

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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"HE GIVETH MORE GRACE."

"Whom have I in Heaven but thee?" Ps. 73:25.

THIS—this is my strongest desire;
For this my whole nature will pine,
Consumed as with heat of a fire,
Till I in his image shall shine.

No earthlyling could more covet gold
Than I covet the stores of his grace;
No treasure—a thousand times told—
Could so charm, as the smile of his face.

I know what the fainting child feels
For want of his bread and his rest;
I know the keen anguish that steals
O'er the heart, when bereaved of its best.

More intense is the pang of my heart,
If he hide for one moment his face;
I have peace, though all else should depart,
If he give me his fullness of grace.

Like the watcher on storm-fretted sea
Looking out thro' the mist and the chill,
I long for his haven of rest,
But more, to accomplish his will.

—Rev. John Parker.

General Articles.

John as an Example of Sanctification.

BY MRS. E. G. WHITE.

JOHN was known as the "disciple whom Jesus loved." While not in any degree weak or vacillating in character, he possessed an amiable disposition, and a warm, loving heart, capable of the deepest and most earnest devotion. He seems to have enjoyed the friendship of Christ in a pre-eminent degree, and he received many tokens of his love and confidence. He was one of the three permitted to witness Christ's glory upon the mount of transfiguration and his agony in the garden of Gethsemane; and to the care of John our Lord confided his mother in those last hours of anguish upon the cross.

The affection of Jesus for his beloved disciple was returned with all the strength of ardent devotion. John clung to the Master as the vine clings to the stately pillar. For his sake he braved the dangers of the judgment hall, and lingered about the cross; and at the tidings that Christ had risen, he hastened to the sepulcher, in his zeal outstripping even the impetuous Peter.

John's love for his Master was not a mere human friendship, but the love of a repentant sinner, who felt that he had been redeemed by the precious blood of Christ. He esteemed it the highest honor to work and suffer in the service of his Lord. His religion was of a practical character, and led him to love all for whom Christ died. He reasoned that love to God would be manifested in love to his children. "Beloved," he would often say, "if God so

loved us, we ought also to love one another." "We love him because he first loved us. If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" The apostle's life was in harmony with his teachings. The love for Christ which glowed in his heart, led him to labor untiringly for his fellow-men, especially for his brethren in the Christian church. He was deeply in earnest, and his words carried with them a weight of conviction.

The confiding love and unselfish devotion manifested in the life and character of John, present lessons of untold value. Some may suppose that he possessed these qualities independent of divine grace; but this is not so. The Bible record shows that he had by nature serious defects of character. He was proud and ambitious, and quick to resent slight and injury.

John's love for his Lord was not the cause of Christ's love for him, but the effect of that love. John desired to become like Jesus, and under the transforming influence of the Saviour's love, he became meek and lowly of heart. Self was hid in Jesus. He was closely united to the Living Vine, and thus became a partaker of the divine nature. Such will ever be the result of communion with Christ. This is true sanctification.

There may be marked defects in the character; evil temper, envy, and jealousy may bear sway; yet if the man becomes a true disciple of Jesus, the power of divine grace will make him a new creature. Christ's love transforms, sanctifies him. But when persons profess to be Christians, and their religion does not make them better men and women,—living representatives of Christ in all the relations of life,—they are none of his.

At one time, with several of his brethren, John engaged in a dispute as to which of their number should be accounted greatest. They did not intend their words to reach the ear of Jesus; but he read their hearts, and embraced the opportunity to give his disciples a lesson in humility. His teaching was designed not only for the little group who listened to his words, but for the benefit of all his followers, to the close of time. "And he sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all."

Those who have the Spirit of Christ will have no ambition to occupy a position above their brethren. It is those who are small in their own eyes who will be accounted great in the sight of God. "And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me." What a precious lesson is this for all the followers of Christ! Those who overlook the life-duties lying directly in their pathway, who neglect mercy and kindness, courtesy and love, are neglecting Christ.

On one occasion John, with his brother James, came to Jesus with a request that he would honor them by permitting them to sit, one at his right hand and the other at his left hand in his glory. The Saviour answered, "Ye know not what ye ask." How little do many of

us understand the true import of our prayers! Oh, Jesus knew the infinite price at which that glory must be purchased, when, "for the joy that was set before him," he "endured the cross, despising the shame." That joy was wholly unselfish. It consisted in seeing souls saved from death by his humiliation, his agony, the shedding of his blood.

This was the glory that Christ was to receive, and which these two disciples had requested that they might be permitted to share. Jesus asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can." How little did they comprehend what that baptism signified. "Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

Jesus understood the motives which prompted the request, and thus reproved the pride and ambition of his two disciples: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Another time Jesus sent messengers before him into a village of the Samaritans, requesting the people to prepare refreshments for himself and his disciples. But the fact that Jesus was going to Jerusalem aroused the jealousy of the Samaritans, and instead of urging him to tarry with them, they withheld the courtesies which they would have given to a common wayfarer. Jesus never forces his presence on any, and the Samaritans lost the blessing that would have been theirs had they solicited him to be their guest.

We may wonder at this rude and uncourteous treatment; but how often are we who profess to be followers of Christ, guilty of the same neglect. Do we urge Jesus to take up his abode in our hearts and in our homes? He is full of love, of grace, of blessing, and stands ready to bestow these gifts upon us; but, like the Samaritans, we are frequently content without them.

The disciples were aware of their Master's purpose with reference to the Samaritans; and when they saw the coldness, jealousy, and positive disrespect shown him, they were filled with surprise and indignation. James and John were especially stirred. That He whom they so highly revered should be thus treated seemed to them an offense too great to be passed over without immediate punishment. These disciples asked, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" referring to the destruction of the Syrian captains and their companies, that were sent out to take Elijah.

Jesus rebuked his disciples, saying, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." John and his fellow-

disciples were in a school, in which Christ was the teacher. Those who were ready to learn their mistakes, and anxious to improve in character, had ample opportunity. John treasured every lesson, and his growth in the graces of meekness, humility, and love was remarkable.

An instructive lesson may be drawn from the striking contrast between the character of John and that of Judas. John was a living illustration of the transforming grace of God. On the other hand, Judas possessed a mere form of godliness. He professed to be a disciple of Christ, but in words and works denied him. Judas had the same precious opportunities to listen to the lessons of Christ that John had; but while John was warring against his own faults, and seeking to assimilate to Christ, Judas was violating his conscience by yielding to temptation, and was thus fastening upon himself habits of dishonesty that would end in ruin.

These two disciples represent the Christian world. All profess to be Christ's followers; but while one class walk in humility and meekness, learning of Jesus, the other show that they are not doers of the word, but hearers only. One class are sanctified through the truth; the other know nothing of the transforming power of divine grace. The former are dying daily to self, and are overcoming sinful propensities; the latter are indulging their own lusts, and becoming the servants of Satan.

Heathen Festivals.

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4: 10, 11.

THE festivals here referred to are those instituted by the heathen in honor of their gods. The context clearly shows that they were celebrated in memory of, or pertained to, their idolatrous worship. The apostle cannot refer to days of divine appointment, or that had reference to the worship of the true God, such as the Sabbath of the Lord, which was a memorial of the God that created all things.

Paul was afraid that the continued observance of those Roman festivals would prove a snare to them, because it would perpetuate in them a respect for human customs and idolatrous ordinances.

CHRISTMAS.

The festival of Christmas is regarded by Roman Catholics and Episcopalians, and many in other sects, as a religious festival. Millions have lived and died in the faith that Christmas was a divine festival occurring on the very day of the birth of our Saviour. Protestants wonder at the credulity and superstition of the Romanist in regard to Ash Wednesday, Holy Thursday, Good Friday, St. Patrick's day, etc., yet at the same time regard, as sacred, days that have no better reason, nor any higher authority, for their observance.

There may be no evil in the use of the Christmas holiday as a day of recreation and good cheer; but it is well to understand that there is neither reason nor Scripture authority for its observance as a sacred festival.

1. There is no proof that Dec. 25 was the day of Christ's nativity; but the probabilities are strongly against it.

2. If it could be certainly proved that the 25th of December was the day of Christ's birth, even then we should only have human authority that it ought to be observed.

We find no Scripture authority for keeping a festival day in honor of Christ's birth, crucifixion, resurrection, or ascension. Yet men, in their proud presumption, have invented festival days in honor of all these events. In support of the first proposition above, we quote the following high authority:—

"The day, however, now kept as Christmas, cannot be that of the nativity of our Lord, for

the reason assigned long ago by Shaw and others; viz., that in December, which is the height of the rainy season in Judea, neither flocks nor shepherds could have been at night in the fields of Bethlehem, which we are told was the case at the nativity of Christ. As to the antiquity of this festival, the first traces we find of it are in the second century, about the time of the Emperor Commodus."—*Encyclopædia Britannica*.

Sir Isaac Newton remarks: "The times of the birth and passion of Christ, with such like niceties, being not material to religion, were little regarded by the Christians of the first age."

An unknown author, speaking of Christmas, says: "Its institution is attributed by the Decretal letters, to Telesphorus, who died A. D. 138. At first it was one of the most movable of the Christian festival days, often confounded with the Epiphany, and celebrated by the Eastern churches in the months of April and May. In the fourth century, the urgency of St. Cyril, of Jerusalem, obtained, from Pope Julius I., an order for an investigation to be made concerning the day of Christ's nativity. The result of the inquiry by the theologians of the East and the West was an agreement upon the 25th of December. The chief grounds for the decision were the tables of the censors, in the archives of Rome; and although, in the opinion of some of the Fathers, there was not authentic proof of the identification of the day, yet the decision was uniformly accepted."

ORIGIN OF THE NAME.

The *Christian Spectator*, of 1821, says: "Our English appellation of 'Christmas' originated in the mass at this season being called Christ's mass. It was usual, at this season, for the Romish priests to offer up masses to the saints, imploring forgiveness for the people, for their debaucheries or backslidings at this festival."

PAGAN ORIGIN.

We find it generally admitted by the best authors, that the Christmas festival was of pagan and papal origin.

The following is from the *New Monthly Magazine*, by Thos. Campbell: "Many of the anniversaries solemnized by the Christian church were transplanted into it from the heathen soil. Whilst Easter has succeeded to the 'Ferialia' of the Romans, there can be little doubt that Christmas has taken the place of their 'Saturnalia.' This festival, instituted in honor of Saturn, was celebrated by them with the greatest splendor, debauchery, and extravagance.

"The Christian church was anxious to abolish the celebration of these Saturnalia, in which she blushed to see her own disciples partaking; and, therefore, appointed a festival in honor of her divine Redeemer."

CHRISTMAS PRESENTS.

"The custom of making presents on Christmas eve is derived from an old heathen usage, practiced among the Northern nations at the feast of the birth of Sol, on the 25th of December, to which it succeeded, and retained the name of *Yule* or *Inul*, i. e., the 'wheel,' or revolution of the sun."—*Religious Cyclopædia*.

NEW YEAR'S.

This festival, like Christmas, may be harmless as a recreation day; but that it is properly the commencement of the year, is to be questioned. The year is naturally divided into four seasons; viz., (1) spring; (2) summer; (3) autumn; (4) winter. How unnatural to begin the year in the middle of the fourth season! The winter seems to be the old age of the year, while the month Abib, or April, is the youth of the year. Abib, or April, signifies the opening flowers. Here, then, is where the year would naturally commence, and this is according to the ancient order. See Ex. 12: 2: "This month shall be unto you the beginning of months; it shall be the first month of the year to you."

Men have thought to improve the original

plan; and in this, as in many other things, have proved that their own wisdom was folly. And in the language of Scripture we may say, "Surely your turning of things upside down shall be esteemed as the potter's clay." Again, we read of those who "put darkness for light, and light for darkness." The wise man says that "God hath made man upright, but they have sought out many inventions."

Some human inventions are comparatively harmless; but when a human institution is put in the place of a divine, as in the case of the Sabbath, making void one of God's commandments, then we must "ask for the old paths, and walk therein."

But in regard to the January festival, the following may be of interest:—

"JANUARY.—This month is named from the Roman god *Janus*, who was represented with two faces, one toward the old year, and one toward the new. Everybody invoked him on commencing a new undertaking. From the time of Numa, second king of Rome, January began the religious year of the Romans. On its first day was presented to *Janus* an offering of wine and fruits; his idol was crowned with laurel; the consul or chief magistrate ascended in solemn procession to the capital; and small presents were made to one another by friends. The most usual presents were figs and dates covered with leaf gold. Hence the modern agreeable custom of New Year's presents."—*Goodrich's History*, p. 364.

"January, the first month in our present calendar, was also the first month in the more recent Roman calendar. It was not the first month in the year in this country till 1752, when the legislature, by an act passed in the preceding year, altered the mode of reckoning time from the Julian to the Gregorian style."—*National Cyclopædia*.

"It was not uniformly the beginning of the year among the Latin Christian nations till the eighteenth century, the year being in several countries reckoned from March 1, or other dates."—*American Cyclopædia*. —Sel.

Character.

THE following sentiment is from a sermon by Rev. Phillips Brooks, before the students of Harvard:—

Fill a man with every kind of knowledge; let him understand the sky, the earth, and the sea, and let him know all that history and all that metaphysics can tell him—that does not make his character. Those things may all be in his mind as the apples may be in the basket. Not till a will, a choice, a distinct preference, for one thing over another, a distinct approval of this and a disapproval of that, comes—not until then has a man any true character, not until then do the knowledges become faculties, unite into a character having its virtue and its value in will.

The central event of human history, the life of Jesus Christ, was the great declaration that only by character does the truth turn itself into a power in life. Some day or other we will come to see that the same is true of the Christian church. The Christian church in its great idea is the exponent of character.

Let us have larger, truer, more unselfish men, and truth shall become more the food of the undeveloped appetite of hungry men. Clean your souls; get rid of jealousy and meanness. Be brave, be patient, be unselfish, be true, and learning shall certainly come through you to life. Is there a nobler motive? Is there an exhortation more worthy of his humanity, which a man can offer to his brother, more than that? And if all this be true, then is it not evident that no place where men are trained, no university, no college worthy of its name, is doing its duty unless it is not merely accumulating learning, but is also making character?

Question and Answer.

IN the first verse of Rev. 21, are we to understand that there is literally to be "no more sea," in the earth made new? J. C. H.

ANSWER.—We think not. You will see by Rev. 20:11, that the heaven and the earth fled away from the face of him who sat on the great white throne, "and there was no place found for them;" they were no more. In the verse to which you refer this is stated again, but in contrast with the new heaven and new earth. "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." In other words, the first heaven and the first earth were no more; the sea also passed away and was no more. And as there is to be a new heaven and a new earth, it is only reasonable to suppose that there will be a new sea. Especially as we read of the river of life and that its waters go "down into the plain, and go into the sea." Eze. 47:8. Besides this, we read in Isa. 35:6 of the new earth; "in the wilderness shall water break out and streams in the desert." Now if there shall be rivers and streams flowing through the new earth, it is only natural to suppose that there is some place to which they flow, and that place a new sea.

More than this, when God made the heaven and the earth, in the beginning, he also said: "Let the waters be gathered together unto one place; . . . and the gathering together of the waters called he seas." Gen. 1:9,10. Now if there had never been any sin on the earth, certainly this sea would have remained as long as the earth and its paradise remained, which of course would have been forever and ever. But sin entered, and grew so great that the flood came, and by that the quantity of water was greatly increased upon the earth, because the "windows of heaven were opened," and the fountains of the great deep were broken up. Gen. 7:11. In 2. Esdras 6:42 we have a hint of what the ancients thought of this; "upon the third day thou didst command that the waters should be gathered in the seventh part of the earth."

And so when "the earth and the heaven" because of sin shall flee away from the face of him who shall sit upon the great white throne, then this sea, which has been so greatly increased because of sin, will also flee away with them, and like them there will be found no place for it; it will be no more. Then when he who sits upon the throne says: "Behold I make all things new," the sea must be made new or it will not be true that he makes all things new. And so there will be not only a new heaven and a new earth, but a new sea also. All new.

Therefore we conclude that when John says, "and there was no more sea," he has reference exclusively to that sea that belongs with the earth and the heaven which he had just seen flee away, and for which no place was found.

Dr. Clarke says on this passage: "The sea no more appeared than did the first heaven and earth. All was made new."

The "Bible Commentary" says: "(2) The former 'sea' has passed away like the former 'earth,' but this does not preclude a 'new' sea, any more than a new 'earth.'"

A. T. JONES.

Jesus Christ Not an Impostor.

SOMETIMES we hear Jesus stigmatized as an impostor, but before we admit the charge, we have a right to ask, On whom did he attempt to impose? What motive had he for the attempt? What means did he employ to compass his design? Did he wish to impose on the priesthood? His language from first to last was, "Woe unto you scribes, Pharisees, hypocrites." Did he aim to impose on the rich? Then the exclamation, "How hardly shall a rich

man enter into the kingdom of Heaven," was either madness or folly. Did he endeavor to impose on the poor? If he did, it was by preaching to them the gospel of patience, hope, and encouragement. But all impostors have a motive, and what, it may be asked, was that of Jesus? Did he seek popularity? With whom? The mighty? He never called them—except to repentance. With the people? He discouraged all their expectations of political freedom through his agency; and when they boasted of their descent, the glory of a Hebrew, he told them that God could of the stones raise up such children unto Abraham. Was his motive wealth? Strange that he should become poor, that others might be made rich; strange that he should heal the sick, restore sight to the blind, raise the dead, without fee or reward; strange that one little purse, in the hands of a traitor, contained so small a treasure that it could not always secure to him a place where he might lay his weary head. Was his motive power? He preached to the multitudes to be sure, but his text was, "My kingdom is not of this world." Was it ambition? He only showed it by washing his disciples' feet. What was his motive, then, for incurring reproach, enduring every privation, and suffering a cruel death? I answer, *Love, undying love*. What was his object? Truth, the truth of God. Call you such, an impostor? Happy for the world had there been more such impostors, who spoke not their own words, but those of omniscient wisdom; who sought not their own good, but that of others; who obeyed not their own will, but the will of God; and who came not to condemn the world, but to save it.—*Sel.*

Faith vs. Doubt.

FAITH is a great worker. The men of strong convictions fashion the world upon their anvils. Confidence girds a man's loins, and nerves him to the putting forth of all his energy. In the eleventh chapter of his epistle to the Hebrews, Paul brings forth a bead roll of faith's heroes, and erects an Arc de Triomphe to their memory. The name stands out in capitals of light: "Abel, Enoch, Noah, Abraham," and the sculptured scenes are such as these: "Subdued kingdoms," "stopped the mouths of lions," "quenched the violence of fire." If the panegyrist of faith comes to a pause, it is not because matter fails to him; he exclaims, "What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets."

What has doubt achieved? How is it that no such trophy has ever been raised to the honor of unbelief? Will the poet of infidelity and the historian of skepticism yet appear? If so, what will be their record? "Working righteousness" and "obtaining promises" are rather out of the line of doubt, and it is not likely to endure much suffering to "obtain a better resurrection," for it sneers at the mention of such a thing; the eulogist of doubt would have to content himself with lower achievements. But what would they be? What hospitals or orphanages has doubt erected? What missions to cannibal tribes has infidelity sustained? What fallen women or profligate men has skepticism reclaimed and new-created.

"Sing, Muse! If such a theme, so dark, so wrong,
May find a muse to grace it with a song."

The Milton of this subject may well turn out to be like him whom Gray describes in his "Elegy" as "mute, inglorious." "By their fruits ye shall know them."

But what are the precious outcomings of "modern thought"? We hear the shout of the craftsmen as they repeat this cry, "Great is Diana of the Ephesians!" But where are the holy and happy results of the "advanced criticism" which is so busily undermining the foundations of faith?—*Spurgeon.*

Changing the Nature.

ESTRANGED as man is from God, perverse as he is in thought and action, and with all his accumulated vileness, it would seem a hopeless task to change his nature, but it can and has been done, and is being done continually. This change does not come through the process of taming or by the constraints of force, but by instructing the mind and conscience together with the spirit and power of God. Man that has this change wrought in him is a new creature; his form is the same, but he has got back the image of God. Christ is formed within him, and there is a radical change, and now he is no longer a child of the devil, but is a child of God.

But I want you to bear in mind the fact that thousands have only an apparent change, as their life and works make manifest. They have the same love for the world they ever had. They are not satisfied with a trade unless they have the best of the bargain. They are just as shrewd at laying plans to amass wealth as any one. If there is a change, where is it? When angels come to minister to those who shall be heirs of salvation, do you think you could persuade them to accompany you to the opera or theater or dance? Did Christ recommend any such thing to his followers? No; he told them, "If any man love the world, the love of the Father is not in him." The love of God and the love of the world cannot go together, any more than you can carry fire and water in the same vessel.

Man is a sinner and loves sin, but when the change takes place that makes him a child of God, this change is apparent to all who know him. Any one who has this change is careful to avoid all appearance of evil. He will adhere to all the precepts of the Bible as the law of his life. If the Bible tells him to dress plainly, he will do it. He will look upon pride and vanity as things that God hates, and he will hate them.—*Gospel Banner.*

LITERATURE should fall down before its King. Speech is the gift of God. We are not to regard blessings we enjoy as less a gift from on high because they come from second causes. Literature should be devoted to him who is the Logos. God has made a revelation of his will in the highest forms of literature. No one wrote purer history than Moses. Deeper themes are discussed in the book of Job, and in a grander manner, than in the tragedies of Aeschylus. We have no lyrics like those by David. I shrink from comparing any other literature with the discourse of our Lord. Paul had a style much like his character, abrupt, living, piercing like a sword, and yet lifting us to Heaven by its sublimity. Our literature owes much to Athens and Rome, but much also to Jerusalem. The Bible has given the world new ideas, such as are not found elsewhere in the province of letters,—the grand and tender ideas, thrown into the thought of men by religion. Superb themes for poetry and eloquence have been furnished. It is thus that high enjoyment is attained and the mind refined.—*Dr. McCosh.*

In these days, I fear that good, sound, old-fashioned, stout, doctrinal preaching is going out of vogue. I beg of you, ministers, do not yield to this unhappy drift; no, not for an hour. Sound doctrine is the real backbone and strength of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, have been vitalized by some stupendous "doctrine," or revealed teaching of Almighty God. My brilliant neighbor has unwisely said that "doctrine is only the skin of truth set up and stuffed." Just imagine St. Paul writing to Timothy, "Give attendance to—the stuffed skin of truth."—*Dr. Cuyler.*

Development of Indulgences in the Church.

THIS was the great principle of Christianity: its leading idea—that of grace, of pardon, and amnesty, and of the gift of eternal life. This idea supposed an alienation from God, and an inability in man to enter, by any power of his own, into communion with an infinitely holy being. The opposition of true and false doctrine cannot assuredly be entirely summed up in the question of salvation by faith or by works. Nevertheless, it is the most striking feature in the contrast. We may go farther: Salvation considered as derived from any power in man is the germinating principle of all errors and perversions. The scandals produced by this fundamental error brought on the Reformation, and the profession of the contrary principle was the means by which it was achieved. It is therefore indispensable that this truth should be prominent in an introduction to the history of that Reformation.

Salvation by grace. Such, then, was the second peculiarity which was designed especially to distinguish the religion that came from God from all human systems. And what had become of this great and primordial thought? Had the church preserved it as a precious deposit? Let us follow its history.

The inhabitants of Jerusalem, of Asia, of Greece, and of Rome, in the time of the Roman emperors, had heard this gospel. "For by grace are ye saved through faith;" "it is the gift of God" (Eph. 2:8), and at this voice of peace, at the sound of these good tidings, at this word of power, multitudes of sinners believed, and were attracted to Him who alone can give peace to the conscience; and numerous societies of believers were formed in the midst of the degenerate communities of that age.

But ere long an important error began to prevail, as to the nature of saving faith. Faith (according to St. Paul) is the way through which the whole being of the believer—his understanding, his heart, and his will—enters upon present possession of the salvation purchased by the incarnation and death of the Son of God. Jesus Christ is apprehended by faith, and from that hour becomes all things to, and all things in, the believer. He communicates to the human nature a divine life; and the believer, renewed and set free from the power of self and of sin, feels new affections, and bears new fruits. Faith, says the theologian, laboring to express these thoughts, is the subjective appropriation of the objective work of Christ. If faith is not the appropriation of salvation, it is nothing—the whole economy of Christian doctrine is out of place; the fountains of the new life are sealed, and Christianity is overturned from its foundation.

And this consequence did in fact ensue. By degrees this practical view of faith was forgotten, and ere long it was regarded, as it still is by many, as a bare act of the understanding, a mere submission to a commanding evidence.

From this primary error a second necessarily resulted. When faith was robbed of its practical character, it could no longer be maintained that faith alone saved. Works no longer following in their places as its fruits, it seemed necessary to range them on one line with it; and the church was taught to believe that the sinner is justified by faith and by works. In place of that Christian unity in doctrine, which comprises in a single principle justification and works—grace and a rule of life—belief and responsibility, succeeded that melancholy quality which regards religion and moral duty as things altogether unconnected; a fatal delusion which brings in death, by separating the body from the spirit, whose continued union is the necessary condition of life itself. The word of the apostle heard across the interval of ages is,

"Having begun in the spirit, are ye now made perfect by the flesh."

Another error contributed to unsettle the doctrine of grace. This was Pelagianism. Pelagius asserted that man's nature was not fallen, that there is no such thing as hereditary evil, and that man having received power to do good has only to will in order to perform it. If the doing "good things" consists in certain external acts, Pelagius judged truly. But if regard is had to the motives whence these external acts proceed, or to the entire inward life of man (see Matt. 12:34), then we discern in all his works selfishness, forgetfulness of God, pollution, and weakness. This was the doctrine of St. Augustine. He proved that to entitle any action to approval, it was needful not merely that it should seem right when looked at by itself and from the outside, but above all that its real spring in the soul should be holy. The Pelagian doctrine rejected by St. Augustine from the church when it presented itself broadly for investigation, reappeared ere long with a side aspect as semi-Pelagian, and under forms of expression borrowed from St. Augustine's own writings. It was in vain that eminent father opposed its progress. He died soon after. The error spread with amazing rapidity throughout Christendom, passing from the west to the east, and even at this day it continues to disturb and harass the church. The danger of the doctrine appeared in this: That by placing goodness in the external act rather than in the inward affections, it led men to put a high value upon outward action, legal observances, and works of penance. The more of such works the greater the reputed sanctity—Heaven was to be obtained by means of them—and (extravagant as such a thought must appear to us) it was not long before certain persons were believed to have made attainments in holiness beyond that which was required of them.

Thus did the proud heart of man refuse to give the glory to that God to whom all glory belongs. Thus did man claim to deserve what God had decreed to give freely! He essayed to find in himself the salvation which the gospel brought to him ready wrought out from Heaven. He spread a veil over the saving truths of salvation which cometh from God, and not from man—a salvation which God gives but barter not; and from that day all the other truths of religion were overclouded; darkness spread over the church, and from this deep and deplorable gloom were seen to arise innumerable errors.

And in the first place we may observe that both great divisions of error converged to one effect. Pelagianism, while it corrupted the church's teaching, strengthened the hierarchy; by the same influence by which it hid the doctrine of grace, it exalted the authority of the church; for *grace* was God's part in the work, as *the church* was man's!

As soon as salvation was taken out of the hands of God, it fell into the hands of the priests. The latter put themselves in the place of the Lord; and the souls of men thirsting for pardon were no longer taught to look to Heaven, but to the church, and especially to its pretended head. The Roman pontiff was in the place of God to the blinded minds of men. Hence all the grandeur and authority of the popes, and hence also unutterable abuses.—*D'Aubigne's History of the Reformation.*

WHEN Mr. Spurgeon was asked to open Mr. Moody's first London meetings with a discourse, he was exceedingly reluctant, and said, "What shall poor Spurgeon do before ten thousand people?" And he fell upon his knees in prayer, the perspiration running down his face in the intensity of his emotion. Moody said he never saw a man in such agony of petition. When he arose, he was ready to preach, and the sermon that followed was a remarkable one.—*Sel.*

"Our Sabbath" (Sunday).

THE *Banner of Holiness* of July 19, 1884, comments upon an article in the *Northwestern Christian Advocate* as follows:—

"Can you read the following terrible paragraph without a shudder? It comes from a man who trembles, but who is faithful in his resistance to the downward current:

"There is a dark eclipse, not of the sun, but of Sunday. Cannot you read it in the signs of the times? One star of the flag has already lost its sacred light and passed under the coming shadow. California has blotted the Lord's day from her statute book. Our chief cities in the West have no Sabbath. The theaters in Chicago and Cincinnati are open on Sundays. The daily papers have no Sabbath. The railways have no Sabbath. The base-ball clubs have no Sabbath. The dime-at-the-gate Sunday excursion camp-meetings, have no Sabbath. Ten stores and groceries are open now for Sunday trade where one was open ten years ago. What will it be ten years from now? What class of people are most responsible for these things? How can a reaction be brought about? Such questions force themselves on every thoughtful mind. Meanwhile the heavens are darkening and the earth growing ghastly and chilled with the coming eclipse."

"Our Sabbath" is the caption of the article in the *Banner*. We earnestly wish that the *Banner* and the *Advocate* would call things by their right names, and that they were as much alarmed at the desecration of the genuine Sabbath as they are of the counterfeit—Sunday. They seem to think that it is a terrible thing that there is such an "eclipse of Sunday," and as this eclipse is ten times worse than it was ten years ago, what are they going to do about it to bring it into the light again? Let the *Christian Evangelist* of Aug. 21, 1884, answer:—

"The increasing prevalence of Sunday labor is becoming a matter of alarm, not only to the friends of a religious Lord's day, but to the working classes who are robbed of this day of rest. The desecration of the day by foreigners, and its conversion into a day of amusement, revelry, and horse-racing, have so robbed it of its sacred character that the covetous are converting it into a day of labor. The saloons, breweries, distilleries, iron mills, and railroads habitually keep their employes in Sunday slavery. It is reported that the railroads alone condemn 800,000 employes to the loss of the day of rest. This is due in part to the greed of the railroad managers, who are ready to run Sunday trains whenever they can make it pay, due in part to the excuse that they cannot stop stock and perishable articles shipped on Saturday, over Sunday on the way, and also in part to the demand of the Government for Sunday trains to carry the mails. It is estimated that Sunday mails keep about one-third of the post-office employes engaged on the Lord's day. For all this the Government is directly responsible, and we are sure that the demoralization which is caused by its example is by no means counterbalanced by the benefits of Sunday mails to the country. The Sunday work forced upon the post-office officials is anything but welcome, and the railroad employes groan under this slavery. A short time since the locomotive engineers on the New York Central Railroad petitioned Mr. Vanderbilt for the suspension of Sunday trains, but were refused. There is no one thing in which the working men of the country ought to be more interested than in compelling by law a complete suspension of labor on the Lord's day."

Here, then, we have the key which will unlock this dilemma, or take the eclipse off from Sunday, and that is the enactment of the Sunday law.

WM. PENNIMAN.

THERE is no true worship without obedience.

The Increase.

THERE is probably nothing in connection with the Christian church that so misleads the public mind as statistics. Not only is the mind of the general unbelieving public misled by this means, but Christians themselves entertain a misconception of the real status of Christianity. Satan never devised a more charming delusion for the church than the idea of becoming strong and influential through its numerical growth. And the effect upon the world has been to cause a contempt for Christianity by the lax and inconsistent lives of the mass of merely nominal Christians.

The tendency of the church in all ages has been, when inflated with numerical prosperity, to court worldly honor and political power. Even David and Solomon married wives of the surrounding nations, and made other unwarranted alliances, for supposed political advantage. There are two channels through which the evil of illegitimate church growth works.

1. An element is introduced which would cater to its worldly surroundings in order to win popularity. This condition was illustrated by the church at Jerusalem in Paul's day. When he came to that city from Macedonia, after his third missionary tour, the pillars of the church, including even James, were very anxious to have him prove to the Jews, in refutation of what they had heard concerning him, that he still observed the ceremonial law. See Acts 21. The real object of the request was to save a commotion in the church, maintain popular favor, and evade persecution. This seems to have been the plan upon which the church in Judea was working, and it was apparently prospering.

2. Having obtained popularity and power, an inflated church would fain coerce opposition which cannot otherwise be overcome. This feature was illustrated at a later period, when by intrigue and aggression the church had secured secular power through the Roman emperors. The history of the Dark Ages tells the story, and further detail is unnecessary.

These experiences of the church while nominally a unit, have been repeated in the history of several denominations. They began in humility, self-sacrifice, and separation from the world. As they were prospered and increased in numbers, they became self-important and sought popularity and power. Some of them number their members by millions, and while supposing that they are "rich and increased with goods," they know not their real poverty and weakness. See Rev. 3:14-22. Boasting of their numbers, they are seeking in every way for popular favor and political prestige.

Now God is not averse to increase. He is "not willing that any should perish," but has made a way of escape for "whosoever will." The labors of his servants, assisted by his Spirit, for thousands of years, have been to this end; but he would not have his followers look to that source for strength. This was manifested in the reduction of Gideon's army from 32,000 to 300 men, lest they should think the victory a result of their own power.

But great as is the desire of the Lord for additions to his church, he does not accept any but such as are added in a legitimate manner. In fact, he does the adding himself. Acts 2:47; 1 Cor. 3:6, 7. Man has been commissioned to preach the gospel, and "faith comes by hearing" it; but the Holy Spirit's help is necessary to make it efficient, and must also dictate in the matter of additions to the church. All other additions are but sources of weakness, and will in the end prove to be only wood, hay, and stubble—no matter how well the preaching has been done, or how honest the preacher. See 1 Cor. 3:10-15.

Nor has the Lord left us without the means of knowing whom he has added. "By their fruits ye shall know them." Paul tells us in

Gal. 5:22, 23 what are the fruits of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and adds that "against such there is no law." The inference is plain, then, by contrast, that there is law against the works of the flesh, such as are enumerated in the preceding verses; and those who do them are "under the law," or under condemnation—"condemned already." That the law is the prominent factor in the test, is shown in the first epistle of John: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another." Chap. 3:10, 11. Now for the test of love for the brethren required in this scripture: "By this we know that we love the children of God, when we love God and keep his commandments; for this is the love of God, that we keep his commandments." Chap. 5:2, 3.

Then applying this test to the millions accredited to Christianity throughout the world, who will call us uncharitable if we conclude that the grand total would thereby be very much reduced? And are we not warranted in the further conclusion that, had the Spirit of God been allowed to do the adding to the church from the beginning to the present time, there would now have been a much larger number of genuine obedient believers? W. N. GLENN.

Obedience.

OBEDIENCE is better than sacrifice. Why is it better? Because true obedience to God leads to true sacrifices to God, and the only ones that are acceptable to him.

All sacrifice that is not done through obedience to God, is vain and selfish. Saul, in direct disobedience to God, saved out the best of the flock, as he claimed, to offer sacrifice to God. But Saul was condemned for the act, although it had some appearance of virtue in it. He sinned because he disobeyed God's strict command.

We learn by this, and other lessons in God's word, that our first duty is to acquaint ourselves with God's holy will, to be sure that we understand him, and then obey strictly. We are not to consult our own feelings, or reason from a human stand-point, for we may be deceived. "His thoughts are not as our thoughts, nor our ways as his ways." His thoughts and ways are as high as heaven above ours; ours are of the earth earthy, his of Heaven and holy! To obey him is to do his will in all his requirements, which are holy, just, and good.

Obedience to holy laws and regulations, rules and requirements, produces as results holiness of heart, of purpose, and of life. This, of course, involves our love to God, and thereby to his word, which must and will claim our reverence, affection, and tender regard. Obedience implies lively thoughts, emotions, and joy of faith and hope in God, in his word and promises; to do his will, and wait and watch and pray until he comes.—S. K. Gibson, in *Crisis*.

Two Ways—Which?

ONE evening in a parlor at a summer watering-place the young people were dancing. One young lady was not taking any part in the exercise. "Does not your daughter dance?" asked another lady of this young lady's mother. "No," was the reply. "Why, how will she get on in the world?" "I am not bringing her up for the world," was the quiet answer. That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city. But for what are you bringing up your daughters, dear mothers of other young girls? What aim have

you for them? Are you bringing them up for the Lord, or for the world? What are your dreams and ambitions for them? What do you want to see them become? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled—is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end.—*Westminster Teacher*.

False Teaching.

THE most dangerous enemies of the church are not infidels and worldlings, but hypocritical Christians. An enemy in the camp is far more powerful for evil than one outside of it. One inconsistent Christian injures the cause of religion more than five rampant infidels. One back-slidden minister strikes a more disastrous blow at the church than a dozen of Ingersoll's eloquent lectures. In view of this, it is an ominous sign that so many ministers are departing from the old faith, preaching the "enticing words of men's wisdom," while they pretend to be the elect of God. These men, proclaiming falsehood from the pulpit, pandering to the spirit of the times with a perverted gospel, are the most powerful agencies for Satan in fighting the kingdom of God. When, in the history of Israel, the destruction of Ahab was desired, and the Lord planned how to effect it, the problem was solved in this way: A spirit came forth and stood before the Lord and said, "I will persuade him; I will be a lying spirit in the mouth of his prophets." This plan met with approval, and the spirit, by speaking falsehood from the mouth of the prophet, accomplished Ahab's ruin when no other could have prevailed. Give the devil the "livery of Heaven," and he will lead more souls astray than he otherwise could. Put the deceitful, flattering words of human speculation into the form of a sermon, apparently supported by divine authority, and they are made thrice as potent for evil as usual.—*Christian World*.

Presumption.

PRESUMPTION is one of the commonest and yet one of the most perilous of human frailties. Marshal Canrobert, whose fame as a military genius has long been familiar to the world, affords a typical example of this kind of folly. Here are his words: "I am a Christian, sir; I am a Catholic, though not a very Roman one, and I do not often practice my religion. Still, for all that, when I am summoned to quit the scene, I shall ask God to sign my marching orders." Precisely. That is exactly what thousands of presumptuous mortals are intending to do. They don't "practice" any religion, nor do they want to. Such a thing would be against their tastes, their principles, their love of the world and its shams, their habits of lazy and sinful indulgence; in short, against their selfish and unrestrained worship of mammon. Nevertheless they secretly or openly expect, just as the breath is leaving the body, to get "God to sign their marching orders" for a heavenly campaign of immaculate righteousness and incomparable glory! With no religion to speak of here, and not being willing now to serve God, they somehow in some mysterious way hope to become on a sudden eternally religious, and to find that beyond the grave God will reward them with an everlasting crown, as if they had been honoring and obeying him all their lives. Verily the human heart is above all things deceitful and desperately—presumptuous.—*Christian at Work*.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—NOV. 2.

1. What exhortation did Solomon give to the young? Eccl. 12:1.
2. To what place does he say a man goes when the years come in which he has no pleasure? Verse 5.
3. What is the home to which a man goes when he dies? Job 17:13.
4. How long does he wait in that home? Job 14:10-12, 14.
5. By what figures does the wise man represent death? Eccl. 12:6.
6. What does he say takes place at death? Verse 7.
7. When man was created, of what was he formed? Gen. 2:7.
8. How much of "man" does the text say was formed of the dust?
9. Then when Solomon says that at death the man shall return to the earth, are we to understand that it is man himself that returns to dust? Job 34:14, 15.
10. When the dust (man) returns to the earth, in what condition is it? Eccl. 12:7.
11. Is it reasonable to suppose that the dust had a conscious existence before it was formed into man?
12. Then since it returns to the earth "as it was," what are we taught as to man's condition in death?
13. When the dust returns to the earth, what else takes place? Eccl. 12:7.
14. What was it that God gave to man after he was created? Gen. 2:7.
15. Can anything more "return" to God than that which came from him?
16. Then what must be referred to in Eccl. 12:7 by "the spirit"?
17. Where is this breath located? Gen. 2:7; Isa. 2:22.
18. What further authority can you quote for speaking of this breath as the spirit? Job 27:3, 4.
19. What positive proof can you give that when the process described in Eccl. 12:7 takes place, man has no more consciousness? Ps. 146:3, 4.

THE regular Sabbath-school lesson this week is so plain that comment seems unnecessary. The texts cited are so explicit in their statements that a multiplicity of words would only tend to obscure them. To the devout student, the plain statement of the word is sufficient, and nothing is to be gained by comment unless the meaning of the text may thereby be made more clear. We therefore gladly give the space which the lesson comments usually occupy, to the article, "The Home and the School," which was read at the camp-meeting Sabbath-school convention. We hope that its suggestions may be carried out in thousands of homes.

The Home and the School.

THE Sabbath-school is not, and was never designed to be, a substitute for home instruction. The Sunday-school, as first organized by Robert Raikes in England, was for the benefit of children of irreligious parents. It was begun because of parental neglect, as an assistance to parents, and not as something to take their place. The work of the school and the home are in perfect harmony; it therefore becomes important to know how the labors of each can be so combined as to produce the best results. The object of this paper is to consider the question, How can parents render most assistance in the work of the school? I answer:—

1. By attending the school themselves. If you are never present, how can you understand what the teachers and officers of the school are trying to accomplish for its members? And how can you make your children realize that it is important for them to attend? If you cannot attend regularly, be present as often as possible, say once a month, so as to keep pace with the work.

I was impressed by the remark of the pastor of one of our churches not long ago. The question was raised by a visitor in the Sabbath-school, "Your church is full now, and what will you do when the people come to meeting?" The reply was, "Our church is here now. The church is the school, and the school is the church." This is as it should be. It has often been stated that the Sabbath-school is the nursery of the church; but we are glad that the facts justify the statement that the Sabbath-school has outgrown this title. It has now quite generally come to be the church school.

2. Be earnest Christians at home. Manifest a deep interest in religious things in the home circle. The school is the place where are taught the principles of holy living. But if the children see no regard paid to these principles by those whom they are taught to love and honor at home, how can they regard them as of any great importance? Precept and example must go together, or much of the effect of good teaching will be lost.

3. Assist the children to prepare their lessons. I am aware that where there are several children in the family, each perhaps having a different lesson, and none able to fully master it alone, it requires considerable patience, perseverance, and time, usually upon the part of the mother, to help each. But there is no investment which yields better returns. Look at those who have received such instructions in early years. Timothy, we read, was taught the holy Scriptures from a child. And what mother would not put forth any effort to have one of her sons become a Timothy? Again, how was the knowledge of God preserved during the darkest period of this world's history? Simply by the faithfulness of a few God-fearing parents in teaching the Bible to their children. Suppose the Waldensian fathers and mothers had said that they had no time to teach the Scriptures to their children, that it took all their time and strength to prepare food and clothing for them; what would have been the condition of the world to-day?

From every Christian home should ascend a tribute of praise that these early followers of Jesus remained firm to the principles of truth. These principles were more precious to them than houses and lands, friends, kindred, or even life itself. "From earliest childhood," says a recent writer,* "the youth were taught the Scriptures. Copies of the Bible were rare; therefore its precious words were committed to memory. Many were able to repeat large portions of both the Old and the New Testaments. Thoughts of God were associated alike with the sublime scenery of nature and with the humble blessings of daily life. Parents, tender and affectionate as they were, loved their children too wisely to accustom them to self-indulgence. Before them was a life of trial and hardship, perhaps a martyr's death. They were therefore educated to endure hardness, to submit to control, and yet to think and act for themselves."

Shall parents in our day be less careful to implant sound religious principles in the minds of their children? We know not what trials await the youth of to-day. We know not how soon not only the youth, but the aged, the middle aged, and the children may be plunged into a time of trouble such as never was. And what better preparation can parents now give their children than that given to the youth of the Piedmont Valleys?

"Yes," we hear you saying, "we are thoroughly convinced of the necessity of teaching our children the Bible, and we have resolved again and again to attend more faithfully to this duty; but it seems just impossible for those who have so much to do as most of us have, to find time for this work." Does it? Let us

see if there are not ways in which it could be done, if the *habit* were once established.

First, let the season of family worship be made interesting and instructive. Let the children understand that they will be called upon early in each week to tell where in the Bible their lesson for the next Sabbath is found, and then let the one who conducts the exercise read the passage specified, slowly and distinctly, pausing occasionally to explain or to question, so as to keep the attention of all. As family worship is often conducted, if the question, "What have we just been reading about?" were unexpectedly asked, in nine cases out of ten even the older ones would not be able to tell, but would be obliged to confess that, perhaps unconsciously, their minds had been wandering upon some business transaction or household duty.

Let the season be made interesting to the children, and it will be profitable for all. One of the best ways to do this is to read some historical portion of the Bible by course. I once heard the book of Acts read in this way. A small map was kept hanging on the wall, and some member of the family would trace the course of the apostle Paul, as he journeyed from place to place. Only the usual time of family worship was thus spent each day, but when the book was finished almost any member of the family could tell what places Paul visited, and the principal events that there transpired.

The hour of prayer might also be enlivened by singing. A certain writer well said: "If there is but little musical talent in the family, let that little be given to the Lord."

Another way to increase the interest in Bible study, and consequently in the Sabbath-school, is to make the Sabbath pleasant. Set apart an hour that shall be the children's hour. Question each one about the experience of the day, about the lesson, the singing, the words of the teacher or the superintendent. Make them feel that you are interested in whatever interests them. Then go through the lesson for the next Sabbath with them. If they manifest a reluctance to study, try to make it so interesting to them that they will learn to love it. It may be necessary sometimes to force children to study, but in general very little good is accomplished by it. If you wish to pour water into a bottle, first take out the cork. If you want children to study the Bible, first take away the idea that it is a dull, uninteresting book.

With very little ones it is often necessary to watch for an opportunity to teach them the lesson. It is almost useless to try to teach them when they are tired or when you are in a hurry. Hence the danger of leaving their lesson to be learned the last of the week. The very best way is to begin on the Sabbath, and talk about it a little every day. Become so familiar with the lesson that you can ask many of the questions while you are about your work. It will not take any longer to do your work, and it will give the children something useful to think and talk about, and will keep them out of a great deal of mischief. Try it, you who have mischievous little ones at home, and see if it does not work well.

If there are any hard questions in the lesson, a week's drill will make them comparatively easy. One little four-year-old had a hard time to remember who was the oldest man; but after the question had been put to her half a dozen times a day for two or three days, she mastered the name perfectly, and the rest of the week went around singing, "Methuselah, Methuselah." Without doubt that name will never be forgotten by her.

There is another opportunity that is often allowed to pass unimproved, and that is the meal-time. At least twice a day the members of the family gather around the board to partake of food to nourish the body. What a fitting time to partake of the bread of life as found in the word of God. I never beheld a more

*Mrs. E. G. White, in *Great Controversy*, Vol. IV.

lovely scene than that of a family of eight children seated around the breakfast table with hands folded, each in turn following the example of the father in repeating a verse of Scripture. The mother's verse closed the exercise, and then with bowed heads all listened while the father returned thanks to the Giver of all blessings. If one had forgotten to prepare a verse the evening before, he was allowed to repeat one previously learned.

The table affords an excellent opportunity for almost any kind of education. Hygienic principles alone demand that meals should not be eaten in silence; neither is the idle gossip of the town a worthy theme for such occasions. "The conversation of the table should be of a kind to interest all members of the family; hence it should vary to suit the age and intelligence of those who form the circle."

"Table talk may be enriched, and at the same time the intelligence of all the members of the family may be advanced, by bringing out at least one new fact at each meal to be added to the common fund of knowledge. Suppose there are two or three children at the table, varying in their ages from five to twelve. Let the father or mother introduce some subject during the meal which will be both interesting and profitable to the younger members of the family. It may be some historical incident, or some scientific fact, or some Bible subject. The subject should not be above the capacity of those for whose special benefit it was introduced, nor should too much be attempted at one time. One single fact, clearly presented and firmly impressed, is better than whole chapters poured out in a confused jargon.

"A little thought will show the rich outcome of a system like this, if faithfully followed through a series of years. If but one fact is presented at every meal, there will be a thousand things taught to the children in a year. If the subjects are wisely chosen, the fund of knowledge communicated in this way will be of no inconsiderable value. A whole system of education lies in this suggestion; for, besides the communication of important knowledge, the habit of mental activity is stimulated, interest is awakened in lines of study and research which may afterwards be followed out, tastes are improved, while the effect upon the family life is elevating and refining." So says one who has had years of experience,* and so will all say who carry out his suggestions.

Let it ever be kept in mind that, as one writer has expressed it, "Boys are the raw material of which the good and bad men are made," and also that "character is the aggregate of surroundings, the sum total of parents, time, place, light, air, food," etc., and it will assist greatly in finding the needed time to devote to storing your minds and the minds of your children with a good knowledge of God and his word.

A professor of ancient classics one day astonished a friend by stating that he had opened a class for French. "What," asked his friend, "are you a master of that language also?" "Oh, no," was the ingenuous reply; "you see I wish to learn it." Although this may seem rather hard on the pupils who wished to learn French, the rule could be adopted by Christian parents without incurring his risk. If you think it impossible for you to find time to teach your children, resolve that you will begin at once, and you will soon learn how you can find the time. Doubtless enough time is wasted every day in vain, useless conversation, even while your hands may be busy, to fill the mind of many a child with good and noble thoughts and aspirations.

Every parent should be a teacher. A clear conception of the relation which children sustain to God, and a firm belief that the Saviour is soon to appear, afford the truest inspiration for their religious instruction. It is a work that

cannot be begun too early, and it should be carried on in the simplest, pleasantest manner possible. The discipline should be such as will call forth and cherish the good instead of merely restraining the evil; such as will create a love for God and the study of his word, rather than a dislike for anything pertaining to religion.

This is a work which parents cannot leave wholly with the teachers in the Sabbath-school. What can these teachers do with hardly an hour a week? True, an interesting school is a great stimulus both to parents and children, but the work of religious instruction requires constant care and faithful application. It should be administered as daily food, and not as medicine, in doses at stated times. There is no question but that if the garden of the home life were properly cultivated, the harvest of souls brought into the school and the church would be much more abundant. And now abideth the church, the school, and the home; but the greatest of these is home.

M. K. WHITE.

NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 2—1 KINGS 8:22-36.

Dedication of the Temple.

VERSE 22 states that Solomon stood before the altar, in presence of the congregation, and spread forth his hands toward heaven. The record in 2 Chronicles 6:12 is more minute, adding to the fact of his standing upon the brazen platform erected for the occasion, the statement that he "kneeled down upon his knees before all the congregation." The standing position was usual in prayer, and Dr. Geikie notes the fact that this is the first mention in the Scriptures of the kneeling posture. But the position is afterward frequently mentioned as denoting humility and earnestness. Prominent instances are found in the example of Daniel at Babylon, Christ in Gethsemane, and Paul at his farewell to the Ephesian elders at Miletus; and the angels were seen by John in vision to fall down before the throne of God to worship. Rev. 7:11.

THAT was a remarkable prayer offered on this most solemn occasion; it was a prayer in which the Spirit evidently made intercession; it was even prophetic in the anticipation of future emergencies. The character of God is aptly expressed in verse 23, in the words, "who keepest covenant and mercy with thy servants that walk before thee with all their heart." In all the agreements which God makes with men he fulfills his part perfectly; man can only perform his duty by the help of the Almighty; though the spirit be ever so willing, "the flesh is weak." Here, then, is God's mercy added to his integrity. He is so anxious to have man reconciled to him, has such love for the work of his hands, that he performs his own part of the contract without fail, and helps the willing though weak creature to do his part. Even with all of David's failings Solomon says God kept his promises with him. Well could David sing, as so often repeated in Ps. 136, "his mercy endureth forever."

SOLOMON took courage from the fact that God had so faithfully fulfilled his word, as was manifest that day. As the cloud of the presence of God filled the temple, as it formerly had the tabernacle (see verses 10, 11), there could be no mistaking the divine acceptance both of the place and the services. Men often imagine that if they could only experience some visible manifestation of acceptance, they would have more courage and assurance in the service of the Lord. But this plea is a mere subterfuge. It is not sight that is lacking in this age, but faith. "Blessed are they that have not seen, and yet have believed." John 20:29. The

evidences of God's faithfulness to his word, in all ages, are so numerous that the skeptic and the doubting believer are utterly without excuse.

THE manifestation of God's presence impressed the mind of the king with a sense of the comparative insignificance of his work. "But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded." Verse 27. The building of the temple was a great and magnificent work from a human stand-point; but when the Creator of the universe, for whom the whole earth is but a "footstool," confronted it, the builder saw his own achievement simply as "this house that I have builded." And so with all of man's greatest and best works, when viewed in the light of God's righteousness and power, they dwindle to the same level of imperfection as himself. It is then that he can say with the psalmist, "Lord, what is man that thou art mindful of him?"

FROM verse 31 the prayer concerns specific contingencies which the Spirit seems to have indicated would arise. It will be noticed, however, that in every case in which the petitioner intercedes in advance for forgiveness of the people, the request is based upon the condition that they shall confess and turn again to the Lord, and make supplication. Solomon well understood the principles upon which the atonement rests, as prefigured in the typical ministrations, therefore he did not ask that prayer be heard or sin pardoned on any other condition. And now God is calling upon "all men everywhere to repent," that is, to turn from unrighteousness to obedience, and be forgiven through faith in Jesus Christ. The principle of confession and repentance as a condition of forgiveness, is even set forth as a rule between man and man. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." Luke 17:3, 4.

THE prayer includes a petition for the return to their land of those who should be taken captive by an enemy in battle. Bishop Baker says: "To be taken away from the land of promise, to be separated from communion with the covenant people, in whose midst Jehovah dwelt, and to live among heathen, was the greatest of all misfortunes to an Israelite." We find some professing Christians at the present time who are very careless regarding their covenant relations with the people of God, and who rather court the society and influence of the world. Some, who are restive under what they deem undue restraint in the church, even declare that they can be as good Christians out of the church as in it. Whether they can or not (and no doubt there are many who would), the mere act of trying to do so is presuming to violate the gospel order; to slight God's means of grace; to reject the ordinances of his house, and to ignore the wisdom of inspiration, which lays great stress upon the importance of the fellowship of the saints and separation from the world. See John 17:20-23; 2 Cor. 6:14; Phil. 1:3; 1 John 1:3, etc. W. N. GLENN.

LET it not be forgotten that the man most advanced in knowledge needs to make specific preparation for each lesson, in order rightly to instruct even the most humble and ignorant. The teacher loses the greater part of the benefit to himself and of his power over his class, who relies upon his general knowledge, or his previous acquisitions, instead of preparing himself anew for each particular lesson. The mental food which he offers to his class should be, like the manna from Heaven, fresh from his mind.—J. S. Hart, LL.D.

*H. Clay Trumbull, in S. S. Times.

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, OCTOBER 16, 1884.

Exposition of 2 Cor. 3:7.

WE recently received a letter containing a statement of a certain writer, that 2 Cor. 3:7 afforded the clearest evidence of the abolition of the ten commandments, and asking for some comments on that passage. The controversy on this text turns on the meaning of the phrase—

MINISTRATION OF DEATH.

The word *ministration* means, the service of a minister. Greenfield defines it, "ministry, serving, service, waiting, attendance." In the text we have a comparison of two ministrations, both glorious, but one excelling the other in glory. One of the past dispensation—"done away." The other in the present—"which remains." One called the ministration of condemnation, or death; the other the ministration of the Spirit, or of righteousness.

In this text we are taught one of two things: (1) It was the ministration or service of the priests that was engraven on stones, or, (2) The ministry of the priests was concerning that which was engraven on stones. As a matter of fact, we know that the arrangement of priestly service was not written on stones, for only the ten commandments were written thereon.

It is inferred from this that the ten commandments are done away. Before proceeding to examine this inference, we will notice a position taken by some, which is supposed to remove the difficulty and disprove the inference. It is, that the text does not refer to the tables of stone and to the commandments written thereon, but to the plastered stones on which other laws were written, according to Deut. 27:2; 8. However plausible this may appear, we do not think it is the sense of this passage. We are told that this view offers a successful method of silencing an opponent. Were this so, it would not present any inducement to use it unless it is the truth. As truth, and not mere victory, is our object, we must seek for the *actual meaning*, and not rest on a *possible solution*.

But we think that examination will show that the idea of successfully meeting opposition with that view is a mistaken one. In this chapter is a comparison of the priesthood of Moses and that of Christ. Moses is taken as the representative of the old covenant, because he was the first priest under that covenant. Ps. 99:6, &c. The reference in 2 Cor. 3 is not to anything commanded in Deut. 27, but there is undoubtedly reference to that which took place as recorded in Ex. 34. Joshua built an altar and wrote on it, after the children of Israel passed over Jordan. Josh. 8. But when Moses came down from the mount where he had been forty days and forty nights, communing with the Lord, with the two tables of stone in his hands, his face shone with the glory which it brought from the presence of the Lord, so that the people could not look upon it, and he put a veil over his face while he talked with them. Of this Paul speaks in 2 Cor. 3.

We shall find on examination that that which was written on the stones is now written on "the fleshly tables of the heart," by the ministration of the Spirit. Many have supposed there is in this chapter a contrast of ministrations. This is true only so far as their *effects* are concerned, righteousness and life being contrasted with condemnation

and death. But the ministrations themselves are *compared*—not *contrasted*. One was glorious; the other is more glorious—"excels in glory." Of *law* there is neither contrast nor comparison. But one law is brought to view, as will be shown when we consider 2 Cor. 3:6 as a fulfillment of Heb. 8:10. There is, however, a wide difference between the places or materials on which the law was written. Under one it was written on stones; under the other, in the heart.

It was the face of the minister, not the law on the tables of stone, which was veiled. The children of Israel could not "look to the end of that which is abolished." They could not look upon the glory of Moses' countenance, or discern that which it represented. The service of Moses and of his fellow-priests was typical; it must pass away. But the words of Jehovah, written by his own finger on the tables of stone which Moses held in his hands, were not typical; they are moral. They were not nailed to the cross; they are not done away. Paul says, "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5. This clearly shows the typical character of the work of Moses.

We say the law of ten commandments is not typical, and no one who understands the nature of a type—who knows the difference between a moral and a positive law—will say in candor that it is. Every part of the ten commandments is moral, relating directly to God, our Creator, and to man, our fellow-creature. It may be replied that all positive or remedial laws also relate to God. But there is this essential difference: They are contingent, and are made necessary by man's action, and his condition as a sinner. The fact that they are remedial sufficiently shows this. But moral law is not contingent; it does not grow out of man's condition as a sinner, or depend on any secondary relation. It grows out of the will and action of God alone, without reference to the condition of the subject.

Every part of the ten-commandment law is of this nature. Every jot and tittle of it has for its sole origin and basis the action and authority of God the Creator, entirely independent of man's action. Of the one contested point, the Sabbath, this is eminently true, it being founded only upon the act of the Creator and the work of creation. Ex. 20:8-11. Over this work man could not possibly have any control. But not so of the typical institutions. Had not man sinned, they would never have had an existence; there would then have been no place or necessity for the gospel which they prefigured. If the law of ten commandments, including the Sabbath, is not moral, then nothing can be proved to be moral, and morality and moral character are meaningless terms.

In settling the meaning of a text of Scripture, we must not altogether lose sight of the consequences of our conclusions. If they are found to be dishonorable to God and to his government, or if they lead to a conflict with other scriptures, we may be assured that our investigations have led us in a wrong direction. As all things were created for God's pleasure and glory, it must be that the counsels of his grace will not be to the dishonor of his government, or at variance with the moral law which he has revealed. And as his word is yea and amen—not yea and nay—no one part of his word will conflict with another part, nor will any part be contrary to the tenor of the whole. But above all things we should cultivate a spirit of reverence and submission to his will, and not let our feelings incline us toward certain conclusions; for if we do this we shall certainly pervert the word of God, and make it minister to our selfishness. Let no one think this caution is not in place; for it is necessary on this subject above all others, because the carnal

mind being enmity to the law of God (Rom 8:7), and the law and the flesh being contrary to each other (Rom. 7:14, 18), there is danger that our natural dispositions will control us and incline us to accept conclusions not in harmony with the righteousness of the law. There is surely little danger that the carnal mind, or a fleshly, selfish spirit will err in favor of the law of God, which is holy, and just, and good.

To make it appear that it was the law of ten commandments which was abolished, it will be necessary to establish the following points:—

1. This law is not a rule of holiness; though Jehovah himself declared it was. Ex. 19:5-8; Deut. 4:12, 13.
2. It is not the condition of life; though both Moses and Christ declare it is.
3. It is not perfect; though David says it is.
4. It does not contain the whole duty of man; though Solomon says it does.
5. Christ did not magnify it and make it honorable; though the Lord by his prophet said he should do so.
6. Christ destroyed or abolished it; which contradicts his own words.
7. Men could have been proved sinners on the day of Pentecost in the absence of the law; which is contrary to reason and to Paul's words in Rom. 5:13 and 3:20.
8. Sinners will not be judged by the law; but Paul says they will. Rom. 2:12, 16.
9. Sin is imputed without the law; but Paul says it is not.
10. The knowledge of sin is not by the law; but Paul says it is.
11. The law is made void through faith; though Paul says it is not.
12. The law is not spiritual; but Paul says it is. Rom. 7:14.
13. The righteousness (or precept) of the law is not to be fulfilled in the followers of Christ; but Paul says it is. Rom. 8:4.

This list might be largely extended, but it is not necessary.

The theory of the abolition of the ten commandments involves the above and many other contradictions of Scripture, and is every way dishonoring to the moral government of God.

But, the objector inquires, is there not a difficulty in your view of the text, and does not *ministration* agree, grammatically, with that which is *written and engraven in stones*? We answer, Yes, there is such an agreement, and at first sight, without a thorough examination of the text, one might be led to infer therefrom that that which was engraven in stones is done away. We should not deny or seek to hide the difficulty, even though we could not solve it. And even if we could not solve it, we could not admit the view of the objector, because it involves a contradiction of known facts, and of many declarations of Scripture. We invite the attention of the objector to the following quotations from Dr. Carson's work on Baptism:—

"It is an important truth that is stated by Dr. Hawkins, that 'there may be truth, and truth supported by irrefragable arguments, and yet at the same time obnoxious to objections, numerous, plausible, and by no means easy of solution.' I go further; there may be truth liable to objections that to us may be unanswerable, while the proof is irrefragable."

It was with this just remark by Dr. Carson in view that we said we should not admit the objector's position even if we could not answer his objections. But we do not intend to avail ourselves of the benefit of the truth he has stated; we do not need it. The objection is far from being strong against our position, because it cannot itself be harmonized with the Scriptures. Indeed, it involves a still greater difficulty by contradicting well-known facts. And this is admitted by the very best

authorities, even among those who are not with us in our views of the teachings of the law.

No class of religionists have made so free use of this text as the Disciples. Being antinomian in faith, they have used this as a stronghold of their position, and confidently referred to the Greek as proving that the law is done away. Prof. Anderson, of Kentucky, was of that church. He early conceived the idea of making a version of the New Testament, and gave himself up to the thorough study of the Greek in order to the accomplishment of the task. It was the work of his life, and he literally sacrificed his life to the work. He rendered this text as follows:—

"But if the ministration of death *by means of a covenant* written and engraven in stones is glorious," &c.

Prof. Anderson recognized the evident fact that the ministration, or service, of the priests of the old covenant, was not written on the stones, and he therefore supplied an antecedent in agreement with "written and engraven in stones," and in harmony with the tenor of the Scriptures.

But Prof. Anderson was not alone in this view. We are confident that he gave such a rendering only after a careful examination of the subject of the text, and a careful consultation of authorities. Thus Olshausen says:—

"The *entupomene en lithois* [engraven in stones] refers only figuratively to *diakonia* [ministration]; its primary reference is to the decalogue."

Thus he considers that by a figure, putting that to which the ministry relates for the ministry itself, the apostle brings to view the effects of the ministration in the most direct manner. For, as Anderson renders it, it was only *by means of* the decalogue that the ministration or service of the priests had any efficiency or significance.

Bloomfield, in his "Critical Notes on the Greek of the New Testament," says:—

"I have in Recens. Synop. shown that the sense of the verse is this: If the ministry or office of promulgating a covenant which in the letter (when written on tables of stone) brought nothing but death with it, was glorious (namely, by the appearance of angels with the cloud of glory), and so glorious that the children of Israel were not able to look upon the face of Moses, because of the shining of his countenance," &c.

Here again we have the same idea presented; the ministration was concerning that which was engraven on the stones. And so also Lange:—

"By a bold turn of expression he combines the ministry itself with its object, and designates the whole as one which was engraven in letters upon stones (the only point in which we can here agree with Meyer, who regards the decalogue as Moses' commission, or *matricula officii*). The ministration of Moses and of all his successors consisted in the presentation or enforcement of the law whose letters had been engraven upon some tablets."

Dean Alford, in his "Testament for English Readers," takes the same view; he says:—

"It seems strange that the *ministration* should be described as engraven on stones; but the ministration is the *whole putting forth* of the dispensation, the purport of which was summed up in the decalogue, written on stones."

Conybeare and Howson, in "Life and Epistles of Paul," make the same distinction between the ministration and the law. They render it thus:—

"Yet if a glory was shed upon the ministration of the law of death (a law written in letters and engraven in stones)."

And yet again, Barnes says:—

"The word ministration means, properly, ministry; the office of ministering in divine things. . . . The word here seems to refer to the whole arrangement under the Mosaic economy by which his laws were promulgated and perpetuated. The expression a 'ministration—written and engraven on stones,' is somewhat harsh; but the *sense* evidently is, the ministration of a covenant, or of laws written on stones."

There are very few contested passages upon which there is such a remarkable agreement of eminent authorities. They all accept the fact, which every

careful reader of the Bible understands, that the ministration or service of the priests was not written on the stones; they all recognize the clear distinction between the ministration and that which was written on the stones, and that it is by a figure of speech the ministration is thus spoken of. That that ministration or priestly service is done away, there is no dispute, for it was typical. But the law which that typical service concerned was moral and did not and cannot pass away; and to contend that it has passed away is to discard all morality, and to contradict a multitude of scriptures.

(To be Concluded.)

The "Teaching of the Apostles."

LAST week we found that the "evidence" from this document in favor of Sunday-keeping proves to be no evidence at all, being nothing but a stupid forgery that is of itself indefinite. We wish to call the reader's attention still further to chapter fourteen of the "Teaching," in order to prove our statement made last week, that there is nothing in the passage which requires the insertion of the word "day." For this purpose we once more quote the chapter:—

"Coming together on the Lord's day break bread and give thanks, confessing your transgressions, that your sacrifice may be pure. And let no one who has a dispute with his fellow approach with you until they be reconciled, lest your sacrifice be profaned, for this is the sacrifice spoken of by the Lord: In every place and time bring to me a clean sacrifice, for I am a great king saith the Lord, and my name is wonderful among the nations."

Now if this document is to be accepted as embodying the correct teaching of the apostles, it must be accepted as a whole. As soon as we discriminate against any portion, as being incorrect, we throw discredit upon the whole. If the above reference is to be taken as proof that the apostles observed the first day of the week, and thus marked out our duty for us, it also proves just as conclusively that they partook of the communion every Sunday, and that all Christians should do likewise. The fact that those who laud the "Teaching" the most highly do not follow its injunction in this respect, is proof that they do not attach any real value at all to the document. They will follow it just so far as it seems to support their preconceived opinions; and they find it very convenient to have even a forgery to which to appeal in support of the practices which they are determined to follow.

It will be asked, "If you throw out the term 'Lord's day,' what word or words should be supplied to make the sense complete?" Read the passage once more carefully, and you will see. Of what does it treat? Of the Lord's Supper, and that alone. And what is there in connection with that ordinance, of which it would be proper to say to any individual, "You must not approach it"? The table. And the Greek word for table agrees exactly with the adjective *kuriakeen*. Now read again: "Coming together to the Lord's table, break bread and give thanks, confessing your transgressions, that your sacrifice may be pure. And let no one who has a dispute with his fellow approach [the Lord's table] with you until they be reconciled." This makes the passage consistent with itself, and also in harmony with the *real* teaching of the apostles.

Thus much for the "Lord's day" evidence. It has vanished into nothingness. Having shown this conclusively, we will now state that even if the "Teaching" did contain the expression "Lord's day," and that many times repeated, and even if it expressly stated that Sunday was the Lord's day, and contained a positive command for its observance, it would have no effect whatever on seventh-day keepers, for the simple reason that such a command would conflict with the Bible. We will also say that we are very much surprised at the modesty

of those who made the translation (?) from which we have quoted. It is a marvel to us why they did not make the "Teaching" state positively that the first day of the week is the Lord's day, and should be sacredly kept. Such testimony as that would have had great weight with many, and could have been used very effectively to deceive the unwary. If we were going to commit a forgery, we would do it in such a manner that it would count for as much as possible.

And now as to the authenticity of the document in question. Its surroundings and companionship are all against it. First, it was found in the library of the Monastery of the Most Holy Sepulcher, in Constantinople. Not exactly on Catholic ground, but on that of a relative so near of kin as to merit the title of sister rather than daughter of the mother of harlots. A section from chapter eight will serve to show the proclivities of the unknown writer of this now famous document. It is as follows: "And let not your fasts be with the hypocrites, for they fast on the second day of the week and the fifth, but do you fast on the fourth and on the Friday." Now here is a plain command, and we are waiting to see how many of those who are almost willing to swear by the "Teaching" will obey it. As yet we have seen no indication of any such design on the part of any one. Nobody seems to have any special interest in this portion of the precious relic. And this again proves our statement that nobody really believes that the "Teaching" carries with it any weight of authority. It simply gives the modern Athenians something new to talk about, and a new chance to exercise their wits in finding excuses for not obeying the commandment of the Lord. It would be impossible to convince the religious world that they ought to fast on Wednesdays and Fridays; if such a thing were attempted, they would immediately ask for Scripture proof. And yet there is more reason for fasting regularly on those days, or even for keeping them holy, than there is for keeping Sunday. If we wished, we could show that the seventh day was regarded as the Sabbath by the one who wrote the "Teaching," but it is not worth the while; for even if that fact were plainly stated in it, it would not make seventh-day keepers one whit more confident in their position. We do not depend upon the words of a man, but upon those of God himself, and his Son Jesus Christ.

Nor does the supposed fact that the so-called "Teaching of the Apostles" is a product of the second century, add much to its value. The mystery of iniquity had begun its work of opposition to God, even while Paul was living (see 2 Thess. 2:3-7); and Peter warned the brethren that there should be false teachers among them, who privily would bring in damnable heresies. 2 Pet. 2:1. History bears record to the fulfillment of this prophecy. Mosheim, the learned church historian, after speaking of the mystical interpretation of the Bible, which prevailed quite largely even in the second century, says:—

"To this great error of the Christians may be added another, not indeed of equal extent, but a pernicious one, and productive of many evils. The Platonists and Pythagoreans deemed it not only lawful but commendable to deceive and to lie, for the sake of truth and piety. [1] The Jews living in Egypt learned from them this sentiment, as appears from many proofs. And from both, this vice early spread to Christians. Of this no one will doubt who calls to mind the numerous forgeries of books under the names of eminent men, the Sibylline verses, and other similar trash, a large mass of which appeared in this and the following centuries. I do not say that the orthodox Christians forged all the books of this character; on the contrary, it is probable that the greater part of them originated from the founders of the Gnostic sects. Yet that the Christians who were free from heterodox views were not wholly free from this fault, is too clear to be denied."—"Ecclesiastical History," Book I., Century II., Part II., chap. III., section 15.

Thus it appears that they who place their confidence in a certain book, simply because it was written early in the Christian era, are depending upon something that is even worse than a blind guide. For even though the book contained nothing positively false, how much spiritual instruction can we expect to gain from the writings of one who will lie for the sake of "truth and piety"? This practice grew more common in the later centuries, and finally culminated in the establishment of the papacy, with all its abominable practices. Some of these forged documents contained the most arrant nonsense, and well deserve the title which Dr. Mosheim has given to them,—“trash.” Others were only slightly tinged with error.

The reason for these forgeries is easily seen. Obscure persons, in order to secure recognition for their productions, would credit them to some well-known and highly-esteemed person. Many of these documents, as has been said, contained nothing seriously wrong. They were weak productions, which, if it had not been for the famous names appended to them, would have sunk into oblivion centuries ago. The “Teaching of the Apostles” is one of these. It is for the most part a poor paraphrase of Scripture precepts, with some human additions, modeled as nearly as possible after the style of the Scriptures. The writer was no doubt an inoffensive sort of person, with no original ideas except a few vagaries, and whose worst fault consisted in labeling his platitudes the “Teaching of the Apostles.” There have been far abler exponents of the apostles’ doctrine and practice, who were a great deal more modest than he. Whether this little pamphlet was accepted as genuine at the time it was written, we have no means of knowing; it is not probable that it was by many; yet without doubt there were people then as well as now who were more willing to take their religion at second-hand than to search for themselves at the fountain head.

Next week we shall consider farther early writings in general, and the right of the “Teaching” to claim respectability, in view of the company in which it was found.

E. J. W.

The Missionary.

California Tract and Missionary Society.

THE fourteenth annual session of the California Tract and Missionary Society was held upon the Oakland camp-ground. The first meeting convened Sept. 21, at 5 p. m., the vice-president in the chair. Prayer was offered by Elder Loughborough. The reading of the minutes of the last annual session was waived, and the report of meeting held at Healdsburg in January read.

Mention was made of those resolutions referring to the library work, and a list of the libraries furnished with our publications, as published in SIGNS No. 28, was read. Committees were appointed as follows: On Nominations, Elders J. D. Rice, N. C. McClure, and E. A. Briggs. On Resolutions, Elders J. N. Loughborough and Wm. Ings, and C. H. Jones.

The second meeting was called at 9 a. m., Sept. 22. A summary of work done during the past year was given: At the present time the society has a membership of 821, which is 122 more than were enrolled last year; 1,250 reports have been returned by the members, an increase over the previous year of 108; number of families visited, 8,522; letters written, 5,934, which exceeds last year by 1,988; pages of reading matter distributed, 1,071,170; periodicals, 153,906. Last year the number of subscriptions taken for our various periodicals was 2,184, including 1,000 short-term subscriptions to the SIGNS, the greater part of which were for one month or six weeks; this year it is 2,341,

with but 871 short-term subscriptions, at least one-half of which are for three or six months.

Books to the value of \$1,369.65, and tracts to the amount of \$589.64 have been sold during the year, not including those sold by agents. The expense of postage, stationery, and printing for the year is \$178.79, and for furnishing libraries with our works, \$80.

The branch of the work performed by the Seaman's Mission has increased in importance during the past year; 1,200 ships have been visited, 18,950 periodicals distributed, and 175,375 pages of reading matter left on board, which have been taken to almost every port throughout the world, thus fulfilling Rev. 10:11 in sending the truth to “many peoples, and nations, and tongues, and kings.” Books have been sold on board ships to the amount of \$165.53.

The tract distributors, such as were first introduced at the April meeting, have proved a very interesting and profitable feature of the work during the summer. These distributors are simple and inexpensive, yet durable. They are nicely finished so as to present a neat and attractive appearance.

In Portland, Oregon, where Elder Ings has been laboring, sixteen steamers have been supplied, all but one receiving two distributors. Many more could be used to advantage. Remarks were made by several, attesting the favor with which they are received, and the good already resulting from their use.

The Committee on Resolutions presented the following:—

WHEREAS, The Lord has seen fit to remove from us, by death, our worthy and efficient Secretary, Sister B. C. Rice; and,

WHEREAS, We feel that in her death the society has lost one of its most valued and efficient workers; therefore,

1. *Resolved*, That while we bow in submission to the dispensation of Providence, we deeply regret the loss that has been sustained, and that we extend to the bereaved husband and sorrowing relatives our heart-felt sympathy, in this, their hour of bereavement.

WHEREAS, We recognize the hand of God in establishing the Seaman's Mission, and we see the work rapidly increasing; therefore,

2. *Resolved*, That we express our gratitude to God for the success that has attended the Mission during the past year, and that we recommend that this work be extended as the Lord shall open the way.

3. *Resolved*, That the name, “Seaman's Mission” be changed to “San Francisco City Mission.”

WHEREAS, There is a great field for successful missionary work opened before us through the great lines of railroad that center in Oakland and San Francisco; therefore,

4. *Resolved*, That we recommend that a city mission be established in Oakland, to be called the “Oakland City Mission,” and that the work on the railroads and other places be vigorously prosecuted.

5. *Resolved*, That we recommend that our colporters and others endeavor to secure subscriptions to the SIGNS OF THE TIMES for the term of three months, or longer, instead of the short term of six weeks as heretofore.

6. *Resolved*, That the missionary districts of this Conference be arranged as follows:—

Del Norte, Humboldt, Trinity, Mendocino, Sonoma, Marin, Lake, and Napa, to be known as No. 1. Siskiyou, Modoc, Shasta, Lassen, Tehama, Plumas, Butte, Colusa, Sutter, Yuba, Sierra, Nevada, Placer, Yolo, Sacramento, Eldorado, Amador, and Solano, as No. 2.

Alameda, Contra Costa, San Joaquin, Stanislaus, Calaveras, Tuolumne, Alpine, Mono, and Mariposa, as No. 3.

San Francisco, San Mateo, Santa Cruz, Santa Clara, San Benito, Monterey, and San Luis Obispo, as No. 4.

Merced, Fresno, Tulare, Inyo, and Kern, as No. 5. San Diego, San Bernardino, Los Angeles, Ventura, and Santa Barbara, as No. 6.

The State of Nevada, as No. 7.

WHEREAS, The times demand a greater activity in placing the truth before our neighbors and friends; therefore,

7. *Resolved*, That we increase the circulation of our publications by loaning, selling, and giving the same in our respective fields of labor.

WHEREAS, Success has attended the missionary work in sending the SIGNS OF THE TIMES to the different counties in this Conference, therefore,

8. *Resolved*, That we will continue to prosecute this branch of the work with renewed zeal, during the coming Conference year.

WHEREAS, The life and power of any organization cannot be preserved without frequent meetings, therefore,

9. *Resolved*, That we recommend that our local societies hold their meetings as often as once each week.

WHEREAS, The distributors (tract and paper cases) placed on ships, and in public places, have fully met our expectations in accomplishing the object for which they were designed; therefore,

10. *Resolved*, That we recommend that our T. and M. Societies place similar distributors in hotels in their respective fields, and that we invite all so disposed to subscribe for such distributors, to be used for said purpose.

11. *Resolved*, That we recommend the raising of a sum of twenty-five hundred dollars to be used in carrying forward the work of our city missions.

These resolutions were acted upon separately and adopted. The first was spoken to by Elder W. C. White and others. Notwithstanding we had all known of the declining health of Sister Rice, the hope had been cherished that her life would be spared and she would again take her place among us. We shall greatly miss her counsel and sympathy in the work she loved so much. Her work can be done by others, but she occupied a place in the cause and in our hearts that can never be filled by another. In no case could the words, “Blessed are the dead which die in the Lord,” for “they rest from their labors and their works do follow them,” be more appropriate than in hers. We trust if faithful to meet her in the morning of the resurrection. The resolution was adopted by a rising vote.

In reference to the third resolution, it was stated that this work on the railroads could be done in other large cities that are important railroad centers, some of which present advantages over Oakland; but considering all the circumstances, the latter was thought the most suitable place to begin the work, as it could then have the benefit of experienced laborers. Elder Ings spoke of what is being done in Portland, in reference to furnishing passengers with our reading matter, and the dissatisfaction manifested by the news-boys, as their sales are thus very materially affected. He is convinced that much good can be accomplished in this way, as travelers will have something to read, and many are not interested in the sensational literature usually sold on board the trains.

The method of securing names for missionary use was freely discussed. The plans recommended from time to time were approved. Many interesting cases have been developed, some of which were related, inspiring courage in the hearts of all. It was voted that all available lists be forwarded to the State secretary, and that she furnish names to the local societies through their officers when needed.

The sixth resolution was spoken to by Eld. J. N. Loughborough. The object in view in this arrangement of the districts is to make them more easy of access to the directors, and to add efficiency to the work. It will greatly facilitate the work if the directors visit their respective districts at least once a quarter, to plan and supervise it.

In accordance with the eleventh resolution an appeal was made to those present in behalf of the city missions, and before this meeting was dismissed, \$1,345 had been pledged; sixty-eight distributors were also ordered, many of which are to be donated to the mission.

The Nominating Committee submitted the following report:—

For president, Elder S. N. Haskell; vice-president, Elder Wm. Ings; secretary, Anna L. Ingels; asst. secretary, Sarah McEnterfer. Directors—District No. 1, C. C. Ramsey; No. 2, J. D.

Rice; Nos. 3 and 4, M. C. Israel; No. 5, W. G. Buckner; No. 6, G. W. Cody; No. 7, J. J. Cushman.

CASH REPORT.

Cash received on memberships	\$ 120 00
" " " donations	742 40
" " " one-third	478 55
" " " book-sales	550 10
" " " Signs	2006 78
" " " periodicals	1019 23
" " " Seaman's Mission Fund	872 10
" " " Reserve Fund	51 70
" " " individual accounts	507 63
Paid Signs Office	\$5018 52
" " " Review	216 48
" " " Incidentals	104 24
" " " individuals	11 10
" " " Seaman's Mission	239 00
" " " Reserve Fund	759 15
	\$6348 49

FINANCIAL STANDING OF THE SOCIETY.

Due from districts on account	\$1771 80
" " " individuals	8 31
" " " Signs to England	40 75
" " " Seaman's Mission	562 79
Reserved deposit	3025 95
Foreign publications	292 85
Other stock on hand	77 33
Cash	68 00
	\$5848 78
Society owes Signs Office	\$1009 15
" " " Review	238 20
" " " Spanish Mission	131 00
	1378 35
Assets over liabilities	\$4470 43

It was decided by vote that \$40.75 of the Spanish Mission Fund of \$131 be applied on the amount yet due on Signs to England, and that the remaining \$90.25 be donated to the city missions. On motion the meeting adjourned.

M. C. ISRAEL, *Vice-President.*

ANNA L. INGELS, *Asst. Secretary.*

Camp-Meeting in Michigan.

THIS meeting was held in Jackson, which is the fourth city in population in the State. It contains about 20,000 inhabitants. The meeting commenced Thursday, September 18, and continued until Tuesday morning, the 30th. It was the largest camp-meeting ever held by Seventh-day Adventists. Probably it was the largest number of seventh-day observers that has ever assembled at any one place since the days of the apostles, unless it was by the Waldenses, centuries in the past. There were 1,850 persons camped on the ground. Many living in the surrounding country attended during the day. The city and the entire county had been previously canvassed by students from the college, and nearly every family visited. The result of this move was seen in the immense crowds of people attending the meeting. On the first Sunday 10,000 were present, and a good congregation each day and evening. About 200 tents were on the ground including three 50-ft. tents, one 50x70, one 30x50, one 20x40, one 28x50. The preaching pavilion was 80x120. The tent room was not sufficient to accommodate those who wished to camp on the ground. Nearly 50 procured rooms in the city. It was decided to raise a tent fund of \$2,500 and have a tent for public services next year 100x150 feet. This will be needed. Besides this they will have on hand a sufficient number of smaller tents to rent to the friends who may wish to attend.

A good degree of spiritual interest was manifested, although all did not seem to realize the importance of the present time, as has been the case in some other places. The testimony of Sister White was never more appreciated, especially by those not of our faith. The second Sunday of the meeting was a rainy day, and showers prevented the speaker from being heard at times, so that she was obliged to cease speaking, yet at an early hour the tent was literally packed with many of the first citizens of the city waiting to hear Sister White. She spoke on temperance to as interested an audience as ever listened to any speaker.

An opportunity was given several times during the ten days of the meeting for those who wished to give their hearts to God for the first time to come forward. This was responded to each time with an increasing interest. On the last Monday morning over 500 made a move.

Fifty-five were baptized. Nearly 300 students, helpers at the Sanitarium, and workers at the *Review* office came to the meeting on Friday and returned Monday night. Instruction in canvassing, Bible-reading, and various other branches of the work was given during the meeting. Occasionally the early morning meeting was devoted to practical health talks from Doctor Kellogg, who would come in the night from Battle Creek and return after the morning meeting. These were highly instructive and imparted information which could not fail to benefit all. His long connection with the largest and most completely equipped sanitarium in the country, at Battle Creek, Mich., has amply qualified him for this work.

The Michigan Conference is the largest Conference of Seventh-day Adventists in the world. There is an enrollment of about 4,000 members, over one-quarter of whom are members of the Battle Creek church. The publishing house, sanitarium, and college naturally make this an important center. The college students, nearly 300 in number, 100 helpers and workers at the sanitarium, and over 100 employees at the office of publication, help build up a large church here; and the influence of these institutions gives this State advantages, in many respects, over others east of the Rocky Mountains.

The financial condition of the cause was considered, and it was voted that this Conference should raise the sum of \$75,000, to be appropriated as follows: \$25,000 for the college, to be used in the erection of suitable buildings for boarding the students, for work shops, etc.; \$10,000 for the central European mission; \$7,500 for the English mission; \$5,000 for the Scandinavian mission in Europe; \$5,000 for the International Missionary Society; \$15,000 for the city missions and general missionary work in Michigan; \$2,500 for a tent fund; and \$5,000 for an educational fund. The figures handed me as pledged upon the ground were \$28,463. Adding this to over \$22,000 previously pledged would make over \$50,000 pledged towards the \$75,000. This was doing no better in proportion to the numbers present and money represented than the other Conferences we have visited this year have done. Our people begin to realize that the Lord is soon coming, and that \$1,000 to be used this present year in the work of God will tell more towards the advancement of the cause than ten times that amount in a little while from now.

It should ever be remembered that the raising of these large sums of money is not merely to support the cause in its present state, but that the openings before us which lead to missionary effort in planting the truth into regions beyond, creates the demand for these large sums of money. During the past nine months there has been actually pledged, east of the Rocky Mountains, to meet openings before us, about \$300,000. Were every cent of this money immediately paid, all of it could be appropriated within three months' time, and the present openings before us would not be met. Souls are hungering for the truths of the Bible. The Macedonian cry comes from every part of Europe, from Asia, Africa, and the islands of the sea. The cloud is rising before us. This camp-meeting, like many others this present season, which were held in the cities, resulted in many embracing the truth, and leaving an impression for good on the minds of the citizens of the place. Our brethren returned home much encouraged. S. N. HASKELL.

WHEN Peter and John were asked by the poor cripple for alms, they had no money, but they gave him something better. Some people imagine that if they only had money they would do many good works; yet most of them could do more without money than they would do with it. Money is not the only help to good deeds, "if there be first a willing mind."

The Prospect in the N. P. Conference.

1. Our ship, train, and city mission work is in a prosperous condition. Brother Reed, who has charge, is of good courage. He makes daily sales on the trains, and distributes Signs and tracts gratuitously. He is usually treated with kindness and respect.

Fifteen steamers, which ply the tranquil waters of the Willamette and Columbia Rivers, have on each of them two distributors, which were presented by the International Tract Society. These are kept supplied with the choicest reading matter which comes from the pens of those looking for that blessed hope.

The palace steamers on the line between Portland and San Francisco, are kept supplied at this end by our society, and at the other end by the California society. All the leading hotels in both East and West Portland are furnished with Signs' holders, and these are kept supplied with the weekly issue of this invaluable paper; 640 of the Signs, 500 *Sentinels*, 25 *Stemmes*, 25 *Tidende*, 10 *Harolden*, and a supply of *Good Health* copies, are regularly placed before the reading public. Many of the men thus reached are from distant parts of our own land, and from the different nations of the world, and are fit representatives of their respective lands.

This is the divinely arranged plan, and perchance the only means which some of these souls will ever have to become acquainted with the Third Angel's Message.

If we were seeking only to build up our own Conference, we would work more directly for those within our borders; but, in the providence of God, we are placed where we can reach, with the printed page, hundreds and thousands of those who will never hear the living message of God.

"And who knoweth whether" we are come to this place "for such a time as this?"

2. The missionary spirit is reviving among us; the different churches are drinking in of the spirit of the work; the librarians are sending in encouraging reports. One thing which looks particularly favorable is that they now see much to be done which *they can do*.

3. The Lord is blessing the labors of our colporters, and earnest calls are being received for a minister to come and follow up the interest through them awakened. With a feeling of sadness, we realize the scarcity of laborers. It is a solemn fact that for all this vast Conference we have but one minister, and two or three colporters in the field. But, by the grace of God, we expect that in the near future others will be with us in the field, helping to swell the notes of alarm, and to sound the glad story of a soon-coming Saviour.

4. Last but not least, the hearts of God's people are being drawn together, and united in love. Courage, brother and sister; be faithful; press forward, and soon we will hear the "Well done good and faithful servant, thou hast been faithful over a few things, . . . enter thou into the joy of thy Lord."

CHAS. L. BOYD.

Grand Isle, Vermont.

At the close of the State camp-meeting we came to this place, an island in Lake Champlain. The message is new here. The people are a kind, intelligent class, and very hospitable. The Congregational society grant us the free use of their church, and come out to hear what we have to say.

Through the day we visit considerably, always taking a copy of the Signs, and so far have been very successful in obtaining subscriptions. Altogether, it is seemingly a promising field of labor. There are many favorable omens for good throughout this Conference.

A. O. BURRILL,

I. E. KIMBALL.

October 2, 1884.

[Missionary Department continued on page 623.]

The Home Circle.

THE HYACINTH BULB.

BEHOLD my bulb, just putting forth a sheaf
Of tender green from out its rusty bud!
Would the old Greeks have found upon its leaf
"Ai, ai," and in its flower the young god's blood?
I find a sweeter message written there—
No cry of woe, no hint of god-hood slain;
But early promise of sun-flooded air,
Warm, steaming earth and wind-blown, fragrant rain.
Stored in this humble bit of clod there lies
Such color as will glad all eyes, I know.
If bees love blue, then every bee that flies
Will hasten to it when it comes to blow.
My heart, oft prone to question and to doubt,
Says of this curious sphere, so brown, so dull,
"Soon spikes of blossoms will come bursting out;"
Says readily, "They will be beautiful."
Ah! since such easy task has Faith to trace
The future of this bulb from leaf to bloom,
Why should Hope flood with anguished tears her face
Above our loved ones slumbering in the tomb?
As from this germ a hyacinth will grow,
Sure as the spring-time—Sure as sun and rain,
Out of their blessed depths of sleep I know
In God's full season they will rise again.

—Mrs. Clara Doty Bates.

Mother's Wardrobe.

It was a tall wardrobe, made of deep-red polished mahogany. The corners were fluted pillars, on to which the doors turned back when they were opened. Inside were two divisions—one a closet with hooks for hanging dresses, the other filled with shelves, set in at irregular intervals, in the middle of which was a small drawer with two brass handles.

The Allen children were always glad when their mother unlocked this wardrobe. They were very curious about it, partly because they were not often permitted to peep inside. Mrs. Allen used to say that the children might overrun all the rest of the house, but one place she must keep for herself, and that place was her wardrobe. There the Christmas and birthday presents were stored away, sometimes weeks beforehand. The little ones would catch glimpses of the paper parcels, and guess in whispers what they were. They longed to touch them—a finger can make discoveries which a pair of eyes cannot make—but they were never allowed to go near enough to touch.

All sorts of delightful looking things lived upon those shelves. There was an Indian basket of birch-bark, embroidered with quills and beads, which some one had given to Mrs. Allen. She never used or allowed any one else to use it; but year after year it stood there, and the children invented stories about it. In it lay a green velvet needle-book shaped like a grape-leaf; the veins were imitated in stitches of floss-silk—it had even a little stem. Beside it was a pin-cushion made of white velvet, and painted with flowers, by the nuns in Montreal; the children thought those the most beautiful objects in the world. There was another basket of fine white splints, lined with blue; and a third, small and brownish, which often held a paper of lemon-drops; also a little box with a picture on the lid, where Mrs. Allen kept bright pennies and small change. The silver tea-set lived in the wardrobe too. In short, there was no end to the treasures which it contained, and all fairy-land could hardly have been more exciting to the imaginations of the Allen children.

Elsie's idea of perfect bliss was to be allowed to take the key, open the door herself, and rummage, rummage, rummage to her heart's content, and till not a secret or a lemon-drop should be left. But the reason why she and the others cared so much about the wardrobe was because they were not allowed to rummage. Children love mysteries, and where

there are no real ones, they invent them to satisfy this desire.

Of all the Allen children, Elsie best loved the old wardrobe. She was quick to hear the jarring sound which the heavy doors made when opened, and instantly her bright eyes would be at mamma's elbow, peering, prying, seeing all they could while the brief chance lasted. "O mamma, what is that? O mamma, mayn't I just look at that lovely thing?" And the little head would bob to and fro, trying to see. And mamma in her hurry would bump it with her elbow. In vain she ordered, "Run away, dear, there's nothing here you would care about;" no entreaties or authority could send Elsie away until the doors again grated on their hinges, and the click of the lock showed that there was no farther hope of seeing anything more of the contents of the wardrobe that day.

Mrs. Allen was justified in her objections to having Elsie get too near her possessions; for the little girl was a born meddler. She really could not keep her fingers out of things. You could trace her about the house by the work-baskets overturned, tangled spools, and raveled knitting. Once, when she was almost a baby, a whole batch of pumpkin-pies had been found, dented all over with small holes, made by little finger-tips; and when accused, Elsie had burst into tears, and said, "I only just felt of them." She had gone on ever since "feeling" of things; and as her meddling almost always resulted in mischief, it is not strange that Mrs. Allen should have been so particular about turning her key.

"Such a trifling fault," some one may say, "and so natural; we can hardly blame a child for it." Yes, but trifling faults sometimes bring about serious results. It is part of the rightful discipline of character to learn to overcome them. And while we would not be too hard on childish errors, they are more easily cured than if they are allowed to grow. Pull up the weeds while they are little; that is a good rule for parents as well as for gardeners.

Mrs. Allen was standing at her wardrobe one day, counting out some teaspoons, when a sudden call from downstairs startled her. Little Jimmy Underhill, a neighbor's son, had been kicked by a horse. He was a good deal hurt, and what between soothing his mother, sending for the doctor, and getting the poor boy comfortably settled in bed, it was quite an hour before Mrs. Allen came back to her interrupted work.

Satan finds mischief for idle hands to do, Dr. Watts assures us. Elsie had been very idle all that morning. Time hung heavy on her hands, as it usually does with idle people, and she was just wishing for some pleasant new thing to amuse herself with, when, passing the door of mamma's room, she spied the open wardrobe. Here was a chance, indeed.

Stealthily and on tiptoe she went across the room, looking over her shoulder every moment to see if mamma were coming. But pretty soon she forgot all about mamma, so interesting was it to be able to touch the objects which till now she had only seen. She lifted down the big tea-pot, but it was too heavy for her hand, and she was glad to set it on the floor. She balanced the spoons and forks on her finger—what a nice click and rattle they made! After that, she counted the pennies and ten-cent pieces in the little box, wishing that she might have a few of them to spend as she liked, and she pulled and pinched the folds of her mother's best gown, and tried on her Sunday bonnet.

There were two bundles pinned up in towels which much excited her curiosity. With eager fingers she pulled out the pins. One of the bundles held a white silk shawl, yellow with age. It had belonged to Elsie's grandmother. She wrapped it round her shoulders, and laughed with pleasure, for it was soft and pleasant to the touch, and had a sweet smell of

vanilla beans. The other towel held a fine old scarf of India muslin with embroidered ends. This, Elsie knotted round her waist like a sash. Mamma's bonnet was still on her head, and, presently, coming upon a pair of long jet earrings, she hung them over her small ears. She then pinned a large Mosaic brooch in the front of her white apron, and, walking deliberately across the room, climbed a chair in order to see the effect of these adornments in the looking-glass. It was a beautiful moment!

She was still smirking and smiling at her own reflection in the mirror, when a voice behind her remarked, "Why, Elsie, how funny 'ou do look!"

Elsie gave a guilty jump, and got down from the chair. But it was only Willy, the youngest baby but one.

"What are oo doing?" he went on. "I want to see too." And he marched straight to the wardrobe and seized the tea-pot.

"Oh no, Willy! you musn't touch mamma's things," said Elsie, trying to take it out of his hand.

"Es I shall. Oo touched 'em," replied Willy, defiantly. He held fast to the handle of the tea-pot, and in the midst of the scuffle which ensued, a long rip was heard. Willy had trodden on the end of the muslin scarf; it was badly torn.

"O you bad baby; see what you have done!" cried Elsie. With trembling fingers, she snatched off the sash, and began to hurriedly fold it up. As she was thus busied, Willy reached up to the shelf, and got hold of something else,—a paper parcel, full of small crystals, white and glittering.

"Tandy! tandy!" he cried with delight; and before Elsie could snatch the paper away from him, he had crammed a handful of the crystals into his mouth.

But it was not candy. It was something bitter and sharply acid, which Willy did not like at all. He began to splutter, and to spit the crystals out of his mouth, and wherever they fell they made a yellow stain. Alas for the silk gown, the best bonnet, and alas for Willy! for with all his splutterings he had swallowed some.

At that moment Mrs. Allen hurried in. "Children," she began, and then stopped short in dismay. Her eyes fastened on the paper in Elsie's hand.

"O Elsie, you haven't let him eat *that*!" she exclaimed. "It's oxalic acid! It's poisonous."

Willy began to cry, but Elsie cried harder still. "I didn't mean to," she kept protesting, while her mother washed out Willy's mouth, and hastily sent for the doctor. Fortunately, only a very little of the acid had found its way down Willy's throat. And though it made him ill and uncomfortable for a while, it did no lasting harm.

Not till the alarm was over did Mrs. Allen find time to miss Elsie, who had fled from the room as the doctor entered. She found her curled up under the nursery-bed, her hair all in a tumble, and her cheeks glazed with crying.

"Is Willy dead, mamma?" she asked in an awe-struck voice when Mrs. Allen came in.

"No; he is better," her mother replied. She had meant to punish Elsie, but the little girl looked so ill and miserable that, instead, she took her on her knee, washed the tear-stained face, and brushed out the tangled curls. Elsie was tired and worn out, and very glad to be allowed to rest her aching head against mamma's shoulder.

"How kind you are, mamma!" she whispered. "How can you be so kind when I am so naughty?"

"That's what mamma's are for," said Mrs. Allen, "to love their children even when they are naughty, and forgive them when they are sorry."

Later, she talked to Elsie very gently and gravely about her fault.

"Beside it's being wrong to disobey me," she said, "it is dishonorable to meddle and interfere with other people's things. Everybody has a right to private places of their own; it is mean to pry into them. I know you want to be an honest, honorable child. You didn't think of this, did you, Elsie?"

No. Elsie had never thought of that, and it made a great impression on her mind. With many tears she promised mamma, never, never to do so again; and she kept her promise so well that a year later mamma gave her the painted velvet pin-cushion to be her very own, and remind her of the day when Willy ate the oxalic acid; and she made a good resolution—and kept it.—*Susan Coolidge, in S. S. Times.*

Complaining Women.

If an observing person were to make a broad generalization of the mental attitude of the majority of American women, he would say that it is characterized by a strong disposition toward complaint. If he were an old man, or one whose vigor of life was spent in the last generation, he would say that in this respect women have degenerated sadly. The causes of the tone of melancholy dissatisfaction may be in part attributed to a lack of physical strength; to the flavor of the air about us in this transition period in politics or religion. If he were less charitable in his judgments of people, he would say that it is caused more frequently by self-indulgence than anything else, and would argue that it is a disease susceptible of cure. We do complain too much. It has certainly come to this, that one of the rarest characters in society is that of the woman who "takes things as they come," and labors to make the best of them. Our children catch the inspiration of our discontent, and are injured by it. A visitor to a kindergarten remarked the other day that almost every child in the room pouted if a wrong stitch were taken, or a wrong stroke of the pen given. It is usual to attribute the ills spoken of here to a strain upon the nerves, but in how few cases is there any justifiable strain? It is rarely a strain for food or for clothing, or for the schooling of the children, that knits the brow of the mother of to-day. Let any woman who reads these words look into her own heart and answer with honesty the question, "What is it that gives me the greatest anxiety every day? Why is my brow clouded and my spirit not serene?"—*N. Y. Evening Post.*

Queer Conveyances.

SOME birds are known to fly long distances carrying their young on their backs. Small birds take passage across the Mediterranean Sea on the backs of larger and stronger ones. They could not fly so far. Their strength would give out and they would drop in the water. Along the northern shore of the sea, in autumn, these little birds assemble to wait the coming of the cranes from the north, as people wait for the train at a railroad station. With the first cold blast the cranes arrive, flock after flock. They utter a peculiar cry, as of warning or calling. It answers the same purpose as the ringing of the bell when the train is about to start. The small birds understand it. They get excited. They hasten aboard, scrambling for places. The first to come get the best seats. If the passengers are too many, some will have to flit back to the hedges till the next train. How they chatter good-byes—those who go and those who stay. No tickets have they, but all the same they are conveyed safely.

Doubtless the great birds like this warm covering for their backs. In this way the small birds pay their fare. And it is these last who must be out in the wet if it storms. The little passengers are of different species, like Ameri-

cans, Irish, Germans, and Chinese traveling together in cars or steam-ships. Their journey takes them through the air, high above the wide sweep of waters. They are close companions on the way. By and by they reach the beautiful south country. There they build nests and sing sweetly, as they build here and sing for us in our happy summer-time. Indeed, God cares for the sparrows.—*Sel.*

A Deep Chasm.

A WONDERFUL chasm has been recently discovered in San Luis Obispo County, and the *San Luis Republic* gives the following account of an attempt to explore its depths:—

"Saturday night the Alpine Club held a meeting at their club-room and resolved as a Committee of the Whole to visit the lately discovered chasm. The club's stock of ropes and candles was overhauled, and 1,000 feet more rope ordered. Sunday morning at 5:30 the caravan started. The captain took the lead, followed by the quartermaster, leading a loaded mule. On arriving at the foot of Bishop's Peak, the mule was unpacked and pegged out, and his load divided amongst the members of the club. They mounted the hill with their usual rapidity, keeping well to the right, and reached the opening at 8 o'clock. A piece of timber was thrown across the gulf, and the boatswain's chair swung into position.

"Here the question as to who was to make the descent was brought up. To decide this a ballot was taken, and the captain, having received a majority, was declared the winner. He took his place in the chair, stuffed his boots with candles, hung a lighted lantern above his head, stuffed his pockets full of oiled paper, and, making sure that his revolver was in working order, took a lighted candle and gave the order to lower away. One thousand feet of rope was paid out; another followed, and a third was almost gone before a signal was received to slow up. The walls, all this depth, preserved a uniform distance apart, and were dripping with moisture.

"At 3,800 feet the walls suddenly separated, and the captain found himself swinging in mid-air with nothing but intense blackness surrounding him. Lighting a piece of oiled paper, he held it aloft, and the grandest sight of his life was revealed to his wondering eyes. The cavern had widened out about thirty feet above his head and was most beautifully arched. Cream-colored stalactites hung from the ceiling. The sides of the arches were lost in impenetrable darkness. He lighted another piece of paper and dropped it. Down it went, but faintly lighting the immense cavity, until finally it burned out in the mysterious depths. He then tried the echo. A shot was fired from his revolver. The effect was magical. The one report was quickly followed by a perfect volley of musketry; a roar as of one-hundred-ton guns followed this, and then came the more distant reports, re-echoing from unknown distances. Shot after shot was fired in the hopes of being able to count the echo and so form some idea of the size of the cavern, but all were unavailing. So rapid was the return of the echo and so long and so continued the sound that all attempt at a tally was useless.

"Finally, with his paper all consumed and his revolver empty, he reluctantly gave the signal to haul up. At the opening of the well hole he stopped and detached one of the smaller stalactites, which he carried up with him, and it may now be seen in their club-room. He had been nearly 4,000 feet into the bowels of the earth, and the time consumed was something over four hours. The club returned to town with the determination to explore the marvel if it takes all the rope in the country and a donkey engine to raise and lower it."

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News and Notes.

RELIGIOUS.

—Sweden is said to have but three Roman Catholic Churches.

—At a recent meeting of "Christian workers" in a three days' convention, in New York, Rev. A. B. Simpson argued that with implicit faith in God, and earnest prayer to him, diseases might be cured without the aid of a physician.

—Ingersoll refused to discuss with Elder W. A. Jarrell, giving as a reason that he would not debate with a tramp minister. Mr. Jarrell is well accredited as a Baptist minister. But, query: Has a tramp minister no rights which a tramp infidel is bound to respect?

—Rev. Dr. Sankey, of Rochester, N. Y., who has just returned from the Pan-Presbyterian Council in Belfast, makes this statement: "I believe the Presbyterian Churches of England, Scotland, and Ireland are tending toward ritualism very rapidly. This is especially so in the Scottish churches, surprising as it may seem."

—A missionary of the American Sunday-school Union found a church thirty years old, in Missouri, meeting in a good house of worship, well appointed as to comforts, with a large congregation, but which had never had a Sunday-school. While there was preaching to parents and adults, the children were hunting, fishing, etc.

—Rev. Mr. Ross, a Presbyterian missionary in China, has been successful in translating the four Gospels into the Korean language. Korea is one of the youngest of the mission fields. Until recently it was an inaccessible country. The Gospels are eagerly read by the people, who are loud in their praises of the wonderful Book.

—Dr. Davis, writing from Kioto, Japan, says: "One of the largest Buddhist temples in the city has a school of several hundred young priests connected with it; and the priests have recently bought one hundred and twenty copies of the New Testament and some commentaries, and have put the school at work studying the Bible every day. What will come of it I do not know, but the priest who bought the books told the bookseller that they were bound to see what Christianity was, and if it was better than Buddhism, they were going to adopt it."

—Dr. C. A. Bartol is the Baptist clergyman of Boston, who said that Emerson never sinned, and that to speak against him was to sin against the Holy Ghost. From the *Boston Traveler's* report of his first sermon after vacation, we extract the following: "Basing his discourse upon the narrative of Elijah in his cave in the wilderness, the preacher discussed the proper aims and results of the vacation season. The true man does not rest for the sake of rest, or for love of vacation more than of ordinary duty, but only as a means of gaining strength for renewed effort. Everybody ought to have his cave where he goes often alone, where he can have no associate but God, where he can render his account. For the Judgment day is not away off. It is when we honestly render an account with our conscience." And that is called a religious discourse! People who are fed on such stuff are to be pitied.

SECULAR.

—Silver mines have been discovered in Murray County, Georgia.

—The fur-seal catch of British Columbia for the season, amounts to 60,000.

—A Bombay merchant has lately given 15,000 rupees toward the founding of a girls' school.

—Colonel Stewart and his party of fifty men, en route to Dongola, were murdered by treacherous Arabs.

—There are 140 orphans in a temporary asylum in Naples, Italy. They lost all their relatives by the cholera.

—It is estimated by the *Railway Age* that 2,533 miles of track have been laid in the United States since Jan. 1.

—Mr. Joseph Livesey, who recently died, was the leader of the band of seven who fifty-two years ago drew up the first temperance pledge for England.

—The Philadelphia *Clinical Record* says that three women and one man have visited Dr. Pancoast for the purpose of having their great toes cut off, in order to make their feet smaller.

—The largest photographs in the world have just been shipped from Washington to the New Orleans Exhibition. They are five feet wide and seven feet long.

—A London dispatch states that the steamship *Miramar*, from Yokohama for Hongkong, foundered at sea. All on board were lost with the exception of two Chinese.

—The University at Kieff, Russia, has been closed by the authorities. One hundred and sixty-eight students have been arrested for alleged complicity with nihilists.

—A strong decoction of the leaves and stems of tomato plants is said to be deadly to caterpillars, lice, and other enemies of vegetation, without being injurious to the plants.

—Intelligence has been received of a cyclone at Catania, on the island of Sicily. Trees were uprooted and houses destroyed. Twenty persons were killed and fifty injured.

—A married couple in Allegheny City, Penn., have separated on account of differences growing out of the Presidential nominations. The husband was for Blaine and the wife for Cleveland.

—A storm on Lake Michigan, on the 8th inst., blew away a small shanty which was built on piles about a mile out from Chicago; ten laborers, who were employed in the inlet to the lake tunnel, were drowned.

—A bonded warehouse in Uniontown, Ky., in which were 2,000 barrels of whisky, was burned on the 11th. The value of the whisky is placed at \$150,000. The loss of the building, which was worth \$25,000, is to be regretted.

—England has ordered the construction of an iron-clad war-ship of 10,000 tons burden, which is to have engines of nearly 1,000 horse-power. She will carry the largest guns. The cost of the vessel will be about \$3,000,000.

—Bismarck has prepared a project to be laid before the Reichstag the coming session for the purchase by the empire of all railways now owned by the different Federal Governments, and centralizing the administration thereof in Berlin.

—The Conference report of the Zion Co-operative Mercantile Association shows revenues of \$2,000,000; \$1,250,000 worth of merchandise on hand; notes and accounts on hand, \$500,000, and nearly \$250,000 in real estate in Salt Lake and other places.

—An attempt was made to ditch and rob the Santa Fe passenger train near Emporia, Kan., Sunday night, Oct. 5. The rails were unspiked but not removed, and the train ran over safely, but a freight train which followed was ditched, and the fireman and engineer killed. A volley was fired into the passenger train by the robbers when they saw their scheme had failed.

Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Tuesday evening at 7:45. Seats free. Invitations to all.

SAN FRANCISCO.—House of worship, 912 Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at the church.

General Meetings for Southern California.

WE appoint to hold general meetings, as follows: San Pasqual, San Diego County, Oct. 25 to Nov. 1. Norwalk, Los Angeles County, Nov. 6-16. Fresno and Tulare Counties, Nov. 21-30.

These meetings will be of great importance to our people, and it is expected that all our brethren and sisters within reach will attend. There will be not only preaching and Bible-readings, but also important instruction in the missionary work, and other branches of the cause. Let the brethren and sisters begin at once to plan for these meetings in each of their respective localities. Come, with your children and friends, to receive the benefit of these seasons. Come at the commencement of the meetings, and come prepared to remain to the close. Come praying that the Lord may meet with us by his spirit.

J. N. LOUGHBOROUGH,
M. C. ISRAEL,
WILLIAM INGS.

The Iowa Camp-Meeting.

THIS meeting was held at Marshalltown, Aug. 14-26. The camp-ground was situated about one-half mile from the heart of the city, which contains twelve thousand inhabitants. The pavilion, which was used for all the large services, stood on the highest point of ground in the camp, and there was a gradual slope from the tent in every direction. Great pains was taken to seat the pavilion so that it would be comfortable for the audience and creditable to us as a people. The speakers' stand was neatly and tastily decorated with blooming plants of various kinds tendered us by the citizens of the place. This added much to the appearance of the tent. Besides the large tent mentioned above, there were three 40-ft. tents on the ground. In one, regular services were held in the Scandinavian tongue; another was used for the book-stand; and the third was called the Dining Hall Tent. There were about 90 family tents pitched.

The meetings began Thursday night with a fair representation from the different parts of the State. Two meetings of the Conference were held Friday. The usual committees were appointed and everything was prepared to begin action in business matters the first of the next week.

Sister White reached the ground Thursday night and began laboring with her accustomed earnestness and devotion, at the early meeting Friday morning. Although worn from travel, she attended nearly all the meetings, and spoke often. I have attended many of her meetings under various circumstances, but her discourses never seemed so clear nor her words so powerful, as at this time. She bore a plain testimony to the people, and we know of some precious souls who were greatly benefited. Her presence and council in the ministers' meetings were just what we needed.

On the Sabbath we had solemn meetings. The sermons were impressive, and when an invitation was given for all the unconverted and backsliders, who wanted to give themselves to God, to come forward, a large number responded with but little urging. After the offering of a few fervent prayers, the camp was divided into smaller companies, and the good work was carried on until nearly the close of the Sabbath.

It began raining early Sunday morning and continued all day. This was a great disappointment especially to those who had the burden of the meeting. Nearly every family in Marshall County had been visited and made acquainted with the nature of our work, and great many had promised to attend on Sunday. For this reason all felt anxious that Sunday should be a good day. As soon as it was seen that we could not have a good attendance from the city and country, all efforts were directed to the good of our own people.

Sister White left Monday evening for the New York camp-meeting. We would have been glad if she could have remained until the close of our meeting, but we felt in our hearts that her visit was a good and timely one, and will be of great benefit to those who heed the instruction she gave.

Elder Butler reached the ground direct from the Texas camp-meeting, Wednesday morning. He found plenty to do, and took hold in his usual earnest and impressive manner.

It seemed as though the enemy was doing all in his power to hold the people and keep them from gaining the needed blessing, and on the Sabbath many fasted and prayed earnestly for the power of God to be manifested. Some were blessed. After Elder Butler's sermon in the afternoon, a large number came forward to seek God's blessing. This work was carried on until the close of the Sabbath. While nearly all felt that we did not receive the light and blessing we should, for our future good, we

could not doubt but that some souls were plucked, as it were, like brands from the burning.

It began raining early Sunday morning, and continued until the middle of the following night. But few were out from the city. Hence both Sundays were nearly lost as far as outside work was concerned. Monday was the closing day. After a stirring sermon by Elder Farnsworth, on the subject of baptism, sixty precious souls were buried with their Lord by baptism. As most of the brethren had to leave during the night, the parting meeting was held at the close of the evening service. A few appropriate remarks were made by Elder Olsen on the duties of the minister, after which brother John Wilson was set apart by the laying on of hands, to the work of the ministry. This was a solemn scene. The Lord came near. A good social meeting followed this, and although it was nearing midnight, it was difficult for the ministers to close the meeting.

I hardly feel free to close this report without saying a word respecting the children's meetings. These were very interesting indeed. At 5 o'clock each evening, from fifty to seventy-five children and youth would assemble in the 40-ft. tent, and after a little instruction, they would enter into a very spirited social meeting. These children's meetings are very important and beneficial. I fear that we have not done as much at our camp-meetings for the precious little ones as we should. Many made a good start in these meetings, and were baptized.

It was thought best that the tent should remain in this city during the remainder of the summer. Some interest is manifested.

A. G. DANIELLS.

Healdsburg College.

BEING at Healdsburg, on business, October 6 and 7, I took occasion to visit the College and the Students' Home. At the college I found more than ninety pupils, ranging from childhood to middle age, earnestly engaged in their studies, guided by a corps of seven teachers, besides the principal, Professor Brownsberger. I visited every room and listened to the recitations, all of which were very interesting; but that which impressed me most was the deep interest taken by the teachers. It seemed to be their greatest care that every one in the class should thoroughly understand the lesson. If there was anything that any one did not see clearly, he would state it frankly, then the teacher would take it up and go over it again, and even again and again, enlarging, and illustrating until every part of the lesson was made perfectly plain to every one. And all done with the most cheerful kindness; no sign of impatience, nor censure. It is inconceivable that any one should go to school there without learning well and thoroughly everything that he studies.

At night I had the pleasure of enjoying the hospitality of the Students' Home. I do not say "boarding-house" for that would be a misnomer applied here. It was indeed a pleasure. Everything so tidy and in such perfect order; everything done with such cheerful alacrity; all tends to give that peaceful, pleasant, home influence which is really soothing and restful, and by which one feels that the blessing of God, and his angels abide there. Nearly fifty of the students dwell at the "home," and every one seemed to be entirely satisfied with the place and the surroundings. Indeed I cannot see how it could be otherwise. Every dwelling-room is nicely carpeted and nicely furnished, the table abundantly supplied with the very best of food, and that well cooked. In truth nothing short of a first-class hotel could equal the accommodations; and nothing short of a first-class home in every sense of

the word could equal the influences of the Students' Home.

And I would say to Seventh-day Adventist parents on all the Pacific Coast, who have children to send to school, Don't fail to send them to Healdsburg College, and have them dwell at the Students' Home. Some will probably say, "The expense is so much more than at the public school at home." Admitting that the expense is somewhat more, it is absolutely true that the benefits are infinitely greater. So send them along. And to Seventh-day Adventists on the coast, who have not children to send, as well as all those who have, let not your hands be slack in furnishing means to the institution, that it may never lack in its splendid efficiency. He who will be a friend of the Healdsburg College is the friend of the Third Angel's Message.

ALONZO T. JONES.

Notice for District No. 1, Cal. T. and M. Society.

YOUR attention is called to the changes recently made by the State Society, in the boundaries of District No. 1, by which it is now made to include the counties of Sonoma, Marin, Napa, Mendocino, Lake, Humboldt, Trinity, and Del Norte. Having been chosen director of said district, I have appointed Miss Alice Morrison, of Healdsburg, Sonoma County, district secretary, to whom all orders for periodicals and publications, also librarians' reports should be addressed. It will be a great favor to us if this suggestion is strictly carried out. No librarian or individual within the limits of the district, should order from, or report to, the State secretary or Pacific Press, as, under the present system of keeping the various sets of books, this causes much confusion. The district depository is located at Healdsburg, and we shall keep constantly on hand a full supply of our publications.

Let the orders come in from all our churches, companies, and isolated individual workers. Gems of truth lying idle on our shelves are powerless for good. Those who are really devoted to the cause and work of God will not permit them thus to remain. Dear brethren and sisters, those of us who have enjoyed the blessings of our late camp-meeting, let us not forget the exhortations to greater zeal and faithfulness which we there heard; but let us read the resolutions passed at that meeting, carefully and prayerfully, and begin at once to carry them into practical effect. Do not delay one day, but commence now to do more for the dissemination of our glorious present truth. In what way can we better manifest our gratitude to God for his mercies and blessings to us?

We shall endeavor to supply all our workers with names and addresses, to which to mail our periodicals and publications, and with which to correspond with reference to the truth. Yet our efforts should not be confined to this alone, but we should labor judiciously to set the truth before our neighbors, relatives, and friends. Shall we not all redouble our diligence in the Master's work, that we may enjoy the fruit of our labors in the kingdom of God?

CHAS. C. RAMSEY.

Missionary Work.

A BROTHER handed us the following letter:—"Dear Friend: I received your letter of the 10th inst. Was truly glad to hear from you. I must tell you that I never read any paper, nor anything except the word of God in which I took so much interest as I did in the papers you sent to me. I am more than happy to inform you that through the paper my eyes have been opened to the true Sabbath, which my son and I both keep, and have ever since we got the truth in the blessed SIGNS OF THE TIMES. May God bless you for your kindness."

"Mrs. H."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 16, 1884.

UNTIL further notice, the address of Elder Wm. Ings will be Pacific Press, Oakland, Cal.

THE delay in the report of the Iowa camp-meeting, which appears on page 623, is not the fault of the writer. It was sent in good season, and should have appeared two weeks ago, but it was unfortunately mislaid.

2 Corinthians 3:7.

WE lately received a request to give an exposition of this text. We do not know how we could better comply with the request than to republish an exposition which we wrote several years ago. The first part of the article appears in this number.

Honor Due to God.

THE first edition of this pamphlet is exhausted. Last week we were not able to fill all the orders. But with good electrotyped plates it is impossible that orders should be much delayed. Let them come in; we are now ready to fill them to any extent.

There are several Conferences with a membership large enough to each exhaust an edition of 2,500 of this little work, and they would do it, too, if they studied their own interest, financially and spiritually.

An Important Article.

OUR late camp-meeting in Oakland, with the liberal notices which it received from the Oakland and San Francisco papers, created such an interest in the Seventh-day Adventists and their work that the *Farmer and Dealer*, a monthly paper with a large circulation through all the coast country, published a descriptive article of us and of our work, occupying more than a page of the same size as that of an ordinary newspaper. This will go far toward bringing our work directly to the notice of many who knew little or nothing of us before.

An interesting fact in this connection: The manager of the *Farmer and Dealer* was present at our first camp-meeting in Wright, Mich., in 1868, and now at the late one in Oakland. The progress shown in this work since the first camp-meeting doubtless had much to do with the publication of so long an article concerning this people and their faith and work.

Consistency.

A POLITICAL paper recently made loud lamentations over the confiscation or destruction of so much valuable property invested in the liquor business in Iowa. In the same number of that paper was an account of a man who returned to his home in a drunken condition, where he found that his neglected and abused wife had been delivered of a dead child. Seizing the child, he beat the helpless mother to death with it! Oh, yes; by all means license the liquor traffic. Defend it by law; it is a "legitimate business" in its way—and its way is to make maniacs and murderers; to abuse the suffering and the helpless; to fill jails; to support criminal lawyers; to make tax-payers bear the load of criminal trials; to increase the necessity for insane asylums and State prisons. License it, and defy the word of God, which has pronounced a curse upon him that putteth the bottle to his neighbor's lips. Can a man have the welfare of society at heart, and say a word in favor of the liquor traffic?

That First-day Sabbath.

ABOUT what time may we expect that decision of the college faculty in regard to the Greek of Matt. 28:1? Some time has elapsed since the correspondent of the *California Christian Advocate* announced his intention to submit it to the faculty of a college for decision. If the professors are capable of filling their position with honor to themselves and profit to their students, they can render a decision without any delay. As we said, we have the decision of an Eastern college on hand, ready to publish when we receive that of the Pacific Coast. Must we wait long? And, by the way, the editor of the *Advocate* has maintained a "dignified silence" as to the merits of its correspondent's position. Perhaps he stands on this case as he did on Armstrong's argument: It may be of no particular interest to him whether his correspondent is right or wrong!

Distribution of Labor.

THE decisions made at Conference are never considered final in regard to the distribution of labor, because there is so little time to consider all circumstances, and so many contingencies are likely to arise. The brethren in Nevada would have been pleased with the return of Elder Ballou to that State, but the state of his wife's health would not permit. Therefore it was decided that he should hold a tent-meeting in Modesto. But since that time it has been judged advisable for Elder Ballou to take his wife East, which he will do immediately, probably before the day of publication of this paper. After weighing the matter carefully, the Committee called Elder Healey to take the place of Elder Ballou in the meeting at Modesto. This will somewhat delay Elder Healey's labors in the Upper Columbia Conference.

Elder Corliss goes to Mendocino County, to open up the work on the coast, probably beginning at Mendocino City.

Elder McClure returned to his work in Arcata, Humboldt County, where he left a good interest when he came to the camp-meeting. About thirty had signed the covenant.

Elder Raymond has gone to Healdsburg College according to the decision of the Council held in East Portland.

Elder A. T. Jones remains in Oakland. He will hold meetings in San Francisco on Sabbaths and on Sunday evenings, spending his time mostly at the SIGNS office.

Elder Briggs returned to his work in Los Angeles County.

Elder Loughborough is visiting the churches on the bay, and will visit San Jose, Lemoore, and San Diego. He will then join Brother Briggs in a general meeting in the southern part of Los Angeles County, at or near Norwalk, where he will be joined by Elders Ings and Israel. Thence they will all come northward to hold other general meetings.

Elder Rice, who was elected Director of District No. 2, will work in his district, going first to assist Brethren Lamb and Church in Siskiyou County. When the general meetings have been held as far north as Tulare County, Elders Briggs and Rice will go to Nevada.

Elder Loughborough will probably then go to Humboldt County, and then north to his own Conference.

The licentiates and colporters will work where they can best aid in the large meetings, or in other places as the Committee may advise.

It has been decided to have regular Sunday evening services in the Oakland church, the district meetings being changed to the evening of the Sabbath. The interest in Oakland demands that there shall be preaching here weekly, besides the Sabbath meetings.

These are the arrangements, which, we think, will not be varied from greatly. Of course other places not here mentioned will be visited by some of the laborers when they have performed the labor here indicated. And we ask all the churches to pray for the workers and for the success of their work; also that the Lord of the harvest will send forth yet more laborers, for the harvest truly is great, but the laborers are few.

The Doctors Puzzled.

A NEW phase of religio-scientific nonsense has developed in the South. Doctor Woodrow, Professor of Natural Science and Theology in the Theological Seminary at Columbia, South Carolina, has adopted a compromise between Darwinism and the Bible account of creation. His idea, as advanced in an address to his class, is that woman may have been specially created, but that man was evolved from a lower order of beings. Nothing is more common than for men to invent vagaries in science and religion, and this mongrel idea would not be noticed here if it were not for the action of the trustees of the seminary. A resolution enjoining the Doctor to cease teaching such theories in the seminary was voted down, and the Board, by a vote of eight to three, adopted the following resolution:—

"That in the judgment of this Board the relations subsisting between the teachings of Scripture and the teachings of natural science are plainly, correctly, and satisfactorily set forth in said address; that the Board is not prepared to concur in the views expressed by Dr. Woodrow as to the probable method of the creation of Adam's body, yet in the judgment of the Board there is nothing in the doctrine of evolution, as defined and limited by him, which appears inconsistent with perfect soundness in the faith."

The minority entered their protest, and the subject is to be carried before the four synods controlling the seminary, viz., those of South Carolina, Georgia, Alabama, and Florida.

The matter has an amusing and a serious side. It is amusing to see grave Doctors of Divinity so easily thrown off their balance by a theory absurd enough to entitle its inventor to be called a "crank;" and it is a matter of serious regret that men set not only for the defense of the gospel but to unfold Bible truth to those who shall themselves become teachers, have such a superstitious fear of going contrary to "Science," that in order to accept some fantasy to which that name has been tacked, they will throw the Bible away. And this also is a sign of the times.

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