

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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TAKE UP THY CROSS!

BY LAURA C. NOURSE.

Take up thy cross! It matters not
What shape that cross may be;
'Tis Jesus speaks; his voice is plain,
"Come thou and follow me"!

Take up thy cross! The way I lead
Is full of thorns and tears;
And though thou canst not pierce the gloom,
Still come, despite thy fears.

Take up thy cross! Thro' toil and tears
Behold the portals fair;
My love shall guide thy devious way,
Thy peace be all my care.

Take up thy cross! Tho' dark the night,
The morning fair shall dawn,
And thou shalt see my hand outstretched
To bring thee safely home.

Take up thy cross! The crown is near,
The darkness almost passed,—
Thy harbor reached,—thy bark safe moored,—
'Twas Christ before the mast!

Manlius, N. Y.

General Articles.

The Sabbath Reformation under Nehemiah.

BY MRS. E. G. WHITE.

UNDER the labors of Ezra and Nehemiah, the people of Judah had in the most solemn and public manner, pledged themselves to render obedience to the law of God. But when the influence of these teachers was for a time withdrawn, there were many who departed from the Lord. During the absence of Nehemiah from Jerusalem, idolaters not only gained a foot-hold in the city, but contaminated by their presence the very precincts of the temple. Certain families of Israel, having intermarried with the family of Tobiah the Ammonite, had brought about a friendship between this man, one of Judah's most bitter and determined enemies, and Eliashib the high priest. As a result of this unhallowed alliance, Tobiah had been permitted to occupy a commodious apartment connected with the temple, which had been devoted to the storing of various offerings brought for the service of God.

Thus not only was the temple of the Lord profaned, but his people were constantly exposed to the corrupting influence of this agent of Satan. Because of their cruelty and treachery toward Israel, the Ammonites and Moabites had by the word of the Lord been forever excluded from the congregation. And yet, in defiance of this solemn interdict, the high priest himself casts out the consecrated oblations from the chamber of God's house, to make a place for the most violent and treacherous of a proscribed people. Greater contempt for God

could not have been manifested than was expressed in this favor conferred on this enemy of God and his truth.

When Nehemiah learned of this bold profanation, he promptly exercised his authority to expel the intruder. "It grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense."

Not only had the temple been profaned, but the offerings had been misapplied. This tended to discourage the liberality of the people. They lost their zeal and fervor in the cause of God, and were reluctant to pay their tithes. The treasuries of the Lord's house were but poorly supplied; and the singers and others employed in the temple service not receiving a sufficient support, many left the work of God to labor elsewhere for the maintenance of their families. Nehemiah promptly corrected these abuses. He gathered together those who had forsaken the service of the house of God, and caused the tithes and offerings to be restored. Faithful men were appointed to take charge of the means raised, confidence was restored, and all Judah brought their tithes to the treasuries of the Lord.

Another result of intercourse with idolaters was disregard of the Sabbath. Heathen merchants and traders from the surrounding country had been intent upon leading the children of Israel to engage in traffic upon the Sabbath. While there were some who would not be induced to sacrifice principle, and transgress the commandment of God, others were more easily influenced, and joined with the heathen in their endeavor to overcome the scruples of their more conscientious countrymen; and the idolaters boasted of the success that had attended their efforts. Many dared openly to violate the Sabbath. While some engaged in traffic with the heathen, others were treading in wine-presses, and others bringing in sheaves upon the Sabbath day.

Had the rulers exerted their influence and exercised their authority, this state of things might have been prevented; but their desire to advance their own secular interest led them to favor the ungodly. It is mingling our interest with the interest of unbelievers that leads to apostasy and the ruin of the soul.

Nehemiah rebuked them for their shameful neglect of duty, which was largely responsible for the fast-spreading apostasy. "What evil thing is this that ye do, and profane the Sabbath day?" he sternly demanded. "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." He gave command that "when it began to be dark before the Sabbath," the city gates should be shut, and that they should not be opened till the Sabbath was past; and, having more confidence in his own servants than in those the magistrates of Jerusalem might appoint, he stationed them at the gate to see that his orders were enforced.

The merchants were not disposed to abandon their purpose; and several times they lodged without the gates of the city, hoping to find opportunity for traffic, either with citizens or country people. Upon being informed of this,

Nehemiah warned them that they would be punished if they continued this practice. He also directed the Levites to guard the gates, knowing that on account of their higher position they would command greater respect than the common people; while from their close connection with the service of God, it was reasonable to expect that they would be more zealous in enforcing obedience to his law.

By the observance of the Sabbath the Israelites were to be distinguished from all other nations as the worshippers of the true God, the Creator of the heavens and the earth. The Sabbath was the divinely-appointed memorial of the creative work, and the day upon which it was to be celebrated was not left indefinite. It was not any day which men might choose and no day in particular, but the very day in which the Creator rested, that was sanctified and hallowed. On this day God would come very near to his obedient, commandment-loving people.

God places a very high estimate upon his law. Moses and Joshua commanded that it be read publicly at stated periods, that all the people might be familiar with its precepts, and reduce them to practice. If they did this, they had the exalted privilege of being counted as sons and daughters of the Most High, and might confide in him as dear children. In Nehemiah's day, the adversary of souls, working through the children of disobedience, and taking advantage of the unfaithfulness of men in holy office, was fast lulling the nation to forgetfulness of God's law, the very sin which had provoked his wrath against their fathers; and for a time it seemed that all the care, labor, and expense involved in rebuilding the defenses of Jerusalem would be lost.

David prayed, "It is time for thee, Lord, to work; for they have made void thy law." This prayer is no less pertinent at the present time. The world has gone astray from God, and its lawless state should strike terror to the heart, and lead all who are loyal to the great King to work for a reformation. The papal power has thought to change the law of God by substituting a spurious Sabbath for that of Jehovah; and all through the religious world the false Sabbath is revered, while the true one is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of finite man? Will he accept a day possessing no sanctity, in the place of his own Sabbath, which he has hallowed and blessed? No; it is on the law of God that the last great struggle of the controversy between Christ and his angels and Satan and his angels will come, and it will be decisive for all the world. This is the hour of temptation to God's people; but Daniel saw them delivered out of it, every one whose name is written in the Lamb's book of life.

Men in responsible positions will not only ignore and despise the Sabbath themselves, but from the sacred desk, will urge upon the people the observance of the first day of the week, pleading tradition and custom in behalf of this man-made institution. They will point to calamities on land and sea—to the storms of wind, the floods, the earthquakes, the destruction by fire—as judgments indicating God's displeasure because Sunday is not sacredly observed. These calamities will increase more and more, one disaster will follow close upon the heels of another; and those who make void the law of God will

point to the few who are keeping the Sabbath of the fourth commandment as the ones who are bringing wrath upon the world. This falsehood is Satan's device that he may ensnare the unwary.

We need Nehemiahs in 1884, who shall arouse the people to see how far from God they are because of the transgression of his law. Nehemiah was a reformer, a great man raised up for an important time. As he came in contact with evil and every kind of opposition, fresh courage and zeal were aroused. His energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement. His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor. Here is a lesson for ministers of the present day. If they are listless, inactive, destitute of godly zeal, what can be expected of the people to whom they minister?

Man's personal accountability to God should command careful attention. The law can never pardon. Its province is not to save the transgressor, but to convict him. It is far-reaching, and all we do bears the stamp of its approval or condemnation. Men professing godliness often regard the secret sins of the soul very lightly; but it is the secret motives of the heart that determine the true character, and God will bring them into judgment. The dangers resulting from disobeying God and seeking the friendship of the world have not lessened with the lapse of time. There is earnest work to be done; and the faithful watchman, who is actuated by love to God and a desire to save sinners, will reap the reward of his labors; but the unfaithful watchman, whose influence tends to union with the world, will cause the ruin of many souls.

Inside View of Spiritualism.

DANGERS OF MEDIUMSHIP.

(Continued.)

IN Dr. Randolph's work the danger and deception of mediumship are stated in the following terms:—

"Those ill-meaning ones who live just beyond the threshold, often obtain their ends by subtly infusing a semi-sense of volitional power into the minds of their intended victims; so that at last they come to believe themselves to be self-acting, when in fact they are the merest shuttlecocks, handed about between the battledoors of knavish devils on one side, and devilish knaves upon the other; and, between the two, the poor wretches are nearly heart-reft and destroyed."—*Dealings with the Dead*, pages 108-9.

If the mediums do not feel flattered by the description of their position they must bear in mind that we are only giving the testimony of the very highest spiritualistic authorities. A note by the publisher of the above work, on the same point, page 108, says:—

"Good spirits do not break the sphere. They approach the crown of the head and infuse thoughts, else blend themselves with the subject, but never by destroying either consciousness or will. Evil spirits attack the lower brain, the amative organs, the lower passions, and force the spheres of their victims."

So, then, Prof. Brittan's plea for Davis and the mediums is only a plea for malignant obsessions! Look at the following from a work by Hudson Tuttle, a very popular author:—

"Reader, have you ever entered the respectable saloon? Have you ever watched the stupid stare of the inebriate when the eye grew less and less lustrous, slowly closing, the muscles relaxing, and the victim of appetite sinking over on the floor in beastly drunkenness? Oh, how dense the fumes of mingled tobacco and alcohol! Oh, what misery confined in those walls! If you have witnessed such scenes, then we need describe no further. If you have not, then you had better not hear the tale

of woe. Imagine to yourselves a bar room with all its sots, and their number multiplied indefinitely, while conscience-seared and bloated fiends stand behind the bar, from whence they deal out death and damnation; and the picture is complete! *One has just arrived from earth.* He is yet uninitiated in the mysteries and miseries of those which, like hungry lions, await him. He died while intoxicated—was frozen while lying in the gutter, and consequently is attracted toward this society. He possessed a good intellect, but it was *shattered beyond repair* by his debauches.

"Ye ar' a fresh one, ain't ye?" coarsely queried a sot, just then particularly communicative.

"Why, yes, I have just died, as they call it, and 'tain't so bad a change after all; only I suppose there'll be dry times here for want of something stimulant."

"Not so dry; lots of that all the time, and jolly times too."

"Drink! can you drink, then?"

"Yes, we just can, and feel as nice as we please. But all can't, not unless they find one on earth just like 'em. You go to earth, and mix with your chums, and when you find one whose thoughts you can read, he's your man. Form a connection with him, and when he gets to feeling good, you'll feel so too. There, do you understand me? I always tell all fresh ones the glorious news, for how they would suffer if it wasn't for this blessed thing."

"I'll try it, no mistake."

"Here's a covey," spoke an ulcerous-looking being; 'he's of our stripe. Tim, did you hear what an infernal scrape I got into last night? No, you didn't. Well, I went to our friend Fred's; he didn't want to drink when I found him, his dimes looked so extremely large. Well, I destroyed that feeling, and made him think he was dry. He drank, and drank, more than I wanted him to, until I was so drunk that I could not break my connection with him, or control his mind. He undertook to go home; fell into the snow, and came near freezing to death. I suffered awfully, ten times as much as when I died.' . . . Reader, we draw the curtain over scenes like these, such as are daily occurring in this society.—*Life in the Spheres*, pages 35-37.

Thus daily are poor deluded mediums made to believe they want to drink, etc., and their aversion (if they have any) to crime and lewdness is destroyed by fiends whose presence and influence are courted by thousands. This is Spiritualism! But we have further testimony. Dr. Randolph says again:—

"The bodies and souls of mediums may be and are attacked, the remnant of will destroyed or lulled, the moral sense stupefied, and the entire being subjugated by spectral harpies and human ghouls, who wander on either bank of existence."—*Dealings with the Dead*, pages 107-8.

Dr. Gridley received from his special spirit friend, Bryant, the following revelation. Joshua is represented as the spirit of a strong, but brutish man whom he had known in life:—

"On one occasion, while Joshua was possessing the medium, it appeared evident that the love of rum in the former was by no means impaired by his transfer to the world of spirits. To test this I asked him if he would have a glass of brandy. The inviting, even bewitching, manner with which he reached forth and waved his hand invitingly toward me, with the sweet-loving motion of his lips, surprised me beyond measure; and I replied, perhaps rudely, that if he came here for brandy, he would get nothing but water. His countenance instantly exhibited the most fierce and terrible anger. He grated his teeth furiously, doubled his fist, and made a most desperate blow at the pit of my stomach, and exclaimed, 'Damn you!' I now inquired, 'Friend Bryant, is it possible that a man who loves rum in this world carries that love with him into the next?' 'Yes, it is certainly true.' 'But there can be nothing there by which to gratify it,' I said, inquiringly. 'No, not in ours; but you must not forget that our world, especially with low, wicked spirits, is not far from yours.' 'But you do not mean to say that such an appetite in a disembodied spirit can be gratified?' 'Spirits who have left the rudimental body can gratify a drunken appetite ten times as easy as those in that body.' 'But how can that be?' I asked in wonder. 'Joshua can enter the body of any drunken brute in human form, and partake of the exhilarating influence of his cups with the greatest ease imaginable.' He stated too that spirits were guilty of licentious acts, and that quarreling and licentiousness were as inseparable in their world as in ours."—*Astounding Facts*, pages 26, 27.

In our work we quoted largely from Spiritualist authors, and brought out undisputed facts in the lives of mediums and lecturers to prove the licentious tendencies of Spiritualism, and the licentious practices obtaining among Spiritualists. The *Banner of Light* affected to disclaim affiliation with free-loveism. But it is but a *feint*, for it has helped on the tendency in that direction. A work by Dr. Child was published at that office, entitled, "Christ and the People." The following extracts will show the nature of its teachings:—

"The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will *erelong be given to the people.*" Page 27.

"A religion more spiritual will be discovered and acknowledged— . . . a religion without written laws, without commandments, without creeds—a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain outside standard of rectitude, upon no dogma of another, *no purity of earthly life, no glory of earthly perfection*—a religion that every soul possesses by natural endowment, not one more than another.

"This religion is simply *desire*. . . . With every one, desire is spontaneous and sincere, pure and holy; no matter what the desire is, *whether it be called good or bad, it is the natural, God-given religion of the soul.*" Pages 28, 29.

He occupies a chapter in deriding justice; he scoffs at holiness, and exalts sin, as the following brief extracts show:—

"Ere long, man will come to see that all sin is for his spiritual good. . . . To see that holiness lays up treasures on earth. . . . Sin destroys earthly treasures, and causes them to be laid up in Heaven." Pages 32, 33.

"There is no criminal act that is not an experience of usefulness. The tracks of vice and crime are only the tracks of human progress. . . . There has been no deed in the catalogue of crime that has not been a valuable experience to the inner being of the man who committed it." Page 137.

"Man has yet to learn and yet to admit that *all sins which are committed are innocent, for all are in the inevitable rulings of God.*" Page 175.

"He who wars with sin leaves nothing lovely in his tracks." Page 191.

Such are the doctrines of the book. What could be worse, or more demoralizing in its tendency? It was not only published by the *Banner of Light* office, but that paper gave it the following strong indorsement:—

"This book should find its way to every family. . . . Its liberality reaches the very shores of infinity. It is born of Spiritualism, and reaches for the manhood of Christ. It is the most fearless presentation of the folly of the present moral and religious systems of the land of any book yet written. It is free from fault-finding; but its truthful descriptions of self-conceived goodness everywhere, in morals and religion, are withering. Through sacrifice and sin it shows the open gate of Heaven for every human being."

Thus we have furnished a sufficient justification of our charge that Spiritualism holds an open door to immorality and licentiousness. If the reader wishes further testimony, he will find a hundred-fold more in our book, to which we have referred, and all in the language of their own authors. One says that "the moral looseness of thousands" is owing to spirit control. Most of the evidences speak of tobacco-chewing and dram-drinking, but will apply just as well to adultery. Read the following from Dr. Randolph:—

"Generals who attack a fort do so at the most pregnable points. So with a certain class of spirits. They enjoy forbidden things through mortal proxies, as by sympathy. A, a spirit, was on earth a drunkard; if he can get control of B, a medium, and can induce B to imbibe, he can partake sympathetically of the exhilaration. *As it is with stimulants, so it is with amativeness, only that ten persons can be made to err in the last direction where not over two could be in the former.*"—*The Unveiling*, page 47.

EDITOR.

(To be concluded.)

The Perils of Prayer.

A GREAT deal is said of the privilege and the advantages of prayer, while very little is said of the responsibility and the perils of prayer. Yet every privilege is sure to impose a corresponding responsibility; and every responsibility has its accompanying perils. He who would exercise the privilege of prayer, should know that that privilege, like every other, brings perils with its responsibility.

Christian believers are accustomed to quote with hearty satisfaction the Bible injunctions and encouragements to prayer, and to comfort themselves with the Bible record of delightful answers to prayer. "Call unto me and I will answer thee;" "All things whatsoever ye shall ask in prayer believing, ye shall receive;" "Continue in prayer;" "Pray without ceasing;" "Come boldly unto the throne of grace;" "The prayer of faith shall save the sick;" such texts as these are often in the mouths of those who love the word of God; and the wonderful answers to prayer vouchsafed to Abraham, and to Moses, and to Elijah, and to Elisha, and to Daniel, and to Cornelius, and to Paul, are taken to heart by them as they turn to God in prayer. But believers are not so ready to note and heed the various warnings on the subject of prayer. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth, therefore let thy words be few;" "We know not what to pray for as we ought;" "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts;"—to these texts, they ascribe less importance in considering the duties which grow out of the privilege of prayer. Nor are they quick to appreciate the lesson of the inspired declaration concerning the praying Israelites who asked amiss, that they might consume it upon their lusts: "God . . . gave them their request; but sent leanness into their soul." Yet it is quite as important to recognize the perils of lustful and unholy prayers, as it is to realize the true privilege of right-minded and reverently trustful prayers.

In all the causes of gratitude which flood our souls when we look back over the way in which God has led us, up to the present day, hardly anything stands out more prominently than God's love in refusing to grant to us many of the prayers which we offered to him. And just so long as God's wisdom is superior to our wisdom, there is need of our relying on his love to deny us our petitions, when to grant them would prove our ruin, or would sorely harm us; and there is reason for our trembling in view of the perils which accompany the privilege and responsibilities of prayer.

Yet, in spite of the warnings of Scripture, and of the lessons of experience, there are Christian men and women on every side wondering why God does not always answer prayer, as they understand him to have promised to do; and, every now and then, some professed believer is heard to say, that his or her faith in God is shaken by the failure of earnest and combined prayer, in some specified instance, to avail for the object of its offering. From the way in which such persons speak of prayer to God, as based on the promises of God, it would almost seem that they look upon God as the servant of man, pledged to a prompt and uniform obedience at man's summons and request; and that their doubt is as to God's trustworthiness and fidelity as their servant in the premises. Certainly these questioners misconceive the relation of the disciple to the Master, the servant to the Lord, the child to the father, the ignorant one to the All-wise; and through this misconception they misread and misapply God's promises concerning prayer.

God's promises of answer to prayer are not unconditioned and absolute. The most sweeping of them are limited to the trustful servant of God, or faith-filled disciple of the Lord Jesus;

or to those who would become such. No servant of God can really believe that God is pledged to grant a prayer for that which is in itself sinful, or for that which is inevitably improper or harmful. In those things concerning which God's will is already made known, prayer may be offered without qualification; but in those things where God's will is not yet clear, or where the petitioner cannot yet know what is best, all things considered, the prayer of true faith must be conditioned on God's will, on God's knowledge, on God's love; and every prayer thus conditioned is sure to be answered. For example, a faith-filled prayer for strength to resist temptation, or for wisdom as to one's personal duty, needs no qualification. God's will on these points is already declared, and his promise of help is absolute to every child of his. But, where one wants money, or health, or human affection, or an easy time in life,—has wants in this line for himself or for others,—he cannot know that it is best that it should be granted, and he has no right to ask for it unqualifiedly. He ought, indeed, in such a case, to rejoice that he can leave with God the decision as to granting the desire of his heart; and to refrain from any cry for it except as God may see it to be best for him and for those dear to him.

When we kneel in prayer, we have reason to consider well lest we pray amiss; lest our choice be of those things which are for our personal gratification, to consume upon our lusts, or according to our own poor judgment for those who are dear to us; and with all the confession of our present longings and desires, there should be ever a sub-tone of entreaty to God, not to give us our request if it would send leanness into our souls. Only in such a sense of the privileges and the perils of prayer is there true wisdom, and is there true faith, in meeting the responsibilities of prayer.—*S. S. Times.*

A Scene of Human Degradation.

MRS. SCOTT-STEVENSON, in her "On Summer Seas," gives the following account of a Russian pilgrimage to the shrine of St. Nicholas, at Bari, in Italy:—

"They were all dressed in a kind of uniform, the men in gray, barefooted, with staves slung over their shoulders, on which were tied bundles of clothes and a pair of boots; the women wore blue serge skirts, grey jackets, and red handkerchiefs round their heads, and like the men, carried bundles, with a water-bottle and tin mug, on their backs. They were all slowly crawling up the steps with bleeding knees and torn, travel-stained garments, muttering prayers and endless litanies as they toiled upward. On entering the church we saw a shocking sight, so painful that I hesitate to describe it. Four pilgrims were on their knees, with their heads bent down to the ground in the most unnatural attitude, their eyes shut, and the swollen veins standing out like cords from their crimson foreheads. A man walked by the side of each, holding the end of a handkerchief, while the wretched penitent held the other, and was thus guided along the pavement. For a few seconds we did not realize what was taking place, but as they crawled onward we noticed four marks like a dark ribbon behind them, and it dawned on us that they were actually *licking the floor!* And such a floor! Thousands of only half-civilized human beings had been in the church since day-break, as the tainted atmosphere but too plainly showed. For over eighty yards these wretched creatures kept their tongues on the rough pavement, over every pollution that came in their way. We were chained to our seats by horror and disgust, and in spite of ourselves stayed till they at last reached the altar steps and were permitted to rise. Their faces haunt me still; the small, cunning eyes turning stealthily toward us, and as hastily turned away; the half-shamed faces; half-fierce look; the coarse, dirt-smeared features;

the matted heads of hair, and the lolling, lacerated tongues bleeding over their chins. And these were fellow-creatures, these benighted wretches, looking like scared wild beasts! What religion can that be which permits such a frightful exhibition, such a loathsome scene of human degradation!"

Overflowing.

"I do like to hear Mr. Smith speak in prayer-meeting. He does not speak as if it were a cross, but as if he could not help it. He seems to have in his heart such a well-spring of happiness that the water will bubble up and run over. He can no more keep it in than the fountain the water."

"Yes, and that is the kind of talking that does the work. I doubt if it ever does any good to say, 'It is very crossing for me to speak for Jesus, but I feel that I must.'"

"No," the impenitent man says, "that person has not much religion, or, if he has, it does him no good, makes him no happier than I am. When I am a Christian I want to be one who can speak from a full heart, because I love to speak, and I can't help it."

I remember once hearing a minister say, "I feel sure we are to have a revival, because some of my people pray as if they could not help it." And he was right.

If we would see our friends and neighbors attracted to the Saviour, we must get our hearts so full of his love that we may speak of him and pray to him freely, overflowing, because we cannot help it.—*Sel.*

A Lost Locomotive.

A LOCOMOTIVE ran through a broken bridge on the Kansas Pacific Railway, across Kiowa Creek, several years ago, sinking into the mud at the bottom, and has never since been heard from, though repeated efforts have been made by digging and boring to recover so valuable a piece of property. The bottom is quicksand, but even quicksands have limits, and it seems very singular that the longest boring-rod has failed to find any trace of the sunken engine.

By-and-by the silent mysterious operation may drain the quicksand and harden it into rock, and then, long after the Kansas Pacific Road has been forgotten, and the Kiowa Creek has vanished from the map, some future scientist will discover a curious piece of mechanism, undoubtedly the work of human hands, lying under so many hundred feet of sandstone, and will use the fact as a basis for calculating how many millions of years old the human race must be.—*Boston Transcript.*

A Convict's Answer.

WHEN the notorious James Robinson, or "Jack Sheppard," as he is known to the detectives, was sentenced at Philadelphia to three years in the Eastern penitentiary, he was advised by the Judge to try to lead a better life, which lay entirely with himself. "Yes," answered he, "I worked three years in your State Prison, and I know as much about shoe-making as I do about watches. They taught me in your prison to be dishonest. My principal work was to paste leather and pasteboard together to make a thick sole to impose upon the public. The man having the contract was a Christian, a member of the church, and at the time I called his attention to the pasteboard business, he was foreman of the grand jury. They send me to the State Prison to make me honest, and that is the way they do it.—*Sel.*

THE limbs become so tired that one forsakes the prayer-meeting; the purse-strings grow so tight that one neglects his pledged contributions. And after awhile, the secret sin of avarice conceals itself in the man's heart.

What the Atonement Is.

In some articles published a few months ago we carefully considered the distinction between the moral and the natural system, and certain principles of Government which are universally accepted, and arrived at the conclusion that substitutionary sacrifice is the only means whereby a sinner can be relieved from condemnation. And from this conclusion, if the principles are carefully considered, we cannot see how any one can dissent. But a substituted sacrifice is the basis of all atonement; and hence we conclude that *an atonement is consistent with reason*. The principles of Government and the recognition of divine justice, demand an atonement or the entire destruction of a sinful race, confronted as it is with the declaration, "The wages of sin is death."

In later articles we have, thus far, examined the principles of the divine Government as revealed in the Bible, in behalf of which the Atonement must be made. For, an atonement is a vindication of justice by an offering to the broken law. And we have examined the nature of the offering made for man's redemption. That "the Son of God died" there can be no doubt, except with those who prefer their own theories to the plain testimony of the word of God. That in his death he suffered the penalty, the full penalty, of the law, there seems to be no ground to dispute, unless the scripture is directly denied which says, "The wages of sin is death." That he died for "the world," "for all," that he "tasted death for every man," is expressly declared; and of the sufficiency of the offering there can be no doubt, admitting the declarations of the Scriptures concerning the actual death of that exalted being who is called the Word, who "was in the beginning," who was in glory "with the Father" before the world was. According to the most commonly received views these points about exhaust the subject, it being taken for granted that the death of Christ and the Atonement are the same thing. But they are not identical. True, there can be no atonement without the death of a sacrifice; but there can be the death of the sacrifice without an atonement.

While we have endeavored to vindicate the truth that the death of Christ was vicarious—a truth which we cannot see how any can deny and yet profess to believe the Scriptures—we have avoided using the common term, "vicarious atonement." That which is done by substitution is vicarious; and as Christ makes atonement for others, not for himself, it is also called vicarious. But the word is properly used in a stricter sense, as of substitution only; as that Christ does for us just what the law requires of us. The law requires the life of the transgressor, and Christ died for us; therefore his death was truly vicarious. But the Atonement is the work of his priesthood, and is not embraced within the requirement upon the sinner; for it is something entirely beyond the limit of the sinner's action. A sinner may die for his own sins, and thereby meet the demand of justice; but he is then lost, and we cannot say any atonement is made for him. The action of the priest is not in the sinner's stead, for it is beyond that which the sinner was required or expected to do; and in this restricted sense it is not vicarious, as was the death of Christ. By this it is seen that there is a clear distinction between the death of Christ and the Atonement, and as long as this distinction is lost sight of, so long will the term "vicarious atonement" convey a wrong impression to the mind. Many diverse views of the Atonement exist; and there are many whose views are vague and undefined; and we believe that both confusion and error arise on this subject from a disregard of the above distinction, more than from all other causes combined.

We have seen in the Scriptures that when a man brought an offering, he was required to

lay his hand upon its head; if the people had sinned, the elders of the congregation were required to lay their hands upon the head of the offering; but in every case *the priest made an atonement*. See Lev. 4:20, 26, 31, 35; 5:6, 10, 16, 18; 6:7; 16:30, 32, and others. "When a ruler hath sinned . . . he shall bring his offering, a kid of the goats, a male without blemish; and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering. . . . And the priest shall make an atonement for him." Lev. 4:22-26. Three things in this work we notice in their order: 1. He shall lay his hand upon the head of the offering. 2. He shall kill it. 3. The priest shall make an atonement. Here it is plainly seen that the killing of the offering and making the atonement are distinct and separate acts; and we shall find that in every case where a sin offering was brought to the priest, he took the blood to make an atonement, according to the word of the Lord: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. 17:11.

In regard to the ceremony of laying hands upon the head of a sin offering, Rollin, in his remarks on the Religion of the Egyptians, says: "But one common and general ceremony was observed in all sacrifices, viz., the laying of hands upon the head of the victim, loading it at the same time with imprecations, and praying the gods to divert upon that victim all the calamities which might threaten Egypt." Thus we see that the idea of substitutionary sacrifice, or vicarious death, was not confined to the Hebrews, but was recognized wherever the efficacy of sacrifices was acknowledged, which must have been revealed immediately after the fall of man.

Passing over many instances of the use of the word, we turn to Lev. 16, to the prescribed order on the day of atonement, which specially typified the work of our High Priest and Saviour. On the tenth day of the seventh month, the high priest made an atonement for all the people. The Lord fixed it as a statute, "to make an atonement for the children of Israel, for all their sins once a year." Verses 29, 34. First, he made an atonement for himself and for his house, that he might appear sinless before God when he stood for the people. But this first act did not typify anything in the work of Christ, for Paul says he was separate from sinners, and therefore need not offer for himself. Heb. 7:26, 27. As the high priest entered the most holy place on the day of atonement, it will be necessary to take a brief view of the sanctuary to understand this work.

The book of Exodus, commencing with chapter 25, contains an order from the Lord to make him a sanctuary, with a full description thereof, together with the formula for anointing the priests and inducting them into their office. The sanctuary was an oblong building, divided into two parts; the first room was called the holy, which was entered by a door or vail on the east side. The second part was called the most holy, which had no outside entrance, but was entered by a door or vail at the back or west end of the holy, called "the second vail." The articles made and placed in the sanctuary were an ark of wood overlaid with gold, and a mercy-seat, which was the cover of the ark. On the mercy-seat were made two cherubim of gold, their wings shadowing the mercy-seat. In the ark were placed the testimony, or tables of stone, containing the ten commandments. See Ex. 25:16-21; 31:18; 1 Kings 8:9. The ark was put into the most holy place of the sanctuary, and was the only article put therein. In the holy place, or first room, were the table of show-bread, the golden candlestick, and the altar of incense.

When the commandment was given to make

the sanctuary, the object was stated by the Lord, that he might dwell among them. A holy dwelling-place, or dwelling-place of the Lord, is given as the signification of the word sanctuary. In accordance with this design, the Lord said he would meet with the high priest above the mercy-seat, between the wings of the cherubim, there to commune with him of all things that he would give him in commandment unto the children of Israel. Ex. 25:22. But by other scriptures we learn that he would meet with them in the most holy place only once a year, on the tenth day of the seventh month, which was the day of atonement.

He promised also to meet with them at the door of the tabernacle of the congregation, or holy place, where there was a continual or daily offering. Ex. 29:42, 43; Heb. 9:6, 7. Let it be borne in mind that although the glory of God was to abide in the sanctuary, it was manifested only in two places as specified: at the door of the holy where the table and candlestick were set, and in the most holy, above the ark, over the wings of the cherubim. Sometimes the glory of God filled the whole sanctuary; but when that was the case, the priests could not go in to minister. See Ex. 40:34, 35; 1 Kings 8:10, 11; 2 Chron. 5:13, 14; 7:1, 2. These few facts are sufficient to guide us in our examination of the atonement; and the reader is requested to examine them with care, and get them all well fixed in the mind.

Having made an atonement for himself, the high priest took two goats from the people, and cast lots upon them, one to be chosen for a sin offering, the other for a scape-goat. The goat upon which the Lord's lot fell was then slain, and the priest took its blood and went into the sanctuary and sprinkled it upon the mercy-seat and before the mercy-seat, in that manner making an atonement for the children of Israel, by *blotting out their sins and removing them from the presence of God*. That this was the true idea and intent of that work, we learn from Lev. 16:15-19, wherein it is not only said that the priest made atonement for the children of Israel, but that he also made atonement for the holy places, cleansing them and hallowing them from the uncleanness of the children of Israel. The uncleanness or sins of the children of Israel could never come directly in contact with the holies of the sanctuary, but only by proxy; for they (the people) were never permitted to enter there. The priest was the representative of the people; he bore their judgment. Ex. 28:30. In this manner the sanctuary of God was defiled; and as the blood was given to make atonement, the priest *cleansed the sanctuary* from their sins by sprinkling the blood upon and before the mercy-seat in the divine presence. That this process is called the cleansing of the sanctuary we learn in the plainest terms from this scripture. We quote as follows:—

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place [*Heb.*, the sanctuary], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. . . . And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." Lev. 16:15-19. From this language there can be no appeal.

It has been seen that the sinner brought his offering; that it was slain; and that the priest took the blood and made the atonement; and here it is further established that the atonement was made in the sanctuary. This most clearly proves that the killing of the offering did not make the atonement, but was pre-

paratory to it; for the atonement was made in the sanctuary, but the offering was not slain in the sanctuary.

These things, of course, were typical, and have their fulfillment in the work of the Lord Jesus Christ, the Son of God. That he is a High Priest, and the only mediator in the gospel, will be readily admitted; but the order and manner of his service must be determined by the Scriptures. The apostle states that he is a priest after the order of Melchisedec, that is, a kingly priest, on the throne of the Majesty in the Heavens, a minister of the sanctuary and true tabernacle which the Lord pitched, and not man. Heb. 8:1. Of course this is the antitype of the earthly sanctuary, of the tabernacle pitched or made by man. He also affirms that if he were on earth, he would not be a priest for the evident reason that the priests of the earthly sanctuary were of the tribe of Levi, while our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood, and of which no man gave attendance at the altar. Heb. 7:13, 14; 8:4. This will correct a mistake very often made, that the priesthood of our Lord commenced on earth. If he had entered on the work of his priesthood at his baptism, as has been said, he would have acted with those who were types of himself; and if as a priest he had officiated in the temple, it would have been to make offerings typical of his own.

That Christ was a "prophet, priest, and king," many of us have learned from our early childhood; but comparatively few ever learn the true relation these offices sustain to each other. He was "that prophet" while on earth; and Paul's testimony given above shows that he filled no other office. Many suppose that his priesthood is connected with that kingdom which is given to him as the Son of David. But this is utterly forbidden by plain declarations of Scripture. Aaron had no kingship, and David had no priesthood; and Christ is not a priest after the order of Aaron (Heb. 7:11), so is he not a king on the throne of David (*i. e.*, during his priesthood). It is "after the order of Melchisedec," who was both king and priest, that Christ is a priest on his Father's throne. At different times, he occupies two different thrones (See Rev. 3:21); and the throne of his Father in Heaven, which he now occupies as priest, "he shall have delivered up" at his coming. 1 Cor. 15:23-28. Then, in subjection to his Father, he will take his own throne, called also the throne of David, on which he will reign forever—without end. Luke 1:32, 33. But then he will no more be a priest, his priesthood being altogether on the throne he now occupies. The reader is requested to examine these points carefully, as a misunderstanding of them has given rise to much confusion in the "theological world."

Having shown the distinction between the earthly and heavenly sanctuaries, Paul proceeds to set forth the relation which the ministrations in each sustain to the other, saying of the priests on earth: "Who serve unto the example and shadow of heavenly things." Heb. 8:5. As the earthly is the shadow and example, we may compare it with the heavenly, the substance, by which we may gain a clearer idea of the latter than is afforded us by any other means. Indeed, the comparison is made to our hand by the apostle. Note the following text, in which the distinction here claimed between the death of Christ and his work as priest to make atonement, is clearly recognized: "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:11, 12. Thus we learn definitely that, as priest, he makes atonement; but his priesthood is not on earth, but in the sanctuary in Heaven; and that he did not

suffer in the sanctuary where atonement is made. It was not necessary, in the type, for the priest to slay the offering (see Lev. 1:4, 5); but it was necessary for the priest to take the blood and with it enter the sanctuary of the Lord to make an atonement. Jesus did not shed his blood as priest; it was shed by sinners. But he did by "his own blood" enter "into the holy places" not made with hands, of which the earthly were figures, "to appear in the presence of God for us." Heb. 9:12, 24.

EDITOR.

(To be concluded.)

"Is the Lord among Us?"

"AND he called the name of the place Mas-sah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" See Ex. 17:1-7.

Though the Lord was invisible, and not present to the senses like the idols and graven images of the heathen, yet he had given sufficient evidence of his presence and protection in bringing them out of Egypt and through the sea. These unmistakable evidences should not have been forgotten in a day. We all now think they should have trusted God, who had displayed such wonders in their behalf, and should not immediately, when brought into trial, have given themselves to unbelief and murmuring, and skeptically asking, Is the Lord among us or not? Such unbelief we all now condemn. We think, Had we been there, we should have trusted our merciful and powerful Deliverer.

But have we learned, my brethren, believers in present truth, the lesson of perfect trust? In addition to the light of the past which has been put on record for us, God has led us to our present position by the prophecies and their fulfillment, and the help of the Holy Spirit. The evidences given we have been compelled to accept, and we have started out to walk in the light, and prepare for the coming of the King in his beauty. Our work is mentioned in prophecy, and those who "keep the commandments of God and the faith of Jesus" in these last days are a prophetic people. We cannot deny the truth of the position to which God has led us any more reasonably than the Israelites could doubt that God was leading them according to the promise made to Abraham: "And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance." Gen. 15:14. Yet how often doubts and fears are indulged, and come to the surface, if not in open apostasy, in such significantly skeptical questions as, "Whither are we drifting?" As individuals, we may be drifting into infidelity, which will end in perdition; but the work of God is going forward to the promised end. What God has promised is being fulfilled, and it will all be fulfilled. We need not tremble with fear of the failure of this message, which is already going to "many peoples, and nations, and kings, and tongues." We need not fear that this cause will drift downward. We need not doubtfully ask, "Is the Lord among us?" All we have to do is to work in harmony with this work, believing the promises of God, and relying on their fulfillment.

The Lord is with us if we are with him. Individually, we have a work to do; and if we faithfully perform the work allotted to us, we shall witness the fulfillment of all that God has promised. His work will finally be successful, though thousands may fall through unbelief. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

R. F. COTTBELL.

It may be remarked, for the comfort of honest poverty, that avarice reigns most in those who have but few good qualities to recommend them. This is a weed that will grow only in barren soil.—Hughes.

Be in Earnest.

It is wonderful how many calls there are for laborers, and yet the laborers are so few. How important that all who love the truth should become laborers to some extent. Sabbath-keepers, above all others, should be in union with Christ, and in earnest about seeking eternal life. The keeping of the Sabbath is a sign of loyalty toward God. It becomes us to be more humble, zealous, godly, and self-sacrificing, than any other class of professed Christians. And moreover, believing as we do in the soon coming and kingdom of our blessed Lord, how careful we ought to live, that we may not be stumbling-blocks to other people, but be an honor to the truth, and a blessing to the cause which we love, and to our fellow-men living about us. How sad if they should rise up against us in the Judgment to condemnation; but how joyful to bring some of them with us as sheaves into the heavenly garner.

Could we only more fully realize the final issue, how much more we would be in earnest. How carefully we would watch and pray. It is life and death that is set before us. We will either gain a crown of everlasting glory; or shame and contempt will be our miserable portion in the lake of fire, where there is weeping and gnashing of teeth. We will have an abundant entrance into the heavenly city of our God, or be found outside of the city with the whoremongers and liars.

What a dangerous time we are living in! What stupor Satan and the world will throw over us! How strong and numerous are the temptations of these last days! What persevering efforts are needed to keep alive in the Lord! But the crown is worth all this, and a thousand times more. We can well afford to pray, and toil, and suffer, if we can only at last obtain that far more exceeding and eternal weight of glory.

Cheer up, dear brethren and sisters. Cry earnestly to God, that you may be made free in the Lord. Let no day pass by without seeking the Lord. And if you are sometimes overcome, do not stop there. Try, try again. Keep trying. As long as you struggle on, there is hope. But when you cease to strive, your light goes out. Oh! that the angel of the Lord may point you to the crown of glory, and the Spirit of the Lord kindle within you such love for Jesus, and longings for his coming and kingdom, that you may be victorious in the great day of the Lord, and that we may meet on the shores of the heavenly Canaan, to sing the sweet praises of God and the Lamb forever.

JOHN MATTESON.

When to Be Watchful.

WHEN cast by Providence among sinful persons who respect us, we ought to be peculiarly watchful. The hatred of the ungodly, when poured upon Christians in the form of persecution, is seldom harmful to their spiritual nature, but the friendship of the world is always to be suspected. When the servants of the high priest allowed Peter to warm his hands at the fire, had Peter been a wise man, he would have been afraid that evil would come of it. We are disarmed by kindness, but it is never safe to be disarmed in an enemy's country. "Who," says the old proverb, "could live in Rome, and yet be at war with the pope?" Who can have much to do with sinners and not have something to do with their sins? The smiling daughters of Moab did more mischief to Israel than all Balak's frowning warriors. All Philistia could not have blinded Samson if Delilah's charms had not deluded him. Our worst foes will be found among our ungodly friends. Those who are false to God are not likely to be true to us. Walk carefully, believer, if thy way lie by the sinner's door, and especially if that sinner hath acted a friendly part to thee.

—Spurgeon.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JAN. 26.

REVIEW OF 1 COR. 16 AND 2 COR. 1-3.

"The Earnest of the Spirit."

THE apostle uses this expression to indicate that God has not merely given his word of promise but has given us a pledge, or part pay in advance, as an assurance that he will faithfully perform his part of the contract. It is a business custom familiar to men in all ages, and always implies an honest intention to act in good faith. The expression is used in 2 Cor. 1:22; 5:5, and Eph. 1:13, 14, in such a manner as to show plainly its meaning, and indicates the reasonableness and anxiety of our heavenly Father in his efforts at man's reconciliation through the word of his Spirit. This "earnest" is called the "first-fruits" of the Spirit, in Rom. 8:23. The importance attached to this most valuable pledge may be learned from John 14:15-17, 26; 15:26; 16:7; where it is called "the Comforter."

Forgiving the Penitent.

THE apostle, in his first letter to the Corinthians (chap. 5:1), refers to a most aggravating offense on the part of a member of the church. This caused him much anguish of spirit (2 Cor. 2:4), and in the chapter first mentioned, he recommends severe measures in such cases. This affair caused him great anxiety while at Troas, waiting for Titus (2 Cor. 2:12, 13), who had been sent to rectify matters at Corinth as also at Philippi, until Titus came with a favorable report. In chapter 7, he commends the church for their action, and says, verse 11, "In all things ye have approved yourselves clear in this matter." They had promptly dealt with the offender, and cleared themselves of his guilt. And the punishment had been "inflicted of many," showing that no official had taken the responsibility alone. There was nothing like excommunication by a priest, or conclave of officials. It was the act of the church as a body.

BUT, the offender having repented, the apostle pleads for his restoration in verses 6-11. On verse 6, we quote the comment of Dr. Barnes:—

"The object of Paul here is to have him again restored. For that purpose he says that the punishment which they had inflicted on him was 'sufficient.' It was, (1) A sufficient expression of the evil of the offense, and of the readiness of the church to preserve itself pure; and, (2) It was a sufficient punishment to the offender. It had accomplished all that Paul had desired. It had humbled him, and brought him to repentance. As that had been done, it was proper now that he should be again restored to the privileges of the church. No evil would result from such a restoration, and their duty to their penitent brother demanded it. Mr. Locke has remarked that Paul conducts this subject here with very great tenderness and delicacy. The entire passage from verse 5-10 relates solely to this offending brother, yet he never once mentions his name, nor does he mention his crime. He speaks of him only in the soft terms of 'such a one' and 'any one;' nor does he use an epithet which would be calculated to wound his feelings, to transmit his name to posterity, or to communicate it to other churches. So that though this epistle should be read, as Paul doubtless intended, by other churches, and be transmitted to future times, yet no one would ever be acquainted with the name of the individual. How different this from the temper of those who blazon abroad the names of offenders, or make a permanent record to carry them down with dishonor to posterity!"

Some Striking Contrasts.

THE writings of Paul abound in contrasts of things pertaining to the old and new dispensations, the types and antitypes, of carnal and spiritual things, of the true and false, etc. He lived in the transitional age, when there was a call for a radical change in the "form of doctrine." He preached a gospel, and presented a religion, new to both Jew and Gentile. Hence reasoning, deducing, comparing, and contrasting were always necessary. Several important contrasts appear in 2 Cor. 3.

IN the beginning of the chapter there is a threefold contrast: (1) The false apostles had brought letters of commendation; the apostle and his co-workers had brought none and asked none, depending entirely upon their own efforts and the witness of the Spirit to establish their character. (2) The letters of their opposers were of the ordinary kind, written with ink; the church at Corinth, known and read of all, far and near, raised up by the aid of the Spirit of the living God, was Paul's letter or testimonial. (3) These Judaizing teachers still, to a certain extent, claimed allegiance or connection with Moses, whose divine commission had been witnessed by the tables of stone; Paul's testimonial from the Spirit was even more enduring, being written in the hearts of those who believed through his instrumentality.

VERSE 6: "Who also hath made us able ministers of the new testament [covenant]; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Much doctrinal confusion has arisen from a misconception of this text. It is commonly construed as a contrast between the letter and spirit of the ten commandments. But such an idea is out of the question, for no such contrast could exist in a "perfect" law (Ps. 19:7). Again, it is used by some who believe the law still in force, as an excuse for laxness in its observance; they plead that it is possible to be too tenacious in its outward observance, and thus the spirit be voided. Now the letter of the moral law, or any criminal law, could not kill any but violaters of its provisions, and its spirit could not give them life. Nothing but a pardoning power could do that. And this would make nothing against the law, but for it; for if it contained within itself a pardon for the crime it condemned, it would be self-stultifying and of no force whatever. On the other hand, the man who implicitly obeys the law is free from its condemnation. One cannot overdo obedience to the law; beyond the point of legitimate obedience is disobedience. We seldom find any fears of being "killed" by the "letter" of the ten commandments, excepting in cases where an apparent self-interest would fall a little short of obedience.

WHAT, then, is the letter and spirit of, that are here contrasted? The apostle plainly says, of the new testament. The old covenant had its letter and spirit; so has the new. The Jews had been wrecked upon the letter of the old, not properly discerning its spirit; so the Corinthians were hanging upon the outward forms of Christianity—their apostasy showing that they had little conception of its true spirit. As is conspicuously the case to-day, in fulfillment of a prophecy of the same apostle, they had a "form of godliness," but not the "power." 2 Tim. 3:5. Paul was a minister not merely of the outward forms, but of the spirit and power of the gospel.

VERSES 7-11 carry out another contrast: "But if the ministration of death, written and engraven in stones, was glorious," &c. These verses contain a contrast of the two ministrations, the apostle holding that the ministry entrusted to him was more glorious than that en-

trusted to Moses, for the latter was to be done away. This idea kept in view will preclude the error that many fall into of construing this scripture into a doing away of that which was "written and engraven in stones"—the moral law.

EVERY one at all familiar with the subject knows that the *ministration* was not graven on the stones. Nothing but the moral law was written there,—here called death. A ministration is something to be *performed*, not *written*. Why is the law called death? Because its penalty was death. Everything pertaining to the ministration of Moses was death. It was not a remedial system; there was no pardon attached to it, only in figure. It was also called, appropriately, the "ministration of condemnation." Hence the contrast: Under that ministration, men were condemned and put to death; under the ministration of the Spirit, pardon and life are proclaimed. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Verse 9.

MUCH labor has been bestowed upon the fruitless task of proving by this chapter that the decalogue was abolished with the Mosaic ministration. The phrase "done away" occurs in verse 7, and refers plainly to the glory of Moses' countenance. Again it occurs in verse 11, and as plainly applies to the "ministration of condemnation." In verse 13, the word "abolished" has the same reference; and in verse 14, this same veil that Moses put over his face (verse 13) is said to be "done away in Christ." This veil could not have been the decalogue, for the veil was over Moses' face, and the tables of the law were in his hand. The veil was to cover the glory, and the law was to make manifest God's will.

IN Eph. 2:15, this same apostle says Christ "abolished in his flesh the enmity, even the law of commandments contained in ordinances." And in Col. 2:14 he uses this expression: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." If there are any ordinances contained in the decalogue then we must admit that it was abolished; otherwise we feel compelled to yield obedience. Notice also, Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law." The words "make void" used here are the same as "abolished" in 2 Cor. 3:13.

ANOTHER contrast is presented in verses 12 and 13: "Seeing then we have such hope, we use great plainness of speech; and not as Moses, which put a veil over his face," &c. There is no obscurity about the gospel; all types and shadows, and the veiled glories connected therewith, have passed away, and plainness of speech is in order. Dr. Barnes truly says:—

"The doctrine of the passage is, that such is the clearness and fullness of the Christian revelation, arising from the fact that it is the *last economy*, and that it does not look to the future, that its ministers may and should use clear and intelligible language. They should not employ language abounding in metaphor and allegory. They should not make use of unusual terms. They should not draw their illustrations mainly from science. They should not use mere technical language. They should not attempt to veil or cloak their meaning. They should not seek a refined and overwrought style. They should use expressions which other men use; and express themselves as far as possible in the language of common life. What is preaching worth that is not understood? Why should a man talk at all unless he is intelligible? Who was ever more plain and simple in his words and illustrations than the Lord Jesus?"

As to the veil over Moses' face, verse 7, as also the account in Ex. 34, gives the idea that it was merely to cover the intense brightness of his countenance which the Israelites could not look upon while he spoke to them; but verse 13 indicates a further design,—“that the children of Israel could not steadfastly look to the end of that which is abolished.” There was something here designedly hidden from them. They were not prepared to comprehend the greatness of that which was typified by their institutions, and it was hidden from them.

THE remainder of the chapter draws still another contrast. Of the Jews it is said, “until this day remaineth the same veil untaken away in the reading of the Old Testament;” they read it as they always did. Their minds were blinded to such an extent that the veil is even “upon their heart.” They cannot discern their own prophecies, or the meaning of their ceremonies. But this “veil is taken away in Christ.” “Nevertheless, when it [Israel] shall turn to the Lord, the veil shall be taken away.” Verse 16. That is the only chance. “Where the Spirit of the Lord is, there is liberty.” Verse 17. See also, Rom. 8: 1-7. “But we all, with open [unveiled] face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Verse 18. Rom. 8: 29. Macknight says, “we all reflecting as mirrors the glory of the Lord.” Locke renders it, “with open countenances, as mirrors, reflecting the glory of the Lord.” W. N. G.

Sabbath-School Giving.

GIVING is as clearly a duty as praying; and that Sabbath-school which does not inculcate the duty of giving is unworthy of the name. As to the claim that “all the scholars” in any Sabbath-school “are too poor to give,” there is not enough of truth in it to make it worthy of respect. When you can convince the dramshop keepers, and the tobacco venders, and the candy dealers, and the peanut and pop-corn peddlers, that the “poorer classes” are all too poor to buy anything except the absolute necessities of life, then it will be time to ask a fair discussion of that point from Sabbath-school workers. But, meantime, it will be found that that excuse is not made by the poor themselves, nor yet by those who are most familiar with the poor, and who have largest sympathy with the poor. It commonly comes from those who are so unused to the blessedness of denying themselves in order to Christian giving, that they do not more than half believe the words of our Lord Jesus, that “it is more blessed to give than to receive.” Those persons who have had widest experience in mission-school work are all agreed that added interest and added profit come to any and every school through encouraging and training its scholars to a part in liberal giving. If, indeed, there be a single scholar, who is a helpless pauper, without the possibility of earning anything, or saving anything, or sparing anything, in proof of his love for his Lord, by all means let that scholar understand that he is exempt from giving; but don't keep all the rest of the school from a share in the blessedness of giving because of his incompetency. You might as well give up all singing in Sabbath-school, because one of the scholars is deaf and dumb and blind.—S. S. Times.

THE Sabbath-school teaching that does not tend to secure increased attendance upon preaching is not of the right kind. Everything that keeps people away from Christ is antichrist. In the cause of evangelization nothing can be safely substituted for the public proclamation of the gospel. The world is to be saved by the foolishness of preaching. There is an unction and a power about a well-delivered gospel sermon to be found nowhere else.—Sel.

Temperance.

NOTHING AND SOMETHING.

“It is nothing to me” the beauty said,
With a careless toss of her pretty head;
“The man is weak if he can't refrain
From the cup you say is wrought with pain.”

It was something when, in after years,
Her eyes were drenched with burning tears,
And she watched in lonely grief and dread,
And startled to hear a staggering tread.

“It is nothing to me” the mother said,
“I have no fear that my boy will tread
In the downward path of sin and shame,
And crush my heart and darken his name.”

It was something to her when her only son
From the path of right was early won;
And madly cast in the flowing bowl
A ruined body and sin-wrecked soul.

“It is nothing to me,” the merchant said,
As over his ledger he bent his head;
“I am busy to-day with tare and tret,
And I have no time to fume and fret.”

It was something to him when over the wire,
A message came from a funeral pyre:
A drunken conductor had wrecked a train,
And his wife and child were among the slain.

“It is nothing to me,” the voter said,
“The party's loss is my only dread.”
Then gave his vote for the liquor trade,
Though hearts were crushed and drunkards made.

It was something to him when, in after life,
His daughter became a drunkard's wife,
And her hungry children cried for bread,
And trembled to hear their father's tread.

Is it something for us to idly sleep,
While the cohorts of death their vigils keep?
To gather the young and thoughtless in,
And grind in our midst a grist of sin?

'Tis something, yes all, for us to stand
Clasping by faith the Saviour's hand;
To learn to labor, live, and fight
On the side of God and unchanging right.

—Mrs. F. E. W. Harper, in *Sabbath Recorder*.

Danger in Smoke.

KANSAS is mourning over the death of one of her most valued citizens, Congressman D. C. Haskell. The *Kansas City Times* speaks of the causes of his death as follows:—

“Mr. Haskell died from two causes only: First, overwork. Second, over-smoke. He ought to have lived; he might have lived, with reasonable husbandry of his resources, until seventy-five or eighty years would have still found him in the harness. . . . He delighted in physical exercise, and had tremendous muscular powers, until, within a few years, hard work broke him down, and cruelly, wantonly, wasted his energies.

“At the early age of 41 he dies a victim to the two causes named above. . . . During the long hours of the night that he devoted to the study of industrial questions he was an inveterate and constant smoker. Even during the sessions of the House he persisted in his ‘day smoke,’ and the inevitable chewing of the stump of the cigar.”

Schuyler Colfax would have been in his grave years ago if he had not stopped smoking. He was on the point of breaking down, when he listened to wise counsel and threw away the cigar. And Stephen A. Douglas robbed the world of twenty years of his labor by inattention to the laws of health; in a word, by intemperate habits. And many a youth of to-day will sink into an early grave, after a useless life, by reason of the abominable practice of smoking cigarettes, even as many have gone already.

But words of warning will do no good to such. Smoke has a terrible power to blunt the sensibilities, as is manifested in the selfishness of smokers, who seem to have no manner of regard for the feelings of others, but remorselessly puff the nauseating fumes into the faces of men,

women, and innocent children. We have known husbands and fathers, who pretended to have much affection for their families, who would persist in smoking a dirty pipe in the room where a wife or child was suffering with lung diseases! Such conduct is worthy only of barbarians. If their sensibilities could be aroused, we would that some of them could see these words, and be led to consider the crime which they are committing. SIGNS.

A Father's Pathetic Letter.

THE following letter, from a father to a dissipated son, should be deeply pondered by every young man who is given at all to dalliance with evil habits and companionship:—

MY DEAR SON: What would you think of yourself if you should come to our bedside every night, and, waking us, tell us that you would not allow us to sleep any more? That is just what you are doing, and that is why I am up here a little after midnight writing to you. Your mother is nearly worn out turning from side to side, and for sighing because you won't let her sleep. That mother who nursed you in your infancy, toiled for you in your childhood, and looked with pride and joy upon you as you were growing up to manhood, as she counted on the comfort and support you would give her in her declining years.

We read of a most barbarous manner in which one of the Oriental nations punishes its criminals. It is by cutting the flesh from the body in small pieces; slowly cutting off the limbs, beginning with the fingers and toes, one joint at a time, till the wretched creature dies. That is just what you are doing; you are killing your mother by inches. You have planted many of the white hairs that are appearing so thickly in her head before the time. Your cruel hand is drawing the lines of sorrow on her dear face, making her look prematurely old. You might as well stick your knife in her body every time you come near her, for your conduct is stabbing her to the heart. You might as well bring her coffin and force her into it, for you are pressing her towards it with very rapid steps.

Would you tread on her body if prostrated on the floor? And yet with ungrateful foot you are treading on her heart and treading out its life and joy—no I needn't say “joy,” for that is a word we have long ago ceased to use, because you have taken it away from us. Of course, we have to meet our friends with smiles, but they little know of the bitterness within. You have taken all the roses out of your sister's pathway and scattered thorns instead, and from the pain they inflict, scalding tears are often seen coursing down her cheeks. Thus you are blighting her life as ours.

And what can you promise yourself for the future? Look at the miserable, bloated, ragged wretches whom you meet every day on the streets, and see in them an exact picture of what you are fast coming to, and will be in a few years. Then, in the end, a drunkard's doom! for the Bible says, “No drunkard shall inherit the kingdom of God.” Where, then, will you be? If not in the kingdom of God you must be somewhere else.

Will not these considerations induce you to quit at once, and for all time? And may God help you, for he can and will, if you earnestly ask him.

Your affectionate, but sorrow-stricken father.
—Sacramento Union.

KEEP it before the world, that while under “no license” Rockford had only 78 arrests for drunkenness in 1879, and 56 in 1880, under “high license”; in 1881 there were 269 such arrests, and in eleven months of the current year, 317. This is a fair sample of the immediate effect of license. But what of the crop of new drunkards being made?—*Golden Censer*.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, - - - - - ASSISTANT EDITOR.
URIAH SMITH, - - - - - CORRESPONDING EDITOR.

OAKLAND, CAL., FIFTH-DAY, JANUARY 17, 1884.

The Day of the Sabbath.

DR. TOMBES' ARTICLE.

ACCORDING to his promise made sometime since, Dr. Tombes has published in the *Herald of Truth*, the Baptist paper of California, an article entitled "The Old Testament Sabbath." He begins it as follows:—

"Sabbatarians are making such special efforts, at the present time, to gain adherents, it is, perhaps, advisable to give the subject of the Old Testament Sabbath a careful consideration."

We are rather pleased than otherwise that our efforts are calling the attention of all classes to the subject of the Old Testament Sabbath. And we should still be more highly pleased if all classes would give the subject a careful consideration in the light of the facts and truths of the Scriptures, rather than as guided by theories and prepossessions.

We have before expressed the high esteem in which we hold Dr. Tombes. He is a man of years, and his lines of theology have doubtless become somewhat fixed, as is natural. But we cannot believe he has long held to the theory which he here sets forth. These are our reasons: 1. He says: "I am quite disposed to the belief that Christ restored the patriarchal Sabbath, by its change to the first day." These are not the words of one who is rooted and grounded in an established point of faith. 2. His position is a new one in the Baptist Church. We do not think that any Baptist author, at least of any note, has ever advanced it. 3. His method of reasoning on the subject, and his statements, give most decisive evidence that his views are not matured; that he has not taken time to carefully review the ground of his professed belief. Indeed, some of his statements are made with an unusual lack of caution; so much so that we are surprised that they should be made by a writer who could produce such a criticism as he furnished of Dr. Young. We believe that our readers will see that we are fully justified in coming to this conclusion when we have examined the several points in his argument.

1. He says: "The seventh-day Sabbath was declared by Moses (Deut. 5:15) to have been instituted on account of the deliverance from Egyptian bondage."

This statement, which is often made, we fully noticed last week. We will only recapitulate the points then shown.

(1) Moses did not give a literal version of the fourth commandment in Deut. 5. See verse 12.

(2) Moses frequently enforced *universal obligations with local reasons*. See Lev. 19:35-37; Deut. 24:17-22. This is often done by religious teachers.

(3) Moses did not, in Deut. 5, give any reason whatever for the institution of the seventh-day Sabbath. He said not one word about any reason why the seventh day was made the Sabbath, rather than any other day. He did not even refer to any ground for its being blest and sanctified.

(4) But, as opposed to the above declaration of Dr. T., we learn in the words of Jehovah himself, in the fourth commandment, Ex. 20, why the seventh-day Sabbath was instituted, namely, because God made the world in six days, and rested the seventh day. For this reason, and no other, he blessed and hallowed it. And this is exactly the reason given in Gen. 2:3, for sanctifying the seventh day. The two passages are parallel; they describe the same

actions, and give the same reason. See also Ex. 31:15-17.

2. He says, of the weeks and "set days" of the patriarchal age:—

"We may consider that set day a Sabbath day; but it could not be the same as the subsequent Mosaic seventh day, as that was a positive arrangement under a different dispensation; as it also indicated a special historic circumstance."

This reasoning is not good. It would just as well prove that circumcision commanded to Israel through Moses was not the same institution given to Abraham. But it was. One might also affirm as well, on the ground of the differences of dispensations, that the seventh precept of the decalogue did not guard the same marriage institution that was given to Adam! Gen. 2. But, directly against his statement, the fourth commandment, Ex. 20, says that the seventh-day Sabbath commanded to Israel in the Mosaic dispensation was *the same* seventh-day Sabbath which God sanctified at the close of the week of creation. We wish that Dr. Tombes would compare Ex. 20, and Gen. 2, and point out the difference of the seventh day there spoken of, if any exists.

3. He says: "The moral law was in existence when Adam was created, but not the decalogue." This of course is aimed solely at the Sabbath, as he queries thus: "Where is the consistency, therefore, of speaking of the fourth precept as a moral law?"

We earnestly wish that we knew what Dr. T. regards as moral law. Is the seventh commandment moral law? There was no woman, and no marriage institution "when Adam was created." Is the tenth precept moral law? "When Adam was created" he had no neighbor whose goods he could covet. Was the sixth or the eighth precepts moral law? "When Adam was created" there was no one in existence whom he could kill or from whom he could steal. What shall we regard as moral law according to the above distinction? The term "sanctify" means, to appoint, or to set apart to a sacred use. Therefore, according to Gen. 2:3, and Ex. 20:8-11, one of the very earliest relations which imposed duty on man was that embraced in the seventh-day Sabbath institution. And if the eighth precept is moral, because it guards man's right to the property which God has given to him, much more is the fourth precept moral, which guards the Creator's right to that which he never gave to man for common or secular use, but reserved it to himself as his own sanctified rest day, "the holy of the Lord." We repeat, the reasoning of Dr. Tombes on this subject of moral law is defective.

4. He denies that the ten commandments are a moral law, because (he says) "that was a covenant, says Moses, *made with us in Horeb*." It is on this proposition that he bases his assertion that the fourth precept is not moral. But every one can see that, if the reasoning is good, then *it follows that not one of the ten commandments is moral law*. This is the inevitable conclusion from his premise, for his expression applies to every one as well as to the fourth. And if an exception is claimed for any one, we offer to take the reason given for the claim and show that it will apply to the fourth. Here is seen the justification of the statement which we have often made, and which can never be refuted, namely, that any reason which may be given for denying that the fourth precept of the decalogue is moral, may be used to prove that no part of it is moral.

But let us examine this part of Deut. 5. *Two distinct things* are spoken of by Moses in the first part of this chapter. (1) The covenant which he made with them, and (2) The law which he *commanded to them*, but did not *make with them*. Verse 4 says: "The Lord talked with you face to face in the mount out of the midst of the fire." Now the remark in verse 5, in parentheses, does not refer to verse 4, but to the preceding verses; for

Moses did not stand between them and the Lord, to show them the word of the Lord, when the Lord spoke the ten commandments in their hearing. But, turning to Ex. 19:5-8, we find *an agreement*, a covenant, which the Lord *made with* the children of Israel, and Moses was the spokesman between the two parties. The Lord told Moses to speak to the people, and tell them the blessings he promised to confer on them if they would obey him. Moses told the words to the people, and they replied that they would obey; and Moses returned into the mount unto the Lord and reported their agreement to the conditions stated. In this agreement, or covenant (the word covenant has various significations), Moses acted as mediator between the Lord and the people. But when Jehovah gave *the moral law*, the ten commandments, he spoke directly to the people; Moses did not then stand between them to show them the word of the Lord. Every one who compares these texts must see that we are correct on this point. It is a great error to call the Law of God, "the ten words," a Jewish covenant. The expression, "made with us," implies that they had something to do with the making of the covenant. And so they had; that was the case with the covenant made in Ex. 19, and ratified in Ex. 24:3-8, after they had heard the voice of the Lord. But it was not the case in the proclamation of the ten commandments. The people had nothing to do with making that law, or giving it effect. It came from Supreme Authority; it rested upon, and for its force depended upon, nobody's will and action but those of the "one Lawgiver."

5. But again he says:—

"I wish now to refer to the fact that the *eighth day*, the period immediately succeeding the seventh day, *in the circular week*, was, as a religious day, to be observed with as much solemnity and consecration to God as was the seventh day. The Feast of Tabernacles continued eight days. On the eighth day was to be a 'solemn assemblage.' Moreover, this day was a *sabbath day*."

We think that every reader must participate in our surprise at this statement, and at what we shall further quote to the same intent.

(1) There is no eighth day "in the circular week." We have never known such a thing, and our memory takes in something over two thousand five hundred weeks. If ever there was a week known with an eighth day in it, we should be pleased to learn somewhat of its history.

(2) It is true that the feast of tabernacles continued eight days; and the "eighth day" of the text was the *eighth day of the feast*. It was not and could not be the eighth day of the week! The feast commenced on the fifteenth day of the month; "the eighth day" was the twenty-second day of the seventh month. And as the month commenced with the new moon, the twenty-second was not related to any one day of the week, as the Doctor intimates, unless the moon could be made to always change on Sunday.

(3) But the sheer folly of trying to perpetuate the eighth day of the feast of tabernacles and attach it to the first day of the week, is clearly seen in the fact that the feast came but once a year. They who find in this festival day an argument for Sunday would make the twenty-second day of the seventh month come fifty-two times a year, and always fall on Sunday! The unparalleled absurdity of the position ought to compel every one to pause and reflect on the weakness of the cause which has to depend on such props to bolster it up. But again he says:—

6. "God gave Abraham the covenant of circumcision; but by a positive ordinance it was to be performed on the eighth day."

True; but the eighth day of what? Was it the "eighth day in a circular week" also? Let us see. The ordinance was given in Gen. 17, and verse 12 says: "And he that is eight days old shall be circumcised among you." Accordingly, when Isaac

was born, we read in Gen. 21:4, "And Abraham circumcised his son Isaac, being eight days old, as God had commanded him." And this was the order respecting all the children who were circumcised. Luke 2:21. We are ready to admit that this ordinance stood related to Sunday, just as soon as it is proved that all Jewish male children were born on Sunday! But in all seriousness we say to our Baptist brethren, If you can draw a Sunday argument from the ordinance of circumcision, never again wonder at your neighbors for their drawing an argument from the same ordinance in favor of infant baptism. Their inference is a thousand-fold more plausible than yours.

Now we will briefly compare the honor which God attached to the Sabbath of the commandment, the seventh day, to that which was given to the eighth day of this feast, to which Dr. Tombes says "there was a peculiar sacredness attached." We will give them their numbers, 7 and 8.

7. Came every week in the year.
8. Came once a year.
7. On this no manna fell.
8. Nothing of this nature marked it.
7. It was distinguished from the festival days in Lev. 23. These were to be observed, "beside the Sabbaths of the Lord."
8. Such a title was never given to this day. It was not elevated above any other festival sabbath, of which there were seven.
7. In the fourth precept, Ex. 20:11, God himself said he rested on this day from all his work of making the heavens and the earth.
8. This day was not so honored.
7. The Lord blessed this day.
8. No special blessing was given to this day.
7. God sanctified this as his own rest (Sabbath) day.
8. Not so with this day.
7. When God spoke his law in the hearing of all the people, with a voice that shook the earth, he said: "The seventh day is the Sabbath [rest] of the Lord thy God."
8. God did not so proclaim this day, but gave it through Moses, with all other ceremonial, or purely Jewish laws.
7. God himself wrote on the stone: "The seventh day is the Sabbath."
8. This day was not placed there at all. Of it God never so wrote.
7. As part of Jehovah's law the precept for this day was put in the ark, and kept in the most holy place.
8. This was not placed there,
7. Over the precept for this day the high priest sprinkled the blood of the sin offering on the day of atonement.
8. Nothing of the kind for this day.

We have not exhausted the contrasts; but we leave it with the reader as to which of the two days had peculiar sacredness attached to it; which stands related to the work of creation; and which the Lord would most likely perpetuate. And the New Testament gives as emphatic testimony in its favor as does the Old.

Reader, which day will you honor? Please read Isa. 58:13, 14.

A Great Fall.

LLOYD L. MAJORS was formerly a minister and a lawyer, but lately a saloon-keeper in Santa Clara County, Cal. Last year he was sentenced to the penitentiary for life from that county; was taken out to be tried on another charge; the case was transferred to this county, and it was tried in Oakland, and he is under sentence to be hanged the 18th of this month. A man who descends from the ministry to keeping a saloon can count on no certain stopping-place.

My Witnesses.

"YE are my witnesses, saith the Lord." He says this to his people; and these witnesses he has had through all the rebellious ages of this world's history. The deeper the darkness of the age, the brighter has shone the light of God's truth in the lives of his followers. And he has never suffered himself to be outdone. He has matched evil with goodness every time. In the ages of the most fearful apostasy, some have ever been found who felt it incumbent on them to be as pre-eminently good as the servants of sin were pre-eminently wicked.

Noah among the antediluvians, Lot among the Sodomites, Ahijah in the days of Jeroboam, and Elijah in the days of Ahab, appear as notable examples.

The earth was full of violence, when Noah stood out in brilliant contrast with the dark background, as righteous before God. The wickedness of the Sodomites was such that God through his judgments made them an example to all who should after live ungodly, when Lot vexed his soul with their filthy words and unlawful acts. And the sinfulness of the age of Jeroboam and Ahab was such, that the lives of Ahijah and Elijah stand out as striking examples of godliness and virtue.

To realize the full wickedness of Jeroboam and the moral darkness that prevailed during the period of his reign, one must carefully read the record of his rebellious deeds, the frequent reference made throughout the Scriptures to him as a leader in sin, and the terrible denunciation of God's wrath against his iniquity. God expressly gave him the opportunity of following him. A prophet of the Lord announced to him his future sovereignty over the ten tribes which should revolt from the house of David, and promised him that if he would walk in the way of the Lord's commandments, his throne should be made sure like the throne of David. What a magnificent opportunity was presented before him. But he turned from it. Selfish considerations took supreme possession of his soul. He turned to idolatry. A powerful ruler of ten of the twelve tribes, he turned the people also into idolatry. He caused Israel to sin. He cast God behind his back, so that God testified of him that he had done iniquity above all that were before him, and determined in righteous indignation to root his house and posterity from the land of the living.

A fearful tide of apostasy thus swept over Israel. A monster of iniquity has the control of affairs. Will all be carried away by this flood of evil? Where are God's witnesses? Where are his agents to match this work of the enemy? Suddenly they appeared. A "man of God," we read, testified against the king, and Ahijah the prophet, the same who announced his elevation to the throne, announced his utter overthrow and rejection for all the iniquities which he had committed. Thus God had servants who were true to him and filled with his power; and the light of their life relieved in a measure the surrounding darkness.

But that age of rebellion and apostasy went still deeper into sin. Soon Ahab appeared upon the throne of Israel; and wicked as Israel had been, wicked as Jeroboam had been, it is recorded of Ahab that "he did evil in the sight of the Lord above all that were before him," and that he "did more to provoke the God of Israel to anger than all the kings of Israel that were before him."

To match this monument of wickedness, as a witness for God's truth and an instrument of his power, appeared the illustrious prophet of Heaven, Elijah, towering, as a man of God, above the ordinary level of saints and righteous men, as Ahab towered above the masses of sinners, as an embodiment of iniquity and evil.

And thus it has been in every age. When the enemy has worked, God has worked. Evil has not

been able to surpass the good. Whenever the enemy has put upon the stage a prime minister of sin, God has raised up servants of his own as eminent for righteousness and virtue as the former for corruption and crime. And as it has been, we may expect it will be.

Reader, do these thoughts suggest further comparison and present duty? How is it at the present time? Will it not be in these days as it ever has been? Does not God design to have living examples of his righteousness and truth, equal to the development of iniquity and evil in these days? But we all know that the last days are to be days of surpassing wickedness. Evil men and seducers are to wax worse and worse. Sin is to run riot, and the world be swallowed up in floods of unprecedented wickedness. What then may we, on the other hand, expect? That God will have a people eminent for piety and holy living. Who will they be? Those to whom he has committed his truth; those who are called out to look and prepare for his coming and kingdom. Do we, then, come up to the standard? Are we endeavoring to live as holy lives as the wicked around us are living abandoned ones? As the world is growing worse are we growing better? We must be doing this if we would be among his chosen ones at last.

To maintain the required standard of purity and devotion is our privilege, for God has promised all needed help; it is our duty, for God requires it; and it is our necessity, for without it we fail of Heaven at last.

U. S.

The Call to the Christian Ministry.

[THE following article was written by Elder Andrews in 1871, when he was editor of the *Review and Herald*. As our people are now making special efforts to increase the efficiency of the ministry, and add to the number of the workers, we trust this republication will prove timely. It is a solid article, well worthy the careful consideration of all.

EDITOR.]

It is the prerogative of the Holy Spirit to call men to the work of preaching the gospel of Christ. Unless men are thus divinely called they have no business to meddle with the work. It is too sacred a work, and involves too fearful responsibilities for men to enter upon it who have no warrant from the Lord of the harvest. It is however manifest that very few of all who call themselves ministers of Jesus Christ, are really entitled to that most honorable and sacred appellation. Many of the professed ministers of Christ have entered upon its solemn obligations, and its awful responsibilities, without ever being directed so to do by the voice of the Holy Spirit. Some of these persons were prompted to this step by vain ambition. The Christian ministry seemed to them the most promising path to distinction. Others entered upon the work because they expected to secure a handsome salary, and to acquire wealth in the business. Still others, because they hoped to live an indolent, self-indulgent life as the ambassadors of Jesus Christ. And even of those who have been truly called of God to the work, a very large part have lost sight of the sacredness of the calling, and though they have preached to others, they have themselves become castaways. When these several classes have been taken from the entire number of those who call themselves the ministers of the cross, there remains but a handful of faithful men. The Christian ministry, which is too sacred for self-seeking, unconsecrated men to even touch with one of their fingers, is nevertheless filled with men who have not the honor of Christ, nor the salvation of souls, but their own self-interest, in view. Such persons can never have the "well done" spoken to them. So far as any reward is concerned, they receive it all in this life; what comes at the Judgment will be the retribution of the evil servant; they shall be cut asunder, and appointed their por-

tion with hypocrites and unbelievers, where there shall be wailing and gnashing of teeth. But how are we to determine who are really called of God to this great work? Doubtless there are tests that meet the case. The possession of gifts and graces adapted to the work must really furnish the proof of such calls.

1. God sends no man to preach to others till he is first soundly converted himself. Unconsecrated, ease-loving, worldly-minded, vain, impatient, self-seeking men, are not called of God to the ministry of his word.

2. Even those who are truly converted to God, and that do in singleness of heart devote themselves to his service, may not be suitable persons to fill the office of a minister of Christ. Such persons may have zeal without discretion. They may not be at all fitted to counsel, admonish, or instruct. If men have no aptitude to teach, if they lack caution, and prudence, we may well doubt their call of God to a part in this work.

3. Not piety alone, but good, sound, practical common sense is also indispensable. Men who are good for nothing else, are certainly of little worth as ministers of the gospel.

4. Nor does it appear that men who can do only some great thing, and are incapable of seeing or attending to things of comparatively small importance, are likely ever to be of service in the work of the ministry. The work of God is made up largely of deeds which make no display before men. Those who can take no interest in that which is to be seen and appreciated only by the God of Heaven, will never be fit to enter upon such things as seem to themselves of great importance. God never bids us do great things till he has proved us in those which are smaller. "He that is faithful in that which is least is faithful also in much."

5. Fluency of speech may be of great service to a minister of Christ. Yet this is by no means a decisive proof that a man is called of God to preach. If this gift exists without other gifts to balance it, it is a positive evil. Readiness of speech where there is nothing of value to communicate, inflicts a torrent of words, but gives nothing that edifies those who hear.

6. The men called of God to do his work must have singleness of purpose. They cannot, under pretense of honoring God, and advancing his cause, seek their own honor or their own self-interest. They must not preach themselves, but Christ Jesus the Lord. Self will not stand out in their labors, but in the forefront of all their preaching will stand Christ and his truth.

7. Before God calls men into his work, he gives them humbling views of themselves. They are not prepared to go out in his employ till they have had their self-sufficiency removed. God's strength is never made perfect with them except in their weakness. Paul preached at Corinth "in weakness and in fear and in much trembling." But his preaching was in the "demonstration of the Spirit." It would have been hard for him to tell whether he was most sensible of his own weakness or of the power of God by which he was sustained. Moses prayed God to excuse him, and to send a more suitable person. Jeremiah tremblingly shrank from the awful responsibility of his mission. "Those who are really called of God to the sacred ministry," says Dr. A. Clarke, on Jer. 1, "are such as have been brought to a deep acquaintance with themselves, feel their own ignorance, and know their own weakness. They know also the awful responsibility that attaches to the work; and nothing but the authority of God can induce such to undertake it."

"How ready is the man to go,
Whom God hath never sent!
How trembling, diffident, and slow,
God's chosen instrument!"

8. When men are really called of God to labor in his vineyard, it may be said with safety, (1) That

they have some good measure of genuine Christian experience. (2) That they have some knowledge of divine truth. (3) That they feel their own need of future help from him, and of more enlarged views of his word. (4) That they think soberly of themselves. (5) That they are fully determined that self shall die daily. (6) That they have in view the honor of God and the salvation of souls, as the grand object of their ministry. (7) That they have some degree of aptitude to teach. (8) And finally that they be inwardly moved of the Holy Spirit to this most solemn work. "Woe is unto me," says Paul, "if I preach not the gospel."

9. But even the most manifest call of God's Spirit to this sacred work, does not excuse men from diligent and faithful efforts to prepare themselves for the work. Timothy was signally called to the ministry of the word. He had such advantages in personal intercourse and association of labor with Paul, as none of us possess. Yet Paul bids him use all diligence in the effort to prepare himself for the work. Thus he says: "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." 1 Tim. 4:13-16. And again he says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. Those, therefore, who teach others must be diligent students of the Holy Scriptures themselves. They cannot pour out to others unless they continually renew their stock of good matter from the fountain head. The possession of great natural talents, or the special gifts of the Spirit of God, does not excuse men from a diligent, faithful effort to fill their own minds with the clearest knowledge of divine truth.

10. The minister of Christ must be a man of humility. If this excellent grace be wanting, he will be only a curse to those who share his labors. He must therefore be a man of real Christian experience, for if he be only a novice, *i. e.*, newly come to the faith, he will be very certain to fall into the condemnation of the devil.

11. Who, then, is sufficient for these things? Here is the most responsible and sacred calling that men can enter. Those who enter it must be men of patience, of humility, of self-sacrifice, of singleness of purpose, of consecration to the work, of prayer, of faithful study of the Bible, and fervent love for Christ, and earnest zeal for the salvation of men.

Not eminent talent, but genuine piety, good, practical common sense, a teachable spirit, a willingness to spend and be spent in the work, an unselfish heart, a mind ever desirous to learn the things of God, a willingness to labor faithfully where no display is to be made, a self-forgetful, disinterested spirit, a tender love for perishing men, and a genuine consecration to the service of the Redeemer; these are the real requisites for a minister of Christ.

Have we men of this class in our midst? Undoubtedly we have. There are a goodly number of those men in our ranks. We must call them out to enter the great harvest field. To meet the wants of the cause that are now very urgent, hundreds of these faithful men of God are needed. Isaiah heard the Lord inquiring who would go for him. He thought himself incapable of going to labor in so sacred a work. But when one of the holy beings before the throne had laid upon his lips a live coal from the altar, then he said, "Here am I, send me."

Brethren seek this hallowed fire. Consecrate yourselves to the service of God. Let your ear be set apart to hear the voice of God, and your lips to

utter his words of infinite importance to perishing men. And here is your awfully solemn commission, which you are not left to execute or not, as you may choose, but which you must fulfill, at the peril of your soul. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." If this awful commission be not faithfully executed, the blood of the lost shall be found upon you. And the great tribunal of the Judgment is to determine whether you have been a faithful minister of Christ, or a slothful and unprofitable servant. The decision will then be with the Judge of mankind. But the decision is now in your own hands. Shall it be, Well done, good and faithful servant? Or, shall it be, Depart from me into everlasting fire? J. N. ANDREWS.

Death of Sister Anna M. Oyer.

It is with pain that we announce that death has again entered the ranks of our mission laborers, and our hearts are again bleeding under a blow which though long expected is none the less sad.

Sr. Anna Oyer was born in Springville, Erie Co., New York, in 1852, and died at Bale, Switzerland, Nov. 26, 1883, thus lacking four days of completing her thirty-first year. She became a member of the Presbyterian Church at the age of nineteen, and not long after this became interested in present truth. In the spring of 1877 it was my privilege to administer to her, with others, the ordinance of baptism. An older sister, the only member of her family who witnessed the rite, was with her during the last few months of her sickness, and was the only one of the family circle who was permitted to share in the last sad offices.

In the spring of 1879, Sr. Oyer decided to give herself more actively to the work, and went to Rome, N. Y., to assist in the work of the tract society. In May of that year she sailed for Europe, in company with Eld. Andrews and his niece, where she has, until the hand of disease was laid upon her, labored earnestly and untiringly in connection with the mission at Bale.

About a year ago she took a violent cold, which aggravated a catarrhal throat difficulty, from which she has suffered for years, and which finally settled upon her lungs. From this time, the disease made steady progress, which the efforts of anxious friends and skillful physicians were alike unable to check. She bore her sufferings with Christian resignation and cheerful patience, and though it was her earnest desire to continue her work in the cause where her services had been so efficient, she felt to resign all into the hands of the Lord, assured of her acceptance with him. Her death has left a large place vacant, and her labors will be greatly missed, but we trust that her sleep will be for but a little while, and her awaking near at hand.

Remarks were made on the occasion of the funeral by Bro. Ertzenberger, in German, from Job 19:25, and the writer, from Psalms 116:15. We laid her in the mission lot, near where Bro. Andrews sleeps, looking forward a little into the future when our loved ones shall come forth to meet the Lord.

Bale, Switzerland.

B. L. WHITNEY.

We learn from the Chicago *Evening Journal*, that David C. Cook, the well-known Sunday-school publisher, has given a \$2,500 Cottrell steam printing press to the American Mission Publishing House, of India. This Cottrell machine will be the first and only machine except the ones used for English Government purposes, and will be of the same make as those in the Government Printing Office at Washington, and Mr. Cook's establishment. The machine will soon be on its way and serving the missions of various denominations.—*Sabbath Recorder*.

For a number of years these presses have been used almost exclusively in the Seventh-day Adventist publishing houses. This is our testimonial.

The Missionary.

"The Way of Life."

THE question has arisen, What connection has "The Way of Life" with present truth, and is it advisable for our brethren to purchase it? We think "Christ the Way of Life," as illustrated in the new steel engraving, assists greatly in impressing the mind with divine things.

There is a power in pictures. We receive more information through the eye than through either of the other senses, and the impressions made upon the mind are deeper and more lasting than those received through any other avenue. It was the great metallic image brought before the mind of Nebuchadnezzar in a dream, that taught him what would come to pass in the last days. The four beasts of Dan. 7, the ram, the he-goat, and the little horn of Dan. 8, and the visions of John as given in the Revelation, are the clearest prophetic chains we have in the Scriptures.

The "Way of Life" is a work of art. It is a steel engraving of the finest quality. Mr. Sartain designed it for the engraver, and was paid five thousand dollars for his work, a price paid only to artists of great skill.

Nothing can be more instructive than the design of this picture. It gives at a glance the whole plan of salvation, and the relation that man sustains to the "law of God." It represents Christ as the great center of all worship, from the fall of man to the final deliverance of God's people. It shows the expulsion of Adam and Eve from the garden of Eden; and by the shadow of the cross, which reaches back to the fall of man, it offers hope to the transgressor through repentance and faith in Christ. As Cain goes out from the presence of God, he leaves the shadow of the cross in hopeless despair. Abel dies by his altar in the shadow of the cross, having hope in Christ. The priest stands pointing the sinner to the cross, his only source of life and hope, as he kneels before the lamb with his hand upon its head, confessing his sin. Hence, in the former dispensation every ceremony was acceptable to God only as the individual had faith in Christ.

In the background are placed the ruins of heathen temples, while Christ is in the front, indicating that the Christian religion has ever triumphed over superstition and idolatry. The blackness of the clouds and the glaring of the lightnings represent the state of nature when Christ died. The Lord's Supper and the baptismal scene, which are so vividly illustrated, reveal the relation which Christ sustains to his people in the present dispensation. The holy city descending from God out of Heaven, brings to mind the glorious new earth, which will be the final reward of the saints. All this, and much more, is seen at a glance.

Is not an engraving which teaches such momentous truths suitable to adorn the home of every Christian? Is there anything more appropriate? If there is any virtue at all in a picture, if the mind can be impressed by what we see, then every family of Seventh-Day Adventists should have at least one copy of this picture, and it should be placed in the room where the family are most accustomed to assemble. Then it should be studied until even the children are prepared to explain it. If anciently parents were to teach the law to their children when they rose up and when they lay down, when they came in and when they went out, then the truth taught in this picture should not be neglected by those who believe that the seven last plagues are soon to be poured out, and that Christ is to come in their generation. Evil thoughts produce evil communications, and evil communications corrupt good manners; while good thoughts manifested in good works are the light of the world.

We have two of these pictures in our house; one on the wall at the foot of our bed, so that the first thing we see in the morning, upon opening our eyes, is the cross of Christ; another, in the sitting-room, so placed that the attention of callers may be directed to it, should a fitting opportunity present itself. We recommend that every family of our brethren and sisters have this picture hung in the most commonly-used room in the house, and that it be carefully studied in connection with the key which has been prepared to go with it. The article on the sufferings of Christ, accompanying the key should receive careful attention.

If our people could realize the refining and elevating influence which such pictures have upon the mind, as well as the truth of the great plan of salvation illustrated in the "Way of Life," every family of Seventh-day Adventists would have this picture hung upon the walls of their dwellings, if at all consistent with their means.

S. N. HASKELL.

WORK WHILE THE DAY LASTS.

BY R. F. COTTRELL.

WORK while 'tis day; soon cometh the night
In which no work is done;
Improve the precious hours of light,
Ere they shall all be gone.

Days, months, and years, swift passing by,
Pause not, though you may sleep;
A faithful record up on high
The holy angels keep.

That record, though another write,
Is dictated by you;
Deeds, words, and thoughts, in living light,
Delineated true.

And soon that record you shall meet,
And then it will be known
Whether "Well done," your ear shall greet,
"Sit down upon my throne;"

Or you shall hear the word, "Depart,
You are not known of Heaven;"
And you shall wail with broken heart,
Too late to be forgiven.

Let these few, fleeting moments write
A record true above,
Of actions that will bear the light,
Of words and works of love!

Wherein the Corinthians Were "Inferior." 2 Cor. 12:13.

THERE is no greater stumbling-block in the church to-day than the idea that many have of a free gospel. Some apparently suppose that because salvation is free, they may selfishly get all they can and keep all they get, giving nothing to the spread of the truth. True the Creator charged nothing for the gift of his Son; it would not have been a gift if he had. The Son charged nothing for the sacrifice of his life to procure for us salvation; it would not have been a sacrifice if he had. Suppose a commensurate price had been demanded, who could have paid it?

"Were the whole realm of nature mine,
That were a tribute far too small."

Pity the man who imagines, when he gives a tithe or even all of his possessions to the gospel cause, that he pays for salvation. His conception of the value of eternal life must be small indeed. Simon the sorcerer thought to purchase but the gift of healing, with money, and brought upon himself the apostle's curse for his presumption.

Salvation is free, and out of this very fact grows our obligation to send or carry the news to our fellow-men. The Saviour himself, when acting in the capacity of a teacher of men, allowed believers to "minister unto him of their substance." Luke 8:3. The truly converted soul recognizes the obligation to devote at least a liberality of his goods to the furtherance of the cause of truth. Notable examples are found in the church at Jerusalem, when under

the undoubted influence of the Holy Spirit, as they sold their possessions and laid the proceeds at the apostles' feet. "Freely ye have received, freely give," is the principle laid down by the Master for all of his followers.

The apostle Paul steadfastly determined to receive no support from the Corinthian church. He did so even when in want, and at the expense of other churches. For some cause he made an exception of this church. In 1 Cor. 9:12 he gives as a reason, "lest we should hinder the gospel of Christ." In 2 Cor. 11:12 it is, "that I may cut off occasion from them which desire occasion." He refers here to certain "false apostles" whom he wished to cut off from an excuse to claim the support due to true apostles. He had no doubt good reason for his course, or he would not have denied the church the privilege of his support. He acknowledges that this was a detriment to the church, and the only thing in which they were "inferior" to other churches. They were "behind in no gift" (1 Cor. 1:7), and were inferior only in the point that he had not been "burdensome" to them, and for this "wrong" he asked their forgiveness. 2 Cor. 12:13. A most natural result of too much indulgence is alluded to in verse 15,— "the more abundantly I love you the less I be loved."

This example is one that needs to be emphasized at this time, and the lesson impressed, as an antidote for the prevailing selfishness of the age. There are many churches in the land, as well as individuals, who are "inferior" in this respect; and there are no doubt some instances where the ministry are responsible for the lack. "Where your treasure is, there will your heart be also." W. N. GLENN.

THE measure of man's responsibility is his opportunities. A young man placed under the care of an efficient and attentive tutor to learn German, refused to attend to instruction. At the expiration of a year his father, finding him unable to read the simplest passage in that language, censured him very severely. The censure was deserved. The son was responsible for his ignorance, because it was the fruit of neglected opportunity. Richard Watson applies this principle to a man in his relation to God and the gospel, pithily remarking that "God holds every one guilty of the violation of all that he is by nature and habit unable to perform, if the remedy—the gospel—be neglected." To despise the gracious opportunities of to-day, is to invite the fearful retribution which in eternity is inseparable from guilt which the sinner would not, when in time, wash away in the blood of Christ.—*Zion's Herald*.

WE live in a stirring age. One in which no enterprise can succeed unless it is entered into with great energy and prosecuted with ceaseless activity. None succeed who are not in earnest. Especially is this true with regard to church work and religious enterprises. The church that does not manifest a good degree of zeal and activity will not be likely to effect much—will exert but little influence in a community, especially on the business classes. They will conclude that an enterprise that requires but little energy, and awakens but little enthusiasm, is of but little account. Business men are too shrewd not to observe these things; and anything that is entered into and carried on in a tame and half-hearted way does not command their respect, much less their co-operation.—*Christian at Work*.

PAUL, in Rom. 10:9, says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Bishop Thompson once said that the mass of Christian professors were "like the rivers emptying into the Arctic Sea, frozen over at the mouth."

The Home Circle.

THE MONEYLESS MAN.

IS THERE no place on the face of the earth
Where charity dwelleth, where virtue has birth?
Where bosoms in kindness and mercy will heave,
And the poor and the wretched shall ask and receive?
Is there no place on earth where a knock from the poor
Will bring a kind angel to open the door?
Ah! search the wide world wherever you can,
There is no open door for the moneyless man.

Go look in the hall where the chandelier light
Drives off with its splendor the darkness of night;
Where the rich hanging velvet, in shadowy fold,
Sweeps gracefully down, with its trimming of gold;
And mirrors of silver take up and renew
In long lighted vistas the 'wildering view;
Go there in your patches, and find if you can,
A welcoming smile for the moneyless man.

Go look in your church of the cloud-reaching spire,
Which gives back to the sun his same look of fire;
Where the arches and columns are gorgeous within,
And the walls seem as pure a soul without sin.
Go down the long aisle—see the rich and the great,
In the pomp and the pride of their worldly estate;
Walk down in your patches, and find if you can,
Who opens a pew for the moneyless man.

Go look to your judges, in dark flowing gown,
With the scales wherein law weigheth quietly down;
Where he frowns on the weak and smiles on the strong,
And punishes right while he justifies wrong;
Where jurors their lips on the Bible have laid,
To render a verdict they've already made;
Go there in the court-room, and find if you can,
Any law for the case of a moneyless man.

Go look in the banks where Mammon has told
His hundreds and thousands of silver and gold;
Where, safe from the hands of the starving and poor,
Lies pile upon pile of the glittering ore.
Walk up to the counter—ah, there you may stay,
Till your limbs have grown old and your hair turned gray,
And you'll find at the bank not one of the clan
With money to lend to a moneyless man.

Then go to your hovel—no raven has fed
The wife who has suffered so long for her bread;
Kneel down by her pallet and kiss the death frost
From the lips of the angel your poverty lost.
Then turn in your agony upward to God,
And bless, while it smites you, the chastening rod;
And you'll find at the end of your life's little span
There's a welcome above for the moneyless man.

—Henry Stanton, Marysville, Kentucky.

Little Victories.

CHARLEY SAUDEK possessed far greater enthusiasm as a young naturalist than the average school-boy of fourteen. He had acquainted himself with the varied styles of bird-architecture in his neighborhood, from the little brown sparrow's lowly home in the grass-plot in the orchard, to that of the hanging-bird, ingeniously built on some branches overlapping a deep flowing brook on his father's farm; from the twittering swallow's dusky nest in the chimney, to the lordly eagle's crude aerie on a steep cliff five miles distant. He had watched the frog-spawn, had hailed the big-headed, flat-bodied tadpole, followed its development till it pushed out two legs on each side, and shed its hinder appendage, becoming a genuine young frog, taking on the life and habits of its acknowledged parents, and he wondered if the animal preserved a single recollection of its different metamorphoses. These pursuits gave zest to everything that Charley saw, and now he was, as he said, nearly on his head to buy a ten-dollar microscope; "None of your cheap affairs, because I shall want to use it all my life, father."

"Ten dollars is a good round sum, my boy, to pay for a mere microscope, and perhaps might be expended to a better advantage."

"Perhaps," returned Charley, doubtfully; "but, father, if you will only get me one, I'll take splendid care of my clothes, and you needn't get me a new suit this fall."

Mr. Saudek looked at his bright, promising son, and at length replied, "Your mother must decide that matter. She has the right to say

whether she will be willing for one of her household to be clad less respectably than people about her."

Charlie appealed instantly to his mother, and she gravely answered, "My son is entirely too indifferent now to his personal appearance, and I cannot give my consent. He must seek some other plan to supply his want."

Perhaps the look upon her husband's face biased the decision of Mrs. Saudek, for they were a unit in family government. Charley was nonplused for a moment; then lifting his clear, brave eyes to his father's, he said, "Mother goes against me, father. Let me take a hand's place in the harvest-field, then; I can do as good work as any boy of my age, and will work faithfully, and that shall save one hand. You are entitled to my work without pay; but you promised me a visit of two months at Uncle Ernest's, and if I stay at home and work ever so hard, won't you give me five dollars a month and my board?"

"Who will accompany your mother in that case? Besides, your cousins are all looking for you."

"That's what I hate about it, father; but I shall be more disappointed than they if Cousin Ben, who has been sick so long, cannot go with mother. The trip will be the making of him, and he is too poor to pay his own expenses. He yesterday said he'd give anything if he could go with us, and he is such a downright good fellow that cousins will be as glad to see him as me. It won't cost any more for him to go than me, and I can be earning my microscope; and, father, you won't be anything more out of pocket than if I went. Turning to his mother he laid his dear, boyish cheek to hers, and said, "If I go, mother dear, sick Ben will lose his chance of a pleasure-trip, while I shall be minus the coveted instrument. Of course, mother, it must and shall be just as you and father decide."

"If I leave my darling boy, Charley, with you, Mr. Saudek, will you hire him for two months, and let me take Ben with me?"

"I certainly will," replied the gentleman. "Furthermore, I must say, I am very much pleased with the entire arrangement. I am glad Charley has shown some consideration for Ben, and is independent enough to work for something that will be lasting benefit to him, even at the expense of a long-anticipated visit."

The two harvest months didn't seem a whit shorter to Charley because he expected his microscope at the end of them. The days were long and hot, not at all like the days he had looked for at the close of the school, to be spent in the cool woods and shady lawn of his uncle's beautiful home, according as he and his cousins should agree. And there were fifty-two such days to be passed under the broiling sun, unless some friendly clouds drifted along to temper its rays; and then mother was gone and he had to bear his little headaches and weariness all alone. His father was near at hand, which was a comfort; but then Charley had put himself on footing with the other laborers, and must manfully take their fare, and bravely bear his pain and fatigue. Twice a week there came a letter from his mother, which almost unsettled him; but Ben's, with its deep, grateful lines, telling how fast he was growing strong, and what long rambles he could take already, quieted his longings, and put him to rights again. There is no cloud so dark that it will not pass, no day so long that it will not close; and so the months of toil came to an end for Charley, and his father placed two new, crisp, five-dollar bills into his brown hand, and his mother, who had shortened her visit a few days to see him paid off, kissed his forehead, and said, "I am proud of my boy!"

Her kiss of approval thrilled him with joy, as he grasped the thought, "Father and mother have fully understood and appreciated my effort all along, and I am glad for their sakes, as well

as for Ben's and my own, that I was able to carry it through."

Every day Charley, like the very boy that he was, took a good look at his two bills, looking proudly upon them as a pledge of surety for the microscope. One more day and night must pass before he could place them in the hands of his Uncle Ernest, who would call on his route to New York, and who would gladly make the purchase for him.

"Father, here is Tom Harris. Mr. Saunders has turned him off without paying him, or letting him even have his clothes, and what is the boy to do? Can't you find some work on the farm for him to do? He was saving up his money to go to school this winter at the Old Academy; but now his money and clothes are gone," continued indignant Charley, growing more and more excited as he went on; "and you know, father, that that is precisely the way that 'stingy old hunks' serves every boy he gets into his clutches."

"To whom are you speaking, and of whom are you speaking?" asked the father quietly.

"Excuse me, father, but I feel so vexed at the way old Saunders always acts towards poor boys, and there is not a man in the neighborhood that dares say nay to his beggarly acts."

"I shall be much obliged if Master Charles Saudek will not forget himself in the presence of his superiors, or apply disrespectful epithets to people older than himself. It is neither sensible, manly, nor polite. If Mr. Saunders does wrong, it does not help the cause in the least for you to call him vile names. It simply brings you to a level with him. You have a right, and it is your duty, to dissent from his conduct. As to Tom, he can stay here till he can do better, and in that way he can get some clothes for winter; but with regard to his schooling and books, I promise nothing. It is a great thing to feel sure of food, shelter, and clothing. If your mother and I look after most of his temporal wants, you must make some sacrifice, and let him room with you."

That was the one thing of all others that touched Charley on a tender spot. He had stored up so many specimens and queer things, which he could not bear to have meddled with, that he scarcely ever invited a school associate to share his room for a single night. How, then, could he stand it to have a constant roommate? It seemed out of the question.

Father and son eyed each other steadily, and Charley, convinced that his father was in "dead earnest," knew that Tom's chance depended on him.

"Very well, sir, Tom must not leave because I am selfish; he may room with me."

"Give me your hand, my boy, for you have achieved a great victory. I acknowledge it is hard for an only son not to grow up a little selfish, but your father is not afraid of his Charley. Perhaps you can help Tom in his studies as well."

"I might if he were not so close on my heels now," answered Charley, laughing; "but I'll look after them in some way."

Next morning he showed his parents a note he held on Tom for ten dollars he had loaned to pay Tom's way to the academy, and to buy his books. "Tom didn't want to do it one bit, but I insisted. My microscope can wait a spell longer, and don't let us say one word to Uncle Ernest about it."

The mother mutely kissed her child, and the father smiled his approval. Their approbation, with the pleasant consciousness of having obeyed the "Golden Rule," was worth more than a dozen microscopes. He had come unexpectedly upon a deep spring of joy, new and exquisitely sweet. His parents did not disturb his serenity by questioning the value of the bit of paper he held, and which bore Tom Harris' name. It was a boyish transaction, and, if held inviolate, would prove of incalculable value to both lads.

The academy opened with an unusual flush of pupils, and our lads, eager and ambitious, were enrolled among the number. Charley found Tom, as time went on, a help rather than a hindrance in arranging his old curiosities, and in gathering new ones for his cabinet.

After awhile the time for sleet and snow came, and many a person, as one darkey in town said, "tumbled down promiscuous like." One man had fallen on the outskirts of town, whom young Harris, who was hurrying on as fast as the ice would let him, found to be Mr. Saunders. He had fallen and badly sprained his ankle, and lay there helpless and in pain. By a prodigious effort, Tom succeeded in getting his enemy home. Next evening Charley and Tom walked over to Mr. Saunders' to inquire after him, and make themselves generally useful. When the boys were about to leave, Mr. Saunders asked, "Tom will you come back and try me once more? I have no child, and need some boy about. I will settle with you for the past, and do better by you for the future;" and he paid him on the spot.

"Indeed, sir, I would try you awhile again under the circumstances; but, sir, Mr. Saudek advanced money to get my clothes, and I must work out my time as I agreed."

"That is right, Tom; but you send Mr. Saudek to me. Tell him what a fix I am in, and he'll come."

The result was Tom lifted his note and went back to live at Mr. Saunders', that gentleman having paid Mr. Saudek for the clothes; and by Christmas Charley had in his possession a first-class microscope.

"My darling boy," said his mother as she fondly stroked his hair, "you can see now how many good influences have flowed from your one unselfish act towards your cousin Ben, and your manly effort to buy what you most desired. Your cheerful loan to Tom, and your sharing your room with him, kept him here, and ended in changing parsimonious Mr. Saunders into Tom's kind benefactor."

"Yet, mother, lump it all, and it was but a little thing for me to do," replied the happy boy.—*Miss. E. T. Morgan, in Christian Union.*

Behaviour in Church.

A WRITER in the *Sunday-School Times* gives some excellent hints regarding the attitude of the pew to the pulpit which are worth preserving:—

"If any one of us is entertaining the minister in the home drawing-room, the minister may be sure of being treated with courtesy. We shall not, though we find his call fatiguing, glance furtively at the clock on the mantel, fidget in our chairs, nor, drawing forth our watches, snap their cases in his face. Yet well-bred people, with barbaric rudeness, constantly consult time-pieces, and move uneasily in their seats in church, if the sermon be over-long, or it does not interest them, or they dislike the ministerial manner.

"You, sir or madam, who are grown up, do not, of course, need such a reminder; but children ought not to pitch their hymn-books into the rack when a tune is concluded, so that, simultaneously with the last notes, there ensues a sharp rat-tat-tat all over the auditorium.

"Clothing, overcoats, mufflers, wraps of all sorts, should not be assumed during the doxology, or the final prayer. It is a manifest impoliteness to other worshipers, and a slight to the occasion, to be struggling into coats and cloaks, and adjusting reluctant fastenings, while the service is in progress. Good taste awaits the close, after the benediction.

"And why the frantic haste with which so many flee the sacred edifice, when the blessing has been pronounced? Why not a slight and reverent tarrying, a waiting till the echoes of prayer have died into silence?"

Teaching an Elephant to Obey Written Commands.

LOUIS E. COOK, agent of Cole's Circus, tells a remarkable story that illustrates the elephant's wonderful capacity for receiving and retaining impressions, and at the same time shows the great possibilities still offered in the direction of educating the pachyderm.

"Our trainer, George Conklin," said Mr. Cook, "while in New York last winter, had several conversations with an eminent zoologist, who among other theories advanced this: That the elephant could be taught to read written characters. He explained that the education of the great beast had gone even farther than mere feats of memory, either in the matter of language or judging of shapes and forms. It had been trained to do work of many kinds in the East, such as piling lumber in systematic columns, and even setting the heavy stones in masonry so that expert workmen found it seldom necessary to make any changes in their position. The cunning of the elephant was well known, for the trained monster was often used to lure his wild brethren into snares, and frequently assisted in throwing and holding down the captive until the chains were placed upon him.

"The zoologist used other arguments of the same kind, and Conklin at last determined to make the attempt and determine the possibility of teaching the elephant how to read. He selected 'Rajah,' a fifteen-year-old, for the experiment. He got a blackboard two feet long and eight inches wide, on which to inscribe the letters. He did not begin, however, by teaching the animal the alphabet. He did not seem to want to make the experiment in that way, as it might be too tedious; but, as you know, ring or trained elephants know all the words of command spoken by the trainer. They will stop when he cries 'halt,' move on when he says 'march,' run at the order to 'double-quick,' and, indeed, obey every word spoken to them. Well, Conklin hit upon this plan. He took Rajah into the ring at least once every day, and writing the word 'March' in Roman characters about five or six inches long on the board, placed it before the animal's eyes, and after allowing him to scan it, then pointing to the white letters, shouted the order 'March,' which, of course, was complied with. He found that writing the letters while the board was held before the elephant, was a surer way of attracting the animal's attention to the characters, so he now writes in this way. Rajah soon grew accustomed to the board and the letters and now very seldom makes a mistake when a written command is presented to him. He will march the moment the last letter is finished, halt when the trainer shows him the word, and, indeed, recognizes every inscription of this kind Conklin places on the board. The elephant will not be introduced into the ring in this new act until next season, by which time the trainer thinks it possible to educate the whole herd in reading, so that the words of command may be given in writing on a large blackboard. Having succeeded so well in teaching Rajah to read words, he will now try to advance backward by teaching him the alphabet, and I myself think it possible that the elephant, which is quick and intelligent, may be taught by means of lettered blocks to spell the words that he is familiar with in the ring."—*New Orleans Times-Democrat.*

ONE watch set right will do to set many by; on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we each set to those around us.

BAD habits are the thistles of the heart, and every indulgence of them is a seed from which comes forth a crop of weeds.

THE ART OF BEING AGREEABLE.—The true art of being agreeable is to appear well pleased with all the company, and rather to seem well entertained with them than to give entertainment to them. A man thus disposed, perhaps, may not have much learning, nor any wit; but if he have common sense, and something friendly in his behaviour, it conciliates men's minds more than the brightest talents without this disposition; and when a man of such a turn comes to old age, he is almost sure to be treated with respect. It is true, indeed, that we should not dissemble and flatter in company; but a man may be very agreeable, strictly consistent with truth and sincerity, by a prudent silence where he cannot concur and a pleasant assent where he can. Now and then you meet with a person so exactly formed to please that he will gain upon every one that hears or beholds him; this disposition is not merely the gift of nature, but frequently the effect of much knowledge of the world and a command over the passions.

THE HOUSEHOLD.—It is in the household, more than anywhere else, that personal character receives its early direction and subsequent shaping. The sublime order of the material universe is the result of law acting upon each particular atom and holding it in its proper place. Equally in the sphere of human life the general good is the product of special obedience rendered to the spirit of truth by the individuals composing a community. Making due account of the general appliances of education, whether secular or religious, nevertheless we must come back at last to the household as the chief source of right training. Fathers and mothers are and must be, for good or evil, the main educators of their children.

ESTABLISHED 1882.

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Meditations.

THIS word is defined, "Close continued thought upon any subject." To arrange our thoughts and put them in order, and keep them in their proper place and upon profitable subjects, is certainly a noble employment, and one that will, in the end, yield a large reward. To do this aright, it is of the first importance that one should have rules to be governed by, in harmony with the mind of Him who created us, and made us reasonable and intelligent beings, else we might err in our mental pursuits, and waste our time in idle fancies and reveries which would be of no use to us or any one else, but rather a detriment. Jesus told his disciples that he would send them the Comforter, who would bring to mind the words he had spoken to them; such words as these: "Blessed are the pure in heart;" "Blessed are the meek;" "Blessed are the merciful;" "Blessed are they which do hunger and thirst after righteousness." And the apostle Paul gives us topics of thought: "Whatsoever things are of good report, true, pure, lovely, think on these things."

The Bible, if carefully read, furnishes an abundant supply of material for meditation, which can never be exhausted. The description of faith, as given by Paul in the 11th chapter of Hebrews, is a subject of great interest,—all interwoven with the experience of good men in all ages, and under all circumstances. Whether in prosperity or adversity, on the throne or in the dungeon, honored or dishonored, in poverty or wealth, faith is the same crowning virtue to the overcomer. The history of the favored people of God, from Abraham to Moses, and from Moses to Paul, and from Paul to Luther, and from Luther to Wesley, and from Wesley to the present time, is a subject of surpassing interest. And when we consider their many trials, as well as their comforts and blessings and encouragements, we find abundant food for meditation.

But the one great theme of our meditations should ever be (while here), how we may best overcome the world, the flesh, and the arch-enemy of all good; how we may best serve God and how win souls to him; how we may avoid the mistakes of the past, and the sins to which we are in bondage, and grow in grace every day. Certainly it will not be by meditating upon the failures of others, but rather by drawing near to God in prayer, at all times and under all circumstances.

To attempt to lay out a particular plan of meditation for all, would be in vain. The Bible, the history of the church, the history of the rise and fall of nations, all furnish vast fields for thought; and each one can begin where he pleases, only let him have one end in view—the will of God. This will lead out in profitable meditation, as one subject well received only opens the door to others, more and more interesting as we advance. Whatever hinders or forbids meditation should be put far away from us and kept out of the heart. Often let us, as we have opportunity and leisure, think of God's dealings with us and with the world; often let us think of the lives of holy men, and their joyous departure, and of the fate of evil men and wicked nations.

The fall of man from his first high and holy state of happiness and of innocence, and the grand, comprehensive scheme of redemption, are subjects on which we may meditate with ever-increasing interest and profit. At no time in the history of the church has there been so much light upon these points as at the present time. The efforts of those opposed to the moral law of ten commands to evade the force of that law, and their ingeniously-framed methods of sustaining their errors, have called forth the eloquence and zeal of good men to sustain the all-important principles embodied in the decalogue, and the position which the moral law holds in the great and benevolent

plan of redemption. Never before in the history of man has this subject been so thoroughly discussed as it has within the past thirty-five years; the effort made by Sunday advocates to sustain that child of the papacy has led them to an unscrupulous freedom in handling the word of God, and they have in numberless ways sought to evade the force of the fourth precept of the moral law. At each point, however, they have been met by the advocates of truth, and with tireless vigilance the watchmen upon the walls of Zion still meeting these armies of the enemy.

Not less interesting are the battles which truth is waging with other errors, all hoary with age; and never was the hydra-headed monster of error so fully supplied with heads as now. Spiritualism (witchcraft), Mormonism, and the various shades of apostasy, are represented by men whose brains are addled by Darwin or Ingersoll; and new and complex forms of error are the result. Complications of error, such as never before existed, are arising. Men, who a few years ago were considered sound in the faith, are changing their views gradually, and introducing ideas more in harmony with the carnal mind. Never before was there so great danger of apostasy, and never before were apostasies so frequent. Satan's influence was never before so widely felt, nor was it ever before so seductive and powerful; amid all these, and ten thousand dangers and perils, we are living and laboring.

How few are they who meditate to any good purpose; how few are preparing for the battle which is already being fought. Truth and error are even now in the field; the armies have been skirmishing for many years. The law of God is the great issue of the day; opposite armies represent the two great principles,—one is for the law of God, the other is anti-law, or antinomian. Zeal to prop up the Sunday prompts men who have the appearance of being good to place themselves firmly on antinomian ground; custom holds the multitude in the fatal net, and the war-cry is even now arising. Very soon a pitched battle will be fought; a battle of arguments and of votes; a battle in which God's people will uphold his truth, and the multitude will uphold the opinions and traditions of men. Contrary to the foresight of blind error, the minority will sustain the banner of the cross; and, like their Master before them, will gain ultimately the victory through deep affliction.

To keep from backsliding and apostasy, we may well apply ourselves to meditation and prayer; this will stimulate us to action, and prepare us for right action. Perils are now thickening around us; we must be thoroughly educated to this work. JOSEPH CLARKE.

A Striking Parallel.

DR. GORDON, Baptist minister of Boston, speaking of Luther's work, at the time of the anniversary, drew the following striking parallel, which tells its story so plainly that even Boniface himself must see the point:—

"The battle of temperance goes on to-day as did the battle of Reformation then. Puritan Massachusetts has gone into the business of peddling indulgences. She says to the rum-seller, 'Give me \$100 and I will give you a certificate to make as many orphans and widows as you please.' But it is said, as an excuse, 'People will drink. So let's make the most of it and increase our revenues.' So in Luther's time, Pope Leo said: 'People will sin. So let's make the most of it and increase our revenues.'"

EVERY kind impulse acted upon gives the soul an upward tendency; every one unheeded blunts the finer sensibilities.

THERE is no kind tendency so often resisted as that of showing appreciation and sympathy at the moment needed.

The Field of Science.

FROM an article in the *National Baptist*, by John M. Gregory, LL.D., we take the following remarks on the proper field of science; on what it can do, and what it cannot do:—

"Modern science has established its claims to the confidence of mankind by the wonderful inventions to which it has lighted the way in the useful arts. Men will not dispute the truths which have given them the telephone, the electric light, and a hundred inventions which stand as witnesses for the value and verity of scientific truth. The issues between science and religion are daily becoming more clearly and sharply defined. They cannot be disguised nor softened, and they are all the sharper because unsought by either party. Science feels itself compelled to adhere to simple, sensible facts, and is therefore shut up to material things. If a scientist recognizes any existence beyond matter, as many eminent scientists do, he either confesses himself unscientific in so doing, or he claims, and properly, that material science does not include all that can be known, or that is worthy of belief.

"It needs to be borne in mind that all is not science which is called science, and every true scientist will acknowledge that much of his science is unproved assumption, or unestablished inference. A competent and candid criticism should dissect these theories and show to the people how much is clear fact and how much is cloudy conjecture. The author of the brilliant discourse under consideration would doubtless tell us that more than half of his statements were mere theories, not proven truths. Next year many of them may be discarded for fresher and more plausible theories. The supposed "mistakes of Moses" are not half as numerous as may be found in the record of every science of a hundred years' growth. The track of geology is strewn thick with the wrecks of discarded theories, and physics, biology and anthropology have changed front more than once in the memory of living men. But these changes are frankly avowed by scientists, and are claimed as proofs of the progress and honesty of scientific men."

THE *Evening Post* says of the Church of Rome:—

"She has called herself the 'Holy Catholic Church' for a good many centuries, and has been able to support her claim to the exclusive use of the title by a large body of very respectable proof. Her failure, nevertheless, to prevent the immense schism known as Protestantism, and to get even a tithe of her male members to pay any attention to her ordinances, is not to be overlooked by any church which proposes to work under a new name."

A curious "church" it must be that cannot get even a tithe—one in ten—of her male members to pay any attention to her ordinances! But this is the undoubted fact in regard to the Church of Rome, which some still venture to regard as a Christian church. How many more of her members must reject her ordinances before she will cease to be a church? —*N. Y. Observer*.

THE following anecdote is a good illustration of the manner in which some people use the Bible: An old hermit in Michigan, when the country was new, several times lost his way in the woods. At length he was advised by a friend to get a pocket compass. He did so, and being instructed as to its use, got along for awhile very well. In course of time however he lost his way again, and lay out, as usual. When found he was asked why he did not travel by the compass. He did not dare to, he said. He wanted to go north, and he "tried hard to make the thing point north, but it wasn't no use, 'twould shake, shake, shake round, and point southeast every time."

News and Notes.

RELIGIOUS.

—An Eastern religious journal says, "The records show that Oakland, Cal., is the most moral city on the Pacific Coast."

—It is said that the struggle against ritualism in the Church of England was less active last year than for the past ten years.

—The N. Y. *Independent* says, "The protection of the Sabbath [Sunday] rest by the Government has not been given up, and must not be."

—In Bavaria, where until recently all public worship except that of the Roman Catholic Church was strictly prohibited, the Methodists have been granted, by royal decree, the rights of a distinct church.

—The American Board has opened a new enterprise in Japan, to be known as the North Japan Mission. A peculiarity of this region is that all the good harbors are on the eastern or Pacific Ocean side of the island.

—Thomas Starr King (Unitarian) once said that "the difference between Universalists and Unitarians is this: The former believe that God is too good to damn them, and the latter believe themselves too good to be damned."

—There are several questions at issue in the Disciple Church, and being discussed by leading church journals, which bid fair to cause a division of the denomination. Among these issues are the organ and church festivals.

—A missionary cotemporary states that a lady, on a recent country trip through Japan, sold 350 gospel pamphlets in less than two hours; and more were eagerly sought after. Those who hunger and thirst for the word of life certainly ought to have it.

—There is to be a National Council of Catholics at Baltimore, Nov. 9, 1884. The pope designed to appoint Archbishop Sepecci as presiding Apostolic Prelate; but on the strong urgency of the American bishops, he decided to appoint Archbishop Gibbons.

—In Stamboul, Turkey, the American Bible House and the British and Foreign Bible Society run a friendly rivalry in the same building. The business of both increases from year to year. The "miserable Government" is said to be the principal drawback to the spread of the gospel.

—Father McNally of St. Patrick's Church, West Oakland, has forbidden Catholic parents to send their children to the public schools, and enjoins them to patronize St. Joseph's Institute. As a consequence, over 200 children have been withdrawn from the public schools in that part of the city. In this city about 1,300 children attend the Catholic schools.

—The *Christian at Work* complains that the opening of the Bartholdi Art Loan Exhibition on Sunday is "a needless desecration of the Sabbath." It is hard to understand where the desecration of the Sabbath comes in. There is no violation of the fourth commandment, and that being the only existing divine law upon the subject, of course the day it sets apart is the only one that could be desecrated.

SECULAR.

—There were 4,000 suicides in Paris last year.

—A cargo of 9,000,000 cartridges comes overland for shipment to China.

—In London, 2,000 steel workers have refused to work at reduced wages.

—The Legislature of British Columbia is discussing a Chinese Restriction Bill.

—Forty Apache children have been sent to the Indian training school at Carlisle, Penn.

—There were 670 new bills introduced in the House of Representatives of Congress on the 6th inst.

—Capt. Eads has gone to London to get aid toward his project of a ship canal across the isthmus of Tehautepec.

—Unusually cold weather is reported in Georgia, and there is considerable suffering amongst the poor in consequence.

—The Apaches on San Carlos reservation raised about 3,000,000 lbs. of corn last year, besides large quantities of vegetables.

—There are cheering reports regarding the crop prospects of this State. We are glad to hear them, but it is yet a good while till harvest.

—The temperance women of Springfield Mass., are making efforts to establish coffee stands in the vicinity of the lowest rum-holes in the city.

—A lot of speculators who have been buying up trade dollars at considerable discount, are now asking Congress to have the Government redeem them at par.

—Joseph Cook says there are not over five leading newspapers in the United States that a self-respecting American would recommend to a visitor to read.

—The pope has consigned to the "secret archives," a statement of the secret conversation between himself and the German Crown Prince, for the benefit of posterity.

—Japanese currency is approaching par. It has been depreciated for more than five years, and at one time the premium of silver over paper was more than 80 per cent.

—The cartmen of Havana have struck against increased taxation, and refused to work. In consequence goods are crowding the wharves, and business almost stopped.

—There are only six men in the U. S. Senate who are not very wealthy; these are Blair, Logan, Cullom, Lapham, Vest, and Mitchell. A large number are millionaires.

—Brazil is working toward the emancipation of slavery. A law has been passed taxing owners \$100 a year for each slave. Many of them are not worth that much to their masters.

—Minister Lowell has decided to resign the Lord Rectorship of St. Andrews, London, the technical objections to the office being held by a foreign minister being greater than he anticipated.

—Chinese immigration, public lands, railroad matters, and the tariff are prominent questions in Congress. Of course all these will be manipulated with reference to the next Presidential campaign.

—Judge Sawyer, of the U. S. District Court, has decided against the hydraulic miners in the celebrated debris case. Those miners, however, who can take care of their own debris, are exempt from the injunction.

—Captain Cox, the slayer of Chas. McLaughlin, in San Francisco, was discharged, on examination before Police Judge Lawler, on the plea of self-defense. There was no direct evidence but that of the defendant himself.

—The Indian school at Forest Grove, Oregon, is to have increased capacity the coming year, and will have 200 pupils. Government aid to the amount of \$25,000 has been promised, to purchase land and erect buildings.

—Gen. Crook says the Chiricahua Indians are highly intelligent, and are specially shrewd in making treaties; they quickly discern an advantage for or against themselves, as also any act of bad faith on the part of the whites.

—A great fire at Stillwater, Minn., on the 9th inst., caused a loss of \$100,000. The town of Baird, Texas, was almost entirely burned down on the 8th. And in New York, on the 9th, a coffin factory was destroyed, involving a loss of \$90,000.

—Reports are rife as to the condition of contract laborers on the Hawaiian plantations. The situation is said to be one of absolute slavery during the three years of servitude, and that foreigners are induced to migrate thither under gross misrepresentations.

—The Board of Supervisors of San Francisco have formally petitioned the U. S. Senate for an appropriation to build a new post-office. The building is much needed; the city's population has more than trebled since the present facilities were provided.

—As the English Government declines to support Egypt outside of Egypt proper, or to allow Turkey to do so, the Egyptian troops have been ordered to evacuate Khartoum, which is in Soudan. It is said this exposes 11,000 Christians to the mercy of El Mahdi.

—The perplexity of nations in Europe is again aroused by recent Nihilistic moves. It is now alleged that this whole element is Slavonic as against the German, of which the royal family is largely composed, and that the menace is toward the German as well as the Russian Government.

—Secretary Frelinghuysen, upon investigation, is of the opinion that O'Donnell was not a citizen of the United States. He was a teamster in the army, and not a soldier; and his papers are said to have been "irregular" (mildly speaking). We must give the English Government credit for being very patient and forbearing with American interference in this matter.

—A prominent French official scouts the idea of the United States maintaining the supremacy of republican ideas in America with her present military and naval defenses. He says every great power in Europe is menaced by our prosperity; that they are aware of our defenseless condition, and would gladly see the nation humbled. And further, that all our great cities could be laid under tribute before we could raise a respectable navy.

—The body of A. T. Stewart, which was stolen from its tomb in 1881, has been recovered. A ransom of \$50,000 was paid to the robbers, and the body returned. Judge Hilton, executor of the estate of deceased, and Mrs. Stewart, became convinced that the robbers would probably never be caught, and that the body would not be recovered by any other means than by a compromise; and there were threats of further depredations on the property and persons concerned, if a ransom were not paid. A single unarmed servant had to carry the money to a designated country place in the night, where a party of masked men received it, and delivered up the body.

—When Peter Cooper of New York died, it was supposed that nearly everybody would want to donate something, though but little, toward building a monument to the memory of the great philanthropist. He had spent tens of thousands in money, and much time, in various benevolent enterprises. So boxes were placed at several convenient places to receive contributions. Recently the boxes were opened, and found to be full—of buttons, counterfeit coins, tin disks, and other trash, with hardly any money. There is much just indignation at this ingratitude on the part of the community; but the great Benefactor of the whole race has been treated in the same way by the masses for nineteen centuries, notwithstanding his benevolence is good for time and eternity.

Obituary.

CHAFFEE.—Died of paralysis, in Dunn Co., Wis., Oct. 17, 1883, Bethiah B., wife of A. W. Chaffee, aged 66 years and 1 month. Sr. Chaffee was born at Bath, N. Y. She embraced present truth in 1858. Her life was ever in harmony with the truth she loved. In 1881 she moved to Wisconsin and joined the church at Knapp. Truly the church has lost a mother in Israel. Bro. Chaffee is left, but not without hope. Five children are looking for that "blessed hope." Words of comfort by the writer.
R. M. FOSTER.

PHELPS.—Died at Crow Wing, Minn., Dec. 8, 1883, after an illness of about three weeks, my father, Aaron G. Phelps, in the 75th year of his age. He was born in Waitsfield, Vt., and in youth manifested a desire for pioneer life, emigrating to Wisconsin at an early day. He was converted under the labors of the Methodists. In 1850 he embraced the faith of the Seventh-day Adventists, and traveled over one hundred miles on foot to attend their first Conference in Wisconsin. He was a firm believer in present truth to the day of his death. We hope to meet him, with those who have fallen asleep before, when the Lifegiver comes. Services were conducted by M. D. Everest, Baptist.
H. F. PHELPS.

WEBSTER.—Died at Dayton, W. T., Dec. 30, 1883, of spotted fever, Newell, son of Arthur and Sarah Webster, aged 10 years, 8 months, and 24 days. Words of comfort were spoken by the writer, from John 11:25. Little Newell was laid in the hill-side, in hope that he will soon return "from the land of the enemy."
W. A. GIBSON.

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By ELD. U. SMITH.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 17, 1884.

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BECAUSE of the pressure of business in the meetings at Healdsburg, it was found impossible for those from whom it was expected, to send a report of the Sabbath-school reunion of that church, Jan. 1, in time for this issue.

Review and Herald.

This paper—"our church paper"—has commenced its sixty-first half-yearly volume, and its conductors have been making improvements on it also. It has a neat rule border around its pages, which will prove a saving, being intended for a protection to the type on the edges of the pages, which are most liable to injury on a cylinder press, as well as for improved appearance.

Elder G. I. Butler is on its staff as Corresponding Editor. He wields a ready and vigorous pen, and as he has no other editorial work on his hands, this addition cannot fail to add to the interest and usefulness of the *Review*.

It is now within a few days of thirty years since we first saw the "*Advent Review*," and our acquaintance with it has been quite close ever since. Some of the time we have been connected with it in the office, and always taken the deepest interest in its prosperity. The following words from its editor, in its first number of this volume, we have read with much regret:—

"This paper has been, from the beginning of the message which we believe is the last to go to perishing men, the organ and exponent of this work. From the records of its columns may be traced the principles and polity of this cause, its advance movements, its struggles and victories, through all its progress. The growth of the work in these later years has been in many respects remarkable. Its friends and adherents have increased greatly in numbers. Yet the subscription list of the *REVIEW* runs along year after year at about the same figure, the accessions being scarcely more than the losses. Without stopping to inquire why this is so, any of our patrons will be ready to admit that it ought not to be so."

In the earlier days of this work we measured the success of our labors, not so much by the number who professed the faith, as by the number who subscribed for the *Review*. If they refused to take that paper we had great fears that they would fall away from their profession; and we found that this was generally the case. It was a source of continual strength and encouragement to "the little flock." It fed their faith with plain, doctrinal truths—present truth—which the scattered ones so much needed. And they need them yet. On this point Eld. Butler, in the same number, says:—

"We have no faith whatever that good talk about devotion, prayer, and the ordinary duties of religion, however praiseworthy in itself, and however necessary, can supply the place of the glorious doctrines of the last message. These must be brought prominently before this generation, and they must ever be burning brightly in our own hearts. Otherwise, our zeal will lag, and our piety become like that of those around us who have no faith in these truths. These glorious doctrines have ever given point and life to our work."

Our response to this is a hearty, Amen. At the Oakland missionary meeting on the evening of January 8, the Director was instructed by a unanimous vote to make or have made a thorough canvass of this church in behalf of the *Review* and of *Good Health*. This is a move which we expect will be followed up on all this Pacific country.

The Ten-Days' Meeting at Healdsburg.

WE have not a regular report of this important gathering, for want of time to prepare it after the meeting closed. The paper was prepared for the press on the closing day of the meetings, which explains the lack. But accounts from some who were present part of the time, and reports in the local papers, indicate that its interest and importance are past computation. The meetings began January 3, and ended on the 12th. We collate some items from the local press. The *Enterprise* says:—

"About two hundred are present at the morning and afternoon meetings, and three hundred in the evening. The various services are conducted by Elder M. C. Israel, of Oakland; Wm. Healy, of Healdsburg; C. L. Boyd, of Portland, Oregon; J. O. Corlias, of Michigan; E. J. Waggoner, Biblical Instructor in the College; Mrs. E. G. White, of Healdsburg, and W. C. White, of Oakland. When these people have a general meeting they make a business of attending, and all work must stand aside, as will be seen by the following programme, which is followed daily:

- "6 A. M.—Early prayer-meeting.
- "9 A. M.—Prayer and social meeting.
- "10:30 A. M.—Bible-reading.
- "12 M.—Canvassers' class.
- "3 P. M.—Instruction to Colporters.
- "7 P. M.—Bible-reading.

"It makes busy work for the farmers who have three to six miles to drive to attend all these meetings.

"Besides the forty young men and women boarding at North College Hall, who have come from all parts of California, Nevada, Oregon, and Washington Territory, to the College, there are a large number of representative Adventists from abroad, who came as delegates to these meetings."

The *Flag* also gives a creditable report, from which we take the following:—

"No attempt will be made to particularize in regard to the many excellent exercises since the opening meeting. Apparently it has been 'a feast of good things' to all in attendance. Many of the meetings have been characterized by great spiritual power.

"A NOVEL FEATURE.

"Instead of the usual discourse at the hours above specified, the minister conducts a Bible-reading service by means of questions, which are answered from the Scriptures by the congregation. The whole audience join in the exercises, and it is an inspiring sight to witness the promptness and zeal with which they engage in searching the Scriptures, like the noble Bereans, 'to see whether these things be so.' This is a beautiful scene, to see the many 'swords of the Spirit' flash as they are unsheathed in all parts of the room. Only Bible answers are accepted. This method seems more effective than sermonizing, to popularize and disseminate a knowledge of Bible subjects."

Encouraging.

LIZZIE S. CAMPBELL, State Secretary of the Illinois T. and M. Society, writes:—

"I think all the officers of the T. and M. Society, and the ministers, and many of the brethren and sisters in our Conference, are working for the SIGNS, which, as we understand it, is only another term for the progress of present truth; for wherever the SIGNS goes it carries with it the precious light of truth."

BRO. D. H. OVERLEY, Monticello, Ind., in a business letter to this Office, incidentally remarks:—

"One of my neighbors greatly prizes the paper, and heartily endorses the views. He has put aside his tobacco; so I will donate him the paper for six months."

BRO. D. B. HECKERT, Ogden Center, Mich., in a note renewing his subscription, says:—

"It [the SIGNS] is a welcome visitor in my home, with the precious truth it brings. I hope it may have abundant success in warning the people of the danger ahead."

This is just our mission—warning the people of danger ahead. This is the burden of the Third Angel's Message of Rev. 14:9-11, which we proclaim. The foregoing testimonials are but random samples of many that are daily received.

Back Numbers.

WE can furnish back numbers to January 1, 1884, to all new subscribers, single or in clubs. Those who desire their subscription to commence with No. 1 of the new volume will please so state in their orders for the SIGNS.

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