

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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CHOICE.

One turning backward, though her heart delays,
To the old sweetness of familiar ways;
One faring on, with courage nursed through tears,
To meet the unknown promise of the years.

Back tho' the sunshine, though with loitering feet,
One to uplifted shadows doth retreat,
And Fancy reads her tale in briefest lines:
"Orpah returneth unto Baal's shrines!"

Little she dreams, the wise and tender Ruth,
What dower is hers of an immortal youth;
That into every clime, in days afar,
Her life shall gleam like a pure Syrian star!

Life's still-recurring mystery of choice;
One heeds, and one rejects, the inward voice;
Dimly may mortal vision trace the end,
How paths to glory or to blackness trend.

The hours of Destiny no louder strike,
Yet wary souls hear not all hours alike.
Two mountain streams, a pebble may divide;
This shrinks to sand, that finds the eternal tide!

—Charlotte M. Packard.

General Articles.

Health and Religion.

BY MRS. E. G. WHITE.

THE wise man says that wisdom's "ways are ways of pleasantness, and all her paths are peace." Many cherish the impression that devotion to God is detrimental to health and to cheerful happiness in the social relations of life. But those who walk in the path of wisdom and holiness find that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." They are alive to the enjoyment of life's real pleasures, while they are not troubled with vain regrets over misspent hours, nor with gloom or horror of mind, as the worldling too often is when not diverted by some exciting amusement.

It is true that there are many professing Christians who have diseased imaginations, and do not correctly represent the religion of the Bible. They are ever walking under a cloud. They seem to think it a virtue to complain of depression of spirits, great trials, and severe conflicts. This course is not in accordance with the words of the Saviour, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." It is the duty of all to walk in the light, and to cultivate habitual cheerfulness of mind, that they may reflect light rather than gloom and darkness.

Godliness does not conflict with the laws of health, but is in harmony with them. Had men ever been obedient to the law of ten commandments, had they carried out in their lives the principles of these ten precepts, the curse

of disease that now floods the world would not be. Men may teach that trifling amusements are necessary to keep the mind above despondency. The mind may indeed be thus diverted for the time being; but after the excitement is over, calm reflection comes. Conscience arouses, and makes her voice heard, saying, "This is not the way to obtain health or true happiness."

There are many amusements that excite the mind, but depression is sure to follow. Other modes of recreation are innocent and healthful; but useful labor that affords physical exercise will often have a more beneficial influence upon the mind, while at the same time it will strengthen the muscles, improve the circulation, and prove a powerful agent in the recovery of health.

"What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver, is health and strength. One whose mind is quiet and satisfied in God is on the highway to health. To have the consciousness that the eye of the Lord is upon us, and that his ear is open to our prayers, is a satisfaction indeed. To know that we have a never-failing Friend to whom we can confide all the secrets of the soul, is a happiness which words can never express. Those whose moral faculties are clouded by disease are not the ones to rightly represent the Christian life or the beauties of holiness. They are too often in the fire of fanaticism, or the water of cold indifference or stolid gloom.

Those who do not feel that it is a religious duty to discipline the mind to dwell upon cheerful subjects, will usually be found at one of two extremes: they will be elated by a continual round of exciting amusements, indulging in frivolous conversation, laughing, and joking, or they will be depressed, having great trials and mental conflicts, which they think but few have ever experienced or can understand. These persons may profess Christianity, but they deceive their own souls. They have not the genuine article.

Many have a self-complacent feeling. They flatter themselves that if they had an opportunity, or were more favorably situated, they could and would do some great work. These persons do not view things from a correct standpoint. Their imagination is diseased. Day-dreaming, castle-building, has unfitted them for usefulness. They have lived in an imaginary world, have been imaginary martyrs, and are imaginary Christians. There is nothing real and substantial in their character. Persons of this class sometimes think that they have an exquisite delicacy of organization, a refined and sympathetic nature, which must be recognized and responded to by others. They put on an appearance of languor and indolent ease, and frequently think that they are not appreciated. Their sickly fancies do not help

themselves or others. Appropriate labor, the healthy exercise of all their powers, would withdraw their thoughts from themselves.

Some are naturally devotional; but much of their life has been wasted in dreaming of doing some great work in the future, while present duties, though they may be small, are neglected. They have been unfaithful. If they would train their minds to dwell upon themes which have nothing to do with self, they might yet be useful; but the Lord will not commit to their trust any greater work until the duty nearest them has been seen and performed with a ready, cheerful will. Unless the heart is put into the work, it will drag heavily. The Lord tests our ability and faithfulness by giving us small duties first. If we turn from these with dissatisfaction and murmuring, no more will be given us; but when we cheerfully take up the small duties that lie in our pathway, and do them well, higher and greater responsibilities will be intrusted to us.

God gives liberally, and he expects corresponding returns. The talents intrusted to our keeping are not to be squandered, but to be used to good purpose, that, at his coming, the Master may receive his own with usury. These talents are not distributed indiscriminately. God dispenses his sacred trusts according to the powers and capacities of his servants, and thus has given to "every man his work." When their fidelity has been proved, their wise stewardship is evidence that they can be intrusted with the true riches, even the gift of everlasting life.

Despondent feelings are frequently the result of too much leisure. The hands and mind should be occupied in useful labor, lightening the burdens of others; and those who are thus employed will benefit themselves also. Idleness gives time to brood over imaginary sorrows; and frequently those who do not have real hardships and trials, will borrow them from the future.

There is much deception carried on under the cover of religion. Passion controls the minds of many who have become depraved in thought and feeling in consequence of "pride, fullness of bread, and abundance of idleness." These deceived souls flatter themselves that they are spiritually minded and especially consecrated, when their religious experience consists in a sickly sentimentalism rather than in purity, true goodness, and humiliation of self. The mind should be drawn away from self; its powers should be exercised in devising means to make others happier and better. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

True religion ennobles the mind, refines the taste, sanctifies the judgment, and makes its possessor a partaker of the purity and the holiness of Heaven. It brings angels near, and separates us more and more from the spirit and influence of the world. It enters into all the acts and relations of life, and gives us the "spirit of a sound mind," and the result is happiness and peace.

Said the apostle Paul to his Philippian brethren, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things

are of good report; if there be any virtue, and if there be any praise, think on these things." Adopt this as the rule of life. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

How to Honor the Reformers.

In the *Independent* of October 9, 1884, Rev. David Macrae, of Dundee, Scotland, gives an excellent article on "The Scottish Covenanters, and How to Honor Them," in which he tells some wholesome truth to those "who claim to be the Covenanters' successors," which is as closely applicable to those who profess to be the successors of Luther, or Wesley, or any other of the Reformers, as it is to the would-be successors of the Covenanters. With much more that is good, he says:—

"Some people seem to think that the more rightly they adhere to the Covenanters' doctrinal views, the more honor they do to the Covenanters themselves, and the more entitled they are to be regarded as their successors. But, in point of fact, such people are doing discredit to the spirit of the Covenants, while adhering to the letter; and, under the impression that they are honoring the Covenanters, are doing them the gravest injustice. For, to adhere to the theological dogmas and political tenets of the Covenanters, in the form in which they held them, is to make the monstrous assumption that, if the Covenanters had lived till our time, they would never have got beyond the point where they stood in the seventeenth century. It is to assume that, after two hundred years of prayer for more light, they would never have got any, or, getting it, would have refused to receive it. It is to assume that they would have studied the Bible for two centuries, and never have learned anything more of its character, its purpose, and its meaning than they did. It is to assume that they would have watched the operations of God's providence, and witnessed the struggle and the development of Christianity for two hundred years, without learning anything more of God's ways, or of man's duty, than they did at first. Such a supposition is far from complimentary. Truth remains the same, but not man's knowledge of it. The motions of the planets are the same now as in Ptolemy's time; but Ptolemy's view of their motion was a mistaken view. His system had to give way before a fuller knowledge of the facts. There is a similar change and progress in theology; not in the facts on which a true theology is based, but in man's knowledge and interpretation of these facts. . . .

"Those, therefore, who are the true successors of the Covenanters, are not those who stand where the Covenanters stood two hundred years ago, but those who, advancing in the lines which the Covenanters struggled to keep open, stand now where the Covenanters themselves would have stood had they enjoyed the advantage of two centuries more of thought, and research, and Christian experience, such as the Christian commonwealth has had since their time. . . .

"The mistake of those who claim specially to be the Covenanters' successors is that they cleave to the Covenanters' errors, and allow the living principles by which these errors would have been rectified, to escape. . . .

"There is much, indeed, that our Christian churches of to-day have yet to learn from the Covenanters of two hundred years ago. Had they more of the Covenanters' loyalty to truth, we should not see so many doctrines main-

tained in the creed professed, which are no longer believed. We should not see churches professing to be Protestant, paying to antiquated confessions of faith, and catechisms, the same homage which Catholics pay to the pope, only more shameful because less sincere.

"With such trust in the truth and fearless loyalty to conviction as the Covenanters had, we should see in the churches more men dealing with arrogance and error as Luther did when he nailed his theses to the church door at Wittenberg; as Cameron and Cargill did, when, with life at stake, they affixed their declaration to the market cross at Sanquhar, two hundred years ago. We should see the churches themselves entering more boldly upon the path of progress and reform, which such men kept open, and striving to do for this generation, with its new wants, what the Scottish Covenanters did so nobly for theirs."

We are glad of these words from such a source, for we see the spirit which they reprove, so persistently manifested in the churches of the present day, whenever the claims of the fourth commandment are presented. They act as though what the Reformers did not hold and practice, must be rejected as, *prima facie*, false, and as though all that was ever to be learned of doctrine and progress in Bible truth, had been learned by the Reformers, and that the churches as their true successors are therefore the repositories of all truth, and the utmost limit of Christian progress; and that whatever arises that differs from what they believe, must be heresy just because it so differs. But as Dr. Macrae says, such are not the successors of the Reformers, but they are rather the successors of those who persecuted them.

It has ever been so. The Lutherans were ready to pour out their furious invectives against Melancthon, only because, after Luther's death, he made some advances; and there stand the Lutherans yet, just where Luther left them, and where the advancing truth left them, and they still profess to be the true successors of Luther, and seek to honor him, by seeing no more in the noonday of the nineteenth century than Luther saw in the dimness and mist of the early dawn of the sixteenth. It would be only to repeat the same story, to tell of the other reformers and churches which have successively arisen, each of them persecuted in its turn by the one which had gone before; all, after becoming established and popular, resisting vigorously any advance in the knowledge of religious truth; all seeking to honor the leaders in their reform, by knowing no more truth than they did, and treating as heretics all who urge upon the attention of the people any Bible truth, however plainly expressed, which the leaders of their particular reform did not see. Yet all these reformers, Luther, Melancthon, Zwingle, Calvin, Arminius, and the Wesleys, were without exception heretics each in his time; but each one was a reformer. The reformer is always a heretic. He is always counted an enthusiast, and very often a fanatic. Such is the heritage, in his day, of every reformer, and such he must expect to be counted, if he will do the work of a reformer. In the very nature of things it must be so.

For he goes squarely against the established customs and order of things. He cries out against the popular ideas and practices of the day. And human nature is not going to be disturbed in its popularity, its pleasures, and its pleasant dreams, and take it all calmly. The waters of that immense stream are not going to be turned from their accustomed channel without resistance.

Nevertheless, knowing all this, and expecting it all, and knowing also the truth and the virtue of the principle which he advocates, the reformer as he really is, but heretic as he is held, out of pure love of the principle, urges it always, everywhere, and against all opposition, until finally he achieves its success, and compels

its recognition. Just then the reform encounters its greatest danger, the discussion of which we reserve for another occasion.

ALONZO T. JONES.

Learning.

THERE is a difference between learning and wisdom. Learning is intellectual wealth; wisdom is intellectual power. Learned men are not always wise; wise men are not always learned. Learning tends to give wisdom, but wisdom is by no means always the accompaniment of learning. Abraham Lincoln was not a learned man, but he was a very wise man. James I. of England is said to have been a learned man, but he certainly was not a wise man. F. W. Robertson states admirably this distinction:—

"Let us distinguish wisdom from two things; from information first. It is one thing to be well informed; it is another thing to be wise. Many books read, innumerable books hived up in a capacious memory—this does not constitute wisdom. Books give it not; sometimes the bitterest experience gives it not. Many a heart-break may have come as the result of life errors and life mistakes; and yet men may be no wiser than before. Before the same temptations they fall again, in the same ways they fell before. Where they err in youth they err still in age. A mournful truth! 'Ever learning,' says St. Paul, 'and never able to come to a knowledge of the truth.' Distinguish wisdom, again, from talent. Brilliance of powers is not the wisdom for which Solomon prayed. Wisdom is of the heart rather than of the intellect; the harvest of moral thoughtfulness reaped in through years. Two things are required—earnestness and love. First, that rare thing, earnestness, which looks on life practically. Some of the wisest of the race have been men who have scarcely stirred beyond home, read little, felt and thought much. 'Give me,' said Solomon, 'a wise and understanding heart—a heart which ponders upon life, not in order to talk about it like an orator, nor in order to theorize about it like a philosopher, but in order to know how to live and how to die.'

Learning comes by studying; wisdom, by thinking. Learning comes from without; wisdom, from within. Learning is an acquisition; wisdom is a development. Learning may be forgotten, and so lost; wisdom is a part of the character, and so will abide forever. These two possessions are the greatest which any man can possess. These two gifts are the greatest which any man can bestow upon his children. And in our times and country they are, in some measure, within the reach of every child. The poorest parent can give to his children, the poorest child can make for himself, the choice of Solomon.—*Lyman Abbott.*

AN Irish preacher named Thady Conellan, who greatly assisted Dr. Monck Mason in his labors connected with the revision of the Hibernian Bible Society's Irish Bible, was eminent not only as an orator, a wit, and a humble, unostentatious Christian, but was unmoved by the splendor and gayety which surrounded him, and retained his simplicity amid it all.

A magnificent duchess having one day asked him, "Pray, do you know Lady Lorton?" was quickly answered:—

"Yes, madam, I do, and she is the best-dressed lady in Ireland."

"How very odd! Best-dressed lady in Ireland! What a strange man! Pray, how is she dressed?" But her grace's surprise was converted to satisfaction when Thady rejoined:—

"Yes, madam, Lady Lorton is the best-dressed lady in Ireland, or in England, either, for she is clothed in humility."

Here is a hint for those who are looking for new and seasonable clothing.

The Troas Meeting.

Acts 20:7-11 is considered by those holding to Sunday holiness as supplying the evidence that the first day of the week was the day of assembling and worship among the early Christians, and therefore it should be considered the holy day of the Christian church now. I wish to make some observations relative to the Troas meeting, which will aid in deciding the truth or falsity of these positions.

1. The record does not state that the brethren met together for religious worship, to sing, to pray, to exhort, and to hear preaching, but, to break bread. Verse 7. This should be borne in mind.

2. This was probably a special and parting meeting with the brethren. The apostle did not expect to see them any more. Verse 25. If the breaking of bread here mentioned means the Lord's supper, how appropriate for the apostle to celebrate it with them on such an occasion. When they had come together for this purpose he improved the opportunity to preach to them his farewell sermon. Having spent the Sabbath in religious exercises, and the apostle expecting to leave in the morning, the intervening time was spent doubtless in warning, advising, encouraging, counseling, and instructing personally for the last time, as was then designed.

3. There is no evidence that the brethren ever met before or afterward on this day.

4. We are not informed that it was their custom, manner, habit, or practice to meet together on this day. In this same book of Acts we are informed that it was the "manner" of Paul to preach on another day, and that was the Sabbath. Chap. 17:2. Others assembled on this day, where prayer was "wont to be made." Chap 16:13.

5. There is no more evidence that the brethren at Troas regarded the first day of the week holy, than that the brethren at Jerusalem regarded the fifth day of the week holy, although they all continued "with one accord in prayer and supplication" (Acts 1:13, 14), and Jesus "assembled together with them" (verse 4), and holy angels proclaimed his coming again to them (verses 10, 11) all on this day.

6. This was an evening meeting (verses 7, 8, 11), and on what we call Saturday night. Read the statements of Hackett, Kitto, and Prynne, in the "History of the Sabbath," by J. N. Andrews, p. 181.

7. If the brethren had come together on what we call Sunday night, it would have been on the second day of the week, and not on the first. The day began at sunset, Bible time. Lev. 23:32; Dent. 16:6; Josh. 8:29; 10:26, 27; Mark 1:32, show when the evening is. Saturday at sunset would be the time when the first day of the week began, and it would of course end at the next sunset, when the second day of the week would begin. This order had its beginning at creation. Gen. 1:5, 8, 13, 19, 23, 31. So this meeting began not on Sunday morning, but on the evening preceding.

Again, if the present mode of reckoning time was in use by the Christians of the time in question, and if they came together on Sunday evening, then the meeting closed on Monday morning. The apostle "talked a long while, even till break of day." Verse 11.

8. *Question.*—If a meeting held on Sunday evening up to midnight proves that the day is holy, and that Christians ought now to regard it, will not this same meeting continued after midnight into Monday and on to daylight prove the same for Monday? If not, why not? Or, if a meeting begun and continued on a certain day proves that it is a holy day, why will not this same meeting continued and ended on the next day prove as much for it? Or, if a meeting held on the last six hours of Sunday proves that it is the "Christian Sabbath," why will not

this same meeting held on the first six hours of Monday prove the same for it?

9. The apostle traveled on Sunday to Assos, about nineteen miles. See Conybeare and Howson's "Life and Epistles of St. Paul."

10. This, the only religious assembly held on the first day of the week mentioned in all the New Testament, was an *all-night meeting*. Do the Sunday-observing churches follow this apostolic example?

11. Suppose it could be proved positively that this meeting was held in honor of Jesus' resurrection, would that fact prove that the day was to be devoted to rest from our daily duties? Or, does holding a special meeting on a certain night prove that a certain day is the Sabbath of the Christian church?

12. Do not the facts and particulars of the Troas meeting show that the Sabbath character of Sunday, sought to be derived from it, is of a negative kind?

N. J. BOWERS.

The Tabernacle of the New Covenant.

THE tabernacle of the Old Covenant was a literal tent, made by God's command for his worship. It was built according to a pattern given by him to Moses at Mount Sinai. The Lord charged Moses to make everything by that pattern. Ex. 25:40; Heb. 8:5. In the account of the making of the tabernacle, we do not learn that the pattern or the tabernacle itself was a miniature of things in the Heavens; but Paul in his letter to the Hebrews distinctly says the tabernacle and its appurtenances were copies (New Version) of things in the Heavens. This language, and all pertaining to this subject in Heb., chaps. 8 and 9, is very explicit and literal, and need not be misunderstood.

In the first verse of chapter 8 we read: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary [hagion, place set apart], and of the true tabernacle, which the Lord pitched and not man." We ask, (1) Who is this high priest? Who but Christ? Was he not the antitype of the high priest in the earthly tabernacle? (2) Into what sanctuary (place set apart) did Christ go when he became an high priest? Was it not into the very presence of the Father, to be seated on the right hand of the throne of the Majesty in the Heavens? (3) Was not Christ, the great high priest, as personal and as literal a being as the high priest under the law? (4) As a personal and literal being himself, and a minister of the sanctuary, must we not conclude, and with reason, that, in entering into Heaven, he went into a literal, real place? (5) Where but in Heaven is this "true tabernacle," which the Lord pitched, and not man? Where else can it be located? If it be where Christ now is, how can it be said that the sanctuary and true tabernacle are now upon the earth? or that the church of Christ is the sanctuary and tabernacle of the New Covenant? We aver that the sanctuary and tabernacle named in Heb. 8:1, 2 are where Christ himself now is. He himself went away. He said, I go to my Father. He went there really, truly, a personal, literal high priest. He went there to offer what the high priest of the worldly sanctuary could not offer—his own blood.

In verse 5 we are told that they who officiated in the wilderness tabernacle "served unto the example and shadow of heavenly things." It does not read, the example and shadow of heavenly things on the earth. There is no evidence proving that the tabernacle itself was typical of anything here. The high priest under the law did not officiate *apart* from the tabernacle and sanctuary. Neither does Christ in his work of mediation leave the true sanctuary in Heaven. When he does leave it, his mediatorial work will be finished. He will be no longer a high priest after he comes out of the

true sanctuary and tabernacle and blesses his people. When once he comes out, he never returns to mediate again between God and men. We affirm that there can be no mediation by Christ anywhere but in Heaven, in the very presence of God the Father. He does not mediate *in* the church here, but *for* it in Heaven. He is away from his church upon the earth. He has gone in beyond the veil, out of sight of the people. His work is there, in the sanctuary not made with hands. He carried not thither the blood of animals, but his own blood. He there makes intercession in the very presence of God.

In Heb. 9:8 it is declared that while the first tabernacle was standing, "the way into the holiest of all was not made manifest." The "holiest of all" can be no other than the sanctuary in Heaven. The *holiest of all* in the earthly tabernacle was where the high priest only was permitted to go, and when he made the atonement. This earthly "holiest of all" was made manifest, but its antitype was not made to appear until Jesus, the greater high priest, ascended and entered into the greater sanctuary in Heaven. The entering into the earthly tabernacle by the high priest to make an atonement for the people, was the shadow of a greater mediator entering a greater and holier place. The Holy Ghost signified by the type that the *way* into that "holiest of all" would be made manifest. Is not this "way" now understood? Is it not made plain by the Holy Spirit through the word? Christ did not remain with his church to offer gifts, but promised to bestow them after he had gone to his Father. He kept his promise; the gifts were dispensed, and are in possession of the true church of to-day.

But would it not be thought strange if one should now say the Christian church is the antitype of the tabernacle in the wilderness? that the tabernacle of the New Covenant is the body of believers in Christ? This would be saying that the pattern of the tabernacle given to Moses, and the tabernacle made by him, were both patterns, or copies, of *earthly* things instead of *heavenly*. If the tabernacle with all that pertained to it was a type of anything literal or spiritual *here*, where is there any representation of things in Heaven? for surely the earthly sanctuary cannot typify both earthly and heavenly things. How can the church now be the sanctuary, any more than the church then could be? Does not the church now hold the same relation to its High Priest, and the place where he is, that the church then did to its high priest and the place where he was when he made the atonement for the people? They were outside the tabernacle. They could not look where he went, even beyond the first veil. They beheld not the cloud of glory that filled the consecrated place, the inner sanctuary. They could not from the court of the tabernacle discern nor conceive the brightness of the *shekinah*, the symbol of the presence of God, which the high priest alone beheld. Where but in the antitypical court of the tabernacle is the church under the New Covenant? Is she not looking toward the place whither her High Priest has gone, and in expectancy waiting for him to appear? What meaneth this looking for the Lord, if the church is the sanctuary, and he is here in it? Can the church and the sanctuary be one and the same? Let us not mistake the plain teachings of the Holy Ghost, and be led to advocate what is not confirmed by the word of God.—I. I. Leslie, in *World's Crisis*.

A wise author has written: "When you find a man whose religion is pretentious and vainglorious upon Sunday, and obsequious and servile at the mid-week prayer-meeting, you had better do business with him upon a cash basis." Humility is good, but its counterfeit is the basest of all metals.

Development of Indulgences in the Church.

(Concluded.)

DOUBTLESS the doctrine of salvation by faith was not entirely lost to the church. We meet with it in some of the most celebrated Fathers, after the time of Constantine, and in the middle ages. The doctrine was not formally denied. Councils and popes did not hurl their bulls and decrees against it; but they set up beside it a something which nullified it. Salvation by faith was received by many learned men, by many a humble and simple mind, but the multitude had something very different. Men had invented a complete system of forgiveness. The multitude flocked to it and joined with it, rather than with the grace of Christ; and thus the system of man's devising prevailed over that of God. Let us examine some of the phases of this deplorable change.

In the time of Vespasian and his sons, he who had been the most intimate companion of the despised Galilean, one of the sons of Zebedee, had said: "If we confess our sins, he is faithful and just to forgive us our sins." About one hundred and twenty years later, under Commodus and Septimius Severus, Tertullian, an illustrious pastor of Carthage, speaking of pardon, already held a very different language. "It is necessary," said he, "to change our dress and food; we must put on sackcloth and ashes; we must renounce all comfort and adorning of the body, and, falling down before the priest, implore the intercession of the brethren." Behold man turned aside from God, and turned back upon himself.

Works of penance, thus substituted for the salvation of God, multiplied in the church from the time of Tertullian to the thirteenth century. Men were enjoined to fast, to go bare-headed, to wear no linen, etc., or required to leave home and country for distant lands, or else to renounce the world and embrace a monastic life.

In the eleventh century were added voluntary flagellations; a little after they became an absolute mania in Italy, which was then in a very disturbed state. Nobles and peasants, old and young, even children of five years old, went in pairs, through the villages, the towns, and the cities, by hundreds, thousands, and tens of thousands, without any other covering than a cloth tied round the middle, and visiting the churches in procession in the very depth of winter. Armed with scourges, they lashed themselves without pity, and the streets resounded with cries and groans, which drew forth tears of compassion from all who heard them.

And yet long before the evil had arrived at this height, men sighed for deliverance from the tyranny of the priests. The priests themselves were sensible that if they did not devise some remedy, their usurped power would be at an end. Then it was that they invented the system of barter known by the name of indulgences. It is under John, surnamed the *Faster*, archbishop of Constantinople, that we see its first commencement. The priests said, "O penitents, you are unable to perform the penances we have imposed upon you. Well then, we, the priests of God, and your pastors, will take upon ourselves this heavy burden. Who can better fast than we? Who better kneel and recite psalms than ourselves?" But the laborer is worthy of his hire. "For a seven weeks' fast," said Regino, abbot of Prum, "such as are rich shall pay twenty pence, those who are less wealthy ten pence, and the poor three pence, in the same proportion for other things." Some courageous voices were raised against this traffic, but in vain.

The pope soon discovered what advantages he might derive from these indulgences. His want of money continued to increase. Here was an easy resource, which, under the appear-

ance of a voluntary contribution, would replenish his coffers. It seemed desirable to establish so lucrative a discovery on a solid footing. The chief men of Rome exerted themselves for this purpose. The irrefragable doctor, Alexander de Hales, invented, in the thirteenth century, a doctrine well suited to secure this mighty resource to the papacy. A bull of Clement VII. declared the new doctrine an article of the faith. The most sacred truths were made to subserve this persevering policy of Rome. Christ, it was affirmed, has done much more than was required for reconciling God and man. One single drop of his blood would have sufficed for that; but he shed his blood abundantly, that he might form for his church a *treasury* that eternity itself should never exhaust. The supererogatory merits of the saints, the reward of the works they have done, beyond and additional to the obligations of duty, have still further enriched this treasury. Its guardianship and distribution are confided to the vicar of Christ upon earth. He applies to every sinner, for sins committed after baptism, these merits of Christ and of his saints, in the measure and degree that his sins have made necessary. Who would dare to attack a custom of so high and holy an origin?

Rapidly was this almost inconceivable invention reduced to a system. The scale imposed ten, twenty years of penance, for such and such kinds of sin. "It is not merely for each kind of sin, but for each sinful action, that this penance of so many years is demanded," exclaimed the mercenary priests. Behold mankind, bowed down under the weight of a penance that seemed almost eternal.

"But for what purpose this long penance, when life is so short; when can it take effect? How can man secure the time requisite for its performance? You are imposing on him centuries of severe discipline. When death comes, he will but laugh at you, for death will discharge him from his burden. Ah, welcome death!" But this objection was provided against. The philosophers of Alexandria had spoken of a fire in which men were to be purified. Some ancient doctors in the church had received the notion. Rome declared this philosophic tenet the doctrine of the church; and the pope, by a bull, added *purgatory* to his dominion. He declared that man would have to expiate in purgatory all he could not expiate on earth; but that indulgences would deliver men's souls from that intermediate state in which their sins would otherwise hold them. Thomas Aquinas set forth this new doctrine in his celebrated *Summa*. Nothing was left undone to fill the mind with terror. Man is by nature inclined to fear an unknown futurity and the dark abodes beyond the grave; but that fear was artfully excited and increased by horrible descriptions of the torments of this purifying fire. We see at this day in many Catholic countries paintings exposed in the temples, or in the crossways, wherein poor souls engulfed in flames invoke alleviation for their miseries. Who could refuse the money that, dropped into the treasury of Rome, redeemed the soul from such horrible torments?

But a further means of increasing this traffic was now discovered. Hitherto it had been the sins of the living that had been turned to profit; they now began to avail themselves of the sins of the dead. In the thirteenth century it was declared that the living might, by making certain sacrifices, shorten or even terminate the torments their ancestors and friends were enduring in purgatory. Instantly the compassionate hearts of the faithful offered new treasures for the priests.

To regulate this traffic, they invented, shortly after, probably in the pontificate of John XXII., the celebrated and scandalous tax of indulgences, of which more than forty editions are extant; a mind of the least delicacy would be

shocked at the repetition of the horrors therein contained. Incest was to cost, if not detected, five groschen; if known, or flagrant, six. A certain price was affixed to the crime of murder, another to infanticide, adultery, perjury, burglary, etc. Oh, shame to Rome! exclaims Claudius of Espersa, a Roman divine; and we may add, Oh, shame to human nature! For no reproach can attach to Rome which does not recoil with equal force on mankind in general. Rome is human nature exalted, and displaying some of its worst propensities. We say this in truth as well as in justice.

Boniface VIII., the boldest and most ambitious of the popes after Gregory VII., effected still more than his predecessors had done. He published a bull in 1300, by which he declared to the church that all who should at that time or thenceforth make the pilgrimage to Rome, which should take place every hundred years, should there receive a plenary indulgence. Upon this multitudes flocked from Italy, Sicily, Sardinia, Corsica, France, Spain, Germany, Hungary, and other quarters. Old men, of sixty and seventy, set out on the pilgrimage; and it was computed that 200,000 visited Rome in one month. All these foreigners brought with them rich offerings, and the pope and the Romans saw their coffers replenished.

The avarice of the pontiffs soon fixed this jubilee at intervals of fifty years, afterwards at thirty-three years, and at last at twenty-five. Then, for the greater convenience of the purchasers, and to increase the profits of the vendors, they transferred both the jubilee and its indulgences from Rome to the market-places of all the nations of Christendom. It was no longer necessary to abandon one's home; what others had been obliged to seek beyond the Alps, each might now obtain at his own door. This evil was at its height,—and then the Reformer arose.—*History of the Reformation.*

Reversing the Old Maxim.

JUDGE JOHN A. JAMESON, in a recent contribution to the *North American Review*, says that of the things necessary to be done to save our civilization, the first and most important is to cause a complete change of attitude on the part of society toward wrong-doing. What is now the attitude maintained? It is one either of indifference, toleration, or connivance, or one suggestive of paralysis of the power of indignation and of every faculty needed for the repression of crime. Toward the criminal the attitude of the public is that of weak pity, not unmixed with admiration. The criminal is an unfortunate man, to save whom from punishment seems to be the chief end of the law.

Look for a moment at his trial in a court of justice. The jury, carefully selected for their ignorance, are made judges of both law and fact; to convict they must be unanimous; if they have a reasonable doubt of guilt, they must acquit; they are themselves to determine what is a reasonable doubt; and, to crown all, they are instructed that it is better that ten guilty men should escape than one innocent man should be punished. These rules and maxims, devised centuries ago by merciful judges, then met the ends of justice, since, as the laws were, as against the crown officers seeking to convict, a person accused had no chance of acquittal, for he was allowed neither council nor witnesses; but now they operate to screen the guilty from punishment, save in the few cases where there is a general cry for vengeance against some atrocious offender.—Sel.

THERE is an idea in this country that in journalism men may employ any weapon in support of a party end; but literature, like every other work of man, is under the law of God. Lying and false reasoning are as great sins in books as in conversation.

Punishment of Parental Sins.

By a striking concurrence we have two domestic histories unfolded side by side in the Bible. One is the story of wise parental training, as illustrated in the case of Elkanah and Hannah, the father and mother of Samuel. The other is the tragic story of Eli, the father of those two "scapegraces," Hophni and Phineas. This latter story is a beacon of warning against parental indulgence of sins committed by those who are intrusted to us as the trustees of their spiritual welfare. It depicts the errors and the doom of a father who fell a victim to the sins of his children, which became really his own sins by his failure to hinder them at the right time and in the right manner. Among all the Bible narratives, none is more instructive than the short, sad biography of gray-haired Eli.

Eli exhibited a wonderfully beautiful submissiveness to the will of God under a most humiliating trial. When Samuel had told him every whit of the just judgments that were impending over him, he uttered those brave words of resignation: "It is the Lord; let him do what seemeth him good." We do not exaggerate when we affirm that, if looked at only on the bright side of his character, Eli would be one of the most admirable men in the Old Testament picture gallery.

But the attractions of the bright side only deepen the darkness of the dark side. The clay in Eli's composition was exceedingly frail and friable. Excellent as were his convictions of duty, he seems to have been pitifully weak in working them into practice. There was a lamentable lack of will-power. When warned of his weaknesses and of the calamities that would follow them, he did not grasp hold of duty with a resolute hand and carry it through with promptness and thoroughness. This feeble irresolution and pulpiness of character brought fearful miseries upon himself and wrought fearful mischief to others.

There are too many such people now-a-days—men and women of good impulses, but of weak performance. They lack spiritual force and fiber; when the strain comes, they snap. When we hear them pray so penitently over their own frailties, we do not deny their sincerity; yet as soon as they are done sorrowing, they begin to sin again in the same direction. The one vital point in which high priest Eli broke down most disgracefully was in the management of his own household. This has given him his unhappy celebrity; his very name is proverbial for parental neglect, and for the penalty which such neglect commonly brings.

Eli's misgovernment of his children had two cardinal faults. One error was that he rebuked his sons *too late*. The other error of the weak-backed Eli was that, having postponed his correction of his dissolute sons until they became hardened in vice, his words of rebuke were as weak as water. As quaint old Matthew Henry remarks, "There was no edge to his reproofs." He was not only too late; he was too lenient. Eli's wretched failure was the failure of millions of fathers since his day; when his children were young he would not restrain them, and when they grew older, he could not. With a few timid words he vainly strove to subdue the stalwart transgressors whom he had allowed to wax strong and stubborn in their sins, which had become so rank as to "smell to Heaven." It was a mournful proof of the old man's utter and pitiable loss of all power of restraint, that the reckless sons would not even "hearken to the voice of their father."

The grace of God is not transmitted by inheritance, yet a father's conscientious piety is often reproduced in his children. If his footprints are deeply indented toward God and Heaven, he may reasonably hope that his children will tread in them. "He sought to the

Lord God of his father, and walked in his commandments," is the Bible description of the good King Jehoshaphat. If there is a law of Christian nurture by which, with God's help, the godly family becomes a nursery of religion, so there is a law of unchristian nurture, and by this law bad opinions and bad habits are transmitted to the next generation. Whatever "fires the father kindles, the children gather the wood." If the father sets a decanter on his table, the boys soon practice at the glass; a large percentage of all our drunkenness is hereditary.

Pulpit invitations and warnings, however faithful, are drowned amid the din of an irregular home. Show me a father who talks nothing but money at his own table, and I will show you a crop of boys whose chief ambition is to be rich; show me one who talks horses and games, and I will promise you a fast-driving troop of young sportsmen. Show me one who fences his home around with God's commandments, and lights it up with domestic comforts and pleasures, and anchors himself to his home, and I will show you the best kind of restraint from dangerous evening resorts. A happy Christian home is the surest antidote for evil amusements. But if a father hears the clock strike eleven in the theater or in his club-house, he need not be surprised if his sons hear it strike twelve in the drinking-saloon or the gaming-room or the haunts of the profligate. Even in spite of the strongest restraints, some sons will break through into sin; but if a parent leads into irreligion, what but God's omnipotent grace can keep his imitative household from following him to perdition? The history of such a family is commonly written in that frequent line found in the Old Testament: "He walked in all the sins of his father, which he had done before him."

But Eli, you may say, was a servant of God. So he was, in his way, but there are two very different types of paternal religion. One parent prays at his family altar for the conversion of his children, and then does his utmost to secure what he prays for. He surrounds his home with Bible restraints against sinful temptations. He aims to make both his religion and his home attractive. The books he purchases, the journals he takes, the amusements he provides, the company he invites, the whole atmosphere of his home, are made to be a restraint against evil by being an attraction toward purity and true religion. The Holy Spirit is not invoked to convert his offspring to Christ while the head of the house is *perverting* them to worldliness, or self-seeking, or frivolity, or secret contempt for all religion.

Yet I fear that certain fathers are guilty of Eli's folly and fatal blunder. They busy themselves with certain words and acts of religious observance; they try to serve God in certain directions; they even pray, formally, for their children's conversion. But their daily example, their conduct, and the whole trend of their influence are not an effective restraint against sin; they do not draw their children toward Jesus Christ and his commandments as the law of life. It is a terrible truth to declare, but I honestly believe that some professed Christians are an absolute hindrance to the conversion of their children. For the warning of such the divine Spirit has spread out at full length the calamitous history of Eli's awful mistake.

Being dead, Eli yet speaketh. He speaks to-day, and warns us who are parents that if we commit his sin, our sin will yet find us out. Methinks that from his lips, growing pale in death, we can catch the faltering words, "A foolish son is a grief to his father and a bitterness to her that bare him. Correct thy sons, and they shall give thee rest; yea, delight unto thy soul. But a child left to himself bringeth his father and mother to shame."—T. L. Cuyler.

"He that reapeth receiveth wages."

Japanese Idea of Hell.

ONE of the curious articles exhibited at Tiffany's is a scarf of gray Canton crape, which portrays the infernal regions, according to the Japanese idea. The scarf is nine yards long, and half a yard wide. The first scene represents Satan on earth seeking new victims. The arch-fiend appears as a sulphuric, yellowish-green demon, with protruding horns, cloven feet, and a demoniacal expression, luring his victims into his net, and plunging them into fiery depths. They appear to fall into a nest of burning scorpions, where they are tantalized by a glimpse of their friends enjoying themselves in a lake of cool water. Then in the next scene Satan takes the form of an immense dragon, with his human victims crouching at his feet. They are mercilessly dragged into court, and the judge is represented as condemning them to be tied to rocks and to have red-hot lead poured down their throats. They are then chased by hyenas through a field of open knives and other sharp instruments. The victims are next portrayed as being tortured by having their limbs sawed off, and by being thrown into a revolving wheel of fire. Satan next appears to be looking out for new victims on a field of battle. Some of those victims are made to hug red-hot stove-pipes, while Satan himself, with a smile, is fanning them. Others are swimming in seas of blood, surrounded by laughing demons. Others still are seated in a cauldron of red-hot sulphur, having their tongues pulled out. Some are represented as carrying heavy burdens of coal and throwing it into the fire to burn new victims. His Satanic Majesty is next represented as feeding his subjects with rice, presumably to give them strength with which to endure greater tortures.—*New York Tribune*.

IT is not right to estimate ministerial success by the number who unite with the church. The growth of a church cannot be determined by the numerical increase. God looks to quality and not quantity. If that minister is most successful who adds to his church the largest number of souls, there are churches that are lamentable failures when compared with those of Rome; and thus measured, the most successful church of all is, perhaps, the Mormon. How few converts Jesus had when he died. If we except the great Pentecostal outpouring, Dwight Moody has, in all probability, brought more men and women into the church than any of the apostles. At the end of the first century of the Christian era, there were only about 500,000 professed followers of our Saviour in all the world. The world is not to be converted by numbers, but by principle; not by a large, but by a holy church.

"THEN shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the Lord charged; . . . be strong and of a good courage; dread not, nor be dismayed." The assurance of prosperity does not relieve the child of God from downright work, or from times of sore trial. Of course you will prosper, if you are doing what the Lord has set you to do; but you may have a hard time prospering. Prosperity is often a hard road to travel; and it sometimes seems as if the Lord were against his children on that road. If everything seems to be going wrong with you, while you are sure that you are going right, keep up and keep at it; be strong and of good courage; dread not, nor be dismayed; then shalt thou prosper, if thou takest heed to fulfill the word of God to you.—H. Clay Trumbull.

"THIS is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3:8.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—NOV. 9.

1. Of what substance did God create man? Quot' proo', and give reference.
2. What was given him to make him live?
3. In what part of man is this breath of life located?
4. When man's breath is taken away, what takes place? Job 34:14, 15.
5. What then becomes of the breath which caused him to live? Eccl. 12:7.
6. Is man the only creature that has this breath or spirit of life? Gen. 7:14, 15.
7. In what part of the beast is this breath placed? Gen. 7:21, 22.
8. When God takes away their breath, what becomes of them? Ps. 104:29.
9. Is the breath of the man any different from that of the beast? Eccl. 3:19.
10. Of what are both beasts and men composed? Verse 20.
11. To what do both classes alike return at death?
12. Is there any difference between the wise man and the fool in the matter of death? Ps. 49:10.
13. Does David agree with Solomon in saying that the death of men is the same as that of beasts? Verse 14.
14. If this is the case, what hope can a man have in life? Is. 26:19; Job. 19:25-27.
15. If there were to be no resurrection, would man be justified in living as the beast does? 1 Cor. 15:32.
16. Then in what does man have the pre-eminence above the beast?
17. Where do we find a graphic description of the resurrection? Eze. 37:1-12.
18. What did the prophet see? Verse 1.
19. Were the bones living? Verses 2, 3.
20. By what means did the Lord say he would cause them to live? Verses 5, 6.
21. When the prophet prophesied, what took place? Verses 7, 8.
22. When the bones, sinews, flesh, and skin were all in their proper place, what was still lacking? Verse 8.
23. What was the prophet next directed to say? Verse 9.
24. How were the bodies made to live? Verse 10.
25. Then for what purpose does God receive a man's breath or spirit of life when he dies?

In Gen. 2:7 we are told that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." It does not say that a soul was put into man, whereby he might live, but that man himself *became* a living soul. We are sometimes told that man is a dual being, composed of body and soul, and that the first was formed of the dust, but that the latter is pure spirit. Without entering into a discussion of the subject of the soul, what it is, we are warranted, by the text just quoted, in saying that whatever different elements combine to form "man," were made of the dust of the ground. When the catechisms tell us that man is composed of body, soul, and spirit, then they must also claim that all these were formed of the dust, for "man" was formed of the dust. But the fact is, that which was formed of the dust was "man" before the breath or spirit of life was bestowed. He was a lifeless soul; but when breath was given, man *became* a living soul.

THIS conclusion is verified by Job. 34:14, 15. The patriarch, speaking of God, says: "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." After the breath is taken away, then man turns again to dust. That this breath may be called the spirit is shown by Job 27:3, 4, quoted in last week's lesson: "All the while my breath is in me, and the spirit of God is in my nostrils; my lips shall not speak wickedness, nor my tongue utter deceit." Here the spirit (called the spirit of God, because it came from God) is said to be in the nostrils, and that,

it will be remembered, is where God placed the breath of life, which is the same thing.

IN the light of the above texts, we can readily understand Eccl. 12:7, where, after having spoken of death, the wise man says: "Then shall the dust return to the earth, as it was; and the spirit shall return to God who gave it." This is no more than a repetition of Job 14:14, 15: "If he [God] gather to himself his [man's] spirit and his breath; all flesh shall perish together, and man shall turn again to dust." Both texts teach simply this: that at death man returns to his original elements; that which was formed of the dust—the whole man—returns to the dust, and the spirit or breath, having come directly from God, returns to his keeping. There is no more reason for supposing that the spirit, as it returns to God, is conscious, than there is in supposing that the dust is conscious, or that the spirit was conscious before God bestowed it upon man, or that the breath, while in man's nostrils, was conscious. The dust of which man was formed was inanimate; man, after he was formed by the Creator, was inanimate, unconscious; and the spirit while yet in the hands of God was likewise without consciousness; but when the man and the spirit were brought together, conscious existence was the result. How this result was obtained is a secret known only to the Author of life.

THIS breath of life is something that man shares in common with the beasts. In the description of the flood we learn that every beast and creeping thing—"all in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. 7:21, 22. It is not the possession of the breath or spirit of life that distinguishes man from the beast. In Ps. 104:28-30 we learn that their creation is effected by God sending forth his spirit, and that, as we learned concerning man, when he takes away their breath they die, and return to their dust. More than this, we are expressly told that there is no difference between the formation of man and the lower animals, nor in the elements composing them. We read: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, all turn to dust again." Eccl. 3:19, 20. This language is plain, and no apology is needed for it, because it is the language of inspiration. Let it be remembered that when the wise man says that a man has no pre-eminence above a beast, he is speaking of death. In that event all are alike. Here the parallel ends, for to man a resurrection is promised. In this life man has pre-eminence above the beast, because he is gifted with a moral nature, the faculty of distinguishing between right and wrong, and the power of loving the right because it is right. This the beast does not have. To all men a resurrection is promised, but not to beasts. If, however, it shall then appear that a part of mankind have lived as do the beasts, without regard to the future, they will die the second death, and then they will indeed be like the beasts that perish, for with that death their existence will forever end. Man's hope is in the resurrection; but he cannot have a well-grounded hope even in that, unless he seeks those things which are above.

EZEKIEL 37:1-14 brings to view the literal resurrection of the dead. First the bones, sinews, muscles, and skin are arranged in proper order. At death these returned to the earth, but now they are re-formed. There are the complete bodies; but there is no breath in them. They are just as Adam was before God breathed into his nostrils the breath of life. But at the command of the Lord the breath comes into

the inanimate bodies, and they stand upon their feet, an exceeding great army. Some choose to apply all this to the bringing of literal Israel from the Babylonian captivity, but such an interpretation is of their own choosing, and not by divine authority. God himself (verse 12) says that it is the bringing of his people out of their graves, and this takes place when the Lord comes. 1 Thess. 4:15-17; John 5:28, 29. And thus we learn that when the spirit—that which causes man to live—returns to God at the death of the man, it is that he may bestow it again at the resurrection, when man shall live again.

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 9—1 KINGS 10:1-13.

The Queen of Sheba Visits King Solomon.

THE importance of this royal interview is emphasized by the Saviour, as recorded in Matt. 12:42: "The queen of the South shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here." This recognition and application by the great Teacher, stamps the transaction as a lesson of no small moment. It lays great responsibility upon those who receive a knowledge of the truths of the gospel, and refers directly to the Judgment, where, without fail, an account will have to be rendered whether his word has been received or rejected; and those who do receive it will be witnesses against those who do not.

THERE was an extensive trade between Jerusalem and the then rich country of the South, and the merchants had no doubt spread glowing accounts of the wisdom and grandeur of the Hebrew king. But in all probability, judging from the language of verse 1, that which most attracted the notice of the queen was the fact that the God of Israel was accredited with directly imparting this distinction to their king. Hence her tedious and expensive journey of a thousand miles or more in order to hear and test his wisdom for herself. That she was actuated by a spirit of earnestness, and not mere curiosity, is indicated in the statement that "Solomon told her all her questions." The answers were really from the Lord, for it is said "there was not anything hid from the king which he told her not;" and the Lord does not lend his wisdom or power to gratify idle curiosity. See Luke 23:8, 9, etc.

WE have the testimony of the Lord that she came to hear wisdom; and we have the inspired record that her desire was fully granted. James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraidth not, and it shall be given him." Chap. 1:3. This woman not only desired wisdom, but she was willing to employ every means in her power of obtaining it. It must not be supposed that God will grant wisdom to those who are unwilling to use their own utmost endeavors to obtain it. They who ignore God's word—his acknowledged medium of imparting knowledge—have no warrant in expecting a miraculous gift of wisdom. There is a class of people in these days who set aside the Lord's revealed will, and claim to get a superior wisdom direct from Heaven. This is sheer presumption; it is an attempt to affect wisdom in a lazy, cheap manner; and such seekers have no reason to complain should deception and darkness be allowed to overtake them. See 2 Thess. 2:10-12.

"THE half was not told me." The fame that is strictly of this world—of its wonderful persons, places, and things—is usually exaggerated,

especially by interested parties. But such never can be the case with the wisdom of God or the glories of his kingdom. No human tongue can tell a tithe of the truth in praise of these. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." 1 Cor. 2:9. He that overcometh will be enabled to repeat, in the new earth, the words of Sheba's queen, "It was a true report that I heard"—"behold, the half was not told me."

IN addition to the queen's expression of extreme satisfaction with the attainments of her gifted host, her hearty appreciation of the privilege of such an interview is worthy of note. She deemed even the servants of his household happy on account of their access to such a fund of knowledge. Here is a lesson for this highly favored age, and especially for those who acknowledge and profess to believe the Bible. A greater than Solomon is with us by his word and Spirit, both of which are accessible to any earnest seeker after true wisdom. Are the privileges of this generation appreciated? Is every one who has access to the Scripture treasury, no matter how humble his lot, happy at the thought of having it "continually" within reach? If not, if all this store of Heaven-sent knowledge, consolation, and encouragement be carelessly neglected till probation ends, and the soul fail to grasp and apply the much needed instruction, there is great danger with us also, that "the queen of the South will rise up in the judgment with this generation, and condemn it."

THE frank acknowledgment of the God of Israel, and the keen discernment of the duty of Solomon as the custodian of such wisdom, is happily expressed: "Blessed be the Lord thy God which delighteth in thee, to set thee on the throne of Israel; because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." Solomon's wisdom was not solely for his own personal benefit or aggrandizement; it was given in consideration of God's love for his people, that they might be well governed. And this was just the reason assigned by Solomon for asking of the Lord "an understanding heart." See chap. 3:9. And this strong reminder that he was made king "to do judgment and justice," must have come home to the wise man as a timely reproof, and ready reflex of the wisdom he had just imparted.

AS WITH Solomon, so with every recipient of wisdom from on high—it is given for the benefit of those who will accept it. God never inspired a man for a recluse, or for his individual benefit. Not one of the Bible writers labored for his own gain, and every prophet of the Lord was a servant of the people. Talents are put to use that the Lord, not the servant, may receive his own with usury. "Freely ye have received, freely give." W. N. GLENN.

SABBATH-SCHOOLS necessarily cost money. A large city school costs several hundred dollars in a year. The work of thorough exploration costs money; though the work is done by voluntary, unpaid labor, there are always numerous incidental expenses. If the Sabbath-school workers determine to make thorough work in their field, so that not a child shall be left uncared for, it must needs take no small amount of money. When such workers come together, to deliberate whether to go forward, the question, how shall the necessary funds be obtained, is often the lion in the path. So many objects are already pulling at the purse-strings of benevolence that teachers fear to put in a new claim. Yet a fair trial always shows the difficulty to be unreal.—J. S. Hart.

Temperance.

What Makes the Difference?

I AM sitting by an open window. It is that witching hour just after sundown, before it has grown dark. All sorts of vehicles are in the street before me. I am looking out upon the business thoroughfare of a very lively town.

Three places of business right across the way are open, and they are all having a good trade, for it is Saturday, and people from the country have poured in, as they always do on that day.

Out of one of those open doors there comes a plain-looking man, leading a little boy by the hand. The boy has on a new suit of clothes, and is happy in the consciousness of being well dressed. The sign over the door where they have been, reads:

CLOTHING AND FURNISHING GOODS.

Several persons have gone in at the next door, but they have not come out yet. At the third door there stands a farmer's two-horse wagon; a cook stove, bright with tinware and copper boilers, has just been lifted in. They are putting in the end-board, and now they start—brown-faced man and buxom wife, for their home in the country. Over the door of the place they came out of, I read in great wooden letters:

HARDWARE STORE.

Between these two places there is another door. It admits you to a very attractive place. The windows are a perfect curiosity shop. There are stuffed birds, mounted on the dry branches of an evergreen. There are also stuffed animals, so naturally placed that they seem instinct with life. Strains of music from time to time come from that elegantly-kept place of business. But whom do I see going in there? That well dressed gentleman, with a red nose, is one of our principal business men. The young fellow who comes after him belongs in a dry goods store. The seedy-looking man who brings up the rear is a day laborer. He has just been paid fifty cents for sweeping a cellar and picking up the rubbish in a doorway. Lucky fellow, he is going to invest in what he calls internal improvements. The sign at the middle place of business, reads:

LIQUORS AND CIGARS.

This kind of business is regarded as a necessary one. I heard a prominent business man—one of our city fathers—say the other day that grass would grow in our streets were it not for the places where liquor is sold. I, for one, would let our city or any other city go to grass, and would try the dairy business on the spot for a living, sooner than I would thrive by a business that is kept moist with the tears of women, and red with the blood of murdered humanity.

But glance at those three open doors again. Let us ask each of the men who preside within them the same question.

"Mr. A:—What do you pay for the privilege of selling ready-made clothing?" "What do I pay?" why nothing at all. Thank God, I live in a free country."

"Mr. B:—What do you pay for the privilege of carrying on your business?" "I pay three hundred dollars, sir," says Mr. B, as he takes the change for a "set-em-up-all-round," and drops it in his till. "And," continues he, "it's a cursed shame to make me pay it; I tell you, and don't you forget it."

"Mr. C:—What do you pay for selling hardware?" "Nothing at all, sir. Can't I sell you a lawn mower, or a George Washington hatchet, or a catch-em-alive mouse trap?" "No," I say; "I've just come out of a catch-em-alive trap that keeps the grass from growing in our streets; a trap that does double duty, like the

old-fashioned clock that kept the time of day accurately and gave two quarts of milk on Sunday; I don't want to buy anything."

I go out of that place, the last of the three, with a puzzle, so to speak, on my hands. The puzzle is this: Why does the man in the middle place of business, he who is the meaty part of the sandwich, pay for the right to sell his property when neither the man on his right hand, nor the man on his left pay a single cent for the privilege of selling theirs? Is it just? Liquor dealers do a great deal of cheap swearing on the subject. Have they any cause for their profanity?

The whole community would rise up in arms if bonds were required of every business man, and if he were compelled to pay heavily for the privilege of selling his goods. If it is right to sell liquor, if it is an honest calling, if it benefits the community—then, clearly, it is unjust to make any distinction between selling liquor, and selling ready-made clothing or hardware. But suppose it to be a curse, as it surely is. What then? How does it look to take money as a compensation for an injury to society, and then credit a wicked business with helping us to pay our taxes?

Our Saxon ancestors allowed the most notorious offenders to commute for murder. We commute for almost everything. Cash down for a quantity, buys milk tickets, dinner tickets, and railroad tickets, at reduced rates. Cash down would save the neck of a Saxon murderer after the commission of a crime. We go further. Cash down in advance, and the seller of liquor is allowed to be an accessory to every crime under heaven. Shades of our Saxon ancestors, how your descendants have improved upon your uncouth legislation!—Egbert L. Bangs, in *Christian at Work*.

Mrs. Brown on Fast Young Men.

WHAT is my opinion of fast young men? It isn't as good as might be, and still it is better than the subject merits. I sat at my window the other day, and I noticed four or five "bloods" standing in front of a saloon from which they had just emerged, wiping their lips. I knew they were all society men, and presently I saw a pretty young lady of their "set" coming down the street toward them. Now, thought I, if that girl had the proper nerve she would pass those fellows by as she would any other set of loafers whose character was as good as theirs, but whose social position by accident of birth was less elevated. I wagered with myself that she would not do it; and I won the wager. She spoke to them as sweetly and womanly as if every man in the lot was as pure and as good as she was. If they had been women, instead of men, and she had known them, how quickly she would have cut them from the list of her acquaintances, and how haughtily she would have snubbed them! These fast young men spend an evening in a gambling den, associate with disreputable men, swear like a mad teamster, have more or less "lady friends" they dare not recognize in public places, and so on down a long list of fashionable eccentricities, and yet they have the gall to apply for places of trust in the confidence and respect of decent women and men, and the startling part of it is, they are accepted as fit associates for mothers, daughters, sons, husbands, and fathers. They may say they are not bad at heart, but are merely "sowing their wild oats." Conceded; but in the name of all that is good and respectable, why are they not excluded from homes until the so-called necessary "wild oats" period is past? "Wild oats" is a very contagious kind of a vegetable, and because a few sow them, it does not follow that the seed must be spread broadcast and grow up into a crop of ruined homes, dishonored lives, and eternal destruction!—*Merchant Traveler*.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 23, 1884.

Exposition of 2 Cor. 3:7.

(Concluded.)

THAT the apostle has in this chapter introduced the service of the two covenants, all must admit. We will carry out the comparison by an examination of other scriptures concerning them.

In Heb. 8:6, Paul says Christ is the mediator of a better covenant, that is, of the new covenant. But "a mediator is not a mediator of one." Gal. 3:20. There must be at least two parties between whom he mediates. The parties in this matter are God, the Father, the Lawgiver, and man, the sinner. "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. Therefore, as Christ is the mediator of this covenant between God and men, he is not the party covenanting, but the Father is.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt." We know that these are the words of the Father, and not of the Son; for the Son is the mediator of the covenant, and, as already shown, there must be two contracting parties between whom he mediates.

Again, when the covenanting party says: "I will put my law in their inward parts, and write it in their hearts" (Jer. 31:33), we know that it refers to the law of the Father, the covenanting party, and not to the law of the Son, the mediator. It is through the instrumentality of the mediator that the law of the covenant is put into the hearts of those with whom the covenant is made. See 2 Cor. 3:3; 5:18, 19, and many other scriptures which show that Jesus puts away our sin and reconciles us to his Father.

God publicly proclaimed *his law* to Israel when he made a covenant with them at Horeb. He wrote it upon two tables of stone. When Moses brought down these tables, when he came from the presence of the Lord, his face shone with glory so that he had to veil it while he talked with Israel. The glory upon his face represented the glory of that covenant of which he was the mediator, as Paul plainly says, which is done away. The law (which was not veiled, and is not done away) was put into the ark, and over it the high priest sprinkled the blood of the sin-offering, to take away their sins, showing that in regard to this law they were sinners. This was the law concerning which the covenant was made. Compare Ex. 9:5-8; Deut. 4:12, 13; Ex. 24:6-8. When God spoke to Israel by Jeremiah, six hundred years before Christ, concerning the covenant he made with their fathers, and promised to make a new covenant with them in which he would put *his law* in their hearts, and forgive their sins, their minds were at once directed to the law which was the condition of the first covenant; for their sins, of which forgiveness was promised in the new covenant, were transgressions of that law. In the old covenant the law was written in tables of stone; in the new, in "fleshy tables of the heart."

Coming down to the New Testament, Jesus said he did not come to make void the law (Matt. 5:17), and Paul says it is not made void through faith (Rom. 3:31); but by it all are condemned before God, for by it is the knowledge of sin. Verses 19, 20.

He was convinced of sin by the law (Rom. 7:7); and he consented unto it as holy, just, and good, showing that *his mind* approved it, insomuch that he called it *the law of his mind*. Verses 16, 23. And not only did his mind approve it, but his heart embraced it, for *he delighted in it after the inward man*. Verse 22. All this shows that that pre-existing law which is not made void by faith in Christ, which the Saviour did not destroy, now proves men sinners, and that Paul, as a representative man under the new covenant, had this law put in his mind and written in his heart. And so the promise of the new covenant was fulfilled in him. And he also declared that the very object of the gospel of Christ is that the righteousness, or precept, of the law may be fulfilled in us who walk not after the flesh but after the Spirit. Rom. 8:4. By this is shown that they who violate the law walk after the flesh, while they who fulfill it through faith in Christ walk after the Spirit, which is yet further shown in Verse 7: "Because the carnal mind (literally, the minding of the flesh) is enmity against God; for it is not subject to the law of God." Paul also says "that the law is spiritual." Rom. 7:14. Of course the spiritually minded love and obey it, while the carnally minded can do neither.

Now, from the stand-point of these words of Paul, of his own experience, and of the promises of the new covenant, it is easy to perceive the drift of his remarks in 2 Cor. 3. We, the apostles, said he, are able ministers of the new covenant, not of the old. That was glorious; this excels in glory. In that the law was written on stones; in this, in these fleshy tables of the heart. When that was ordained, the mediator, or first priest, veiled his face to hide from Israel a glory which they could not look upon, the import of which they did not understand; in this, we all with open face behold the glory of God in the face of Jesus Christ. The law, when written only on stone, can have no converting power, and there was no promise of forgiveness in that covenant; in this, the law is written in the heart by the Spirit of God, past sin is forgiven, and the subjects are changed into the same image, the image of the Lord, the mediator, from glory to glory. As our sins are taken away by the blood of the covenant, and the carnal mind, the enmity to the law, is removed, we are reconciled to God, at peace with him, and can behold the glory with unveiled face, because we are partakers of the same glory.

One point, barely mentioned, deserves a further notice in this connection. The law on the tables of stone was separated from all other laws, and was put into the ark over which the priests ministered for sin. A certain writer, highly recommended by his denomination, when pressed to give a reason for this distinction and separation of the decalogue from all other laws, said:—

"The decalogue is the constitution of the Mosaic code, i. e., it sustains the same relation to the laws that the Constitution of the United States sustains to our laws. . . . I can easily account for God's writing only the ten commandments. They were the Jewish constitution, and constitutions are usually better cared for than other laws."

This is truth, and it is an important concession. And as our laws are subject to change or abolition without affecting the Constitution, so were theirs; the special, local, or positive laws given to Israel were abolished, but that did not affect the constitution on which they were based. That was of force and convinced of sin before they were given, and it remains of force since they were nailed to the cross; for it yet remains a truth that "by the law is the knowledge of sin." We have traced these precepts from the beginning, and they have ever taken hold on man's moral relations to God. They are the basis, or constitution, of God's moral government on earth; and as long as that government exists—as long as man's moral relations to his Creator exist—so long must these precepts endure.

But the objector says this was the constitution of the Jewish government, and that having passed away, the constitution is no longer of force. A more plausible objection cannot be stated, but it is a fallacy. The fact that the ten precepts are moral and are indispensable for the welfare of society and the preservation of morality and religion, is quite sufficient to refute the objection. They are, in fact, the groundwork of all correct human governments; but the rise and fall of these governments has no effect on their perpetuity or power. Our Government does not make it wrong to steal and to kill. It protects society by punishing these actions because they are wrong. And so it is in respect to all civil governments, the Jewish not excepted. Blasphemy, murder, adultery, etc., would have been wrong if the Jewish government or Jewish nation had never existed. According to the theory of the opposers of the law, these things first became wrong after Israel left Egypt! If it had been the basis of the Jewish economy only, having no force outside of that typical system, the objection would bear with force. But the most bitter opponents of the law accept the law as a necessity in society; they even pay a portion of respect to the fourth commandment by not discarding entirely its principle, for they choose a day as a substitute for the one enjoined in that commandment. We have proved that that law was the basis of the Abrahamic covenant, and also, by both Scripture and reason, that it was, and is, binding on the Gentiles, as well as on the Jews. Therefore its being connected with any temporary system has no effect on its perpetuity.

But there is one very important fact, clearly revealed in Scripture, which this objection disregards. We insist that "the kingdom of Israel" is not abolished. It is only suspended for a season "till he come whose right it is." Eze. 21:25-27. Israel is the scriptural name for the seed and heirs of Abraham, and therefore Israel cannot cease from before the Lord as long as the promises to Abraham stand sure. In Eph. 2, speaking to Gentile converts to Christianity, Paul said they were, before their conversion, "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Both covenants were made with Israel. Heb. 8:8, 9. To them pertain the covenants, the promises, the adoption, and the glory. Rom. 9:4. And therefore "salvation is of the Jews." John 4:22. The covenant made with Israel (Jer. 31:31), the promises, the adoption, the glory, the salvation, all remain to this day. These did not pass away that substitutes might be given to the Gentiles, but the middle wall of partition is broken down, and the Gentiles are "grafted in" (Rom. 11), "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3:6. The conclusion is drawn by the apostle in Eph. 2:19. Still addressing converts from the Gentiles, he says: "Now therefore ye are no more strangers and foreigners [from the commonwealth of Israel], but fellow-citizens with the saints, and of the household of God."

It needs no argument to show that when the Gentiles are grafted in and become citizens of the commonwealth of Israel, they are in duty bound to obey the constitution of that commonwealth. And this they will do if they are good citizens; and if they refuse to do this, they disfranchise themselves. See Rom. 6:14-16. In harmony with this idea, Rev. 21:12 says the New Jerusalem, the heavenly city, has its twelve gates named after the twelve tribes of the children of Israel. The "God of Israel" hath prepared for them a city, and because the commandments are Israel's constitution, it is said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. None but the "Israel of God" will

enter those gates. Gal. 6:16. Compare Rom 2:28, 29; Gal. 3:19.

The naming of the gates of the heavenly city after the twelve tribes of Israel is suggestive. That city belongs to the Israel of God. To enter those gates they must keep his commandments. When God gathered his chosen people on earth to the city which was called by his name, he gave by the Spirit a pattern of a temple, 1 Chron. 28:11, 12, 19. In this temple was an inner sanctuary, called the most holy place, in which was set the ark containing the constitution of the commonwealth. It was called the ark of the covenant. That city and temple are now destroyed, and the Israel of God, heirs of the promises, are taught to fix their hopes on the New Jerusalem, the city above, the mother of us all. And as in the earthly tabernacle the high priest was appointed to minister over the ark in behalf of the law which the people had transgressed, so in the heavenly, we have an High Priest ministering for sinners. And, as "by the law is the knowledge of sin," he ministers to remove their transgressions of the law, and to vindicate its authority. And thus we read, "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:18. Here we behold Israel's High Priest in Israel's city, and the great constitution laid up in the ark. Truly the constitution is well "cared for," as it is of exceeding great value.

We are willing to submit this part of the subject to every candid reader. The following points are established:

1. The ministration, or service, of the priests was not written on the tables of stone.

2. The distinction between the ministration and that which was written on stone is a necessary distinction, resting on an evident fact, and is sustained by such authors as Anderson, Oshausen, Bloomfield, Lange, Dean Alford Conybeare and How-on, and Barnes.

3. That Paul speaks of the ministration, in a figure, as the above eminent authors clearly show.

4. The opposition view supposes that to be written on stone which, as a plain matter of fact, was not written thereon, and makes that void which Paul says is not made void, and perverts the gospel of Christ by substituting *license for pardon*.

5. Both the context and other scriptures, especially the promises of the new covenant, show that that which was written on the tables of stone is now written on "the fleshly tables of the heart."

The "Teaching of the Apostles."

CHARACTER OF EARLY WRITINGS IN GENERAL.

THE admirers of this document have been led to put unlimited confidence in it, as a production fully equal to the New Testament, because the same manuscript in which it was found contains the two epistles of Clement of Rome, the epistle of Barnabas, and the epistles of Ignatius. We shall therefore devote a little attention to them to see if proximity to them materially enhances its value. But first we wish to show the general character of the writings ascribed to the early Fathers.

In the preceding article we quoted testimony from Mosheim, which showed that forgery, interpolations, and the palming off of spurious writings, were common practices even in the early part of the second century. So, then, however much credit for honesty and orthodoxy we may be inclined to give to the Fathers themselves, we cannot depend with any certainty on their perverted writings. It is impossible to distinguish the genuine from the false. But this need not cause us any concern, since they were not inspired, and, consequently, their testimony is of no more authority on any subject than that of anybody else. When we want information concerning a question of morals or of Christian duty,

we must go to the Holy Scriptures—the inspired word of God. That alone is a sure guide.

In his "Ecclesiastical History," Book I., Cent. II., Part II., chap. III, sections 5 and 6, after having spoken of the works of several of the Fathers, among which he mentions certain writings of Clement of Alexandria, Tatian, Justin Martyr, and Theophilus of Antioch, Dr. Mosheim says, "All these works are lost. He then continues:

"But this loss is the less to be regretted, since it is certain that no one of these expositors could be pronounced a good interpreter. They all believed the language of Scripture to contain two meanings, the one obvious, and corresponding with the direct import of the words, the other recondite, and concealed under the words, like a nut by the shell; and neglecting the former, as being of little value, they bestowed their chief attention on the latter; that is, they were more intent on throwing obscurity over the sacred writings by the fictions of their own imaginations, than of searching out their true meaning."

In the next section he says: "It is therefore not strange that all sects of Christians can find in what are called 'the Fathers,' something to favor their own opinions and systems." And in section 8 of the same chapter, after having mentioned several other writers, among them Irenaeus and Tertullian, Mosheim says:—

"In these disputants there was something more of ingenuousness and good faith, than in those who undertook the support of truth in the following centuries. For the convenient wiles of sophistry, and the dishonorable artifices of debate, had not yet gained admittance among Christians. Yet a man of sound judgment, who has due regard for truth, cannot extol them highly. Most of them lacked discernment, knowledge, application, good arrangement, and force. They often advance very flimsy arguments, and such as are suited rather to embarrass the mind than to convince the understanding."

This is the character of the writings which contain the strongest arguments that can be found for the observance of Sunday. But we quote from Mosheim once more. In the tenth section of the chapter above referred to, he states that learned men are not agreed as to the estimation in which these Fathers should be held, and says:—

"To us it appears that their writings contain many things excellent, well considered, and well calculated to enkindle pious emotions; but also many things unduly rigorous, and derived from the Academic and Stoic philosophy; *many things vague and indeterminate; and many things positively false*, and inconsistent with the precepts of Christ. If one deserves the title of bad master in morals, who has no just ideas of the proper boundaries and limitations of Christian duties, nor clear and distinct conceptions of the different virtues and vices, nor a perception of those general principles to which recurrence should be had in all discussions respecting Christian virtue, and therefore very often talks at random, and blunders in expounding the divine laws, though he may say many excellent things, and excite in us considerable emotion; then I can readily admit that in strict truth this title belongs to many of the Fathers."

Much more of this sort of testimony might be cited from Mosheim, who certainly cannot be called a prejudiced witness, but this is sufficient. And writers of this class are they whom we are asked to accept as authority for Sunday-keeping, and as competent expositors of the teaching of the apostles. We beg to be excused. When we can find no better authority for the observance of a day of rest, than they are, we will be our own authority. We cannot close this article with anything more to the point, and more worthy of general acceptance, than the following paragraph from "The Ancient Church," by Dr. Wm. Killen, Professor of Ecclesiastical History and Pastoral Theology to the General Assembly of the Presbyterian Church in Ireland. After having noticed the erroneous and absurd expositions of the Fathers, he says:—

"It would seem as if the great Head of the Church permitted these early writers to commit the grossest mistakes, and to propound the most foolish theories, for the express purpose of teaching us that we are

not implicitly to follow their guidance. It might have been thought that authors who flourished on the borders of apostolic times, knew more of the mind of the Spirit than others who appeared in succeeding ages; but the truths of Scripture, like the phenomena of the visible creation, are equally intelligible to all generations. If we possess spiritual discernment, the trees and the flowers will display the wisdom and the goodness of God as distinctly to us as they did to our first parents; and if we have the 'unction from the Holy One' we may enter into the meaning of the Scriptures as fully as did Justin Martyr or Irenaeus [and far more]. To assist us in the interpretation of the New Testament, we have at command a critical apparatus of which they were unable to avail themselves. Jehovah is jealous for the honor of his word, and he has inscribed in letters of light over the labors of its most ancient interpreters—'CEASE YE FROM MAN.' The 'opening of the Scriptures,' so as to exhibit their beauty, their consistency, their purity, their wisdom, and their power, is the clearest proof that the commentator is possessed of 'the key of knowledge.' When tried by this test, Thomas Scott or Matthew Henry are better entitled to confidence than either Origen or Gregory Thaumaturgus. The Bible is its own safest expositor. 'The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.'—*Period II., Section I., Chapter I., last paragraph.*

In our next article we shall notice the writings in whose immediate company the "Teaching" was found.

E. J. W.

What Constitutes a Christian?

A SHORT time ago the Chinese of San Francisco had a grand celebration in honor of one of their gods. The *Chronicle* gave a full account of this heathen festival, and of the procession through the streets, which, with the idol at the head, was marked by all the gaudy display peculiar to the Chinese. The *Pacific* (Congregationalist) copies the *Chronicle's* report, and adds the following comment:—

"This is still called a Christian country, and there are still some who teach their children, 'Thou shalt have no other gods before me,' and 'Thou shalt not make unto thee any graven image.' What do these boys and girls think as they see the regular sacrificial smoked hog carried in procession to the joss-house, and placed before the idol?"

We are glad for this testimony of the *Pacific* as to what makes one a Christian. Not because it is anything new, but because it is in harmony with the Bible. "This is still called a Christian country," it says. Why? Because parents still teach their children the commandments of God. A more direct and truthful statement of the case could not have been made. Let us see how well it is sustained by the Scriptures.

The definition of Christian as "one who believes the doctrine of Christ," will be accepted by all. He said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10. That these commandments are not something peculiar to Christ, and distinct from the Father's law, we learn from John 17:14, where Christ says to the Father, "I have given them thy word;" and again: "My doctrine is not mine, but his that sent me." John 7:16; and yet again from John 6:38: "For I came down from Heaven not to do mine own will, but the will of him that sent me." From these declarations we should understand that Christ came to declare the righteousness of God's law, and to enable men to obey it. In this he set the example, and whosoever walks as he walked, i. e., keeps the commandments of God, is a Christian.

This conclusion is verified by Christ's statement concerning the law, in his sermon on the mount. "Think not," he says, "that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be

called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19. Some affect to understand from verse 19 that breakers of the law may gain an entrance into Heaven, but that they will occupy a low place; but that is not the meaning of the text. The true force of the verse is grasped by Dr. Clarke, who says:—

"He who by his mode of *acting, speaking, or explaining*, the words of God, sets the holy precept aside, or explains away its force or meaning, shall be called least—shall have *no place* in the kingdom of Christ here, nor in the kingdom of glory above. That this is the meaning of these words is evident enough from the following verse."

Christ, then, kept and taught the commandments; and he expressly declares, what the *Pacific* implies, that none who do otherwise can be followers of him: "Why call ye me Lord, Lord, and do not the things which I say?" Luke 7:46. Now read a few testimonies from the apostles. John says: "He that saith he abideth in Him, ought himself also so to walk, even as he walked." 1 John 2:6. Peter contrasts the frailty of man with the enduring nature of the word of God, saying that all flesh shall wither as the grass, "But the word of the Lord endureth forever. And this," he says, "is the word which by the gospel is preached unto you." 1 Pet. 1:25. The gospel, then, proclaims the righteousness and stability of God's law. How could it be otherwise? The gospel brings the good news of pardon for sin. But sin is the transgression of the law, and the very act of announcing a pardon bears witness to the existence of the law; for without the law there can be no transgression, and consequently no necessity for pardon. To offer a pardon to a man after the abolition of the law which condemned him, would be an insult.

As the gospel of Christ teaches obedience to the law, so it carries with it that assistance which makes it possible for man to keep the law. Paul says: "For what the law could not do in that it was weak through the flesh [it could not justify a sinner], God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness [requirement, or precept] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. All these witnesses agree that a Christian is one who follows Christ in obeying the commandments of God, using the strength which Christ bestows.

One more testimony we will add. Paul, as the representative of the Christian ministry, says: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:20, 21. What is it to be made "the righteousness of God"? If "all unrighteousness is sin" (1 John 5:17), then *righteousness* is the exact opposite of sin; but "sin is the transgression of the law," and therefore *righteousness* is the keeping of the law. So then 2 Cor. 5:21 simply states that Christ's work was in order that we might be brought into perfect harmony with the law of God.

It is true that the *Pacific* did not mention the entire law as requisite to constitute one a Christian; it only mentioned the first and second precepts of the law. But we recall the Saviour's words, that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Also the words of James: "For he that said [or, the law which said], Do not commit adultery, said also Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Jas. 2:11. The *Pacific* will, no doubt, readily admit that the keeping of these two commandments (the sixth and seventh) is as necessary to perfect Christianity as is the keeping of the first and second. Very well, then we will try again: For he that said, "Thou

shalt have no other gods before me," and "Thou shalt not make unto thee any graven image," said also, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Now if thou make no graven image, nor worship any false god, yet if thou labor on the seventh day, thou art become a transgressor of the law. The law being a unit, incapable of being divided, we cannot see why keeping and teaching the fourth commandment is not as necessary to constitute one a perfect Christian as is the keeping of the first or second. Will the *Pacific* accept this conclusion, and act accordingly?

If not, why not?

E. J. W.

The Missionary.

Camp-Meeting in Indiana.

THIS meeting was held at Logansport, which is the railroad center of eight leading lines. There are about twenty thousand inhabitants in the place, but none of our faith reside there. The camp-ground was in a grove upon a knoll of eight acres. The ground was completely encircled with tents. The preaching pavilion, 60x90 ft., was in the center. There were about eighty tents upon the ground, and it was estimated that there were eight hundred Sabbath-keepers who camped upon the ground; quite a contrast between this and eight years ago, when they held their first camp-meeting. At that time they had seventeen members present, three tents, and a few board shanties.

The grove in which the camp-meeting was held was the first growth of oak and maple, about a half mile from the center of the city. The distance was not so great but that the people could attend, coming on foot. It is a mistake to locate our camp-meetings from two to three miles from the city, where the people cannot attend without hiring teams. Where they are held in the suburbs of the city, a fair attendance can be depended upon.

This is the second camp-meeting held this year in the State. One was held at Farmersburg, in the southern part of the State, where about one hundred and forty were present. There are about one thousand Sabbath-keepers in the State of Indiana. Most of these have embraced the truth during the past six or eight years; about one hundred and twenty-five, the past summer. They have eight ministers at present; one man was ordained at this meeting, and fifteen others received license. This is a growing Conference; but there are features which all rapidly-growing Conferences should guard against. They are in danger of forgetting that the interests of the cause in other places are as important as in their own State. All should take a lively interest in the wants of the cause in other fields. Thus the mind expands, the heart enlarges, and we become more like Christ. He came to die for the world, instead of for one class of people in the world.

Elder Van Horn and myself arrived Wednesday, Oct. 1, after the meeting had been in progress nearly a week.

The people of the city were surprised to learn how many there were who attended the meeting. This year our camp-meetings have made an impression on the minds of the people, far different from that which is usually made by such gatherings. The papers here, as elsewhere, gave daily reports.

On the Sabbath, Oct. 4, an opportunity was given for those who wished to seek God in a special manner, to come forward for prayers. About seventy responded. A good spirit was in the midst. Many bore testimony for the first time. Many realized that they had sinned in robbing God in tithes and offerings. For

this they made humble confessions, and pledged themselves to faithfulness for the future. Some had made pledges in the past, and had failed to pay them. Here they covenanted anew to God, to pay these pledges. There were as intelligent confessions made as we ever heard on such an occasion. During the season of prayer, the blessing of God rested down in a large measure. An opportunity was given for those to speak who felt that God had blessed them, and removed the burden from their hearts. There was a general expression that they had felt the sweet influence of the Spirit of God resting upon them. Many remarkable testimonies were borne. One brother, eighty-six years of age, who had formerly been a circuit judge and had kept the Sabbath for five years, testified that there were three things which had stood in the way of his uniting with the church. One was that he did not believe in paying a tithe to the Lord; another, that he belonged to the Free Masons, and was the oldest man in the county that belonged to that society; the third was that he had been a constant user of tobacco. But now he saw clearly that he had been robbing God, and that uniting with secret societies was not in harmony with the principles of Christianity, and he believed that God would help him from that day forth to renounce the use of the filthy weed. After the season of prayer, he felt that God had signally blessed him. Many other testimonies showed evidence that the deep-moving Spirit of God was in the midst. We trust that this meeting will long be remembered on account of the presence of God.

On Sunday about three thousand people were present.

Resolutions were passed to raise the sum of \$15,000; \$5,000 of it to be used for their home work, \$5,000 for the foreign work, \$3,000 to be donated to the college at Battle Creek, \$1,000 to the South Lancaster Academy, and \$1,000 as an educational fund to loan to those young men who wish to attend the college, and fit themselves to labor in the cause. About \$8,000 was pledged at the meeting.

Thirty-five were baptized on Monday forenoon, and the meeting broke up Tuesday morning. The brethren seemed of good courage, and the impressions made at this meeting, we think will be lasting.

We leave this meeting to go directly to South Lancaster, Mass., this being the last camp-meeting we expect to attend this season. We have spent fourteen weeks in camp-meetings, and with the exception of one, they have all been held in large cities, and in every case quite an extensive interest has been reported. Many in these cities who heard the truth for the first time, have testified that hereafter they are going to obey it.

It is evident from what has developed this present season, that the cause has taken steps greatly in advance of what it ever has before in one year. God is preparing the way in a most wonderful manner; souls are calling for the truth everywhere. Truly the harvest is great, but the laborers are few. May the Lord hasten the time when the truth shall triumph.

S. N. HASKELL.

How can we better learn the art of winning men than by association with Jesus? Who knows men as he knows men? We talk about Shakespeare and his knowledge of men; here is this carpenter of Nazareth, that never wrote a word save on the ground in the sand, and here in this New Testament is what the men who followed him put down some thirty or thirty-five years after he had left them, and this man thralls the great world and charms all our hearts. Does he not thoroughly understand men? And if only we could see men as he saw them, would not we fish for them better than we do? Consider and imitate his tact, and his love, and his patience, and his absorbing devotion.—Sel.

The Molokani.

It is evident that God has chosen the United States as the missionary center for the world; and if the true missionary spirit, which is the Spirit of Christ, actuates us individually and as a people, we shall find avenues through which the truth can be sent to every part of the civilized world. We do not know of a nation on the globe that is not represented in America. The providence of God has been over this nation from its commencement to the present time. There is a freedom of conscience here that exists in no other nation.

While at the spring camp-meeting in Nebraska, we learned through friends who had recently come from Russia, some facts concerning the Molokani, who live at present in Caucasus, and in Mennonite villages, also in Hungary, and in the southern part of Russia. They became a distinct sect over a century ago. It is said that a man by the name of Neketa Iwawowitch Neisteroff, who was an *attaché* of the Russian Legislature, had accepted Protestant principles from friends in London. He returned to Russia, where his labors were especially directed against the ceremonies and rites of the Greek Church. He believed in the operations of the Spirit of God, and sought to instruct the people to have a living experience for themselves with God. As the result of his labors, many left the Greek Church, and at the present time they number about one hundred thousand. They do not bear arms, nor believe in the judicial oath. They never use intoxicating drinks nor tobacco, and they believe that no conscientious Christian can use them.

Subsequent to the time that they became an independent people, the seventh-day Sabbath was introduced among them, and at the present time a goodly number observe the Sabbath day. The Russians gave them the name of Molokani, which signifies in English milk-eaters, because of their principles as vegetarians.

The priests raised a great persecution against them, and as the result, they were banished from where they were to the places where they now reside, and were placed under great restriction lest they should impart their principles to others. They were not allowed to go long distances from home at first, but through their frugality and exemplary lives they soon became a powerful people, and were known as having fine farms and public wealth. They are noble-looking people, and the men all have a fine beard. They are very entertaining and kind-hearted. At present, not being in connection with the world, they are rather retrograding in their educational advantages, yet they hold the Scriptures as very sacred. Their children are taught to commit certain portions of the Scriptures to memory, especially the Psalms. Their meetings are held in private houses, and in every village they have several large rooms set apart to these services. They have so often been betrayed by strangers that they do not care to have intercourse with them; do not wish to have them enter their midst unless they are Mennonites, or persons of the same faith, whom they cordially welcome.

The friend who gave us the information concerning them had been with them many years. What interested us very much was the fact that the Sabbath had found its way into their midst, and that they were observing it at the present time. The above facts show that the Sabbath reform goes with every other reform.

There is no nationality or people that is not represented in America, and if we are vigilant in watching the openings that the providence of God will bring to us, we shall find avenues to reach all portions of this world. There has been no time in the history of the work of God when the Lord seems to be especially blessing efforts to get the truth before the people more than the present. God has gone out before his people, and those persons with whom the fear

of God exists, his providence will direct, so that the truth will find its way to their hearts.

There is nothing but encouragement for those who believe in the truth of God. The efforts of God's people are backed up by one mightier than man. "It is not by might nor by power but by my spirit saith the Lord." The important question comes home to us, Who will be ready to act his part in the closing work of the gospel? Who will stand ready as God opens doors for us to act as light-bearers to those whom his providence brings before us?

S. N. HASKELL.

FOLLOW THOU ME.

HAVE ye looked for my sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and the wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of Christ's wounded feet.

Have ye folded close to your bosom
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them;
He had nowhere to lay his head.

Have ye stood by the sad and weary,
To smoth the pillow of death,
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted,
In their agony of woe?
Ye might hear me whispering beside you,
'Tis a path I often go.
My disciples, my brethren, my friends,
Can ye dare to follow me?
Then wherever the Master dwelleth,
There shall the servant be.

—Sel.

Norwalk, Los Angeles County, Cal.

I HAVE been visiting the Sabbath-keepers in this vicinity during the last twelve days. I have preached a few times, and baptized five brothers and five sisters.

The new converts in the adjacent villages are of good courage; and all are looking forward with pleasurable anticipations to the general meetings soon to be held in this county.

The present truth is being received by individuals in various adjoining neighborhoods, and calls for help are coming in. E. A. BRIGGS.

October 12, 1884.

Brauges, France.

I RETURNED to this place, with Mrs. Bourdeau, on the 16th inst., to prepare the way for, and to perfect, an organization. I found the young converts of good courage, and glad to see us. Though they had much to learn, yet they were willing to receive instruction on all points of doctrine and practice held by Seventh-day Adventists. We baptized fifteen persons, organized a church of seventeen members, and a brother Badout was encouraged to engage in the work as a colporter. Every believer was baptized. We regard this as a great victory, when we consider the fact that immersion has been unknown here for ages. Among those who were baptized was a young man who had come to Brauges on a visit, and knew nothing of our doctrines until the week he was baptized. He returned home, with papers and tracts, rejoicing in God.

We had three seasons of baptism in the night, at two different points, about four miles distant from each other, and in less than one day, having to do all the traveling on foot, as no team could be secured. We chose the night that we might attend to this solemn ordinance undis-

turbed. I was greatly strengthened physically, and felt that the God of Elijah was our God. We had a good season in attending to the ordinances.

Since our first effort here, Spiritualism is reviving under the apparitions of the Virgin Mary (?), who claims to be holding the arm of her Son, which is about to smite the nations.

D. T. BOURDEAU.

September 30, 1884.

Missionary Societies in Home Churches.

AN American lady of a remarkably well-balanced mind, a careful reader, and a devoted friend of the foreign missionary enterprise, has written me a letter recently, in which I find these words: "Do tell me how we can keep up the interest in our missionary society." The same point came up over and over again while I was at home on a furlough a few years ago, and it is one that deserves attention. As I recall it now, my observation amongst the home churches led me to divide the missionary societies I found into two classes, viz., live and galvanized. I was continually meeting with both kinds. The one had real, hearty life of its own, and life it could communicate, too, to others. The other had all the sound and show and shine of life on stated occasions, when roused to action by the galvanic battery of some eloquent speaker, but too soon and surely it fell back into a chronic state of suspended animation, and there it stuck till the aforesaid battery was again applied.

Now, I believe with all my heart that a missionary society is a good thing for a church and community that is generally run down. The discouraged pastor of a small church on our western frontier once wrote me of his trials, and I never made a medical prescription more sincerely or strictly than when I sent him the following: Get the good women together and organize a missionary society. This dose rarely needs repeating, and I have found it to work wonders in lifting up low churches to health and happiness. There are two points to be thought of, neither of which can be overlooked in the "keeping up of the interest" in the missionary societies of the churches.

1. *Food.* Faith and facts constitute the food of every such society, and in a careful diagnosis of the galvanized ones I met with, I found in every case that either faith or knowledge was wanting, and in some cases both were wanting. The heart and the head need nutriment, and where this is denied them, they die of inanition. The chief source of faith and facts for missionary work is the blessed Bible, and an important auxiliary is the history of the Christian church, ancient and modern. The word of God and the missionary literature of all ages from the first century to the present constitute the grand store-house of information and inspiration for all missionary effort. I have been amazed to find people trying to "keep up the interest" in a society without diligent study of Scripture history and prophecy, and without a scrap of modern missionary literature!

2. *Work.* Neither food nor tonic can take the place of work. Facts from the history of the Jews or from the fields of central Africa, from the middle ages or the nineteenth century, from the home of the Huns, Hindus, or Hottentots can't bring life and vigor, growth and blessing, without effort. There must be much thinking and much prayer, and there must be much active endeavor as well. One can't read of genuine missionary adventure and hardships in the Acts of the Apostles, or Schwartz's Memoirs, or the Life of Judson, or Livingstone's journals, without being pushed to Christian undertaking and sacrifice. So every live society (I say good-bye to the galvanized ones for the present) will be as busy as a hive with the drones driven out.—Dr. J. L. Phillips.

The Home Circle.

THE HARP.

In the stormy days that marked the reign
Of the iron monarch, Charlemagne,
When, whereso'er the traveler went
Over the war-worn continent,
A lofty castle with stony frown
From every commanding hill looked down;
At that time of terror a Christian knight,
Across the valley from height to height
Stretched a cord of iron, a mighty wire,
Anvil-hammered and tried with fire.
He hoped, he said, that the gentle hand
Of summer winds in the iron strand
Would wake a music diviner, higher,
Than the sounds of warfare that filled the land.

Over the wire the breezes swept,
But the soul of music within it slept;
It felt the north wind's fiercer stroke,
But still the touch no answer woke,
No throbbing sweetness the silence broke.
Loud the people laughed, and said:
"This is no harp, but a wire instead;
And he who made it, how little he knows!"

But once at midnight a storm arose.
As the terrible rush of the angry blast
By turret and tower swept hurrying past,
The harp awoke! and above the beat
Of the roaring tempest, sublimely sweet,
The sound of its music swelled and rose,
Till the people cried in the valley below:
"Surely the trumpets of angles blow;
The skies above us are tempest-riven,
For we hear the songs of the saved in Heaven!"

O'er harp-string or heart-string the storm must
break
Before its divinest notes awake;
Not gentle breezes, but winds that smite;
Not the zephyr's breath, but the whirlwind's might;
Not joy, but chastening, strikes the tone
Sweet as the notes the ransomed raise,
Who lift forever their songs of praise
Through the spaces around the Throne!
—Hosea G. Blake.

Kitty's Grandmother.

"It's perfectly impossible to please grandmother, and I do not mean to try any longer," said Kitty, addressing her friend, Miss Theo, the new teacher at the academy.

All the girls were in love with Miss Theo. They admired her pretty dresses, the way she wore her hair, the flowers at her belt, and the gold cross and sparkling crystal which hung from her watch-chain. Privately every girl in the class was determined, when she should be grown up, to dress and move exactly like Miss Theo; to be seen, summer and winter, with a flower or a geranium leaf shining in dainty sweetlessness somewhere, either at throat or waist; and, if so lovely a thing could be found, to have a crystal for clearness, and a cross for plainness, precisely like those worn by the darling teacher.

"Darling" was the name that fitted her best; the girls all thought of her in just that sweet, caressing manner, and more than blessed was she whom Miss Theo sent on an errand, whose pen Miss Theo borrowed, or by whose desk Miss Theo sat to relate one of her wonderful after-luncheon stories.

The best thing about it all was that the girls, consciously as well as unconsciously, were making lovely Miss Theo their model in more than mere externals. They copied her gentleness, her low, softly modulated tones, her pleasant, "I beg your pardon," and, "Thank you, dear;" and more than one mother was delighted at the charm which she saw growing in her Susy, Jenny, or Sally, a charm never to be attributed to mere arithmetic or analysis.

But Kitty, poor orphaned Kitty Parsons, who lived with her grandmother in the wee brown house, not much bigger than a wren's nest, hidden among the leaves and shrubs, and tucked out of sight, in a turn of the road, under the hill—Kitty had known harder times ever since she had begun to love and copy Miss Theo.

Grandmother was a rough old woman; she

took care of Kitty as well as she knew how, and she wanted her to go to school, and learn to read, write, and cipher; but good manners she disliked. She called them "affectation," and was very impatient with that, whatever she meant by it.

"Kitty," said Miss Theo, answering the remark at the beginning of this little story, "whether you can please your grandmother or not, it is your duty to try. It is always our duty to do our very best, because there is One who sees and cares; you know who that is, dear."

"Yes, Miss Theo, Jesus."

"The Master," said Miss Theo, reverently. "Now I will give you a help-word for to-day and to-morrow and all the week: 'Whatsoever ye do, do it heartily, as to the Lord, and not unto men.'"

Kitty repeated the verse over twice after Miss Theo, then all the way home she kept saying it until she knew it perfectly. Down the long village street, shaded by the maples, with their glory of flame-colored leaves, past the blacksmith's shop, where she usually liked to loiter a little, watching the red glow of the fire, and hearing the beat of the smith's great hammer, past the bit of woodland where the boys and girls came to gather nuts, she walked slowly, and said the verse. At last she was lifting the little unpainted gate.

"Kitty!" said a sharp voice, "where have you been idling? School must have been out an hour ago. You do try my patience with your dawdling, dilly-dallying ways. Make haste to your room now, change your dress, and finish the ironing before dark. The flats are just right."

Grandmother herself was busy sewing on blue overalls for Farmer Mott's hired man. She did odd jobs of the kind, whenever she could get them, and really needed Kitty's assistance with the work. The trouble was she never asked for it graciously.

"Please, grandmother," said Kitty, "may I draw my map first? I can iron after dark, but I cannot see to draw then."

"Draw a map! No, indeed. I never heard of drawing maps till these new-fangled notions came in at the school."

"But when can I, grandmother?"

"To-morrow morning, if you get up early enough. Iron now, and be quiet about it. Do you hear me, Katharine?"

No wonder grandmother was angry. Kitty was dragging one foot after the other. She knocked down the ironing-board, she let the iron-holder fall on the hot stove, and an odor of burning pervaded the little room. Would Miss Theo have known Miss Kitty? I fear not.

But, presently, better thoughts came. A sweet voice seemed to whisper Kitty's text into her ear. It filled the space about her. And a new feeling, something Kitty had never experienced before, took command of her willful feet and laggard hands, of her pouting lips and frowning forehead.

The lips forgot to pout, the brow smoothed its puckers away, the feet stepped lightly and swiftly back and forth, the hands moved the iron deftly over the nicely dampened clothes; and it was not very long before the task was done, and the old clothes-horse hanging full of pieces, ready to air.

This was doing work "heartily as unto the Lord."

"Grandmother, may I draw my map now? I am sorry I was so cross."

How surprised grandmother was! Never had Kitty made such an acknowledgment before. She said, however, poor grandmother who had not learned any better.

"Well, you ought to be sorry. You've been spry, though. Yes, draw it, if you like."

It did do some good, then, this verse of Miss Theo's.

Kitty finished the map. She learned her lessons, too, in the between-times when she wasn't bringing in wood, or drawing water, or going

after the milk, or setting the table, or washing the dishes. That daily changing her dress, on which grandmother insisted, was a necessity; for the child was a little maid-of-all-work at home, and the gray frock and white ruffled apron which she wore at school could not have been kept neat had they not been replaced by calico when school was out.

The next morning Kitty was up bright and early. She loved to go to school. It was just bliss to be there with the girls and Miss Theo. As she tripped down the narrow little stairway, her grandmother called her, not crossly, but plaintively.

"Come here, child, I've a headache. I'll not be able to get up, I'm afraid. You must make me a cup of tea."

"Heartily, as unto the Lord," whispered Kitty to herself. She had been saying her prayers in her little bed-room, and felt as if God had heard her. Yet this was not the answer she was expecting.

She lighted the fire, made the tea, and toasted a half-slice of bread delicately crisp and brown; with the pleasantest face in the world, she brought them to her grandmother, only to hear her say:

"You won't be able to go to school to-day, Kitty. I'm too sick. You'll have to stay home and take care of me, and finish Jeames Sanders' overalls."

Not one word could Kitty answer. The disappointment was simply so dreadful that she was speechless.

"I promised them to him at 12 o'clock today," her grandmother went on. "It's only buttons to sew on, and a few places to stay. You can do it, easily. Go away now, Kitty, darken the room, and keep very still. My head feels as if it would split."

"And my heart," said Kitty, as she looked at her beloved school-books, on the shelf by the clock, not wanted to-day—"My heart feels as if it would break."

She took the blue overalls, spitefully enough, out under a tree, and began to finish them as she well knew how, for Kitty was clever with her needle. She had forgotten her text, when suddenly, high over her head in the tree, a bird began to sing. The time of the singing of birds was past. Most of the warblers were busy with family cares, preparing to move southward before winter, and not feeling like singing. But this bird sang into Kitty's very soul.

And as she listened, her text came to her again: "Whatsoever ye do, do it heartily as unto the Lord."

Even Jeames Sanders' overalls? Yes, Kitty, the Lord accepts that sort of work, if you do it in your very best way, heartily.

"Grandmother needs the money," said Kitty to herself, "and she always keeps her word."

Like a fairy or a mouse, Kitty slipped in the house and out of it; gently she moved, gently she spoke, gently she attended on her grandmother. Though she received no special thanks, it was much that she was not scolded nor found fault with. By and by her grandmother felt able to rise, and sit, dressed in a loose wrapper and a shawl, beside the window.

Little Kitty, feeling strong and well to her very finger-tips, suddenly realized the contrast between herself and the wan, thin, worn old lady, querulous and exacting because she was tired, weak, and unhappy.

"Nobody loves her very much," she thought. "I wonder if I could, if I were to try to do it as to the Lord, heartily."

Miss Theo's verse was bearing sweet fruit. So do the seeds of the kingdom always, if only you give them room to grow.

"Shall I read to you, grandmother?" said Kitty, later.

"If you like, child."

Then, taking the old brown Bible down, Kitty found the fourteenth chapter of John, and read

those dearest words of the Master: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you."

Grandmother listened, and her face was no longer cross, but full of peace. When good-night time came, she kissed Kitty tenderly, and thanked her.

Next day Miss Theo drew the child close in a loving embrace, as Kitty said:

"I found out yesterday that it was not impossible to please grandmother, after all; and I mean to try more and more, with your text to help me."—*Mrs. M. E. Sangster, in Sunday School Times.*

MUCH ADO ABOUT FIVE CENTS.

Two gentlemen were talking the other day of the late Secretary Folger's devotion to duty, and the conversation drifted into discussion of the great amount of the detail work in the Treasury Department. As an instance of the scrupulous exactness with which the work in the Redemption Bureau is done, one of the gentlemen told the following story:

"Several years ago," he said, "I was living in the country, and had among my possessions an old desk. One day in going through this I found four pieces of scrip money of small denominations which preceded the return of silver. Two of these pieces were quarters, and a third was a ten-cent scrip. Each of these was in fair condition. The fourth was a ragged and soiled piece of paper, with nothing but its size and feeling to indicate that it ever had been money. After studying it for a long time, I concluded that it was originally a five-cent scrip. I determined to send the three good pieces to the Treasury Department for redemption, more as an experiment than anything else. But my wife insisted that the ragged piece must go along with the rest. To humor her, I inclosed it with the others, and a note asking that the scrip be redeemed.

"A week or ten days later I was informed that there was a registered letter at the post-office for me. I found a huge envelope with three red seals and the card of the Treasury Department upon it. In the envelope were several papers, three or four, with printed and written matter upon them. The papers were blanks which had been filled out, and extracts from the law concerning the redemption of fractional currency. From the documents I learned that the three pieces I had supposed were redeemable were counterfeit and of no value, and that the only piece upon which I could base a claim against the Department was the tattered and torn five-cent scrip. Down in one corner of the big envelope was a smaller one, and in one corner of that was a bright nickle five-cent piece which the United States Government had sent me in return for my five-cent scrip."—*Christian Union.*

GOOD WORK FOR CHILDREN.—Let your daughter, with a little advice, cut up a few yards of calico, and make aprons, dresses, and bedquilts, even if there be a little waste and poor fits. She will be likely to see her mistakes and profit by them. Let her make some cake and bread, and broil some meat and some corn, no matter if she does have to throw some of it into the swill-pail. It is better to make a few mistakes while young, in acquiring an education, than to grow up without experience. They must learn something, or make great blunders during a portion of their lives, when left to rely on themselves. In many respects children are not trusted enough. They are "bossed" too much.—*Woman's Journal.*

MINNESOTA has no less than 7,000 lakes, which take up over 2,700,000 acres of territory.

AN INTELLIGENT RAT.

A CORRESPONDENT sends to *Nature* the following incident:

"I venture to publish a rather curious instance, which recently came under my own observation, of extraordinary intelligence in a rat. I was standing in the doorway of a large shed, the further end of which had been partitioned off with bars to form a fowl-house, when I was attracted by a gnawing and scraping noise; turning around, I saw a rat run from a large dog biscuit which was lying on the floor, and pass through the bars. Being curious to watch if he would return, I kept quiet, and presently saw a well-grown specimen of the common brown rat (*Mus decumanus*) come cautiously forward, and after nibbling for a short time at the biscuit, drag it toward the bars, which are only two inches apart, and would not allow the biscuit to pass. After several unsuccessful attempts he left it, and in about five minutes returned with another rat, smaller than himself. He then came through the bars, and, pushing his nose under the biscuit, gradually tipped it on the edge, rat number two pulling vigorously from the other side; by this means they finally succeeded in getting a four-inch biscuit through a two-inch aperture. Not feeling pleased that my dog's biscuits should be used as food for rats, I threw a hammer at them, and picked up the biscuit. I think the conduct of these animals showed a wonderful amount of intelligence; it was evident that the first rat saw that to get the biscuit through the bars it was necessary that it should be on its edge, and, not being able to tip it and pull it at the same time, he gained the assistance of a friend. The short space of time during which he was absent, and the concerted action, show also that they must have some wonderfully facile means of communicating ideas."

HOW TWO DOGS FOUGHT AND WERE RECONCILED.

ONE day a Newfoundland dog and mastiff had a sharp quarrel over a bone. They were fighting on a bridge, and over they went into the water. The banks were so high that they were forced to swim some distance before they came to a landing-place. It was very easy for the Newfoundland; he was as much at home in the water as a seal. But not so for poor Bruce; he struggled and did his best to swim, but made little headway. The Newfoundland dog quickly reached the land, and then turned to look at his old enemy. He saw plainly that his strength was failing, and that he was likely to drown. So what did the noble fellow do but plunge in, seize him gently by the collar, and, keeping his nose above water, tow him safely into port! It was funny to see these dogs look at each other as they shook their coats. Their glance said as plainly as words, "We'll never quarrel again."—*Extract from an English Lady's Letter.*

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News and Notes.

RELIGIOUS.

—There are 65,000 clergymen in the United States.

—The Book of Discipline of the Irish Presbyterian Church is now being revised.

—A religious sect has been discovered in Corea, one of whose tenets is to kill all who disbelieve its doctrines.

—According to F. M. Rains, the State evangelist, the Disciples of Kansas will dedicate fifty church buildings in that State this year.

—A Conference has been organized in connection with the missionary work of the M. E. Church in Japan. It consists of thirteen foreign missionaries and nineteen native preachers.

—The city of Rome has probably a greater proportion of ecclesiastics among its people than any other city in the world. Among its 180,357 inhabitants there are, besides the pope and his cardinals, 34 bishops, 1,333 priests, 2,404 monks, 1,872 members of various orders, 2,700 nuns, and 850 lay brethren.

—Wm. Tayler, who was elected by the last Methodist General Conference, missionary bishop of Africa, intends to start for that continent before December. He hopes to take twenty men with him, and, starting from the Atlantic Coast, advance to the interior, and establish a line of mission stations across the continent.

SECULAR.

—The expenses of the Nile expedition will reach about £10,000,000.

—Women are to be admitted to lectures in the University College, Toronto.

—Twenty-one houses were burned in the town of Liberty, Va., near Lynchburg, Oct. 12.

—The Bennett-Mackay cable was landed on Coney Island (N. Y.) at one o'clock on the 18th.

—Philadelphia has eighty-five institutions that care for dependent and neglected children.

—Six army officers and two women were executed in St. Petersburg, last week, for political offenses.

—Wm. H. Vanderbilt has given \$500,000 to the College of Physicians and Surgeons, of New York, as a building fund.

—It is reported that the French have gained another victory in Tonquin, and that 450 Chinese fell in the engagement.

—It is stated that a citizen of Columbus, Ohio, has had over 200 men fined for using profane language on the street.

—Eleven hundred and fifty Chinamen sailed from San Francisco on the *City of Peking*, for their native land, October 18.

—J. J. Hedges, a lawyer of Portland, Oregon, has been sentenced to four years in the penitentiary for forging a client's name.

—There are 11,000 saloons in Berlin. The *Gazette of Cologne* says that 10,000 persons die of delirium tremens every year in Germany.

—On the 5th inst., a Chinese mob at Shanghai destroyed the missionaries' houses and the custom-house records. No lives were lost.

—Five thousand troops have been furnished to the governor of the State of Tolentino (Mexico), for the suppression of brigandage.

—A bill has been introduced into the Vermont Legislature by the opponents of capital punishment by hanging, providing for the execution of murderers by electricity.

—Since the great fire of 1871 there has been an average of \$16,000,000 a year laid out on new buildings in Chicago. The amount expended this year will be about \$20,000,000.

—The British Government has decided to expend £1,000,000 on its fortifications in Aden, Singapore, and Hongkong. Orders have been sent from the War Office to hasten the work.

—The leading physicians of Canada say that that country has never been so scourged with diphtheria as at present. In some places the schools have been closed on account of it.

—A spark from a railroad engine set fire to 250 bales of cotton that was piled on the depot platform at Barnesville, Ga., Oct. 17, and the flames, spreading, destroyed nearly the whole town.

—Twelve years ago there were only 2,000,000 pupils registered in the elementary schools of Great Britain; now there are registered over 5,000,000.

—Yreka, Cal., was treated to a storm of rain, wind, thunder, and lightning, on the 16th inst. One residence was partially destroyed by lightning.

—A Foo Chow dispatch to the London *Times* says: "Another engagement has been fought on the shore of Tamsui. Three thousand Chinese were killed. The French loss was trifling."

—The Russian Government has decided to fortify Vladivostock and construct harbors and docks in the bay of Okhotsk. It has been decided also to strengthen the Russian fleet in the Pacific.

—The *St. James Gazette* says that it has indisputable authority for saying that the country (England) is approaching a crisis in Indian affairs, in comparison with which the Sepoy rebellion of 1857 will be commonplace.

—A bootblack fifteen years old, who was arrested in St. Louis on the 18th inst., says that he was one of a party of six boys who started the fire that destroyed so many lumber yards in Cleveland, O., on the 6th of September.

—On Saturday, Oct. 11, an attempt was made to blow up the Parliament Building at Quebec. There were two explosions, causing damage to the amount of \$25,000. Four men, supposed to be the guilty parties, have been arrested.

—The stage running between Cloverdale and Mendocino City, Cal., was stopped by masked men on the 8th inst., and the express box robbed of \$4,200. Two of the robbers have been captured, and \$2,700 in coin recovered.

—Minister Ferry recently denied that France was on bad terms with England, but said that France was prepared to make arrows out of every sort of wood, to fire at England unless she gave France satisfaction in Egypt.

—On the 18th inst., an express train on the Louisville, New Albany, and Chicago Railroad, struck a defective rail, near Greencastle, Ind., and was thrown into the ditch. The train immediately took fire, and all the cars, and the baggage, were consumed. No one was seriously injured.

—Alabama has now twenty-three cotton mills, Georgia sixty-two, North Carolina ninety-two, South Carolina eighty-one, Tennessee thirty-three, Virginia fourteen, Maryland twenty-four, Louisiana seven, Mississippi eleven, Texas six, Kentucky five, Arkansas four, and Florida two.

—An exchange says: "The Iowa School Fund has increased until it is now nearly \$5,000,000. The illiteracy of the population is the lowest of any State in the Union, and there are probably more newspapers published in the State, according to the population, than in any other State."

—The *Christian Union* states that a rough estimate puts the number of the inmates in all prisons and reformatory institutions in this country, and those dependent on them or united by interest to them, and included under the general title of the criminal class, at about 700,000, or one in seventy of the entire population.

—The Canadian Pacific Railway has just concluded a contract with the Lackawanna Iron and Coal Company of Scranton, Penn., for 10,000 tons of steel rails. It is believed that this is the first time that an American company has been successful in competition with English manufacturers for steel rails delivered in Canada.

—The State Superintendent of Public Instruction, of California, in his annual report, recommends that the State pay a pension of \$300 a year, to all teachers of thirty years' experience. He also recommends that the State establish in each county, a work-school for practical instruction in mechanical trades.—*St. Helena Star*.

—A German statistician in speaking of the liquor traffic, says: "Germany spends between 500,000,000 and 600,000,000 francs annually for her armies, but 2,200,000,000 francs for drinks—more than four times as much. The French spend three times as much for liquors as for their soldiers, the English four times as much, and the Belgians over ten times as much."

—An exchange says: "The ease with which temperance law may be enforced, when its enforcement is in the hands of earnest men, is shown by the fact that six young men of Prince Edward's Island have banished every saloon from one county of 40,000 inhabitants. In a town in this county not a single arrest for drunkenness has been made in six months, and the docket of the last circuit court did not contain a single criminal case."

A Short Sermon.

TEXT.—“He lied unto him.” 1 Kings. 13:18.

WHEN Jeroboam was king of Israel, a man was sent by God to Bethel to prophesy against the king, and was strictly charged by God to eat no bread, nor drink water, nor turn again by the way that he came; and so he returned another way, though strongly urged by the king to tarry and eat and drink with him. Now there dwelt in Bethel an old prophet who, being told of all the things that the man of God did there, went after him and found him sitting under an oak. The prophet of Bethel urged him to return and eat and drink with him, but the man of God refused, giving as his reason the word of the Lord. But the prophet of Bethel said to him: “I am a prophet, also as thou art, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house that he may eat bread and drink water. But he lied unto him. So he went back with him and did eat bread in his house and drink water. And it came to pass as they sat at the table that the word of the Lord came unto the prophet that brought him back; and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord and hast not kept the commandment which the Lord thy God commanded thee, but camest back and hast eaten bread and drunk water in the place of the which the Lord did say to thee, Eat no bread and drink no water; thy carcass shall not come unto the sepulcher of thy fathers.” In accordance with these last words, soon after the departure of the man of God from Bethel, a lion met him in the way and slew him.

An examination of this history reveals the following facts: 1. A plain command to the man of God as to what he should, and should not do. 2. A lie told by the prophet of Bethel. 3. A belief of the man of God that the prophet of Bethel had spoken by command of the Lord. 4. The punishment of the disobedient act.

Jeroboam first invited the man of God to go home with him, but he could not be persuaded to do so because he felt the necessity of doing just as the Lord had commanded, and not till the prophet of Bethel told him that the Lord had told him thus and thus, did he consent to return with him. He believed he was doing the will of the Lord in thus returning. Wherein, then, was the sin of the man of God for which he received the punishment of death? There can be no doubt but he desired to obey God. His words and actions prove this. His motive was right. He knew what the Lord had spoken to him, but he believed the Lord had afterwards instructed him through the prophet to do the opposite. His sin could only have been in his acting upon the authority of man instead of God. After God had spoken, he should have taken neither the word of man nor prophet, and he sinned and died because of this. After God had spoken, he had no right to listen to the voice of any but God himself. Though prophets may claim to voice the words of God and say, “Thou shalt make to thee graven images and bow thyself down and serve them,” yet if we do this, we still sin, notwithstanding we act upon the claim of divine authority. No such claim has any right to obedience, when opposed to God’s words. Though the universal church should tell us to make images and worship them as gods instead of the Lord Jehovah, claiming that the Lord had so directed, we shall sin greatly if we obey the words of the church rather than the plain spoken words of the Lord. When God speaks, we must obey or suffer the penalty.

And yet how many there are to-day who are committing the sin of the man of God who went down to Bethel! The Lord has spoken in clear and unmistakable words, “The seventh day is the Sabbath of the Lord thy God.” They were

spoken, not through man or prophet, but by his own voice in the hearing of all the children of Israel. Any other words which speak contrary to these, though they come from priest or prophet, from the pope of Rome or the church of God, are like the words of the prophet of Bethel, “when he lied unto him.” and any who obey such words will sin as did the man of God.—*Sabbath Recorder*.

Pure Literature.

ANOTHER striking illustration of the evil effects of cheap, sensational literature is given in a recent dispatch from Easton, Penn., where a youth, whose mind had been poisoned with dime novels, shot and seriously wounded his father for some trivial cause, and then fled. Parents should exercise more watchfulness in rearing their children. In these days of free schools, free libraries, and an abundance of first-class family journals, there is no excuse for allowing the young to revel in that class of literature which can only result in a positive injury, both mentally and physically, as it encourages idleness, and retards natural mental development. Sad results of the carelessness of parents and guardians in this respect present themselves in some form every day, and should forcibly remind us all of the necessity of endeavoring to prevent if not correct the evil. Let your children have their hours of pleasure, of that outdoor exercise so essential to their future health and happiness, but when the time comes for mental cultivation, as a relief from their regular studies, have some good family journal, or a standard work from your library to interest them. They may save you many hours of sorrow, and instill in the minds of your children thoughts that may frame their characters, and guide them to positions of honor and respect in the future, instead of a life of shame and crime.—*Sel.*

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1884. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883-84 it placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, Australia, the United States, and supplied reading-rooms with health and religious periodicals.

Free reading and lecture-room, 914 Laguna Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries. C. R. Robbins, ship missionary.

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Branch societies are being organized in all parts of the United States and Europe. The New York State branch has its offices and depository at Rome, N. Y. E. W. Whitney, President; Miss May Taylor, Secretary.

At the above-mentioned places the public are cordially invited. The society is sustained by the liberalities of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 23, 1884.

Read the Commandment.

G. W. D. asks the following question:—

"Should any contract be entered into by a Sabbath-keeper, with parties who are not Sabbath-keepers, without specifying that no work shall be done upon the Sabbath, in case the Sabbath-keeper is owner of the property?"

We know of but one answer to the above question, and that is one found in Ex. 10:8-11: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." We do not know how anything could be more plain than this.

The same commandment also answers in the negative the question whether a Sabbath-keeper should allow work to be done on property which he does not own, but on which he is engaged as contractor. In such a case there are only two ways in which work can be done—by the man himself or by his hired hands. Now anybody can see that it is no more a violation of the fourth commandment for a man to work on the Sabbath, than it is for him to hire men to work on that day. The injunction is equally strong against both. The fact that questions like this are asked, leads us to fear that some of our brethren do not read the commandments, nor the Bible generally, as carefully as they should.

A Fatal Mistake.

At a recent meeting of the Congregational Club of Minnesota, President Northrop is reported as having read a paper on "The Church and Its Work," in which he noted approvingly certain changes that are going on in the church. Speaking of church work in the future, he said: "Not the terrors of the law, but the love of God in Jesus Christ will be the burden of preaching designed to lead men to God. We have reached a point where Sinai has ceased to terrify."

We are not disposed to dispute either of these statements. The truth of the last sentence is too palpable to be denied, and we have no reason to doubt that the prediction contained in the first will be fulfilled. But the Doctor is mistaken in supposing that we have only just now reached a point where the law has ceased to terrify. Eighteen hundred years ago Paul could say with truth: "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. . . . Destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes." Rom. 3:11-18. And the same condition of things had been noted by a other writer more than a thousand years before. Indeed so long ago as the days of Noah, we read that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 6:5. They had no fear of the law, but it proved the worse for them at last. The fact that we have once more reached a point where men manifest equal indifference to the law is proof that the end is near. See Matt. 24:37.

And what is the church going to do in this crisis? The speaker above quoted says that "not the terrors of the law, but the love of God in Jesus Christ, will be the burden of preaching designed to lead men to God." This we call a fatal mistake. Why?

Because it will utterly fail of its design. We find no authority in the Bible for such a course. Paul portrayed the terrible condition of the last days, and said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word." 2 Tim. 4:1, 2. The Lord, also, speaking through the prophet to the ministers of the last days, said: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1.

When the law is not preached, it is useless to speak of the love of God. How is God's love manifested? "In that while we were yet sinners, Christ died for us." Rom. 5:8. Christ came to save men from their sins. Now suppose that a man does not feel that he is a sinner, how much appreciation can he have of the love of God in Christ? None at all. And in no other way can he know himself to be a sinner, and thus in need of the love of God in Christ, except by the preaching of the law; "for by the law is the knowledge of sin." Rom. 3:20. Without the terrors of the law before them, men will be as were the Jews, to whom Christ sadly said, "Ye will not come to me, that ye might have life." Why would they not come? Because, the law having been made void through their traditions, it had no terrors for them, and they were resting in carnal security. They felt no fear, consequently they cared not for the Saviour's offer of succor.

It is sad to contemplate this state of things; to see the watchmen on the walls of Zion regard it as a something to be desired, that the people should not heed the voice of the law, which alone can drive them to Christ, when God declares that he will look only to those who "tremble" at his word. Isa. 66:2. Fatal delusion! Too soon the time will come when the sinners in Zion shall be afraid, and fearfulness shall surprise the hypocrites. Isa. 33:14. Then "they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:19. But their fear will be too late, for the Lord said: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh." Prov. 1:24-26. Happy will it then be for those who will now be instructed to "serve the Lord with fear, and rejoice with trembling." Ps. 2:11.

A Needed Reform.

We are glad to see a motion toward a reform in the matter of organ playing in church. It is an almost universal custom in this country to play at the end of every verse an "interlude," which may consist of a line or two of the hymn that is being sung, or of a scrap from some opera, according to the fancy of the player. Not only this, but every hymn must be played entirely through before it is sung, no matter if it be "Old Hundred," "Coronation," or any other hymn with which people are as well acquainted as with their own names. Concerning these customs the *Examiner* says:—

"We believe the custom is peculiar to this country. A few chords to give the key are all that is needful. Nor is it anything short of impertinence to interject an 'interlude' after each stanza of a short hymn, especially those 'fancy interludes' in which some professional organists delight, and often prolong beyond the length of the tune itself. One, or at most two brief interludes are quite sufficient breaks in hymns of ordinary length; and organists should be instructed never to introduce one when the sense is carried over to the following stanza."

The *Christian at Work* comments on the above as follows:—

"We heartily assent to all this, and as for the

interjected interlude, it is as much out of place given between every verse as a boy's penny-whistle would be interspersed between the reading of every verse of a psalm. The practice of playing the tune over and of interpolating interludes is meretricious, inartistic, and out of keeping with the dignity of the service of song in the house of the Lord. The sooner both practices are relegated to oblivion the better."

And we also agree. Let the organ be used to assist the singers and enable them to preserve better harmony, but no farther. To do this it is not necessary that it should be touched while the congregation are not singing, except to give the key. There is no more reason for an organist to play an interlude than there is for the leader of a choir where there is no organ, to whistle a few lines at the end of each verse. "Let all things be done decently and in order."

WE clip the following from an exchange:—

"Mr. Labouchere recommends that children while studying geography be taught the courses of railways with the same care that they are taught those of rivers."

The recommendation is certainly a good one; a knowledge of the location of railroads will be of perhaps more practical value to the student than of that of rivers. When we first saw the paragraph we thought that the recommendation came too late, it being our impression that all schools made that a part of their geographical course; but on second thought we believe that the impression was due to the fact that that feature of geography is so thoroughly taught in Healdsburg College.

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