

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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"THY WILL, NOT MINE."

INTO Thine outstretched hand
We lay it all;
Only at thy command
Can ill befall;
And secret good must hide
In seeming ill,
Welcomed and loved, because
It is Thy will.

Thy will that takes the sting
From every care;
Thy will that joy can bring
From our despair;
Thy will that turns to gain
Our shame and loss,
That lets the crown remain,
And takes our cross.

Dear Lord, thy gracious will,
Once understood,
We in thy hands lie still;
Make thou us good.
No fear, no care have we,
No way, no choice;
Whate'er thy teaching be,
We must rejoice.

Even the rod is sweet
In thy employ;
There can be at thy feet
Nothing but joy;
And naught but sweetest peace
In any smart,
For souls whose life is hid
In God's great heart.

—American Reformer.

General Articles.

Science Falsely So Called.

BY MRS. E. G. WHITE.

(Concluded.)

SAYS Paul, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This scripture is especially applicable as a warning against modern Spiritualism. If the mind commences to run in the channel of phrenology and animal magnetism, it is almost sure to lose its balance. "Vain deceit" takes possession of the imagination. Many think there is such power in themselves that they do not realize their need of help from a higher power. Their principles and faith are "after the traditions of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this. He does not direct the minds of men to themselves, but to God, the Creator of the universe, as the source of strength and wisdom.

"Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." In this verse a special warning is given. The teachers of Spiritualism come in a pleasing, be-

witching manner. Their object is to deceive, and those who listen to their fables are beguiled by the enemy of righteousness. When one is overcome by this fascinating influence, the mind is poisoned, and faith in Christ as the Son of God is destroyed. The victim of this sophistry is beguiled of his reward; for he is led to rely upon his own merits for salvation. Many exercise voluntary humility, are even willing to make sacrifices, to debase themselves, and to yield their minds to the belief of supreme nonsense. They receive the most absurd and erroneous ideas from those whom they believe to be their dead friends, now angels in a higher sphere; and their eyes are so blinded and their judgment so perverted that they see not the evil.

Spiritualism is a most successful and fascinating delusion,—one that is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of these loved ones; they relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering about them and communing with them. These evil angels who assume to be dead friends, are regarded with a certain idolatry, and with many, what they may say has greater influence than the word of God. This holy word they entirely reject, or they select the vital portions which testify of Christ and point out the way to Heaven, and change these plain statements to suit their own corrupt nature and ruin souls.

With due attention to the word of God, all may be convinced if they will of this soul-destroying delusion. That word declares in positive terms that "the dead know not anything." Eccl. 9:5, 6: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." The word of God expressly declares that the dead have no more a portion in anything that is done under the sun. Spiritualists say that the dead know everything that is done; that they communicate to their friends on earth, give valuable information, and perform wonders. "The dead praise not the Lord, neither any that go down into silence." Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, and place him upon a pinnacle of the temple, and again could take him up into an exceeding high mountain, and present before him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to Jesus, even after he had taken upon himself man's nature.

"Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," says the apostle. Some tamper with Spiritualism to gratify their curiosity. They have no real faith in it, and would start back with horror at the thought of being mediums; yet they place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work; but they know not what they are doing. They are

venturing upon forbidden ground; and the mighty destroyer considers them his lawful prey, and exercises his power upon them against their will. They have yielded their mind to his control, and he holds them captives. Nothing can deliver these ensnared souls but the power of God in answer to the earnest prayers of his faithful followers.

Satan cannot control minds unless they are yielded to him. But those who depart from the right are in serious danger. They separate themselves from God and from the watch-care of his angels; and the prince of darkness, who is ever upon the alert to destroy souls, begins to present to them his deceptions. Such are in the utmost peril. If they see the snare, and try to free themselves from it, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host, to wrest a single human being from the hand of Christ. Those who have tempted the devil to tempt them cannot free themselves from his power without making a desperate effort. But when they begin to work for themselves, angels of God, whom they have grieved, come to their rescue. Satan and his angels are unwilling to lose their prey, and the conflict is severe. But if those who have erred continue to plead, and in deep humility confess their wrongs, angels that excel in strength will prevail, and wrench them from the powers of darkness.

The only safety now is in searching for the truth as it is revealed in the word of God, as we would search for hid treasure. The great and important truths for this time will prove as an anchor to hold God's people amid the perils of the last days. But the mass of mankind despise God's word, and prefer fables. They receive not the "love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

The most licentious and corrupt are highly flattered by these spirits, which they believe to be the spirits of their dead friends, and the wicked and vile are vainly puffed up in their fleshly minds, "not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." They deny Him who ministers strength to the body, that every member may increase with the increase of God, and each man become perfect in Christ Jesus.

Vain philosophy! The members of the body are controlled by the head. Spiritualists lay aside the Head, and believe that all the members of the body must act out their nature, and that fixed laws will lead them on in a state of progression without a head. Said Jesus: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Christ is the source of our strength. He is

the vine, we are the branches. We must receive nourishment from the Living Vine. Deprived of the strength and nourishment of that Vine, we are as members of the body without a head, just the condition that Satan wishes us to be in, that he may control us as he pleases. He works "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." Spiritualism is a lie. It is founded on the great original lie, "Thou shalt not surely die."

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in Heaven and on earth. His rage increases as the time to work grows shorter, and we do not realize his power. Evil angels are upon our track every moment. Are we prepared to resist them? Will not many souls be ensnared and taken? We should all now seek to arm ourselves for the contest in which we must soon engage; and the word of God is the only weapon which we can use successfully. That word, prayerfully studied and practically applied, will be our shield from Satan's delusive arts, and will bring us off conquerors through the blood of the Lamb.

Perilous Times.

"In the last days perilous times shall come," says the Scripture. 2 Tim. 3:1. That we are in the last days, no one can doubt who will give any attention to the word of God on that subject, for that word has spoken so much about the last days that no one who will study, can fail to see that the times in which we live are those days. The disciples asked the Saviour, "What shall be the sign of thy coming?" Matt. 24:3. He answered, "There shall be signs." Luke 21:25. They asked for but one "sign," he said there shall be a number, "signs." Peter, quoting from Joel, says, "And I will show wonders in heaven above and signs in the earth beneath." Acts 2:19. These signs are so numerous, and in such places, that every one who is not warned by them will be without excuse. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth." Luke 21:25, 26. Now count the number of places where these signs are to be. (1) In the sun; (2) in the moon, (3) in the stars, (4) and upon the earth, (5) and amongst the nations, (6) and upon the sea, (7) and among men themselves, their hearts failing for fear, and for looking after those things which are coming on the earth. Men will see these things coming, their hearts will fail them for fear, because of them, yet they will fail to draw from them the only lesson that there is in them, namely, the Lord is coming. He says: "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." These things began to come to pass in 1780. Then the sun was darkened, and the moon also, as the consequence. Again, the Saviour said, "When ye shall see all these things, know that he is near, even at the doors."

Now is there any one of these things named by the Saviour as signs, which cannot be seen by any one at the present day? It is a historical fact that the sun and the moon were darkened May 19, 1780; and this fact is perpetuated as unexplainable, in each successive edition of Webster's Unabridged Dictionary, the highest human authority in the English language. It is likewise a fact that in November, 1833, occurred the greatest star-shower ever known, which fact is perpetuated in the astronomical geographies and treatises, as well as in many other kinds of records. Again, what nation is at ease and in quiet? Not one. Our own na-

tion, the best one of all, is not. It is a fact that there is distress with perplexity as never before in every nation. Mark the expression, "distress of nations, with perplexity." Webster says, "We are perplexed when our feelings, as well as judgment, are so affected that we know not how to decide or act." Nations have been grievously distressed before, but they always knew just what to do to relieve themselves. The peculiarity of the present "distress of nations," is the "perplexity"—they do not know how to decide or act; they do not know which way to turn. Therein lies the sign, and nothing below the divine mind of Christ could have penetrated it. "The sea and the waves roaring," spreading affliction and calamity, and all can see it. "Men's hearts" are "failing them for fear and for looking after those things which are coming on the earth." The cyclones, the waterspouts, and the fearful floods, carrying destruction in their paths, none knowing when nor where they will come, are the very embodiment of that which causes men's hearts to fail them for fear." There is not one of those signs in the heavens that may not be seen by all, in the most authentic records; and there is not one of these signs upon the earth that is not seen by all in the very fact itself. Be he believer or unbeliever, he does see all these things. This is the fact, but it only points to the other, and most stupendous fact, that the second coming of Christ is at the doors. He says, "When ye shall see all these things, know that he is . . . even at the doors." The people do see all these things. He is at the very doors.

But it is not in these things that the peril lies which is referred to in 2 Tim. 3. These evidences only show that we are in the days when the perilous times shall be. The perils are from other causes: "In the last days perilous times shall come for [because] men shall be lovers of their own selves." And from this root, selfishness, grows the fearful catalogue of eighteen forms of sin, named in the following verses. In the sins of the last days lies the peril.

"As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. "The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." "And God saw 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. 6:11, 12, 5. "Every imagination of the thoughts," on which Dr. Clarke says: "The very first embryo of every idea, the figment of every thought, the very materials out of which perception, conception, and ideas were formed were all evil." "And the Lord said my Spirit shall not always strive with man, for that he also is flesh." Again says Dr. Clarke: "They were flesh, wholly sensual, the desires of the mind overwhelmed and lost in the desires of the flesh." Every desire was fleshly, and every effort was only in the direction of satisfying such desires, with the natural and inevitable result, as the Saviour expresses it, "They were marrying and giving in marriage;" and with nothing in view but the satisfaction of the fleshly desires, it was an easy step to where "They took them wives of all which they chose." Gen. 6:2.

Now let any one take the divorce records of any of the County or District Courts, in the United States, or the statistics which are compiled from these, and in view of the wonderful facility with which divorces are obtained, let him ask himself whether we are not fallen upon such times as were in the days of Noe? Whether men do not now take to them wives of all that they choose? In itself marriage is right. It was instituted by the Lord himself. It is the dearest relationship of the human race. It is honorable in all when it is entered into in the fear of God, and when the relationship is

maintained in accordance with those sanctions which God has established. But when people are married to be divorced, and divorced to be married, all respect for the relationship and its obligations is annihilated, and the institution is destroyed.

From this the evil goes on in the descending scale to another stage mentioned by the Saviour, "Likewise also as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. That it is the moral condition of the world that is here referred to, as well as to worldly carelessness and lack of faith in the great event which is to come upon them, is plainly shown in 2 Peter 2, where he is writing of the same things spoken of by the Saviour; after giving the instance of Noah and his times, he takes up Sodom and Gomorrah, and speaks of "just Lot vexed with the filthy conversation of the wicked; for that righteous man dwelling among them in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds."

Paul also shows that this is the point that is reached in the full development of the perilous times. He says: "For of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts." But he not only shows what the condition of affairs will be, but he shows how it is brought about. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." 2 Tim. 3:6-8. "As [in the same manner] Jannes and Jambres withstood Moses." By turning to the record in the seventh and eighth chapters of Exodus, we learn that it was by miracles that these men withstood Moses, and Paul says as they did, "so do these resist the truth." Now if it be so, as all the other scriptures show that we are in the perilous times, for this specification to be met, and thus these positions be fully confirmed, there should be in the world at the present time, people who resist the truth (the word of God, John 17:17) by working miracles, showing signs, and doing wonders. It is well known that Spiritualism does these things. It is equally well known that the very first of the efforts of Spiritualism everywhere is to destroy confidence in the Bible as the truth of God, and to resist its obligations upon the people.

In speaking of the second coming of the Lord, Paul says, "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." This shows that just before the Saviour comes, Satan, by power and signs and wonders, will resist the truth of his coming, and the truth which will prepare a people for his coming. It is thus then that Satan, by miracles, and signs, resists the truth of God, and brings to the full the last days as were the days of Noah and the days of Lot. If any one will know the possibilities of evil that are in Spiritualism, let him read Deut. 18:9-14, with the eighteenth and twentieth chapters of Leviticus, and he will see what it did for those nations which dwelt in Canaan. And when in the last days these same "spirits of devils, working miracles," "with all power" "go forth to the kings of the earth and the whole world" it is "to gather them to the battle of the great day of God." Thirty-six years have these "spirits of devils" been going forth. Soon, very soon will they gather the nations to the battle of the great day. "Who is on the Lord's side?" We are in the perilous times. Who will escape? Christ is at the doors. Who is ready when he shall knock to open to him immediately? Luke 12:36.

ALONZO T. JONES.

God denies a Christian nothing but with a design to give him something better.—Cecil.

The Self-Imposition of Skepticism.

It has been said that "self-imposition is a preliminary to imposing on others." The vital nerves of truth are paralyzed. Things are not seen as they are. Isaiah's description is verified, "A deceived heart hath turned him aside; he feedeth on ashes."

It requires adroitness on the part of a teacher to convince a cavalier of his self-delusion and to show him the paucity of his materials of unbelief. The trouble is in the heart, not so much in the head. "Ye will not come unto me." A little sagacity will sometimes reveal all this to the doubter, if he be at all candid. A gentleman once called on Dr. R. G. Storrs, saying in substance: "Will you allow a stranger to ask advice? I believe nothing. What shall I do?" Dr. Storrs began by asking if he would, for purpose of conversation, admit the fact of his existence. He thought that he might admit that single fact. "And mine, also?" He concluded that he did really believe that much. "Well, sir, do you admit any difference in the act of coming here to converse with me and in coming to assassinate me, were that your purpose? "Oh, certainly." Dr. Storrs then showed how much he did really believe. In course of one or two hours the gentleman was thoroughly convinced that he was wrong in saying he believed nothing. He had a conscience. He admitted not only the facts of consciousness but the distinctions of right and wrong. In other words he had imposed upon himself. The materials of unbelief were more scanty than he had fancied, and those of positive truth more abundant than his blinded heart had been willing to recognize.—*Baptist Weekly.*

Christ Praying For Us.

"Yes; but, my dear child, the blessed Saviour has prayed for you a great deal more than I ever shall."

These words were the response of Bishop Simpson, on one occasion, to a young lady, who came to him in much distress of mind, and asked him to pray for her. Is there not in the bishop's words a truth for every human being? What earthly friend has prayed for us as has the blessed Saviour? He ever liveth to make intercession for us. He is our constant advocate at the throne of God. If any one is so alone in this world as to have no earthly friend to send up a petition to Heaven for him, yet need he not feel forsaken, for here is a friend who without intermission makes intercession for him. It is well if we have earthly friends who can pray for us; but what are the combined prayers of all earthly friends, the greatest and the best, when compared with the constant pleadings of our Lord.

We must not forget our Lord's relationship to ourselves. Though God's Son, he is our brother. Thus he is the connecting link between God and humanity, the mean without which these two extremes would not be brought together. Were it not for him, there would be no intercourse between the Almighty and us. Notice, also, how entirely Christ belongs to his brethren in this world. Whatever else in Heaven does or does not belong to us, Christ certainly does. It seems as if his existence was just for us. His life in Heaven now is for us, as was his life in this world. When it was necessary for our salvation for him to leave Heaven, he did so. For us he bore the separation from his Father's face and from the heavenly glory, exchanged the associations of the pure and the holy for a life among the unholy and the impure, never flinching from those associations which must have been most repellent to his infinitely pure nature. We do not know the mystery of his existence amongst us; but we know that he gave up much—infinitely much—for our sakes, and that only eternity will be able to tell the wonders of that

self-sacrificing love, which, being in the form of God, thought not that high condition a thing to be grasped, but gave it all up freely for us.

Think what it would be for those of us who have been reared in refined Christian homes, accustomed to the society of the cultured and to those luxuries which wealth bestows, to leave it all for a life of toil and poverty, not knowing where to lay one's head, and for associations the most degrading, with people of low life and low morals. This would be a contrast to present life, but not so great a contrast as that which the change from Heaven to earth was, for our Saviour. Yet he endured it all for our sakes. He lived thirty-three years in this world, subject to the same laws and temptations as we, and that for our example; then he died for us, that God might pardon us; and for us he ascended into Heaven and ever liveth. Why? Oh, wondrous thought! he liveth to make intercession for us. Even the glory of Heaven cannot take his attention from this world. When his earthly work for us was finished, his heavenly work, that of prayer for us, began.—*Ida Hinman.*

Experience as an Adventist.

THE writer of this, a recent convert to Adventism, takes pleasure in giving his testimony to what he regards as an internal evidence of the truth of the doctrines of Seventh-day Adventists: "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." John 7:17.

Few persons have been more strongly prejudiced against the general mission of Adventists (namely to call God's people out from the so-called orthodox churches) than I was; and few have more persistently turned away from, or closed their eyes against the light of present truth than I did. Gradually, however, I began to read a little more candidly their publications, and finally concluded that if an opportunity offered I would attend a camp-meeting, and learn from actual observation, and participation in the services of an occasion of this kind, what there was in Adventism. Providentially, and sooner than I had anticipated, an opportunity offered, and "God who is rich in mercy," brought me to the California camp-meeting of September, 1884. From the very first, though still inclined to cavil, I found my prejudices giving way, and the light of truth breaking in upon my soul with a subduing power; objection after objection vanished before the earnest preaching of men who spoke God's truth with a plainness and simplicity calculated to "commend itself to every man's conscience in the sight of God," until I felt convinced beyond a doubt that this was the Lord's work and "marvelous in our eyes;" and to it I was constrained to give a hearty consent and acquiescence, asking for a name and a place amongst a people who I believe have inquired for and found the "old paths" spoken of by the prophet Jeremiah, chapter 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

The Spirit of God seems to set his seal of approval, by his manifest presence, on services and ordinances as they are engaged in and observed by those who are thus looking for the second coming of Christ "without sin unto salvation." My experience is that the godly life to which the Adventist faith calls, is Bible truth, and produces peace, and gives rest to the soul, such as can be found nowhere else. Those espousing present truth hear the Spirit of God saying unto them, "This is the way, walk ye in it," even wisdom's ways, which are ways of pleasantness, and her paths, which are peace.

Let it not be said that "Adventism has too narrow a platform, and too little charity."

Her platform is as broad as the Bible, and her charity (love) as far-reaching as sinful man is found. Adventists believe God has a people, a part of whom are now to be found in all the churches—the honest-hearted, the conscientious, who want to know and obey the truth—and her call to all such is, *Come out* from the corruptions, the leanness of barren ordinances, the spiritual death, which, as a dark pall, has settled down upon the churches, thus indicating the parentage of the old denominations as descended from the spiritual Babylon referred to in Revelation 18:3, 4. That many may hear this *last call* of mercy now sounding in these last days, and so hear that they may live forever, is the prayer of the writer, who looks for *immortality* and *eternal life* through Jesus Christ at his second coming.

S. P. BOLLMAN.

To Whom Shall We Go?

WHEN the prophets of our modern materialism are asking us to leave the company of Christ's disciples, we make reply, "To whom shall we go? Find us a better answer to the questionings of our spirit than He has furnished. Show us a better ideal of manhood than He has given. Bring us a better testimony to the life beyond the grave than He has borne, and let us see in the cold realm of your negations a love for human creatures such as He has enkindled in the hearts of his followers, and a willingness like theirs to spend and be spent in offices of benevolence. In one word, give us something better than the Christ of these gospels, and then we may accept it; but till then cease your importunity, for your enticements to forsake him are in vain." Till then! ah, what irony has unconsciously escaped me! for never can such a demand be met. Four thousand years the world tried in vain to return to God, and now that he has come to be himself the way, we will not give him up for a negation. Go, then, with your everlasting No, to those who have no sin, no sorrow, no trial, no temptations—they may accept it if they will; but for us "None but Christ;" he has spoken to us the words of eternal life, and we cannot, we will not leave him, for we know that he will not deceive us.—*Dr. W. M. Taylor.*

The Trial of Our Faith as a Means of Grace to Others.

OUR troubles, and our deliverances from trouble, are often the means of more good to others than anything in the line of our unbroken prosperity could prove to be. It is what the men of God in olden times suffered, rather than what they enjoyed, that lifts them up into prominence for the encouragement of our faith. All of Job's sons and daughters, and sheep and camels and oxen and she-asses, would have done little to make him a pattern for believers, or to have fastened the world's attention on his story, if it had not been for the robbers, and the thunder-bolts, and the cyclone, and the boils, and the carping friends, which were the cause of so much worry to him. And so all the way down the Bible record—including Joseph and Daniel and Jeremiah and John the Baptist—to the list of Paul's countless disasters, and the assurance of his upholding in and through them all. Even if we fail to see what good has come to us through that which has tried us most severely, in the providence of God, we may be comforted in the thought that if we commit our cause to the Lord, and rejoice in his saving and sustaining grace, others shall see it, and fear, and shall trust in the Lord, as they would not have been led to but for that which was a cause of such sorrow and trial for us in its passing. God has the good of others in view, as well as of ourselves, in all his dealings with us in the sight of others. This ought to be a comfort to us.—*H. Clay Trumbull.*

Results of the Superstitions of Popery in Europe.

WHILE darkness and night covered the face of Europe, while the clergy through its domination was able to prevent people from tasting the fruits of the tree of science, the food of its own superstitions was sufficient for the minds of ignorant men. But when the invention of printing, when the Reformation, followed by the bold geniuses who entered into the path traced by Luther, had multiplied and diffused the means of learning, a glimpse of doubt was thrown upon the Roman Catholic Church by its long enslaved children; the tares were separated from the good wheat, and the spring of the human mind bounded with more strength because of its long compression. The pure and shining light of a new sun cheered the face of the earth. Human reason, emancipated from its bondage, began to breathe and to soar aloft. In proportion as the popish laws were looked into, they lost that illusion which had so long fascinated the eyes; like those objects seen in the midst of darkness, which fear or superstition represents to us as phantoms or dreadful beings, but which seen nearer, prove to be the most common things. Thus far learned and reflecting men have dissipated the main phantoms created by popery when not seen with the eyes of prejudice or ignorance, but with those of philosophy and truth. For the happy countries which, favored by heaven, have profited by the Reformation, a new era of prosperity has begun; but for other countries in Europe, remaining in the chains of popery, there has been no change for the better. Some men, who, by the superiority of their talents, were leaders of public opinion in the seventeenth, and, above all, in the eighteenth century, showed an open scorn for the faith of Rome, and overthrew its chief tenets by the irresistible force of logic and sarcasm. Those writers were considered so many suns, round which thousands of satellites made haste to revolve as round their center. These satellites became themselves suns for others.

In this manner, from the first class of authors, from Montesquieu, Voltaire, Rousseau, Diderot, D'Alembert, to the poorest village schoolmaster, has been opened a vast school of impiety; for those men, improperly called "philosophers," were authorized to include the whole Roman Catholic system in the same reprobation by the grand and capital dogma of popery; that all its lessons, all its tenets, are of the same certainty, are all equally divine. Such a criminal principle put a terrible weapon into the hands of its enemies; for as soon as they had proved the falsity of purgatory, of indulgences, of relics, etc., they had the right, by a conclusion founded upon the doctrine of popery itself, to say that there was nothing true in any of its dogmas. Consequently they rejected altogether, with the superstitions of the clergy, the most sacred articles, such as the divinity of Christ, the inspiration of the gospel, and even the very existence of God.

Gradually it became fashionable among a certain class of society to believe nothing. Unbelief was diffused from the highest ranks to the lowest, which last, by a natural vanity, copy always from those above them. Ignorant men, indeed, do not know "logically" why they are unbelievers, but they reason thus: "Such a one is a learned man, he does not believe; I cannot do better than to imitate him." The original cause of this impiety is the revolting falsities of Rome, which, rousing the disgust of able men, have brought upon the word of God the indifference or the contempt of the peoples of Europe, because they have not distinguished between truth and falsehood. The result of this general unbelief is a deplorable immorality. When I look at France, Italy, and Spain, countries which, if Protestant, would have been so enlightened, so religious, so powerful, and see that they

have been despoiled of religion (without which no nation can subsist) through the abuse of popish superstitions, and that they are from day to day suffering from a deep and alarming demoralization, I tremblingly interrogate the future to know their fate. For no one species of faith has taken the place of the popish faith in the greatest part of these countries. Many have been eager to tear down the old edifice; but no one has reared any other in its place. The peasantry under the immediate influence of the priests are yet attached to all the superstitions and pantomimes of popery; while in cities there remain scarcely any traces of religion. In Paris, for example, religion is confined in the churches to a mere theatrical representation, in which priests, sunk in the vices of their time and of their order, endeavor to kindle into life again a dead faith, by their gorgeous pomp, their ceremonies of the opera, their music of the ballet. Is there a human heart that would not bleed, when, entering those churches consecrated to the God of truth, one sees priests, whose intimacy with actresses is almost public, playing their parts, doing their best to strike the senses, either of those whom mere curiosity attracts to their "representations," to see and to be seen, or of some pious aged women, who are the only representatives of religion in Paris.

We have glanced at the evils scattered through France and Italy by the superstitions of Rome; let us see what becomes of those countries, now that enlightened upon such gross falsehoods they laugh at them; let us see the deepness of their wounds, the natural result of popish tenets.

It has been said justly that "the literature of a country is the true picture of it." If, then, we read any of those books called French literature in the nineteenth century, we shall have a just idea of morals in France, the inevitable result of the superstitions of popery.

Novels are poured out with a prodigious fecundity, and produced by the hunger of some hundred lazy men, who, knowing the wants and the taste of their contemporaries, heap together all the monstrous inventions of a disordered brain, and proffer this nauseating stuff to their readers. All these books are filled, with few exceptions, with the most indecent pictures of guilty love, seduction, sacrilege, incest, murder, poisoning, and crimes of every description. All religious feelings are either forgotten or treated with revolting scorn. The sacred ties of matrimony, of virtue, fidelity, probity, are laughed at, always represented as unhappy, while crime is always triumphant. And this is the food of many minds. The lady and the servant-maid read only these books in their hours of leisure. If you should walk into the bedroom of any woman whatever, what book will you find on her dressing-table as the book which she reads before sleeping, and in the morning as soon as she awakes? The Bible? Oh, no; nobody has the Bible. It is some of these infamous romances. The young girl in her academy, who has seen them in the library of her mother during the vacation, will procure them for herself, and deceive the surveillance of her teachers. She will form her heart from those poisonous pages. The young man in his college devours those impure pictures of criminal pleasures, and he dreams but of them, to the prejudice of his studies. Thus is the rising generation enlightened. In order, too, that the poor may share these advantages, cheap editions of the same works are printed, and trusted to peddlers, who carry them into the country, and sell them for a few pennies to the poor peasants, that their daughters, their children, may be thus enlightened. Many thousands of these editions have poured out from the press in every direction; and one finds them side by side with the book of superstitions of the priest, alike read and believed by every ignorant peasant who is able to spell them.

The theater is perfectly on the same footing, and it brings before the eyes of the spectators, more vividly and more powerfully, a real corruption. In books one reads, in theaters one sees, true seductions. At first, indeed, they shocked the eyes; but now, a piece without those real representations would appear feeble and destitute of interest. Husbands carry their wives, mothers their daughters, fathers their sons; the workingman after his day's work goes here with his family, at least every Sunday; for on that day the higher classes of society abstain from the theater, too crowded by the throng and the lowest classes.

Foreigners cannot understand the genius and taste either of the authors, or of the readers, or of the spectators. They ask themselves where Frenchmen look for such subjects, such pictures. This question is quite natural in a foreigner. But what will be his surprise when it is answered, that it is the true picture of real life. The superstitions which have so long besieged and filled the minds of the people, have given place to a complete indifference to religion, which has been followed by its natural result, a general immorality. From Paris to the smallest cities there is everywhere such a deplorable emulation in vice, suicides, murders, that there is scarcely a village which is not tainted with crime. Esteeming as nothing the most awful crimes, provided they accomplish their aim, they make use of fire, sword, and poison to succeed. Morality is not founded upon duty, but upon utility or ambition. If, instead of those public lessons of vice, the Bible was permitted to circulate among the people, then those guilty men would have read in it this word of God: "Thou shalt not kill;" and everybody would know that it is a crime to kill a king as well as any other man. Young men, instead of dreaming of revolutions to enjoy pleasures, riches, and honors, would have seen in the sacred book that it is the duty of a Christian to submit himself to the will of God, the great Author of all society. But alas! the divine book is unknown in France, Italy, and Spain, owing to the perpetual care of the clergy to conceal it. None among the people have the Bible, nor do they know what it is, but by some stories detached from it and dispensed by the clergy to favor their own designs; consequently nobody has any other rule of conduct than his own passions. Can we refrain from deploring such a state of things in a country which, by its geographical position, its influence, and the universality of its language and its books, will thus be forever a sink of corruption for the world?

For such an evil, what is the remedy? Will the Roman Catholic dogmas ever be able to cure it? Everybody can answer; for this very evil is the result of the popish deceptions. Such a plague, indeed, would require all the science and art of a skillful physician. We know the nature of the ability and morality of its clergy. Shall some thousand ignorant priests, passing, after some appearance of study, to the altar and to the pulpit, be able to enlighten France and Italy upon those two grand causes of human misery—ignorance and immorality? Their childhood has been spent among the lowest class, the most ignorant, superstitious families of the peasantry, who cause their boys to become priests that they may become rich, and thus the supporters of their kinsmen. With this view the lad is brought up; he sees his poor parents occupied in hard labor, and often starving. He judges it to be more eligible to study at the expense of public charity. He learns how to read and write at the age of twelve or fifteen; learns some words of Latin, geography, and history. When he leaves the college, he goes to his family, which he astonishes by his ability, because his poor parents do not know how to read, and they gaze with admiration upon their learned gentleman. Afterward he is sent to a

seminary, where his knowledge is completed by poring over theology, by reflecting upon stories of ghosts, devils, legends, miracles; such as those of Francis Xavier, who, in proof of the possibility of a body's being in many places at the same time, was seen in two ships at the same hour; of a Jew who pierced a wafer with a knife, and from which blood flowed, as the best proof of the real presence; of a devil who pointed out, and marked with his pencil, the priests, who, while in the church, were inattentive instead of praying; of a woman, who, having a horrible cancer, changed the worms thereof, by her patience, into diamonds; and a thousand other tales, at which it is not permitted to laugh under pain of expulsion. This single fact gives a just measure of their mind, for all is faithfully received and firmly believed. Besides this, they preserve all their native coarseness of manner and habit, and when all this is joined to superstition, and the self-complacency of a man clothed in an ecclesiastical garb, who believes himself a species of god, participating in the infallibility of his divine church, the result is the education of the coarsest, the most ignorant, and most ridiculous being in the world. I repeat it, can this boor in a cassock ameliorate the state of minds, even leaving out of the question his immorality, the natural result of his position, and speaking only of his ability?

It is easy to conceive how professors in seminaries fill the heads of their worthy pupils with the most exaggerated opinion of popery; for among the clergy, more even than among common Roman Catholics, there are the knaves and the dupes. Those churls are the blind instruments of the bishop, who does not blush after the above detailed instruction in the seminary, to use, in sending them into parishes, the very words of Christ to his apostles: "As my Father hath sent me, so send I you."

Therefore, among such a clergy, the spirit is always the same; and if it does not display itself so fully now, it is owing to the want of occasion, not to any change in its system. Instead of laboring to remedy the state of their country, they think but of power, of influence, of riches, of the domination of their church, of the destruction of heretics. The cruelty of the clergy, so infamous by their horrible persecutions of every religion different from their own, by the torrents of blood shed in its wars, has proved that its spirit is imperishable. Their predilection for darkness is the same, because they have more than ever reasons for hating the light, like owls whose eyes are dazzled by the sun. By every means in their power they stop the diffusion of knowledge; they persecute all schools that they do not themselves teach, calling them inventions of the devil; they prevent boys from going to them, or parents from sending them, under pain of excommunication here on earth and of damnation in the next world. Many hundreds of monasteries, convents, and cloisters are, as formerly, the abodes of idleness and ignorance (not to say more), where the people are compelled to feed with their substance those beings devoted to laziness under the appearance of perfection. At the head of the popish army are the Jesuits, the most cunning and daring body, the true personification of popery, the true grenadiers of the pope, twenty times banished by the wisdom of Governments, and which always finds some way to creep in again; a body composed of knights errant, who wander from city to city, from village to village, to spread everywhere superstition and ignorance.

As in former times, the clergy coin money from masses, indulgences, and relics. These profitable inventions increase by new discoveries, by new accumulations, as the ball of snow increases in rolling. Less free than formerly, on account of the press and of diffused knowledge, the Roman Catholic clergy has added to its native corruption a deeper hypocrisy. Its celib-

acy, its education, its gloomy relations of the confessional, are an unceasing source of corruption and crime.

In short, if it is easy to see the ill they produce, especially on the minds of children, of women, and of the ignorant, it is as difficult to discover the utility of this burden on the earth as to find the philosopher's stone.

I have given a true picture of the Roman Catholic clergy in the nineteenth century. Let us hope, then, that God will prevail over all opposition; and that at length the pure light of the gospel will shine upon those countries of Europe from which the unchristian system of the religion of Rome has banished it. And let Americans be ever watchful in guarding their liberties against the encroachments of Rome, remembering what the great Lafayette said, "American liberty can be destroyed only by the Roman clergy."—*Converted Catholic.*

"Christian Nations."

THIS is a term commonly applied to several of the more prominent nations of the earth, but the appellation is of exceedingly doubtful propriety. The claim is especially set up in this country, for this nation, and the assumption is offered as an argument in favor of "such an amendment to the Constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land."

When we consider that the people of the United States spend more money for alcoholic drinks and tobacco than for all necessary supplies combined, including even the preaching of the gospel of Christ; when it comes to the point that leading men and leading journals assume that the moral character of candidates for the highest offices is not a legitimate subject for public inquiry, and the masses act upon this principle; when men who are selected for positions of trust because they are presumably the best men for the positions, and able to command the largest following among the people, so often prove false to their pledges;—when these things loom up before us so conspicuously, it gives emphasis to the doubt that this nation may properly be styled a Christian nation.

There is much complaint in all ranks of society against the insincerity, profligacy, and mercenary tendencies of office-holders; especially is there an outcry against the venality of judges, Congressmen, and State legislators. Now, who are the office-holders in this republic? Are they not the men who have been put forward by their respective parties as the best men, and held up by the party organs as the best men, and indorsed by a majority of their constituents as pre-eminently qualified for the positions? It will not do to say that their incumbencies make them dishonest; it is more probable that the opportunity merely develops the previously existing propensity. Men do not become defaulters, pledge-breakers, schemers, and monopolists in a day. No honest man steps into office to-day and becomes dishonest to-morrow. If he is really honest at heart, he will be honest wherever he may be placed.

The political office-holders of this country are of the people, selected by the people who know them best, generally with great *eclat*, and are more perfect representatives of the people than is generally supposed. The degeneracy of the last days is exemplified in the place-holding circle, which develops outwardly that which lies smoldering within. How often it occurs that those who make the loudest complaint against the officials, on gaining like position do the same things themselves. No, the opportunity does not make the dishonest man, it merely develops his character.

The chosen representatives of the people of this Government are the real gauge of the moral

status of the nation. By them we see the fulfillment of the prophecy concerning the character of the people of the last days—lovers of their own selves, covetous, boasters, proud, traitors, high-minded, etc. See 2 Tim. 3:1-7. There are, of course, exceptions among the representatives, as there are also exceptions among the people.

Verily something more than a display of verbiage in the Constitution, binding men, against their convictions, to certain dogmatical forms, is necessary to "indicate that this is a Christian nation." The Pharisees of old endeavored to indicate by their gorgeous garments, their broad phylacteries, and their wordy traditions, that they were the people of God; but the Lord repudiated their pretensions. As with individuals, so with nations, their Christian standing is known by their fruits rather than by their outward indications. When that constitutional amendment shall have been enacted, we shall see the fulfillment of Isaiah's prophecy repeated: "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."

God never recognized but one nation as his people in the capacity of a nation. The condition of this recognition was on the express condition that they should obey his law (Ex. 19:5, 6); that they should not add thereto nor diminish therefrom (Deut. 4:2). The honor is thus expressed in verse 8: "And what nation is there so great, that hath statutes and judgments so righteous, as *all* this law." And Israel might have retained her exalted position, had the people remained true to their covenant. The covenant with Israel was designed for an *everlasting* covenant (1 Chron. 16:17), and the Lord never would have violated it, for he is a covenant-keeping God (Deut. 7:9; Neh. 1:5; 1 Kings 8:23; Ps. 89:34) "to them that love him, and to them that keep his commandments." Dan. 9:4.

But Israel transgressed the covenant by violating the law, and adding so much of tradition to it that its legitimate influence was made void. Ps. 119:126; Matt. 15:3-6, etc. As a nation they turned away their ears from the "school-master" that would have brought them to Christ (Gal. 3:24), so that when the promised Messiah "came unto his own his own received him not." John 1:11. They knew him not because they had been estranged from the Father through disobedience to his law (John 8:55; 16:2, 3). On this account "their foolish heart was darkened," and not knowing the things that belonged to their peace, they were rejected and their city destroyed. Luke 19:41-44. Nor is it probable that any nation which covers up God's law with human traditions, especially in transgressing his Sabbaths (see Isa. 58:13, 14)—even compelling the people by law to obey the traditions of men—will ever win the recognition of Heaven as a Christian nation. God will not accept any nation while it indulges the same sins for which another has been condemned.

Yet we have hope, based upon God's word, that the earth will yet be peopled by Christian nations. When the earth that now is reserved unto fire (2 Pet. 3:7) shall have been thoroughly purged, and its works burned up, there will appear a new earth, "wherein dwelleth righteousness" (verse 13). The commandments of God are righteousness (Ps. 119:172), and if righteousness dwells there, the law will be in force—nothing added, nothing diminished. "The nations of them which are saved shall walk in the light" of its capital, the New Jerusalem, and the kings of the earth will bring their glory and honor into it. Rev. 21:24. From one Sabbath to another shall *all flesh* come to worship the Lord. Isa. 66:23. Here, then, will be Christian nations indeed, for Christ himself will reign King of kings.

W. N. GLENN.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—DEC. 6.

1. When Christ was crucified, who were put to death with him? Luke 23:32, 33.
2. While they were hanging on the cross, what did one of the thieves do? Verse 39.
3. What did the other one do? Verse 40.
4. With what words did he rebuke his companion? Verses 40, 41.
5. To whom did the penitent thief then address himself? Verse 42.
6. What request did he make? Verse 42.
7. What reply did Jesus make? Verse 43.
8. What is in the midst of paradise? Rev. 2:7.
9. By the side of what river is the tree of life? Rev. 22:1, 2.
10. From what does the river of life proceed? *Ib.*
11. Then since both the tree and the river of life are in Paradise, where is God's throne?
12. When people go to Paradise, into whose presence do they go?
13. How long after Christ's crucifixion was the resurrection? 1 Cor. 15:3, 4.
14. On the morning of the resurrection what did he say to one of his disciples? John 20:17.
15. If he had not yet ascended to the Father, could he have been in Paradise on the day of his crucifixion?
16. Since Christ cannot deceive, can it be that he intended to meet the thief in Paradise three days before?
17. If not, why did he use the word "to-day"?
18. At what time did the thief want to be remembered? Luke 23:42.
19. When does Christ have his kingdom? Matt. 25:31.
20. And when will all who believe on him be with him? John 14:3.
21. Then to what time did the penitent thief look forward?
22. Will his request then be granted notwithstanding he is now dead? 1 Thess. 4:15-17.

THE lesson this week covers that much-discussed passage, Christ's answer to the thief on the cross. Comments on this subject need not be extended to any great length, for if the texts referred to are each read carefully, and a comprehensive view of them all is then taken, there can be no difficulty in arriving at the true interpretation.

In the first place we must consider the present and previous circumstances of the malefactor, and what it was for which he asked. One source of the popular error on this subject is the supposition that the thief had never before heard of Christ. Such a supposition is not probable. The wonderful thing about his action was the faith which he manifested. But faith comes by hearing (Rom. 10:17), and in no other way. So then the thief must have heard of Christ and his mission. While others, even his chosen disciples, thought that Christ's career was ended, and that there was no hope of his saving any one, the thief grasped the great truths which Jesus had been trying to impress upon his followers, of a resurrection and a future coming in glory, when he would reward every man according to his deeds. In harmony with this new-born hope, the penitent thief exclaimed, "Lord, remember me when thou comest into thy kingdom."

It is evident that whatever might happen to the thief that day would not be in answer to his request; for Christ did not have his kingdom that day. He himself had likened the kingdom of Heaven to a nobleman that "went into a far country to receive for himself a kingdom, and to return." In the seventh of Daniel we learn that the kingdom is not given to the Son of man until all earthly kingdoms have run their course. When he receives the kingdom he will return. So he says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon

the throne of his glory." Matt. 25:31. And therefore Christians are instructed still to pray, "Thy kingdom come;" as yet they are only "heirs of the kingdom which God hath promised to them that love him." It is worthy of note in this connection that, according to Griesbach, Luke 23:42 should read, "Lord, remember me in the day of thy coming."

THE next point to be noted is what the Lord promised. It was, "Thou shalt be with me in Paradise." Where and what is Paradise? A few words in answer must suffice. Paul plainly intimates (2 Cor. 12:2-4), that it is in, or corresponds to, the third heaven. We can identify it still more closely. In Rev. 2:7 we learn that the tree of life is "in the midst of the Paradise of God." In Rev. 22:1, 2, we learn further that the tree of life is on either side of the river of life. Then the river of life must also be in Paradise. From this same passage we also learn that the river of life proceeds from the throne of God, thus showing that the throne of God is in the midst of the Paradise of God. Whoever goes to Paradise must necessarily be in the presence of God. Christ's promise to the thief, then, was virtually this: "Thou shalt be with me in the presence of God."

NOW WHAT about the fulfillment of that promise? Was it fulfilled that day? or is its fulfillment still future? We can determine this in two ways: (1) By considering, as we have done, what an answer to the thief's request would imply, and (2) By examining the actual facts in the case. By the first we learned that if Christ intended his promise as a direct answer to the thief's request, then its fulfillment must be still future, because Christ's coming is still future. Now as to the recorded facts. On "the third day" after the crucifixion, as Mary, suddenly recognizing her risen Lord, was about to embrace him, Jesus said: "Touch me not; for I am not yet ascended to my Father." John 20:17. This at once settles the matter, for if he had not ascended to the Father, of course he did not go to Paradise—into his presence—three days before. But it is not possible that Jesus should have prevaricated in the least, for "he did no sin, neither was guile found in his mouth" (1 Pet. 2:22); and therefore if he did not go to Paradise on the day of his crucifixion, it must be that he did not promise the thief that he should be with him there that day. In the light of the facts of the case we are forced to conclude that they who think that Jesus and the thief met in Paradise on the day of the crucifixion, do not understand the Saviour's words to the thief.

CONSIDER the circumstances under which Jesus uttered those words. He had told his disciples that he was the one spoken of by the prophets, who was to occupy the throne of David. He had told the twelve that when he should sit on the throne of his glory they also should sit on twelve thrones, judging the twelve tribes of Israel. Their hopes had been raised to the highest pitch when, but a few days before, he had entered Jerusalem in a triumphant manner, while the multitude waved palm branches before him. They had thought that their hour of triumph had come, and that he was then to assume his kingdom. Instead of that, however, they had seen him taken by a cruel mob, hurried unresistingly from judgment-seat to judgment-seat, subjected to the most brutal insults, beaten, spit upon, and scourged, and finally, fainting under the load of a heavy cross, to which he was now fastened with huge nails, dying the death of a malefactor. The hopes of the disciples were blasted, and while they had all confidence in the integrity of their Master, they thought he had been deceived. To them the future looked dark and gloomy. Not so with Jesus. From the be-

ginning of his earthly ministry he had foreseen this event; and his confidence in God's power to raise him from the dead, and in the final success of his mission,—that through suffering he should bring many sons into glory,—remained unshaken. And so when the penitent thief, with a faith that has seldom, if ever, been equaled, preferred his request, the mind of Jesus reached forward to the consummation of his work, and like a king he replied in words calculated to strengthen the faith of the petitioner, "I say unto thee *to-day*, thou shalt be with me in Paradise." Truly so royal a gift was never before promised under such untoward circumstances.

"BUT," some one will say, "the punctuation will not allow of such interpretation." Well, we have found that the words of Jesus himself will not allow any other interpretation, so what shall be done? Shall we preserve the present punctuation, and thus make Jesus contradict himself? or shall we alter the punctuation so that the passage will be in harmony with the after statement of Jesus, and with the rest of the inspired record? Reason and reverence would say the latter, because the punctuation is only the work of men, while the words of Jesus cannot disagree. If we just imagine ourselves back in the time when Luke wrote these words, or else that the art of punctuation has not yet been invented, our difficulty will vanish. Remembering that there were no marks of punctuation when the Bible was written, we can read the words of Jesus so that they will harmonize with other statements of Scripture. We will not say to change the position of the comma, but just drop it out, leaving the text as it was originally written. Then read it, making the emphasis where a due regard for the harmony of the sacred word would suggest that it be made. Surely there is no more of presumption in dropping out a comma than there was in placing it there in the first place. In fact, there is no presumption in either case. Those who placed it there doubtless thought that it was necessary to the sense. We, with clearer light on God's word, see that it destroys the sense, and read it in harmony with that clearer light. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 30—PROVERBS 8:1-17.

[THE subject of this lesson is "True Wisdom." We have therefore thought it wise to allow Wisdom to tell her own story, and we have no hesitation in saying, and we are sure that all will agree, that it is the best set of Sunday-school notes that ever was written.

ALONZO T. JONES.]

WISDOM CALLS.

"Wisdom crieth without, she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?" Prov. 1:20-22.

"Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors: Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Re-

ceive my instruction, and not silver; and knowledge rather than choice gold." Prov. 8:1-10.

THE VALUE OF WISDOM.

"It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." Job 28:16-19.

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." Prov. 3:14-18.

"For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." Prov. 8:11.

HER PROMISES.

"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man." Prov. 3:1-4.

"My son, let not them depart from thine eyes; keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. 3:21-26.

"Counsel is mine, and sound wisdom; I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures." Prov. 8:14-21.

"Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord." Prov. 8:32-35.

"She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee." Prov. 4:9.

SHE IS ETERNAL.

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his

decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." Prov. 8:22-31.

WHAT IS WISDOM?

"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28. "And by the fear of the Lord men depart from evil." "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding." "The fear of the Lord is to hate evil; pride, and arrogancy, and the evil way, and the froward mouth, do I hate." "The fear of the Lord prolongeth days." "In the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death." "The fear of the Lord is the instruction of wisdom." "By humility and the fear of the Lord are riches, and honor, and life." "Be thou in the fear of the Lord all the day long." Prov. 16:6; 9:10; 8:13; 10:27; 14:26, 27; 15:13; 22:4; 23:17.

"And wisdom and knowledge shall be the stability of thy times, and strength of salvation; the fear of the Lord is his treasure." Isa. 33:6.

WHERE SHALL WISDOM BE FOUND?

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof." Job 28:12-15.

"Destruction and death say, We have heard the fame thereof with our ears. God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder; then did he see it and declare it; he prepared it, yea, and searched it out." Job 28:22-27.

HOW SHALL WISDOM BE OBTAINED?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:5-7.

"If thou seekest her as silver, and searchest for her as for hid treasures;" "to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." "Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." Prov. 2:4; Col. 2:2, 3; Prov. 2:5-9.

"WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM." Prov. 4:7.

We frequently meet those who have been treated as infidels, but who revolted from tenets and systems rather than from the Bible. The great question Christianity now has to meet is whether it can actualize in social life the principles of the sermon on the mount.—*Sel.*

Temperance.

The Sin of Intemperance.

THE need of the hour is a grand tidal wave of total abstinence sweeping over the land. The strongest protest possible must be made against intemperance. Total abstinence is the protest. Will it be made with sufficient force to save the people? This is the vital question for the future of America, and I might add for the future of religion. What is to be done? Anything. I speak to those who by position, influence, talent, or office, ought to take an interest in the people.

In the name of humanity, of country, of religion, by all the most sacred ties that bind us to our fellow-men, for the love of him who died for souls, I beseech you, declare war against intemperance. Arrest its onward march! If total abstinence does not appear to you the remedy, adopt some other. If you differ from me in the means you propose, I will not complain. But I will complain in the bitterness of my soul if you stand by, arms folded, while this dreaded torrent is sweeping over the land, carrying with it ruin and misery. . . . All classes, high and low, offer holocausts upon the altar of intemperance. The brightest mind and the noblest heart are numbered among the victims. Human wrecks, whose fortune it has dissipated, whose intellect it has stifled, are strewn over the land as thick as autumnal leaves in the forest. Alcohol directly inflames the passions; it is oil poured on the burning fire. It fills the mouth with blasphemy, and arms the hand for murder. It turns man into an animal; it makes him the demon incarnate. One week's perusal of the daily papers fills the mind with horror at the shocking accidents, the suicides, the murders, the ruin of innocence, and the crimes of all kinds, caused by intemperance.—*Bishop Ireland.*

Increase of the Tobacco Crop.

THE following, which we copy from a Springfield, Ill., paper, shows that there is great need of a tobacco reformation: "The tobacco crop of this country, which in 1864 was but 197,000,000 pounds, promises in 1884 to be between 600,000,000 and 700,000,000 pounds, or more than three times that of twenty years ago. The acreage, which in 1864 was 239,826, has jumped up to nearly 700,000; and the value of the crop, which in 1864 was \$30,000,000, will probably reach \$50,000,000 in 1884. Surely its cultivation has become a great and mighty business on the earth, when nearly 1,000,000 of acres in this country are devoted to it.

SUNDAY closing of dram-shops in Ireland, which has been enforced in the greater part of the island since 1879, has worked well, and it is now proposed to include the five other towns and cities under its operation. The legislation of 1879 was a success from the beginning. The arrests for drunkenness on Sunday were as one to seventeen on week days. The magistrates are almost unanimous in saying that the law greatly promotes peace. Of course it does; and some day the British mind, which moves slowly in the direction of prohibition, will awake to the fact that the law which works so well on Sunday, will work just as well every day in the week.—*N. Y. Independent.*

We have before us some of the maps and figures of whisky's rule in New York City. In 1883 there were in all 10,075 places where liquor is sold. Shops for the sale of food, including butchers, bakers, and grocers, number 7,197. That is, there are in the Empire City over two thousand more saloons than provision stores.—*Standard.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 13, 1884.

Old Testament Ethics Vindicated.

In our paper of Oct. 2 we made some extracts from, and comments upon, Elder Jarrell's book of the above title. We then promised to notice it further, and now fulfill our promise. Other duties have prevented our doing this sooner.

One of the most important statements of the whole book is found in the following paragraph, which we re-produce from our former article:—

"The divine will must be what the divine nature is. That the will must be what the nature is, is one of the fundamental truths of all true moral philosophy. . . . While the law is not the nature of God, it is the effect and likeness of that nature; it is the perfect reflection of his infinite holiness and wisdom. It must, therefore, be as unchangeable as the infinite holiness of the divine nature. Law is the positive enactment of this nature; it is the expression of God's will."

Parallel to these words are those which we use in our work on the Atonement, page 58. We there say: "To understand the attributes of God is to understand the nature or character of his law, as the latter necessarily springs from the former. This is too plainly evident to require proof, for his law is but the expression of his will, and his will must surely correspond to his attributes." Now to prove, as opponents of the law assert, that God's commandments are temporary, changeable, or merely suited to a carnal people in a sinful state, the above statements must be disproved. But who will undertake the task of disproving them? It were easier to move heaven and earth than to disprove these positions, for to invalidate them would invalidate the law, and the Saviour says that "it is easier for heaven and earth to pass than one tittle of the law to fail." Again Elder Jarrell says:—

Law, then, being the expression of the holiness of the immutable, divine nature, it can never be relaxed or changed. As God's nature must forever will only moral right, his law can never be other than the expression of moral right. As Hooker expresses it: 'Of law there can be no less acknowledged than that her seat is in the bosom of God; her voice, the harmony of the world; all things in heaven and earth do her homage—the very least feeling her care, and the greatest as not exempt from her power; both angels, and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.'"

These are weighty words; on these ideas we have dwelt much, but have not time to speak of them here. The following is a valuable comment on Matt. 5:38, 39:—

"Some interpret our Saviour's words,—'Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil,'—to teach that the Old Testament taught private revenge. They also so interpret, 'Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.' Matt. 5:43, 44.

"But, *first*, this makes the Saviour contradict himself: 'Think not that I am come to destroy the law or the prophets; I came not 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 [*i. e.*, of Old Testament morals], and shall teach men so, he shall be called the 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. . . . Such an interpretation makes Jesus say that he would not destroy a shadow of the Old Testament; and then, in a few words after that, destroy its teachings on a great moral point. If the law was not perfect in righteousness, he could not have fulfilled it all; if he destroyed any part of it, that part could not have been perfectly holy.

"*Second*. It makes the great Lawgiver contradict his ethics in the Old Testament by a new ethics of the New Testament.

"*Third*. There is no such law in the Old Testament as hatred to enemies and private revenge. The correction of our Saviour is not a correction of the Old Testament, but a correction of the traditions and perversions of the Old Testament by the Pharisees and scribes.

"The 'eye for an eye, and tooth for a tooth' law was," says Tholuck, 'given to the magistrates in the courts of justice. . . . This command of Moses is based on the *jus talionis* which lies at the foundation of the oldest code of law. This law of civil courts was not, however, a rule to guide the conduct of individuals. They, on the contrary, are forbidden to seek for compensation in so far as passion or revenge is their motive (Lev. 19:18; Prov. 29:29; Lam. 3:27, 30). "Say not, I will do to him as he has done to me; I will render to the man according to his work." "It is good for a man that he bear the yoke in his youth; that he sit alone, and keep silence, because he hath laid it upon him; . . . that he give his cheek to him that smiteth him; he is filled full with reproach." So says the Old Testament. The bad sense in which the command had been applied by the scribes, is to be learned from the contrast in the following passage. It seems that what is there spoken of is private intercourse. The majority of commentators have accordingly explained the false exposition of the scribes as consisting in this, that they applied in private intercourse a law which was given only for the administration of courts of justice; thus, Luther, Bucer, Piscator, Calov, Tirinius, Bengel, B. Crusius, and others.' Among the others are Maldonatus, Este, a Lapide, Grotius, Episcopius, G. W. Clarke, Adam Clarke, *Comp. Commentary*, Barnes, Stier, Ernesti, Meyer, De Wette—in fact, I know of no commentator who otherwise comments. Here are both infidel and Christian commentators agreed in interpreting our Saviour's words to be only a correction of a perversion of the law which made it apply to private conduct."

All the civil laws and institutions of the Hebrews were based upon the moral; hence, the importance of the above exposition. In addition to that which we previously quoted from this book on the superiority of the ten commandments, we quote the following:—

"The ten commandments sustain the relation to the statutes and regulations of Israel that the constitution of a State or of the United States sustains to its statutes and regulations. In other words, the ten commandments were the moral constitution of Israel; the other laws and regulations were the statutes. The reader will, from this fact, readily see that none of the laws and regulations of Israel can conflict with the ten commandments; and that their interpretation and ethics must be according to the ethics of this constitution."

This is a just statement; the most rigid antinomians have, on consideration of the facts and statements of the Bible, been constrained to admit the same thing. Thus, a man who sometime stood quite high in the Disciple denomination, who argued that all law in the Old Testament was of the same nature, and all was alike abolished, when asked why God wrote only the ten commandments on the tables of stone, replied:—

"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."

And again he said:—

"The decalogue is the constitution of the Mosaic laws, *i. e.*, it sustains the same relation to the laws that the Constitution of the United States sustains to our laws."

But our laws are frequently abolished without affecting the validity of the Constitution. And that was the highest law or constitution given by the Supreme Moral Governor to moral agents. And the relations of these agents—moral agents—to the Governor never change. Their local circumstances

and conditions may change, but never their moral relations. How idle, then, to talk of the abolition of the rule of morality which God, "the Governor among the nations," "the Judge of all," has given for the formation of the character of moral agents.

But in nothing is shown the value, the extent or universality, and the holiness of the law more than in the atonement made for man by the Son of God. And this is noticed to good effect by Elder Jarrell. Thus he speaks:—

"The atonement is also the expression of the holiness of God, of the holiness of the law, and of the heinousness of sin.

"The atonement measures the holiness of the law by what is requisite for its satisfaction. Only the infinite value of 'the blood of Jesus Christ' was sufficient to meet the requirement of violated, insulted holiness. In the infinite value of the satisfaction, we, therefore, have the measure of the requirement of the infinite holiness of the law.

"The moral blackness, depth, and guilt of sin is measured by the atonement. Had sin been but an imperfection, or the infidel 'fall upward,' or the infidel 'justifying of everything,' man could not have been subject to the holy law of which he is the subject. . . .

"In the atonement appears the blessings of obedience to the moral law. The blessing of obedience must correspond to the extent of the curse of disobedience. In the extent of the curse of sin, measured by the atonement, we have the measure of the blessing of righteousness. . . .

"The atonement teaches that the moral law is universal. In the atonement [sacrifice] being for all mankind, we see the reign of the moral law over white and black—of every color, every kindred, tribe, nation, and tongue; of all ages and all lands."

In view of these considerations—and in truth "the half has not been told," for who can measure the holiness of God, or the demerit of an insult to his majesty?—and in view of the fact thus stated in this book: "The Sabbath an essential part of Old Testament ethics," do we make too much of the Sabbath? Do we err in trying to rescue it from the degradation in which it is placed by the words and actions of gainsayers?

We repeat the recommendation we made before: The book under consideration is worthy of a careful perusal by all, and ought to be in the library of all our ministers, because of its clear vindication of the law of God, and its valuable quotations from many eminent authorities. It is highly recommended by representative men in all parts of the land, and, with its testimonials, is a strong weapon against antinomianism, into which so many are now running to evade the force of the arguments being presented in favor of the Sabbath of the Lord God, the Creator of the heavens and the earth.

Everlasting Punishment.

In our last article, based upon Matt. 25:41, we found that the "everlasting fire" into which the wicked are to be cast at the last day, will have the effect to "burn them up," so that they will "be ashes;" that the fire is "unquenchable," thus showing that there will be no hope of escape for those who are cast into it, but that it will continue to burn as long as there is anything left for it to feed upon.

We now come to the forty-sixth verse, and here we are obliged to make another stand, for so firmly is the doctrine of eternal torment fastened on the minds of men, that simple proof to the contrary is not sufficient, unless every text bearing upon the subject is examined, and shown to be in harmony with that proof. In summing up his discourse, the Saviour marks the final disposition of both the righteous and the wicked in these words: "And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal."

In order to a perfect agreement on this text, we will state that the two words "everlasting" and "eternal" mean in this place exactly the same thing. They are both translated from the same

Greek word. If, instead of two different words, the translators had rendered both by the same word, making it either "eternal punishment" and "eternal life," or "everlasting punishment" and "everlasting life," it would have saved much unnecessary controversy. We are taught, then, from this text, that the punishment of the wicked is to last as long as does the reward of the righteous. This we most firmly believe. But it must be borne in mind that this verse conveys no intimation of what that punishment shall be. To say that one who violates a certain statute shall receive the penalty of the law, does not determine how, nor to what extent, he is to be punished. It may be by fine, imprisonment, confiscation of goods, or death. In the text before us, however, we are told the length of the punishment; it is to be as long as the reward of the righteous.

Now what is that punishment? Turn to Rom. 6:23 and read: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The punishment, then, is to be death; and since that punishment is to be everlasting, we conclude that eternal death will be the portion of the wicked. This agrees exactly with our previous investigation. As corroborating this conclusion, we cite 2 Thess. 1:7-9: "And to you who are troubled [God will recompense] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This destruction comes "from the presence of the Lord, and from the glory of his power," and this agrees with the eighth verse of the next chapter, which says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." And this again is in harmony with the statement in Revelation, concerning the wicked: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Rev. 20:9.

That which has caused the misunderstanding in regard to Matt. 25:46, is the mistaken idea of the punishment. Because "indignation and wrath, tribulation and anguish," are threatened to "every soul of man that doeth evil" (Rom. 2:8, 9), men seem to think that tribulation and anguish constitute the sum of the punishment. While these things are threatened, they are nowhere declared to be eternal, as in the death which is "the wages of sin." Everywhere in the Bible, death and life are the alternatives set before the individual. He may believe and live, or he may do evil and die. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live. . . . But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:15-19.

Whatever of anguish may be accessory, the above language shows that so surely as life shall be given to the obedient, death shall be the portion of the sinner. If not, what force is there in the words of the prophet: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Eze. 18:31. Here the prophet, like Paul, "knowing the terror of the

Lord," persuades men to turn from sin. But his persuasion from that standpoint loses all its power if he has made a mistake as to what that "terror" is. Let it be borne in mind that the punishment—"the wages of sin"—is death. Until death has been inflicted upon the sinner, he has not *been punished*, however much he may suffer. Now the Saviour does not say that the wicked shall go into an everlasting condition of *being punished*, which would be everlasting dying, but into *everlasting punishment*, which is *everlasting death*.

The wise man has said, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. 14:12. And the apostle James only repeats this statement in another form when he says: "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:15. In short, throughout the inspired record, we find only a repetition of our Saviour's words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." John 3:16. The death that was threatened to Adam, the execution of which was stayed that he might, by the aid of Christ, have another chance for life, still hangs over his posterity. They may escape from the "wrath to come" by believing in Christ, and thus becoming new creatures. If they do not accept this offer, the penalty will be allowed to fall upon their guilty heads. And to this end are the words of Christ: "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

"But the wrath of God abideth on him." Let us see how much force there may be in this statement. The second psalm is devoted to a brief history of those presumptuous mortals who "take counsel together against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." Unto these the Lord shall speak in his wrath, and he will vex them in his sore displeasure, even giving them to the Son to be broken with a rod of iron, and dashed in pieces like a potter's vessel. In view of this threatened punishment, they are exhorted to be instructed, and to repent, and believe on Christ; or, in the words of inspiration, to "kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Ps. 2:12. The wrath of God and of the Son is the same, for the Father hath "committed all judgment unto the Son," and has given him authority to execute it. John 5:22, 27. Now what is the result of the manifestation of this wrath? Even when it is "kindled but a little," its effect is to cause those against whom it is directed to "*perish* from the way." Then if a slight manifestation of God's wrath will cause the sinner to "*perish*," i. e., "to die; to be blotted from existence," what will be the effect if the wrath of God *abideth* on him? It can be nothing less than to keep him in everlasting death. And thus we find, from whatever portion of the Scripture we approach the subject, that the verdict is the same. The Lord "reserveth wrath for his enemies" (Nahum 1:2); the effect of that wrath, when let fall upon them, is to blot them from existence (Ps. 2:12); and since that wrath "*abideth*" on them (John 3:36), they will never afterward, to all eternity, have any existence. E. J. W.

"WHEN a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." Eze. 18:27-28.

"The Lord's Day."

CONSIDERATION OF THE ARGUMENT FROM THE PRACTICE OF THE EARLY CHURCH.

It will be remembered that our articles on the "Teaching of the Apostles" were called out by an article that appeared in the *Advance*, making extravagant claims for that document, as forever settling the Sunday question. Its argument was as follows: The "Teaching" exhorts all to come together on the Lord's day to break bread and give thanks; the disciples at Troas, with Paul, did on one occasion assemble on the first day of the week to break bread; and Justin Martyr said, in his first apology to the Roman Senate, that "on the day called Sunday, all who live in cities or in the country gather together to one place," etc. From these they arrive at the conclusion that when the apostle John said, "I was in the Spirit on the Lord's day," he intended by the term "the Lord's day" to designate the first day of the week. This is a fair statement of the Sunday Lord's-day position, which we design to candidly examine. In this examination we have nothing to do with the so-called "Teaching of the Apostles," because (1) we have already shown that it has not the slightest degree of authority, being the uninspired production of some unknown person, and (2) the expression "Lord's day" nowhere occurs in that document, whether it be good or bad. The term "Lord's day" is used, however, by the apostle, and people have a right to demand that teachers of the Bible tell whether he referred to the seventh or the first day.

The statement of Justin Martyr will be considered first. The reader will notice that even he does not say that the first day of the week was termed the Lord's day, but uses the expression, "on the day called Sunday." If that day had been regarded as sacred, some other title would have been bestowed. This, however, is of little consequence. The argument is that John speaks of the Lord's day, and the fact that Christians of Justin Martyr's time assembled on Sunday, proves that Sunday is the day which John had in mind. The reason why he spoke of it as "the day called Sunday" was, as is stated by the *Advance*, because it was called by the Romans "the day of the sun."

This argument for Sunday as the Lord's day would be a good one, and indeed conclusive, if it could be shown that the practices of Christians in the early centuries were always in harmony with the Scriptures. In order to make the argument of any account whatever, it must be shown that their customs were necessarily correct. But how shall we know whether or not their practices were correct? Only by comparing them with the Bible, for that alone contains the rule of righteousness. Our Sunday friends, in their appeals to the practice of the early church, make the mistake of determining by the actions of men what the Bible teaches, when, instead of that, they ought to appeal to the Bible, to determine the correctness of those actions.

We will give a few quotations to show how little we can depend on the practices of Christians, even in the first centuries, as exponents of true Christian doctrine. First we quote the words of Paul. To the elders of the church at Ephesus, he said:—

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30.

Not only did he predict that there would be heresies taught in the church after his departing, but writing to the Thessalonians, he said, "For the mystery of iniquity doth already work." Church history, written by first-day authors, bears witness

to the truth of Paul's words. Mosheim, writing concerning the second century, says:—

"A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries."—*Book I, Part II, chap. IV, sec. 5.*

Again he says:—

"There is good reason to suppose that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and pagans more friendly to them."—*Book I, Cent. II, Part II, chap. IV, sec. 2.*

In a foot-note to the above passage, Mosheim says further:—

"It will not be unsuitable to transcribe here a very apposite passage which I met with in Gregory Nyssa's life of Gregory Thaumaturgus: 'When Gregory perceived that the ignorant and simple multitude persisted in their idolatry, on account of the sensitive pleasures and delights it afforded, he allowed them, in celebrating the memory of the martyrs, to indulge themselves, and give a loose to pleasure (*i. e.*, as the thing itself and both what precedes and follows place beyond all controversy, he allowed them at the sepulchers of the martyrs, on their feast days, to dance, to use sports, to indulge conviviality, and to do all things that the worshipers of idols were accustomed to do in their temples on their festival days), hoping that in process of time they would spontaneously come over to a more becoming and more correct manner of life.'

Such was the policy of the leaders of the church in the second century, the century in which Justin Martyr lived. Let any one read the last quotation, and then read the description of the abominations practiced at heathen festivals, and he will hardly be willing to adopt any custom whatever on the example of such Christians. Sunday was so called by the Romans, because it was dedicated to the worship of the sun. Its Latin name was *Dies Solis*, day of the sun. Now if the bishops of the church, in their desire for "converts" from among the heathen, allowed them to observe their festivals with the most abominable orgies, is it to be considered a strange thing if they allowed them to retain the very day of one of their festivals? If they did not scruple to multiply rites and ceremonies to suit the superstitions of the ignorant crowd, certainly they would not hesitate to accept one that was already in use.

Thus far we have simply shown that we are not to be influenced in favor of any custom because it was practiced by the early Christians. Their course determines nothing for us. We will therefore leave them, and in our next article will allow the Bible to determine which day of the week is the Lord's day.

E. J. W.

The Missionary.

Result of Labor.

SOME of our missionary workers have been sending the SIGNS OF THE TIMES to, and corresponding with, parties residing in Clarke County, W. T. Brother Cole has been following up this work with colporteur labors, and a good interest has been awakened in at least two different neighborhoods. I spent about two weeks in one of these neighborhoods.

The Master has blessed the efforts thus put forth in his vineyard. Eleven have signed the covenant, two of whom were baptized on the last day of the meetings. A Sabbath-school of nearly twenty members was organized; also meetings are to be held every Sabbath. Meetings closed with the largest attendance and the best interest which had been manifested.

May this company live so faithfully that their influence may lead many more to love and to obey God, and to seek salvation through a Saviour's blood.

CHAS. L. BOYD.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

Dedication of the School Buildings at South Lancaster, Mass.

THE dedication of the South Lancaster Academy took place on Friday, Oct. 17, at one o'clock. Friends were present from Maine, New Hampshire, Vermont, and New York, among whom were Elders A. S. Hutchins, A. O. Burrill, E. W. Whitney, J. B. Goodrich, and S. J. Hersum; also several ministers from Lancaster and Clinton, together with other friends of education living in the immediate vicinity. About three hundred met on the second floor of the new school building.

The meeting having been opened with prayer by Elder A. S. Hutchins, a few remarks of welcome were made by the writer, thanking the people for the cordial sympathy with our work existing in the community, and stating that whatever may be one's belief, education is a platform upon which all can unite. A brief history of the school was given by Elder D. A. Robinson. Its remarkable prosperity shows plainly that God has blessed the efforts put forth, and that he will continue to do so if we prove faithful to the responsibilities laid upon us. Brother J. Taber, the master builder, in presenting the buildings to the Board of Directors, stated that although difficulties had been encountered, it was evident that the providence of God had been over the work; that the cost of the buildings, including the grading that had been done, had not exceeded \$19,000, and that the outstanding bills did not exceed \$2,000. The expense of furnishing the buildings, and grading, when completed, will probably be \$5,000. This added to the cost of the land, \$13,500, will not exceed \$37,500 for the entire cost of the Academy property, including work-shops, printing-office, store-house, etc.

Elder Smith, having been delayed on his way from Battle Creek by a railroad accident, arrived just in time to make the dedicatory address, of which the following is a partial report:—

"Those who are acquainted with Seventh-day Adventists know that they are nothing unless they are, or at least think they are, scriptural. They have an immense reverence and regard for that old volume which so many nowadays are inclined to regard as obsolete and outgrown, as it reveals Him who alone is the true light of the world, and teaches the fear of the Lord, which is the very beginning of wisdom. They look upon this book as the only one which has through all the ages stood abreast of the times, grasping, through its prophetic outlook, all the salient points of the world's great revolutions, the rise and fall of its kingdoms, explaining current phenomena, and shedding its light upon the future. This position it will occupy to the end of time; for it spans the whole duration of human history, and grows more full and explicit in its testimony as we draw near to the important point of transition between this dispensation and the final one soon to be ushered in.

"This wonderful book also contains instruction for the development of the body, and the cultivation of the intellect, as well as the purification and regeneration of the heart. If these had always been followed, we should not see the physical and mental degeneracy around us which we behold to-day. We might therefore expect to find upon its pages declarations appropriate to this occasion, as we have met to dedicate a new institution to the noble work of intellectual and moral culture. To one such we briefly call your attention. By the prophet Jeremiah (9:23, 24) the Lord says: 'Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness,

judgment, and righteousness, in the earth; for in these things I delight, saith the Lord.'

"Here are named the three attainments in which the heart of man most naturally and most commonly glories. And how much glorying there is in these after the worldly standard. Yet the Lord says that there is only one thing in which a man can appropriately glory, and that is in a knowledge of the Lord, and in the cultivation and exercise of those principles of loving-kindness, judgment, and righteousness, in which he delights. The standard which the Lord here raises is not the world's standard to-day. What efforts are put forth for riches and might and worldly wisdom! but where is the knowledge of the Lord, and who is seeking for that? How has God's arrangement been reversed; and the knowledge of himself instead of being put first, is put last, or ignored altogether!

"It needs no other argument to show that some change is demanded; for whenever there is a clearly-defined issue between the practices of men and the teaching of the word of the Lord, there is a work to be done to bring back that practice into conformity with that word. Such a work clearly ought to be done in the educational world; and to this work we are committed. We do not expect to revolutionize the world; but within the limited sphere of our influence, and so far as our efforts may be able to affect others, we shall try to establish conformity to the divine standard, making the fear of the Lord, and the principles of his government, which should also be the principles of our lives, the great foundation, and all other accomplishments and attainments only accessories thereto. This is to be made the paramount object in all our educational institutions. Wisdom (even from a scientific standpoint alone), and might, and riches, are not to be despised; they are good so long as kept in their proper place, and used with the right motive, and for the right purpose. It is only when they are suffered to become the masters and not the servants, and man is led to prostitute his true nobility to the sordid ends of worldly ambition and lust for power, for his own selfish enjoyment and personal aggrandizement, that they become elements of evil and not of good. This has been one of the leading thoughts in the minds of those who have agitated the subject of education among this people."

Rev. A. P. Marvin, of Lancaster, gave a short history of the educational interests of the town. The long list of scholars he mentioned, whose names are famous in literature and art, and the many grand old associations connected with the place, make it appropriate that an institution of learning should be erected on ground that had been dedicated so long ago to the work of enlightening mankind. Rev. Geo. M. Bartol congratulated the managers upon their beautiful buildings, the success of the enterprise, and the prosperity that was attending the school. Remarks were also made by other prominent citizens of the place. Esquire Howe, ex-president of the First National Bank of Lancaster, and chairman of the Selectmen of Lancaster, congratulated our people on having such well-arranged and thoroughly well-made buildings. He pronounced them in all respects well adapted to the purposes designed. The building reflected much credit upon Brother J. Taber, who took charge of their erection.

Then came the dedicatory prayer, asking for God's guiding hand in the work, for his blessing to attend it, and that it may be the means of furnishing many God-fearing men and women to carry the last message of warning to the world. Thus the buildings were dedicated to the giving of instruction to those who feel a desire to connect with the work of God, in fitting men and women for the kingdom of Heaven. The tour of the buildings was then made by the visitors. The large and well-

lighted rooms presented a very neat appearance, and many spoke of the ability manifested in the planning of the work. All seemed well pleased, and the visitors returned home feeling that the institution was a credit to the town. Thus closed a profitable day for the cause of God.
S. N. HASKELL.

Meetings in San Diego County.

On the evening of October 21 we held a meeting with the church in Los Angeles, and on the evening of the 22d we took the steamer for San Diego, where we arrived on the morning of the 23d. Here, at the house of Brother and Sister Maynard, we met a sister who desired baptism. After her baptism, as we ascertained that we could not leave for San Pasqual until afternoon, we notified our people in San Diego City, who met for a discourse and social meeting at noon. This was a source of encouragement to the few there, being also an agreeable surprise to them.

Our meetings at San Pasqual commenced on the Sabbath, October 25, and continued day and evening until November 2. During this time we had fourteen discourses, six Bible-readings, two business meetings, two social meetings, and a meeting to attend the ordinances. After the forenoon meeting, November 2, there were five adults baptized. During our meeting there was an adjustment of some differences that had existed between some of the members, and nine new members united with the San Pasqual church, which now numbers thirty-six. Two of these were from other Seventh-day Adventist Churches, and the other seven came in on profession of the faith, and vote of the church.

We left the church of good courage, determined to press on with greater earnestness in the cause than ever before. May the Lord help them to perform their vows in this respect, and then the cause will surely prosper in their hand.
J. N. LOUGHBOROUGH,
M. C. ISRAEL.

France—Valence, Marseilles, and Corsica.

SINCE reporting last, I have visited isolated Sabbath-keepers; have attended a quarterly meeting and celebrated the ordinances with the church at Valence; have put the church books of the churches of Brauges and Valence into shape, much after the style of our church records and account books for tithes in America, and have done missionary work in Marseilles, a city of 400,000 inhabitants, which we regard as an important point because of its maritime position on the Mediterranean, by which it is brought into connection with all the countries of southern Europe, northern Africa, Palestine, southern Asia, etc.

While at Marseilles, I visited, and explained our prophetic chart to persons of high standing in the Protestant world, such as "le pasteur Monod" of the National church and of the celebrated Monod family. This Christian gentleman treated me with respect and great cordiality, as did also other members of his family and others whom I visited. While at his house one of his friends came in with anxiety and paleness marked on his countenance, and handed him a card, informing him that one of his teachers was having a serious attack of cholera, and wanted to see him immediately. The pastor expressed his regret at his having to leave, as he was deeply interested in the subjects of the chart. I said to him: "You are excusable. You and the afflicted have my sympathy and prayers. God bless you." Thus ended a precious interview, which has left pleasant traces in my memory.

Such a scene as this makes one who is acquainted with present truth think of the sensations soon to be produced when we find our-

selves amid the dread realities of the seven last plagues. God deliver us in that fearful time of his unmingled wrath.

While at Marseilles, I obtained addresses for our French and English *Signs*, and got the refusal of a furnished room at very reasonable rates, to be used by a colporter, and any one who may help and follow him up in his work. I am now in "quarantine" in the port of Bastia, Corsica, in the Mediterranean, for having come from Marseilles. But I shall be free to-morrow to step on *terra firma* again, and follow openings on the island of Corsica.

D. T. BOURDEAU.

Bastia, Corsica, Oct. 17.

North Pacific T. and M. Society.

REPORT FOR QUARTER ENDING SEPT. 30, 1884.

No. of members	152
reports returned	81
members added during quarter	7
visits made	1,088
letters written	413
pages of tracts and pamphlets loaned	18,856
" " " " given away	19,750
" " " " sold	17,205
periodicals distributed	9,707
Number of new subscribers obtained for the <i>Review</i> , 2; <i>Signs</i> , 28; <i>Good Health</i> , 5; <i>Harold</i> , 1; trial subscribers for <i>Signs</i> , 40.	
Received on sales	\$129 28
" " membership and donations	13 95
" " periodicals	97 40
" " \$5,000 fund	67 00
" " tent and camp-meeting fund	120 30-\$427 93

CHAS. L. BOYD, Pres.

MRS. C. L. BOYD, Sec.

My First One-Dollar Bill.

It seemed very beautiful to me. No other engravings looked like those that embellished its comely face. Being in constant fear lest I should lose it, I kept it locked up in an old hair-covered trunk. Several times a day I used to get away up-stairs that I might look at it, and be sure that it was there. On one or two memorable occasions I carried it out and showed it to the boys. The pocket-book in which it was secluded—a gift from my grandfather, who kept store—was of new leather and quite redolent, and the smell of it made me very happy. After holding my possession in reserve for some time, the question arose as to what I should do with the money. My father was very much interested in building a church. After the larger sums were all subscribed, a telling appeal was made for little gifts. Each child was asked if he could not contribute enough to pay for a brick. I began to be in pain. As quickly as a robin, when danger threatens, thinks of her little pets in the nest, so did my thoughts instantly fly to that dollar at home in the trunk. Should I give it? That was the question. My father saw that I was troubled. A hard fight was going on. Well, I gave it. I remember perfectly well where I stood in the room when I parted with it. I felt the loss severely for several days, but as often as I was present when the meeting-house was talked about, I felt as though I was one of the chief owners, and was glad, on the whole, that the generous impulse triumphed. Presently I noticed that I was picking up pennies rapidly, from blacking my father's boots, and from piling up wood in the shed. Family tradition has it that my father allowed himself to become superlatively interested in my handling of that dollar. He is said to have declared that as often as I gave it away conscientiously, he would devise ways by which, from unexpected quarters, it would again make its appearance. If I had been quicker to discover this determination on his part, I am now thinking what a free hand I might have carried in the matter of giving. Other churches I could have helped, and, if need be, repeatedly. To some poor families that to this day I remember, I might have given a portion of my treasure, only, in a few months, to find it perfectly restored. Doubtless my father preferred to have me give the money and have the experience of it than to bestow it with his own hand.

Now I am coming to believe that during a life-time men would have more money to spend if they gave more money away. There is some evidence that God continues still his sovereignty over temporal affairs. "God dealeth with you as with sons." No one doubts but that there are business chances and openings and combinations which may be termed providential. If these, at any time, begin suddenly to make in a man's favor, they will affect his circumstances and fortune more favorably than his industry and parsimoniousness possibly can. This fact grows interesting to us personally when it is shown that, fortunately, in instances easily authenticated, it is susceptible of proof that in monetary matters there is a mysterious process, analogous to that in nature, which tends to keep the basin of a bubbling spring just about so full, despite the stream that is running from it. Indeed, it can be shown that as a matter of good policy, considered simply in terms of the producing power of the spring, it is not well to keep, beyond a given point, the water from flowing off. I have a personal knowledge of a few men, the amount of whose fortune seems to have been set, as if by divine decree, and while attempts to store for themselves beyond that limit have proved unsuccessful, as often as they have dropped their fortunes down from that score by benevolence a mysterious reinforcement has set in. A man whose friendship I enjoy says that he has been made to recognize this principle in the conduct of his affairs. He declares that related as he is to the water supply, he can as well as not turn a faucet and give "a cup of cold water in the name of a disciple," get some incidental pleasure out of the act of doing good, and still find that the water pipes fill again and stand ready for service.

"From that day it seemed as if everything I touched was prospered," said the lamented William E. Dodge, as he referred to the fact that out of limited means, in his boyhood, he helped Henry Obookiah, who came to this country from the Sandwich Islands, and who was placed in the same school with him at Cornwall. And so, too, as I chance to know, the late E. Reddington Mudge, out of money already acquired, purposed in his heart to rear for a company of worshipers in this city the walls of the already famous St. Stephen's Memorial Church, and to this end deposited two hundred and fifty thousand dollars, only to be constrained to testify that no sooner was this void in his fortune made than unexpected and unusual sluice-ways of prosperity opened right toward him, so that before the builders brought forth "the headstone thereof, with shoutings, crying, Grace, grace, unto it," every dollar had been replaced. I remember, also, to have read that, when a child, Alexander the Great "was checked by his governor, Leonidas, for being over-profuse in spending perfumes, because, on a day being to sacrifice to the gods, he took both his hands full of frankincense and cast it into the fire; but afterwards, being a man, he conquered the country of Judea (the fountain whence such spices did flow) and sent Leonidas a present of five hundred talents weight of frankincense to show him how his prodigality made him thrive the better in success, and to advise him to be no more niggardly in divine service." The very best getting is in giving. The surest way "to have a large harvest is to have a large heart."
—Rev. James L. Hill.

Yes, there's a joy in doing good
The selfish never know;
A draught so deep, so rich and pure,
It sets the heart aglow;
A draught so exquisitely rare,
It thrills the soul with bliss,
And lifts it to a heavenly world,
Or makes a Heaven of this.

He who lives but for himself lives but for a little thing. Even the Son of God, by whom all things were created, lived not for himself.

The Home Circle.

THE SHADY CORNERS.

THE shady nooks and corners,
So quiet and so cool,
Where springs the crystal streamlet,
Where glooms the dusky pool,
I leave the path to seek them;
No dearer haunts I know
Than just the lonely places
Where patient mosses grow.

The shady nooks and corners
By forest brook and burn;
They hide in deep recesses,
The waving feathery fern.
And through their sheltered silence
Shy wings flit to and fro,
And bits of song are breaking
Where humble flowers blow.

The shady nooks and corners,
Apart from stir and strife,
And distant from the tumult
Of busy whirling life,
Where some of God's dear children
Alone are left and low,
There star-like, strong, and steadfast,
The lights of promise glow.

The shady nooks and corners
Wherein we dwell with God,
And conquer pain and weakness,
Sustained by staff and rod;
Perhaps in all earth's journey
Naught sweeter shall we know
Than just the sanctuaries,
Where hidden graces grow.

The shady nooks and corners
Screened from the glaring day—
Songs in the night he giveth
To those who watch and pray,
And blessing comes when leaving
The trodden road we go
To rest amid the shadows
Where living waters flow.

—Margaret E. Sangster.

The Picture—Art in Morals.

"SHAN'T go a step further!"

"Only just a little way—we shall soon be home now, and mother's waiting."

"I don't care. I've made up my mind that I've walked too far already, and I'm just going to sit down and rest; they must wait, and I shall do as I choose."

"But, father—"

"Now don't you talk to me about 'buts,' Charlie, because I won't have it. I shall sit down here, and you can go and tell your mother not to wait—not to wait," the man repeated, raising his voice with the stupid anger of intoxication.

Still, in spite of threat and refusal, the child persisted in pleading that his father should go home; but his words only seemed to strengthen the man's obstinacy, and all the boy could do was to get his father to turn aside from the high road into a field close by, where the man threw himself at full length on the grass, somewhat under the shade of the hedge, and in a few minutes he was sleeping heavily, whilst the child sat down at a little distance, with a strange kind of unchildish patience on his features to wait until his father should wake.

Rather more than half an hour had passed in this dreary waiting, and Charlie was beginning to find all his small sources of amusement fail him. He had watched a large bee that kept hovering over the convolvulus blossoms in the hedge, and wondered if he had not nearly finished his day's work; had placed a snail out of harm's way, and had been tempted to chase a beautiful, painted butterfly that flitted past him; but he began at last to lose his interest in bees and butterflies, for it was now supper-time, and Charlie was growing terribly hungry. Still he did not think of deserting his post, for no one but the child himself knew how often he had kept his tipsy father off the country road when carts or carriages were coming along,

nor how he had managed to guide him in safety over the narrow bridge that led across the river to their cottage.

So Charlie sat there quietly, though he was growing more tired and hungry every moment, until the sound of a whistle at a little distance attracted his attention, the sound gradually coming nearer and sounding more distinct, until a young man jumped over the stile at the end of the field and approached the child, who then knew him to be a gentleman he had often met during the last few weeks, sometimes sketching, sometimes wandering about with his knapsack on his back and his portfolio under his arm. Indeed, a half acquaintance had sprung up between the young artist and Charlie—one attracted by the glimpse he had caught of the pictures contained in the wonderful portfolio, the other by the child's wistful glances and his rustic beauty.

Busy with his own thoughts, and judging from his happy face they were very pleasant ones—perhaps dreams of the time when some wonderful picture of his should hang on the walls of the academy, and by so doing help him on the road to fame and fortune—Eustace Carroll had half crossed the field before he noticed Charlie and his father. Then his quick eyes told him the meaning of the little scene; the quiet, weary-looking child and the sleeping father, with his untidy clothes and collar, and necktie unfastened, and his face turned up to the blue sky that looked down upon nothing so debased as this man, whom God had made "a little lower than the angels," and who, by his own vice, had thus degraded himself.

With the quick instinct of childhood, Charlie understood the look of disgust with which the young artist turned to him, saying kindly as he did so:—

"You are waiting to take your father home, I suppose?"

"Yes, sir," replied the child, whilst a flush of shame spread over his face.

"Well, I think he is likely to lie there for hours yet. Can't you leave him?"

"No, sir, he might be run over or fall into the river if I left him to come home by himself."

"Oh!" said Eustace, as he glanced toward the sleeping man, and wondered if it would be much loss to any one, if he did fall into the river.

"Have you had your supper, boy?" he asked as he unstrapped his knapsack and took out a small parcel wrapped in paper.

"Mother will be sure to keep it for me until I get home, sir," replied Charlie, too brave to complain to a stranger.

"That's all right," said Eustace, understanding and respecting the feeling that dictated the answer; "meanwhile, I shall give you this piece of cake, just to pass the time away. When I was a small boy, stray pieces of cake never prevented me eating my meals when they came, so your mother's supper will not be wasted. Now you sit still, for I am going to make a picture, and when it is finished I will show it to you."

Very few dainties fell to Charlie's share in those days, and Eustace was highly amused at the manner in which he ate his cake, nibbling it off around the edge, so as to make it last as long as possible; and he succeeded so well that the picture was finished almost at the same time the last currant disappeared.

"Well, was it good?" asked Eustace, as he tied his portfolio.

"Yes; mother does not put currants in her cakes. Sometimes on our birthdays, when father has not been out, we have a cake; but then we have no seeds in it."

"And those are not so nice?"

"Oh, no, sir, of course not!" answered Charlie, surprised that any one should ask such a question.

"Well, I am glad you like it. I am going back to the city in a day or two, but I shall put another piece of cake in my knapsack in case I

meet you again before I go. Look here; do you know this?"

Charlie glanced at the little picture Eustace held out to him, and then he gave a scream of surprise.

"Why, it's me and father!"

And so it was; and even though Eustace should live to be an old man, he will never succeed in making anything more true to nature than that hurried sketch. He had just caught the tired, wistful look on the child's face, and it was all the more striking as it was brought into such contrast with the vacant countenance of the tipsy sleeper, who looked so thoroughly out of place beside the child, and the pleasant green background of the hedge, where the convolvulus blossoms mingled with the wild rose and blackberry bowers.

"Wait a moment," said Eustace, and then he wrote at the bottom of the sketch three lines from a poem by Burns:—

"Oh, wad the power some giftie gie us
To see oursels as ithers see us;
It wad frae mony a blunder free us."

"There," he continued, putting the picture in the child's hands. "You shall have that, and if you like to show it to your father one of these days, do so; it may teach him a lesson." And, before the child could make any reply, Eustace was off and away, tramping along the high road.

Five years had passed before the young artist had the time and chance to visit the quiet village again. In those five years he had done good work—had thought, and worked, and painted, until people had begun to believe in him, and talked of him as one of the most promising painters of the day.

Still, in the midst of all, he often remembered his little sketch, and wondered—without much hope in the wonder—whether his idea that it might do good had come to pass; and on the day he traveled down to Morston, the memory of the scene came clearly before him, with the thought of the grand old words, "Cast thy bread upon the waters, for thou shalt find it after many days."

"Such a little crumb of good though it was," said Eustace to himself, "still I wonder—I wonder—and I'll try to find it out, too."

And, as it happened, Eustace did find it out more quickly than he expected, for that very evening, as he was returning from a walk, in the course of which he had visited some of his old haunts, there passed him on the road a man and a handsome boy of about thirteen.

"My little friend and his father," suddenly thought Eustace, whose quick, artist eye seldom forgot a face or figure; and he quickened his pace in order to keep within a short distance of the boy.

So the three went on past the corner of the field where the sketch was taken, down the road, and across the bridge, till the man and boy reached a little cottage, the small front garden of which was gay with bright-colored flowers.

"That looks promising," thought Eustace, "no drunkard ever had a garden like that;" and, determined to ascertain the facts of the case, he went up to the door with the intention of asking the nearest way to the next village.

Through the open door he caught a glimpse of the neatly-kept cottage kitchen, as Charlie came forward to answer the stranger's question; but before half the right turns had been described, a bright smile broke over the boy's face, and, half turning around, he exclaimed:—

"Father, it's my painter!" and, to his surprise, Eustace found that in that household, at least, he was a hero; and the young artist never felt more reverence for his art than he did as he listened to the account of the good that his picture had done.

For some time Charlie had kept the sketch, and had been afraid to show it to his father, but the man found it by chance, one day, and "It

was more than I could stand, sir," he said, addressing Eustace. "I did not need any one to tell me what it meant, but although I wondered where it came from, I was ashamed to ask. Somehow I could not get the picture out of my head. I even used to dream of it at night until it fairly worried me so that I gave up the drink; and I had the picture hung up there, that I might not have the chance of forgetting what I dragged myself down to once."

So the story ended; and in his heart Eustace Carroll is prouder of that little sketch, hanging in a common black frame over the mantelpiece of the country cottage, than he would be if he should paint a picture that would make his name famous throughout his life.—*Selected.*

Remuneration.

No AMBITIOUS or capable boy can afford to enter an office, a factory, or business of any description, and work at low wages unless he is acquiring a knowledge and experience that will count to him dollars and cents in the future. A boy without moneyed capital can only have mental capital, and mental capital is slowly accumulated. Brains are not sold in the stock market.

If a boy is gaining experience and knowledge that will be of practical value to him in the future, he can afford to work at the lowest possible figures consistent with his circumstances. If he has a home and parents who are able and willing to help him financially, it would be wiser and better for him to work for the knowledge he would gain, without money, than to give up a position where he is acquiring mental working capital that can be used in after years.

The curse of the present day to many men and women is that they work with an eye only to present remuneration, rather than to future benefit. There are few boys who are capable of seeing the advantage to be gained in the future by making use of every opportunity of the present; and there are but few parents who take the time to investigate and so point out to a boy the losses and gains attending his present position.

The complaint is often made that in this age of extravagance, when people marry, they wish to begin housekeeping where their parents left off; the complaint can be made with equal justice that many boys expect to command at the beginning the salary of a man who has spent years in acquiring the knowledge that enables him to command and hold his position of trust and responsibility. The men who have acquired prominence in their walk of life, whose position in the business world is desirable, are the men who as boys did each little duty given into their hands well and carefully, so that employers recognized their trustworthiness, and gave them larger opportunities and more important work, consequently more pay. Ability is eventually recognized and commands the best prices; it is useless to expect ten dollars' pay for five dollars' worth of service.—*Christian Union.*

Rome in the Last Century.

It was a labyrinth of winding streets, unlighted, unnamed, and unnumbered. Every trade kept to its own special locality, and, in lack of shop fronts, advertised its wares by painted signs and emblems. Cattle were herded in the colosseum and forum, and the Arch of Constantine was half buried in the earth. Justice was administered with circumstances of barbaric ferocity. It was a common sight to see unlucky coachmen publicly tortured in the Corso for no worse guilt than that of driving through the streets during the hours reserved for carnival frolics; and the erection of the gallows on the Piazza del Popolo, the first Saturday in Carnival, was, in fact, the signal of the opening of the season for public sports. And, the condemned criminals dispatched, the hang-

man's assistants would presently join the gay crowd in the Corso, disguised as clowns and pantaloons. Down to the first year of the present century malefactors were quartered and burned on the Campo del Fiori, and for many years the pillory and the wooden horse remained familiar objects in other parts of Rome, although both were temporarily abolished during the Napoleonic rule.—*The National Review.*

No Use.

THERE is no use in putting up the motto, "God bless our home," if the father is a rough old bear, and the spirit of discourtesy and rudeness is taught by the parents to the children, and by the older to the younger. There is no use in putting up the motto, "The Lord will provide," while the parents are shiftless, the boys refuse to work, and the girls busy themselves over gewgaws and finery. There is no use in putting up the motto, "The greatest of these is charity," while the tongue of the backbiter wags in that family, and silly gossip is dispensed at the tea-table. There is no use in placing up conspicuously the motto, "The liberal man deviseth liberal things," while the money chinks in the pockets of the "head of the household," groaning to get out to see the light of day, and there are dollars and dimes for wines and tobacco and other luxuries, but positively not one cent for the church. In how many homes are these mottoes standing—let us say hanging—sarcasms, which serve only to point a jest and adorn a satire! The beauty of quiet lives, of trustful, hopeful, free-handed, free-hearted, charitable lives is one of surpassing loveliness, and those lives shed their own incomparable fragrance, and the world knows where to find them. And they shall remain fresh and fadeless when the colors of pigment and the worsted and the floss have faded, and the frames have rotted away in their joints.—*Sel.*

An Item for Boys.

It is not necessary that a boy who learns a trade should follow it all his life. Governor Palmer, of Illinois, was once a country blacksmith, and began his political career in Macoupin County. A circuit judge in the central part of Illinois was a tailor. Thomas Hoynes, a rich and eminent lawyer of Illinois, was once a book-binder.

Erastus Corning, of New York, too lame to do hard labor, commenced as a shop boy in Albany. When he applied for employment first, he was asked: "Why, my little boy, what can you do?" "I can do what I am bid," was the answer, which secured him a place.

Senator Wilson, of Massachusetts, was a shoemaker; Thurlow Weed was a canal boat driver; Ex-Governor Stone, of Iowa, was a cabinet-maker, as was also the late Hon. Stephen A. Douglas in his youth. Large numbers of men of prominence now living have risen from humble life, by dint of industry, without which talent is as a gold coin on a barren island. Work alone makes men bright, and it does not alone depend on the kind of work you have whether you rise or not; it depends, certainly, on how you do it.

PRESIDENT SEELYE says that, by close statistics, carefully kept for twenty years, it appears that the health of an Amherst College student is likely to grow better in each year of his college course; that the average health of the sophomore class is better than that of the freshman, and of the junior better than that of the sophomore, and of the senior best of all. This average is shown to come from an improvement in the physical condition of the individual student, and not from a dropping out of the course of those who might be too weak to complete it.

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News and Notes.

RELIGIOUS.

—The total membership of the African Methodist Episcopal Church is 405,000.

—President Northrop, of Minnesota, thinks that the church has made a general movement in the direction of modified Universalism.

—The Moravians of Bethlehem, Pa., have decided that the Esquimaux of Alaska present greater obstacles to conversion than any other people.

—The pastor of the Methodist Church in Schwartzepach, Saxony, and some of his people, were recently fined 160 marks for meeting to sing on a Sunday at the hour of service in the State church.

—The *S. F. Post* some days ago contained the following announcement: "Rev. Mr. Miln, the tragedian, opens at the Grand Opera House on the 10th." There is nothing that sticks to a man like a title.

—The rector of a certain London parish has not been seen within the limits of the parish within seven years. His income from the parish is \$5,325 a year, while his duties are delegated to a curate at a salary of \$700 a year.

—At the meeting of the Church Congress at Carlisle, Dr. Lightfoot, Bishop of Durham, said that the so-called "Teaching of the Apostles" "is to be accepted as the private venture of some one who desired to set forth his views on moral conduct and church order, believing them to represent the mind of the apostles."

—The *Christian at Work* says: "The cry is for open Protestant churches, six days in the week. When Protestantism holds that private prayers in a church building are more efficacious than prayers at home, we will speak to the sexton and have the doors kept open." In addition, it suggests that those who are so anxious to have the church kept open to pray in, look after the family altar.

—The *Christian at Work* asks, "Was all wisdom interred with King Solomon in his sepulcher 3,842 years ago?" Well, now, we would like to hear its answer to its own question. Our answer would be that all the wisdom which Solomon communicated to others survived him, but that his own wisdom perished when his thoughts perished. More than that, Solomon's great-grandfather wasn't born 3,842 years ago.

—The *Congregationalist*, commenting on the loose manner in which Sunday is observed by professed Christians, says: "The superintendent of a Sunday-school in a thriving village, and a devout leader in the prayer-meetings of the church, is the proprietor of a provision store. He opens his store on Sundays as on other days, and, when business is brisk, he takes his young clerk from the Bible-class to drive the meat wagon."

—An Eastern college president says that he was recently conversing with a "conscientious" Episcopalian, a communicant, and a regular attendant at church, who was not aware of the existence of the Thirty-nine Articles, a copy of which was, of course, in his own prayer-book. This is a fair sample of the amount of knowledge that the majority of people possess concerning their own church. The number of people who belong to a church because of an intelligent belief of its doctrines, is very small.

—A correspondent of an Episcopalian paper is shocked at the "irreverence" of speaking of the apostles as simply "Paul," "John," etc., prefixing no title. But why put handles to the names of the apostles any more than to those of the patriarchs, like Abraham and Adam, who were even more venerable? And would profounder respect be shown by saying *Professor* Socrates, *General* Caesar, etc? Is it unduly "familiar" to speak of "Charlemagne," "Washington," etc., without using any title?—*Independent*.

—The *Indian Witness* says that the purely native Roman Catholics of India are "not better than the heathen around them," and adds: "The rich are like the rich Hindus, and the poor are like the poor Hindus. Their religion is gross superstition and idolatry. Christianity has not added a spark to their intelligence or respectability. They are closely on a par with Hindus of the corresponding classes in education; and we never heard of any collector or commissioner remarking upon the paucity of crimes among them." This is just the state of things in other countries, where Catholicism bears sway; and yet there are people so deluded as to call it a branch of the Christian church.

—At the Episcopal Church Congress at Detroit, there was a strong plea by many ministers for the establishment of the confessional. The Rev. Edward Osborne, of Boston, said that to him it was not a matter of consultation and advice; it was confession of individual sins, and absolution by the priest. He said that he knew by experience the value of the confessional. One reason urged for introducing it, was that nine out of ten who had left the church for Romanism, had gone because of a longing for the confessional. The theory seems to be that people must be kept from joining the Roman Catholic Church by giving them everything that that church offers. It is much like the man who set up a bar in his own house, so that his boys might not acquire the habit of going to the saloons.

SECULAR.

—Mr. Fawcett, Postmaster-General of England, died on the 6th inst.

—One-fourth of all the Government expenditures of Iceland is devoted to education.

—During the last ten years Italy has expended \$100,000,000 on monster war vessels.

—The drink bill of Tennessee is said to be \$2,000,000 more than the value of her wheat crop.

—Foreign syndicates and capitalists own nearly 30,000 square miles of territory in this country.

—The Argentine Government has suspended the bishop of Salta for issuing a curiously worded pastoral.

—The entire business portion of Napoleonville, La., was destroyed by fire, Nov. 7. A prominent citizen perished in the flames.

—During October British imports decreased, as compared with October of last year, £4,737,000. The exports decreased £725,000.

—The principal part of the mining village of Silver Plume, Col., was destroyed by fire, on the morning of the 6th. Several lives were lost.

—By the explosion of a dynamite mill near Robsonia, Pa., Nov. 6, three men were blown to atoms and a neighboring building badly shaken.

—During a religious riot of Arabs at Haiderabad, India, on the 1st inst., eleven policemen were killed, and many wounded. Many houses were plundered.

—In Germany a man dare not cut down the trees on his own land without consent of the proper authorities, so zealous is the Government in preserving the forests.

—The Georgetown and Placerville (Cal.) stage was stopped by a highwayman on the 5th, and a large quantity of gold-dust was taken from the driver, who had it in charge.

—The latest reports from Egypt are that Gordon's entire force, having been forced out of Khartoum, has been captured, and that he himself is now a close prisoner in the Mahdi's camp.

—A San Antonio dispatch says: "Thirteen thousand car loads of wheat from California to Liverpool are passing over the Sunset road. It will take from now until June to finish the shipment."

—President Solomon, of Hayti, on the fifth anniversary of his taking the presidential chair, the 23d ult., granted full and complete amnesty to all political offenders in the country, as well as all exiles.

—The earnings of the Union Pacific Railway for the past nine months were \$18,370,000, a decrease of \$2,449,235 from the same period of last year. The surplus earnings were \$7,832,839, a decrease of \$2,323,586.

—It is stated that on the Saturday night preceding the election, there was debauchery everywhere in New York City, and that more drunken men could have been counted in one hour than in any week previous.

—A storm of wind and snow, the severest ever known, raged on the coast of Quebec, Nov. 4-6. There was a high tide, the waves running to the height of sixty feet, which inundated the coast, destroying property to the value of a quarter of a million dollars.

—The director of the mint has prepared a statement in regard to the present money circulation in thirty-nine countries of the world as compared with the circulation as reported a year ago, which shows a decrease in the gold circulation of about \$52,000,000, an increase in the silver circulation of \$42,000,000 and an increase in paper circulation of \$112,000,000. He attributes the loss in gold circulation to a reduced production and to the increased use of that metal in ornamentation and the arts.

Floods at Alicante, Spain, destroyed the Faubourg Caradie, and a rock thrown down by an avalanche battered down the old stone walls of the town of Caroajente, near the river. Jucare and Alciria, on an island in the river Jucare, all in the province of Valencia, have been submerged. Great damage has been done to factories, bridges, and residences.

The steamboat Fannie Freeze was burned to the water's edge at Madison, Ind., on the evening of the 7th inst. The fire caught from a torch igniting hay, 400 bales of which composed her cargo. The flames went up through the deck in less than half a minute, obliging the passengers and crew to jump into the river to escape. The boat and baggage of the crew are a total loss.

The President of the Columbus, Hocking Valley, and Toledo Railroad has requested the Governor of Ohio to order out the militia, on account of the burning of bridges by the miners, in Hocking County. The Sheriff of Hocking County also requested the Governor to call out troops. He says that Murray City was attacked by 300 or 400 miners, who carried tin cans filled with giant powder.

Great excitement has been caused in Paris by the acknowledgment by the municipal authorities, of the existence of cholera in that city. The health officers have known of the prevalence of the disease for some time, but thought that it would disappear on the approach of cold weather. The increase of the plague in the last few days has been so great that no further deception was possible. Medical experts say they do not fear an epidemic during the winter months, but that the disease will probably break out in the spring in its worst form.

Clawson, the Salt Lake Mormon who two weeks ago was convicted of polygamy, when asked if he had anything to say why sentence should not be passed upon him, made a speech denying the constitutionality of the statute against polygamy, saying that he thought polygamy right, and he was determined to practice it. Judge Zane said he had thought to pass a light sentence upon him, but he could not now. A defiant criminal was not entitled to leniency. He therefore sentenced him to four years' hard labor in the penitentiary, and to pay a fine of \$800.

International Tract and Missionary Society.

The International Tract and Missionary Society was organized Aug. 13, 1874. 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.

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Ah! how solemn to think that there is such a pen going in Heaven, and entering on the books of judgment all we say or wish, all we think or do. Would to God we heard it—everywhere and always heard it! What a check! and what a stimulus! Are we about to sin! how strong a curb; if slow to duty, how sharp a spur! What motive to pray for the blood that blots out a guilty past, and for such grace as, in time to come, shall enable us to walk in God's statutes, to keep his commandments, and to do them. "Knowing therefore the terror of the Lord, we persuade men."—Dr. Guthrie.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 13, 1884.

Various Matters.

THE President has designated Thursday, the 27th of this month, as a day of general thanksgiving.

G. W. J., Loganville, Ga.: You will find the views of Seventh-day Adventists on the subject of Sanctification, in the pamphlet entitled "Bible Sanctification," by Mrs. E. G. White. Price ten cents. Address, SIGNS OF THE TIMES, Oakland, Cal.

THE Boston correspondent of the N. Y. *Observer* says: "The Salvation Army have been quietly at work here for seven weeks, and claim one hundred converts." *Quietly* at work! Can they not afford a fife, and big drum, and tamborine? They must have a different kind of "army" in the East from what they have in California.

THE *Review*, which comes to hand just as we close up, reports favorably of the opening of the General Conference. The editor of the *Review* states that "there is a more general representation of the different State Conferences by delegates than at any previous meeting, every field being thus represented except Canada, Upper Columbia, and a few of our foreign missions."

A CORRESPONDENT asks if we can find space in the SIGNS to answer the question, "What do the different churches believe?" Not in one issue, nor two. If we take all the churches collectively, our answer would be that they believe almost everything; there are few imaginable things that are not held by some one or other of the denominations. To specify the differences in the belief of the different denominations would require a large volume. Our work is to point out to the best of our ability what the Bible teaches, and thus give people an opportunity to test by the true standard the various opinions that may be advanced.

Our Journey East.

OUR journey from Oakland, Cal., to Battle Creek, Mich., was unusually pleasant in many respects. Contrary to our usual experience in crossing the mountains, we took no cold on the way. This, we think, was owing to the mild weather; but little fire was needed at any time, and therefore the cars were not heated. Colds are generally taken by the cars becoming too warm for comfort and health. And it seems strange to our friends in Battle Creek that we, coming from "a warm country," so frequently complain of the high temperature of the rooms here.

Our route was by the Southern Pacific Railroad to Mojave, Cal.; by the Atlantic & Pacific to Albuquerque, New Mexico; the Atchison, Topeka, & Santa Fe to Kansas City; and the Chicago, Alton, & St. Louis to Chicago. The Atlantic and Pacific runs through northern Arizona and New Mexico. This line was new to us, and to those who have time to "lay over" it presents some rare attractions. At Holbrook, in eastern Arizona, conveyance may be had to one of the most interesting petrified forests on the continent. Near the western line the Grand Canyon of the Colorado is only thirty miles from Peach Springs Station. Though we did not have opportunity to visit the forest, we obtained some excellent specimens of petrifications near the line of the road. The "Santa Fe" is always reliable, and we had every reason to be pleased with the "Alton line." This road comes behind none in its accommodations.

We found the weather here unusually cold for the season; but this lasted only a few days. After considerable rain it has become warmer.

We are much pleased to meet our old friends in Battle Creek. There are so many at the Sanitarium and the College whom we never saw, that our congregation in the Tabernacle on the Sabbath was largely composed of strange faces. By means of these institutions many come to the knowledge of the present truth. After a week of travel on the railroad, the table at the Sanitarium was truly attractive.

There has been much improvement made in Battle Creek since we were here two years ago. A great many good buildings have been erected. The addition to the Sanitarium, and the new boarding-house for the College, are among the most notable improvements of the "west end" of the city.

Ministers and delegates are coming in to the Conference, and in a few days we shall be in the midst of our important work. Much is to be done, and we pray that the Lord will grant grace and wisdom to do all to his own glory. EDITOR.

Battle Creek, Oct. 27.

WE were in hopes that the election last week would put an end to the excitement that has prevailed for some time, and that we might find in our religious exchanges something besides politics, but we hoped in vain, as the excitement seems to have been increased. Those who think that there is no danger of anything like a union of church and State in this country, would do well to consider the prominent part which the churches, the clergy, and the religious journals took in the last campaign.

THE SIGNS OF THE TIMES has stood almost alone in its adherence to its specific work, leaving politics to be discussed by papers that have no other object. We believe that the coming of the Lord is near at hand, and our work is to proclaim this fact, and teach men how to prepare for that event. The bitterness and frenzied demonstrations that characterize partisans of all grades, are to us an indication of the mental intoxication that is blinding the minds of people to the true state of affairs. For the first time since the beginning of the campaign we give advice to our readers, and especially to our brethren, as to the position that they should take. It is this:—

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

IN our news column this week is an item which might serve as a text for those who decry the law, and fling contempt on it, while they profess to exalt the gospel. When the polygamist Clawson was arraigned for sentence, he stated that he had no respect for the law against polygamy; that polygamy was right in his eyes, and that he intended to practice it. The Judge said that he had designed to pass a light sentence, but could not after such a declaration; a "defiant criminal," said he, "is entitled to no leniency."

"Shall mortal man be more just than God?" Can they who manifest contempt for God's law, calling it "an old Jewish law," entirely unsuited to the present age, expect to receive pardon at his hands? Men who will justly applaud the action of Judge Zane, will preach the gospel, announcing pardon for the transgression of God's law, while at the same time they defy that law by breaking it and teaching men so. "Such a gospel," said Bishop Simpson, "may rear a beautiful structure; but its foundation is on the sand." We would earnestly entreat those who are rearing such a structure, to desist at once, lest when the rain shall descend, and the floods come and beat against it and cause it to fall, they should "be consumed in the midst thereof."

Esteemed by the World.

A WRITER in the *Christian Union* notes the fact that the clergy have steadily risen in public estimation during the last one hundred and fifty years, and as proof of the assertion cites the position they hold in popular fiction: The writer states that "it is no slight proof of the importance which our own day attaches to religion, that its most popular novelist found among the clergy unfailing subjects for his pen." And further, that "it is to Mr. Trollope the clergy owe most; he has given them a leading place in literature and society. He never failed to make them interesting. . . . The cardinal and his staff are gentlemen, and men of the world, and do not lose their temper or courage if disappointed or defeated; and the Anglican bishop, full of Christian kindness and innocent little jokes, is no less admirable."

Especially during the past forty years, the clergy have been seeking the "estimation of the public," and it is probably gratifying to many of them to know that "they have their reward"—from Mr. Trollope. But from a Scripture standpoint the compliment paid by the writer above quoted is a doubtful one. The great "Shepherd and Bishop" (not Anglican) says "that which is highly esteemed among men is abomination in the sight of God," and when he came to this world as a minister, he "made himself of no reputation and took upon him the form of a servant." Both he and his "staff" would have scorned to be reckoned as "men of the world," or to be deemed "admirable" for their "innocent little jokes." Of his apostles he said, "They are not of the world, even as I am not of the world." John 17:16. And to them he said, "If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

W. N. GLENN.

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