

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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AT EASE IN ZION.

At ease in Zion! What are souls to him?

He rests on roses, while the world is dying;
Millions are passing on to their long doom,
The nations in profoundest darkness lying,
For love and help and healing vainly to us crying.

At ease in Zion! Can a soul redeemed,

That should, while here, be solemn vigils keeping,
Sit idly on its couch of luxury,
When the world lies in saddest slumber sleeping,
In pleasure's deepest draught its senses madly steeping?

At ease in Zion! Where is then the cross,

The Master's cross, all pain and shame defying?
Where is the true disciple's cross and cup,
The daily conflict, and the daily dying,
The fearless front of faith, the noble self-denying?

At ease in Zion! Shall no sense of shame

Arouse us from our self-indulgent dreaming?
No pity for the world? No love to Him
Who braved life's sorrow and man's disesteeming,
Us to God's light and joy by his dark death redeeming?
—Horatius Bonar.

General Articles.

The Law Immutable.

BY MRS. E. G. WHITE.

How WONDERFUL in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High.

There are men who proudly boast that they believe only what they can understand. But the folly of their vaunted wisdom is apparent to every thoughtful mind. There are mysteries in human life, and in the manifestations of God's power in the works of nature,—mysteries which the deepest philosophy, the most extensive research, is powerless to explain.

But there is no mystery in the law of God. The feeblest intellect can grasp these rules to regulate the life and form the character after the divine Model. If the children of men would, to the best of their ability, obey this law, they would gain strength of intellect and power of discernment to comprehend still more of God's purposes and plans. And this advancement may not only be continued during the present life, but it may go forward during the eternal ages.

However far we may advance in the knowledge of God's wisdom and his power, there is ever an infinity beyond.

Men shut out from their souls the rays of divine light by refusing to walk in it as it shines upon them. How many will sacrifice purity of heart, the favor of God, and their hope of

Heaven, for selfish gratification or worldly gain! The question comes home to every soul, Shall I obey the voice from Heaven, in God's ten words, or shall I join with the multitude who trample upon the law of Jehovah?

God will not always bear with the sinner. Christ declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who have a knowledge of Christ's life and his death in their behalf, but who continue to transgress the law of God. They may look upon Calvary, they may see the Son of God agonizing in the garden and dying upon the cross, and yet many for whom he has made this great sacrifice refuse to obey the law which he died to vindicate. It will indeed be more tolerable for Sodom and Gomorrah in the day of Judgment than for these transgressors of God's law.

The infinite sacrifice which Christ has made to magnify and exalt the law, testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression, and by his own example to teach man how to keep the law of God. Said Christ, "I have kept my Father's commandments." In consideration of all the facts so clearly establishing the claims of God's law, with Heaven and eternal life in view to inspire hope and induce effort, it is inconceivable how so many professing to be servants of God, can set aside his law and teach sinners that they are not amenable to its precepts. What a fatal delusion! Satan first devised this heresy, and by it he enticed Eve into sin. The sad results of that transgression are before us.

We are living in a land of bondage and of death. Multitudes are enslaved by sinful customs and evil habits, and their fetters are difficult to break. Iniquity, like a flood, is deluging the earth. Crimes almost too fearful to be even mentioned, are of daily occurrence. Shall we say that all this is because men live in obedience to the will of God, or is it because ministers and people hold and teach that its precepts have no binding force?

Men professing to stand as watchmen on the walls of Zion, speak of the Jewish age as one of darkness. They represent the religion of the Hebrews as consisting of mere forms and ceremonies, and present in striking contrast the glorious light and privileges of the gospel age. While it is pleasing to God that we prize the blessings of the gospel, he is dishonored, and Christ's mission is misrepresented, by those who belittle his work in ancient times, as seen from the history of Adam down to the Christian era.

In what contrast to the teachings of these men are the words of Moses, the prophet whom God honored above all other mortals, talking with him face to face, as a man speaketh with a friend. Moses possessed a spirit which is rarely found at the present day. He had a sacred regard for the right, a morality unmingled with selfishness and policy, and grandly rising above respect for times and people. Moses fully understood the force of his words, as he challenged the Hebrew host: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

Moses understood the sacred character and value of the divine law. Israel was highly honored of God, and the surrounding nations looked with admiration and wonder upon them. Their laws and discipline, when compared with the laws of other nations, seemed even to their enemies in every way superior to their own. Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God are dishonoring him and casting a shadow over the most illustrious character presented in the annals of men.

In that memorable sermon upon the mount, in which our Saviour announced to his followers the principles of his government, he expressly declares the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God are echoing down, even to our time: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And in consideration of the claims of the law, he continues: "Who-soever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven."

Obedience to the law of God was the only condition upon which ancient Israel was to receive the fulfillment of his promises. Obedience to that law will bring as great blessings to individuals and to nations now as it would have brought to the Hebrews. The history of that people was recorded for our benefit. We should study it with a prayerful heart, and seek to shun the sins that brought upon them the wrath of God.

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value,—when type had met antitype in the death of Christ—then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation. If the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact.

Let us briefly notice a few events that occurred after the resurrection. As two of the disciples were traveling to Emmaus, conversing in sad tones of their disappointed hopes, Jesus himself, concealing his identity, drew near, and with words of sympathy sought to draw from these sorrowing ones the cause of their grief. Although they had reason to regard with distrust and fear all men outside the little circle of believers, yet they freely unburdened their hearts to this stranger. Now was the time for Jesus to give those lessons which he would have repeated to his followers in all coming time. He reproved those disciples for their unbelief in not accepting the word of God just as it reads. And "beginning at Moses and the prophets," he expounded to them the scriptures concerning his mission and his work. He then impressed upon them the fact that Jesus did come exactly as foretold by the prophets. The hopes of the disciples were revived as the words of the Old Testament were clothed with new life

and power. Their hearts burned within them, and when Christ made himself known, they were ready to accept him as the risen Saviour.

That same night he revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets and explained the scriptures concerning himself. The Old Testament, the "sure word of prophecy," is the only key that will unlock the New Testament Scriptures, and show that Jesus Christ revealed in the gospel is the Son of God, the long-expected Messiah.

Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God.

There is no discord between the teachings of Christ in the Old Testament and his teachings in the New. While the Old Testament is constantly pointing forward to the true Offering, the New Testament shows that the Saviour foretold by prophecy, and prefigured by the typical offerings, has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that his coming destroyed the claims of God's law.

In the very last message to his church, by way of Patmos, the risen Saviour pronounces a benediction upon those who keep his Father's law: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The Time of the Lord's Return.

THE Scriptures teach the doctrine of a literal, visible, personal return of the Lord Jesus Christ; a return distinct from, and in the Word never confounded with, death, nor the descent of the Holy Spirit, nor his indwelling and manifestation in the hearts of believers. Very naturally then comes the question, When is this return to occur?

First, then, it should be noted that the Scriptures are express in declaring that the precise time is not revealed and cannot be known. Many devout Christians have been led into most mischievous errors by well-meant but unwarranted speculations, assigning a specific date for the coming of the Lord. It would seem as if his own decisive testimony should prevent such theorizing. Speaking on this very point he said, "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." Mark 13:32. And when, after his resurrection, the disciples put to him the question, "Lord, wilt thou at this time restore again the kingdom to Israel?"—a question involving this same matter of the date of his return—his reply was, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1:7. Such language shuts the door squarely against all inquiry on this point. Whoever, therefore, attempts to assign dates, puts the finger on the year or the day in which the Lord is to come, is prying into the secret things that belong to God, and will inevitably mislead students of Scripture and dishonor the very Word which such exposition aims to exalt.

But while this is true, it is equally true that the Scriptures give us very specific statements as to certain great features which will condition and characterize the Lord's return. In examining these, many Scripture students overlook one point of great importance, and are led into

difficulty thereby. The point is this: that Scripture writers never attempt to give us what has been termed "The Perspective of Prophecy." That is to say, they see the visions of the future and speak of them as though all were occurring consecutively and at one crisis or period. They make little or no account, as a rule, of the time intervening between the different events. They look upon these much as a distant observer does upon the peaks of the Rocky Mountains, seeing them as a single, huge, many-pinnacled range, sharply defined in one continuous skyline. Whereas when one draws nearer and begins to climb them, he finds that what seemed one range is subdivided into a series of ranges, with broad parks and huge cañons lying between, and the peaks that seemed nearest because of their majesty, retreat farther and farther as advance is made toward them.

The prophecies respecting Christ strikingly illustrate this principle. His first and second comings, his humiliation and his glorification, his sufferings and his kingship, are spoken of side by side, and [in many instances] without any allusion to the centuries lying between the two classes of facts. Take the prophecies of Isaiah, for example. In chapter 9:6,7, is first the announcement of the birth of the Babe of Bethlehem, and immediately following that the declaration of the universality and perpetuity of his kingdom; as if the child were born, took the throne, established his reign over all the earth, as consecutive events all occurring in the prophet's day. Whereas the child was not to be born for seven hundred years and more; and to-day after twenty-five hundred years, the world is still waiting for the kingdom to be established "with judgment and with justice." The eleventh chapter of the same prophecy furnishes another notable example. The first declaration manifestly relates to the human birth of Jesus, and is so cited in the New Testament. Then follows the glowing and wonderful picture of the time when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and when the earth shall be full of the knowledge of the Lord, as the waters cover the sea. One, in noting this, would naturally suppose the events synchronous, or very closely connected and occurring within the human life-time of the Messiah. There is no hint whatever of the mighty stretch of years lying between the cradle of Bethlehem and the day when its occupant shall "gather the dispersed of Judah from the four corners of the earth," and shall "set up an ensign for the nations," and reign gloriously over all the earth.

The New Testament prophecies show the same disregard for distinctions of time. The Apocalypse notably abounds in visions which follow one another without break and generally without any hint of lapses of time, nor—what is more strange—any word of caution concerning the interpretation. Yet we know, past a peradventure, that the events which John beholds and records cover the whole stretch of time from his day to the end of all things. Our Lord himself speaks in the same way, coupling in Matthew 24 the destruction of Jerusalem and the end of the world as if in close proximity, though really separated by ages. The significance of this fact as related to the question of the Lord's return, is obvious. These inspired witnesses in testifying respecting that, do not distinguish the events connected therewith in any exact time-order. They simply set forth the one overshadowing event of which they prophesy, as one grand crisis, within which are gathered up many different events all related to and factors of that one glorious issue. They include all these, when they speak of the Lord's coming, just as in speaking of the Rocky Mountains we include all the subordinate spurs and peaks which, however far apart, are all component parts of the one great central range.

If we keep this principle in mind, it will greatly help us in studying the subject in hand, and especially in getting a right understanding of the events which are coupled with and characteristic of the Lord's return. Luke pictures this very graphically: "And then shall they see the Son of man coming in a cloud with power and great glory."

Another conditioning event of this return is given in Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Our Lord is answering the question, "What shall be the sign of thy coming and of the end of the world?" What is meant by this "witness to all nations," we may learn from other scriptures. In Luke 21:24 we have this: "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This is what is to take place after the capture and destruction of the city by the Romans. In Acts 15:14-17 (Revised Version), the apostle James says in the council at Jerusalem, "Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called." And in Romans 11:11-27, the apostle Paul declares that through the fall of Israel salvation is come unto the Gentiles and that this blindness of Israel shall continue "until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." The present age, or dispensation, is what is meant by "the times of the Gentiles." God is now, by the preaching of his gospel among the nations, taking out of them a people for his name. And this preaching of the gospel now unto the ends of the earth, is what our Saviour meant in the passage in the twenty-first of Luke.

The object of this witnessing of the gospel, is the gathering out of all the nations God's elect, those chosen in Jesus Christ from before the foundation of the world as the children of the kingdom, the heirs of God and joint-heirs of Jesus Christ, the church, the body of Christ. When this is accomplished, the Lord will return and the end come. The word of Christ is unequivocal: "Watch therefore; for ye know not what hour your Lord doth come." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding."

Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." It is undeniable that this was the attitude of the early church, and that the Holy Spirit set everywhere the seal of his endorsement upon it as the attitude that especially honored the Lord, bore fruit of highest Christian experiences of consecration, faith, prayer, benevolence, and efforts to save souls. And in just so far as it is the attitude of believers, it yields the same fruits now.—*Rev. E. P. Goodwin, D. D., in Advance.*

THERE is no creature so small and abject that it representeth not the goodness of God.—*Thomas à Kempis.*

"LORD, thou hast been my dwelling-place in all generations." Ps. 90:1.

Things Left Behind.

IN our life-course we are always leaving things behind us. We cannot help this; it lies in the very nature of life, which in every respect is full of movement. It matters not whether we have made a right or wrong use of the things; as facts of life they are behind us—they are gone beyond recall. That of itself is a solemn thought for us mortals, in view of the disciplinary nature of this life, and its bearing on the unchanging future. Time itself, with all its privileges and responsibilities, we are ever thus leaving behind us. Childhood, with its joys and sorrows, is past; youth, with its fullness of life, its ardent expectations, and its golden opportunities, to how many of us is that behind or fast passing away! And manhood's glorious prime, when vigor is at its best, talents at maturity, and life should be most fruitful in noble and worthy work, with how many is that, too, behind! We cannot live these days over again; we cannot go back upon them to repair aught that was amiss. The privileges and opportunities which time brought with it are gone. These come not again to us.

There are other things which we cannot leave behind us. The acts and words and thoughts are past; but these were living seeds, and their fruit remains for good or evil. These consequences meet you again and again; they keep pace with you in your life-journey. Outward life changes, new scenes open to you, new works are allotted to you; but amid all changes responsibility remains. That is a burden you cannot cast off at all. It lies upon you, and it abides with you in gathering force through all the scenes of life, till you appear before the judgment-seat of God. And character cannot be left behind. It constitutes the true man as he appears and will be judged in the sight of God. Much is left behind, yet the great and weightiest things, all that go to decide the future, are not and cannot be left behind.—*Sel.*

The Alarm Sounded.

IN its issue of July 22, *The Voice* announces its intentions and future policy, as follows:—

"We propose to fight to the death that other institution closely linked to the saloon, a sabbathless Sunday." "It is pretty nearly time to sound an alarm. The Sabbath has been an American institution ever since there has been an America. It is slowly dwindling away," etc.

As lovers of God's holy Sabbath, and as enemies of that other institution, the saloon, we deeply regret that *The Voice* now proposes to fight to the death to make a sabbath of Sunday.

As every one knows, Sunday is the first day of the week; the Sabbath of the Bible is the seventh day, as every careful reader must know.

Take, for illustration, Matthew's gospel, 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week." So, then the first day of the week begins as the Sabbath ends, and hence the first day of the week is not the Bible Sabbath; and yet *The Voice* proposes to fight to the death to make it the Sabbath.

Take again Mark's gospel, 16:1. "And when the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulcher." So here the first day of the week occurs after the Sabbath is past, and hence the first day of the week is not the Sabbath; and yet *The Voice* proposes to fight to the death to make it the Sabbath.

Take another passage of Scripture, from Luke's gospel, 23:56 and 24:1, two consecutive verses. "And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher." So here again, the first day of the week occurs after

the Sabbath-day; and hence the first day of the week, commonly called Sunday, is not the Sabbath-day; and yet *The Voice* announces its intention to fight to the death to make it the Sabbath. What is this but fighting against God? If the Sunday was indeed God's Sabbath, which it never was; if it was not a festival day of man's appointing, but the Bible Sabbath, the service which *The Voice* proposes to render it, is more than the gospel requires, or than good men could approve.

We are glad that *The Voice* is able to see and is willing to admit that the Sunday, as a sabbath, is "dwindling away;" it is becoming a "sabbathless Sunday." Cannot *The Voice* see that the Sunday as a sabbath has no foothold in the word of God? Churches and ministers are trying to make a sabbath of the Sunday, but can they? The failure is palpable. Let the saloons bear their full share in making the Sunday sabbathless; but let those persons also who are trying to make a sabbath out of one of God's "working days" (Eze. 46:1), and to make it take the place of God's blessed and sanctified day (Gen. 2, 1-3), bear their share of the responsibility in this matter.

The Voice is shaping the policy of the Prohibition party, of which it is the leading organ. But there are good men in that party that do not propose to fight to the death to make Sunday a sabbath, and who will take the "alarm" which is here sounded.—*L. C. Rogers, in Sabbath Recorder.*

A Word in Season.

God is love; he pities the sinner, and has provided a way by which he may obtain pardon and immortal life. And he now commands men everywhere to repent and believe this good news. Dear reader, have you heartily repented of your sins and come to Christ? Humbling yourself as a little child, confessing your sins with loathing for iniquity, with longing to lead a holy life, have you asked God for pardon and for the witness of the Holy Spirit? Relying only and implicitly on the righteousness and intercession of your blessed Saviour, have you continued to ask, believing God true to his word? In short, have you become a new creature in Christ Jesus? Do you know that he dwells in you by the blessed Holy Spirit, the Comforter, that he gives you? Would that with holy joy and gratitude you could truly answer, "Yes," to these important questions.

God has shown his love and pity for you in permitting his well-beloved, his only begotten Son, to die in unspeakable agony as your sin-offering. Your Redeemer has shown his ardent wish to save you by bearing your sins in his own body on the cross, thus giving his own blood to be the propitiation for your transgressions. As John Bunyan wrote, "Come, and welcome, to Jesus Christ."

The Father says: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11; see also 2 Pet r 3:9. But God's dear Son, by whom he will judge the world in righteousness, has said: "He that believeth not shall be damned." How sad to be lost at last in the lake of fire when all Heaven is now yearning to save you!

Christ says: "Ye will not come to me, that ye might have life." Most lovingly, faithfully he invites, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Will you to-day hear him? If you now foolishly and wickedly delay, whom can you blame if you are too late? Christ loves you; do you wish to grieve and insult him by longer neglect? Soon he will come to take to his marriage supper those that are ready. Then he that is filthy must be filthy still. Christ cannot lie by welcoming such within the city, or by saying to the pro-

crastinating worker of iniquity, Well done. O, risk not the loss of the raptures and glories of eternal life a moment longer. Seek God with all your heart and he will be found of you; "for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." N. W. VINCENT.

Casa, Arkansas.

Thoughts by the Way.

THE experience of David is similar to our own. Sorrow is not all a wilderness, even to the most sorrowful. Amid all its bleakness and desolation it has oases of beauty and fertility. It has Elims as well as Marahs, and frequently these Elims are very near the Marahs—if we only knew it. But six short miles separated the twelve wells of water and the three-score and ten palm trees from the bitter, nauseous well that filled the hearts of the thirsting multitudes with disappointment. And so near in human life is the sweetness to the bitterness in every trial. Had the Israelites of old, instead of murmuring at Marah, pushed on a little further, they would, in two short hours, have found at Elim all they sought and more than they expected. And so the time we waste in repining and rebelling would be better employed in living faith and active duty, for thus would consolation be found. Instead of sitting down to murmur at Marah, let us march in faith under the guidance of our tender Shepherd, who will bring us to the next station, where we may lie down in green pastures and beside still waters. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God."—*Hugh MacMillan, D. D.*

The Divine Method.

THE divine method of working is commonly not our method. We would have all the way before us flooded with light; but God chooses that there be light for us to take the next step only. We would select our own goal to strive for, and would then select the path to reach that goal; but God chooses that our goal and our path be of his appointing. And God's method is better than ours, whatever we may think about it. It is better to walk by faith than it would be to walk by sight. It is better to trust confidently to the loving wisdom and to the unfailing power of a divine Father, than it would be to depend upon our own imperfect knowledge and upon our own insufficient strength, in all our life struggles. The noblest characters of earth have their sources in an unwavering trust in God; and the greatest victory to be achieved in this world is the victory over self, in order that this trust in God may be perfected. We can never have true mastery, until we know how to serve willingly. We should, therefore, not merely think it a duty to give our lives into God's keeping, but we should regard it as a privilege that we can submit ourselves to God for help and guidance day by day.—*Sel.*

WITH our limited mental and moral perceptions, it is difficult to see at once what possible good can result to us from disappointment and suffering. In regard to these things we have to "walk by faith, and not by sight." We have to "endure" these things "as seeing him who is invisible."—*Zion's Herald.*

HAPPINESS can be built on virtue alone, and must of necessity have truth for its foundation.—*Coleridge.*

THE best way to keep good acts in memory is to refresh them with new ones.—*Cato.*

The Ten Kingdoms.

(Continued.)

BISHOP CHANDLER'S list, professedly made up from Machiavelli's "History of Florence," is as follows:—

"(1) The Ostrogoths in Mœsia; (2) the Visigoths in Pannonia; (3) the Sueves and Alans in Gascoigne and Spain; (4) the Vandals in Africa; (5) the Franks in France; (6) the Burgundians in Burgundy; (7) the Heruli and Turingi in Italy; (8) the Saxons and Angles in Britain; (9) the Huns in Hungary; (10) the Lombards at first upon the Danube, afterwards in Italy."

So far as the names are concerned this list is correct with the exception of the Huns. As this list is the one which has been most generally accepted, it will be necessary to give quite fully the reasons which have compelled us to reject the Huns as one of the ten. In justification we submit the following facts: 1. It is a fact that the only part of what is now Hungary that was ever within the Western empire, is that portion that lies west of the Danube, and which formed part of the province of Pannonia. 2. It is a fact that the people who formed what is now the kingdom of Hungary, and from whom that country took its name of *Hungary*, never appeared in Europe till A. D. 884, and in 889 A. D. overran the country which bears their name. 3. It is a fact that they were not Huns, but *Magyars* ("Ovyypoi, Ugri, Wengri, Ungri, Ungari, Hungari.") See Encyc. Brit., art. "Hungary," History; Gibbon, chap. 55, par. 4-8; Hallam, Middle Ages, chap. 1, part 1, sec. 12. Therefore to name the "Huns in Hungary" as though Hungary received its name from the Huns, and as though it were a continuation of the kingdom of the Huns, is decidedly wrong.

This is confirmed by additional facts. 1. It is a fact that the real Huns—the Huns of Attila—first entered the province of Pannonia about A. D. 380; that Pannonia was abandoned to them by the patrician Ætius about A. D. 424, and was confirmed to them by a treaty with Theodosius II. about A. D. 430; that Attila, with his brother Bleda, succeeded his uncle Rugilas in the rule of the Huns in A. D. 433 and died in A. D. 453. 2. It is a fact that shortly after the death of Attila the power of the Huns was broken to pieces. 3. It is a fact that from the battle of the Netad onward, the Huns never possessed any portion of territory within the Western Empire. 4. And it is a fact that the empire, the kingdom, and the nation of the Huns of Attila was "extinguished." Gibbon states in a single paragraph, these last three facts; he says:—

"The revolution which subverted the empire of the Huns, established the fame of Attila, whose genius alone had sustained the huge and disjointed fabric. . . . Ellac, the eldest son of Attila, lost his life and crown in the memorable battle of Netad; his early valor had raised him to the throne of the Acatzires, a Scythian people, whom he subdued; and his father, who loved the superior merit, would have envied the death of Ellac. His brother Dengisich, with an army of Huns, still formidable in their flight and ruin, maintained his ground above fifteen years on the banks of the Danube. The palace of Attila, with the old country of Dacia, from the Carpathian hills to the Euxine, became the seat of a new power which was erected by Ardaric, king of the Gepidæ. The Pannonian conquests, from Vienna to Sirmium, were occupied by the Ostrogoths; and the settlements of the tribes, who had so bravely asserted their native freedom, were irregularly distributed according to the measure of their respective strength. Surrounded and oppressed by the multitude of his father's slaves, the kingdom of Dengisich was confined to the circle of his wagons; his desperate courage urged him to invade the Eastern Empire; he fell in battle; and his head, ignomin-

ously exposed in the Hippodrome, exhibited a grateful spectacle to the people of Constantinople. Attila had fondly or superstitiously believed that Irnac, the youngest of his sons, was destined to perpetuate the glories of his race. The character of that prince, who attempted to moderate the rashness of his brother Dengisich, was more suitable to the declining condition of the Huns; and Irnac with his subject hordes retired into the heart of the Lesser Scythia. [The Lesser Scythia—now the Dobrudscha—was that little piece of country lying between the Black Sea and the Danube, along the course of that river where it flows northward, near its mouth. It contains about 2,900 square miles.] They were soon overwhelmed by a torrent of new barbarians, who followed the same road which their own ancestors had formerly discovered. The *Geougen*, or Avars, whose residence is assigned by the Greek writers to the shores of the ocean, impelled the adjacent tribes; till at length the Igours of the North, issuing from the cold Siberian regions which produce the most valuable furs, spread themselves over the desert as far as the Borysthenes [Dnieper] and the Caspian gates; and finally extinguished the empire of the Huns."—*Decline and Fall*, chap. 35, par. 16.

The "Encyclopedia Britannica" tells of the death of Attila in A. D. 453, and then says:—

"Almost immediately afterwards, the empire he had amassed rather than consolidated, fell to pieces. His too numerous sons began to quarrel about their inheritance, while Ardaric, the king of the Gepidæ, was placing himself at the head of a general revolt of the dependent nations. The inevitable struggle came to a crisis near the river Netad in Pannonia, in a battle in which 30,000 of the Huns and their confederates, including Ellac, Attila's eldest son, were slain. The nation thus broken, rapidly dispersed; one horde settled under Roman protection in Little Scythia (the Dobrudscha), others in Dacia Ripensis (on the confines of Servia and Bulgaria) or on the southern borders of Pannonia. The main body, however, appear to have resumed the position on the steppes of the river Ural which they had left less than a century before."—*Article "Huns."*

"Chambers's Cyclopaedia" says:—

"With the death of Attila the power of the Huns was broken in pieces. A few feeble sovereigns succeeded to him but there was strife everywhere among the several nations that had owned the firm sway of Attila, and the Huns especially never regained their power."

Adams's "Historical Chart" says:—

"The fall of the empire of the Huns begins with the death of Attila, A. D. 453. Their power was broken and the nation was soon extinguished."

The very latest authority on the subject says:—

"Whilst the Magyars continued to dwell quietly along the Don, the Huns proceeded with an immense army, each tribe contributing ten thousand men, against Western Europe, conquering and rendering tributary, in the course of their wanderings, numerous nations, and finally settled on the banks of the Theiss and Danube. Later on, however, in the middle of the fifth century, when the world-renowned Attila, 'the scourge of God,' came into power, the Huns carried their victorious arms over a great part of the western world. The immense empire, however, which had been founded by King Attila, was destined to be but of short duration after the death of its founder. His sons Aladar and Csaba, in their contention for the inheritance, resorted to arms. The war ended with the utter destruction of the nation." "Whilst the sons of Attila were contending with each other for the possession of the empire, the Germanic populations fell upon the divided Huns and drove them back to the Black Sea."

"All of the followers of Aladar perished; Csaba, however, succeeded in escaping from the destroying arms of the neighboring nations, who had fallen on the quarreling brothers, with about fifteen thousand men, to the territories of the Greek Empire. . . . He returned afterwards with the remainder of his people to the home of his ancestors, on the banks of the Don, where up to the time of his death, he never tired of inciting the Magyars to emigrate to Pannonia and to revenge themselves on their enemies by reconquering the empire of Attila."

"The Gepidæ remained now the masters of the country east of the Danube, whilst the Ostrogoths occupied the ancient Roman province. The latter however, under the lead of their king, Theodoric, migrated in a body to Italy, crossing the Alps, and founded there on the ruins of the Roman Empire, a Gothic kingdom. The Gepidæ remained in consequence the sole ruling people in Hungary."—*The Story of Hungary*, chap. 3, par. 5, 6; chap. 2, par. 5, 6.

[This book was written by Arminius Vámbéry, Professor at the University of Buda-Pesth, the capital of Hungary, and was printed August, 1886, by Putnam's Sons, New York].

The Gepidæ continued to be the sole ruling people in Hungary, for about one hundred years, until A. D. 566, when that nation was obliterated by the united powers of the Lombards and the Avars. The Avars, who are sometimes called Huns, first heard of the Roman Empire in A. D. 558, and were first seen by Europeans when an embassy came from them to Constantinople, in the reign of Justinian, that same year. After the destruction of the Gepidæ, the Lombards gave up all their Pannonian possessions to the Avars, A. D. 567, and went to Italy. The Avars inhabited and ruled the country until the invasion of the Magyars, A. D. 889, who still inhabit the country which from them bears the name of Hungary. See *Decline and Fall*, chap. 42, par. 6; chap. 45, par. 2-4.

By these evidences it is certain that after the battle of the Netad—A. D. 453,—there was never within the Western Empire a vestige of the power known to history as that of the Huns. Therefore they certainly cannot rightly be counted among the ten kingdoms. And as the Magyars who formed the kingdom of Hungary never appeared in history till they entered Europe in A. D. 884, nor did they ever enter the country that bears their name till A. D. 889, it is literally impossible that they could be counted one of the ten kingdoms which the prophecy demands should be in existence at least 396 years before: that is, in A. D. 493. J.

(Concluded next week.)

The Service of God.

THE service of God, as required, is very comprehensive, and its demands cannot be met by attending to a few forms and observances. Its standard is the revealed will of God. On this foundation its claims must rest. Whatever comes short of this measure is defective. In all this service supreme love to God is the mainspring. In loving him and by loving him, God is served. Till he is loved, he is not responsibly served. The reason why his service is not found to be hard, is seen in the love with which he is regarded. It is always easy to serve those whom we love, and those who love God as they ought, will not find it hard to serve him as they ought. Here then is the starting-point in becoming the servants of God—love to God. Doing all that he requires, in the case of those who love him, follows as the effect of a cause.—*Sel.*

THE Christian is like the ripening corn; the riper he grows, the more lowly he bends his head.—*Guthrie.*

"THY testimonies are my meditation,"

Liberal Christianity.

IN a sermon published in the *St. Louis Globe Democrat*, some time since, Mr. Beecher says:—

"If anybody wants to go into the Roman Catholic Church, and I think he is good enough, let him come to me, and I will give him a letter of dismissal from this church and send him there. I have done it already in one instance, and I have no doubt the young girl is better off than she would be in this church." Speaking of the qualities which he terms true spiritual manhood, he says: "Do you mean, then, if a Mohammedan has these qualities of soul he is acceptable to God? I do. Do you mean to say if a man is an infidel, he can be acceptable to God? I do." Finally, in conclusion, hear this noted theologian, as follows: "If in any way a man has gone up, if any man has found in himself the kingdom of Heaven without knowing Jesus Christ, or ever having heard of him, he will be saved. It is not calling out a name that saves, it is falling in love with the qualities represented by that name. The question is not whether a man has complied with a system. There are a good many heathen Christians that will teach Christians in the other life, I guess."

This very liberal divine would not send any of his members into the Catholic Church unless "good enough." It is strange that he should make goodness an objection, for he knows very well that sinners can have their sins all forgiven there, and if they happen to die unpardoned, they can have them forgiven hereafter, and even have their souls prayed out of purgatory. There is not much doubt but that some of Mr. Beecher's church members would be better off in the Catholic Church; for although in the former they are taught the infallibility of the Pope, and that the fires of purgatory are ever burning, yet in the latter they are taught to deny the efficiency of the atonement, and the conditional plan of salvation in the gospel.

If Mohammedans and infidels can be saved according to Mr. Beecher's plan, then why not everybody? True, they must be endowed with true spiritual manhood; but what kind of spiritual manhood has a Mohammedan, who knows nothing about the spiritual things of God? Neither can he know them, for they are "spiritually discerned." Again, how can an infidel, who does not believe in either God or spirit, be possessed of this quality? And even if the class to which he alludes had truly this spiritual manhood (moral goodness), it does not follow that they would be saved; for "by the deeds of the law there shall no flesh be justified in his sight." Again, "if in any way a man has gone up." How does this accord with the teaching of Christ, who says, "I am the way, the truth, and the life." But Mr. Beecher seems to think "any way" will do. This position plainly contradicts Christ's teaching, and proves the truthfulness of his words, that they that "climb up some other way, the same are thieves and robbers." To which class does Mr. Beecher belong?

The great trouble with Mr. Beecher seems to be that he has "gone up" too high; so high that he does not seem to see the plain teachings of God's word.

How can a man find in himself the kingdom of Heaven without knowing Christ, or ever having heard of him? The truth of the matter is, that Christ and the kingdom of Heaven are inseparably connected. It was a part of his mission to teach the world, not only how to become subjects of the kingdom of grace, but also how to become subjects of his everlasting kingdom, to be set up at his second coming.

True, as Mr. Beecher says, there is more in the qualities of a name than in calling it out; but what will he do with this text, that "there is none other name under heaven given among men, whereby we must be saved" but in the

name of Jesus. Do not the name and the qualities go together, or can we have the one without the other?

Certainly it is "guess" work when he talks of heathen Christians teaching Christians in the other life.

WM. PENNIMAN.

Self-Denial.

WHAT would be thought of a military training-school in which no attention was given to drill and discipline, but where the whole effort of the authorities was to enable the students to get on enjoyably? That is not the sort of schooling which prepares a young soldier for his part in the hardships of camp and campaigning. But every family is, in a sense, a military training-school, if Paul was right when he exhorted the young disciple to endure hardness as a good soldier of Jesus Christ. There are Christian families, however, where the young are trained in habits of self-indulgence, rather than of self-denial, and where each is taught, in deed if not in word, to seek the easiest place in God's host, rather than to endure hardship in the path of duty. This may prove a terrible mistake. The parent who fails to train his child in Christian self-denial, not only fails to prepare that child for the battles of life, but gives him the first impulse toward a reckless course of demoralization, and a career of uncontrolled license.—*S. S. Times.*

A Practical Faith.

THE great apostle has quoted from Habakkuk, in each of his three great epistles, this declaration: "The just shall live by faith." If it were necessary to give special emphasis to this great truth, this repetition of it would sufficiently set forth its paramount importance. But all readers of God's word have already recognized that faith is the fundamental and only working grace of God's people. Without it it is impossible to please God; and with it all things are possible to the believer, as concerning God and his grace and power. By it, we are told, the weakest saint can move the arm of omnipotence. All the mighty achievements of the ancient worthies were accomplished by it, whether by life or death. Faith was no less conspicuous under the old dispensation than under the new. The head of the Hebrew race was a man of faith; and because of his faith in God he was called "the father of the faithful."

The sole condition of our salvation is "faith." "Whosoever believeth in him is not condemned," while "he that believeth not is condemned already, because he has not believed on the name of the only begotten Son of God." The gospel is preached because it is believed by those who preach it; and the Christian life is maintained only because these things are surely believed by us. Faith is the laboring oar in our work for Christ. Love may be the inspiration, but faith is the working grace. "Sir, I believe God," was the sublime answer which Paul made to the centurion and the master of the ship which was going to wreck, and by which he, the little condemned Jew, was placed in practical command of the ship. When Luther saw this truth, as he was laboring up the stone stairway in Rome, seeking peace through bodily penance and human merit, he sprang from his knees and, as some one has said, put that sublime text, "the just shall live by faith," to his lips, as a silver trumpet, and blew a jubilee blast upon it which awakened a sleeping world from Rome to the Orkneys.

It may seem needless to go over these trite truths which some of our readers may feel are mere platitudes; but we find it needful to remind ourselves of fundamental truth oftentimes, and make a further inquiry as to whether our apprehension of the truth is practical or only formal. Now, since faith is the essential grace of

the believer, the question arises: "Have I faith; and, if I have, is it a real or vain faith; a theoretical or a practical one?" It must be seen at a glance that, though there are not different kinds of faith, there are different conditions and different objects of faith. For instance, it is very common to hear men say they believe the Bible to be the word of God; but that is not a practical faith, so far as salvation is concerned; for the Scriptures are not in themselves saving; they are but the witnesses which testify of Christ. Faith, then, to avail, must take hold on Christ himself, his person and his work. There are a great many persons who believe in Christianity; but are destitute of faith in Christ.

Not a few persons are troubled on this score. They are not sure whether their faith is a practical one—that is, a real, saving faith; but there need be no difficulty in settling that point. We may know, as a matter of mental observation, what is the direction and object of our faith. If, when we question ourselves as to the ground of our hope, our thought of faith flies to the church, or to the creed, or to the ordinances, or to any deeds of righteousness which we have done, we may be pretty sure that our faith is not very practical so far as salvation is concerned; for the faith that saves flies straight to Christ, as the needle to the pole; but, again, if our faith is a practical one, it will direct and control our lives. The ancient worthies "saw the promises from afar," were persuaded of them, embraced them and confessed that they were pilgrims and strangers in the earth, and set out for another country, even an heavenly. Now, is our faith working such practical results in us? Abraham believed God, and, therefore, though sorely tried, did not stagger, but offered up his son. Test your faith. Does it control your life, and is it exercised toward God and Christ?—*Independent.*

Love.

LOVE to Christ smooths the path of duty, and wings the feet to travel it; it is the bow which impels the arrow of obedience; it is the mainspring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant; it heapeth mountains upon mountains, and thinketh the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.—*Sel.*

It must never be forgotten that the church of Christ is a temperance society, instituted by God himself, and that to it all other temperance societies must be auxiliary. Paul gives us the true key when he tells us that temperance is one of the fruits of the Spirit—that is, a Christian grace or virtue. Religion alone can furnish the strength to resist temptation and save from falling. When men realize this, if they can be brought to repentance and prayer, there may be hope of real reform.—*Sel.*

To REPRESS a hard answer, to confess a fault, to stop, whether right or wrong, in the midst of self-defense, in gentle submission,—these sometimes require a great struggle for life and death, but these three efforts are the golden threads with which domestic happiness is woven.—*Caroline Gillman.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 21, 1886.

Abominable Prayers.

IN the *Sunday School Times* we find, in answer to a question asked by a correspondent, a little story which we think aptly illustrates the heading of this article. The incident is thus related by the *Times*:—

"A story is told of a New England deacon, who was visited by a committee of the church, in view of his drinking habit. He met the visitors cordially, and said, in substance: 'I've asked the Lord's help in this thing, and I've left the case with him. I was afraid I was drinking too much; so I prayed that, if I was in any danger of that, the Lord would take away my love for liquor. But my liking for it holds good, and so I know the Lord approves my drinking.'"

We think all will allow that such a prayer was little, if any, less than insult to God. The Bible declares God's hatred of drinking habits, when it says that no drunkard shall enter the kingdom of Heaven. A drunkard is one who drinks immoderately; and this man was a drunkard, for he was drinking so much that he was getting alarmed at himself. Then why should he pray for wisdom concerning a thing that is plainly revealed? He knew he was doing wrong; he did not want to stop, and so he made conditions for the Lord, and because those conditions were such that the Lord could not comply with them, his conscience was satisfied. He had his mind made up beforehand what he should do, and might better have gone ahead without the mockery of prayer; the prayer was simply a taking of God's name in vain, and could not be other than an abomination to the Lord.

We think no one will disagree with our conclusion on *this* matter; and yet there are hundreds, perhaps thousands, who are insulting the Lord in the same manner that the drinking deacon did, yet they cannot see the similarity, because the subject of their prayers is different. We have often heard people say, in substance: "I know that the ten commandments are God's unchangeable law, and that the fourth commandment requires the observance of the seventh day, and of no other. I know that the Bible does not sanction the observance of Sunday. There was a time when I was considerably troubled over this matter—whether I ought not to keep the Sabbath instead of Sunday. So I prayed earnestly to the Lord that I might know my duty. I prayed that if it was wrong for me to keep Sunday, the Lord would let me know; and since then my mind has been perfectly at rest. I am in the Lord's hands; if he wants *me* to keep the Sabbath, he will let me know."

The least that we can say is, that such a prayer, offered under such circumstances, is an insult to the Lord. It is as though a child, knowing what his father had plainly and expressly commanded him to do, should turn right around and ask for some sign by which he might know that the father meant what he said. In such a case the reader can readily imagine what that "sign" would be. So God has given us explicit commands in his word. That word is all that he has given us for a guide in this life, and it is a sufficient guide, for it is able to make us wise unto salvation. That word is for a lamp to our feet, and a light to our path. Of the law of the Lord it is said that it "is perfect, converting the

soul," and that to keep the commandments is "the whole duty of man." These commandments are very plain, so that any child can understand them, and now for anybody to pray to the Lord to know if it is his duty to keep them, is an insult to the one who gave them.

The one who offers such a prayer virtually says: "I don't think the commandments of the Lord are a sufficient guide for *me*; they may do for others, but I require something better." Or else he says: "I don't believe the Lord really means what he says." In either case, he turns away from the law, and treats it with contempt. Now does God hear the prayer of such? Hear what is said: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Then if the answer to such a prayer comes in the shape of peace to the one who persists in violating the commandment, who has answered it? Not God, for "he cannot deny himself." It must be none other than the great adversary of the truth.

But will the Lord give any "sign" to such ones that he means what he says? Yes; numerous instances of this are given, but we will cite only one. Balaam was expressly told by the Lord not to go with the servants of Balak, to curse Israel. But he wanted to go, and so he asked the Lord if he really meant what he said. As the result, he became satisfied in his own mind that he might go, and he went. As a "sign" that the Lord meant what he said, Balaam was all but slain in the way, being saved only by his faithful beast, and was finally destroyed with the sword. Num. 31:8; 2 Peter 2:11, 12; Jude 11.

And so all who seek for peace in a way contrary to the law of God, shall perish. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. 21:16. Paul, speaking of those who deliberately turn away from the only source of truth, and try to find peace in a way that God has not appointed, says that "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12.

Reader, do you want Satan, instead of the Lord, to answer your prayers? If not, then pray only in accordance with God's word. Pray, as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Such a prayer, offered in sincerity, God will not fail to answer. And when the Spirit makes known to us "the deep things of God," and we delight in the law of the Lord, we have this precious promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. Let us never in our prayers take God's name in vain.

W.

Real Knowledge.

IT is a very common thing to speak of the apostles with the exception of Paul, as uneducated and ignorant men. The enemies of the Bible think to disparage their testimony in this way, and many people who reverence the Bible unintentionally work to the same end by speaking of the apostles as ignorant. Only a short time since we read a statement from a minister, in which "the uneducated Peter" was spoken of. There is just one verse in the Bible which seems to give color to this idea, and that is Acts 4:13, which says that the council heard the boldness of Peter and John and perceived that they were unlearned and ignorant men. But this is an unfortunate translation. The word rendered "ignorant" means "private," and the meaning is that the council saw that Peter and John, being Galileans,

had not studied in their schools, and they marveled that private citizens who had not sat at the feet of the rabbis, and learned their fine-spun theories, should be able to talk with such power and wisdom.

If we consider for a moment who the apostles were, we shall see that it is a mistake to regard them as ignorant men. They were Jews, and every Jew was expected to give his child a knowledge of the law. The commandment found in Deut. 6:7, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," was scrupulously obeyed by every pious Jew. Thus Paul says that Timothy had from a child known the Scriptures. Every Jew, no matter how humble his circumstances, had a knowledge of the law.

Now think what this implied. It meant that he had a knowledge of the Jewish people, and this comprised also a history of contemporary people. He would know as much about the creation and fall and other events of that time as it is possible for any one to know. The history of the children of Israel in Egypt would make him familiar with the Egyptian people. He would also be familiar with the Assyrians and Babylonians and Persians and the Grecians, with all of whom the Jews had been intimately associated. In short, the humblest Jew must have had a pretty good knowledge of the history of the world. Not only this, but in the Old Testament he would find literature which cannot be equaled in the world. In the psalms and the prophets he would find the choicest poetry and the most sublime descriptions. The one who had made the Old Testament his daily study could not have failed to acquire a good use of language. In the colleges of the present day young men are engaged for several years in studying the writings of the ancient Greek and Roman authors. They do not do this for the history which those writings contain, for they could learn that in one-twentieth part of the time in their own language, but they engage in the study of the classics in order to discipline their minds, and to gain a good style of expression. All this may be gained from the study of the Bible, which, as is allowed even by infidels, contains the finest specimens of literature to be found in the world.

In addition to this knowledge, every Jew was required to give his child some trade by which he might be self-supporting; thus the theoretical and the practical were combined. The apostles were not exceptions to this rule. They were practical men, able to transact business and to provide for themselves.

But all this was the least of their education. For three years and a half they had been in constant communication with Jesus. Day and night they had been with him, listening to his conversation and receiving instruction from him, and this was a schooling such as no other men on earth ever enjoyed. If at the present day a young man could have as his tutor such a man as Dr. McCosh or some other learned professor, and could be with him constantly for three or four years, and could receive daily personal instruction from him, people would envy that young man as one who was having exceptional advantages. But the apostles had the greatest of all teachers, the Son of God himself,—the One of whom even his enemies said, "Never man spake like this man." To be sure, the Pharisees spoke slightly even of him, saying, "How knoweth this man letters, having never learned." In their selfish bigotry they thought that their schools, which were devoted to sophistry and vain philosophy furnished the sum of wisdom. But as we read the life of Christ we find that the most crafty and subtle and learned men were no match for him. Without any hesitation he answered their most perplexing questions, and always in the choicest and most direct language.

In this school the apostles studied for three years and a half, until they had unconsciously to themselves acquired habits of thought and speech similar to his. Then they received the baptism of the Holy Ghost, which illuminated their minds and brought freshly to their remembrance all that they had previously learned. And so when they stood before the Jewish rulers, their enemies marveled that plain unassuming private citizens who had never attended the Rabbinical schools should be able to speak with such power and wisdom; "and they took knowledge of them that they had been with Jesus." In spite of their hatred to Jesus, the Pharisees knew that nowhere else could those men have received the education which they had. Surely the apostles were anything but uneducated men.

In this we may find a lesson that will be profitable to us. People are often heard complaining of their lack of advantages. They excuse themselves from responsibilities in connection with the cause of God, because they have not education. Many think that they are excusable for not having a thorough knowledge of the word of God, because in early life they had no educational privileges. But none are excusable for not knowing the things which God has revealed. All may have true wisdom. Says the psalmist, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. 111:10. And this means just what it says. The one who studies the word of God with an honest, humble mind, will have wisdom which will be acknowledged even by the unbelieving world. Hear what Moses said to the Israelites:—

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4:5, 6.

From this we learn that it was not piety alone that the people were to obtain from the study and practice of the word, for the world does not usually hold that in very high esteem; but in addition to piety they would have wisdom that would be acknowledged as such by worldly-wise men. We find the same thing exemplified to a high degree in the case of Solomon. When he was given his choice of what he would receive from the Lord, he said, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad;" and the Lord said: "Because thou hast asked this thing, . . . behold, I have done according to thy word; lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." 1 Kings 3:9-12. He who carefully studies the Proverbs of Solomon will be convinced that the Lord fulfilled his promise. All the wisdom of the world, and more too, is condensed in that one book. There is not a thing in human affairs, no business matter of any sort, that is not wisely treated of in the book of Proverbs. The man who makes that book his daily study, and profits by what he learns, will be wise in the sight of both God and man. Thus we profit by the blessing given to Solomon.

Leaving out the matter of inspiration,—the special illumination which the apostles had by the Spirit,—we have the same means of education that they had. We cannot see Jesus in the flesh, but we can nevertheless walk with him. In the Old Testament we have the Scriptures that the apostles had, and in the New Testament we have the words of Jesus to the apostles. If we make them our daily study, we may become imbued with their spirit. The Holy Spirit is given to all who ask for it in faith, for "the same Lord over all is rich unto all that call upon

him." In Christ "are hid all the treasures of wisdom and knowledge." Why, then, if we have Christ, may we not have these treasures of wisdom and knowledge? We may if we *search* for them. We must not suppose that these treasures are to be received without our making any effort to obtain them. If treasures are hid in Christ, they can of course be found only by the one who has Christ; but since they are *hid*, even he must labor for them. There is no reason why the most obscure Christian should not be *well-informed* in all matters of which the Bible specially treats; and being thus informed, his judgment in temporal matters must be improved. See 1 Cor. 6:2, 3. "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."

W.

The Commandments of God and the Faith of Jesus.

"If any man be in Christ, he is a new creature." 2 Cor. 5:17. As a new creature he lives a new life, a life of faith. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." But it is a faith that works, for without works faith is dead. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith *by my works*." James 2:14-18.

In Christ nothing avails but a new creature, he lives by faith; it is a faith that works, and the work is the keeping the commandments of God. Thus saith the Scriptures:—

1. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *a new creature*." Gal. 6:15.

2. In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but *faith which worketh by love*." Gal. 5:6.

3. Circumcision is nothing, and uncircumcision is nothing, but *the keeping of the commandments of God*." 1 Cor. 7:19.

Again, it is "faith which worketh by love," that avails, and "This is the love of God, that we keep his commandments." 1 John 5:3. And "love is the fulfilling of the law." Rom. 13:10. Therefore, in Christ Jesus, the faith that avails, is the faith that keeps the commandments of God, the faith that fulfills the law of God.

Once more, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. "Created in Christ Jesus," is to be made a "new creature" in Christ Jesus. But we are created in him "unto good works," and these good works are those which God had before ordained that we should walk in them. That is to say, God before ordained good works in which we should walk. But we have not walked in them. Now he creates us anew in Christ, so that we may walk in these good works in which before we failed to walk. These good works are the commandments, the law, of God. These commandments express the whole duty of man, but man has failed to do his duty, "for all have sinned, and come short of the glory of God." But now Christ is manifested to take away our sins and to cleanse us from all unrighteousness, "that we might be made the righteousness of God in him." 2 Cor. 5:21. We are made new creatures in him, that in him and by him, we may perform acceptable service and do the duty, keep the commandments of God, which be-

fore we failed to do, and which out of him all must ever fail to do. For he himself said, "without me ye can do nothing." This is according to that which we have before shown: "What the law could not do," "God sending his own Son," did, "that the righteousness of the law *might be fulfilled in us*, who walk not after the flesh, but after the spirit." Rom. 8:3, 4.

Therefore when the Third Angel's Message calls, as it now does call, upon all men to "keep the commandments of God, and the faith of Jesus," it simply calls all men to the performance of the whole duty of man—as he now exists. And when under this message we urge men to keep the commandments of God strictly according to the letter, we mean that they must be kept strictly according to the spirit too. When we press upon all the obligation of keeping the commandments of God, it is always the obligation of keeping them the only way in which they can be kept, that is, by faith in Jesus Christ; it is always the commandments of God *and the faith of Jesus*; it is that all must be made perfect by his perfect righteousness; and that all our righteousness must be the righteousness of God which is by faith of Jesus Christ, and that righteousness witnessed by the law and the prophets.

This is strictly according to the teaching of Christ and the apostles. When the young man came to Jesus, asking, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments," and cited the second table of the ten commandments. The young man replied "All these things have I kept from my youth up, what lack I yet?" Jesus said unto him, "If thou wilt *be perfect*, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, follow me." As the record says that Jesus "looking on him, loved him," and as Jesus asked him to follow him, it is evident that the young man was a person of good intentions and honesty of purpose, and he undoubtedly supposed that he had really kept the commandments. But it is not our own estimate that is the standard of what constitutes obedience to the law; it is God's estimate that is the standard. We might conform so strictly to the law that according to our own estimate, we could see no point of failure, yet, when our actions should be measured by God's estimate, weighed in the balances of the sanctuary, we should be found sadly wanting.

It is not according as we see, but according as God sees that the question of our keeping of the commandments of God is to be decided. And as God sees it, it has been recorded; "All have sinned, and come short of the glory of God." No doubt the young man, when measured by his own standard, stood at the full stature of moral character before God. But yet God's standard declares he had "come short." Even granting all the righteousness that the young man might claim by the keeping of the commandments alone, and there are yet many like him, yet to him and to all who like him expect righteousness by the law, the word of Christ is, "One thing thou lackest yet." All such, lack the justifying blood, they lack the sanctifying power of the perfect obedience of the Son of God. In short, they lack the faith of Jesus, and so must ever come short until, by accepting Christ, they attain to the righteousness of God, which is by faith. It is in Christ alone that man can reach the full stature of moral character in the sight of God. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13. However hard a man may strive for righteousness by keeping the law, yet, until he accepts Christ and finds in him the righteousness which is of God by faith, against him the word will ever stand, thou hast "come short of the glory of God;" "one thing thou lackest yet." So we see then that

Jesus taught that those who would be his disciples must keep the commandments of God and the faith of Jesus.

Again, in his sermon on the mount, Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven. Matt. 5:19, 20. Happily, we have the record of the best Pharisee that ever lived, and in his experience we have the inspired illustration of these words of Jesus. Says Paul of himself, "As touching the law, a Pharisee; . . . touching the righteousness which is in the law, blameless." Yet this was not enough, for as he says in another place, "I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord." 1 Cor. 4:4. So even though he might, so far as he could see, be blameless, yet that was not proof that he was justified, for it is God who judges—it is God's standard of righteousness, and not our own, that we must meet to be justified, and that standard is the righteousness of Christ, to which we can attain only by faith. So says Paul, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; . . . and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:7-9. This is a righteousness which he had not when he was a Pharisee. This then, is the righteousness which exceeds the righteousness of the scribes and Pharisees; and this righteousness of faith we must have while *doing* and *teaching* the commandments. In his sermon on the mount, therefore, Christ positively taught the keeping of the commandments of God and the faith of Jesus.

Says James: "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. . . . If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said [margin, that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. . . . What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . A man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Thus James shows that the faith of Jesus must be shown by works, and that these works are the doing of the law of God. He declares that we are not to have the faith of Jesus with respect of persons; and respect of persons he declares to be sin, the transgression of the law. We are not to have the faith of Jesus, therefore, with the breaking of the commandments of God, *even in a single point*. In other words, James teaches as strongly as it is possible to teach, that those who will have the faith of Jesus must keep the commandments of God *and* the faith of Jesus.

John says: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep

his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world; *even our faith*. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5:1-5. The beloved disciple therefore also teaches that we must keep the commandments of God and the faith of Jesus.

We have not the space and time would fail us to give all the scriptures even in the New Testament which teach the same thing. We shall close by simply saying that Christ said, "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do HIS [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev 22:13, 14. He also said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ said, "If thou wilt enter into life, keep the commandments;" he also said, "He that believeth on the Son hath everlasting life." The Third Angel's Message, the last message from God that the world will ever hear, embodies in a single sentence these sayings of Christ: "Here are they that keep the commandments of God, and the faith of Jesus." In the Third Angel's Message is embodied the very gospel of Christ, wherein "is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:16, 17. When the Third Angel's Message shall be finished, then the mystery of God—the gospel—shall be finished, as he hath declared to his servants the prophets. And those who truly obey the Third Angel's Message will get the victory over the beast and over his image, and over his mark, and over the number of his name, and will, at the last, stand on the sea of glass, having the harps of God; and without fault before the throne of God; and it all will be through "him that loved us, and washed us from our sins in his own blood." Unto him be glory and dominion forever and ever. J.

The Philosophy of Trades-Unionism.

In the early part of the season, the Coast Seamen's Union laid a boycott upon the Spreckles Steamship Company of San Francisco, because John D. Spreckles chose to hire men who suited him best, to do the work which he had to do. As a result of this boycott, the ship owners formed an association so as to better carry out their purpose to employ those whom they should choose to employ. The ship owners then, it seems, obtained the alliance of certain sailor boarding-house keepers. These boarding-house keepers are a sort of sailor brokers who furnish sailors to vessels that want them. And as these boarding-houses were furnishing the ships with men, in spite of the efforts of the Seamen's Union and the boycott, a boycott was then placed upon them, and so the matter went, one boycott bringing on another, and one strike another, until at last, on August 26, all the coast seamen had struck, and all the coast sailing vessels were tied up from Puget Sound to San Diego.

September 5, while a meeting of union seamen was being held in a hall in San Francisco, a telegram was received from Eureka, and read, "stating that the wharves there were loaded with lumber, and in four days all available store room would be taken up, then the lumber mills would all have to be shut down, and this would throw out of employment three or four thousand men, all Knights of Labor." This telegram seemed to be a very joyful piece of news to the six hundred and fifty assembled sailors in San Francisco. Nor does the matter stop here. By the shutting down of these lumber mills and the tying up of these ships by the Seamen's Union, not only these four thousand hands in the

lumber mills are thrown out of employment, but building in San Francisco, Oakland, and other cities on the coast, is obliged to stop for want of lumber; and this throws out of employment the union carpenters and builders, the union plasterers, masons, brick-layers, and so on indefinitely, in all these places. Thus, because one steamship company chose to employ a certain man, or perhaps a dozen men, whom the Seamen's Union did not like, thousands upon thousands of men of different trades are thrown out of employment, and their families in many instances obliged to suffer for the necessities of life. This seems to us poor philosophy. But it is the only philosophy that is known to trade-unionism. It is perfectly illustrated by Mr. Simon Newcomb, in the *Independent* of September 9, in his comment upon a statement made by Mr. T. V. Powderly, grand master workman of the Knights of Labor. Mr. Powderly's statement was this:—

"Any bottle brought into my house does not go back. I cannot smash a beer bottle, because I drink ginger ale, but the bottle never goes out alive. This may be a small thing, but if 90,000 men who get bottles were to destroy them it would make a big hole."

Mr. Newcomb, who in late numbers of the *Independent* has been giving some plain, wholesome talk on the labor question, comments upon this as follows:—

"The speaker's opinion evidently was that the greater the destruction of bottles, the better for laborers, and in this, no doubt, he voiced the prevailing sentiment on the subject.

"Most fortunately for mankind nobody ever applies this principle in his own individual case; if he did we should all very soon be transformed into a horde of half-starved barbarians. Every sensible man tries to get things as cheaply as possible, whereas all organized action on this theory is directed toward making them cost as much as possible.

"We may show this theory to be wrong either by the reasoning of the case, or the facts of the case. In the first place if we admit it, where will we stop? If 90,000 people make work for others by smashing all their bottles when they have used them once, would they not, on the same principle, benefit chair-makers if they should destroy all their chairs after using them a short time, say a month? One man could not do much this way, but 90,000 could make a big hole in the existing supply of chairs. What is true of the chairs would apply also to all the furniture of a house, the plates and the dishes. If 90,000 men should break them up after having them a year, they would make a big hole to be filled up by labor. If a man burned down his new house after living in it a year, would it not on the same principle be good for the house-builders? Then would not everybody be rendering a public benefit by doing the same thing?

"Of course you will reply to me that you do not carry your theory so far as this, and do not propose to run it into the ground as I am doing. But where will you stop? If your theory is good for so little a thing as a bottle, why should it not be good for so big a thing as a house? If you claim that there is a turning point, please tell me where it is that waste ceases to be beneficial to the public. When you have done this to your own satisfaction, I will tell you my answer. Waste is of no benefit at all, and the theory that it is beneficial to anybody is founded on not looking at all the facts of the case. Let us see what the facts all come to.

"Suppose that Mr. Powderly drinks one bottle of ginger ale a day, and that bottle is worth three cents. This will make, in round numbers, ten dollars worth of bottles a year which he destroys. If he sold the bottles instead of destroying them, he would have just ten dollars more in his pocket at the end of the year. With that ten dollars he would have bought something useful to himself. In so doing he would have given just the same employment to the laborer engaged in making those useful things, that he gave to the glass-makers by breaking the bottles. If he bought a pair of fine boots, as he might well do, there would have been ten dollars more in the pocket of the shoe-maker. So all he does by destroying the bottles is to give employment to bottle-makers at the expense of shoe-makers, or whatever trade makes the goods he would have bought with the money gained by selling the bottles.

"Now this is a principle which comes into all these cases. No cheapening processes can diminish the sum total of the demand for labor, for the plain

and simple reason that everybody to whom money is saved by such cheapening is going to employ labor, or buy the products of labor with it. This side of the case is what we are all prone to forget when we discuss the question.

"I have written these talks because the singular spectacle was presented to me of a large body of men organizing and contributing money to do themselves all the injury they well could. What suffering they have thus caused themselves you all know. What privation the poor will endure next winter in consequence of the agitation thus brought about, you will see when next winter comes. I hope you will not then forget the cause of the distress."

Mr. Newcomb recommends the saving of the bottles, and the selling of them at three cents apiece. Of course for the purposes of his illustration this is just as good as any other way. But in real practice there is a far better way. That is, *don't buy the ginger ale*. Thus you will not only save the three cents that you would get for the empty bottle, but you will also save the price of the ale, which is probably five or eight times the price of a bottle, and, which is of more value than all, you will save your manhood.

But in introducing this subject of the bottle, the beer, and the ale, Mr. Powderly has betrayed the greatest cause of all the laboring man's troubles. We state it as the literal fact that during the past summer, as we have passed, as occasion demanded, from our office to our home, a distance of but six blocks, time and again have we seen individual working men going from the saloon to the building on which they were at work, and each one with a wooden bucket of beer in his hand; and in most cases the bucket was heaping full. If Mr. Powderly and each one of the workmen would only put a vigorous boycott upon himself in the matter of the saloon, the bottle, beer, ginger ale, and all their accompaniments, the question of the laborer's troubles would soon be settled, and the occupation of the managers of strikes and boycotts would be gone. We wish the workmen would do it. But we fear they will not.

What They Lost.

It is quite a common thing to hear people say they cannot obey the truth, especially that they cannot keep *all* the commandments of the decalogue, because they will have to lose so much; they fear they cannot make a living. The following incident may be instructive to such:—

Near London there lived an old couple. In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in comfortable retirement, when one day a stranger called on them and asked their subscription to a charity. The old lady had less religion than her husband, and still hankered after the Sabbath earnings and easy shillings which Thomas had given from regard to the law of God. So when the visitor asked for their contributions she interposed and said: "Why, sir, we have lost a deal by religion since we first begun; my husband knows that very well. Have we not, Thomas?" After a solemn pause, Thomas answered, "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And you know that, poor as I was, I had a habit of getting drunk and quarreling with you; and that you know I have lost. And then I had a hardened conscience and wicked heart, and ten thousand guilty fears; but all are lost—completely lost, and like a millstone cast into the sea. And, Mary, you have been a loser, too. Before we got religion, Mary, you had a washing-tray. And you had a gown and a bonnet much the worse for wear; but you have lost them long ago; and you had many an aching heart concerning me, at times; but those you have happily lost. And I could even wish that you had even lost

as much as I have lost; for what we lose for religion will be an everlasting gain."

It is a pity that, when people open a debt and credit account with the Lord, they so generally forget his mercies. But in the book of the Lord about all that will be found, will be his mercies and our errors and shortcomings. Here we look too much upon our services, and our trials, and our crosses. If our afflictions turn us toward the Saviour they will work for us. 2 Cor. 4:17, 18. But if they cause us to repine and fret, then they will work against us. It was in the Lamentations of Jeremiah, where he said, "I am the man that hath seen affliction," that he also said of the mercies of the Lord, "they are new every morning." Even so it is. Our lives, all along, have been dotted with places of trials and sorrows; but the mercies of God have flowed in one continual stream. Of him we receive "life, and breath, and all things." Acts 17:25. Every breath which we draw makes us his debtor. And the intercessions of Jesus continually "holdeth our soul in life." Ps. 66:9. Every-day blessings and privileges are but mementoes of the riches of his grace. If we had done all his righteous will we should yet be unprofitable servants; we could not benefit him; our righteousness could not reach to him. Ps. 16:2. It can be no gain to him that we make our ways perfect. Job 22:2, 3. "If thou be righteous, what givest thou him? or what receiveth he of thine hand?" Job 35:7. But we have not done our whole duty; our ways have not been perfect before him. We have "done despite unto the Spirit of grace." Heb. 10:29. Mercy, through the name of Jesus of Nazareth and the cleansing power of his blood, is all the plea that we can make. This truth is very often *confessed*, but very seldom *felt*. If it were generally felt, we should not so often find people claiming the privilege of making terms with God. They are willing to serve him if it involves no personal inconvenience and no earthly loss. Poor souls! what a terrible delusion they are laboring under. How deep is their self-deception, and how bitter will be their disappointment when they will be rewarded according to their *works*, and not according to their *confidence* or their *profession*. Matt. 7:21-23. J. H. W.

How Sin Is Condemned.

A CORRESPONDENT of the *Congregationalist* writes to that paper as follows:—

"There is one thing which I cannot comprehend, and that is, why, if the New Departure doctrine of probation after this life is not true, it is not more distinctly condemned in the Scriptures."

We don't propose to make any comment on the doctrine of future probation, which many professed Christians have recently borrowed from Papacy and Paganism, but to clear up a very common difficulty, which is implied in the above quotation. That is, the idea that a thing is not wrong unless the Bible distinctly names that thing in terms of condemnation. This is a grave error. The Bible condemns error in two ways. First, by prohibiting it in express terms. By this means we know that it is wrong to steal, to lie, to swear, break the Sabbath, etc. Second, by inculcating something which is directly the opposite of the objectionable thing. One of these ways is really no stronger way of condemning error than the other. If the Bible tells us that a certain thing is true, it by that means just as forcibly tells us that everything which in any way differs from the thing commended is wrong.

Thus the Bible does not say in express terms that it is wrong to keep the first day of the week; but it plainly 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 command to keep the Sabbath is a prohibition against keeping any other day. And so we

might go through the whole list. One thing however will be noticed by every one who carefully and conscientiously studies the Bible, and that is, that in reality both methods of teaching are used on about every subject. While by the commendation of good all evil is condemned, it is a fact that there is no form of evil that is not in some place in the Bible distinctly condemned.

The Missionary.

The Pope and the Bohemians Have a Council at Basel.

BASEL, Switzerland, during the time of the Reformation, was the center of much light. From time to time God honored this city with men and women of integrity of character, and to a greater or less extent they have left their stamp upon the people. The Spirit of God ever seems to linger around those spots, where his truth has been revered. His word is the only lamp that lights up this dark world of sin and pollution.

The invasion of Germany by the Bohemians, and the ignominious defeat of the several crusades that were sent against them, combined to bring about the results desired by Procopius. The papal party was now anxious to make peace, and a grand council was called at Basel. This council presented quite a contrast to the one held at Constance, where the leaders of the reform were condemned to be burned at the stake. Bohemia had been condemned as a heretic nation, and every one favoring the doctrine of Wickliffe, Huss, and Jerome, had been anathematized. Europe had risen up *en masse* against the little Bohemian nation, comprising only about nineteen thousand square miles. The Bohemians had been denounced by the Papacy, and every step had been taken to obliterate them as a nation, and as individuals. But God had defended them; and now the same power that had condemned them, and issued decrees for their extermination, appoints a council for the purpose of negotiating with them for peace. It was to the city of Basel that the Pope invited the despised Hussites for this purpose. It is no marvel that in the nineteenth century it should be a center from which light emanates to the dark portions of the Old World. It was carrying the war into the enemies' country that drove the Austrian soldiers out of Moravia, which afterward became the location for one of the greatest missionary schools that ever existed.

In the year 1432, letters were sent to the Bohemians, couched in the most friendly terms, and designed to open the way for peace, and to give the emperor quiet possession of the kingdom in which, as he said, he was born, and over which his father, brother, and uncle had reigned; but a nation of which he could not gain possession by force of arms. In order to induce the Bohemians to come to Basel to confer on the matters of difference between them, the Pope offered them a safe-conduct to and from the council, and a guarantee for the free celebration of their worship during their stay. He added a farther assurance that the council "would lovingly and gently hear their reasons." The Hussites were not at all sanguine as to the results of the conference, and they felt doubts as to their personal safety. For some time the question was considered by them whether, under the circumstances, it was proper to have their nation represented at this conference, but finally some three hundred men decided to attend it, and do what they could to make peace. When they reached the city the inhabitants turned out *en masse* to see the men whose tenets were so abominable, and whose arms were so terrible. The streets were lined with spectators as they entered the city. Every

window and roof had its share of eager and anxious sight-seers. The Bohemians had been represented to them as having "teeth of iron, and eyes of demons," and they expected to see some terrible looking objects in human form, in the men of Bohemia, who should appear in the council; but the tall figures and gallant bearing of the Bohemians, their faces scared with battle, their eyes beaming with courage, were the subject of general comment. All eyes were drawn toward Procopius, and they said one to another: "This is the man who has so often put to flight the armies of the faithful,—who has destroyed so many cities, who has massacred so many thousands; the invincible, the valiant."

After the opening of the council they were requested to present conditions of peace, which they did, claiming first, "The free preaching of the word; second, the right of the laity to the cup, and the use of the vernacular tongue in all parts of divine worship; third, the ineligibility of the clergy to secular office and rule; fourth, the execution of laws without respect to persons." These four articles were generally understood to be the four principal points in the doctrines taught by Huss and Jerome, and they may be said to have formed the new constitution of the kingdom of Bohemia. They struck at the very foundation of the hierarchy of Rome, and implied a large measure of reform. The supreme authority of the Scriptures, which the Hussites maintained, implied the emancipation of the conscience, the beginning of all liberty. In their principles of reform they fell short of Wickliffe, who preceded them, as well as of Luther, who came after. But in Bohemia, the spiritual and intellectual were less powerfully developed; and the patriotic and military were in the ascendancy. Still the Bohemians acknowledged the great principle that the Bible is the only infallible authority, and when this was practically carried out, the fabric of Romanism was undermined.

S. N. H.

Australia.

In our last report, July 15, it was stated that seventeen meetings had been held at this place. We have now held in all forty-three meetings, and as the result of the labor thus far, forty-six have signed the covenant. Elder Corliss left here August 9 and is now in Adelaide, the capital of South Australia, for the purpose of introducing the Third Angel's Message in that Colony. In order to defray the expenses of the meetings here, the plan was adopted of having one of the brethren stand at the door at the close of the service with a box and receive whatever the people were disposed to give for that purpose. These contributions, during the seven weeks' meeting, amounted to \$190, enough to pay for hall rent, advertising, railroad fare to and from the place during our stay, and our board and lodging, with a few shillings over. We have sold in all \$100 worth of publications and periodicals, besides getting quite a list of subscribers for the *Echo*. Since the meetings spoken of, regular Sabbath meetings have been kept up in a public hall, also a Sabbath-school. We have not been able to secure a suitable place to hold public meetings evenings, and on Sundays; but we have held Bible-readings nearly every evening at private residences, in different parts of the city, where from fifteen to twenty-five would be present. Last Sabbath the subject of baptism was presented, and on Sunday nine were baptized; others will soon follow and it is expected that a church and missionary society will soon be organized.

The brother mentioned in the last report as having invited us to hold readings in the suburbs of this city, went to Majorca, forty miles further in the interior, two weeks ago, where he works on "night shifts" mining, and canvassing for "Thoughts" part of the day. He has taken

fourteen orders for the book. He writes that a family of Wesleyans are interested in the truth and offer me a home with them if I will come and hold readings with them and their friends. If they accept the truth they will always be glad for having given the invitation.

If it was ever more important at one time than another, that we should pray to the Lord of the harvest, that he would send forth laborers into his harvest, now is that time. A school is very much needed here to educate laborers for the different parts of the work. Schools have been a very efficient means in America, for multiplying laborers, and there is no doubt but that the same kind would produce the same results here: so we shall pray and work for a school.

The canvass for "Daniel and Revelation" is progressing, and new recruits are enlisting in the service. Brother Arnold has taken 1,230 orders, and something over two hundred have been taken by others. Brother Arnold has taken orders this week from several intelligent Chinese Christians. One who carries on a mission, subscribed for two copies, one for himself and one for his sister-in-law. Another subscribed for it, and talked considerably about the prophecies: the darkening of the sun and moon, and the falling of the stars. He said "when this come, then Christ, he come." It may be that these men may yet carry the message to their own country. We are all well and of good courage. We are glad to hear that Sister Burnham has arrived safely at the Mission.

M. C. ISRAEL.

Ballarat, Sept. 4, 1886.

What Think Ye of Christ?

WHAT did he say of himself, and what did his apostles say about him? We summarize the answer, as given in the Bible, by saying that, while conceding and always implying his humanity in the strictest sense, Christ, nevertheless, reported himself to mankind as coming down from Heaven, as coming from God the Father, as being in himself essentially divine, and as bearing with him the credentials, powers, and prerogatives of the God-head in the most absolute sense, and, hence, as God manifested in the flesh. The Jews so understood him, and on this ground charged him with blasphemy. He knew that he was so understood, and meant to be so understood. The apostles so understood him, and so preached him after his ascension into Heaven. Paul correctly stated their doctrine when he said—"For in him dwelleth all the fullness of the Godhead bodily."

It is not by any means immaterial whether we accept or reject this view of Christ. The operation of our minds and hearts in respect to him will not and cannot be in the one case what it will be in the other. Christ to one who does not believe in his divinity, is not the Christ of whom Paul thought when preaching his gospel, or of whom John thought when he said that "In the beginning was the Word, and the Word was with God, and the Word was God," and that the "Word was made flesh, and dwelt among us," and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Any theory which reduces the dogma of Christ's divinity to less than its absolute truthfulness, makes him infinitely less than the Bible makes him, and, in effect, impeaches either his integrity or his knowledge. We do not overstate the truth in saying that Christ, as a teacher, made himself responsible for the doctrine of his own divinity. The apostles received the idea from him, and preached it to others upon his authority. To reject it is in thought essentially to change the Christian system.—*Independent*.

If a man is faithful to the truth, truth will be faithful to him. He need have no fears. His success is a question of time.—*Prof. Phelps*.

The Commentary.

THE following notes on the lesson are taken bodily from the book, "Christ in the Gospels." It tells the story of the women at the tomb, and the resurrection of Jesus, in the very words of all the four Gospels. In order fairly to understand the narrative thus woven together, first study carefully the following

EXPLANATION OF THE TEXT.

The figure ¹ in the text indicates that the portion following it has been taken from Matthew's Gospel. In like manner the figures ² and ⁴ indicate the Gospel from which the portions following them are taken, ² indicating Mark, ³ Luke, and ⁴ John. The figure ⁵ indicates that the words following it are not found in any of the four Gospels, but have been either introduced or substituted.

The chapter and verses given at the beginning of each section show what portions of each Gospel are incorporated in that section.

The words in smaller type, in brackets, are those that are not incorporated in the text either 1st, to avoid redundancy, or 2d, because they do not coalesce with the words that are used in the text, or 3d, because they do not occur in the same relative position in the Gospel from which they came as they do in the other Evangelists, much care having been taken throughout the entire work to preserve the exact sequence of each narrative wherever possible.

The figures ^{1 2 3 4} which refer to the different Evangelists (as previously explained), when used within the brackets, only indicate from where the words in the *small type* are taken, the text proper not being influenced by them.

NOTES ON THE INTERNATIONAL LESSON.

Jesus Risen.

(October 31—John 20:1-18.)

THE RESURRECTION. VISIT OF THE WOMEN.

Jerusalem. First Day of the Week. (Sunday A. M., April 9, A. D. 30.)

Matt. 28:1-4 Mark 16:2-4 Luke 24:1, 2 John 20:1.

¹AND behold, there was a great earthquake; for an angel of the Lord descended from Heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

^{1 4} Now [^{late on the Sabbath day}—²And] ²very [^{on the first day of the week cometh Mary Magdalene}] ^{2 4}early, while it was yet dark, as it began to dawn toward [^{But} ³on] ^{1 2 3} the first day of the week, came Mary Magdalene and the other Mary [^{to see the sepulcher}—²they come to the tomb when the sun was risen.—³at early dawn, they came] ^{2 4} unto the tomb, bringing the spices which they had prepared. ²And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back (for it was exceeding great) [²And they found the stone rolled away from the tomb.—⁴and seeth the stone taken away from the tomb].

MARY MAGDALENE RUNS TO TELL PETER AND JOHN.

(Sunday A. M.)

John 20:2.

⁵MARY MAGDALENE [^{she}] runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

TWO ANGELS APPEAR TO THE WOMEN SOME OF THEM ARE SPEECHLESS WITH FEAR AND AMAZEMENT, OTHERS RUN TO TELL THE DISCIPLES.

(Sunday A. M.)

Matt. 28:5-8. Mark 16:5-8. Luke 24:3-8.

³AND ⁵the women [²they] ³entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed there about, behold [²And entering into the tomb, they saw a young man sitting on the right side], ²two men stood by them ²arrayed ²in dazzling [²in a] ²white [²robe] ³apparel; ²and they were amazed. ²And as they were affrighted, and bowed down their faces to the earth, [¹And] ¹the angel answered and said unto the woman, Fear not ye: [²And he saith unto them] ²be not amazed: ¹for I know that ¹ye seek Jesus, ²the Nazarene, ¹who hath been crucified. [²they said unto them.] ³Why seek ye the living among the dead? [²he is risen:] ¹He is not here; ²but [¹for he] ¹is risen, ¹even as he said. ³Remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. ¹Come, see the place where the Lord lay. ²Behold the place where they laid him! ¹And go quickly, and [²But go] ¹tell his disciples ²and Peter, ¹He is risen from the dead: and lo, ¹he goeth before you into Galilee: there shall ye see him, ²as he said unto you. ¹Lo, I have told you. ²And remembered his words. ¹And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

²And ²others [²they] ²went out, and fled from the tomb: for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid.

PETER AND JOHN VISIT THE SEPULCHER AND GO AWAY.

Jerusalem. First Day of the Week. (Sunday, A. M.)

Luke 24:12. John 20:3-10.

³BUT ³Peter ⁴therefore ³arose, and ⁴went forth, and the other disciple, and they went toward [²ran unto] ³the tomb. ⁴And they ran both together; and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; ³and ³stooping and looking in, he seeth [²he beholdeth] ³the linen cloths ⁴lying ³by themselves; ⁴and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself, ²and he departed [²to his home], wondering at that which was come to pass.

¹Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead.

¹So the disciples went away again unto their own home.

ANGELS FIRST, AND THEN JESUS APPEAR TO MARY MAGDALENE.

Jerusalem (No 86.) First Day of the Week.

Mark 16:9. John 20:11-17.

¹NOW WHEN he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he cast out seven demons.

[⁴But] ⁴Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, sup-

posing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not [²Marg., or, "Take not hold on me.,"], for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father, and your Father, and my God and your God.

SOME OF THE WOMEN TELL THE DISCIPLES OF THE ANGELS; TO THE OTHERS, JESUS HIMSELF APPEARS.

Jerusalem (No 86.) First Day of the Week. (Sunday A. M.)

Matt. 28:9-10. Mark 16:10-11. Luke 24:9-11. John 20:18.

³AND ³the woman ³returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were [²Mary Magdalene, and] Joanna, and Mary the *mother* of James; and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk; and they disbelieved them. ⁴Mary Magdalene cometh and telleth the disciples [²She went and told them] ¹that had been with him, as they mourned and wept. ¹I have seen the Lord; and *how* that he had said these things unto her. ²And they, when they heard that he was alive, and had been seen of her, disbelieved. ¹And behold, Jesus met them (²the other women), ¹saying, All hail. And they came and took hold of his feet and worshiped him. Then saith Jesus unto them, Fear not; go tell my brethren that they depart into Galilee, and there shall they see me.

THE PARABLES OF JESUS.

Lesson. V.—The Parable of the Rich Man, and Other Parables.

(Sabbath, October 30.)

1. On a certain occasion what question was presented to Jesus by one of the company who had gathered around him?

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." Luke 12:13.

2. How did Jesus answer him?

"And he said unto him, Man, who made me a judge or a divider over you?" Verse 14.

3. What warning did he then give to all?

"And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Verse 15.

4. Why should not men be too anxious to gain wealth? Same verse.

5. Who did Jesus then take as a subject of a parable?

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully." Verse 16.

6. What perplexed this man?

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?" Verse 17.

7. What did he decide to do?

"And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods." Verse 18.

8. How did he congratulate himself upon his wealth and prosperity?

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Verse 19.

9. Upon what was he evidently counting?—Upon many years to come.

10. How was he disappointed?

"But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided?" Verse 20.

11. What question does God ask the foolish rich man? Same verse.

12. What conclusion does Jesus draw from the parable?

"So is he that layeth up treasure for himself and is not rich toward God." Verse 21

13. How may such a man become rich toward God?

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Matt. 19:21.

14. What special instruction did Jesus give his disciples?

"And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." Luke 12:22.

15. Why is it not best to take too much thought for food and clothing?

"The life is more than meat, and the body is more than raiment." Verse 23.

16. How does Jesus illustrate the care which God has over his children?

"Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?" Verse 24

17. What question did Jesus ask in order to show how vain is all our thought and anxiety without the help and providence of God?

"And which of you with taking thought can add to his stature one cubit?" Verse 25.

18. How did he set home this lesson?

"If ye then be not able to do that which is least, why take ye thought for the rest?" Verse 26.

19. What did he next say for the purpose of inspiring implicit trust in God?

"Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Verse 27.

20. By what question did he deepen the impression of the truth he had taught?

"If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" Verse 28.

21. What direct admonition did he then give them?

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind." Verse 29.

22. Why is it entirely safe to follow this precept?

"For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things." Verse 30.

23. What should be made the chief object in life?

"But rather seek ye the kingdom of God; and all these things shall be added unto you." Verse 31.

24. What assurance with reference to temporal wants is given to those who follow this precept? Same verse.

25. Why should the children of God dismiss all fear?

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Verse 32.

26. How may this happy state be secured?

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18.

27. Of what is love the fruit?

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." Gal. 5:22.

28. How is the Spirit of God to be secured?

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

The Home Circle.

LIVE FOR SOMETHING.

LIVE for something, be not idle,
Look about thee for employ.
Sit not down to empty dreaming;
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway.
Gentle words and cheering smiles,
Better are than gold or silver,
With their grief-dispelling wiles.
As a pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary,
Drop the tear of sympathy;
Whisper words of home and comfort,
Give, and thy reward shall be
Joy unto thy soul returning,
From the perfect Fountain-head;
Freely as thou freely givest
Shall the grateful light be shed.

—Sel.

Work Not Worry.

"It is not *work*, but *worry*, that kills," we say; and we say truly, so far. Work is labor in the direction of the one thing we have to do. Worry is distracting thought about other things than the one thing we are doing. . . . Devotedness intensifies work, while it excludes worry. If we could only be wholly devoted to our proper work in hand, we should never be hindered by that worry that accomplishes nothing, and that destroys much good. This is a truth that is as applicable to the ordinary work of the housekeeper, in her every-day home life, as it is in the realm of the commander of an army, or of the sovereign of an empire. Not many things, but one thing, should have the whole attention for the time being. Attention to the one thing is the "work" that brings good results without breaking down the worker. Distracting thought about the many things is the "worry" that destroys the worrier, even while hindering his present efficiency in labor.

It was just at this point that there was the chief difference between Martha of Bethany and Mary of Bethany; albeit this is not the distinction which the commentators are accustomed to find in the record of these two sisters. Martha could seemingly never attend to one thing at a time to the forgetfulness of all things else. Mary could always give herself to the one thing of the hour, regardless of all other concerns. "Martha was distracted [cumbered] our version gives it, but the Revision notes it in the margin as more literally 'distracted,' 'drawn two ways at once,' about much serving." She was in a worry over the things that she could not do, as well as over those which she had to attend to. Her mind was always a divided mind, never at rest on one thing. Even the cooking of a dinner could not absorb her. She must run from the kitchen to the sitting-room, and concern herself over Mary's inaction, and over the apparent lack of thoughtful sympathy on the part of Jesus. Had Mary been with her in the kitchen, Martha would have been likely to feel that somebody ought to look after their guest, and so to worry over his being left by himself. Not work, but worry, was what distracted Martha, and hindered her effective serving. . . . In addition to her one occupation for the hour, Martha must always worry herself over other things also. How different it was with Mary! When she sat and listened, she sat and listened—dinner or no dinner. When she gave herself to mourning, she forgot everything else. . . . Although Martha had left her to go out and meet Jesus, Mary could not stir from her attitude of grief

until she was spoken to, and told that Jesus wished to see her. When she was moved to an act of loving devotedness, she lavishly poured out her unstinted treasures of affection, as if there were no other use of precious gifts than their bestowal on the then object of her devotedness. Mary always surrendered herself to the one thing she had to occupy her for the moment, with no worrying thought of anything outside of that occupation.

And this distinction it is that Jesus seems to emphasize in his passing upon the characteristics of the sisters severally: "Martha, Martha, thou art anxious and troubled [distracted with worry] about *many things*; but *one thing* [not many things, but one thing] is needful [and here is the difference between you and your sister]: for Mary hath chosen the good part, which shall not be taken away from her." In this declaration, it is plain that Jesus approves the method of Mary, and disapproves the method of Martha. It is also plain that Jesus gives Mary the higher place, because of her attention to "one thing," while Martha fails of that singleness of attention through her worrying anxiety over "many things." In other words, Mary represents singleness of endeavor; while Martha represents the distractions of worry—in a divided mind.

Just here is where commentators generally, as representing human nature generally, are inclined to evade the plain teachings of this incident. Popular sympathy with those who worry while they work, as over against those who work without worry, is so wide-spread, that the feeling is well-nigh universal that Martha's bustling, fussing, worrying way shows more practical efficiency than Mary's quiet concentrated, absorbed devotedness; and while it is admitted that Jesus, who knew and loved both sisters well, gave Mary the precedence, the opinion seems to prevail that it must have been in a kind of theoretical, unpractical, sentimental sense that Jesus looked at this case as he did. Mary was a very good, weak sister, who could listen and pray, and look sweetly solemn all day long; but when it came to downright practical every-day living, Martha was worth a dozen Marys. That is the way the average reader looks at these two sisters. Good Dr. David Brown of Aberdeen (of Jamieson, Fausset, and Brown's Commentary), for example, puts the case as many another has put it, before and since: "The one represents the *contemplative*, the other the *active*, style of Christian character. A church full of Marys would perhaps be as great an evil as a church full of Marthas. Both are needed, each to be the complement of the other." Think of that! A church full of those whose traits Jesus commends would be as great an evil, "perhaps"—yes, *perhaps*; that is, if Jesus was mistaken in his judgment of the needs of his church in its practical mission on earth,—as a church full of those whose traits Jesus disapproves. Jesus says that only one thing—not "many things," but only "one thing"—is needful; but our commentators say "both are needed,"—both the character that attends faithfully to one thing at a time, and the character that worries over a great many things also. And here is where the commentators differ so squarely with Jesus himself.

It is not that Mary had accepted Jesus as her Lord and Saviour, while Martha had not; for both were his disciples; he loved them both; and the testimony of the one was the testimony of the other to his Messiahship. It is not that Jesus approves a life of inactive contemplation, and that he gives a lower place to zealous activity in his service; for we know that his example and all his teaching were contrary to this idea. But it is that Jesus commends that which all the experience of the human race shows to be a source of power,—singleness of aim, devotedness of purpose, concentration of energy, and an absence of worry over things that are for

the moment outside of the realm of one's personal duty. So far let all the world—especially let all who are of the Church here in this world—be like Mary, and let no woman, nor any child or man, be like Martha; even though Martha was loved and was forgiven, while she was what she was.

One thing is better than many things, especially when the one thing is attended to in the absence of worry over all things else. And the truest practical efficiency is ever in devotion to one thing at a time—without worrying.—*S. S. Times.*

Anecdote of Mr. Gladstone.

ABOUT forty years ago several haulers were employed in carrying pig iron from Brymbo to Queen's Ferry. Among the number was one William Griffiths, who is still alive. This man, when going down Tinkersdale one day with his load of iron, was accosted by a stranger, who chatted very freely with him. Among other questions the stranger asked how much he got per ton for carrying the iron. "Six and sixpence," said the carter. "What weight have you on the cart?" "About a ton and a half." "And what do you pay for gates?" "Eighteen pence." "How much does it cost to keep the mare?" "Thirteen shillings a week."

Presently they reached the foot of the Mill Hill. "How are you going to get up this hill?" asked the stranger. "Oh, I mun get me shuder and push up here." "I'll help you a bit," said he, and at once put his shoulder to the cart, and pushed up the hill well. When they reached the top the hauler said, "You an' me's been as good as a chain horse." "Well, well," said the stranger, "I don't know how the horse's legs are, but mine ache very much indeed; I suppose you can manage now?" "Yes, thank you," said the hauler, and, wishing him good-day, they separated.

As soon as the stranger was gone, a tradesman asked Griffiths if he knew who had been helping him. "No," said he, "he's a perfect stranger to me." "That was Mr. Gladstone," said the tradesman. "Mr. Gladstone!" responded the hauler; "I dun know what he'll think o' me, then, for I never sir'd him, nor nothin'. I thought he was just some farmer." —*J. Rees.*

Chinese Diet.

WHEN I was at Lake View, in August, at the New England Assembly, and having a "real nice time" telling the children about China, one day I was accosted by a bright little girl who wished to know what people ate in China, and whether those dreadful stories about eating rats were true. I answered as well as a few words would serve me, but did not satisfy the curiosity of the eager inquirer. Later I devoted a half-hour to talking about the "Daily Food of the Chinese" to some forty boys and girls; and here I repeat the matter for the sake of others curious to learn the truth—trusting a little natural indignation and plain speaking may be excused me.

Americans are fond of wonderful stories. Nothing pleases them more than to hear something revolting or strange about other people. Nations and races who resemble them are not worth attention. Hence travelers—knowing fellows, all of them—possibly find it profitable to startle them with accounts as marvelous as they are false. Not that these accounts are always wholly untrue, but that solitary instances and occurrences are magnified to represent habits and customs of a whole people. Belonging to this class of accounts are those relative to the use as food in China of certain animals. I find that many Americans believe that dog soup, cat fricassée, and rat *a la mode* are dishes to be found daily on every table in the empire.

The fact is, that there are some peculiar peo-

ple in China as elsewhere, credulous and superstitious; and some of these believe that the flesh of those animals I have mentioned possesses medicinal properties. For instance, some silly women believe that the flesh of rats restores the hair. Some believe that dog meat and also cat meat renew the blood, and quacks often prescribe it. Then it is also true that there are very poor people who have no money to buy proper food, and therefore subsist upon what they can get, rather than starve. But I have lived fifteen years of my life in China, and have had experience at public banquets, social dinners, and ordinary meals, and in company with all classes of people, but I have never seen cat, dog, or rat served in any form whatever.

"What then do the Chinese eat?" Our gardens are prodigal of vegetables; our ponds, rivers, and lakes swarm with fish; our farm-yards are crowded with pigs, land fowls, ducks, and geese; our fields are gilded three times every year with ripening rice. In some sections of the empire wheat and barley are produced; but rice is our usual substitute for bread. These articles make up the every-day food of the people. But there are certain things unknown to your tables that are considered great delicacies by everybody, one of which is edible birds' nests. Another is sharks' fins. The Chinese keep very few cows, and it is true that beef is not esteemed as good as pork, and that many will not eat beef on account of religious scruples. Milk, butter, and cheese are almost unknown articles of diet. They think it is robbing the calves to take the milk from the cows.—*Yang Phou Lee, in Wide Awake.*

Don't Be too Positive.

Boys, don't be too certain. Remember that nothing is easier than to be mistaken; and if you permit yourself to be so very positive in your mistakes a great many times everybody will lose confidence in what you say. Never make a positive statement unless you know it is as you say. If you have any doubts, or if there is room for any, remove the possibility by examination before speaking, or speak cautiously. Don't be too certain. "John, where is the hammer?" "It is in the corn-crib." "No, it is not there; I have just been looking there." "Well, I know it is; I saw it there not half an hour ago." "If you saw it there, it must be there, of course; but suppose you go and fetch it."

John goes to the corn-crib, and presently returns with a small axe in his hand. "Oh, it was the axe I saw; the handle was sticking out from a half-bushel measure; I thought it was the hammer." "But you said positively that you did see the hammer, not that you thought you saw it." There is a great difference between the two answers. Do not permit yourself to make a positive statement even about a small matter unless you are quite sure; for if you do you will find the habit growing upon you, and by-and-by you will begin to make loose replies to questions of great importance. Don't be too certain.—*Sel.*

New Way to Make Gunpowder.

A FRENCH chemist has brought forward a new method of manufacturing gunpowder. The requisite quantity of sulphur is dissolved in sulphide of carbon, and this solution is then mixed with the carbon, which, instead of charcoal, as in other modes of powder making, is cotton or some other cellulose fiber, which is reduced to an impalpable powder. To this mixture is finally added the proper quantity of a saturated solution of saltpeter. The compound is now evaporated and the crystallization broken up, or it is evaporated in a vacuum. A very perfect incorporation of the several substances is thus secured.—*Scientific Journal.*

"Buy the truth, and sell it not."—*Proverbs.*

Health and Temperance.

Rabies.

RABIES in dogs is attracting much attention of late, principally because of the researches of M. Pasteur, of Paris. Many erroneous ideas are prevalent as to the manifestation of rabies, which add greatly to the danger of the public. The following are some of these errors:—

1. That the disease is more prevalent in dog-days. There is little difference in months, but rather the most cases occur in spring.

2. That a mad dog dreads the water. He drinks freely at first, and readily plunges his nose in water at all stages of the disease, but cannot drink. He has been known to swim streams in his mad excursions.

3. That he refuses all food. His appetite is deranged, but he will greedily swallow almost anything that comes in his way.

4. That he runs with his tail between his legs, and saliva dribbling from his mouth. His tail is usually raised in paroxysms, and there is seldom any trickling from the mouth, until the later stages when the jaw is paralyzed.

5. That the disease is confined to dogs. Any animal is subject to it, if bitten by another rabid animal. Horses and cattle, sheep and goats, foxes and wolves, badgers and skunks, rabbits and fowls, all may have rabies, and all can communicate it to man.

Any change of manner or custom in a dog should at once arouse suspicion, and he should be watched. The licking of cold objects, the swallowing of straw or paper, the tearing of clothes or furniture, the snapping at airy nothings, are all symptoms which should cause the dog to be confined. A peculiar hoarse, muffled howl is regarded by experts as characteristic of the disease. If the case be one of rabies, a few days will probably bring on a fit of mad fury, but before that comes every observant and intelligent owner will have placed his dog where he will have no power for mischief.—*Sel.*

Boys and Tobacco.

IN the interlude to one of his lectures, Joseph Cook of Boston said some excellent things concerning the use of tobacco by minors; he also suggested a fact which ought to rest with great weight upon the mind of every man, when he considers his influence over the boys around him. Mr. Cook said:—

"Can a good man with a cigar in his mouth talk effectively to a boy with a cigarette in his mouth?"

"A hundred times, No! As to the tobacco nuisance, public opinion is rising in both intelligence and sternness. It is doing this under the progress of scientific investigation, and especially under the impulse of notice which has been turned lately upon diseases caused by tobacco. It is now very well ascertained that delirium tremens may be produced by excessive indulgence in narcotics. The facts known to the medical profession as to lip and tongue cancers caused by tobacco, are too horrible to be recited before a public assembly, especially over the grave of that great soldier whose death has made Mount McGregor a sacred height.

"Our military and naval academies do not allow their pupils to use tobacco. Several colleges in the West prohibit the use of tobacco by their students. Germany has excellent laws forbidding the sale of tobacco to minors. Eighteen States in the American Union are now teaching children to abstain from alcoholics and narcotics; and my proposition is that the churches, both preachers and members, should rise at least to the secular level of the State Legislature on both these subjects."—*Light of Home.*

Who Is Responsible?

BUT who is most responsible for this stupid and wicked sanctioning of a demoralizing traffic? Let us see in the light of a further statement:—

At a church temperance meeting lately in one of the largest churches of New York, a clergyman in high standing declared that wine was one of the good gifts of God, a considerate use of which was justified by the Bible, and the license law was the best means of regulating its use in the community.

Are a mother's tears and agony over the loss of her dear, and perhaps only son, brought about by the open licensed saloon, to be rebuked and silenced by a liveried servant of God, who preaches to a rich congregation in a large church? Is his exalted position to be any screen for his perversion of the Bible, and insensibility to the demands of poor, suffering humanity? Shall the wretchedness and misery, the debased manhood and degraded womanhood of our city slums, brought about by the sale of the poisonous liquid under the sanction of the churches of Christ, be sanctioned and tolerated by us because their example is a sufficient justification to relieve us from all personal responsibility?

Who can describe the untold horrors of the liquor traffic in its desolating influence upon the homes of our country; its ravages on the health, property, and welfare of the people? Truly it is a vile and hideous incubus on every department of our social economy, and should be antagonized by all the power and influence we can bring to bear against it. Nobody denies the enormity of the evil of rum-selling; but who is responsible? That is a burning question.—*Demorest's Monthly.*

Not Food but Poison.

TOBACCO manifests no characteristics of a food. It is a rank vegetable poison. It cannot impart to the blood an atom of nutritive matter for building up the body. In those not accustomed to it, it produces faintness and horrible sickness, yet young men persevere in the use of it until they can endure it, and then until they love it. It produces various functional disturbances on the different organs of the body, causing irregular action of the heart, confusion of vision and sound. Another peril follows in the wake of this habit. It causes a thirst and depression which not unfrequently find relief in the wine cup, which first excites and then impairs self-reliance, and thus undermines the basis of truthfulness, of private and social enterprise, of manly courage and generosity. Moral cowardice, the chief reproach of our generation, has more to do with the tyranny of the poison-vice than with the despotism of social prejudices.—*Sel.*

WHAT SUNSTROKE REALLY IS.—The full meaning of sunstroke is not included in that term. Heartstroke or insolation is a better word, and implies a further peril besides the downward glare of an unclouded sun. The concentrated heat of a close work-room, as well as the exposure incurred by some careless laborers in the open field, may lead to most serious consequences. The exhaustion of work also, particularly if clothing is heavy, is a predisposing condition which should not be lost sight of. Ventilation, regular nutrition, light clothing and, as far as possible, remission of the pressure of work are strongly indicated by certain conditions of the weather, and we therefore venture to impress their importance alike on employer and employed. Beer and other stimulants are hurtful rather than helpful, and the substitution of non-intoxicant cooling drinks for those beverages is a truly scientific and sanitary advance in public taste. Protection of the head is a subject which is now fairly well understood. It should not be forgotten that the neck as well as the cranium requires to be covered.—*Sel.*

News and Notes.

RELIGIOUS.

—There are twenty-one Protestant churches in the city of Rome.

—Lutheran services are conducted in the United States, in thirteen different languages.

—Two colored missionaries have been sent to the Congo by the colored Baptists of the Northwest.

—The Bishop of Rochester does not approve of the popular clamor for short sermons, and advises his ecclesiastics not to be swayed by the "worldly cry."

—The *Sunday School Times* very happily characterizes the Buddhist fancy of Heaven, as "a place of utter unconsciousness—an infinite puddle of glorified oblivion."

—The Indiana Methodist Conference has condemned the use of tobacco as uncleanly and unhealthful, and the delegates promised to preach against it once each year.

—The profaning of the Mohammedan mosque at Delhi, by the tying of a squealing pig within the sacred edifice led to an assault upon the Hindoos, in which several persons were killed.

—The Chinese Government has very promptly paid \$10,000 to the Canada Presbyterian Mission in Formosa for property destroyed in the Franco-Chinese War. The mission now has 38 stations with 1,273 converts, all the result of fourteen years' labor.

—At the recent meeting of the West Jersey Presbytery a resolution was unanimously passed, giving it as the opinion of the Presbytery that church members who required applications for licenses to sell liquor were proper subjects for church discipline, and church sessions were enjoined to deal with such persons by censure or suspension from church ordinance.

—The real estate belonging to Trinity Church, New York, is worth about \$6,000,000, and the annual increase of the parish is about \$555,000. This is used to support seven churches under the rector, three or four of which are free, with eighteen clergymen and a musical staff of over 100; and its grants to twenty other churches and to charitable institutions exceed over \$100,000 a year.

—There are about 1,000 Chinese in the city of Chicago. There are five Sabbath-schools of Chinese pupils, with an average attendance of 125. One of these schools holds sessions five evenings in each week. Eighteen Chinese are members of "The Chinese Christian Association," and eight of these are preparing for missionary work. Several of them are preparing to return to their Chinese homes to engage in labor there.

—The *Christian at Work* says: "A correspondent says that he witnessed the smoking of tobacco in the principal Lutheran Church in Rotterdam. In this instance the smoker was one of the officials of the church; he lighted his cigar near the organ and walked up the aisle enjoying it immensely after service." And in this country we have actually seen men walk up the aisle in a church, with their hats on and their hands in their pockets.

—The receipts of the British and Foreign Bible Society for the past year were £238,391, or in our currency, \$1,156,196.35; those of the American Bible Society were \$523,910.59, a total of \$1,680,106.94; their total receipts for their entire history have been \$71,639,682.48. The total issues of the British and Foreign Bible Society last year were 4,123,904, and of the American 1,437,440, a total of 5,561,344, and for the last two years of 11,270,551, being a fraction over 18,000 for each working day of those years. The total issues of these Societies amount to 155,198,215 copies.

—When men begin to drift away from the plain word of God, dropping out a doctrine here and a whole book there, their theories of truth soon become limited only by their desires. For instance, the *Christian Leader* (Congregationalist), in advocating the "new theology," says: "If it is not true that Jesus Christ not only may but will be preached in another life to every one who did not hear of him in this life, it certainly ought to be true." It is hardly safe to rely on the probability that the Lord will accept this suggested amendment to his word. Until we have direct evidence that he has done so, it will be the part of wisdom to heed the admonition: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6.

—The *Independent* says: "The people of the island of St. Kilda are great Sabbatarians. A correspondent of a Glasgow paper writes that he was refused more than a cupful of water for his Sunday morning ablutions, on the ground that the Free Church minister declared it to be a violation of the fourth commandment to draw water on Sunday." When a "free church" means an enslaved people, especially as to the conscience, we might expect such a perversion of the fourth commandment; but so well informed a paper as the *Independent*, ought not to apply the term Sabbatarians to Sunday observers of whatever degree of strictness. Sabbatarians are those who keep the Sabbath,—the seventh day of the week. Sunday-keepers have no more claim to be called Sabbatarians than Sunday has to be called Sabbath.

SECULAR.

—Earthquake shocks were felt in the Shetland Islands, Oct. 5.

—Slight shocks of earthquake are still felt occasionally in South Carolina.

—The peace of Europe is still threatened by the attitude of Russia toward Bulgaria.

—It is stated that the war feeling in France against Germany is growing rapidly.

—The Government printing office, at Washington, D. C., employs 2,500 men and women.

—Yellow fever is said to be raging at Biloxi, Miss., eighty miles from New Orleans.

—A child aged only thirteen years recently murdered three younger children in Central America.

—Delhi, India, has recently been the scene of religious rioting between Hindoos and Mohammedans.

—Captain James P. Arthur, the man who raised the first American flag in California, died recently near Boston.

—The cholera is still making the most fearful ravages in Corea. In the Seoul district hundreds are dying daily.

—The appeal of Ex-alderman Jaehne, of New York, has been decided against him and he must remain in prison.

—A new colony has been formed east of the Jordan River in Palestine. The colonists are all citizens of Jerusalem.

—A fire in Eastport, Me., last week, destroyed \$800,000 worth of property, and 100 families are reported as homeless.

—The sentence of the leaders of the late revolt in Madrid, has been commuted to life imprisonment in military prisons in Africa.

—On the 8th inst., 8,000 employes in the Chicago packing houses went out on a strike against a return to the ten hour system.

—A disastrous hurricane along the coast of Great Britain, last week, wrecked several vessels, and the reports sum up a loss of over seventy lives.

—All the schools of Hanover, Germany—a city of about 150,000 inhabitants—have been closed because of an epidemic of scarlet fever and diphtheria.

—A disastrous fire occurred at Salisbury, Md., on the night of the 17th inst. It nearly destroyed the town, the loss being roughly estimated at \$1,000,000.

—An American schooner, trading in a Russian port without the proper permit, was seized recently by a Russian man-of-war. The vessel and cargo were confiscated.

—At Deadwood, D. T., Oct. 5, a spark from a tobacco pipe caused an explosion of giant powder by which four men were killed and some five or six others were injured.

—An Anarchist plot to burn Vienna was recently discovered. The plot was directed from America and London, and was to have been executed by Viennese Anarchists.

—Prosecutions are being pushed against the New York aldermen of 1884, and it is probable that several of them may be sent to Sing Sing. Even Jacob Sharp, who bribed them, may share the same fate.

—The astonishing intelligence has been telegraphed from Europe to New York, and thence all over the United States, that "leading scientists" "all agree that at present earthquakes cannot be predicted!"

—The "first rain" of the season visited the Pacific Coast on the morning of the 16th inst. It extended from Washington Territory to Monterey, Cal., the fall varying at different points from one-fourth to three-fourths of an inch.

—An earthquake has destroyed every village on the island of Niapu in the South Pacific. The inhabitants escaped. The island is covered twenty feet deep with volcanic dust, and a new hill two hundred feet high has been formed.

—Judge Gray, of Chicago, has overruled the motion for a new trial in the case of the eight convicted Anarchists. There is now little doubt that seven of them will be executed, while the eighth will go to prison for a term of twenty years.

—A father and his three sons were suffocated in a coal mine in England some days since. One of the sons entered first, and failing to come out, another went in and did not return. Then the remaining son and finally the father ventured into the fatal mine.

—Another Mormon bishop, William E. Bassett, has been arrested at Salt Lake City for "unlawful cohabitation," and held in \$1,500 bail. Bassett is the successor of Bishop Sharp, who was deposed because, when convicted on a similar charge, he pledged himself to obey the law.

—On the 6th inst. the steamer *La Mascotte* exploded her boilers off Neely's Landing, Mo. Eleven men were fearfully scalded; six of them fatally. The vessel took fire and burned to the water's edge and a number of passengers were lost. The total number of lives lost was about twenty.

—The last reports from the great storm along the gulf shore, which destroyed the village of Sabine Pass, Texas, and flooded the entire region known as Johnson's Bayou and Taylor's Bayou, estimate the loss of life at 250 persons, and the loss of property total, including live-stock, of which there were probably 10,000 head.

—Several of the men concerned in the murder of Rev. Geo. C. Haddock, in Sioux City, Iowa, on the 3d of last August, have been arrested. One of them has made a confession stating that a party of men had arranged to give Haddock a whipping. They met him, and a brewer, by the name of Armsderff, who attempted to trash the preacher, was opposed, whereupon he drew a revolver and shot him.

—The Democratic Federation of London has issued a manifesto in which it says: "The unemployed are certain to experience distress still more severe than that experienced in 1885. Honest workmen and their families are doomed to a hopeless struggle with starvation during the coming winter. The wealthy classes are responsible for the awful neglect of the poor. Our rulers could not but fear for themselves if they could see the misery which their selfish apathy inflicts upon the producers of wealth."

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From the Woodland Camp-Meeting.

WE have been in camp ten days, but the time has not seemed half that long. Indeed, it seems as though the meetings began no longer ago than yesterday. We have had beautiful weather until today, when we have had quite heavy showers; but as the meetings to-day have been most excellent, and there has been no complaining because of the rain, we may say that we have had the very best kind of weather for our camp-meeting. As the plain testimony has been given, and confession of sin has been made, God has shown his willingness to bless in an especial manner. From the first, the meetings have increased in interest, and there have been continued and increased evidences of the presence of the Spirit of God. We have not space on this last page to give anything like a full report of the meetings, even thus far; and as we do not want to spoil the full report that will appear next week, we can only say that the camp-meeting thus far has been good, better, best; and we expect that there is better yet to come. California has never before had so good a camp-meeting. To show that we speak within bounds, we will say that Elder Haskell, who has attended hundreds of camp-meetings, says that this one is the best that he has ever attended. To the Lord be all the praise. W.

Woodland, October 16.

A later report still further vouches for the earnest spirit of the meeting by the announcement that *over one hundred thousand dollars* had been pledged to various branches of the cause espoused by Seventh-day Adventists.

A READER of the SIGNS asks: "Who was the author or creator of sin? Was it Satan or God? If it was God, the Creator of all things, how does he vindicate his goodness? what motive had he for doing so?"

Christ said of Satan: "When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44. Everything that is right is true, and everything that is wrong is a lie. Therefore when Christ says that Satan is the father of lies, it is the same as saying that he is the father of all evil. God had nothing to do with originating sin. It is entirely out of harmony with his nature, for he is the embodiment of goodness and truth. He cannot lie. It would be an utter impossibility for him to do an evil thing. Whatever he does is right and just (Ps. 111:7, 8), because his ways are the standard of perfection and holiness. He does not have to vindicate his acts to mortals nor give a reason for them. Neither is any mortal required to vindicate the acts of God; they vindicate themselves.

As we have said, sin originated with Satan. It cannot be traced beyond him; but how it originated, or how it first sprung up in his heart, no one can tell, for sin itself is a mystery. See 2 Thess. 2:7. A reason can be given for whatever can be explained, for to explain a thing is to give a reason for it. Now since sin would cease to be sin if an adequate reason for its existence could be given, it is evident that the origin of sin cannot be explained further than to say that it originated in the breast of Satan.

"I OFTEN crave to believe, and cannot," is what a man says of himself in an exchange. We don't believe a word of it. If a man wants to believe a thing he can. A man can make himself believe even the baldest lie that was ever invented. Certainly then, he ought to be able to believe truth which is supported by the most unimpeachable testimony. Such truth is that of the Bible concerning Christ and the gospel. If a man is not a believer, it is because he doesn't want to believe. Or if he does have a feeble sort of desire to believe, he has a greater desire for something with which the truth is incompatible. Some people want to believe and they want Heaven, but they want this earth at the same time; and they can't have both. If a man really wants to serve the Lord, he will do it. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

SAYS the *Christian Union* in answer to a correspondent:—

"If you wish to know the 'mode of baptism' in the New Testament times, there is little doubt that it was ordinarily, and perhaps always, performed by immersion. Whether this is conclusive as to the mode in which it should be performed in our time, is another question."

Ah, yes. There is no doubt but that in New Testament times immersion was the only baptism, but then—that doesn't necessarily indicate that we should so consider it. But when it comes to Sunday, which the *Christian Union* admits was not in New Testament times considered as the Sabbath, why then—we ought to keep it anyway, out of respect for Christ and the apostles. Very strenuous that "apostolic example" should be followed when the apostles set no example, but when it is known that they certainly did do a certain thing, then do exactly contrary. Oh, for consistency!

ESAU deliberately sold his birthright for a mess of pottage. The Bible says that he "despised his birthright." All the brilliant possibilities that were in store for a wealthy prince of the East were counted as nothing compared with a paltry meal of victuals! We say, How could he be so foolish? He was not so near dead but that he could have stood it a little longer without food. While he was bargaining with Jacob, he might have been preparing food for himself. The whole Bible-reading world has doubtless been united in condemning Esau for his foolishness. Yet there are thousands and tens of thousands of Esaus in the world to-day. When a man says: "I know I ought to keep the Sabbath, but my business would be ruined if I should; I can't do it," he is trading Heaven and all its joys for a portion of this world, which he has no assurance of holding for a minute. He virtually says that an eternity of heavenly bliss is not worth so much in his estimation as a few years of earthly trouble. He despises the heavenly inheritance. How can such a one speak lightly of Esau?

ONE of the most common objections against keeping the Sabbath of the Lord is this: "If I should keep the seventh day of the week I couldn't make a living." Well, what of it? Is this short life of so much more importance than obedience to the commandments of God? When a man deliberately decides that it is, from that moment his life is not worth the living, since the glorifying of God is all that makes this life of any value. But suppose keeping the commandment of God should involve the loss of life; thousands of men and women have found that they couldn't "make a living" if they obeyed God, yet they chose death at the stake rather than disobedience to God. People honor the martyrs, and think that they too would have stood up boldly for the faith, and then refuse to do a simple duty for fear they may suffer some inconvenience. The same people will often suffer ten times the inconvenience

from having their own way, with the prospect before them of losing the only life that is worthy of the name—eternal life. "For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing." 1 Peter 3:17.

"BY faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11:24-26. What is that? He esteemed the *reproach* of Christ greater riches than the treasures in Egypt. How few there are who view things as Moses did? They want to enter into the joy of the Lord, and they profess to believe that the treasures of Heaven are worth more than those of earth; but they can't see anything pleasing in the prospect of suffering for Christ. But it is safe to say that those who do not see anything to be desired in suffering with Christ, have no just respect unto the recompense of the final reward. Here is a problem which may be of use in estimating the future happiness of the saints. If reproaches and sufferings for Christ bring more happiness than all things that this world contains, what must be the happiness when "God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes"? If we do not suffer with Christ, we are not joint-heirs with him, and cannot be glorified with him. Rom. 8:17.

THE charm of Christ's teaching lies in its simplicity. But many theological writers seem to forget that there are people who cannot be edified by huge words and high-flown sentences, or else they think that such people are beneath their notice. As a sample of such writing, we give the following extract from a book entitled "The Transfiguration of Christ":—

"On the resurrection of Christ our cosmology must stand; as on Christ himself, the *Logos*, must stand all anthropology and theology. The resurrection of the Christ of God is that all-inclusive manifestation of the *Logos*, which in the beginning moved in chaos toward a cosmos, and which at last through that manifestation abolishes the primeval discord of life and death, thus giving man his (*Cosmos-Logos*) cosmology."

We trust that there are very few people on earth who could be edified by such reading. How different from the words of Paul, that master logician: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:6-10.

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