man was made to worship. Even in sinless purity he must love his Creator with all his heart, and this love must culminate in acts of devotion and worship. The Sabbath was designed to advance man's spiritual interests throughout the ages of eternity, and without an appointed time for worship, man's spiritual nature must have languished. The Creator is a God of order and consistency, and in so important a matter as this, he would not leave a chance for a mistake; so he appointed at creation a specific time, the last day of the seven, as a time for holy rest and worship. Gen. 2:1-3. In the work of creation we find the six laboring days of the week, and here God adds the last day for the purpose of perpetuating the remembrance of himself and his creative work among the new-born race. Here, then, we have the first and great corner-stone of the Sabbatic structure, the spiritual wants of man growing out of the relations between God as the Creator and man as the creature.

2. The next great corner-stone is *the facts of creation.* Passing over the minutiae of the precept, we come to the words, "for in six days the Lord made heaven and earth, the sea, and all that in them is." Here it is plainly stated that God chose to work six days in creating all things connected with this heaven and earth, and here we have a corner-stone for the Sabbath, that is as enduring as the earth itself. Just as long as the earth shall endure and man shall exist, even though it be in the redeemed state, and the manifold works of God remain to attest his wisdom and power, so long will there be necessity for the heaven-appointed memorial—the Sabbath—to commemorate this work of creation.

3. The third corner-stone is *the example of God in resting.* The command continues, "and rested the seventh day." The Lord himself rested or ceased to create, and contemplating his work he pronounced it "good." We have no account of his resting on any day but the seventh. We think it noble to follow the example of great men. Surely here is an example that is worthy our noblest ambition. And Jesus followed this example, and kept creation's rest-day when he was here among men. Shall we not do well to follow his example?

4. The fourth and last great corner-stone lies in the fact that *God blessed the Sabbath day, and set it apart to a holy use.* The words of the command are, "Wherefore the Lord blessed the Sabbath day, and hallowed it." He pronounced the heavenly benediction on this day, and then appointed it for man's use. In Gen. 2:3 we read that he "blessed the seventh day and sanctified it." The word "sanctify" means "to set apart to a holy use." Jesus says (Mark 2:27), "The Sabbath was made for man." At the very thresh-

old of human existence, the Creator appointed the day he would have man use for spiritual purposes. Since he placed no restrictions or limitations as to the length of time he designed this institution to stand, and has never taken away his blessing from it or placed his blessing upon any other day, how dare men teach that it is no longer sacred to the worship of Jehovah? Based on the spiritual necessities of man; founded in the facts of creation; honored by God's example; honored by his divine blessing and appointment; spoken by him from Sinai among the "lively oracles;" honored by Christ; observed by holy men; to be kept in the earth made new,—what other institution presents so many evidences of Heavenly origin as "the Sabbath of the Lord our God?" We should "stand in awe and sin not."

II. *Foundation of Sunday observance.* Many people honestly suppose that Jesus and the disciples really changed the Sabbath from the seventh to the first day of the week, in honor of the resurrection of Christ. But many of this class become convinced that there is no truth in this supposition, after they have been led to investigate carefully for themselves. It is not my province in this article to show the steps by which Sunday arose, but only to lay bare the foundation on which it rests. Anticipating what every honest seeker for truth will find by candid investigation, I affirm that the Bible says not one word about a change of the Sabbath from the seventh to the first day of the week. There is not a text in the entire volume to show that God, or Christ, or any angel or apostle ever rested upon or sanctified the first day of the week; and there is not in all the New Testament the record of a single religious gathering in the day-time of the first day. Acts 20:7-14 gives account of an all-night meeting in the night between what we call Saturday and Sunday. Paul staid and held one more meeting with the brethren at Troas, the last one he expected to hold with them on earth, while his company took the ship and sailed forty miles around the peninsula to Assos; and the next morning (what we call Sunday morning) he went overland nineteen miles on foot, to meet the ship at Assos.

The Bible testimony for Sunday-keeping is wanting, and many of its defenders have been forced to acknowledge that its origin was not divine, and that it has neither authority nor sacredness, except as derived from church enactments. As a heathen festival, it was observed in honor of the sun, from which it was named, even as far back as the days of Moses. You will find this statement made good in Morer's "Dialogues on the Lord's Day" (pp. 22, 23), and by many other authorities. As to its so-called Christian character, it crept into the church along with other heathen customs, between the years A. D. 200 and A. D. 400. It did not, however, become a rest-day or Sabbath until the decrees of popes and councils had been many times brought to its rescue. It was not until after the year 800 A. D. that its Sabbatic character was even partially established, and to the present time its authority has ever been questioned, and but very few have ever sacredly regarded the day.

Sunday observance rests on a purely human foundation. We substantiate this statement in a two-fold manner. First, by the testimony of human authority; and second, by the entire absence of Scripture testimony as to its sacredness. The defenders of Sunday observance, in their desperation, have written volumes of assertions, and have argued learnedly, without bringing one "Thus saith the Lord."

"Vast circuits they through logic's fields have run,
And found themselves at last where they begun."

We would gladly quote from the Bible upon this point, but the nature of the institution is such that the Bible is silent in regard to it, except in Dan. 7:25, where the prophet clearly foretells that the little-horn power would attempt to change the times and laws of God, and would blaspheme his name and destroy his saints. This testimony alone is sufficient to show us that we must look to secular history for the authority for Sunday observance. Please read carefully the following quotations from leading Protestant church historians and writers.

Heylyn, in his history of the Sabbath, says:—

"Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted

by any apostolical mandate; no Sabbath set on foot by them on the first day of the week."

Sir. Wm. Domville, says:—

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."

Coleman, in an extensive volume, entitled "Ancient Christianity Exemplified," says:—

"No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."

The following we find in the "Encyclopedia Britannica," art. Sunday, edition of 1842:—

"It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath, as well as Sunday; both to satisfy the law of Moses, and to imitate the apostles who used to meet together on the first day. By Constantine's law, promulgated in 321, it was decreed that for the future the Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work."

We quote Morer's testimony again:—

"The Lord's day had no command that it should be sanctified, but it was left to God's people to pitch on this or that day for the public worship. And being taken up and made a day of meeting for religious exercises, yet for three hundred years there was no law to bind them to it, and for want of such a law, the day was not wholly kept in abstaining from common business; nor did they any longer rest from their ordinary affairs (such was the necessity of those times) than during the divine service."

Domville, in his "Examination of the Six Texts," p. 291, tersely states the same fact:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."

This array of evidence might be greatly extended, showing all the particular steps by which Sunday grew from a festival day into a Sabbath, as it did under the popes, but we close by one quotation from Peter Heylyn, a distinguished member of the Church of England. In his History of the Sabbath, from which we have already quoted, he sums the matter all up in the following words:—

"Thus do we see upon what grounds the Lord's day stands; ON CUSTOM FIRST, and VOLUNTARY consecration of it to religious meetings; that custom countenanced by the authority of the church of God, which TACITLY approved the same; and FINALLY CONFIRMED and RATIFIED BY CHRISTIAN PRINCES throughout their empires. And as the day for rest from labors and restraint from business upon that day, [it] received its greatest strength from the supreme magistrate as long as he retained that power which to him belongs; as after from the canons and decrees of councils, the decretals of popes and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them.

"I hope it was not so with the former Sabbath, which neither took original from custom, that people being not so forward to give God a day; nor required any countenance or authority from the kings of Israel to confirm and ratify it. The Lord had spoke the word, that he would have one day in seven, precisely the seventh day from the world's creation, to be a day of rest unto all his people; which said, there was no more to do but gladly to submit and obey his pleasure. . . . But thus it was not done in our present business. The Lord's day had no such command that it should be sanctified, but was left plainly to God's people to pitch on this, or any other, for the public use. And being taken up amongst them and made a day of meeting in the congregation for religious exercises; yet for three hundred years there was neither law to bind them to it, nor any rest from labor or from worldly business required upon it.

"And when it seemed good unto Christian princes, the nursing fathers of God's church, to lay restraints upon their people, yet at the first they were not general; but only thus that certain men in certain places should lay aside their ordinary and daily works, to attend God's service in the church; those whose employments were most toilsome and most repugnant to the true nature of a Sabbath, being allowed to follow and pursue their labors because most necessary to the commonwealth.

"And in the following times, when as the prince and prelate, in their several places endeavored to restrain them from that also, which formerly they had permitted, and interdicted almost all kinds of bodily labor upon that day; it was not brought about without much struggling and an opposition of the people; more than a thousand years being past, after Christ's ascension, before the Lord's day had attained that state in which

now it standeth. . . . And being brought into that state, wherein now it stands, it doth not stand so firmly and on such sure grounds, but that those powers which raised it up may take it lower if they please, yea take it quite away as unto the time, and settle it on any other day as to them seems best."

Thus we do see the foundations on which these two rival institutions rest. The one divine and Heaven-ordained, eternal in its nature, the other a profane Pagan festival, adopted and fostered by an apostate church, one which, like all the institutions of men, must perish. It is time for those who love the example of Jesus, and desire to honor the authority of Heaven, to "put difference between the sacred and the profane." See Eze. 22:24-30. It is time for those who profess to love God to turn away from the commandments of men, and show their loyalty to Heaven by obedience to God's precepts, otherwise their worship will prove to be all in vain.

The Sabbath-School.

Notes on Lesson for Nov. 9.

"AND, behold, the veil of the temple was rent in twain from the top to the bottom." This was at the ninth hour, "the hour of prayer." Acts 3:1. At this time the priests were performing their work in the temple. Suddenly, the large curtain which hid the most holy place from view, was torn from top to bottom by unseen hands. It could not have been caused by the earthquake, for the curtain hung loosely. There was no room to doubt that supernatural agency was employed. God thus showed that the place which had hitherto been made sacred by his presence, would henceforth be no different from common ground. Type had met antitype, and the service was to be carried forward in the "true tabernacle, which the Lord pitched, and not man."

"AND the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." These saints were doubtless those who had not been long dead, and who were known to the inhabitants of Jerusalem. Thus they were additional proofs of his resurrection, and also pledges of the future resurrection of all the righteous; their resurrection was proof that Christ had indeed obtained the keys of the grave, and of death. Rev. 1:18. From Ps. 68:18, and Eph. 4:8 (margin), we understand that these saints accompanied Christ when he ascended to Heaven.

God always has a man for every work. Jesus had been crucified as a criminal, and, if left to the care of his persecutors, would have been rudely buried with the two thieves, with no ceremony whatever. But it was not designed so to be. It was necessary that he should be buried by himself, so that his resurrection might be the more surely attested. Besides, it had been prophesied of him that he should make his grave "with the rich in his death, because he had done no violence, neither was any deceit in his mouth." Isa. 53:9. No more indignities were to be heaped upon him after death. The disciples, however, had no influence with the authorities, even if they had dared to ask for his body. But now comes forward Joseph. He was a rich Jew, "an honorable counsellor," "a good man, and a just." He had the influence necessary to get the body of Jesus, and the means to care for it in a proper manner.

How unconsciously men act their part in the fulfillment of prophecy. The Jews were strictly commanded not to break a bone of the paschal lamb. Christ was the antitype of that lamb, and it was necessary, in order to fulfill the prophecy, that none of his bones should be broken. The thieves' legs were broken, not from wanton cruelty, but to hasten their death. Christ's speedy death made this unnecessary in his case; but, to make sure, the soldier inflicted a wound with his spear, that would of itself have caused death. And thus provision was made for the prophecy of Zechariah to be fulfilled, "They shall look upon me whom they have pierced." Zech. 12:10. John, in writing the Revelation, tells us that this will be fulfilled when Christ

comes the second time, in the clouds of heaven, with power and great glory.

"AND they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Here we have an example of the sacredness with which the Sabbath was observed by the disciples of Christ. They would not complete the work of love which they were doing for their Master. He had taught that it was lawful to do good on the Sabbath day, and was always ready to perform acts of mercy; but the embalming of Jesus, although an act of love, was not an act of necessity. It was not absolutely necessary that it should be done that day, hence they left it, intending to complete their work on the first day of the week, as soon as possible after the close of the Sabbath.

By this action of the disciples, we can also learn how strictly Jesus himself kept the Sabbath. They were his faithful followers; they had been closely connected with him during the whole of his earthly ministry. Surely if they had ever seen him do an unnecessary act on the Sabbath, or if he had been accustomed to lightly regard it, they would not have been so scrupulous on this occasion. But Jesus had never given any warrant for violating the Sabbath. The law of God was enshrined in his heart. He came to do his Father's will; to present an example of perfect obedience to God's law. This incident is preserved by Luke as an example of Sabbath observance, for Christ's disciples in all coming time to follow.

BUT although Christ's disciples were careful not to break the Sabbath, the chief priests and Pharisees, who had often sought to kill Jesus for performing acts of mercy on that day, were not so careful. Not content with having put him to death, they were determined to prove him to be an impostor. Their hatred caused them to remember what the disciples, with all their love, had forgotten. After the excitement of the crucifixion, they remembered Christ's saying, that he would rise in three days after his death. So they came to Pilate on the Sabbath, to beg that the sepulcher might be secured, so that his disciples might not come by night and take him away. Probably they had not thought of it the night before, or, if they had, they did not fear the removal of the body before the appointed time, as that would have proved his prediction untrue. In their hatred they would not speak of Jesus by name, but characterized him as "that deceiver." But the very means that they took to prove that Christ was a deceiver, only made their own defeat the more marked. How impotent is man, and how weak are all his endeavors, when opposed to the decrees of God. The words of the psalmist are appropriate here. "Why do the heathen rage, and the people imagine a vain thing?" E. J. W.

God's Love to Man.

IN the controversy between Christ and Satan, the character of God was now fully vindicated in his act of banishing from Heaven the fallen angel, who had once been exalted next to Christ. All Heaven, and the worlds that had not fallen through sin, had been witnesses to the controversy between Christ and Satan. With what intense interest had they followed the closing scenes of the conflict! They had beheld the Saviour enter the garden of Gethsemane, his soul bowed down by a horror of darkness that he had never before experienced. An overwhelming agony had wrenched from his lips the bitter cry for that cup, if possible, to pass from him. A terrible amazement, as he felt his Father's presence withdrawn from him, had filled his divine spirit with a shuddering dread. He was sorrowful, with a bitterness of sorrow exceeding that of the last great struggle with death; the sweat of blood was forced from his pores, and fell in drops upon the ground. Thrice the same prayer for deliverance had been wrung from his lips. Heaven had been unable to longer endure the sight, and had sent a messenger of consolation to the prostrate Son of God, fainting and dying under the accumulated guilt of the world.

Heaven had beheld the victim betrayed and hurried from one earthly tribunal to another with mockery and violence. It had heard the sneers of his persecutors because of his lowly birth, and

his denial with cursing and swearing by one of his best-loved disciples. It had seen the frenzied work of Satan, and his power over the hearts of men. Oh, fearful scene! the Saviour seized at midnight in Gethsemane as a murderer, dragged to and fro from palace to judgment hall, arraigned twice before the priests, twice before the Sanhedrim, twice before Pilate, and once before Herod, mocked, scourged, and condemned, led out to be crucified, bearing the heavy burden of the cross amid the wailing of the daughters of Jerusalem and the jeering of the crowd!

Heaven had viewed with grief and amazement Christ hanging upon the cross, blood flowing from his wounded temples, and sweat tinged with blood standing upon his brow. From his hands and feet the blood had fallen, drop by drop, upon the rock drilled for the foot of the cross. The wounds made by the nails had gaped as the weight of his body dragged upon his hands. His labored breath had grown quick and deep, as his soul panted under the burden of the sins of the world. All Heaven had been filled with admiration when the prayer of Christ was offered in the midst of his terrible suffering—"Father forgive them; for they know not what they do." Yet there stood men, formed in the image of God, joining with Satan to crush out the last spark of life from the heart of the Son of God.

In Christ was the embodiment of God himself. The plan and execution of man's salvation is a demonstration of divine wisdom and power mysterious to finite minds. The unfathomable love of God for the human race, in giving his Son to die for them, was made manifest. Christ was revealed in all his self-sacrificing love and purity; man could now obtain immortal life through his merits. When the justice of God was expressed in judicial sentence, declaring the final disposition of Satan, that he should be utterly consumed with all those who ranked under his banner, all Heaven rang with hallelujahs, and "Worthy is the Lamb that was slain to have all authority and power, and dominion, and glory."

When we dwell upon the justice of God, we look upon only one side of his character; for in his greatness and might he has condescended to our feebleness in sending his Son to the world that men may not perish. In the cross we may read his tender mercy and forgiveness, harmoniously combined with his stern, unwavering justice. The severity of God is felt when we are separated from him, but when we repent of our sins, and make our peace with him through the virtue of the cross, we find him a merciful Father, reconciled to men through his Son.—*Spirit of Prophecy.*

Immediate Cause of Christ's Death.

THAT any one should die so soon on the cross, especially one, like Jesus, in the prime of life, and unweakened by previous ill-health, and in such vigor to the last as to utter such a shriek as that with which he expired, appeared even to Christian antiquity to imply some supernatural cause. But the mingled flow of blood and water seems to point unmistakably to another explanation. The immediate cause of death appears, beyond question, to have been the rupture of his heart, brought about by mental agony. Excess of joy or grief is known to induce the bursting of some division of the heart, and the consequent flow of blood into the pericardium, or bag, filled with colorless serum, like water, in which the heart is suspended. In ordinary cases, only examination after death discovers the fact, but in that of our Lord, the same end was answered by the thrust of the soldier's spear. In a death from heart-rupture "the hand is suddenly carried to the front of the chest, and a piercing shriek uttered." The hands of Jesus were nailed to the cross, but the appalling shriek is recorded. Jesus died, literally, of a broken heart.—*Geikie.*

POWER OF MISCHIEF.—A grain of sand could not make a watch; but then it could stop a watch. An atom of lime would have but a poor show in trying to help anybody to see; but it can put an eye out by judicious use of itself. A small child could not, it is likely, make a steam-engine; but then he can throw a handful of gravel in among the wheels and bring it to a stand-still and that is something.—*Dr. Philetus Dodds.*

HE who receives a good turn should never forget it; he who does one should never remember it.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 30, 1882.

What Is Man?

IN examining the Scripture use of the "word," soul, we have noticed that death, simply death, is the penalty of the divine law. "The wages of sin is death." "The soul that sinneth, it shall die." We have noticed that death means the absence of life; that condition where the vital functions have totally ceased. We will further examine the question: Does man, the whole man, or only a part of him, die? The question seems to be a singular one, and yet it is called forth by the oft-repeated assertion that the "better part" of man, "the man proper," is not subject to decay or death.

But, of course, if this were true, the man proper would escape the penalty of sin; the most important part of man, the part which is least responsible for wrong-doing, would alone be punished, or suffer the penalty of transgression. And further, that part, the unimportant and irresponsible part, would alone be the subject of the resurrection and of redemption. For if there is any part of man which is not subject to the penalty, death, that part needs no redemption.

We turn again to consider the first sin and the sentence pronounced upon it. When man was prohibited eating of the tree of knowledge the Lord said: "In the day thou eatest thereof, thou shalt surely die." It is important to notice that there is no exception or exemption allowed in this declaration. All that was covered by the pronoun "thou" was included; and, if man were a dual being, if he consisted of two identities, one an irresponsible mass of matter, and the other an intelligent, reasoning being, having the power to will and to choose, then this penalty referred to the latter; for had it been addressed to the former, it would not have understood the words spoken. But consider the sentence pronounced on man: "Because *thou* hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: . . . In the sweat of thy face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast *thou* taken: for dust *thou art*, and unto dust shalt *thou return*." The being or man addressed must have had intelligence to understand the prohibition and the sentence, and that intelligent man returned unto the ground, for he was made of the dust of the ground. If there was a soul-entity beside that "living soul" who was made of the dust of the ground, it seems to have had no place in the record, and to have borne no part in this transaction.

The query is often raised, What, then, becomes of the thinking, intelligent part of man, when he dies? The question is a useless one. There is no thinking, intelligent part of man after he is dead. It is the man himself who is the thinking, intelligent being, in life. His condition in life and in death is contrasted in Eccl. 9: 5, "For the living know that they shall die; but the dead know not anything." The knowledge here indicated is very simple in form and amount; it is not only learned from the Scriptures, but deduced from continuous observation. Yet simple as it is, it is beyond the capacity or power of the dead, for they know not anything.

Nor can it be said that the text refers to the body but not to the soul; for, according to the theory of those who claim that distinction, the body never knew anything—all knowledge and intelligence centered in the soul. But the text clearly teaches that there is a loss of knowledge in death. That which knows something in life, knows nothing in death. The same is taught in Ps. 146: 4. Speaking of man, the psalmist says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." As in Gen. 2:7 we have the process of making man, here we have the process of *unmaking* him—a reversal of the first process, according to the sentence pronounced upon him as a transgressor. In forming man two actions are recorded: 1. He was made of the dust of the earth. 2. Breath was given to him. The result: Man became a living soul; a breathing, intelligent, thinking being. In the process

of dissolution two steps are likewise presented: 1. His breath goeth forth—it leaves him. 2. He returns to his earth; turns again to dust. And the result: His thoughts perish. The living, intelligent, thinking being, is a living, intelligent, thinking being no longer. With the loss of life, all is lost. And were it not for "Jesus and the resurrection" all would be forever lost.

But one point more we can examine in this paper, which is the theory of a *double creation* of man. And we must express our astonishment that learned men, possessing good reasoning powers, have advocated it. This shows how greatly people may be prejudiced, and to what lengths they will go to uphold their prejudices. The theory is, that the first chapter of Genesis records the creation of one man, and the second chapter that of another man. The man of the first chapter was a *spirit man*, made as the record says, in God's image. And being in God's image it is inferred that it was not a material man, but an immaterial and immortal man. Afterward another man was made of the dust of the ground, and man number one was infused into man number two, and when man number two dies and returns unto the dust, number one escapes and lives on as he did before the dust-man was made. If this were true we should expect to find some clear intimation of it in the Scriptures. But we think nobody would ever have dreamed of learning such a theory from the account of creation had it not been found necessary to present something to favor the doctrine of an immortal man. And if this were true, it would follow that this first or spirit man had nothing to do with the transgression, for no sentence was pronounced upon him, and of course he has no interest in the work of redemption. And if it is true, then it is amazingly strange that the Scriptures never speak of the most interesting and important fact that sin did not work the utter ruin of man—that the better part of man, the man proper, was never involved in the fall, and for this man Christ never died.

But a formidable objection to that theory is found in the absurdity which it involves. Notice the following points:—

1. The man of Gen. 1, the supposed spirit, immortal man, made in the image of God, was made male and female; but we have no idea that sex is predicated of the spirit of man.
2. This spirit male and female were told to multiply on the earth, or to propagate their species.
3. God gave this spirit man the herb of the field for food, and he, in common with the beasts of the earth, was to live upon the vegetation which sprang up from the earth.
4. God said that the life of man is in the blood; but this refers to the man made in the image of God, which the theory in question supposes was the spirit man. See Gen. 9:6. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."
5. If the theory be true, then there were two different Adams created, one living and acting independent of the other, each male and female, each propagating his species, each subsisting on vegetation, and each possessed of flesh and blood. But only one of them sinned, and only one of them is a subject of gospel grace.

We can imagine that it would be interesting to learn somewhat more of the life and doings of this number one man, but in regard to his history the Bible is silent.

The truth is that the history of creation, the whole creation, is briefly given in the first part of Genesis, embracing the first chapter and the first four verses of the second. This is complete. Then there is another line taken up, giving facts more particular in regard to the creation of man, and many additional facts concerning his location, probation, etc. The true doctrine involves no absurdity in the Bible record. But the doctrine we have just examined cannot be true.

NOTE.—There is a plausible method of treating the Hebrew (margin) of Gen. 2:16,—dying thou shalt die,—to which we have never resorted, though some scholars have countenanced it. It is this: The Hebrew recognizes two conditions; a *dying* or decaying condition, a tendency and gradual approach toward death. And a *dead* condition, as the result of the first.

We say this is a plausible and easy method of treating the text; but we never resort to it because we cannot do it conscientiously, and will not do it otherwise. A temporary easy victory over an opponent is a poor return—would be to us—for advocating the truth on doubtful grounds. But this remark does not at all apply to

those who honestly have used, or honestly may use it thus.

This form of speech is Hebraic, very common in that language. See Gen. 22:17; "That in blessing I will bless thee, and in multiplying I will multiply thy seed." Also Ex. 3:7; "Seeing I have seen the affliction of my people." This form of speech is simply *emphatic*; correctly rendered in the A. V., "I have surely seen." In Acts 7:34, "I have seen." Found also in the immediate context of the text under consideration; Gen. 2:16; "Eating thou mayest eat." Rendered, "Thou mayest freely eat." Apply to Exodus 3:7 the reasoning which is applied to Gen. 2:17, and it becomes an absurdity. Thus: The Lord gradually approached unto the condition of fully seeing. Repetition is resorted to in various forms in Hebrew to express the superlative, or to give emphasis and to imply certainty.

The Work Needs Workers.

THE number of laborers in the work of the Third Angel's Message on the Pacific Coast is very small. "The harvest indeed is plenteous, but the laborers are few." And the number of licenses given at the last Conference was unusually small, it being considered, and wisely, we think, that a year or even six months of College training would so benefit some of our young men that the better quality of their labor after such training would more than compensate for the time spent in school.

We were well acquainted with a careful man who traveled much from house to house in his business, and was an Adventist in the time of William Miller. He made a practice, in the "first message," of hanging up a chart and talking to the household wherever he stopped long enough to give him the opportunity. He was not a preacher. But he never could be induced to pursue the same course after he embraced the faith of the Third Angel's Message. His reason was that this is the finishing work—the last message. It required smoothing planes to do this work, and he was not qualified for the service.

We commend this thought to all who wish to labor in this cause. We say it is *the best work* on the earth. But the best work calls for *the best workers*. All who intend to labor in this cause ought to set their mark to do *first-class work*.

Inasmuch as our laborers are very few, it becomes us to bestow our labor to the very best advantage. We sometimes take credit to ourselves as being a missionary people. And yet many of our ministers throughout the country are poorly qualified to put forth successful missionary efforts. Missionaries to foreign lands have to be men of comprehensive minds, thorough culture, ready and willing to do anything that may come to hand which will further the work to which they have consecrated themselves. A man who was fitted to do *only one thing* would be of no manner of use as a missionary; he would never be accepted for such service. He might be well versed in theology, and a fine speaker; but if he was *only a good preacher* he would be nearly useless in a missionary field.

This is suggestive to us as a missionary people. Large denominations which have plenty of means, and are able literally to "heap to themselves teachers," often find it an object to get a minister to fill the pulpit of a wealthy city church who can "draw." Like Apollos he must be "an eloquent man;" but he need not be as was Apollos, "mighty in the Scriptures." It will answer if he can talk fluently of science and philosophy, of politics and society affairs. But what would such a man be worth as a missionary? What would such a man be worth to us in our work? Just nothing at all. We do not insinuate that all the ministers of the large denominations are of that cast. Many of them are; but some are noble workers, ready to build up a people in every work pertaining to a church.

Churches and church work have many interests to be cared for; and he is not able to labor "to edification," which means literally "to building up," who is not prepared to care for them all. It frequently happens that a minister is reported as having a very successful meeting with some church; he enjoyed freedom in speaking, and was listened to with much interest. But let a genuine worker follow it up, and he may find the Health and Temperance Club run down, the Sabbath-school in a decline, the T. and M. work neglected, the librarian's books in confusion, a minority of the church paying tithes and not well instructed in their duty in this re-

spect, and, perhaps, the weekly prayer-meeting poorly attended. The minister has only pleased the ears of his hearers while the church has received no substantial benefit. All that pertains to a *working church* has been overlooked. In order to have that attended to, the Conference must send another man who has business tact and has studied to make himself useful in these matters.

We mention but two serious objections to this method of working. 1. The Conference has to pay double to have its work done. In a two or three days' visit to a church a minister might assist and advise in regard to all these branches of the work, and if he possess even ordinary health and strength he need not wear down in the effort. Especially is this the case with those preachers who do not bear any burden of writing for our periodicals. 2. There is no one who can have so good or strong an influence over the members of a church, to lead them to work in the various enterprises which a church must attend to if it expects to live and be useful, as the preacher. He can reach their hearts and enlist their sympathies where another who is not an interesting speaker, could not. It is an unfortunate fact, much to be lamented, that the members will turn out better to an appointment for preaching than they will to a business meeting. And he who has the ability to call the people together should turn that ability to the best account, and make his visit to a church *useful* as well as *pleasing*. A pleasant, interesting speaker will be praised; and if he is not strongly fortified with a sanctified judgment he will be led thereby to think he is doing a great work, while the worker who does much more to leave a lasting impression on the church may be looked upon as possessing a quite unimportant gift. Frequently the two have to go together, and the double expenses and time paid out by the Conference, because the preacher is *only a preacher*, and has not the energy, or does not feel the responsibility, to qualify himself to be a real missionary worker.

The truth is, and every minister ought to realize it, that he who can do nothing but preach, is not a profitable man to be employed by a Conference. He can never take a leading position with profit to the cause. He is not qualified to be an officer in the Conference because he lacks experience and executive or administrative ability.

We admit that we are speaking plainly and strongly on this subject, but it is from a firm conviction of duty; it is because we are convinced that the wants of our cause, and the scarcity of efficient laborers to meet the calls from every quarter, demand that our people wake up to the loss we are sustaining from a lack of organized effort.

In the late war between France and Prussia, it is said that if every officer in the Prussian army had been withdrawn, or suddenly destroyed, the army could have marched right on and fulfilled the plan marked out for the campaign, because every company was a company of trained men, each qualified to lead or command. The tactics of such an army must be absolutely perfect. But, ordinarily, when a regiment or division loses its officers, it is demoralized, and its efficacy destroyed. How is it with our soldiers in this important warfare, or even with the subordinate officers among us? How many are seeking qualifications to take advanced and more responsible positions in an emergency, or yet seeking to become more efficient and useful in their present positions?

It is an accepted truth that we are all responsible, not merely for what we do or are able to do, but for what we might do, and for the ability we might possess if we cultivated our powers. Do we consider this, and try to act accordingly? Perhaps all of us, certainly most of us, have talents buried in the earth which might be of use to the Master if we would dig them up and put them out to usury. And for them all we shall have one day to give account.

How and When Sunday Appropriated the Fourth Commandment.

(Concluded.)

DR. BOUND was not absolutely the inventor of the seventh-part-of-time theory; but he may be said rather to have gathered up and combined the scattered hints of his predecessors, and to have added to these something of his own production. His grounds for asserting Sunday to be the Sabbath of the fourth commandment are these:—

"That which is natural, namely, that every seventh day should be kept holy unto the Lord, that still remain-

eth: that which is positive, namely, that day which was the seventh day from the creation, should be the Sabbath, or day of rest, that is now changed in the church of God."

He says that the meaning of the declaration, "The seventh day is the Sabbath of the Lord thy God," is this:—

"There must be one [day] of seven and not [one] of eight."

But the special key to the whole theory is in the statement that the seventh day in the commandment was "*genus*," that is to say, it was a kind of seventh day which comprehended several species of seventh days, at least two. Thus he says:—

"So he maketh the seventh day to be *genus* in this commandment, and to be perpetual: and in it by virtue of the commandment, to comprehend these two species or kinds: the Sabbath of the Jews and of the Gentiles, of the law and of the gospel so that both of them were comprehended in the commandment, even as *genus* comprehendeth both his species."

He enforces the first day by the fourth commandment, as follows:—

"So that we have not in the gospel a new commandment for the Sabbath, diverse from that that was in the law; but there is a diverse time appointed; namely, not the seventh day from the creation, but the day of Christ's resurrection, and the seventh from that: both of them at several times being comprehended in the fourth commandment."

He means to say that the fourth commandment enforces the seventh day from the creation to the resurrection of Christ, and since that enforces a different seventh day, namely, the seventh from Christ's resurrection. Such is the perverse ingenuity by which men can evade the law of God and yet make it appear that they are faithfully observing it.

Such was the origin of the seventh-part-of-time theory, by which the seventh day is dropped out of the fourth commandment, and one day in seven slipped into its place; a doctrine most opportunely framed at the very period when nothing else could save the venerable day of the sun. With the aid of this theory, the Sunday of "Pope and Pagan" was able coolly to wrap itself in the fourth commandment, and then in the character of a divine institution, to challenge obedience from all Bible Christians. It could now cast away the other frauds on which its very existence had depended, and support its authority by this one alone. In the time of Constantine it ascended the throne of the Roman Empire, and during the whole period of the Dark Ages it maintained its supremacy from the chair of St. Peter; but now it had ascended the throne of the Most High. And thus a day which God "commanded not nor spake it, neither came it into" his "mind," was enjoined upon mankind with all the authority of his holy law. The immediate effect of Dr. Bound's work upon the existing controversy is thus described by an Episcopalian eye-witness, Dr. Heylyn:—

"For by inculcating to the people these new Sabbath speculations [concerning Sunday], teaching that that day only 'was of God's appointment, and all the rest observed in the church of England, a remnant of the will-worship in the church of Rome;' the other holy days in this church established, were so shrewdly shaken that till this day they are not well recovered of the blow then given. Nor came this on the by, or besides their purpose, but as a thing that specially was intended from the first beginning."

In a former chapter, we called attention to the fact that Sunday can be maintained as a divine institution only by adopting the rule of faith acknowledged in the church of Rome, which is, the Bible with the traditions of the church added thereto. We have seen that in the sixteenth century the Presbyterians of England were brought to decide between giving up Sunday as a church festival and maintaining it as a divine institution by the Bible. They chose the latter course. Yet while apparently avoiding the charge of observing a Catholic festival, by claiming to prove the Sunday institution out of the Bible, the utterly unsatisfactory nature of the several inferences adduced from the Scriptures in support of that day, compelled them to resort to the traditions of the church, and to add these to their so-called biblical evidences in its behalf. It would be no worse to keep Sunday while frankly acknowledging it to be a festival of the Catholic Church, not commanded in the Bible, than it is to profess that you observe it as a biblical institution, and then prove it to be such by adopting the rule of faith of the Romanists. Joannes Perrone an eminent Italian Catholic theologian, in an important doctrinal work, entitled, "Theological Lessons," makes a very impressive statement respecting the acknowledgment of tradition by Protestant Sunday-keepers. In his

chapter "Concerning the Necessity and Existence of Tradition," he lays down the proposition that it is necessary to admit doctrines which he can prove only from tradition, and cannot sustain from the Holy Scriptures. Then he says:—

"It is not possible, indeed, if traditions of such character are rejected, that several doctrines, which the Protestants held with us since they withdrew from the Catholic church, could, in any possible manner, be established. The fact is placed beyond a venture of a doubt, for they themselves hold with us the validity of baptism administered by heretics or infidels, the validity also of infant baptism, the true form of baptism [sprinkling]; they held, too, that the law of abstaining from blood and anything strangled is not in force; also concerning the substitution of the Lord's day for the Sabbath; besides those things which I have mentioned before, and not a few others."

Dr. Bound's theory of the seventh part of time has found general acceptance in all those churches which sprung from the church of Rome. Most forcibly did old Cotton Mather observe:—

"The reforming churches, flying from Rome, carried, some of them more, some of them less, all of them something, of Rome with them."

One sacred treasure which they all drew from the venerable mother of harlots is the ancient festival of the sun. She had crushed out of her communion the Sabbath of the Lord, and having adopted the venerable day of the sun, had transformed it into the Lord's day of the Christian church. The reformed, flying from her communion, and carrying with them this ancient festival, now found themselves able to justify its observance as being indeed the veritable Sabbath of the Lord! As the seamless coat of Jesus, the Lord of the Sabbath, was torn from him before he was nailed to the cross, so has the fourth commandment been torn from the rest-day of the Lord, around which it was placed by the great Law-giver, and given to this papal Lord's day; and this Barrabas the robber, thus arrayed in the stolen fourth commandment, has from that time to the present day, and with astonishing success, challenged the obedience of the world as the divinely appointed Sabbath of the Most High God.

J. N. A.

How Readest Thou?

A CORRESPONDENT of the *Sabbath Recorder* has asked that paper the question, "What is the difference between Seventh-day Baptists and Seventh-day Adventists?" The *Recorder* states the principal points of difference, but on two points it seems to misapprehend the position of Adventists. In this article we will notice one of these points, because it is one which concerns all, in that it involves the interpretation of the Scriptures. The *Recorder* says:—

"These different views grow, mainly, out of different modes of interpreting the Scriptures. The Adventists interpret everything literally. The Seventh-day Baptists recognize the fact that Scripture language is often highly figurative and must be interpreted accordingly."

As far as the last sentence is concerned, we are one with our Seventh-day Baptist brethren. We know that Scripture language is at times very highly figurative. No sane person who has ever read the Bible could think otherwise. For instance, the twelfth chapter of Revelation is plainly figurative. No one can suppose that that chapter is an account of a literal woman being pursued by a literal dragon, or that any literal dragon ever drew literal stars from heaven with his tail. But by reference to the book of Daniel we learn that beasts are used to represent earthly governments, Dan. 7: 17; 8: 20, 21; and when we come to the thirteenth of Revelation and find that the dragon gave to a certain beast "his power, and his seat, and great authority," Rev. 13: 2, we cannot do otherwise than conclude that this dragon is also used to represent an earthly government. So also with the beast. We do not believe that a literal beast had a mouth speaking great things, and opened his mouth in blasphemy against God, or that any wild animal would pursue the saints of God in preference to sinners. These things plainly show that this beast represents a blasphemous, persecuting, earthly power.

Such instances of figurative language might be given indefinitely, but these are sufficient to show that Seventh-day Adventists recognize the fact that the Bible does contain figurative language. A more important consideration is, by what rule to interpret the Bible. This is not so difficult a matter as most people suppose. There is not a book of any importance in the English language, or in any other, that does not contain figures. There is not an individual who does not use figures in his daily conversation. Yet we have no difficulty in

understanding them. Now we think that the Bible has the advantage of all other books in its use of figures, and for this reason: It is the language of inspiration, and, consequently, there is harmony throughout; its figures are never confused; but men are liable to change and often use figures entirely inappropriate. The Bible, then, may be understood as well as any other book. No one who believes that it is a revelation from God to man can doubt this; for it would be folly to give a communication that could not be understood. If it could not be understood, it would not be a revelation. The following simple rules of interpretation will guide to a correct understanding of the Scriptures:—

1. Accept a statement as literal, unless it is plainly figurative. If there is any absurdity in the statement when interpreted literally, or if it would not harmonize with other parts of Scripture, then it must be a figure.

2. Figures that are in common use must be interpreted as they would be in any other book; give them their most obvious meaning. Any word in the Bible has the same meaning that it has anywhere else, unless the sense requires that it should be understood as figurative.

3. When a figure is used, if its meaning is not obvious, an explanation will be found either in connection with it or in some other part of the Bible.

4. When we have found the correct meaning of a figure, or that which a symbol represents, we can substitute this meaning for that figure or symbol, and it will make good sense.

5. When we have the correct understanding of any passage, however figurative the language may be, it will not contradict any other part of the Bible, figurative or literal; there will be harmony throughout.

6. If after a prophecy is fulfilled we find that it corresponds in every particular with the events which our principles of interpretation would lead us to expect, then we may know that our rule is correct, and we may confidently apply the same principles of interpretation to those parts of the prophecy which are yet to be fulfilled.

7. And most important of all, we must *believe* that the Bible is the word of God, and that as such it must be true in every particular, and, consequently, perfectly harmonious. This belief must be so strong that it amounts to absolute knowledge. Enough of the Bible has been fulfilled to demand such faith.

These rules will, we think, guide to a correct knowledge of the Scriptures. A few illustrations may be given. Thus: When it is stated that Job had seven thousand sheep, or that lambs were to be offered in sacrifice, we understand that literal sheep and lambs are meant. But when Christ said to Peter, "Feed my sheep," and "Feed my lambs," we have no difficulty in understanding that he desired Peter to have a care for his disciples, and to encourage and strengthen them. The fact that Christ calls himself the Shepherd, and his followers a flock, confirms this. When Daniel speaks of seeing a goat, Dan. 8:5, 8, we readily conclude from the context that a literal goat is not meant, and when we come to the 21st verse we find the explanation given. We read both in Daniel and in Revelation that the beasts continued a certain number of days. We conclude that these are not literal days for two reasons. 1. They are used with reference to beasts, which are plainly declared to symbolize kingdoms. 2. The number of days indicated would, if literal, be an insignificant length of time for any kingdom to retain power, and the kingdoms there brought to view did actually exist for a much longer period. Having found the days to be symbolical, we search the Scriptures, and find that a day in prophetic language represents a year. Num. 14:33, 34; Eze. 4:6. We then read these days as years and find that they represent a reasonable length of time for a government to last; and when we consult history, we find that these nations did actually hold power a number of years equal to the number of days mentioned in the prophecy. Thus our chain of reasoning is complete, and our mode of interpretation is established as correct beyond the shadow of a doubt.

And so we might go on in giving examples of interpretation. There are in the Bible many things "hard to be understood," but it is not impossible to understand them. "If any of you lack wisdom, let him ask of God, . . . and it shall be given him." Jas. 1:5. "If any man will do His will, he shall know of the doctrine." John 7:17. Unaided human reason cannot grasp the meaning of the Scriptures; but a sanctified judgment, one that is directed by the Spirit of God, can understand. See 1 Cor. 2:4-16.

E. J. W.

The Missionary.

Catholic Missionary Work.

It is proper, in tracing somewhat the history of missions, that we pay a little attention to the missionary work of the Catholic Church. Our object in these articles is not to give anything like a complete or connected history of missionary work since the time of Christ, but to give examples, that we may learn just what spirit characterizes the true missionary; that we may know what qualifications are required in order to work successfully in the cause of Christ. We may learn this not alone from those whose lives were modeled as nearly as possible after the divine pattern, but also from those who fell into grievous errors. By the faults of others, it has been well said, wise men learn to correct their own.

One of the most necessary qualifications of a missionary is zeal. Paul says, "It is good to be zealously affected always in a good thing." Of Christ it was said, "The zeal of thine house hath eaten me up." Paul would never have accomplished the vast amount of good that he did, had it not been for his self-denying zeal. In 2 Cor. 11:23-27 we find a brief summary which shows how great it was. The zeal of Peter is proverbial; one cannot think of him except as ardent and active in everything which he undertook. The gospel would never have been carried to the ends of the earth, but for those who disregarded their own comfort and even their lives.

Now it cannot be denied that the labors of Catholic missionaries have been characterized by the most intense zeal. Whatever may be said of the indolence, sloth, and dissipation of the dignitaries of the church, and it would be difficult to exaggerate the vices of many of them, the pioneers in the various countries where Catholicism has obtained a foothold, were men who made no provision for self; they gave their lives for the cause in which they were engaged.

The crusades were examples of burning zeal, although they were marked by fanaticism. They were missionary enterprises also, the object being to recover Jerusalem from the power of the infidel Turks, so that Christians could make pilgrimages to that city without being molested. The real object for which the crusades were projected, we will notice further on. It is sufficient to say that although they were missionary enterprises, nominally for the furtherance of Christianity, they were not characterized by the true missionary spirit. An excess of zeal, untempered by love, will always lead men astray. Outrageous cruelties were perpetrated, and hundreds of thousands of persons lost their lives in these attempts to increase the power of the church. Inoffensive Jews were murdered without compassion. Such things have no place in the gospel of Christ. Paul says, "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5. And again: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. The disciple of Christ will not resort to physical force under any pretext. "The servant of the Lord must not strive; but be gentle unto all men." 2 Tim. 2:24. We can set down the crusades, therefore, as being Christian only in name. They are examples of a spirit of which the missionary should avoid even the semblance.

Still later we come to the founding of the order of the Jesuits, in the sixteenth century. This has ever been one of the most successful means of aiding the growth of the Catholic Church. The labors of the Jesuits have always been characterized by self-sacrificing devotion. The energy which they have displayed is recognized on all sides. No matter how great the danger, either from savages, from storm and flood, or from the ravages of the plague, wherever there was any chance of gaining converts to the church, there the Jesuits were found; and they always held themselves in readiness to go to the most distant and unknown regions at the command of their supe-

rior. Their zeal may well be emulated by all who would work in the cause of Christ.

But while we commend their energy and devotion, we must not forget that it was all put forth to advance—not the pure doctrines of Christianity—but the power of the popes. The order of the Jesuits has been from the first a military aristocracy, in which the Roman pontiffs have held supreme power. The rank and file gave up their own will entirely, it is true, but it was to the pope of Rome, and not to God. Every individual was powerful in his appropriate sphere, but in every act he was closely watched and guarded lest he should transcend his proper limits. The individual members, many of them, have been men of piety and devotion, and really conscientious, but even their influence was perverted, so that the cause of Christ was hindered rather than advanced by their efforts. The following from the "Lives of the Popes" shows the spirit of the Catholic Church in its missions: "In the true spirit of Roman arrogance, Augustine assumed to himself the right of governing all the churches in Britain, whether planted by the recent laborers, or existing from earlier times. But the ancient British churches were indignant at such an encroachment on their independence and liberties. 'We are all prepared,' said Deynoch, abbot of Bangor, on one occasion, 'to hearken to the church of God, to the pope of Rome, and to every pious Christian, so as to manifest to all, according to their several stations, perfect charity, and to uphold and aid them by word and deed. What other duty we can owe to him whom you call *pope*, or father of fathers, we do not know; but this we are ready to exercise toward him and every other Christian.' This independence by no means pleased Augustine; and he was heard to say to his Anglo-Saxon followers, 'Well, then, since they will not own the Anglo-Saxons as brethren, or allow us to make known to them the way of life, they must regard them as enemies, and *look for revenge*.' The horrible spirit which dictated such a speech is too apparent to need comment, and shows how little or real Christianity the Roman missionaries mingled with their zeal for the papal see."

This same misdirected zeal led the missionaries to work more to gain large numbers of converts who could be used by the popes, than to instruct them in vital godliness. To convert the people in a mass, was their object. Of this, the historian says: "It was perhaps the zeal of Gregory for multiplying nominal converts to Christianity that led him to introduce alterations in the forms of worship, which were so exaggerated by succeeding pontiffs as to change the solemn service of God into a ridiculous show. Observing the influence which the harmonies of music and the beauties of painting and sculpture exerted upon the minds of the Lombards and other half-civilized tribes, he resolved to employ the arts as handmaids to religion."

If the energy and zeal that characterized the labors of the Jesuits, had been put forth solely for the good of the souls of men, and to propagate the doctrines of Christ in their purity, what a vast amount of good might have been accomplished. And shall the servants of the King of kings be less earnest in their efforts than the servants of the pope? Shall those who labor to spread the knowledge of true Christianity manifest less interest in their work than those who are laboring for the establishment of error? It certainly ought not to be so. There is no danger that we will be too zealous in the cause of God or that we will do too much, if our zeal is only according to knowledge. The wisdom that comes from above is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Let the missionary be filled with this wisdom, and he cannot go astray however zealously he may labor. Without this, all his efforts will be worse than wasted.

E. J. W.

Renton, Washington Territory.

OUR meetings with the tent closed at Scio, Oct. 1. As a result of the labors there, ten decided to keep the Lord's Sabbath, and we trust the most of these will become such Christians as may be an honor to the cause of truth.

The meetings closed with a review of a discourse by Mr. Stipp, the leading Baptist minister of the valley, in which he sought to prove that in the Old Testament no promise was ever made of a

future state, that the Sabbath reached only to the cross, and that in the Christian dispensation there is no weekly Sabbath of divine appointment.

This discourse and the review did more to win friends to the cause than anything which had been, or perhaps could have been done.

CHAS. L. BOYD,
WM. L. RAYMOND.

Self-denial and Business.

At the Christian Convention in St. Louis, following the one at Chicago, Dr. Goodwin preached a sermon on self-denial, in which he used the following plain language:—

"Christians tell us that they cannot stay in business and be out-and-out Christians. Then let them come out of business. The Bible says that the world lieth in wickedness, and it says, too, that the followers of Christ must come out of the world. It were better to die in the poor-house and die honest, than to stay in a world full of iniquitous business and die in sin.

"But what Christians mean when they say that they cannot stay in business and be Christians, is that they cannot get rich. And that is true. But why should men make so much money? If Christ were in the world he would not make money. Nor should his followers be heaping up money. He did not believe in Christians laying up \$50,000 and \$100,000 a year. It is a moral wrong in the face of the great religious needs of the world. Last year even our own denomination gave hardly \$300,000 for foreign missions, and that less than the year before, and this hardly more than was given thirty years ago. And yet we are told by high authority that this country makes money enough every twenty years to buy out the whole German Empire, lands, cities, navies, and all. But with this vast increase in wealth, and with one person out of five a professing Christian, our missionary secretaries find it almost impossible to go on with their work for want of funds. And what have we? Beautiful churches, excellent organs, fine singers, and personal indulgence in a world of luxuries. Analyze a contribution-box in a rich church, and how many twenty, or ten, or five dollar bills do you find in it? A man worth an income of \$15,000 or \$20,000, sings:—

'Had I a thousand worlds to give,
That were a present far too small,'

Then puts a nickel in the contribution-box."

North Pacific Conference.

DURING the past five weeks I have been laboring among the scattered Sabbath-keepers of King County, W. T.

The mud and rain have been unfavorable, and have made my work hard to perform, but have presented no unsurmountable difficulties. I have made about fifty family visits, held about forty meetings, organized two Sabbath-schools, a Tract and Missionary Society, and a church, to be known as the Renton church of Seventh-day Adventists.

There are others who have been led to the light of the Sabbath truth through the missionary labors of Bro. A. W. Benson, who we hope will fully consecrate themselves to the Lord, and unite with the church soon.

These friends are in earnest for a meeting-house. A lot has been secured, and work will soon commence on the house.

The members of this church are much scattered, and if each one is a steadily shining beacon light, I trust may be the means of guiding many souls who are tossed about by error and sin, to the quiet haven of present truth.

Seattle, W. T., Nov. 23. CHAS. L. BOYD.

"FATHER," said a little girl, "why does everybody speak so much of poor E——'s goodness? We never heard of her doing anything remarkable."

"My child," asked the father, "what is the lamp doing?"

"Nothing, father."

"You are right, my child; it is not doing anything. Nevertheless, it is lighting up the whole room."

"Let your light so shine before men," said One, "that they may see your good works and glorify your Father which is in Heaven."—*Ex.*

Temperance.

The Tobacco Nuisance.

WE have suffered from it ourselves and seen others suffer; ladies and gentlemen and people who had reached that honored age when their comfort and convenience should be a restraint on the company they are in. We have suffered enough to be indignant, though we must confess, in strict self-examination, that what prompts us to protest is no high ethical zeal, like that which fired the bosom of Mr. Trask and his disciples. Disgust and indignation, and a sense of having had indignities practiced upon us by the votaries of the weed is the highest moral range we rise to on this present occasion.

We do not undertake any preachment on the morality, nor on the hygienic aspect of the matter. What we say is that any man who uses tobacco is bound to take his pleasure in a way which does not annoy his neighbor. The best that he can say for his practice is, that he enjoys it. There is no food in it, and it is not taken for medicine. Possibly it rests him, or quiets his nerves, or puts him in good humor. The sum of it is, that he enjoys it as a personal luxury.

But he has no right to take his comfort out of other people, and the trouble with tobacco seems to be that it makes people blind to the annoyance they give others in using it. Your genuine smoker comes to feel that he has a right to all the air, in doors and out of doors, and feels himself abused and wronged when men or women put in a claim to breathe it without the tobacco admixture. Ladies abroad tell us that it is no gentleman who would smoke in their presence without asking permission; but, on the other hand, both ladies and gentlemen agree that no lady would venture to refuse permission, when asked.

On both sides of the water we are rapidly coming to a point lower than this, where no permission is asked of man or woman. Your smoky friend plants himself to the windward on all occasions, and blows the dead smoke he is done with in your eyes. It is hard to find a retreat. On the Baltimore and Ohio Railway we have known ladies to be smoked out of their costly seats in the drawing-room cars. This catastrophe is not impossible on other lines. The smoking saloon vents itself into the drawing-room. On steamer decks and hotel piazzas there is no escape, and too often one retreats to his chamber in the hotel to find, like the Light Brigade, at Balaklava, "Cannon to right of them, cannon to left of them."

Now, we do not know why our comfort is not as much of an object as any one's. People who do not smoke have rights, and rights which claim priority and are not to be trespassed on in this way.

If people will smoke, let them remember how great a nuisance they may easily make themselves, unless they take pains to avoid it. Society has a right to require them to be cleanly in their habit. An uncleanly smoker, who does not take great pains with his person, soon becomes intolerable in society, more offensive than a smoky chimney. Refined ladies shudder at the approach of his redolent personality. Dead smoke in the curtains and walls is too much for fresh air, rose-buds, and good housekeeping combined.

Beau Brummell broke off an engagement because the lady used cabbage. Yet, such are the caprices of society, that had tobacco been in vogue then as it is now, he might have claimed his right to puff in the lady's face or have loaded her tapestries with his odors. He might even have offered her the choice of his "Opera Puffs," and wished to see the light curls rising from her fairy lips.

Izaak Walton wondered that the horse, "the honestest beast alive, should have such a strange power to make men dishonest." Tobacco lovers might, with more reason, wonder why manners go down on the approach of their favorite weed. The fact is not to be denied. Tobacco is no school of manners. About all that can be required of the habitual smoker is, that he shall not be a nuisance. This we insist on.—*Independent.*

FANCY and humor early and constantly indulged, may expect an old age overrun with follies.

Hygiene for Men and Horses.

It has been demonstrated in tens of thousands of cases in family life that two meals are not only ample for the hardest and most exhausting labors, physical or mental, but altogether best. The same thing has been fully proved in hundreds of instances with horses, and has never in a single instance failed, after a fair trial, to work the best results. An hour's rest at noon is vastly more restoring to a tired animal, whether horse or man, than a meal of any sort, although the latter may prove more stimulating.

The morning meal given, if possible, early enough for partial stomach digestion before the muscular and nervous systems are called into active play; the night meal offered long enough after work to insure a rested condition of the body; a diet liberal enough, but never excessive; this is the law and gospel of hygienic diet for either man or beast. I have never tried to fatten my horses, for I long ago learned that fat is disease; but I have always found that if a horse does solid work enough he will be fairly plump if he has two sufficient meals. *Muscle* is the product of work and food; *fat* may be laid on by food alone. We see, however, plenty of horses that are generously—too generously—fed, that still remain thin, and show every indication of being undernourished; dyspepsia is a disease not confined exclusively to creatures who *own* or *drive* horses. But for perfect health and immunity from disease, restriction of exercise must be met by restriction in diet. Horses require more food in cold than in warm weather, if performing the same labor. In case of a warm spell in winter I reduce their feed, more or less, according to circumstances, as surely as I do the amount of fuel consumed. I also adopt the same principle in my own diet. The result is, that neither my animals nor myself are ever for one moment sick.—*Medical and Surgical Journal.*

Inexcusable Rudeness.

A GREAT number of smokers seem to have lost sight of politeness! Their smoking makes them rude. Why should a smoker blow his smoke in my face, or allow the dust of his weed to get in my eyes. Why should he think it not indecent to frequently expectorate in my presence? I have as much right to scatter fine strong pepper and half blind the passers-by or my companions in a railway carriage. I might answer it pleased me, and they must put up with it. Men have no more right to smoke in public than I have to scatter pepper. Our pleasures ought not to be at the expense of another; all public smokers, however, break this law, and give great offense to that part of the public who hate the most distant fumes of tobacco.—*London Freeman.*

A FEW days ago, Judge Woodruff, in sentencing a young man for theft, said:—

"It is in evidence that when you are sober you are a peaceable, law-abiding citizen; you have repeatedly tried to overcome that appetite for strong drink, which is your greatest enemy. The sentence of the court is that you be confined in the State Prison at Trenton for two years. In fixing the term, we have been guided by the belief that, in that time, under the prohibition of prison discipline, you can master your appetite and come out a reformed man."

Think of the State licensing rum shops, and then having to send her ruined citizens to State Prison, that being the only place where prohibition prevails, and consequently the only place where her drunken sons may be safe. "It conduces to the public good."—*Paterson Journal.*

It is claimed that the Chinese use of opium is worse than the American's use of tobacco; but there are two sides to that question. When a Chinaman uses opium, he goes into a "den," and stays there until he has had his smoke out. No one but himself is contaminated by it. But the American is puffing his tobacco in everybody's face. He is not willing to be confined to a tobacco den. The Chinese opium habit has its advantages—so far.—*Sel.*

THE *London Daily News* says that Americans will pay \$6 per pint for a wine which English laborers wouldn't drink at a shilling a bottle.

The Home Circle.

COUNTRY THANKSGIVING SERMON.

Ay goodman, close the great barn door;
The mellow harvest time is o'er;
The earth has given her treasures meet
Of golden corn and bearded wheat.
You and your neighbor well have wrought,
And of the summer's bounty caught;
Won from her smiles and from her tears
Much goods, perhaps, for many years.

You come a tribute now to pay—
The bells proclaim Thanksgiving Day.
Well have you sown, well have you reaped;
And of the riches you have heaped,
You think, perhaps, that you will give
A part, that others, too, may live.

But if such argument you use,
Your niggard bounty I refuse.
No gifts you on the altar lay
In any sense are given away.
Lo! rings from Heaven a voice abroad:
"Who helps God's poor doth lend the Lord."
What is your wealth? He'd have you know
To hold it, you must let it go.

Think you the hand by Heaven struck cold,
Will yet have power to clutch its gold?
Shrouds have no pockets, do they say?
Behold! I show you then the way;
Wait not till death shall shut the door,
But send your cargoes on before.
Lo! he that giveth of his hoard
To help God's poor doth lend the Lord.

To-day my brethren—do not wait;
Just yonder stands Dame Kelly's gate;
And would you build a mansion fair
In Heaven, send your lumber there;
Each stick that on her woodpile lies
May raise a dome beyond the skies;
You stop the rents within her walls,
And yonder rise your marble halls;
For every pane that stops the wind
There shineth one with jasper lined.

Your wealth is gone, your form lies cold,
But in the city paved with gold
Your hoard is held in hands Divine;
It bears a name that marks it thine.
Behold the bargain ye have made,
With usury the debt is paid.
No moth doth eat, no thieves do steal,
No suffering heart doth envy feel.

Ring out the words, "Who of his hoard
Doth help God's poor doth lend the Lord!"
Go get your cargoes under way;
The bells ring out Thanksgiving Day!

The Thanksgiving Pie.

"Look here, Sally!"

Mrs. Deacon Farrell brushed the flour from her hands, casting meanwhile a complacent eye over the well-filled kitchen-table, with its generous array of unbaked pies and cakes, the plump turkey stuffed and trussed ready for the morrow's baking, and the big chicken-pie to which her skillful fingers had just put the finishing touches, as she repeated rather more decidedly,—

"Look here, Sally! There's enough chicken left, with the giblets—that I never put in my own pie, because the deacon don't relish 'em—ter make a thanksgiving pie for the minister's folks. 'Twon't need ter be very large," she added, in reply to Sally's doubtful look. "Only the minister and his wife—and you can bake it in that smallest yaller dish.

"Now, I'm goin' up stairs to look over them rug-rags, an' you make it an' bake it right off, so't I can send it over by the deacon. He's got ter go out to the Corner this afternoon, an' can take it along as well as not."

She bustled out of the door, but the next moment, seized perhaps with a sudden pang of compunction, she put her head in again, to say warningly.—

"Be sure you put in a good parcel of gravy; that'll keep it from bein' dry, if 'tis half giblets."

"Yes'm," answered Sally, briskly; and catching up the rolling-pin she brought it down with an emphasis upon a lump of dough on the mould-board.

As the stairway-door closed behind her mistress, Sally dropped the rolling-pin, and a look of perplexity crept over her dull face, making it ten times more stolid than usual, while she repeated, in ludicrous bewilderment—

"Giblets! What, if anybody can tell me, does she mean by them?"

Involuntarily she took a step forward, but checked herself as quickly, while a cunning smile replaced the look of perplexity, and she muttered triumphantly:—

"I guess I ain't a-goin' ter confess my ignorance ter the deacon's wife, an' hear her say, as she always does, 'Two terms to the academy, Sally, an' not know that!' No, ma'am! not while there's a dictionary in the house."

So, softly creeping into the adjoining sitting-room, Sally hastily opened the big dictionary on the deacon's writing-desk, and began her search for the mysterious word.

"G-i-b—here 'tis! and she read aloud to herself, with an air of triumph, the following definition:—

"Those parts of a fowl that are removed before cooking,—the heart, gizzard, liver, etc."

"That's it!—'heart, gizzard, liver, and so forth,'" she repeated, joyfully, as she retraced her steps to the kitchen, and began, with great alacrity, to fill, according to directions, the minister's pie; keeping up, meanwhile, a running fire of comment for her own special benefit.

"Six gizzards! Well, that is rather 'steep,' as Dan Watson would say. But I guess the deacon's wife knows; if she don't 'tain't none o' my business. Six hearts! Them's small and tuck into the corner's handy. Six livers! Seems ter me they don't fill up much," and she glanced with a perplexed air at a pile of denuded chicken-bones that formed her only resource.

"Now I wonder," with a sudden inspiration, "what that 'and so forth' meant? Here's 'hearts, gizzards, and livers,' plenty of 'em, but no 'and so forth,' and the pie ain't more'n two-thirds full yet. It must mean," and she cast a bewildered look at the half-filled pie, "the chicken's legs. I never knew nobody ter put 'em in a pie, but that must be what it means, an' they'll just fill up."

No sooner thought than done. In went the three pairs of stout yellow legs upon which their unfortunate owners had strutted so proudly only a day before; on went the well-rolled dough, covering them from sight, and into the oven went the minister's pie, just as the mistress of the house re-entered her kitchen, and with an approving glance at the snowy pastry, remarked encouragingly,—

"That pie looks real neat, Sally. I shouldn't wonder if, in time, you came to be quite a cook."

It was Thanksgiving morning, and Miss Patience Pringle stood at the minister's back door. To be sure it was rather early for callers, but Miss Patience was, as she often boasted, "one of the kind that never stood on ceremony." Indeed, she didn't consider it necessary even to knock before she opened the door, although she was thoughtful enough, in opening it, to do so softly. The minister's wife was just taking from the oven a newly warmed chicken-pie, which she nearly dropped from her hands, so startled was she by the sharp, shrill voice that spoke so close to her ear,—

"Good mornin', Mis' Graham. Haint been to breakfast yet, I see—we had ours half an hour ago. I know my mother used ter say that if anybody lost an hour in the mornin', they might chase after it all day, an' not ketch up with it then.

"That's a good lookin' pie,—pretty rich pastry, though, for a chicken-pie! I don't never put much shortenin' in anything of that kind; it's rich enough inside ter make up. But you're young, an' have got a good many things to learn yet. I run in ter see if you could spare me a cup o' yeast; mine soured, an' the last batch of bread I made I had ter throw to the hogs."

"Certainly," and a roguish smile flitted over the fair face of the minister's wife, at this specimen of her meddlesome neighbor's own economy.

But she had learned the rare lesson of a judicious silence, and taking the cup that Miss Patience produced from beneath her shawl, she bade her visitor be seated while she left the room to get the desired article.

As her steps died away, Miss Patience noiselessly arose from her seat, and approaching the dresser upon which the pie stood, peered curiously into the apertures in the crust, her sharp face expressing eager curiosity.

"I'll bet she didn't know enough ter put crackers in. I wish't I could get one look, jest ter satisfy my own mind," she added. And determined to accomplish her object at all hazards, she ran a knife deftly around a small portion of the edge, and inserting four inquisitive fingers, lifted the brown crust, and took a glimpse of the contents.

A look of unmitigated disgust passed over her

face. Dropping into a convenient chair, she actually groaned aloud,—

"Well, I never! an' we payin' that man \$500 a year, besides a donation party at Christmas. Ough!"

Unsuspecting Mrs. Graham, as she returned with the yeast, was somewhat puzzled by the sudden frostiness of her guest, who hurried out of the house as if some dreadful contagion had haunted it; but when the minister, in carving the pie that the deacon's wife had sent, made two curious discoveries simultaneously, the reason for Patience's altered demeanor was made plain, and the young pair indulged in a hearty laugh that made the old parsonage ring like a peal of Thanksgiving bells.

The Tuesday following was the regular day for the weekly sewing-circle, and seldom had that interesting gathering proved so lively and animated as on this occasion.

Miss Patience was in the field bright and early, and it was evident at a glance to those who knew her best, that she was well-nigh bursting with some important secret that she was only waiting a fitting opportunity to divulge. That opportunity was not long in coming, for Mrs. Dea. Farrell, who was a constitutional croaker, took occasion to say, in reference to the hard times,—

"The deacon has been tryin' ter collect the church tax, and he says he never found money so tight in all the years he's lived here. It's as hard ter get five dollars now as it used ter be ten."

"And no wonder," spoke Miss Patience, with the stormy severity of a sphinx. "You can't expect folks ter feel like payin' out their money when they see it fairly thrown away and wasted."

Everybody looked curious and some of the younger girls began to bridle defiantly. The minister's sweet young wife was evidently a favorite with them, at least.

"What do you mean by that?" asked Mrs. Deacon, pointedly. "Mis' Graham is young and inexperienced, to be sure; but as the deacon was sayin' only yesterday, she does very well, indeed, considerin'."

Miss Patience tossed her head knowingly. "I don't want ter say nothin' to hurt her, but, livin' next door, as I do, I can't always help seein' and hearin' things that other folks can't be expected to know about, and when I see and know things like—"

There was an ominous pause, and the deacon's wife asked excitedly:—

"Like what?"

"Chicken-pies, with the legs and feet of the chickens baked in!"

Had a thunderbolt fallen among them it could not have caused greater surprise to those tidy, thrifty New England housekeepers than this dreadful revelation of the incapacity of their pastor's young wife.

"Are you sure of it?" gasped one matron, breaking the ominous silence.

"I know of it for a fact," was solemnly returned.

"She's a born fool!" ejaculated the deacon's wife, indignantly, "and I am thankful for her poor husband's sake that I sent her over one of my pies yesterday. They had to throw her's away, of course, and it's lucky that he didn't have ter go without his Thanksgiving breakfast on account of her ignorance and shiftlessness."

"How did you know about the pie?" asked one of the girls.

Miss Patience bristled defiantly. "It's nobody's business but my own!" she retorted, tartly. "I don't go round ter find out things that don't concern me, I'd have you know; but when they are thrown right into my face, as you might say, I don't shet my eyes no more than other folks."

Just here the door opened; in walked the subject of their conversation, her pretty face glowing with the haste that she had made, and with a mischievous twinkle in her brown eyes that nobody noticed, so occupied were they in hiding the confusion that her sudden entrance had created.

Walking up to the table where most of the ladies were sitting she saluted them cordially, and then, holding out upon the tip of one slender finger a well-worn silver thimble, she said, archly—

"Where do you think I found your thimble, Miss Patience?"

So pleased was Miss Patience to regain her lost treasure that she forgot for a moment all her assumed dignity, and exclaimed joyfully,—

"Well, I declare, I am glad ter see that thimble once more! I told Mary Jane that I felt sure I had it on my finger when I run into your house Thanksgivin' mornin' after that yeast. But when I got home it wan't nowheres to be found. Now where did you find it?"

Her shrill, high voice had attracted the attention of all in the room, and everybody looked up curiously as the minister's wife replied with an innocent smile,—

"In the chicken-pie that our good friend here"—and she nodded brightly to Mrs. Farrell—"sent me. I left the pie on the dresser when I went down cellar after your yeast, and as soon as I came back I put it on the table, and when my husband cut it, there was your thimble in it. How could it have got there? It is certainly very mysterious, anyway."

Silence, dead, profound, yet oh, how terribly significant to the deacon's wife and her spinster neighbor, fell upon the group.

This was apparently unnoticed by Mrs. Graham, who, with a playful admonition to Miss Patience to take better care of her thimble in future, began an animated conversation with the ladies nearest her that soon restored the company to their wonted ease and good-humor.

But poor Miss Patience! She never heard the last of that lost thimble. While the deacon's wife, to the day of her death, never trusted any hands but her own to make Thanksgiving pies for her minister.—*Youth's Companion.*

News and Notes.

—The Prohibition vote cast at the late election in the State of New York was about 23,000.

—It is stated that the mails between Denver and Eastern cities are being systematically robbed.

—Thurlow Weed died at his home in New York the 23d inst. He had just passed his eighty-fifth birthday.

—It is said that it will require fifteen tons of white lead to repaint the dome of the Capitol at Washington.

—The North Pacific Railway company have offered for sale 3,000,000 acres of land east of the Missouri River, at \$4 an acre.

—The Sultan of Morocco has authorized Spain to take possession of the ports of Santa Cruz, Delmar, and Pequina, on the coast of Morocco.

—A severe storm occurred on the Lakes last week. Several vessels foundered in the harbor at Buffalo. Four schooners were wrecked near Big Point Sable.

—The Czar of Russia has at last ventured to appear in public. In company with the Empress, he recently drove through the streets of St. Petersburg in an open sled.

—The Board of Health of Iowa City, Iowa, reports that not a death occurred within the limits of that city during the month of October. The city has 10,000 inhabitants.

—According to a report from the English Colonial office, the island of Cyprus has expended \$120,000 this year in the destruction of locusts' eggs. This is supposed to represent the destruction of 16,000,000,000 embryo locusts.

—Woman's rights are obtaining recognition in Norway. Parliament has just passed a law giving women the privilege of attending the universities and applying for degrees in all the arts and sciences; but the right to hold office is not yet accorded to them.

—Several attempts at train wrecking have been made near a certain point in San Bernardino Co., Cal. After some sharp detective work, it has been found that it was all done by one family, who make a business of train-wrecking, in order to live off from the plunder.

—There is no accounting for the freaks of the courts. It is a common pastime of small boys in some places to stone Chinamen. In Marysville a Chinaman who had been pelted with stones turned on his tormentors and threw one stone. For this he was fined \$20, while the boy, who was the aggressor, was let off with a fine of one dollar.

—A newly-elected Congressman in this State is eulogized by an exchange, as being "genial, jovial, jolly, and careless, with a fondness for variety entertainments;" one who is intimate with minstrel performers, and sometimes appears as one himself. He will be a valuable acquisition to Washington society. Such talent is in demand there.

—President Arthur has dismissed the Marshal of the District of Columbia, the Postmaster for the city of Washington, and his assistant, and the foreman of the *Congressional Record*, for interfering with justice in connection with the Star-route trial. Attorney-General Brewster says that he is satisfied that the men who were indicted are guilty, and are deserving of the severest penalty of the law, and that he is determined to pursue the case with vigor and rigor.

—The hold which whisky has upon politics may be seen from the fact that the New York *Times* printed an article on local politics just before the election, and said

that rumors were being circulated that a certain politician was a pronounced prohibitionist. This the *Times* denounced as a plot to injure him. The same thing occurred not long since in San Francisco, where a daily paper defended a candidate from the charge of being a temperance man, and said that he had always voted against local option. This was the surest way to win votes for him.

—And now it is said that Iowa will have to vote again on the prohibitory amendment to the State constitution. Judge Haight of the District Court has set aside the amendment on account of a clerical error. The clause which the House voted upon was not worded exactly the same as the one which passed the Senate. The case is to be appealed to the Supreme Court, and some journals think it possible that the deliberate intention of the voters will not be allowed to be overthrown by an error in copying. The case is open to the suspicion that the error was due to something besides an accident. It is said that the Mayor of Iowa City has commenced issuing saloon licenses again. It is too bad to see the will of the people thus ignored on a technicality.

Religious Notes.

—Canada has a Catholic population of 2,000,000.

—The First Presbyterian Church in New Albany, Ind., has taken a new departure, and elected a board of eight deaconesses.

—A Concordance of the New Testament in Chinese has been prepared by Rev. Mr. Noyes, of the Presbyterian Mission, Canton.

—The Methodists of Evanston, Ill., recently held a debt-raising supper, and raised \$16,000. What would the church do if men didn't think so much of eating and drinking? The stomach seems to be the moving power in modern religion.

—A Baptist Congress has just been held in Brooklyn, N. Y. The president of various Baptist educational institutions were present. Rev. Dr. Boardman in his address said that theology must be progressive, keeping in line with history, and that all progress was evolution.

—It is reported that the old slave-market of Zanzibar, where formerly were sold 30,000 slaves annually, has been transformed into mission premises, with a church, mission-house, and school, under the charge of the Universities' Mission to Africa, started in 1859 at the suggestion of Dr. Livingstone.

—The Rev. A. S. Fiske, of the Howard-Street Presbyterian Church, San Francisco, said in a recent sermon: "Our churches are adjusted to all tastes, to all forms of human philosophy, to all climates, and races of men, to all exigencies of service." Now if they were only nicely adjusted to the Bible, nothing more could be required.

—The Hebrew-Christian work in New York City is reported as making steady progress. On three successive Sabbaths, Rabbi Jacob Freshman has administered the rite of baptism to a number of Israelites. A large number of Jews have called upon him for instruction in the gospel of Christ, the number calling during the month sometimes reaching as high as eighty.

—According to the *Statesman*, the National Reform movement, whose object is to secure a recognition of the Christian religion in the Constitution of the United States, is gaining strength rapidly. Of a recent convention in Wooster, Ohio, a writer says that he "has not seen such a waking up of the indifferent, and such revolution of opinion and sentiment accomplished by any convention."

—J. H. Beadle, in "Western Wilds," says of Mormonism: "The death of Mormonism will not end Utah's troubles. Instead of 75,000 fanatics, there will be 150,000 infidels—all those of Mormon parentage having no philosophy to take the place of religion. The Mormon doctrine that it is right to lie for the good of the church, has made deceit an institution." Well, a community of infidels cannot be any worse than a community who recognize no laws but those that are promulgated by a depraved and licentious hierarchy. If people will lie and commit adultery, it is better for them to do it on their own responsibility, and not do it under cover of religion.

—An exchange puts forward with all seriousness the theory that the intense darkness which covered the land for three hours while Christ hung on the cross, was caused by clouds of smoke, which were providentially ordered that way. It doesn't pretend to say where the immense fires were which produced the smoke for this occasion; of course not. These scientific theologians, who know just how everything is done, very often forget some essential points. Whether there was any smoke there or not, there was certainly a great amount of fog in the region where that theory was evolved. It is certain that He who made the sun could find means to darken it, without depending on human aid.

—The *Occident* takes Henry Ward Beecher to task for misrepresenting the doctrines held by the churches of to-day. It says that he "writes at times as though he were born in the middle ages, and had just waked up to the dreadful fact that certain monks were proclaiming a hell of material fire, a literal furnace of brimstone," etc.; that he is "misrepresenting and caricaturing the orthodox evangelical creeds of the day." Then "orthodox evangelical" churches do not now

believe that material fire will be used in the punishment of the wicked. Come to think about it, it does not seem consistent that immaterial souls should be burned in material fire. No wonder so many "orthodox" people are beginning to think that it is immaterial whether the wicked are punished at all or not.

—Joseph Henry Allen, a Professor in Harvard, has published a book entitled "Our Liberal Movement in Theology," in which, speaking of the resurrection of Christ, he says: "It is probable not too much to say that no educated mind—that is, no mind trained in modern methods—now believes that a body of flesh and blood literally came from the grave, and in plain sight of men rose above the clouds—the view of it which most early believers maintained with great intrepidity. That has passed away, along with the dogma of the resurrection of the body, which it was held to prove." We have no doubt but that the Professor speaks the truth, for there is no accounting for the vagaries of a "mind trained in modern methods." We are old foggyish enough to hold fast to an ancient method of which Paul has a great deal to say; we mean faith.

—The *Christian at Work* says that Archdeacon Dunbar, of the "Church of the Holy Apostles," has just started a "religious venture" in London. It is this: He has taken a building capable of seating 8,000 persons. "In this place it is intended that sixty surpliced choristers shall sing the most elaborate services that ever were heard in a church at which an Anglican minister officiated. The surpliced choir will be assisted by another choir of 100 voices, and by a full band of brass, string, drum, and harp. The body of the church will be lighted by an enormous silver gilt cross with four arms, the extremities of each arm containing a red-colored lantern, illuminated by the electric light. Costly pictures will be upon the walls. There will be daily service with a quartet choir, an elaborate service on Saturday nights, and on Sunday the clash and clang of every instrument heard in an orchestra. In the morning, grand masses, beginning with Mozart's 'Twelfth Mass,' will be said in their entirety. In the evening will be given in succession, opening with 'Stabat Mater,' such oratorios as 'The Messiah,' 'The Creation,' 'Elijah,' Beethoven's 'Mount of Olives,' Sullivan's 'Light of the World,' and Gounod's 'Redemption.'" We have them in this country, only here we call them operas.

—This from the *Advance*: "Just think of eight millions of Jews scattered in every land, speaking every language, polished by every culture! What a missionary army if the veil were removed from their hearts and in tears of penitence and tenderness of love they went forth proclaiming for their own Messiah: 'The heathen for thine inheritance, and the uttermost parts of the earth for thy possession!' There are indications that such a possibility is less remote than formerly. Large numbers of the educated Jews belong to the Reformed faith, in which liberal, rationalistic views are adopted. Such skepticism, like that of Greece and Rome, looks unconsciously toward Christianity." The faith of the *Advance* amounts to the simplest credulity. The idea that rationalism and skepticism are precursors of Christianity is indeed a novel one. If the Jews still clung to the original faith of their fathers, there would be much hope of converting them to Christianity, but skepticism does not lead that way. But here is the point. Many of the popular churches are becoming extremely "liberal" in their views. They consider it a mark of bigotry to contend earnestly for the faith once delivered to the saints. Naturally enough since they imagine themselves to be all right, they think that others who are traveling the same road are in the right path. The church is going toward the world; by and by they will unite, and then the cry will go up. "The millennium has come!" What a millennium!

THE TRUTH FOUND.

THE NATURE AND OBLIGATION OF THE SABBATH OF THE FOURTH COMMANDMENT.

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The title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible.

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We are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19: 42-44), and shall meet a similar fate. 416 pp. Price, \$1.25.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 30, 1882.

DO NOT forget the season of fasting and prayer appointed by the General Conference Committee, for December 1, 2, 3. Read the article entitled "Season of Fasting and Seeking God," in the *Review* of November 21.

THE officers of the Second Presbyterian Church, Oakland, have declined to accept the proceeds of a dramatic entertainment and dance in a public hall, which had been offered them for the benefit of the church. We are happy to record this instance of Christian integrity, and sorry that such instances are so rare. When churches resort to questionable means to obtain money, they simply accept a bribe from the devil.

WE are aware that no one fails to read the article which appears each week from the pen of Mrs. E. G. White; but we would call special attention to the one on the first page of this paper, the closing article of the series on Bible Sanctification. It is worthy of being read many times. If there is one who thinks that his own unaided efforts are sufficient to gain Heaven, let him read it; if there is one who has become discouraged by the multitude of his own shortcomings, let him read it and learn to trust Jesus, the only Source of strength, the one whose promises cannot fail. Let all read it, and they will be profited.

Among the other articles, all of which are good, we wish to call attention to the one commencing on the second page of this issue, on the Growth of the United States. We see in this a remarkable fulfillment of prophecy. This country has indeed "come up" with a rapidity unparalleled in the history of nations. For full exposition of the prophecy relating to this country, see "The United States in the Light of Prophecy," also "Thoughts on Revelation," advertisements of which may be found in our columns.

The Bible "Orthodox."

THE Rev. George Ellis, at a recent meeting of the Unitarian Club of Boston gives his opinion concerning the Bible as follows:—

"Fifty years of study, thought, and reading given largely to the Bible and to the literature which peculiarly relates to it have brought me to this conclusion—that the book, taken with the especial divine quality and character claimed for it and so extensively assigned to it, as inspired and infallible as a whole and in all its contents, is an orthodox book. It yields what is called the Orthodox creed. The vast majority of its readers, following its letter, its obvious sense, its natural meaning, and yielding to the impression which some of its emphatic texts make upon them, find in it orthodoxy. Only that kind of ingenious, special, discriminative, and, in candor, I must add, forced treatment which it receives from us liberals, can make the book teach anything but orthodoxy. The evangelical sects, so called, are clearly right in maintaining that their view of Scripture and of its doctrines draws a deep and wide division of creed between them and ourselves."

Mr. Ellis has our sincere thanks for announcing that the Bible is orthodox. Some people would have tried to conceal their discovery. And it has taken him only fifty years to find it out. Well, the world does move.

It Makes a Difference.

THE *Jewish Record* has the following item concerning the preparation for the recent bi-centennial celebration in Philadelphia, of the landing of Wm. Penn:—

"Last Sunday the busy notes of preparation for the approaching festivities were heard in various directions. Workmen were busy at fixing decorations and building platforms. But suppose that some of this work had been done under the auspices of Jewish storekeepers; would the pious church-goers, or the puritanical Law and Order Society, or the religious journals have remained silent? Indeed not! Denunciations would have been heard in all quarters, and the avaricious and unchristian Jew would have been abused without stint."

There is truth in this. We have seen this thing done many times. That which a professed Sunday-keeper may do on Sunday with impunity, becomes a flagrant offense if done by a conscientious observer of the seventh day. And this proves the truth of the assertion that a great deal of the Sunday agitation is due, not to a love

of the Sunday, but to hatred of the Sabbath. We are certain that there will soon be an amendment to the Constitution of the United States so that laws may be made requiring everybody to refrain from labor on Sunday; and we are equally certain that if there were no Sabbath-keepers in the United States, such laws would not be made. Here is what the Bible says on this subject: "And 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." Rev. 12:17. Thus hate, and not love, is the mainspring by which this movement is made.

To Agents.

WE have organized a Subscription Book Department, and in our advertising columns will be found particulars of several works which we publish ourselves or represent on the Pacific Coast. The number will be increased from time to time, only such works being added as will have an elevating and useful influence. We are anxious to secure a strong corps of agents who will represent us, worthily and permanently, in every county on the coast.

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We are anxious to secure such agents for our publications, and to those who work permanently with us, we will always offer liberal inducements.

A Request.

BEING desirous of forming an acquaintance with the spiritual condition and the surroundings of all Sabbath-keepers in the N. P. Conference, I make the following request:—

Will the leader in every company of Sabbath-keepers, and the representative member in every isolated family mail to my address an answer to the following questions?

1. How many Sabbath-keepers in your company or family?
 2. What is your own and their spiritual condition?
 3. Do you have regular Sabbath-meetings?
 4. Do you have a Sabbath-school?
 5. Are you a member of the church?
 6. Are you a member of the T. and M. Society?
 7. Please give a description of the town or community where you reside, number of inhabitants, moral and religious condition, etc.
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- Yours in the one faith,
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N. B. As the Conference Secretary is absent from the State, any business with this officer may be addressed to the Secretary of the T. and M. Society, Mrs. C. L. Boyd, Salem, Oregon.

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By ELD. U. SMITH.

This work presents every verse in the book of Revelation, with such remarks as serve to illustrate or explain the meaning of the text. It is a new and harmonious exposition of that important book, and is designed to create an interest in its study.

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A NEW and popular edition, complete in one volume with index, chronological tables, and notes.

The purpose of this work is to give a living picture of St. Paul himself and the circumstances by which he was surrounded. To accomplish this much more has been done by them than to present a mere transcript of the Scriptural narrative. For example, to comprehend the influences under which the Apostle grew to manhood, we must realize the position of a Jewish family in Tarsus, and must understand the kind of education which he would receive as a boy in his Hebrew home, or in the schools of his native city, and in riper years "at the feet of Gamaliel" in Jerusalem; while to understand his history as a missionary to the heathen, we must know the state of the different populations which he visited, and the character of the Greek and Roman civilizations of his time.

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TESTIMONIALS.

THE Life and Epistles of Paul, by Conybeare and Howson, is emphatically a standard work, so thoroughly executed that it seems doubtful that it can be much improved upon. I have often referred to it in my studies, and always with profit. The apostle Paul was not only, to use his own words, "in labors more abundant," but his letters form a large part of the literature of the New Testament. It is not for the mere gratification of curiosity that we wish to learn what we can of such a man. By studying his personal history and the circumstances connected with his untiring labors, we are able to enter into the spirit of his work, and far better to appreciate what he has written. I can cordially recommend this book to all students of the New Testament.

J. H. WAGGONER.

THE Life of St. Paul by Conybeare and Howson, I regard as a book of great merit, and one of rare usefulness to the earnest student of the New Testament history.

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