

# 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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GOD'S THOUGHTS TOWARD US.

BY MRS. M. STRATTON BEERS.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. 29:11.

BLESSED knowledge, that passeth  
The understanding of men;  
To know the thoughts God thinketh  
(Tho' beyond our human ken),  
Are fraught with peace toward us,  
"To give an expected end."

He'll think of all that is needed,  
Just how to mould and to bend  
These unfinished earthen vessels,  
Before to the furnace he'll send.  
Not one of his thoughts will we question,  
For he hath an eye to the "end;"

That "end" for which we are longing,  
With a yearning unsurpassed;  
For we know 'tis God's thought toward us,  
When through the furnace we've passed,  
To bring, "without spot or blemish,"  
Each faithful one home at last.

## General Articles.

Noah's Time and Ours.

BY MRS. E. G. WHITE.

IN the days of Noah "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." "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 said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." This is an accurate description of the generation that perished in the waters of the flood; for it was written by inspiration.

"God saw that the wickedness of man was great," and that the "earth was filled with violence." Lawlessness was rife. God had given men his commandments as a rule of life; but the fear of God had well-nigh died out of their hearts. His law was transgressed, and almost every conceivable sin was the result. The wickedness of men was open and daring, and the cries of the oppressed reached to Heaven. Justice was trampled in the dust. The strong not only disregarded the rights of the weak, but forced them to commit deeds of violence and crime.

The same characteristics prevail in our day. Crimes as grievous, as black and terrible, are perpetrated. How many men in high positions, who have been honored as men of talent and integrity, have proved themselves unworthy to be trusted. How many such persons have

been detected in fraud, bribery, theft, and even murder. Take up the secular papers, and read the accounts of murder. Many of these crimes are so cold-blooded and causeless that it seems as though men kill one another merely from impulse or for amusement. And these atrocities have become of such common occurrence that they hardly elicit a comment or awaken surprise. They are looked upon as a matter of course, as evils that must be endured.

Before the flood the wickedness of man was great; but this was not all. "Every imagination of the thoughts of his heart was only evil continually." The purposes and desires of the heart were corrupt from day to day.

Men sometimes flatter themselves that in this enlightened age they are superior in knowledge and talents to those who lived before the flood; but those who think this do not rightly estimate the physical and mental strength of that long-lived race. Growth was slow and firm. Men did not, as at the present time, flash into maturity early, use up their vital forces, and only live out half their days. Their minds were of a high order, and were strong and clear. Had these men, with their rare powers to conceive and execute, devoted themselves to the service of God, they would have made their Creator's name a praise in the earth, and would have answered the purpose for which he gave them being. But they failed to do this. Man corrupted his way on the earth. There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful work; but in proportion to their skill and mental ability was their great guilt because of unbridled iniquity. They were apostates from God, and were cruel and oppressive to those who were not able to resist them.

God bestowed upon these antediluvians many and rich gifts; but they used his bounties to glorify themselves, and turned them into a curse by fixing their thoughts and affections upon the gifts instead of the Giver. They had goodly trees of great variety and almost without limit; but of these they made temples, where they reveled in scenes of pleasure and wickedness. Gold, silver, and precious stones were in abundance, but they used these also to gratify the desires of their own proud hearts.

These sinful men could not deny the existence of God; but they would have been glad to know that there was no God to witness their deeds, and call them to an account. They delighted to put him out of their minds and hearts. The children were not taught to fear and reverence their Maker. They grew up unrestrained in their desires; and were without principle or conscience. Their minds were absorbed in devising means to rival one another in pleasure and vice. This world was all the Heaven these people wanted. They were slaves to appetite and passion, and the indulgence of every wish was their ambition. They were hasty and violent, and would bear no contradiction. Everything that interfered with their desires was bitterly hated, and quickly moved out of the way.

Yet the whole world was not corrupt. There were faithful witnesses for God. Methuselah, Enoch, Noah, and many others labored to keep alive on the earth the knowledge of the true God, and to stay the tide of moral evil. God declared that his Spirit should not always strive

with guilty men, but that their probation should be a hundred and twenty years; if they did not then cease to pollute with their sins the world and its rich treasures, he would blot them from his creation; and these faithful ministers of righteousness gave the warning message to the world. But the light was not heeded; and the preaching of Noah and his co-laborers impressed hearts less and less. Many, even of the worshipers of God, were beguiled into sin by the bewitching allurements which were constantly before them, and lost their peculiar, holy character. They had not sufficient moral power to stand against the corrupting influences of the age.

By their obstinate resistance to the reproofs of conscience and the warnings of God's prophets, that generation filled up the measure of their iniquity, and became ripe for destruction. The patience of God was exhausted, and he determined to manifest his justice in the utter extinction of the sinful race, who had given themselves up to the almost unrestrained control of Satan. Because mankind had perverted his gifts, he would deface and destroy the things with which he had delighted to bless them; he would sweep away the beasts of the field, and the rich vegetation which furnished such an abundant supply of food, and transform the fair earth into one vast scene of desolation and ruin.

Is not this picture of the antediluvian world reproduced in our time? Man has not grown more pure and holy since the days of Noah. His heart has not changed; it is still "deceitful above all things, and desperately wicked." The intense worldliness of that generation is exceeded by that of the generation now living. Money is lavishly spent for costly houses, fine horses and carriages, and other expensive articles for luxury and display, while the poor suffer for food and clothing. God intrusts means to his stewards that they may prevent heart-sickening poverty with its attendant ignorance and wretchedness; but they do not realize their duty to their fellow-men. The fear of God is banished from their hearts, and his law is treated with indifference and neglect.

Said Christ, "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." God did not condemn the antediluvians for eating and drinking; he had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint.

It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which he established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted and made to minister to passion. The pious mingled with the depraved, and became like them in spirit and in deeds. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

A similar state of things exists now in relation to marriage. Marriages are formed be-



tween the godly and the ungodly because inclination governs in the selection of husband or wife. The parties do not ask counsel of God, nor have his glory in view. Christianity ought to have a controlling, sanctifying influence upon the marriage relation; but husband and wife are not united by Christian principle; uncontrolled passion lies at the foundation of many of the marriages that are contracted at the present time.

In Noah's day there were men who laughed to scorn his words of warning. They said that there were fixed laws in nature, which made a flood impossible; that Noah was crazy on this subject, and if there were any truth in what he said, the men of renown, the wise, the prudent, the great men, would understand the matter. There was total disbelief in Noah's testimony in regard to the coming judgments; but this unbelief did not prevent or hinder the coming storm. At the appointed time, "the fountains of the great deep were broken up, and the windows of heaven were opened," and the earth was washed of its corruption. Only those who found shelter in the ark were saved.

Reader, another storm is coming. "The earth will again be swept by the desolating wrath of God; and again sin and sinners will be destroyed. Do you feel that it is an event of little importance? Read some of the utterances of the prophets in reference to the day of God: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

But though this is a day of trouble and distress to the wicked, the righteous will be able to say, "Lo, this is our God;" "we have waited for him, we will be glad and rejoice in his salvation." The truth will be their shield and buckler. God will be their refuge, and under his wings shall they trust. Says the psalmist: "Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."

### The Prophecies.

THEY occupy a large portion of the Bible, and therefore are important; but remember that the greater part of the prophecies are not predictions. A great deal of prophecy is just what we call preaching, only it is most powerful preaching. Sometimes it is like a clarion, to rouse men from the sleep of sin and call them to "awake to righteousness." Sometimes it is like a sweet flute or Æolian harp, to comfort and soothe the sorrowing spirit. Let us seek out the passages and delight ourselves with these heavenly strains.

As to the predictive prophecies, I should like to say much, but I can only give some broad hints. In the first place, let us be sure that we keep before our minds the great event to which prophecy points, the second coming of the Lord. Let us keep that in our hearts and minds, and always look forward to it as the goal of all our hopes.—*Dr. Monroe Gibson, on "How to Read the Bible."*

"THEY that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

### The Bible and the Monuments.

(Concluded.)

IN two cases in the Bible story of the kings it has seemed like a plain mistake that Babylon is mentioned instead of Nineveh. How could Hezekiah have sent ambassadors with presents to Meradach-baladan, king at Babylon, while Nineveh was the capital? The monuments solve the riddle. They tell the whole story of the revolt of Meradach-baladan at Babylon against the king at Nineveh. The embassy sent to the rebel was a great political blunder, and Isaiah was right in rebuking it. The other case of difficulty is where the Bible tells us that Manasseh was taken captive by the king of Assyria and carried to Babylon. The annals of Esar-haddon are very imperfect, but they mention Manasseh as a tributary king, and we learn from them that he (Esar-haddon) was the only king of Assyria who held his court at Babylon. The Bible is confirmed on both these points.

Before passing from the monuments of Assyria to those of Babylon, we may recall briefly the now well-known Moabite stone, with its remarkable confirmation of the Bible story. The Bible tells us that after the death of Ahab, and the accession of Jehoram, Mesha, king of Moab, rebelled. There was discovered, ten years ago, in Dibon, the capital of Moab, a stone column on which this very Mesha, otherwise unknown, had given an account, engraved nearly nine hundred years before Christ, of the success of his rebellion. In a long story, which reads like a chapter of the Bible, he tells of his victories, and how he captured the cities of Israel by the help of his god Chemosh.

The scene of the stories of the book of Daniel is laid in Babylon during the time of the later empire, which had its seat there. No book has been so severely assailed by destructive criticism. Those who reject it agree in assigning its date to a very late period,—that of Antiochus Epiphanes, about two centuries before Christ. It was almost impossible, until within a very few years, to make any conclusive reply to these critics, especially as the book of Daniel has reached us with what is probably not a very pure text. It is written in two different languages, of which one, the Chaldee, is perhaps a translation of an original, lost Hebrew. Very likely we owe to this late translator the Greek name, which cannot be denied, of the musical instruments. But what is of vastly more importance than the verbal alterations, or errors of translation, or transcription, the monuments prove to us conclusively that the whole color and atmosphere of the historical chapters of Daniel are genuine Babylonian. Such a book could not have been written three or four hundred years later, when the civilization of Babylon had perished. There was no antiquarian learning of the day which could have drawn a true picture of the Babylonian Empire at a period as far removed from that of Antiochus as we are from that of Luther, and separated from it by the overthrow of the Babylonian by the Persian power, or the overthrow of the Persian in its turn by the alien Greek.

The chief of all the objections to the book of Daniel is that it says that the last king of Babylon was Belshazzar, and that he was killed at the capture of the city. But all Greek historians agree that the last king of Babylon was Nabonidus, and that he was not killed. Indeed, he was not in Babylon at all when it was captured, but with the army in Borsippa, and lived for some time after. Greek historians mention no Belshazzar. The contradiction was absolute, and could not be explained. But the monuments have now been recovered, and give us abundant proof that both are right. They tell us that there was a king Belshazzar as well as a king Nabonidus. He was son of Nabonidus, and was for three

years associated with his father on his throne. There is extant a prayer of Nabonidus in which he beseeches the gods to bless his son Belshazzar. We are told on inscriptions very lately discovered, that in previous years Nabonidus had remained at home, and sent his son Belshazzar to command the army in the field, but that in this last year he took the army himself, and left his son in command at Babylon. And this explains another curious fact. There have been found the records, thousands of them, on little clay tablets, kept for over a century in the office of the recorder of deeds in Babylon. Out of one hundred and sixteen years there is not one lacking in which from one to thirty deeds have not been found recorded, all dated. We find one, just one, dated in the third year of King Belshazzar. His first two years are credited to his father, with whom he reigned, while in this third year he was in Babylon alone. And the third year of Belshazzar is the only one mentioned in Daniel. We can now understand why Belshazzar promised to make Daniel the "third ruler in the kingdom." He could not make him the second, as he was only second himself. The difficulty is more than removed.

We are told in Daniel that Babylon was captured on the night of a great feast to the idol gods, at which the wives and concubines joined in a wild revelry. But the women were not in the habit of feasting with men—how is this? An account, by Cyrus himself, of his capture of Babylon, was dug up only three or four years ago. In it he declares that Babylon was captured "without fighting," on the fourteenth day of the month Tammuz. Now the month Tammuz was named in honor of the god Tammuz, the Babylonian Adonis, who married their Venus, or Ishtar; and the fourteenth of Tammuz was the regular time to celebrate their union with lascivious orgies. On this day, of all others, the women took part in the horrible rites; and it was in this feast of king, princes, wives, and concubines that Babylon was taken and Belshazzar slain. The Bible is here fully and wonderfully corroborated. How could a writer three hundred and fifty years later know all this?

These are but specimens selected from many of the abundant and constant corroborations which the monuments give to the historical accounts of the Bible. I do not mean to say that they have yet solved all difficulties, or that they have not raised any difficulties of their own. But the difficulties that remain are chiefly chronological or verbal, like the dates in a king's reign; or the apparent substitution of "Darius" for "Gobryas," and of "Ahasuerus" (Xerxes) for "Artaxerxes" in Daniel. Such errors are liable to occur, and need give us no concern. The essential fact is proved beyond cavil, that the historical parts of the Old Testament are proved, by contemporaneous records just dug up and translated in our generation, to be substantially true. We find no record of miracles, and we should expect none, for they belong to Hebrew history or private life. Nor do we find confirmation, only illustration, of the Bible account of the creation and the deluge. The old Babylonian tales of these beginnings of things, as I have said, antedating history, are of the highest interest to the Bible student, but are quite apart from my present purpose, which is satisfied with the plain annals of kings, without entering the mythology of these old nations whose gross polytheism is the most instructive contrast to the pure monotheism of the Hebrews which, more emphatically even in its cosmogony than in its history, offers to human worship only one God, Creator, and Preserver of all things, one God holy and merciful, such a God as our nineteenth-century culture need not be ashamed to worship as he was worshiped by Enoch, Abraham, and Moses.—*William Hayes Ward, D. D., in Sunday School Times.*



stones." Verse 27. He "had at sea a navy" that went to Ophir, and once in three years came the navy bringing gold, and silver, ivory, apes, and peacocks. Verse 22. The gold that came to Solomon in a year was about \$17,752,640. This with what David left to him, \$2,904,000,000, amounted to \$2,921,752,640, or enough to have given nearly \$390 to each man, woman, and child in the whole kingdom. And all this was "Besides that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country." 1 Kings 10:15. That is, all this was beside the regular customs duties and taxes from his own kingdom. His navy brought at one voyage from Ophir \$13,068,000 (2 Chron. 8:18); at another it brought \$12,196,800 (1 Kings 9:28); the queen of Sheba gave him \$3,484,800 (chap. 10:10); and Hiram also gave him \$3,484,800. Chap. 9:14. Surely gold was plenty.

AFTER enjoying everything to the full, withholding not his "heart from any joy," then he could only look on all the works that his hands had wrought and exclaim, "*All was vanity and vexation of spirit*!" The word translated "vanity" means "breath" or "light wind," and its parallel is found in Isa. 40:6 and James 1:10, 11. All vanishes, all fades away, even life itself is but a vapor, appearing but "for a little time and then vanisheth away." James 4:14.

FROM verse twelve it seems that after he had seen all this greatness, and glory, and folly, he turns to the contemplation of himself and the time when he walked in "wisdom," and compares it with the years of his "madness and folly," and as his firm decision he leaves us this apple of gold in a picture of silver:—

*Then I saw that wisdom excelleth folly AS FAR AS LIGHT EXCELLETH DARKNESS.*

ALONZO T. JONES.

## Temperance.

### Luther on Intemperance.

THE early German nations were noted for their use of strong liquors, drunkenness, and general debauchery. These characteristics remained to some extent even after the gospel had been long introduced. In the days of Luther drunkenness prevailed to an alarming degree. And Luther himself has been brought forward as an apologist for intemperance, and his own example in drinking wine has been pleaded as an excuse for indulgence in drink. But in all this, gross injustice has been done to Luther. It is true he was not a teetotaler; no one was at that time. But he had no sympathy with drunkenness, and condemned it most unsparingly, speaking of it as a disgrace to Germany, and likely to bring down the displeasure of God. In a sermon on 1 Pet. 4:7, "Be ye therefore sober, and watch unto prayer," lately translated by Rev. E. Huber, D. D., he says:—

"Since God in his great mercy has in recent times given us the light of the gospel in rich measure, it is but just that we Germans should, out of gratitude and to the praise of the same, change our conduct in this particular, lest through other sins, especially through this vice, we bring upon ourselves the displeasure and chastisement of God; for a life so dissolute will certainly be followed by false security and forgetfulness of God, so that the people living like swine, in continual excess, will have no fear of God before their eyes, nor be in a condition to have any concern respecting spiritual things. And if nothing else would induce us to change for the better in this respect, the disgrace that has come upon us in other countries ought to do it; for other nations, par-

ticularly England, look upon us with arrogance and scorn on account of it, and call us drunken Germans. For this virtue is still amongst them, that they are not such intemperate and drunken people as we are. Even the Turks are very monks and saints, in comparison with us, and so far removed from this vice that wine and all intoxicating drinks are forbidden by their Mahomet, and disregard of this law is punished with great severity.

"But what use is there in multiplying words on this subject, as the evil has spread till it has become the universal custom of the country—and is no longer confined to the rude, uneducated masses in country towns among the peasantry and in public taverns, but has now made its way into all the cities and almost into every house, and prevails especially amongst the nobility and at the courts of princes. . . .

If there are yet any pious parents or God-fearing Christian rulers among us, they ought to strive to diminish this evil, at least to some extent, by opposing it with great earnestness in the case of their children and servants. Pastors and preachers are under obligations to warn the people frequently and faithfully, exhibiting to their view the disfavor and wrath of God, and the injury to soul, body, and substance, that are consequent upon this sin, in the hope that it may do good to some, and influence them to repent. And such as willfully and publicly persist in this vice and refuse to reform, are not to be admitted to the Lord's Supper, but are to be publicly regarded as non-Christians, and dealt with the same as with adulterers, extortioners, and idolaters."

After reading such words, certainly no one can claim Luther as one who looked upon the excessive use of liquors with indifference. If he lived in our own day he would be one of the most progressive temperance reformers. In this connection we may remark that it is positively denied that he is the author of the German couplet:—

"Who loves not women, wine, and song,  
Is a fool as long as his life is long."

Though it is often attributed to him and sometimes used as a sign or motto with his name appended to it in drinking saloons.—*Presbyterian Banner*.

### Our Schools and Temperance.

THE public schools should be the great center of temperance teaching; but it is a disappointing matter of fact that not fifty per cent. of the pupils receive anything but the most general and indifferent sort of instruction, and that is given in such a weak and compromising way as to be of little benefit. In the graduating class in one of our best grammar schools I recently found that thirty per cent. of the pupils believe that the moderate use of alcohol is beneficial, and of this number the girls were in the majority.

This state of affairs arises from two great causes. First, the timidity of teachers; and, second, the lack of proper, well-arranged matter and clear ideas as to what to teach. The timidity of teachers is well grounded in many cases, owing to the presence in schools of children from the families of influential rum-sellers; but the lack of proper matter is really the seat of the whole difficulty, for if the subject is presented in a proper manner, no opposition may reasonably be looked for. No rum-seller wishes his child to become a drunkard, and it is only when the teaching has a political influence, or tends to destroy the child's respect for the parent, that opposition will arise. It is true, of course, that proper teaching must tend to these results, but this must be the product of the pupil's reflection, and not of open, harsh, and repeated attacks upon the rum traffic.

I have often made inquiries among teachers as to the extent and nature of their temperance

work, and I am forced to say that in many cases there is a needless lack of intelligence on the subject itself, while in others there exists a lack of judgment as to how to teach it. For the more advanced classes I would urge a careful, conscientious presentation of the subject from a scientific standpoint. Care should be taken to avoid all doubtful ground and statistics, and I would leave the character of the rum-seller and license advocates to the tender mercy of an enlightened judgment. But I would teach what seems to me to be of vastly more importance, namely, the evil effect of moderate drinking upon the physical, intellectual, and moral nature of the individual.

I would treat the subject as a part of the physiology and hygiene prescribed by the school committee. It is true that there has been some diversity of opinion in regard to the nature of alcohol, but I think we may now safely regard it as slow poison; and, starting with this statement, I would teach and demonstrate its evil effects upon longevity, power to perform difficult feats and careful work, power to endure heat and cold, ability to resist disease, effect upon digestion, circulation, adipose tissue, blood corpuscles, etc., also the effect upon the intellect and moral powers.

It may be said that we are not in possession of the necessary books to make this teaching possible, except by the few teachers who have studied the subject carefully, and attended such lectures as those of Dr. Carpenter. This is true, and that is the one suggestion which I wish to present to the temperance workers. He who shall place in the hands of every teacher a well-arranged and practical work on the subject, prepared by some eminent authority, will do an inestimable good to the cause of temperance in our public schools.

I would not be understood to ignore or underestimate the moral element in temperance, but I suggest this as one way, and one which may be used where others may not.—"*A Teacher*," in *Congregationalist*.

### Ruined by Bad Company.

IF the company of the wicked does not leave a smear, it will leave a smell; if it be not deadly, it will be dangerous. Some of us are more plastic or malleable than others, and we are the first to be impressed by our surroundings; it is to us, therefore, of the first importance to place ourselves in holy society, and shun all needless association with the godless as we would avoid the plague. I am myself acquainted with many who have been ruined by bad company. Such were C—, who became a reprobate through spending his Sabbaths in excursions and amusements; F—, who was led into peculation and ultimate embezzlement through his friends of the billiard table; H—, who was never worth a penny piece after he had found his heaven in the banquets of the Free Masons; and J—, who went from bad to worse through the company of those who laugh at purity, and call vice pleasure. Indeed, the list is endless; and we shall be conceited to no ordinary degree if we imagine that we shall be safe where so many have fallen never to rise again.—*Spurgeon*.

A PRINCIPAL of one of the New York public schools, complains to a prohibition association that teachers dare not talk about temperance in school; because the trustees are elected by the rum interest and are controlled by it.

To put anything pertaining to education into the hands of men devoted to the whisky interest, is like putting a lamb under the watchcare of a wolf. Not but that some whisky men may have an interest in education; but the whisky interest is always antagonistic to everything that is decent, pure, and elevating. Whisky, with its associates, is the devil's chief agent in the degradation of the human race.



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 27, 1884.

## Meetings in Battle Creek.

THEY who are acquainted with our general meetings will easily conclude that it has been a busy time in this place since October 30. An immense amount of business has been done in the Conference and the numerous associations; and it is not yet concluded.

We had been strongly impressed with the importance of opening a mission in Australia, and that the time had fully come to open it. We went to the Conference with the hope of seeing steps taken to this end. And we also believed that the importance of that field would justify the President of the International Missionary Society in going himself to open and establish the mission. We are most happy to say that all this is about to be accomplished. It is arranged for Elder Haskell to go to Australia in May next, taking with him such laborers as he shall choose. By seeing the field he will be enabled to judge better when reports are made or requests presented from that country.

Steps were also taken to open a mission in New Orleans in connection with the Exposition. It is expected that this will be the means of greatly extending our work in the South.

Provision was also made for other fields. Elder T. M. Steward is to go to Canada West (Ontario); Elder O. F. Guilford to Delaware and Maryland; Elder G. G. Rupert to Kentucky and North Carolina; Elder S. H. Lane and wife to join the mission in England; Elder R. F. Andrews goes to Scotland and Ireland; Elder J. D. Pegg goes to Texas; and Elder R. M. Kilgore takes the Illinois Conference, left by Elder Andrews. Elder H. W. Decker goes from Wisconsin to Upper Columbia, stopping awhile in California, or until the Upper Columbia camp-meeting. Elder J. O. Corliss will go to Australia; Elder Farnsworth will labor in New England, soon to be joined by Elder Canright. Elder Wm. Osterlander takes charge of the work in Colorado; and Elder E. R. Jones goes to California. Elder F. D. Starr goes to North Pacific; Elder J. S. Shrock will go to Pennsylvania to labor among the Germans, assisted for a time by Elder Conradi; Elder J. G. Wood, of Missouri, will labor in Arkansas. West Virginia is united with the Ohio Conference, and Elder C. H. Chaffee, of Missouri, will labor in that State. That part of Dakota north of the 46th parallel is joined to Minnesota Conference.

These are the principal changes and moves, and we have reason to believe that great and good results will follow. Strong and dear associations will be broken up, but new zeal is already firing the hearts of these brethren as they arrange to take their cross to follow the Master. The blessing of Heaven will surely go with them.

The weather during our meetings has been favorable; much of it exceedingly fine, and none bad. The work has been hard, but the health of the many ministers and delegates has been uniformly good. All feel encouraged to renew their exertions in behalf of the good cause. As usual, Sister White has been untiring in her labors for the spiritual benefit of all here assembled, and her counsel and exhortations have been highly appreciated.

Nov. 17, 1884.

"AND this gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

## The Atonement of the Hebrew Scriptures.

WE have repeatedly said that we have great respect for the Jews and for their religion. The Hebrew Scriptures are the basis of all true religion; the very foundation of the truths of the gospel. In them we learn how man fell; and that the woman's seed shall bruise the head of the serpent. In them we find the promise that in the seed of Abraham all nations receive a blessing. In them we find the promise of the redemption of man and his dominion or inheritance, and the development of the plan whereby it shall be accomplished. The miracles wrought in behalf of God's chosen people, the descendants of Abraham, in Egypt, at the Red Sea, in the desert of Arabia, at the Jordan, and in Palestine, are authenticated by the most incontestible proofs. They are attested by memorials and wrought into the very life of the nation. It was not without good reason that the Jews exclaimed: "We know that God spake unto Moses." John 9:29.

We now state a fact which ought to enlist the earnest attention of all thoughtful Hebrew people. It is this: The Christians, at the present time, are the only people who have a firm and reverential faith in the Hebrew Scriptures. Our intercourse with the Jewish people for years has strongly confirmed this truth in our mind. And on no point is this more manifest than in regard to their teachings concerning the day of atonement and the object of sacrifices.

The Hebrews of Oakland, Cal., are favored with the ministration of an able teacher. Rabbi Levy is a man of both ability and culture. In a sermon on the last day of atonement he used the following language:—

"How can man atone? What constitutes atonement? If you imagine that mere fasting is atonement, you are mistaken. Repentance is more necessary. If you imagine that repentance is all, deceive yourself. Restitution is necessary. If you have injured any person, ask their pardon. If you have been injured, forgive. It does not follow because fasting may weaken the body, that it will have a like effect upon the soul. Neither will your fast be acceptable to God, unless accompanied by sincere repentance and the practice of righteousness. Would you know what sort of fast or atonement is approved by God, then listen to the words of his prophets."

He then quoted from Isaiah 58, to show what kind of a fast the Lord accepts.

An article published in a Jewish paper, about the same time, was still more plain in its statements that repentance, etc., makes atonement. It said directly that the Jews had outlived the old idea of using blood to make atonement.

Now, in view of such teachings among the Hebrews, we would ask, Did God speak to Moses? Are the Hebrew Scriptures of divine authority, or are they of human origin? Was Moses deceived—was he a deceiver—or did God speak to him the words he should tell the children of Israel? According to the Scriptures, the views noticed above are not correct; the word of God teaches that blood is necessary to make atonement. The Jewish customs of the present day are in conformity to their circumstances, not according to the Scriptures.

We say, conformity to their circumstances, for, under their present circumstances, they cannot offer blood—they cannot carry out the instructions of Moses in regard to the atonement. See the following commandment:—

"Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." Deut. 12:13, 14. In verse 5 it is said: "But unto the place which the Lord your God shall choose out

of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt offerings, and your sacrifices," &c.

The Lord chose Jerusalem as the place to put his name; there a *kodesh* was built; there his testimony was kept; and there only the priests ministered. And it was declared that if any man offered an offering and did not bring it to the tabernacle of the congregation, where the Lord placed his name, "that man shall be cut off from among his people." Lev. 17:1-9. Now inasmuch as Jerusalem is in the hands of strangers, and the dwelling-place of the name of God has been destroyed, it is not possible for the Jews to offer their appointed sacrifices. Their offerings ceased, not by their choice, but of necessity. Now they are adopting the necessity and declaring that it is their choice. But we are compelled by the direct instructions of the Scriptures to say that it cannot be the choice of any intelligent Hebrew who has a high respect for the teachings of the Pentateuch.

And what do the Scriptures say about the use of blood in making atonement? We affirm that these two things are uniformly taught in the Pentateuch: 1. That only the priest made an atonement. 2. That he made it only with blood. On the day of atonement all were commanded to afflict their souls before the Lord, but it is never intimated in any place that this made atonement. The contrary is directly taught. Read the following texts: Lev. 4:20, 26, 31, 35; 5:6, 10, 16; 6:7, etc. In each of these verses it is said: "And the priest shall make an atonement for him" that had sinned. And it will also be seen by the context that the blood was taken by the priest wherewith to make an atonement.

But these texts do not refer to *yom kippur*, or the day of atonement. Of that we find instruction in Lev. 16. On this we shall be excused for quoting at some length.

"Then shall he [the high priest] kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall make an atonement for the sanctuary, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the sanctuary, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:15-19.

This is in full the process of making the atonement on *yom kippur*. The people were to afflict their souls, not that this affliction made any atonement, but to so relate them to God by penitence and humiliation, that the work of the priest might avail in their behalf.

But the direct testimony is not exhausted. The following is still more emphatic:—

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. 17:11.

Now we ask again, Did God indeed speak to Moses? Is it truth that the Lord told Moses that "it is the blood that maketh an atonement for the soul"? If it is not true, then the Scriptures are not reliable. If it is true, then the present customs



of the Jews are not correct, not according to their own principles of faith, but, as we said, are an accommodation to their circumstances.

But let us go back to an earlier period for instruction on this subject. When Noah came out of the ark, and built an altar and worshiped God there, then God enlarged his privilege as to food, giving him liberty to eat flesh, but with this important restriction:—

"But flesh with the life thereof which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Gen. 9:4-6.

Here again the fact is stated, that "the life of the flesh is in the blood," and the blood of the shedder of blood is required; that is, *life is required for life*. And this is the reason why blood is required to make atonement. The sinner forfeits his life, for the Lord said: "The soul that sinneth it shall die." Eze. 18:4. As life is the only equivalent for life, the blood, which represents the life, for in it is the life, is required to make atonement. This, and this only, is the Scripture doctrine of atonement. Herein is shown the value and necessity of sacrifices. The life of the victim was taken for the life of the confessing sinner.

But Paul wrote: "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. This is reasonable and just; it is also based on the law of equivalents. A goat is not worth as much as a man. The blood of a goat could not redeem man, or make an atonement for him *in fact*. It could in figure; it could illustrate the principle and teach the desert of sin. Hence the Scriptures teach the coming of a more dignified offering—a more perfect sacrifice. Isaiah spoke of one who was to be highly exalted, and "divide the spoil with the strong," and says: "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . For the transgression of my people was he stricken. . . . Because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." Isa. 53. And Daniel the prophet tells us directly who this is who is wounded for the transgressions of the people. "And after threescore and two weeks shall the Anointed [Messiah] be cut off, but not for himself." Dan. 9:26.

Christians believe "all that the prophets have spoken." They believe that God spoke to Moses and the prophets, and in his word there is no uncertainty; of it there can be no failure. And if the Hebrews would see the full blaze of the light and glory of their Scriptures, they must seek it in the offering of the Anointed of the Father; they must find their atonement in the blood and intercession of that righteous servant who shall justify many, and who has borne their iniquities. Isa. 53:11. And if we are not correct in this, then the question remains to be answered, Did God speak to Moses?

ABOUT the promises of God, the most remarkable thing is their exceeding wealth and fullness. Not only do they extend beyond what we could reasonably and modestly ask; their boundaries stretch beyond the narrow horizon of our understanding. They are not made after the pattern of men; they dilate with the infinite fullness of God—*Sel.*

If I have faith in Christ, I shall love him; if I love him, I shall keep his commandments; if I do not keep his commandments, I do not love him, I do not believe in him.

### Good Advice for Sabbath-Schools.

THE advice which we have to give is not our own, but is a bit that we found in a book written more than eighteen hundred years ago. It is contained in the following words of Paul to Timothy: "But foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Tim. 2:23. If every school would have this verse engrossed in large letters, suitably framed, and hung in a conspicuous place in the class-room, we believe that it would be to its benefit. There is no school in which it is not needed as a warning, if not as a reproof.

We would by no means be understood as depreciating a spirit of investigation, or as advocating the shutting off of questions, except such as are indicated in the verse quoted. They are certain death to spirituality either in the school, the teachers' meeting, or anywhere else. It is a lamentable fact that among any body of persons there will be some whose minds always grasp the fact that is not under consideration. A text of Scripture always conveys to them a hidden meaning, and they feel called upon to make known their doubts, or their new ideas. Others are always reaching out after the unattainable. They want to know more than is revealed. The question as to where Cain got his wife is still current. "Who was Melchizedek?" is asked with as much anxiety as though eternal happiness depended on a correct answer. The question, "How are the dead raised up? and with what body do they come?" is still put in spite of the fact that the inspired apostle has marked the mental ability of the questioner down to zero.

There is no end to these foolish and unlearned questions. We mention (though not without a blush) a case that occurred in a Sabbath-school which we recently visited. In the course of the lesson, Gen. 7:14, 15 was quoted as a proof text. At the close of the hour, when the leader inquired if any one had a question to ask concerning the lesson, one pupil arose and with much seriousness asked to know the difference between a bird and a fowl (!), since both words occur in Gen. 7:14. It will be said that this is an extreme case, and that so foolish a question is seldom asked. No doubt it is an extreme case, and if the question had been only *asked* we would not mention it; but there were no less than half a dozen persons who were unguarded enough to offer *answers*. It was this fact that convinced us that the bit of advice which we have quoted is greatly needed.

In the current lessons in the SIGNS, on immortality, there is room for an abundance of unlearned questions. Some will want to know *how* the spirit can return to God. Others will demand, or offer to give, an exact definition of the terms "soul" and "spirit." "How is it that the dead can hear the voice of God?" is a question that worries not a few. "What is life?" will probably be asked until mortals reach the state where they will not dissipate their intellectual powers by employing them on unprofitable questions.

"They do gender strifes." The strifes do not always appear; in fact, we seldom hear of them in Sabbath-school, nevertheless strife is the legitimate result of such questions. The reason is that there is nothing to which either party to the discussion can appeal as of final authority. The opinion of one is of as much value as that of another, and none are worth anything. If the discussion of such questions does not lead to strife, it is solely because the parties have enough grace in their hearts to yield the point, or let the matter drop.

As a general thing, the subject matter of the lesson will suffice to fill all the time allowed. If something in the lesson brings to one's mind a text outside of the lesson, which throws additional light upon it, by all means let him speak of it for the benefit of

others. The object of every lesson is to stimulate, not to repress, thought. If the leader sees that the text has no bearing, he can state that fact in a few words, and in a manner not to wound the feelings of any. It may chance that the leader's judgment is at fault, and that the text is to the point, but so long as he is leader he must be allowed to direct the course of the lesson. In a company of earnest students there will be no dearth of good thoughts, and it would be better to let one or two be lost, than to have a discussion to no profit. If a theory can be supported by Scripture, it must be good, but *guesses* concerning the Bible do not amount to much.

As we before said, these questions are usually dropped before they develop into strife; but of what profit are they? Are there not enough glorious *revealed truths* in God's word to occupy all our powers of mind, without frittering them away on foolish questions, or those to which no answer can be given, and which, even if answered, are of no practical importance? Time is too precious to spend on trifles, and therefore let us always and everywhere heed the apostle's admonition: "Foolish and unlearned questions avoid."

E. J. W.

### "The Lord's Day."

(Continued.)

IN our further investigation of this subject, we shall understand that the word "Lord" is applied both to the Father and the Son, and that even though we find it in various places applied specifically to one of them, the act predicated of that one is the act of the other also. We have seen that there is no working at cross purposes between the two, but that they are "one" in every thought and act. It is sometimes claimed, in connection with Rev. 1:10, that in the New Testament Jesus only is called "Lord," some other title being invariably applied to the Father. One text (Rev. 11:15) is sufficient to disprove that claim: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Here there can be no question but that "Lord" refers to the Father especially. In one verse in the Old Testament (Ps. 110:1), the word is applied to both Father and Son: "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." In this case, the Hebrew has a different word for each; but in Rev. 11:15 the word for Lord is *Kurios*, the same that is used throughout the New Testament.

From John 5:23 we learned "that all men should honor the Son, even as they honor the Father." Wherever, then, we find an act enjoined by the Father, we know that the performance of that act honors the Son also, and that the neglecting of it is as much an insult to the Son as to the Father. Disobedience to the Father dishonors Christ. Now turn to Isa. 58:13, 14 and we shall find one way in which we are to honor God: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

In this text the Lord, through his prophet, speaks of "my holy day." So it is the "Lord's day" that is under consideration. The text shows that the Lord claims but one day as his own, because it does not say "my holy days," nor "one of my holy days," but "*my holy day*." From this we also learn that the "Lord's day" is *holy*. And still further, we learn that this holy, Lord's day is the Sabbath: "If



thou turn away thy foot from the *Sabbath*, from doing thy pleasure on *my holy day*, and call the *Sabbath* a delight, the *holy of the Lord*, honorable," etc. Now turn to Ex. 20:8-11, and you will find all these things combined, and in addition will be told exactly what day of the week this holy Sabbath—the Lord's day—is:—

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but *the seventh day is the Sabbath of the Lord thy God*; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Right here we stop to notice an objection. A Presbyterian Catechism, which is before us, claims that the Sabbath is not the seventh day in order from the creation, but may be "any other seventh part of our weekly time." The reason it gives for this claim is this: "In the beginning of the commandment it is not said, 'Remember the seventh day,' but, 'Remember the Sabbath day to keep it holy.' Just so in the end of this command, the words are not, 'The Lord blessed the seventh day,' but, 'The Lord blessed the Sabbath day, and hallowed it.'" The fallacy of this reasoning is very evident, when we remember that "*the seventh day is the Sabbath*." Since the seventh day is the Sabbath, that is, the seventh day and the Sabbath exactly coincide, and are one and the same thing, a blessing pronounced on the Sabbath day was, of necessity, a blessing on the seventh day. But that there may be no chance for any to imagine that our reasoning is not sound, we quote the direct statement of the sacred record: "And God blessed the seventh day, and sanctified [hallowed, see Webster] it; because that in it he had rested from all his work which God created and made." Gen. 2:3. In the face of this scripture, men may speculate as much as they please, but it will be in vain. It will still remain a fact that "*the seventh day is the Sabbath*."

"But," it is still objected, "the commandment does not say that the seventh day of the week is the Sabbath, and therefore we are left to decide for ourselves which seventh day we shall keep." The inspired record decides this point, too. But first we would ask, If the commandment does not enjoin the observance of the seventh day of the week, what seventh day does it enjoin? It must be the seventh or last day of a period which consists of just seven days, the first six of which are devoted to labor. But the only period of that kind known is the week. Now turn to an incident recorded in the New Testament.

Immediately after the death of Jesus on the cross, Joseph of Arimathea, begged his body, and took it down and laid it in a sepulcher. The inspired historian tells us that "that day was the preparation, and the Sabbath drew on." Luke 23:54. He says further that "the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day." Verses 55, 56. Here we have the record of two successive days,—the preparation day, and the Sabbath of rest, which immediately followed. What next? "Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 24:1. This was "when the Sabbath was past." Mark 16:1. Now if the first day of the week immediately follows the Sabbath day, on what day of the week does the Sabbath come? The seventh, of course, for there are only seven days in a week. The disciples, then, rested on the seventh day of the week. But what does that signify? If you read the fifty-

sixth verse entire, you will see. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." We have already seen that they rested on the seventh day of the week; now if this was "according to the commandment," what is plainer than that the fourth commandment enjoins the observance of the seventh day of the week?

We have learned, then, that the seventh day of the week was the Lord's day from the beginning, that the Lord sanctified it, or made it holy, and that the followers of the Lord,—those who loved to honor him,—observed it as such even after the crucifixion. And here we will leave the subject for this week.

E. J. W.

## The Missionary.

### Los Angeles County, Cal.

WE have just closed our meetings in Los Angeles County, and are on our way to Lemoore, Tulare County. Our meetings were held at Norwalk and Los Angeles City. At Norwalk we had meetings day and night for eleven days, commencing on the morning of November 6, and closing on the evening of the 16th. We gave nineteen discourses, held thirteen Bible-readings, and had seven social, and four Tract and Missionary business meetings, making a total of forty-three meetings held in the eleven days. The meetings were quite well attended, especially when it is considered that the cause is new there, and that it was the first meeting of the kind held among them. Our people at Norwalk were greatly strengthened by this effort. Seven were united to the church, two by letter, two on profession of the truth, and three by baptism. About every member has signed the tithing pledge. In addition to this they made weekly pledges for the missionary work, amounting to about \$150 per year. They voted to take a club of fifty Signs, and will hold a weekly prayer-meeting every Tuesday evening. In connection with the prayer-meeting they are to hold a missionary meeting. A "distributor" has been placed in the station at Norwalk, and another at Downey, which this church will supply with reading matter. May the Lord bless and encourage them in their efforts to advance the truth.

On the evening of November 17, and during the day and evening of the 18th, we held four meetings with the Los Angeles church. These meetings would probably have been more fully attended if there had been a longer appointment for them. They were full of interest. It was also arranged to place a distributor in each of the two railroad stations of Los Angeles. These in addition to the two distributors that are placed in reading-rooms in the city, and Signs binders in some of the hotels, will do a vast amount of good to Los Angeles, and to the hundreds of people passing through the place. This is an important point, and we hope the time is not far distant when some faithful brother will be devoting his whole time to the missionary work in Los Angeles and its vicinity. Hundreds from all parts of the United States are coming to this place to enjoy its mild climate, oranges, etc. Shall we do our duty in calling their attention to Present Truth, and to the better "world to come"?

J. N. LOUGHBOROUGH,  
M. C. ISRAEL,  
WM. INGS,  
E. A. BRIGGS.

THE Bishop of Durham said in a recent address that the drink bill of England last year was greater than the entire income of the Church of England Missionary Society during its history of eighty-four years.

### A Good Sabbath in Healdsburg.

SABBATH, Nov. 15, was a solemn occasion for the Healdsburg church, and one which it is hoped will not soon be forgotten. After the more than usually interesting exercises of the Sabbath-school, which now numbers 225 members, Eld. Corliss, who is visiting his family for a few days, spoke with much freedom from 2 Pet. 3:14: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

As the speaker vividly described the high standard to which we must attain to be accepted of the Lord at his soon coming, and contrasted with it the condition of many professed Christians at the present time, the Spirit of God accompanied the word spoken with great power. The importance of diligence in the service of God was clearly shown, and the effects of the peace of God upon its possessor during life and at death were feelingly portrayed. It was well adapted to the condition and wants of all present, both old and young, converted and unconverted. Many hearts were melted into tenderness, and in the social service which followed, there were many fervent testimonies given in rapid succession. Heart-felt determinations to lead holier and more devoted lives in future, were expressed. How important it is right here, almost in the radiance of the great white cloud, not only to form resolutions, but also to carry them out in the daily life.

With the solemn responsibilities of the College, with its precious burden of youth resting upon us, we crave a sincere interest in the earnest prayers of God's people everywhere that his rich blessing may continually abide in our midst.

CHAS. C. RAMSEY.

### Modesto, California.

WE have held a tent-meeting in this place for the past four weeks. This is not a religious place; there are plenty of churches, but they are poorly attended. The political excitement ran very high here during the meetings, and yet we never failed to have at least a small audience. The average attendance was considered by the citizens as remarkably good. The place was thoroughly canvassed, by Brethren Buckner and Swayze, for the Signs, and also to find those to whom reading matter could be loaned.

At present nine persons have signed the covenant to keep the "commandments of God and the faith of Jesus." The nights are getting cool and it was decided to take down the tent while it is dry. Brother Buckner and wife will probably remain a few months in Modesto to follow up the work of giving instructions, by the way of Bible-readings, etc.

W. M. HEALEY,  
H. A. ST JOHN.

Modesto, Cal., Nov. 19, 1884.

### Encouraging Reports from the Field.

ELDER MATTESON writes encouragingly of the work in Sweden. In a report of Oct. 15, he says:—

"September 25, I came to Stockholm. On the following Monday Brother Norlin came home from a tour in Norland. He has been absent less than three months, and has received during that time for subscriptions, and books sold, about \$243. The people have, as a general thing, been very kind to him, and often entertained him free of charge. He has held a few meetings here and there, where opportunity was given, and reports the people in that part of the country as more religiously inclined, and less prejudiced, than in any other part. The farthest point reached was Lulea, about six hundred miles north of Stockholm. He has



**God's Gift to Man.**

"And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

THERE is in the world a manifest misunderstanding of much that is very plainly revealed in the Bible concerning eternal life. Jesus speaks of eternal life as a gift (John 17:2); something which is communicated or bestowed upon the children of God, at his appointed time, and in his appointed way. The misunderstanding in relation to this wondrous gift is not so much as to what it is, as to the time of its bestowment, or when it becomes the actual possession of the believer. Some understand the promise, or pledge of eternal life, as equivalent to its actual present possession; but for this there is no Bible warrant. The time when individual Christians (with a few noted exceptions) are invested with eternal life, is at the second coming of the Lord Jesus, when the righteous dead are raised incorruptible, and the living are instantaneously changed, as set forth by Paul in 1 Cor. 15:51-55. The unscriptural theory, held by many, that man is naturally immortal would make the bestowal of eternal life an unnecessary and impracticable act, for how could that be given which is already in possession of the proposed recipient, as his natural and inalienable attribute?

But if the sacred Scriptures are to be harmonized on this point, and every part made consistent with every other part in order to have the true interpretation, then natural, or inherent immortality is not a doctrine of the Bible, but a delusion of Satan having a tendency to subvert true faith, and to lead into the dangerous realms of Spiritualism, and eventually, "to destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. The Scriptures very clearly set forth the time of the reception of this gift, as at the resurrection. The body which the apostle speaks of as being sown a natural body, is then raised a spiritual body; that which is sown in corruption is then raised in incorruption, and, to crown all, then "this mortal must put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory." See 1 Cor. 15.

Yes, this is the overcomer's victory, that for which the Christian sighs and pants. He wishes not only to finish his course joyfully in hope of eternal life, but also to be clothed with the undying existence which entitles him to be where Jesus is, and certifies his likeness to the Saviour, because he sees him as he is. 1 John 3:2. But for all this he must wait "till Jesus comes," and when he comes then shall we (believers), fully invested with eternal life, "appear with him in glory." Then shall be verified that record that God hath given us, namely, that eternal life which is in his Son. 1 John 5:11.

"To him that overcometh," says the Saviour, "will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. "To them who by patient continuance in well-doing seek for glory and honor and immortality, [God will give] eternal life." Rom. 2:7. It is, then, the patient perseverers in well-doing who are rewarded with eternal life, when the great depositary of this life (the Lord Jesus) comes to claim his own.

How strange that any should teach, or claim to believe, that eternal life is now an actual possession of even the most devoted soldiers of the cross, still liable to come under the power of him who has the power of death! Heb. 2:14. It cannot be that eternal life, and liability to death and corruption, should characterize the same individuals at the same time! This scene of conflict and spiritual warfare is not the theater where is displayed the wondrous glory of that life "which is hid with Christ in God." These low grounds of sin and death could never produce or develop those heavenly fruits which

are only found on the banks of the river which flows by the throne of God. In the mind of the Spirit, eternal life is always associated with Heaven, with the place which Jesus has gone before to prepare for those who love him, and to which he will receive his redeemed ones, when he cometh in his glory. The eternal life which Jesus says he gives to his sheep (believers, John 10:28), is adapted only to realms from which sin, sorrow, and death are forever excluded; a condition of existence adapted to, and only experienced or enjoyed in Heaven, or in an earth made new, "wherein dwelleth righteousness." 2 Pet. 3:13.

Eternal life then is only intended for an eternal, unending condition or state of holiness; where every breathing of desire is "holiness to the Lord;" where nothing shall molest, or disturb; where all are pure; in short,

"Where God the Son forever reigns,  
And scatters night away."

Such are the regions peopled by those invested with eternal life. That land is adapted to its inhabitants, and they to their cloudless, Lamb-enlightened home. No wonder Paul was enraptured with the thought when he gave utterance to the expression, "Earnestly desiring to be clothed upon with our house which is from Heaven." 2 Cor. 5:2.

S. P. BOLLMAN.

**When and What to Speak.**

"I HAVE not refrained my lips, O Lord. . . I have not concealed thy lovingkindness and thy truth." Sometimes it is to a man's credit that he keeps his mouth shut, and again it is not. There is a time to keep silence, and again, there is a time to speak. A man does well to refrain his lips from scandals and gossip, from false speaking, from impurity, from irreverence, and from harsh judgments and uncharitable criticisms. But it is a man's duty to speak out lovingly and gratefully in behalf of those who have befriended him; and, above all, in praise of God's lovingkindness and truth. Silence is a sin where outspokenness is a duty. Silence concerning God's dealings with us, and with the world at large, is not to the credit of any child of God. It were better for us all to be continually ascribing praise to God, in ordinary speech, as do the Orientals, than for us to refrain from the meed of praise which is God's due, when the occasion calls for an expression of our feelings with reference to him. If, when others speak complainingly of the weather in our presence, we should speak out frankly to say that God alone controls the weather, and that just that weather which he has sent to us is the best we could have had, because it was chosen by him, we should so far honor God, set an example to others, and gain in the practice of right speaking—which ought to be the practice of all for always.—H. Clay Trumbull.

**"Professed and Went Back."**

"HE professed, and went back." "But," replied an old brother, "did he ever profess and go forward?" And there is no doubt that that is the question. It is an easy matter to make a profession; but the important matter is going forward. Of course, if one only professes, and remains as he is, he can't be said to go back, for the simple reason that one must go forward before he can go back. A man at the foot of the ladder has no distance to drop. And we suspect the reason so many "go back," as it is called, is simply that they have never gone forward, but rested in a mere profession; and when a professed convert makes a tumble, the remarkable thing is that the people who make the most noise about it are and have always been at the foot of the ladder; they make such an ado about So-and-so falling back, and yet So-and-so has only fallen down to where they are themselves. The true child of God will mourn

over those who go back instead of rejoicing or talking about it; and he will be always rejoiced to hear of souls professing and going forward.—*Messiah's Herald.*

**Follow Me.**

SOME time ago, a gentleman tells us, he was traveling in Syria, and stopped to watch three shepherds who were watering their flocks at a well. All the sheep mixed together, and to a stranger's eye they appeared as one. Presently one shepherd arose from the well-side and called out, "Men-ah!"—the Arabic word for "follow me!"

To the American's surprise, about thirty sheep, separating themselves from the others, followed the man up the hill. The second shepherd cried out "Men-ah! Men-ah!" and away went the second flock. The American was very much astonished at this, and seeing the third shepherd gathering up his crook and a few scattering dates that had fallen from the palm under which he had rested, he stepped up to him and said: "Would your sheep follow me if I called them?" The man shook his head.

"Give me your cloak and crook, and let me try!"

The shepherd did so, even taking off his dirty turban and twisting it around the Americans' head, with a grin of amusement; and then he stood and watched the American call, "Men-ah! Men-ah!" until he was quite hoarse.

The sheep stood lazily blinking at him, basking in the sunshine, but not one moved a step.

"Do they never follow any one but you?" asked the American of the shepherd.

"Only when the sheep is sick, and then the silly creature follows any one," replied the shepherd.

So the American and you and I learn this lesson: that if any of Christ's sheep cannot hear his voice, or distinguish it from the world, the flesh, and the devil, it is because that sheep is sick. Yes, soul-sick, sinful, backsliding, and oh, so foolish! Is that what troubles you? Are you tired of prayer and Bible-reading, and working for Jesus? Oh, poor, sick soul! come back to your Shepherd to-day; let your prayer be this: "Cause me to hear thy voice;" and when you hear it again, keep close to his side.—*Sel.*

Is YOUR work a task? If so, why? Is it because—of your own self-will and against God's ordering—you have chosen some labor of which he does not approve? Is your trade or your profession a dishonest one? does what brings profit to you bring evil to others or dishonor on the cause of God? Then the quicker you abandon that work the better. However profitable it may seem to you, however much it coincides with your own most intense desires, it can never be otherwise than a task. You will never find your calling until you listen to the voice of God; you will never find freedom save in obedience to the law of God.

But if your work is a task simply because your answer to God's cause has been half-hearted, or because you think you could have chosen your work more wisely had the choice been left to you, the remedy is easy. Give the whole heart to God's service; cast out the rebellious thought—it is a delusion born only of your discontent and brooding. The moment you accept God's ordering, that moment your work ceases to be your task and becomes your calling; you pass from bondage to freedom, from the shadow-land of life into life itself. The secret of what is best in the Christian life finds expression in the precept of Paul, "Work heartily! . . . ye serve the Lord Christ." To do that is to change your task into your calling.—*S. S. Times.*

CONFESSION of sin and humiliation of spirit bring power for holy deeds.



## Human Nature and Its Restraints.

LET any one compare the two pictures drawn by Paul, the one in Rom. 1:28-31, of the iniquity of ancient heathenism, the other in 2 Tim. 3:1-8, of the iniquity of the last days, even among those who have "a form of godliness," and he will see that they are exactly alike. In view of all the enlightenment of the present day, many wonder how it can be that men will descend to that depth of violence and iniquity which the Scriptures portray as characteristic of the last days. From a surface view of the subject, judged simply by appearances, it would seem highly improbable, if not impossible. But "all things are not what they seem;" and we must be guided, not by what appears to be, but by what *is*.

Human nature, unrestrained, is the same in all ages. Whether in the days of Christ, or two thousand years before, or two thousand years after; whether manifested in the inhabitants of Canaan, or in the inhabitants of the United States, it is always the same. It is for this very reason that the Bible fits men, wherever on the earth it may find them. It is a book not for one tribe only, nor for one class, nor for one nation, but for the human race. *And it is the only book in the world that is.* The reason for that is, that the book was given by the One who knows human nature in its very essence.

God made man upright. He made him to remain so; he made him to be holy, and ever and forever good; he bestowed upon him powers by which all that was intended for him, and expected of him, could be accomplished. But he turned from the bright course which God set before him; he sinned, and so sold himself to do evil; and now the sublime powers which the Lord bestowed upon him to be exerted in the way of righteousness, are prostituted to evil. Faculties that would have been effectual in the accomplishment of the purposes of God concerning him, are now just as effectual in the accomplishment of the purposes of Satan. In the words of Jer. 23:10, his "course is evil," and his "force is not right." If ever, then, man shall be raised from his fallen state; if ever his lapsed powers shall be restored; if ever his "course" is to be in the way of good; if ever his "force" shall be right; if ever he shall be fitted for that position which he was created to fill; if, in short, he is ever to fulfill the purpose of his creation, it is indispensable that the tendency of every faculty be restrained, turned into the right course, and trained to follow it. The Bible meets this necessity; it meets it in every part, and satisfies it to the full. Therefore, this of itself is proof that *the Creator of man is the author of the Bible*.

Human nature, then, being the same everywhere, the only thing that makes one person to differ from another is the degree of restraint each one recognizes in his own case. If, in a person, all the restraints of the law of God are recognized, he will be a man fitted for the society and fellowship of the angels. If, on the contrary, none of these are recognized, he will be a man fit only for the society and fellowship of demons. Upon many persons, and in many ways, these restraints exert themselves unconsciously, as in the case of the infidel, who denies the authority or the existence of God, and despises his word. Yet the principles of that word are so imbedded in the society of which he is a member that he yields obedience to them, while he thinks he is defying them; but transplant him to the state of society which he advocates, where none of these principles are recognized, and none exerted, and he will run as readily in the way of iniquity as the veriest heathen that ever dwelt in the land of Canaan. And that other class of persons who call themselves "Christians," or even "Christian ministers," who, in their opposition to the obligations of the ten commandments, can

hardly frame sentences that will sufficiently express the bitterness of their contempt for the law of God, some of these declaring that "it is dead and stinks," others calling it an "old thunder and lightning law," one preacher that I know of wishing that he "could thunder" his contempt for it,—only let the time come when such seed shall have borne its fruit, when society in following such teaching shall have reached that condition which would be defined in the very opposite of the ten commandments, and they will go as greedily in that evil way as did Balaam of old.

Again, many will restrain themselves from doing evil through fear of punishment, but take away the prospect of punishment, or satisfy them that there will be none, and they will go to any length that circumstances may allow. Henry VIII., although he regarded not God, as long as he feared the pope, did not dare to divorce his wife, but when he had broken through that restraint, he cut off the heads of three wives, and only a witty speech saved the head of the fourth.

Less than a hundred years ago, and more than two hundred and fifty years after the triumph of the Reformation, when in France the party in power, by a national act, legislated God out of existence, and declared death an eternal sleep, men deified a harlot, and terror reigned. "Then came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbors, or say his prayers, or dress his hair, without danger of committing a capital crime; when spies lurked in every corner; when the guillotine was long and hard at work every morning; when the jails were filled as close as the hold of a slave-ship; when the gutters ran foaming with blood into the Seine. . . . While the daily wagon loads of victims were carried to their doom through the streets of Paris, the proconsuls, whom the sovereign Committee had sent forth to the departments, reveled in an extravagance of cruelty unknown even in the capital. The knife of the deadly machine rose and fell too slow for their work of slaughter. Long rows of captives were mowed down with grape shot. Holes were made in the bottoms of crowded barges. Lyons was turned into a desert. At Arras even the cruel mercy of a speedy death was denied to the prisoners. All down the Loire, from Saumur to the sea, great flocks of crows and kites feasted on naked corpses, twined together in hideous embraces. No mercy was shown to sex or age. The number of young lads and of girls of seventeen, who were murdered by that execrable government, is to be reckoned by hundreds. Babies torn from the breast were tossed from pike to pike along the Jacobin ranks. One champion of liberty had his pockets well stuffed with ears. Another swaggered about with the finger of a little child in his hat. A few months had sufficed to degrade France below the level of New Zealand."—Macaulay, "Essay on Barere." And all this was done in the closing years of the eighteenth century; all this was after the light of the Reformation had been permeating Europe for two hundred and seventy-two years.

There is another course by which men reach the same state of cruelty. That is, not by denying the existence of God, but by making themselves the depositaries of what they choose to define as his will, and then holding themselves as the sole expositors and executors of that will. As in every single instance it is only *their own will* which is thus exalted to the supremacy, and therefore is of only human authority, the only way in which it can be enforced is by human enactment; and then instead of being simply executors, they make themselves executioners in carrying into effect their arbitrary will. Making their own will supreme, and themselves the sole interpreters

of that will, even though they claim it to be the will of God, they just as veritably put themselves beyond restraint as do the men who deny God outright. Both classes reach the same point, and both commit the same enormous crimes, the one illustrated in the fearful orgies of the Reign of Terror, the other illustrated in the terrible torments of the Inquisition. So, therefore, after the above quotation descriptive of the Reign of Terror, it is not necessary to present a description of the crimes of the papacy, for, with the simple substitution of the stake for the guillotine, the same narrative is equally descriptive of the dealing of the church with heretics.

And now at this hour of the nineteenth century, and in our own country, under the profession of National Reform, the harlot daughters of the papacy are preparing to revive the spirit and times of the mother. For when, by constitutional authority, they, after the *similitude* of the papacy, shall have acquired a power similar to the papal, they will be in position to commit *excesses* similar to those of the papacy. Human nature without restraint, in these, is as ruinous as in those. True, they would comfort us with the assurance that they will not hurt a "hair of" our "heads." But all the authority that we have for that is their own words, which their actions contradict; for while they are repeating these assurances that they will not coerce any one, they are working most assiduously to obtain the power to coerce every one. If, having obtained that power, they do not intend to use it, even to the weight of "a hair," why do they strive so strenuously for it? We cannot understand why they should so tenaciously fight for powers which they do not mean to exercise. To say the very least, they will then possess the *privilege* to oppress dissenters; and if these oppressive privileges are to be nominal, and not real; if they really do not intend to exercise them, let them forego them; they lose nothing, and then we shall have reason to believe that they mean what they say. Otherwise, as we know that it is a giant's power which they want, so we know, by human nature as portrayed in human history, that when they get it, they will use it like a giant.

The Scriptures confirm all that this investigation suggests. In the beginning of this article we cited Rom. 1:28-31 as the description of ancient heathendom, and 2 Tim. 3:1-8 as the description of the last days of modern Christendom, and we find them exactly alike. But they are alike not only in effect; they are so in accordance with the principle that like causes produce like effects. In Rom. 1:21 we read, "That, when they knew God, they glorified him not as God, neither were thankful;" in 2 Tim. 3, "Having a form of godliness, but denying the power," "lovers of pleasure more than lovers of God," "unthankful;" in Rom. 1:28, "They did not like to retain God in their knowledge;" in 2 Tim. 3:8, "These also resist the truth." And for this cause in both instances they become "reprobate."

It is by resistance to the truth of God that men loosen its restraints upon them, and deliver themselves up to the sway of Satan. In the last days, it is only those who "received not the love of the truth that they might be saved;" in whom Satan works "with all power and signs and lying wonders." It is only those "who believed not the truth," who become so deluded that they "believe a lie." Only those are "damned" who had "*pleasure in unrighteousness*." 2 Thess. 2:9-12.

From the beginning of the world God has left no nation without witness. Acts 14:16, 17. By a *then* "present truth" he has witnessed to different ages. In obedience to that truth, and in the love of it, lay the salvation of the people in each respective age. In the last days God sends a message which reaches to the end of the world, and is therefore his last



message to the world. It is the Third Angel's Message, "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:9-16. The commandments of God are truth. Ps. 119:151. The faith of Jesus is the faith of him who is the truth. John 14:6. Both together embrace the whole word of God, which is truth. John 17:17. And of that people who, in obedience to the message, keep "his commandments that they may have right . . . to enter in through the gates into the city"—when the glad day comes in which they shall enter in, it is said, "Open ye the gates that the righteous nation which keepeth the truth may enter in." Isa. 26:2. So, then, the Third Angel's Message is the embodiment of the truth of God to the last generation of men. To reject it is to reject the truth; to receive not the love of it, is to "receive not the love of the truth;" to resist it, is to "resist the truth."

Again, the commandments of God restrain men. "Thou shalt not" is their keynote. The faith of Jesus restrains men; "If any man will come after me, let him deny himself," exclaims Jesus. Therefore the Third Angel's Message in holding forth the "commandments of God and the faith of Jesus" presents the summary of all those restraints which are demanded in checking and transforming the tendencies of human nature, and in leading them by the "right course," to goodness and to God. And when the world shall deliberately reject the Third Angel's Message, it thereby places itself beyond those restraints, and is then ready to be led captive by Satan at his will; and then it is that he works with all power in them that perish "because they received not the love of the truth that they might be saved."

By the Third Angel's Message, the harvest of the earth will be ripened for good or for ill; for glory or for shame; to be gathered into the garner of God, or to be bound in bundles to be burned. Attentive hearkening to the message, faithful obedience to its gracious truth, in the love of it, will fit a people to step from the turmoil of this world into the sweet peace of Heaven; rejecting the message and despising its precious precepts, will plunge the world into that depth of iniquity for which the only remedy is, to be cast "into the great winepress of the wrath of God." ALONZO T. JONES.

### Stand!

WHEN you can do no more, stand! "Having done all things, stand." But beware how and where you stand. "Stand fast in the faith." Stand on covenant ground. Stand with face to foe. Stand watching, waiting, victorious. "Stand still and see the salvation of God." Stand not in your caprice, or by human order. Even though Red Sea barriers lie across in your way, it may be the will of God that you go forward without a single halt.

It is easier to march than to stand. It is easier to rush forward to the charge than to stand still and receive the fiery assault. The good soldier must be ready for both. They serve well who march and fight for their king. But they "also serve who only stand and wait." Patience and fortitude are precious in the sight of God, and "to obey is better than sacrifice." Where patience can have her perfect work, whether in the stress and strain of conflict, or in the trial of waiting, there it is good to be.—*Sel.*

THE deep mysteries of faith are not given to the lukewarm and the idle, but to those who are "watching thereunto, with all perseverance and supplication," and who make no bargain as to the way the Lord shall lead them.

"We have no right to make laws which will bind ourselves or others to anything which God has not required."—*Bible Banner.*

### "In My Flesh Shall I See God."

"And though after my skin worms destroy this body, yet in my flesh shall I see God." Job. 19:26.

THE doctrine of a literal resurrection of the body is denied by a great many theological teachers, and a large number of the professed Christians of to-day suppose it to be contrary to Scripture, and to reason. Why should this be so? Is it according to the teaching of the Bible or not? Let us see, for that is our rule of faith, and is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The immaterialists, not having their doctrine founded upon the Bible, are ready to take anything that looks like proof, in their attempt to overthrow the reality of a resurrection. An instance of this came to notice some time ago. A New York paper, having ascertained that the revisers of the Old Testament have translated Job. 19:26, "Yet out of my flesh shall I see God," jumps to a conclusion immediately, and asks, "What will the materialists do now? This takes the props right out from under the idea of a resurrection of the body."

"To the law and to the testimony." We never need to go elsewhere to substantiate our faith. In the first place, that language is not by any means new. If the writer had been a Bible student, he would have noticed that that rendering is introduced by "or," in the margin of his Bible. In the second place, it means exactly the same as "in my flesh shall I see God," as is proved by the word "or." To explain this verse I will commence with the preceding one, which introduces the subject, and then give the marginal rendering of this verse (the nineteenth), which is more nearly a literal translation.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth [Zech. 14:4], and after I shall awake [Job 7:21; 14:10-15; Dan. 12:2; 1 Cor. 15:51], though *this body* be destroyed [1 Cor. 15:42-44], yet out of my flesh shall I see God [Matt. 5:8; 1 John 3:2]; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

If Job had said, "Out of my eyes shall I see God," would the immaterialist have supposed it to mean, "Without my eyes?" If not, when he says, "Out of my flesh shall I see God," why should it be interpreted, "Without my flesh?" The meaning, which is very plain, is, "Though after my skin worms destroy *this body*," or, "though *this body* be destroyed, yet [after I shall awake," i. e., be "raised a spiritual body," 1 Cor. 15:44] out of my [resurrected, immortal] flesh shall I see God." This is a good text to prove the *resurrection of the body*. I will now examine a few more of the numerous passages of Scripture, all of which verify the doctrine of a literal resurrection.

"Thy dead men shall live, together with my DEAD BODY shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. Can language be made any stronger, or words express the resurrection of the body any more emphatically? Now read the following:—

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about; and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you,

and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Eze. 37:1-10.

In this vision is a description of the resurrection. The Lord explains it in verses 11-14:

"Then he said unto me, Son of man, these bones are the whole house of Israel; behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

This being the interpretation of its Author, no one can explain it any better, and no one should presume to say that this is not its meaning. Listen to the words of Paul concerning the literalness of the resurrection:—

"It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:43, 44, 53-55.

Oh, glorious victory! The Lord will come and break the bands of death asunder, and open the gates of the grave. "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

W. A. BLAKELY.

SOME one has pointed out that the apparent peace of Europe at present, is evidently confined only to the absence of actual international war. Everywhere the people in the Old World seem to be stirred by exciting thoughts and topics. A murderous attack is made upon good King Leopold, of Belgium. Scores of students and a number of young girls of good families are thrown into prison in Warsaw, Russia, on the charge of nihilism. England watches Ireland with nervous attention, and a recent serious dynamite attempt in that unhappy island, has added to the fears of England. Many socialists have recently been arrested at Munich. France and China continue a desultory warfare, while England is excited over the contest between the Liberals and the House of Lords; a contest which threatens to result either in the extension of the franchise to about 2,000,000 of England's inhabitants, or something approaching revolution.—*Advance.*



## The Sabbath-School.

By an unfortunate combination of circumstances we are unable to furnish the questions for the Sabbath-school lesson, and consequently there are no lesson notes this week. In next week's paper both lessons will appear, with the notes. That will make it impossible for students in the East to get any help from the notes in this week's lesson, but will not be too late for those on this coast. We shall do our best to avoid any recurrence of this difficulty.

### Helps in Studying the Lesson.

THE question has been asked, "At what time in the study of the Sabbath-school lesson should *helps* be brought in, and how should they be used?" To this question it is difficult to give an answer in few words. In order to have a thorough knowledge of the subject, it would be necessary to have a clear understanding of what is meant by "*helps*;" but that must be waived for the present. We will suppose it to include concordance, dictionaries, atlas, commentaries, histories, etc. Some will derive help from that which would be of no service to others. Taking it for granted that the things at hand are such as may be a help indeed, we would mark out, in brief, the following as a good plan for studying the lesson:—

Having learned from the lesson paper what the lesson is about, and what portion of Scripture it covers, take the Bible at once. There is where you will find the lesson to be studied. Read carefully, several times, all the texts that are quoted, so as to get them well in mind. The next step will be to commit to memory the portion that is to be memorized. This, of course, will not be accomplished at one effort; to commit the texts thoroughly will be a work covering the whole week. If the student wishes, and is able, he may commit the whole of the lesson to memory; this is done by some, with profit. But it is not best to attempt too much at once. It is not the design to tax the memory to such an extent that earnest thought cannot be put upon the matter thus committed.

While thus learning the texts referred to, the student should bear in mind the object for which they are quoted. Very often many things may be learned from a single verse; the question will indicate for what particular thing the verse is quoted. Then after learning the answers to each individual question, the lesson should be considered as a whole, to see the relation of the questions to one another, and what general point is made by the whole lesson. When this has been done, the student is ready to consult outside helps.

In the matter of consulting commentaries, great care and judgment must be exercised, as on doctrinal points they are often misleading. It is not safe for any one to consult commentaries indiscriminately, unless he is previously pretty well grounded in the truth. Commentaries are more for the learned than the unlearned. If one has a good general idea of the subject which he is studying, and is anchored to certain fixed principles, so that he can sift the chaff from the wheat, he will learn much from commentaries. It often happens that a positively erroneous exposition will awaken a train of thought in the mind of the careful student, that will be very profitable. Those, however, who are most familiar with commentaries, know that quite often the text upon which the student most needs light, is the one upon which the least is said. The reason for this is obvious. It is perhaps needless to suggest that if there is any work bearing on the lesson, of whose orthodoxy you are fully assured, that is the one to be consulted first. It will aid your judgment in your further search.

One "*help*" should never be neglected. It is that of the Holy Spirit. It is the author of the Bible (2 Pet. 1:20, 21; Eph. 6:17), and can best give light upon it. One of its offices is to guide into all truth (John 16:13), and it may be had by any one for the asking. Luke 11:13; Mark 11:24. The promise, "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," is given to all. This help should be sought before beginning the lesson, and during all the time of studying it. One thing more: The Saviour has said, "If any man will do his will he shall know of the doctrine." He who earnestly and prayerfully studies the word, with a sincere desire to profit by it, cannot fail to be enlightened. Jesus also said: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." John 14:23. Now we read that "God is light, and in him is no darkness at all." 1 John 1:5. If then he dwells in us, what an all-powerful, ever-present help we have. Without this help, all others are worthless.

E. J. W.

### NOTES ON THE INTERNATIONAL LESSON.

DECEMBER 14—ECCL. 2:1-13.

"I MADE me great works." Solomon built "Millo and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer, . . . and Beth-horon the nether, and Baalath, and Tadmor in the wilderness, in the land, and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem and in Lebanon, and in all the land of his dominion." 1 Kings 9:15-19.

"MILLO" was a strong fortification, or tower, that protected the city of Jerusalem on the north. It was renewed by Herod, and by him named Hippicus in honor of one of his friends; and as it stood completed by Herod, it was about one hundred feet high. It was made of white marble, each stone about thirty feet long by fifteen feet wide and seven and one-half thick.

"THE wall of Jerusalem" began at Millo, or Hippicus, and extended clear around the city; upon it were sixty towers. As the city grew and spread beyond this wall, a second one was built in after years, and still another, so that at the final destruction of the city by the Romans, there were three very strong walls about it, the outer one having ninety towers, the middle one, forty, and the "old wall," as before stated, having sixty, besides two other large towers corresponding to Hippicus, built also by Herod, and called respectively Phasabes, and Mariamne.

"HAZOR" was the principal city and stronghold of the whole of North Palestine. "Megiddo" was a fortified city which commanded one of the main passes from the north into the hill country. Gezer was also a fortified city that commanded the Mediterranean coast road of communication between Egypt and Jerusalem. The two "Beth-horon's," "the upper," and "the nether," lay on the boundary line between the tribes of Ephraim and Benjamin, and guarded a pass on the road from Gibeon to the Philistine plain. Through this pass was the main way of approach into the interior of the country Philistia on the west, and from Moab and Ammon on the East. Tadmor (Palmyra) was built in an oasis in the desert of Hamath above Syria, "two days' journey from Upper Syria, and one day's journey from the Euphrates, and six long days' journey from Babylon." This was built so that he might control the great caravan trade from the East. Even the ruins of Tadmor are a wonder and

an astonishment, and what magnificence must have been displayed when it stood in its splendor.

"I BUILTED me houses." The chief one of these was one hundred and fifty feet long, seventy-five feet broad, and forty-five feet high, and was in three stories. It had a grand porch seventy-five feet long and forty-five feet broad, and all the pillars and beams and floors were of the finest cedar of Lebanon, and the pillars were so many and so costly, and those in the porch were so tall, that it was called the "House of the forest of Lebanon." 1 Kings 7:1-7. Close to this was the "Tower of David built for an armory," on the walls of which there hung "a thousand bucklers, all shields of mighty men." Song 4:4. Then there was the great Judgment Hall, lined with cedar wood, where stood the ivory throne inlaid with gold, with its six steps, and two graven lions on each step, and also a lion at each arm; the seat a golden bull, and the back ending in a half-circle. Then there was the house for Pharaoh's daughter, and houses for all his wives and concubines. Then there were the cloisters, and reception rooms, and the magnificent banqueting hall. These all were made with walls and foundations of white stone, many of them twelve, and many fifteen feet in length. All were supported with pillars and beams of cedar and fir, decked with gold and silver, and the roofs and walls ornamented with beautiful stones set with gold and silver, after the style of the temple. Besides all these buildings in Jerusalem, he built a summer palace in Lebanon.

"I PLANTED me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits." Literally, I made me *paradises*, beautiful parks for pleasure grounds. There was one of these, probably the principal one, about six miles from Jerusalem, at Etham. There he would go in stately progress out of the city in the morning, dressed in snow-white raiment, riding in his chariot of state, which was made of the finest cedar, decked with gold and silver and purple, carpeted with the costliest tapestry, worked by the daughters of Jerusalem. A body-guard of sixty valiant men attended him, of the tallest and handsomest of the young men of Israel, arrayed in Tyrian purple, their long black hair, freshly sprinkled with gold-dust every day, glittering in the sun.

"I MADE me pools of water to water therewith the wood that bringeth forth trees." These were necessary to keep his parks fresh and beautiful. There were three of them, all in the side of the valley of Etham. The upper pool was 380 feet long, 236 wide at the eastern end, and 229 at the western end, and 25 deep. Below this 160 feet was the middle pool, 423 feet long, 250 broad at the eastern end, and 160 at the western, and 39 feet deep. Below this 248 feet lay the lower pool, 582 feet long, 207 broad at the eastern end, and 148 at the western, and 50 feet deep. Each pool therefore covered somewhat more than two acres. They were partly hewn out of the solid rock, and partly built of masonry. All were lined with cement, all had flights of steps from top to bottom, and all three were connected together by conduits, and by an aqueduct connected with Jerusalem, so that not only his "paradise" at Etham was watered by them, but from them also his palaces and gardens at the city were supplied.

"I GATHERED me also silver and gold." "And all King Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon." 1 Kings 10:21. "And the king made silver to be in Jerusalem as



visited the cities, and traveled on foot through the country. In Unua he was permitted to speak in a Lutheran meeting-house, belonging to the State church. In Hernisand he obtained fifty subscribers for our papers, and in Solleftea, forty. Some became interested in the truth. In Kubikenborg, are three Sabbath-keepers, in Helsingland eight, in Torp four, and a few others have commenced in other places."

CONCERNING the work in Roumania Elder A. C. Bourdeau writes:—

"I have now labored in Roumania three months. The church in Pitesti now comprises fourteen members, who seem to be firmly established in the faith, and to be of good courage. Brother Toma G. Aslan and his brother, Mitica M. Aslan—two of those who have interested themselves in a special manner in the study of Present Truth—have already commenced to work in the cause, and we have reason to hope that God will assist them, and grant them success in their labors.

"I have baptized three more persons, and have made arrangements for four others to be baptized as soon as practicable. The friends of truth there have taken off their jewelry, and have laid aside the use of intoxicating wines, tobacco, tea, swine's flesh, etc. They enjoy having family worship in their dwellings, appreciate their worship on the Sabbath, and their prayer and social meetings; and their Sabbath-school is calculated to impart instruction and courage to all those who attend it."

FROM McKinney, Collin Co., Texas, Brethren J. M. Huguley and W. T. Drummond write, under date of Oct. 27, as follows:—

"Since our last report we have given thirty-six discourses, making thirty-seven in all. We held two Bible-readings, and conducted three Sabbath-schools. We have had to meet in debate two Campbellite ministers. The truth has triumphed, with between thirty-five and forty adults keeping the Sabbath as a result. The opposing side took the old positions of the abolition of the law, and no Sabbath, which was very unsatisfactory to the people. There is a great work to be done here yet, as others are almost persuaded, and most of those who have taken their stand on the Sabbath are strongly wedded to that idol, tobacco. We expect to visit them Sabbaths and Sundays until an organization can be effected, and they all become rooted and grounded in the truth."

FROM Plymouth, Ind., Brother J. P. Henderson reports the organization of a church of eighteen members, and Brother Anglebarger reports ten additions to the church in Springfield, Ohio. Cheering reports also come from other parts of the field.

### Wise as Serpents, and Harmless as Doves.

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

THUS spoke our divine Lord when he first commissioned his apostles to preach the gospel. They were going out to save men from death. Their operations would be among all classes and characters. They themselves would be exposed to persecution and death. They would have to meet prejudice and bitter opposition. Unbelief and hardness of heart would hinder them at every step. They had a most important mission to accomplish, even the salvation of precious souls, whom Christ had come to reach, and for whom he was to die. It was important that their object should be gained. They must succeed. Christ gave them this general rule by which to govern their conduct, as best calculated to secure the object they had in view. Human nature is much the same in all ages, and the plan of God is mainly the same. This rule is doubtless just as good now as it was eighteen hundred years ago.

Why does our Saviour take the serpent as an

example of wisdom for them to pattern after? There must be some reason for this. He does not want those who go out to catch souls to imitate the serpent except in the matter of its wisdom. But in that respect he does. The habits of the serpent are peculiar, and contain a lesson of instruction. Why does not the Saviour tell his servants to be wise as lions, wolves, or other ferocious beasts? Why select the serpent?

Any one who has given the matter any reflection can readily answer. The serpent does not, in approaching his victim, rush out in a manner to frighten, intimidate, and repulse, like these creatures. His approaches are very cautious, and yet effectual. He glides along in the most careful manner possible, so as not to needlessly alarm, and presents himself in a manner to favorably affect the one whom he is seeking to reach. If necessary, he can wait long and patiently, while the victim runs or flies hither and thither, still holding himself in that position which will most favorably influence. The victim, thus drawn toward him, comes within reach, and is taken. When the serpent strikes home to secure his prey, there is very rarely a failure in accomplishing his object. In all this there seems to be a wisdom peculiar to that creature. When the cat or other destructive animal lies in wait for its prey, it usually conceals itself until it gives the spring which destroys its victim. But the serpent often presents itself fully to view, and, by the attractions which it presents, secures its object.

Our Saviour instructs his followers who go forth to win souls, to imitate the wisdom of the serpent, while they are harmless as doves. They do not catch souls to destroy, but to save. If they desire to accomplish this good object, they should use wisdom. The object is the highest and noblest that can engage the attention of men. Therefore the highest wisdom should be employed to accomplish it.

The human mind is difficult to manage. How necessary that all who try to present God's truth before it, either as ministers, or distributors of tracts, or in common conversation, should understand their business. It is very easy in ten minutes' conversation to leave impressions upon minds which it will be nearly impossible to efface. Much injury has been done to the cause of truth in the past by individuals in various communities being ever ready to "pitch in," as the common expression has it, and argue and debate, on street corners or in stores, or wherever there was a chance to crowd in the truth, whether people wanted to hear it or not, until people became disgusted, and perhaps their ears could never again be reached. This is not the wisdom of the serpent. It has no resemblance to it.

Neither do such follow the directions of Peter. They may quote a portion of his direction, but they forget or ignore the remainder. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." The class above referred to rarely wait to give any one a chance to ask them the reason of their hope, but press them upon people against their wishes, and they entirely forget the "meekness and fear." Such only do harm.

This great principle of the Saviour and his apostle should be remembered by all who engage in the distribution of tracts and papers. It is a matter which should occasion devout gratitude to God, that we have our views written out in our tracts, pamphlets, and books, in a calm, Christian spirit, yet clear and forcible. These always speak in a good spirit. They never get angry. They always answer questions calmly. They never stir up ungodly passion. They appeal to the reason and judgment. While they do this, those who distribute them and talk with their fellow-men concerning them, should possess the same spirit

also. If they do not, they should show their wisdom by keeping still.

While we are pressing upon our people the importance of circulating the tracts and papers here and there all through the land, and giving to them that light which the Lord has given us, we should learn to do this in the right spirit, and in the right manner; otherwise we shall drive people off instead of bringing them nearer to us. A spirit of boasting, or glorying over others, because our views of Scripture are more consistent than theirs, will always drive them away. We may use the truth as a club to show our greater strength in the argument, but it will not bring men to God. And, as a general rule, unless there be a disposition to listen and consider the truth, and hear what is said, talk concerning it will not accomplish very much.

What we want is a spirit of meekness and Christian love, which, being real and genuine, and heart-felt, will manifest itself to the one listening, and show him that our motive is to do him good, not to gain a personal victory over him. When a person can be persuaded that this is our real motive, it will have its influence.

We must not undertake to force religion or truth down people's throats. Were it possible to succeed in so doing, it would amount to nothing really in the sight of God. He wants the *willing* service alone. When we have that spirit of love spoken of above, it will give us the very disposition spoken of by our Saviour, at the head of this article. For the "wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without wrangling [margin] and without hypocrisy." It is a wisdom that comes from another source which makes men love contention and personal triumph, and leads men to crowd upon people that which they will not hear if they can help it. It is "earthly wisdom," which grows out of selfishness.

GEO. I. BUTLER.

### "Of No Reputation."

It is not said that Jesus had nothing to do with the making of his character, but he made himself "of no reputation." He looked diligently after the real living and doing of the Father's will, and then let the Father take the entire care of his outward and historic reputation. If we want to be and live holy, the same spirit must have full possession of us. We must willingly and constantly agree to be esteemed as little nobodies, not only by the world but by the church as well; to be suspected and held at a distance; to have old and intimate acquaintances greet us with the frigid formality of strangers; to be "as a dead man—forgotten;" to be imposed upon without stoutly defending ourselves; to have the plume plucked from our hat and worn by another; to toil and let others get the reputation of doing it; to be neglected and disesteemed by professors of holiness; to be hated by some holiness people (?) who are worldly, and to be castigated by other holiness people because we do not run into all their whims; finally, to be misunderstood by the best saints; to get with Job into a place where about the only record and the only reputation we have is on high; and yet through it all to follow Jesus in his meek and loving spirit; to hide in his cleansing blood; to ever press after universal holiness and peace, not for the sake of any church, or set, or holiness party, but to please him, that he may be all in all,—this is the price of true saintliness.—*Christian Witness*.

"It is good for me that I have been afflicted, that I might learn thy statutes."

THE Holy Spirit is the very best commentator that the Bible ever had.



## The Home Circle.

### AUTUMN.

BY MRS. M. J. BAHLER.

SEAR and brown the leaves are falling,  
Dry and withered, float they down;  
E'en the crimson, gold, and purple,  
By the winds are tossed and torn.

Clouds are drifting o'er the heavens,  
Black and dreary, oh so slow,  
That we sigh to catch the gleaming  
Of the sunlight; still we know

That the storm-cloud hath its mission,  
And a blessing rare it brings  
For the earth, which, parched and thirsting,  
Has drained low her water springs.

And she needeth much the blessing  
Which those drear and dark clouds doth hold,  
Showers enlivening fainting verdure,  
Bringing life an hundredfold.

So our hearts grow seared and barren,  
Dust of earth-cares gathers o'er  
Many efforts which did promise  
Golden fruits while thoughts did soar

Heavenward hourly, seeking, praying,  
Help which comes alone from him  
Who exalted, King eternal  
Boweth low our love to win.

But the verdure, pale and withered  
In our hearts, should rouse us each  
To seek showers of heavenly blessing,  
Though in sweeping storms they reach

Our poor hearts; they come in mercy  
And are blessings, rich and rare.  
May God help us then to treasure  
Every storm, with thankful prayer—

Thankful that 'tis sent in mercy  
Ere we were too dead to feel  
Pain or pleasure, grief or gladness,  
From its strokes, sent but to heal.

Spring comes with its buds and blossoms,  
Summer with its waving grain;  
Autumn garners in rich harvests,  
Then comes winter's snow and rain.

But though oft upon the flowers,  
Or the ripening fruit and grain,  
Come the storms, they never murmur;  
Though bowed low, they lift again

Faces brighter, thus expressing  
Thanks they have no voice to speak.  
May we too, lift faces brightened  
By the storms which o'er us break.

Oakland, Cal., Nov. 11.

### A Lesson from Solomon.

MRS. WALLACE looked up from the work over which her needle was rapidly flying, and for one astonished moment let her hands fall in her lap, while her indignant eyes flashed at her cousin.

"Jennie Carter, you must think I am an idiot; you are always triumphing over me with your Bible quotations, but I'm not such a goose as to accept that for inspiration; it doesn't even sound like Scripture."

Jennie laughed in her quiet fashion, and reached for the Bible from the table near her.

"It is Scripture, nevertheless, and I call it excellent philosophy, if it did come from Solomon."

"Oh, Solomon! Well, one never quite knows whether he is talking from the standpoint of the preacher or the man who set himself to know madness and folly."

"Listen," said Jennie, "you shall have the exact words: 'Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.'"

"Let me see it. Well, it certainly is there, but I never would have believed it."

"And don't you see," said Jennie, "that having counseled us sometimes to shut our eyes and ears to unpleasant things as the most comfortable way of getting along, the wise man en-

forces his argument by appealing to our own consciousness of its justice. How many things have you said and thought in your heart that would condemn you if they were proclaimed."

"But think of that shiftless, slatternly Norah telling Bridget that I was crosser than forty bears, and an angel from Heaven couldn't suit me!"

"She was only expressing her opinion of you to her friend, just as you are telling me your opinion of her."

"She is shiftless and slatternly—"

"And you are an admirable housekeeper, but a little inclined—"

Jennie paused, and Mrs. Wallace laughed but colored uncomfortably as she said frankly:—

"Yes, I know I am not amiable. I feel strongly and so I speak strongly. Words often seem to me entirely inadequate to express my feelings."

"But suppose you did not express them?"

"Not when I see Norah stirring her omelette with a new silver spoon, using a china cup to measure butter in, and a tea-towel for a holder? Just wait till you are mistress of a house, my lady."

"Do you remember Aunt Kate's way, and how many years she managed that crotchety Mary? Her girls used to say she had eyes in the back of her head, but this was the way she used them: She would find occasion to do something about the stove, and say, 'Bring me a holder, Mary! I won't spoil your nice towels;' or, 'That was a nice omelette you made this morning, Mary, but don't you think it tasted of silver?' And when Mary fairly started for one of her hurricane days, Aunt Kate just kept out of the way and pretended not to notice that anything was wrong."

"That may do with servants, perhaps, if any one has the grace, but when it comes to children you must notice their faults."

"Not always; it seems to me if I were pretty sure my children meant to do right I should not be too careful to inquire whether they succeeded in every instance. I declare to you, Melly, I have seen children in beautiful Christian homes whom I pitied as sincerely as I do the heathen on our streets, and who seem to me to have no chance of growing up with any adequate conception of right and wrong."

Mrs. Wallace murmured something about old maid's children, but her cousin went on:—

"They lived in perfect terror of transgressing some law, or calling down in some way a rebuke; they seemed to be always dodging a reproving glance or a word of criticism, just as the others dodge an expected blow. It seemed to me inevitable that they must either grow up utterly callous to reproof and disapproval, or become habitually deceitful and hypocritical."

Mrs. Wallace, whose eyes were always alert, started up, exclaiming sharply:—

"Now there goes Arthur straight across the lawn, and I charged him to keep off the wet grass."

"Wait a minute, Melly," begged her cousin; "don't you hear the band? The little fellow thinks of nothing but the music; he is not disobeying, only forgetting. Suppose you don't see him this time."

Mrs. Wallace frowned a little, but sat down, and in a few moments her little boy came in with glowing cheeks and sparkling eyes, wild with delight at the music and gay uniforms. It would have been a hard heart that could have resisted his enthusiasm, and Mrs. Wallace only said with a smile:—

"You're mamma's own boy for music, but don't forget about the grass; it is very wet after the rain."

"O mamma," said Arthur, looking regretfully at his feet, "I didn't think about the grass, I was in such a hurry. I'm so sorry."

"Never mind now," said his mother, "Mamma knows you meant to remember, and she'll excuse you."

"Nice mamma," said Arthur, patting her cheek as he ran away.

"Jennie," said Mrs. Wallace after a moment of silence, "Solomon was right. Do you know what I was going to do? I was going to call Arthur straight back and make him sit down in his chair half an hour for disobeying me. We should both have been angry, and ten to one I should have had one of my regular battles with him. I declare," she exclaimed, biting her lips, "there he goes on the grass again."

But the little fellow only took one impulsive step towards the playmate who was calling him, and then turned quickly and went by the long circuit of the gravel walk.

"There," said Jennie, "I call that obedience."

"I'm going straight down to praise Norah for the way she has polished the brasses, and if I find her raking out cinders with the carving-fork I'll hold my peace until some other time. Haven't I just snipped off a whale-bone with my embroidery-scissors to save myself going upstairs for a penknife?"

Mrs. Wallace went to the kitchen humming the march the band had played, and her cousin laid away the Bible, saying with an amused laugh, "Wise King Solomon."—*Emily H. Miller, in Christian Weekly.*

### Parental Laziness.

THE tendency of children to disregard the authority of their parents, and the too general acceptance of this juvenile self-assertion as a lamentable but inevitable feature of modern society, are working out their miserable but natural results. It is a fact which needs to be emphasized over and over again, that in many cases the straying of children into evil is due to actual laziness on the part of their parents. Making due allowance for the sad cases in which parents devote thought and labor enough to their children, but in unwisely directed efforts, there remains a large percentage in which parents are content to see that their boys and girls are fed and clothed properly, are sent to school regularly, and are nursed suitably when ill; but do not take the trouble to know who are their children's associates, what are their habits when away from the fireside, and what are the tendencies of their development. It is no wonder that their children cause them grief and shame at last. Nor is there anything harsh in declaring that the conduct of such parents is too often due to sheer and shameful "laziness." A word to the wise ought to be sufficient.—*The Congregationalist.*

### Obedience at Home.

THE numerous runaway matches and startling elopements of the period are among the evidences of a defective home life. There are sons without sense and daughters without dutifulness. A combination of untoward circumstances may sometimes annul the best training. But a true home life is the defense of society and the safeguard of the young. Not contention, nor railing, nor hard and fast rules; but obedience inculcated early will become spontaneous at length, joined with a sweet reasonableness, with affectionate interest and with confidence, are the conditions of such a home life. Too much absorption in business on one side, and in display on the other, have to answer for a great harvest of domestic sorrow.—*Christian Leader.*

Two Frenchmen have invented a new kind of harp, made entirely of wood. Instead of strings, the inventors use strong strips of American fir. The sound is produced, as in the ordinary harp, by the contact of the fingers; but the player wears leather gloves covered with resin. The tone of the instrument is said to be of remarkable purity.

"He that overcometh shall inherit all things."



**The Little Bootblack's Question.**

ONE Monday morning, not so very long ago, the ministers in a certain Atlantic city met, as their custom was, to compare their Sunday's work.

"The most noticeable event with me," said Mr. M—, "was the advent of Esquire Pond at our last evening's meeting. You all know him as our most prominent criminal lawyer and as an avowed unbeliever. He listened very attentively to all that was said, and I felt that something had brought him to a consciousness that he had a heart. When I invited any one who had a burden to share it with the Christians present, he said:—

"Yesterday morning, as I started for the station to take an early train, I paused near the depot at the stand of a bright-faced little bootblack whom I often patronize. As he finished shining the first boot, he rested his hand upon his brush, and looking very earnestly up into my face, said:—

"Do you love God, sir?

"I had never been asked that question before, and although I am not often puzzled, I was that time, having no idea what to say; but I managed to ask what difference that made to him.

"A good deal, sir, replied the little fellow. If you love him, you will be acquainted enough with him to ask him that he will find a decent tenement for grandmother and me. We will have to leave Long Alley sometime next week; the old hive where we live is to be torn down, and rent is high for a fellow in my business, and I am in a good deal of a fix, for I don't know what to do, and granny is so lame that she can't do anything. Yesterday I heard a man, who was talking to another man while I was giving him a shine, saying that God would do anything for anybody that loved him. I've thought about it all night, and I came out uncommon early this morning, bent upon asking every one who stopped until I found some one who did love him, and so dared to ask.

"You will have to wait for another customer, I said, but don't give it up. Keep asking, for in a city with so many churches as there are here some one must love God.

"I gave the little fellow a dollar and made all haste for my train; but, although I sped swiftly away across the country, I was not able to get away from the child's strange question. I wondered why I did not love God; I had heard what he had done for me, and although I have the name of being an infidel, I have not given thought enough to such matters to claim even that title. I felt mortified that I did not know the Lord well enough to teach the little fellow the way to go to him for himself. The question, Do you love God, sir? would not let me sleep last night; it took me to church to-day, and has brought me in here this evening. Can anything be done for me?"

"Strange, strange!" said the minister who was sitting on the opposite side of the round table, "for I had an almost similar experience at my last evening's meeting, only mine was a young business man, and the question had stimulated him to seek and find."

"I had the bright-faced little bootblack himself," said a gray-haired dominie, exultantly. "He came first on Saturday evening. A good brother had brought him in, who had found him weeping and quite discouraged because he could find no one who would admit that he loved God. The testimonies in the evening were evidently a delightful revelation to him. He came again last night with clean face and hands and neatly combed hair. After listening for some time, he said, 'I think I have found it out—I believe I feel acquainted enough with God now to ask him myself.' And he did so in the most touching and quaint little prayer of faith I ever listened to. The prayer was answered, too; for the lame grandmother was

moved this morning to a better tenement, and the happy little bootblack declares his intention of telling his experience and asking his question, 'Do you love God?' as part compensation for what has been done for him by the glorified Redeemer, whose great sacrifice even the poor little bootblack could understand."

**Footprints.**

"WHAT is that, father?" asked Benny.

"It is a footprint, my son; and it is a sign that some one came into our front garden last night."

"It must be," replied Benny; "for there could not be a footprint without somebody had been there to make it."

"That is true, Benjamin; and now, show me some of the footprints of the Creator?"

"I don't understand you, father," Benny said.

"Well, who made all these beautiful flowers, these splendid trees, the clouds up in the sky, the great round earth, and set the mighty sun flaming in the heavens, and started the bright moon?"

"Oh, God, to be sure!"

"Then all these things are but footprints of the Creator. They are the sign that there is a Creator, and that he has been here. See this ice-plant that I hold—man could never have made it; see all the glistening grass; hear all the chirping birds—man did not and could not make them; and they are all simple 'footprints' of the great Creator, to prove to us that there is a good and great God, whom we love, worship, and obey. Do you understand?"

"Yes, father, I understand very well now, and I thank you for teaching me that lesson."

**People Who Whine.**

THERE is a class of persons in this world, by no means small, whose prominent peculiarity is whining. They whine because they are poor, or, if rich, because they have not health to enjoy their riches; they whine because they have no luck, and others' property exceeds theirs; they whine because some friends have died and they are still living; they whine because they have aches and pains, and they have aches and pains because they whine; they whine, no one knows why. Now, a word to the whining persons: First, stop whining; it is of no use complaining, fretting, finding fault, and whining. Why, you are the most deluded set of creatures who ever lived! Do you know that it is a well settled principle of physiology and commonsense that these habits are more exhausting to nervous vitality than almost any other violation of physiological law? And do you know that life is pretty much as you make it? You can make it bright and sunshiny, or you can make it dark and shadowy. This life is meant only to discipline us—to fit us for a higher and purer state of being. Then stop whining and fretting, and go on your way rejoicing.—*Sel.*

TWO THINGS ought to be strongly impressed upon the young people of our country: The insecurity of riches even when acquired, and their unsatisfying character. There is no fallacy so universally cherished as the notion that wealth is surely a means of happiness. The care of a large property is one of the most burdensome of earth's trusts. The only material good which comes from any estate is to be made out of a moderate income far more easily than a large one, and with fewer attendant disadvantages. Few thoughtful men would undergo the entire stewardship of a large estate on a positive bargain that they should receive no more for taking care of it than ordinarily falls into the lap of the owner. The scramble after wealth is due to a wrong estimate of good when it is gained.—*Sel.*

"WHY gaddest thou about so much?" Jer. 2:36.

**TEMPERANCE PACKAGES.**

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### Volume IV.

The first edition of Volume Four of the Great Controversy have all been shipped to the State T. and M. Societies. All orders for this book should be sent to the State agents, and they will either send you the book by mail or have a canvasser call and deliver it.

### November and December.

A NUMBER of subscriptions to the SIGNS expire in November and December; we hope all will renew promptly, so that their names will not have to be dropped from our list. Those owing us for SIGNS or books will oblige us by an early remittance, as we desire to close up all these small accounts before the end of the year.

### RECEIPTS.

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## News and Notes.

### RELIGIOUS.

—Rev. Robert Mackenzie, pastor of Howard Presbyterian Church, S. F., has accepted a call from a Presbyterian Church in Pittsburg, Penn.

—The *Advance* gives a list of fifty-one different ways of spelling Wycliffe. With that number to select from, almost anybody ought to be able to get it right.

—The Baptist Churches of Boston and vicinity have nearly all, after mature deliberation, decided in favor of unfermented wine at communion. They now stand twenty-three in favor and two against the practice.

—We are very happy to note that the Synod of Alabama decidedly condemns Prof. Woodrow's mixed science and theology, requesting the Directors of the Columbia Seminary to take steps to prevent such views being taught in that institution.

—A meeting of clergymen of all denominations was held at New Haven, Conn., on the 21st, to arrange for a congress of American churches. The congress is to be held in May, 1885. The founder of the association is Bishop Clark, of Providence.

—Read this, all who sit in the back pews when the church is not more than half full: "Secretary M. C. Hazard divides the church into three classes, viz.: the church militant, the church triumphant, and the church termagant, the last class being those who take the back seats in church and growl at what others do."

—"Major" Frank Smith who has been sent from England to take command of the American division of the Salvation Army, announces that Cleveland, O., will be the headquarters of the army. "Major" Moore, who was ordered back to England, has refused to go, so there will be a division in the army in the United States.

—The General Missionary Committee of the M. E. Church, at its meeting this month in New York, appropriated \$23,500 for the South American Mission, \$26,988 to Central China, and \$20,292 to North China. No appropriation was made for Africa, except \$4,000 for Liberia, because Missionary Bishop Taylor seriously objected, as he wished to make the missions self-supporting from the start.

—Rev. C. Jukes, of Madagascar, at a recent public meeting in England, stated that sixty years ago there was no one in the island who could read, and now there were 300,000 who could read, and most of them possessed some portion of the Bible. The missionaries meet with great opposition from the Jesuit priests, who leave no stone unturned to persuade the people to have nothing to do with the Protestants.

### SECULAR.

—Freemasonry, the world over, embraces 14,160,543 members.

—A German firm has received an order from England for 150,000,000 postal cards.

—The cholera holds its own in Paris. There are daily from twenty to fifty deaths from it.

—Three hundred arrests have been made in connection with the latest attempt to murder the Czar.

—Six hundred employes of the Singer Sewing Machine Company, at Elizabeth, N. J., have been discharged.

—Petroleum has been struck within the corporate limits of Ukiah, Cal., at a depth of sixty feet. The oil is clear and burns readily.

—The king of the Belgians has been so prostrated by political excitement in his kingdom that his doctors fear he has become insane.

—The Poor authorities of Paris say that they will be compelled to give assistance to more than 400,000 people the coming year.

—The United States Supreme Court has decided that the underwriters are not liable for property in Richmond destroyed during the war.

—An advertisement in Paris for a bank clerk brought in no less than 6,000 applications, although the position was worth only \$240 a year.

—The *Chronicle* states that there were only 387 deaths in the city of Los Angeles during the year ending October 31, 1884. Of these, 102 were consumptives, 92 of whom were recent arrivals in the city.

—Joseph Cook says: "France, Germany, and England are paying five million pounds sterling (\$24,200,000) a week to enable them to be in readiness to cut their neighbors' throats."

—A sloop containing two white men, and nineteen Chinamen who were being smuggled into Washington Territory, was upset near Port Townsend Nov. 22 and the whole party were drowned.

—About 40,000 persons are employed in Switzerland in the watch and clock trade. The Canton of Neuchâtel has 13,700 artisans, who turn out annually 1,000,000 watches, valued at 50,000,000 francs.

—Twenty-five leading business houses, including machine shops and printing office, were burned at Goldsboro, N. C., on the 16th. The loss was over \$250,000. On the same day there was a \$200,000 fire in Savannah, Ga.

—All decent people will rejoice to learn that Sullivan, the pugilist, has been indicted by the grand jury of New York for prize fighting. Coupled with this will be the fear that the prize ring will prove to be more powerful than the court.

—Japanese commercial houses say that the typhoon of September wrought great destruction to the Japanese rice crop. Large tracts were laid waste, and the standing grain was so tossed to and fro as to thresh out thousands of acres, and but little was left save straw.

—The S. F. *Chronicle* says: "It has been discovered that large purchases of whisky and tobacco, made for the patients in the Butte County Hospital, have never reached the patients at all, but have been regularly gobbled by the officials constituting the Court House ring." A good thing for the patients.

—A smokeless locomotive is on trial on the Chicago and Northwestern Railroad. Although it burns the poorest quality of bituminous coal, it emits only a thin, white smoke from the smoke stack. The device is not only a convenience to the traveling public, but is economical, as it secures a considerable saving in fuel.

—The *World* says: The sugar trade is passing through one of those prolonged states of stagnation into which the market sometimes settles, and out of which it is so difficult to revive it. Prices are lower than they have been before in thirty or forty years, and while the members of the trade profess to believe in a revival of business, there are as yet few signs of improvement.

—It is reported that a species of cholera is making frightful ravages in the extreme southwestern counties of Virginia, and in the portion of Kentucky adjoining. The loss of life is variously estimated at from 400 to 800. From sixty to eighty per cent. of those attacked die. The epidemic is due to the use of mineral and stagnant water, rendered necessary by the intense drought.

—A company has been formed in Berlin, for the removal of trichinae from pork. The process is to pickle the pork in very hot brine, formed, in part, of muriatic acid. This, it is claimed, will kill any trichinae that may be in the meat. We should suppose that it would have the same effect on any who might eat the meat. At any rate, there is small choice, in our opinion, between worms pickled, or fried, or raw. We decline, with thanks.

## Obituary.

SMITH.—Died, Nov. 11, 1884, at our home in Temperance Colony, Cal., our little grandson, Wilson Mortimer, son of W. M. and S. E. Smith, aged seven years.

Our dear little Mortie was an exceedingly bright and intelligent boy for one of his years, the pride of both parents and grandparents; but our hopes were blighted as it were in a moment. He was in our Sabbath-school on the Sabbath as bright and lively as any of our number, but before Tuesday morning his eyes were closed in death. He was sick only one day, and we did not consider it anything serious till a few minutes before he ceased to breathe. The cause of his death is not definitely known. His death was so sudden and unexpected that we were almost overwhelmed; but we sorrow not as they that have no hope. We feel that he will come forth a glorious body in the morning of the resurrection.

So fades the lovely, blooming flower,  
Fruit, smiling solace of an hour;  
So soon our transient comforts fly;  
And pleasure only blooms to die.

MRS. W. R. SMITH.



### Richard Baxter, Man Catcher.

RICHARD BAXTER was to deliver a lecture at a private house on a neighboring common. The time of worship was generally at an early hour. Mr. Baxter left Coventry in the evening, intending to deliver the lecture on the following morning. The night being dark, he lost his way, and after wandering about a considerable time, he came to a gentleman's house where he asked for direction. The servant who came to the door informed his master that a person of very respectable appearance had lost his way. The gentleman, thinking it would be unsafe for such a person to be wandering on the common at so late an hour, requested the servant to invite him in.

Mr. Baxter readily accepted the kind proposal and met with a very hospitable reception. His conversation was such as to give his host a very exalted idea of his good sense and extensive information. The gentleman wishing to know the quality of his guest, said after supper: "As most persons have some employment or profession in life, I have no doubt, sir, that you have yours?" Mr. Baxter replied with a smile: "Yes, sir, I am a man catcher."

"A man catcher!" said the gentleman, "are you? I am very glad to hear you say so, for you are the very person I want. I am a justice of the peace in this district, and am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in this neighborhood early to-morrow morning. You shall go with me, and I doubt not we shall easily apprehend the rogue."

Mr. Baxter very prudently consented to accompany him. Accordingly the gentleman on the following morning took Mr. Baxter in his carriage to the place where the meeting was to be held. When they arrived at the spot, they saw a considerable number of people hovering about; for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house.

The justice, observing this, said to Mr. Baxter: "I am afraid they have obtained some information of my design. Mr. Baxter has probably been apprised of it, and, therefore, will not fulfill his engagement, for you see the people will not go into the house. I think if we extend our ride a little farther, our departure may encourage them to assemble, and on our return we may fulfill our commission."

When they returned, they found their efforts useless, for the people still appeared unwilling to assemble. The magistrate observed to his companion that as the people were very much disaffected to the government he wished he would address them on the subject of loyalty and good behavior. Mr. Baxter replied that perhaps this would not be deemed sufficient, for, as a religious service was the object for which they were met together, they would not be satisfied with advice of that nature; but if the magistrate would begin with prayer, he would then endeavor to say something to them. The gentleman replied, putting his hand to his pocket, "Indeed, sir, I have not my prayer book with me, or I would readily comply with your proposal. However, I am persuaded that a person of your appearance and respectability would be able to pray with them as well as to talk with them. I beg, therefore, you will be so good as to begin with prayer. This being agreed to, they alighted from the carriage and entered the house; and the people, hesitating no longer, followed them. Mr. Baxter then commenced the service and prayed with that seriousness and fervor for which he was so eminent. The magistrate standing by was soon melted into tears. The good divine then preached in his accustomed lively and zealous manner. When he had concluded, he turned to the justice and said: "Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal." The magistrate, how-

ever, had felt so much during the service and saw things in so different a light that he laid aside all his enmity to the Non-conformists and ever afterwards became their sincere friend, and it is believed also a decided Christian.—*Christian Statesman.*

### Useless Fretting.

FEW of us are satisfied with our friends; and one fruitful source of unhappiness in this world is an often unconscious desire that seems to possess us to make them over to our own liking. This is frequently an ill-defined feeling that we fail to recognize at once in all its absurdity; but a little self-examination will show us how we vex and worry ourselves into a fever of dissatisfaction over a failure on a friend's part to conform to all our ideas of right and propriety. Or possibly the defect in his character is so slight as to show itself in nothing more than a lack of congeniality of taste; yet we grieve over it as a sorry fault, and lament the unloveliness of human character until we grow morbid. Now as there is no remedy for this evil, why not devote our best energies to cultivating the habit of "not minding"? Let friends and acquaintances and fellow-creatures in general be as they will, let us see to it that we devote ourselves to admiring that which is lovely in their character instead of censuring the other, and we will soon forget the disagreeable. Thus will we avoid much misery and discomfort to self, while we aid in developing the good there is in others.—*Sel.*

TO TRUST God when our warehouses and bags are full, and our tables are spread, is no hard thing; but to trust him when our purses are empty, but a handful of meal and cruse of oil left, and all the ways of relief stopped—herein lies the wisdom of a Christian's grace.—*Sel.*

### 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.

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

Free reading-room on L Street, near corner of Fifth, East Portland, Oregon.

It has a free reading and lecture-room, 744 Broadway, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. Ships visiting this harbor are supplied with reading matter. William J. Boynton, manager and city missionary.

Free reading and lecture-room, 21 Boylston Place, Boston, Mass. J. R. Israel and A. T. Robinson, city missionaries. Ship missionary, C. W. Priest, 191 Atlantic Avenue.

Parlor reading and lecture-rooms at 13 West Huron Street, Buffalo, N. Y., open from 2:30 to 9 p. m. Alex. Gleason, Superintendent. Parlor reading and lecture-rooms, 52 Crouse Building, Warren Street, Syracuse, N. Y. N. J. Walsworth, resident manager.

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Free reading-room and book depository, 14 Indiana Avenue, Indianapolis, Ind. W. A. Young, Superintendent.

The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Durland, Southampton. Tract and book depository, 72 Heneage Street, Great Grimsby, Eng., in charge of Miss Jennie Thayer.

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

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

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 27, 1884.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

In the report of the proceedings of the Conference, by the Editor, will be found matter of the most intense interest to every friend of the cause. The report covers only that which has been *done*, and not what was under way at the time of writing. Next week we shall doubtless be able to give quite a full report.

A LADY in the South writes thus to a friend:—

"The Jews of our community, and in all cities where I have been, keep their places of business open on Saturday, and close on Sunday. Does your denomination do the same?"

Most emphatically, No. The test of fellowship among Seventh-day Adventists is "the commandments of God, and the faith of Jesus." No one is a Seventh-day Adventist who does not keep the commandments. The fourth commandment says: "Six days shalt thou labor, and do *all thy work*; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The last day of the week is observed strictly, by all commandment-keepers, as a day of rest and worship; the first six are devoted to worldly employments. Sunday is not regarded as any more sacred than Monday or Tuesday.

ON the evening of the 19th there was an attempt to murder M. H. De Young, proprietor of the San Francisco *Chronicle*, in his private office. Two shots, aimed at his head, took effect in his shoulder, shattering the bone, and producing injuries which, it is feared, may result fatally. There was no quarrel, and the only reason for the attempted murder was that the *Chronicle* has been the leader in an aggressive warfare upon the practices of the firm of which the would-be assassin is a member. It now remains to be seen whether the courts will decide that it is no crime for a wealthy man to shoot any one who holds and freely expresses opinions not in harmony with his own. \*Mr. De Young was shot in the same room where his brother, the former owner of the *Chronicle*, was killed four years ago. In that case the murderer was declared not guilty.

### Spread of the Truth.

FROM a private letter from Elder Haskell, we extract the following, which we are certain will be read with deep interest by all:—

"You will probably see me in California at the time of the spring annual meetings. That is the present arrangement. Everything at the meetings passes off harmoniously. I think I can say it has been the best Conference I ever attended, and I have been present every year for thirteen or fourteen years.

"The report of the International Society is as wonderful in many respects as some of the moves which I have mentioned. The work done by that Society alone, in distributing publications, has been greater than that of all the other societies together. It has sent out about two tons of old periodicals, and placed publications on nearly 5,000 vessels. There is a standing demand for six barrels of periodicals, and besides, over twenty missions not of our faith from time to time use publications by the barrel. We have sent them in large quantities, not less than 100 pounds, to missions not of our faith in New York City, Boston, Baltimore, Savannah, New Orleans, and to many points in North Carolina, Florida, and Texas, also to Liverpool and Bristol, England, to South America, and the West Indies. This business has been done in South Lancaster, Mass. Certainly the Lord has gone before us."

### California Year Book.

WE are now ready to fill orders for this book. It contains a brief history of the rise and progress of the work in California, and of each of the institutions and societies connected therewith; also the report of the last session of the Conference, the Tract and Missionary Society, and the Sabbath-school Association, and of the last annual meeting of the Publishing Association, of the stockholders of Healdsburg College, and of the Rural Health Retreat. It also contains the constitution of the California Conference, and that of the General Conference, a ministerial directory, a directory of all the Pacific Coast Conferences, statistics in regard to the work, postal rates, calendar, etc. Altogether it forms a pamphlet of 80 pages, printed on fine calendered paper, with a neat cover, and is furnished for the nominal sum of ten cents. The book is put at this low price, which scarcely covers the cost of printing, in order that it may be within the reach of everybody.

We do not see how any Seventh-day Adventist in California can get along without this book. Here they have in small compass that which will make them intelligent in regard to the cause in the State. It will also be a good book to hand to inquiring neighbors, that they may have correct ideas concerning the work. Friends of the cause, in the East, will find it very interesting, but to Californians it will be absolutely indispensable.

### Poor Policy.

THIS was our first thought on reading the following item in an Oakland daily paper:—

"A supper will be given this evening from five to eight o'clock, in the parlors of the First Methodist Church, for the purpose of raising funds to place an old lady, who is in destitute circumstances, in the Old Ladies' Home. Admission, twenty-five cents."

Let us do a little figuring on this matter. It is proposed to raise the small sum needed for this charitable deed, from the proceeds of a supper, for which each partaker will pay twenty-five cents. It would hardly be possible to get up such a supper as would be acceptable, at a cost of less than fifteen cents for each individual, taking everything into consideration. So, then, for every twenty-five cents received, only ten cents are applied to the charity. Now if instead of having the supper, each individual should pay ten cents into the treasury, the same amount would be raised, with a saving to the donors of fifteen cents each. Or, better still, each one could give his twenty-five cents, the same price that is charged for the supper, and thus a much larger sum would be realized. In either case more money would be raised, with less trouble, than by means of the supper.

Aside from this, there would be the advantage to each individual of having his sympathies drawn out toward a charitable object, and his generous impulses strengthened; whereas in this case, their money is spent for purely selfish reasons. Those who contribute, do so only for their own selfish gratification—that they may have a jolly time, and a good meal. It is this that we regard as the worst feature of such methods of raising money. Instead of it being more blessed to give than to receive, the giver (if it is allowable to apply that title to one who pays his money for a supposed equivalent) is cursed rather than blessed by his deed.

And this puts another thought into our mind: perhaps the church authorities understand their business, after all. They are business men and women of experience, and in raising means would naturally take the course best adapted to that end. Their experience has doubtless taught them that to pursue the course we have marked out, would result in nearly, if not quite, a failure, so far as raising money is concerned. If this be true, what

a comment it is upon the moral condition of the mass of church-going people. It shows that in order to be sure of help from them for any worthy object you must appeal, not to their hearts, but to their stomachs. One of two things is certain: either the church officers are poor financiers, or else this judgment is just. We are speaking now of the churches in general, and not of any individual church.

And now, once more: If money for benevolent and church purposes can be raised more readily by appeals to appetite and passion than by appeals to the moral sensibility of the people, and their love for God, whom do they worship? Are they not "lovers of pleasures more than lovers of God?" We do not see how their worship can be any better described than it is by the apostle in Phil. 3:18, 19:—

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things."

Can any idolatry be worse than that? If this scripture does not apply in such cases, who can tell us where it does? So then, whatever may be the present financial results, we still say—"A poor policy."

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