

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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BUY THE TRUTH.

PROV. 23:23.

Go, "buy the truth;"
The price thou hast; the choice thine own;
Yet richer jewel ne'er was known,
Or purer gem.
The truth our precious Saviour taught,
With which his holy word is fraught,
Which earthly treasure ne'er has bought,
Or diadem.

Go, "buy the truth;"
True holy peace 'twill bring to thee;
From every fear 'twill set thee free,
And give thee joy.
Then go; its mantle round thee fold,
More beautiful than sheen of gold;
No more shall doubt, as oft of old,
Thy peace destroy.

Go, "buy the truth;"
Yes, buy; the price thy heart shall be.
Thyself give up, and thou art free.
And why delay?
Since 'tis the selfish heart within
Which leads us on, and makes us sin?
Seek Christ the truth, and let him in,
And bid him stay.

—Sel.

General Articles.

An Address to the Young.*

BY MRS. E. G. WHITE.

THE spiritual welfare of the young is a subject in which all should feel a deep interest. Now, in the closing hours of probation, they should be obtaining an experience in the things of God. They need to be daily building up a firm, pure, symmetrical character, one that God can approve, or Satan will take advantage of their weakness to ruin them, and they will fall an easy prey to his temptations. For every young man who lacks faith and consecration, and is weak in moral power, Satan has temptations prepared. Perhaps there is a pleasing associate, who, like himself, thinks it manly to be entirely unconcerned in regard to his soul's salvation, and they strengthen each other in a wrong course.

Those who think they have no need of a Saviour, that they can do right and preserve a correct deportment without making Christ their strength, show the most deplorable weakness. Christ made provision for man's redemption; he laid out an expensive plan of salvation. Suppose that Adam, after his fall, had refused to comply with the conditions. Suppose he had said, "I am good; I do no harm to any one. I feel no need of a Saviour." Would he not then have remained in the disgrace of sin, a transgressor, a rebel against God? But every sinner who neglects the Saviour's mediation, by his own choice places himself in just this posi-

tion. He is in the bondage of sin, subject to the most cruel tyrant that ever existed.

Cain tried this course of self-dependence. He felt, as many inexperienced youth now feel, that it would be an acknowledgment of weakness on his part to follow the plan marked out of God. He would come in his own merits. He would not bring the lamb, and mingle its blood with his offering; but he would be very generous, and would offer of *his* fruits, the products of *his* labor. He looked with scorn upon Abel, who felt that he could not approach God without a mediator. Abel followed the precise directions given by God. The result is well known. The Lord accepted the offering of Abel, presented in humility, and faith in the coming Lamb of God. His obedience was counted to him for righteousness. Cain, angry that his offering was rejected, killed his brother.

Cain and Abel represent two classes of men that have existed from generation to generation, and will continue to exist to the close of time. One availed himself of the promised sacrifice for sin; the other ventured to depend upon his own merits. His was the sacrifice of a sinner without the virtue of divine mediation, which is alone able to bring him into favor with God. It is only through the merits of Jesus that our transgressions of the law can be pardoned. Those who feel that they can be moral without divine help, who feel no need of the blood of Christ, are betrayed into grievous sins. If they do not gladly, gratefully, accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from sin's terrible thralldom. There must be repentance toward God and faith in our Lord Jesus Christ. This is the only way to secure excellence of character, the only path to divine favor.

The Lord assured Cain that if he did well, he should be accepted. But instead of heeding the counsel of God, he chose to take his own course, to follow the promptings of his sinful heart, and the result is before us. Let the youth consider that none of their ways or purposes are hidden from the eye of Jehovah. He is not ignorant of their self-will and self-sufficiency. He marks their course in despising the blood of the covenant that has been provided for their sanctification and redemption.

Young friends, wherever you are and whatever you do, remember, "Thou God seest me." No part of your conduct escapes observation. You cannot hide your ways from the Most High. Human laws, though sometimes severe, are often transgressed without detection, and hence with impunity. But it is not so with the law of God. The deepest midnight is no cover to the guilty one. He may think himself alone; but the very motives of his heart are open to divine inspection. Every action, every word, every thought, is as distinctly marked as though there were only one individual in the entire universe, and the attention of Heaven were centered on his deportment.

Says the patriarch Job, "When I consider, I am afraid of Him." The more we reflect, the more awful God appears. Surely you are not acquainted with him as you ought to be. If you had an abiding sense of his presence, you would fear to offend a just and holy God, and there would be a restraint upon wickedness. Consider that the Judge of all the earth, who is to decide your destiny for eternity, has an

accurate knowledge of your daily life. How can you violate his precepts? How can you make light of his authority?

Those who are quieting a guilty conscience with the thought that they can change a course of evil when they choose, that they can trifle with the invitations of mercy, and yet be again and again impressed, take this course at their peril. They think that after doing despite to the Spirit of grace, after casting all their influence on the side of the great rebel, in a moment of terrible extremity, when danger compasses them about, they will change captains. But this is not so easily done. The experience, the education, the discipline, of a lifetime of sinful indulgence, has so thoroughly moulded the character that they cannot then receive the image of Jesus. A long life has given in its testimony. Had no light shone upon their pathway, had they not been warned, entreated, and prayed for by God's messengers, the case would be different. Mercy would interpose, and give them another opportunity to accept her overtures; but after light has been rejected and despised, the other opportunity does not always come.

There is a power in impenitence and rebellion which can be accounted for only on the supposition that it is supernatural. Satan imbues his willing subjects with his own spirit. He works through deception; he promises them the desire of their heart; but they find no rest, no peace, no joy, in the path of transgression.

You who are slighting the offers of mercy, let consideration come in, and scatter the delusions which have gathered about your soul. Think of the long array of figures that is accumulating against you in the books of Heaven; for there is an unerring record kept of the impieties of nations, of families, of individuals. God may bear long while the account goes on, and calls to repentance and offers of pardon may be given; yet a time will come when the account will be full, and divine patience will be exercised no longer. Then the signal will be given for the wrath of offended justice to be poured out, for judgment to be executed.

The impenitent sometimes comfort themselves by saying of professed Christians, "I am as good as they are. They are no more self-denying, sober, or circumspect in their conduct than I am. They love pleasure and self-indulgence just as well as I do." These poor souls entrench themselves here, making the faults of Christians an excuse for their neglect of duty. But if they are so well acquainted with the life and character that Christians should develop, let them come over on the side of Christ, and give these stumbling-blocks a correct example. Come, you who accuse others, and show them how closely you can imitate the Pattern. Show them that you can walk firmly, making straight paths for your feet.

The sins and defects of others do not excuse any one; for the Lord has not given us an erring, human pattern. The spotless Son of God has been given as a model; and those who complain of bad examples in professed Christians, are the ones who should show better lives and purer examples. If they know so well what a Christian should be, they will be of those who knew their Master's will, and did it not; and they will be beaten with many stripes.

Martin Luther lived for years a life of severe exaction and penance, thinking he could thus

*Remarks made in the 6 o'clock morning meeting in Oakland, Cal., Thursday, April 24, 1884.

purchase the favor of God. And when Christ was presented to him as the sinner's friend and advocate, a Saviour who so loved man that he gave his precious life to save him, the thought that this salvation was a free gift, not to be purchased by tedious journeys, long and rigorous fasts, or by scourging the body, seemed too great for him to comprehend. He need no longer invoke all the saints to plead with Christ in his behalf. How eagerly his thirsty soul drank in the precious draught! His hand tremblingly grasped the promises of God. He accepted Jesus as his Saviour, who would pardon and redeem his soul. He could exclaim:—

"Thou art our wisdom, and we are never wise until thou art our teacher. Our ears are deaf to every voice but thine. The voice of the world and the voice of false teachers may fill the outward ear; but we must henceforth listen only to the voice that speaks within. Oh, come, thou precious Holy One, and with us ever stay. Let us become acquainted with thee, and hold thee ever in the strong embrace of perfect love. Thou art the only desire of my soul, the one altogether lovely. Without thee we could not enter Heaven."

We may have a similar experience, only richer and more abundant; for we have increased light. But many who ought to have gained a valuable Christian experience stand where they did years ago. Christ is not honored when his professed followers compare themselves among themselves, and excuse their defects because some one else has ventured to commit sin.

The young are apt to conclude that not much responsibility, care-taking, or burden-bearing is expected of them. But the obligation to reach the Bible standard rests upon every one. The light which shines in privileges and opportunities, in the ministry of the word, in counsels, warnings, and reproof, will perfect character or condemn the careless. The light is to be cherished by the young as well as by those who are older. Who will now take a position for God in contrast to the ease-loving and self-indulgent ones? Who will be light-bearers for God? The youth can do good work in laboring to save souls. They can reach their young associates when those who are older cannot, and God holds them accountable for the use they make of the talents intrusted to them. Let those who claim to be sons and daughters of God aim at a higher standard. Let them use every faculty God has given them. Let them glorify him by correctly representing the religion of the Bible.

"Remember now thy Creator in the days of thy youth." Jesus wants the service of those who have the dew of youth upon them. He wants them to be heirs of immortality. They may grow up into a noble manhood and womanhood, notwithstanding the moral pollutions that abound, and that corrupt so many of the youth at an early age. There is no happiness or safety but in the fear of the Lord. Young friends, morning and evening let your prayers go up from unfeigned lips that the Holy Spirit may take possession of your hearts and keep you from the seductive influences of the world. Work for Jesus; stand up for Jesus; and he will stand up for you in the day of God's vengeance.

WEALTH is right and noble when it is possessed by one whose nature is greater than it. Power and ambition are sanctified when they are sought in the noblest ways, for the noblest uses, by noble souls. All the things for which the great majority of men are living are things which perish in the using; and men are low down without the higher forms of spiritual ambition. To have the spirit of Christ in you, and to feel that you are God's loving son, is the great end of life. The Master, though he was rich, became a servant for our sake.—*Sel.*

Sunday Laws and Liberty.

LAST week, in answer to Dr. Crafts' question, "How is it consistent with liberty that those whose religion requires them to rest on the seventh day are compelled to give up public business and public amusements on the first day?" we gave his own answer, so far as the Jews are concerned, to the effect that as Sunday-keepers are the majority, and therefore have the power, they are "decided" that nothing shall be done by any one "that could shock or disturb a thoroughly Christian community." In short, that the institutions of their religion shall be observed at the expense of the conscientious convictions of every one else in the country. And this is "consistent with liberty"! It is, with that species of liberty which is created by relentlessly crushing out the exercise of every dissentient opinion. And with that kind of liberty, no act of the papal church has ever been inconsistent.

Of other seventh-day keepers, illustrated by his citation of the Seventh-day Baptists, he says: "So also, the Seventh-day Baptists, being only one five-thousandth of the population, can hardly ask to have the laws changed for them." Why not, pray? Is it not just as proper for the Sabbath-keepers to ask that the laws be changed in their behalf, as it is for the Sunday-keepers to have those laws enacted in their behalf? Or is it true that all rights, civil and religious, human and divine, are summed up in Sunday-keepers?

Again: "It would not be reasonable for the Legislatures to compel the other ninety-nine-hundredths of the population who do not regard Saturday as a sacred day, to stop business, for the few who do." True enough. But suppose that those who "regard Saturday as a sacred day," were the majority, then, according to the premises of Dr. Crafts, and the Sunday-law people generally, it would be reasonable for the Legislatures to compel all who did not so regard it, to stop business on Saturday. But will they admit the reasonableness of this logical conclusion from their own premises? Not for a minute. Suppose, for instance, that in the State of Ohio the Seventh-day Adventists were the majority. Then suppose that they, being the majority in the Legislature, pass a law compelling all the people of the State to rest on the seventh day (Saturday), what a roar of indignant protest would immediately arise from united Christendom! Exclamations of "Religious bigotry!" "Destruction of religious liberty!" "Violation of the rights of conscience!" etc., etc., to the end of the catalogue, would fill the air. And justly so, say we. But if the claims of the Sunday-law advocates be just, where would there be any wrong, where any injustice, in such an action? If it would be wrong for Sabbath-keepers, when in the majority, to pass laws compelling Sunday-keepers to rest on Saturday, wherein then is it right for Sunday-keepers, when in the majority, to pass laws compelling Sabbath-keepers to rest on Sunday?

And, too, in answer to all their protestations, we could say, Why, dear sirs, you need not make so much ado. This is no restriction of your rights, this is no invasion of your liberties. Your right to rest on Sunday still remains to you. You are at perfect liberty to refuse to work on Sunday. Our action is entirely "consistent with liberty." We do not by this law compel you to keep Saturday religiously; this statute has "nothing to do with religion." This does not compel you to go to church; you are at "liberty" to stay at home. This law has nothing to do with "the religious aspects of the day," it only has relation to your "health," to your "education," to your "home virtue," and to your "patriotism"! Now, reader, we ask you candidly, is there in all the United States, one person who regards Sunday as a sacred day, who would accept any such reasoning as that? And yet those who do so regard Sunday, are the

very ones who offer this reasoning (?) to us, and expect us to accept it as conclusive, for the reason that they are the majority, and for that reason alone.

But if it be thus, as Mr. Crafts says, that "laws for protecting the worshiping day of the prevailing religion from disturbance, are then vindicated," who does not see that laws for the protection of the institutions of the prevailing religion are vindicated in the same way, whatever and wherever that religion may be? And then is not the Mohammedan, in his own country, fully justified in enacting laws compelling Christians to shut up their places of business, and rest on Friday, his Assembly day, and saying to them, in the words of Dr. Crafts, "If you cannot do more business in five days in Turkey or Arabia, than in six elsewhere, you are free to go elsewhere. If you find that in Turkey or Arabia a conscientious Christian cannot make a living, the world is all before you to choose where you will dwell." Every man who has the least conception of liberty will say that that would be oppression. Yet these same Sunday-keeping Christians, who would unanimously pronounce that oppression in Turkey, will do the same thing in America in behalf of Sunday, and call it liberty. And wherever a voice is raised against their action, it is immediately branded as the "brazen despotism of a loud and low minority," even though the opposition be made by a majority of the inhabitants of a whole State, as in California in 1882. And for this these free citizens of the sovereign State of California are called by this Sunday-law champion, "this oligarchy of foreign liquor-sellers." Hear him: "In California this oligarchy of foreign liquor sellers was actually allowed to repeal the Sabbath law, as a 'league of freedom.'" His application here to the "League of Freedom," is as false as any of the other of his claims. The *Rescue*, the organ of the Good Templars, said of the Sunday plank in the Republican platform, that it was an "entire blank, acceptable to the League of Freedom, and entirely in their interests." And Dr. McDonald, president of the Home Protection Association, said that he was "disgusted with the Sunday-law plank in the platform." That it was "too treacherous and unsafe," etc. And the Home Protection Association was the most active opponent of the League of Freedom. It "is a consummation devoutly to be wished," that, while these folks strive so strenuously for their Christian Sabbath, they would show some respect for the Christian duty to "speak the truth," and to "not bear false witness against thy neighbor."

They were "actually allowed," he says, to "repeal the Sabbath law." "Allowed!" By whom? That Sunday law was repealed by virtue of an issue that was carried by a majority of 17,517 votes, in the State election. And the Governor and other State officers who were "actually allowed" to be elected in that campaign, are still "actually allowed" to conduct the affairs of the State. And by the same token, and on the same day, Secretary Folger was "actually allowed" to be beaten for the Governorship of New York. We should not wonder if Dr. Crafts would one of these days volunteer the information that the people of the United States were "actually allowed" to abolish slavery! After this display of erudition, we are not at all surprised to find him, in the very next sentence, calling the repeal of that law, an act of oppression. See, "This oppression of masses by margins must be stopped." So, then, a condition of affairs under which Sunday-keepers and all others are at liberty to keep the day as they may choose, without the slightest interference, is oppression. But if only a law could be enacted compelling all to keep the Sunday, under penalty of fine, or imprisonment, or confiscation of goods, or banishment, that would be LIBERTY. To quote his own words, it "leaves a man's religious belief and practices as free as the air he

breathes." Yes, it does. As free as the air that was breathed in the Black Hole of Calcutta.

And in leaving "a man's religious beliefs and practices" so free, "it only forbids the carrying on of certain kinds of business on a certain day of the week, . . . in deference to the feelings and wishes" of a certain class. It therefore was no restriction whatever, of the "religious beliefs and practices" of the apostles when the priests and Sadducees laid hands on them and put them in the common prison, and commanded them not to speak at all nor to teach in the name of Jesus. That was perfect religious liberty. And for the apostles to oppose the will of the majority as they did, was the "brazen despotism of a loud and low minority," we suppose. Acts 4 and 5. The priests and Sadducees and the Council, did not command them to not believe in Jesus, and his resurrection. They did not command that they should not worship him. They only commanded that they "should not speak at all nor teach in the name of Jesus." The Sadducees were the "majority," and as the preaching of the apostles disturbed their "thoroughly" Sadducean religion, "this oppression of masses by margins" had to be "stopped." And thus might Dr. Crafts and the National Reform party justify every act of oppression, and condemn every work of reform that has ever been in the world.

One other point we will notice at another time. ALONZO T. JONES.

Look Unto Jesus.

THERE are certain people who look across the way at their neighbors, and say, "If I were as well off as they, how I would help on with the work of the gospel!" They then drop down to not helping at all, which also is their characteristic habit. There are others who take up a peevish disposition, and cultivate a kind of envy toward those who do more than themselves. The root of the difficulty with all such people is that they do not want to work, but try to find excuses for their idleness. If their hearts were in the cause of Christ, they would do what they could, which is all that he requires of any one, and finding a pleasure in it, they would grow up into a disposition of brotherly communion with their fellow-worshippers, and experience the enjoyment of hearts free from jealousy. It is always safe to look, reverently and gratefully, at the Saviour. If along with this there is a determination to do his will, there will be healthy, happy living. It is when men quit looking at him, and selfishly or spitefully look at each other, that they decline from fruitful piety, and lose the blessedness of the gospel.—*Baptist Weekly.*

Rebuked.

A FEW years ago, as a stranger rose in one of our city pulpits to begin the service, several of the congregation began to leave the church. He was a lame man, and the pulpit was located near the doors.

"Wait a moment, my friends," said the preacher, "till I get my hat, and I'll go with you."

Down he came, limping, hat in hand, and left the church. This abrupt closing of the services taught the people that there was at least one minister who would not be treated with contempt.

On a certain occasion, the eloquent Dr. E. H. Chapin, being sick, was compelled to ask a friend to preach for him. As the stranger rose to announce the opening hymn, a score of persons rose to go out. This clergyman also was equal to such an emergency.

"All," he said, "who came here to worship Dr. Chapin will please leave now; but those who came to worship God will sing the forty-third hymn."

That stopped the exodus.—*Sel.*

An Alteration that Is No Alteration.

THE following extracts are taken from the same writer, only two pages apart:—

"The Saviour appears, and reverences, honors, distinguishes, the Sabbath by his doctrine and his miracles. The ten commandments he recognizes *without omission or alteration.*"

"Every change is a fresh blessing. Every new dispensation is a new grace. Every alteration is an advance in the development of redemption on the one hand, and in the uses and importance of the institution on the other."

To prove that the Sabbath has been altered, and has not been altered, is a difficult task. Is the writer insane or intoxicated? or does he presume that his readers are?

The same writer says, "The particular day *not being of the essence of the law, it is silently introduced.*"

Who told him that the particular day was not of the essence of the law? Sabbath day means rest day. Hence the Sabbath day of God can be no other day than the one on which God rested.

It was *silently* introduced. This is a strange way to introduce a law or institution. But the writer well knew that the Bible was silent in regard to the change. Many other changes have been silently introduced. Is this a good reason for adopting them? If so, let our Baptist friends adopt sprinkling for baptism, which was introduced in the same way.

That writer's object was to persuade all to keep a definite day—the day of the resurrection of Christ. But since the particular day is not of the essence of the law, will it not answer just as well if we choose to keep the day that was *not* silently introduced?

But he thinks we ought to "catch the intimations" of the Lord's will "with more alacrity," though "he re-enacts not in direct terms his day of rest," but "*leaves it to be inferred* from his own example and doctrine, and that of his apostles."

There are many doctrines and practices of a corrupt church which the revelation which God has given "*leaves to be inferred.*" Is this a reason that we should adopt them "with more alacrity"? R. F. COTTRELL.

The Investigative Judgment.

"ON the tenth day of the seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:27-30.

This work of atonement was of great importance and solemnity in Israel. The people stood in the court of the temple, in a waiting, penitent, and prayerful attitude. The sins of the past were now to be transferred from the sanctuary (where they had been accumulating, through confession, for the past year) to the head of the scapegoat. All the costly offerings of the preceding year were deemed to have been accepted—if the Lord should accept this final act of the high priest in making an atonement in the "most holy" apartment of the temple. This ceremony, then, was to decide whether the Lord was favorable toward them or not. In other words, it would show the result of an investigation of their standing, before the Lord; the occasion was in reality a judgment. What a misfortune to Israel should the labors, sacrifices, and offerings of that day of atonement pass without the manifestation of divine favor. What troubles, what disasters, what sorrows might befall them as a people, should God not accept that yearly work of atonement. What if he should say to them,

as he did through Isaiah, "It is iniquity, even the solemn meeting." Isa. 1:13.

This atonement work, as a typical ceremony, was a real experience to them, an individual work. Although a work for all, each had his case in court; "for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Though only represented by an earthly high priest, the Spirit of God was present to send home to each honest heart a conviction of duty in that solemn hour, that each might find peace with God and an assurance of pardon. At that time God worked through those ceremonies on the hearts of his true people, just as he now works through the means instituted by Christ and his apostles.

The day of atonement was a kind of settlement day for the year. The godly Israelite, on this day, carefully examined his past life; with deep regret and sorrow of heart he remembered his errors, his weakness and sloth in the work of God, and consecrated himself anew to the Lord. And, it will be observed, immediately after this solemn day of atonement, occurred the feast of tabernacles, an occasion of great joy and rejoicing. How appropriate, after this solemn service of penitential tears and contrition of heart had been accepted of God through the mediation of his high priest, and the people had received assurance of pardon, that the beginning of the new year should be celebrated with songs of joy and gladness, in commemoration of deliverance from the bondage of sin. See Lev. 23:39-44.

As everything pertaining to the service of the earthly sanctuary was typical, that on the day of atonement could be no exception—it must have its antitype. This ceremony was in part a cleansing of the sanctuary. An atonement is for cleansing, as may be learned from Lev. 16:30: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." So we find that he not only made an atonement for the people, for himself, and for the tabernacle as a whole, but specially for the *holy sanctuary* (verse 33), where the glory of God was displayed. That this sanctuary and the atonement ceremony have each an antitype in Heaven, is plainly shown in Heb. 8:1-6, and 9:22-26. And it was shown to the apostle John in vision, when he saw "a door opened in heaven" (Rev. 4:1), and all the glorious things pertaining thereto. In chapter 8, he speaks of the "altar of incense" and the "golden censer;" and in chapter 11:19, he mentions the "ark of his testament" in "his temple." In the earthly sanctuary (which in all things was made according to the pattern of the heavenly, Ex. 25:9, 40; Heb. 8:5), this ark contained the law of God, the ten commandments.

From these and other scriptures we learn that Christ, our High Priest, is now doing a mediatorial work for us in Heaven, and when he shall have finished the cleansing of the true sanctuary from the sins of his people which have been confessed before him, and the placing of them upon the head of Satan (the real scapegoat)—then will our cases have been decided, not for a year, but forever. After that there will be no more sacrifice for sins. This being the case, "what manner of persons ought ye to be in all holy conversation and godliness." If the type was so important that death by divine decree was the penalty of its non-observance, how great must be the responsibility connected with the true day of atonement in the heavenly sanctuary. JOSEPH CLARKE.

It is no part of religion to go contrary to the innocent usages of the places where we live; nay, it is a reproach to religion when those who profess it give just occasion to others to call them covetous, sneaking, and morose. A good man should strive to make himself, in the best sense, a good companion.

Power and Excellency of the Moral Law.

Its excellency is seen in the fact that the moral sense, the conscience, of every man approves it.

Among even those who, alas for them! impiously set themselves against God and his revelation, there is not one that can take any exception against this law. All have broken it, and all by nature dislike it as a law for themselves, and refuse to obey it; but all have a perception of its excellency. And that part of it especially which refers to our behavior to each other, has been adopted by all classes, and has received even from the ungodly the designation, "the golden rule." And every man wishes all others to regulate their conduct towards himself by this law, whether he is governed by it or not. And this universal demand, even from those who have violated it, is a universal testimony to its excellency.

Yes, all men love to see it exhibited and observed by others. For who is there so base as not to approve the self-denying philanthropy of a Howard, the untiring humanity of a Clarkson, and of many others whom it would be easy to mention? Yet all that was so admirable in them was conformity, in some good degree, to this law. How often men admire, without giving themselves the trouble to think what it is that imparts loveliness to the objects of their applause. You may perhaps see one who is fitted to adorn the choicest circles, leaving the elegant occupations and refined society of her graceful home, entering the abode of poverty and affliction, to administer with her own hands to the wants of the suffering, or by her soft and sweet-toned consolations soothing the mind of the miserable. You may observe her encountering all that delicacy shrinks from, a ministering angel to the wretched. You speak in glowing terms of her goodness, but do you recognize that such a one is only complying, and that but partially, with one branch of this beautiful law?

What we instantly hate, too, is a violation of this law. We see a sordid wretch, who, having gold in his coffer, loves to keep it there; a son of misery, aye, a daughter of sorrow humbly sues for a trifle from his abundance; but the vile lover of his yellow earth turns a deaf ear to the pleadings of distress; anguish may rise, and swell, and overwhelm the soul—he beholds it all unmoved; his heart is like the nether millstone. We vent our indignation—honest, praiseworthy indignation. But the conduct so justly stigmatized is precisely the opposite to that enjoined by God's law, and is expressly denounced by it. See how, when unbiased by personal considerations, we take part with the law, and approve it as "holy, and just, and good." Thus in the meed of admiration which we bestow on virtue, and in the frown of indignation with which we greet the contrary, does the moral sense of all men testify to the excellence of the law. Partial conformity to it presents us with partial excellence and partial happiness; while perfect conformity thereto, is perfect excellence and perfect happiness.

The excellency of the law is further shown in the fact that the Saviour, when intending to exhibit a perfect model of loveliness of character, made it his rule.

It has been already remarked, that the loveliest character we ever met with derived all that was really excellent from conformity to the law of God. There is no imaginable excellence that it does not comprehend. Take, then, the finished portrait of perfection which we have in the whole demeanor of Jesus of Nazareth. Whatever forbearance, magnanimity, benevolence, self-renunciation, he manifested, he never went a hair's breadth beyond the requirements of this law. Did he forget his own fatigue at Jacob's well? Did he wipe away the tears from the widowed cheek of her of Nain? Did he weep in sympathy with the

sorrow-stricken sisters of Lazarus? Did he go about doing good, laboring to reclaim the wanderer, to instruct the ignorant, to bless the wretched, and to raise all about him to virtue and happiness? Did he bury in oblivion his cruel wrongs, and pray for his very murderers? Did he forget his own anguish on the cross, when his weeping mother caught his eye, and when the accents of the dying thief fell upon his ear? In no one instance did he ever step beyond the circle law had drawn. In all he did, when in childhood and youth, he was subject to his parents; when in after life, he lived only for the good of all around him and for the glory of his Father, he only, as it was predicted of him, magnified the law and made it honorable, by complying with its demands. Study, then, the character of Jesus; gaze on the exquisite loveliness that was embodied in his demeanor; and as you admire, recognize therein neither more nor less than law perfectly observed;

"For in his life the law appears,
Drawn out in living characters."

Here, then, we pause. We have recognized the fact that a law emanating from God cannot be other than precisely what it ought to be; for the character of the divine Being is a guarantee for this. We have considered the law in itself, and perceived its claims to be admired. We have also regarded it in its legitimate effects, its adaptation to make the observer of it perfectly happy, and so the entire universe. We have seen how instinctively men admire its requirements to be observed by others towards themselves; and have traced the perfect loveliness of character which distinguished Jesus of Nazareth to the fact that it was entirely formed on the model of the law, of which it was an attractive embodiment.

And now are we not entitled to affirm that the law which God has revealed for the conduct of his subjects, is as beautiful as those laws of nature to which we have previously adverted? Is there not as much adaptation in this to produce harmony and happiness in the world of mind, as in those to secure the order of the material universe? With how much higher delight, then, may we admire and extol this law of God than we praise those other laws which he hath stamped on matter, though they are perfect.

But barren admiration is not the point at which we may stop; there are obvious conclusions which we may not lose sight of. It must be admitted, for example, (1) That it was every way wise and benevolent and right for God to give such a law as this; perfectly right to call on all his creatures to love him supremely, and to love one another perfectly and uninterruptedly; necessarily right, for we cannot conceive that the opposite course would be at all right, viz., that he should not call on them to love him, and to love one another. To dispense with this, would be to dispense with what was essential to the happiness of all; and which therefore would not have been benevolent, but the very reverse even, unkind and cruel.

Then (2) It must be as proper to guard a law so necessary to the general welfare. By how much it was wise and good to give such a law, by just so much must it be wise and even benevolent, to insist on its being obeyed. For as well not enact law, as leave every one at full liberty to observe it or not, just as he chooses; in which case it would not be law at all. But the proper guard of law is penalty threatened to the transgressor, which cannot therefore be dispensed with; the universal welfare requires to be thus protected. It is wise and good, therefore, to threaten punishment to the man who shall set the law at naught, for the violation of law is the only thing that can introduce disorder and anarchy, which has accordingly to be prevented by all proper means.

But if it be right to threaten, it must be (3) right to fulfill the threatening. For it cannot

be right for the supreme Governor to speak, and not to keep his word. He must ever be the God of truth. And it would soon be known that though he threatened awfully, it was nothing but an idle word which might be disregarded with impunity; and then it is all one, as though there were no such law at all; and so the entire universe is given up of God, wholly abandoned to utter lawlessness! But by how much we shrink from this, by so much do we acknowledge that God must execute his threatenings. That due regard to the whole, which it were awful beyond conception to think of as not paid, demands that the law, which is essential to the peace and order and harmony and happiness of the universe, shall be guarded by the punishment of the transgressor.

Thus, then, punishment is imperative. It is not that God burns with resentment at the affront put upon him; not that he lays aside for a moment any of the goodness of his nature; not, as some choose wickedly to pervert things and say that, according to Scripture, he brought some of his creatures into existence in order to make them miserable; but his very regard to the universal happiness compels him to maintain his holy law inviolate. Nor can any reasonable person regret that the law of God, when violated, should bring suffering to the transgressor, any more than he can regret that fire should burn and water drown those who choose to brave them.

It is not wrath, it is not fury, it is not passion, which lifts the arm of justice against the violator of law, but wisdom and goodness, which is not that blind, indiscriminating, easy goodness which some choose to ascribe to God, and which would be a weakness exposing to contempt, rather than a virtue commanding our respect; but an enlarged and all-comprehensive regard to the interests of the whole, with which the well-being of the incorrigible transgressor (if it were possible, indeed, which in the nature of things it is not, for a determined despiser of such a law to be happy) could not be allowed to come into competition or bring into jeopardy. So that the very benevolence of God, his considerate regard to the welfare of the many, will nerve his arm to inflict the necessary punishment on the rebellious. Thus we have calmly reached this point,—the indispensableness of punishment when law is broken.—*H. H. Dobney, Baptist minister, of England.*

Religion in the Constitution.

SOME years ago, the *Examiner and Chronicle*, the most influential, as well as the most widely circulated, of the Baptist journals of this country, under the title, "Short Method of Conversion," thus alluded to the movement for a religious amendment to the Constitution:—

"We have wondered at the magical effects ascribed to the sacraments according to High Church theology. But turning a nation from atheists to Christians by a few strokes of the pen, by a vote in Congress, and ratifying votes in three-fourths of the State Legislatures, is equally miraculous and incomprehensible.

"This agitation for a national religion, officially professed, has, for its logical outcome, persecution—that, and nothing more or less. It is a movement backward to the era of Constantine, as far below the spirituality of the New Testament as it is below the freedom of republican America."

THE venerable Dr. Duff once read the Sermon on the Mount to a number of Hindoo youths, and when he came to the passage, "I say unto you, love your enemies," etc., so deep and intense was the impression produced on one of them that he exclaimed, "Oh, how beautiful! This is the truth, this is the truth!"

"And Many Such Like Things Do Ye."

THIS language was used by the Saviour, when reproving the Pharisees and scribes. It is recorded in Mark 7:13. It may be interesting to consider what it was, like unto which they had done many things, and for which they were called hypocrites. Jesus had been asked why his disciples did not walk according to the traditions of the elders, because they had been seen to eat with unwashed hands. The question was not asked because their hands were filthy, but because they did not fulfil the technical custom of the Jews, and observe the ceremony of washing before eating, whether necessary to cleanliness or not. The Lord immediately brought a counter charge against them, of rejecting the commandments of God that they might keep their own traditions. He not only makes the abstract charge, but he brings forward a specification:—

"For Moses said, Honor thy father and thy mother; and, whose curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is *corban*, that is to say, a gift, by whatsoever thou mightest be profited by me, he shall be free; and ye suffer him no more to do aught for his father or mother; making the word of God of none effect through your tradition which ye have delivered. And many such like things do ye." Mark 7:10-13.

The word "*corban*" Kitto defines as "a Hebrew word employed in the Hellenistic Greek, just as the corresponding Greek word was employed in the Rabbinical Hebrew, to designate an oblation of any kind to God." Smith's "Comprehensive Dictionary" defines it, "An offering to God of any sort, bloody or bloodless, but particularly in fulfillment of a vow." McClintock and Strong say: "A Hebrew word, meaning that which is brought as an offering. Whatever might be required by a parent is refused on the ground that it has a prior and more sacred destination. The son might either make such reservation previously, or at the time, when he observed that his parent was about to ask for any article, in either case involving himself in a sin peculiarly hateful to God."

Then the son being under obligation to devote any portion of means or service to his parents could say to them, That by which you were to be profited by me (that is, that which was due to you from me) has been given to God; and the tradition of the scribes would set him free from his obligation to do "aught for his father or mother." Thus we see that these traditions would free one from the plain commandment of God on condition of his doing something in lieu of the commandment which would bring money into the treasury and purport to be for the glory of God.

We are told that the Jews were commandment keepers, and observers of the Old Testament scriptures, and yet were rejected by Christ. Their rejection grew out of the fact that they did *not* keep the commandments, but virtually rejected them, and made them void by their own traditions. Because their ears were dull of hearing the Scriptures, and they had closed their eyes to the evidence of his Messiahship, they were led to reject him whom they were professedly looking for.

The specification above cited shows how the Jews set aside or virtually annulled the fifth commandment by a pretense of doing something better and more directly to the glory of God. But Jesus did not honor their substitutes for his Father's commandments; as reported by Matthew (chap. 15:7), he called them hypocrites. They would honor God with their lips, that is, in some way he had not commanded; but their hearts were far from him. Why? Because they rejected what he did command. Verses 7, 8. But the Lord not only charged them with making void the fifth commandment,

but he further arraigns them, saying, "and *many* such like things do ye." From this we infer that they were violating other commandments in the same manner. In fact he directly charges them with going about to kill him, in violation of the law. John 7:19. And did they not put him to death on the cross, contrary to law?

Is there not some important lesson in the experience of the Jewish people for God's people of to-day? Certainly these things were written for our instruction. If the Lord would not indorse the transfer *to himself*, of honors due to earthly parents in violation of one of the commandments, what other infringement would he be likely to tolerate? Although he is "a jealous God," and will not give his glory to another (Isa. 48:11), yet he will not acknowledge as worship any tradition which violates his express command. There is no honor that the creature can bestow upon the Creator which is as acceptable as obedience. "To obey is better than sacrifice." 1 Sam. 15:22. Saul of Tarsus thought he "ought to do many things contrary to the name of Jesus of Nazareth," because he was "zealous toward God;" but he subsequently learned that his acts of violence were in gross violation of the law, and could not be accepted as worship.

Never was there a time when the principle of substituting tradition for commandment, professedly for the glory of God, was so prominent as to-day. Notably so is the substitution of the first-day sabbath for the Sabbath of the Lord. The change purports to be in honor of the Son, who rose from the dead on the first day of the week; but it is only a tradition, which has no better foundation than the traditions of the Jews, and like their traditions, it makes void a commandment. Besides, it sets up an unwarranted rivalry between the Father and the Son. We have a memorial of Christ's burial and resurrection (baptism), by which we express our faith in him, Col. 2:12, and from that point onward we can do him no greater honor than to "walk even as he walked;" 1 John 2:6; and he kept his Father's commandments. John 15:10.

But, as before cited, when Jesus showed the scribes and Pharisees how they were violating the fifth commandment in pretended honor to God, he added, "And *many* such like things do ye." It may be deemed harsh to intimate that those who have thus made void the fourth commandment, have done many like things." It is not presumed that all who have been misled by the Sunday delusion are thus guilty, but it is a fact that the power which has attempted to enforce a change of the Sabbath, has in its arrogant presumption violated *every* command in the decalogue under the pretense of worshiping God. And we find among those who disclaim allegiance to this power, some who are willing to set aside the entire law for the purpose of establishing the one tradition of a first-day sabbath, and making void the fourth commandment. Surely this one thing is leading them to "many such like things," whether they are conscious of it or not.

W. N. GLENN.

THE message of Christianity is a message of salvation from sin. The grand purport of Christianity is in its announcement of redemption, and in its clear declaration that redemption is not through any jugglery whereby sin's penalty is evaded, but by a divine power and through a vital process whereby man is to become like his Master. There is nothing speculative in this message of the gospel. It holds itself strictly to facts, and presses itself unflinchingly on the human conscience. There is no room for debate; God is holy, man is sinful. Reconciliation to God is not an artificial patching up of moral differences between man and his Maker. It is bringing man up to that standard of morality that reflects the image of his Creator.

A Striking Parallel.

PERHAPS we may be thought uncharitable for drawing this parallel. We feel sad at the thought that many who claim an interest in Jesus are arraying themselves against the "holy," "just," "good," "perfect," and "spiritual" law of God. But whom are the antinomians imitating? Not the Lord Jesus; for he taught, both by precept and example, that our righteousness must exceed the righteousness of the scribes and Pharisees. He and his apostles condemned no one for keeping the letter of the law. But they taught plainly that the spirit is greater than the mere letter, and of course includes the letter.

The time was, in California, when one might mingle with various denominations and see no opposition to the claims of the decalogue. But when the light on the Sabbath came, it produced the effect of the fire cast from the censer upon the earth. Rev. 8:5. Some churches, seeing the Sabbath enthroned in the very bosom of the decalogue, began at once a war against the "commandments of God." Rev. 12:17; 14:12; 22:14.

Other churches at first seemed loth to change their manner of teaching and preaching. But the Sabbath must be opposed, and to-day churches that would have defended the decalogue twenty years ago, are joining the antinomian ranks.

Is it unkind in us to tell them whom they imitate? They imitate *Herod*, not Jesus. This wicked man would gladly have murdered the infant Saviour singly. Though he held no ill will against the infants of Bethlehem, he ordered a body of soldiers to fall suddenly upon the village and environs, and slay all the male infants.

Why do these antinomians wish to drive the Sabbath out of practice? What is wrong about it? Can they find either in Scripture or reason a good plea for its discontinuance? Have they any better plea for attacking it than Herod could have for making an attempt upon the life of the infant Saviour? Finding that their attack on the Sabbath, singly, did not check the spreading of the truth, they must imitate Herod further. Herod slaughtered the innocents of Bethlehem in order to get rid of one innocent; and they attack the whole decalogue in order to get rid of the Sabbath. These severe words are penned with kind feelings toward them.

"Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." Prov. 27:6.

EPSILON.

Is It Safe to Dance?

A GREAT deal can be said about dancing; for instance, the chief of police of New York City says that three-fourths of the abandoned girls of that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing which, taken under other circumstances, would be considered as improper. It requires neither brains nor good morals to be a good dancer. As the love of one increases, the love of the other decreases. How many of the best men and women are skillful dancers? In ancient times the sexes danced separately. Alcohol is the spirit of beverages, so sex is the spirit of dance; take it away, and let the sexes dance separately, and dancing would go out of fashion very soon. Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly balls. Tippling and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is, "Weighed in the balance and found wanting."—*New Journal of Education*.

"TURN away mine eyes from beholding vanity, and quicken thou me in thy way."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—OCT. 4.

Review.

1. For what purpose does Christ come the second time?
2. Are any taken besides those then living? Give proof.
3. Quote a text concerning the righteous dead, which shows that they will not be rewarded before those who live until the Lord comes.
4. Can you prove that no one will be rewarded before the coming of the Lord?
5. Relate in order the events connected with the coming of Christ. Give authority for each statement.
6. To what event did Christ teach the people to look for a recompense for their good actions? Quote proof.
7. Prove that the resurrection takes place at the coming of the Lord.
8. Can you show that the doctrine of the resurrection of the dead was known to those who lived before the birth of Christ?
9. Give three references in the Old Testament that speak of the coming of the Lord. State the substance of each.
10. Prove from the New Testament that the dead are not now happy in Heaven.
11. Prove the same from the Old Testament.
12. Who has the power of death? Quote proof.
13. By whose power are men raised from the dead?
14. When the Lord comes, what change takes place in the righteous?
15. Do both the living and dead alike share in this change?
16. Before this change comes, where are the dead kept in waiting?
17. In what condition are they?
18. Can you quote a verse from Paul's writings that proves that they are unconscious?

Our Sabbath-School Lessons.

THE subject of the present series of lessons is of surpassing interest to every child of God; and should be so to every one who has heard the sound of "this gospel of the kingdom." The fulfillment of all the most precious promises contained in the word of God, depends directly upon the second coming of Christ, and toward this glorious event the eyes of the waiting church have ever been turned with holy and inexpressible longing. The early Christians desired to see that day; and John, when beholding in vision, upon the lonely isle of Patmos, "the glory that shall be revealed," prayed, "Amen. Even so, come, Lord Jesus."

The Saviour taught his disciples to pray, "Thy kingdom come;" and, even when instituting the memorial of his broken body and shed blood, pointed them forward to the time of his return. He said: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. So it is not only the duty of Christians to look back to the cross, and behold by faith the sacrifice there offered, but they should also look forward to the Redeemer's triumph, when he shall "appear the second time without sin unto salvation." Heb. 9:28. It is to "them that look for him" that he will appear "unto salvation;" and upon those "that love his appearing" he will bestow crowns "at that day." 2 Tim. 4:8.

The truth contained in these lessons should not only be impressed upon our minds, but our hearts should be sanctified by it. Jesus prayed, "Sanctify them through thy truth: thy word is truth." John 17:17. This prayer was not alone for the twelve, for in the twentieth verse he says: "Neither pray I for these alone, but for them also which shall believe on me through their word." Let us each make an individual application of the truth, and so live before God that we may be sanctified by it, in answer to the Saviour's prayer.

We cannot study these lessons too carefully.

It is not enough that we believe the truth ourselves, for we owe a duty to those with whom we come in contact. Peter says: "But sanctify the Lord God in your hearts; and be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3:15. All have not the same talent, but every one who professes present truth should be able to give intelligently the main points of our faith, and also refer readily to those scriptures which most clearly and positively prove each point. It is the duty of every Christian to wield, as occasion may demand, "the sword of the Spirit, which is the word of God." Eph. 6:17.

Some of the lessons may seem difficult, but all can learn them if they will. It may be necessary to put forth some effort, but is it not our duty to thoroughly master each one as it comes? We may say we cannot do it; but is that true? Is not the real difficulty that we do not apply ourselves as we should? Let us feel that if we would be clear in this matter we must carefully and prayerfully prepare each lesson, not only that we may be able to recite well on the Sabbath, but that the truth may be blessed of God to our salvation, and to the good of those around us.

C. P. BOLLMAN.

THE CHILDREN'S SONG.

God of Heaven, hear our singing;
Only little ones are we,
Yet a great petition bringing,
Father, now we come to thee.

Let thy kingdom come, we pray thee;
Let the world in thee find rest;
Let all know thee and obey thee,
Loving, praising, blessing, blessed!

Let the sweet and joyful story
Of the Saviour's wondrous love
Wake on earth a song of glory,
Like the angels' song above.

Father, send the glorious hour;
Every heart be thine alone;
For the kingdom and the power
And the glory are thine own.

—F. R. Havergal.

Assistant Superintendents.

THE following, from the *Sunday School Times*, should be read by all superintendents, as well as by their assistants. Although the term "Sunday-school" is, as a matter of course, used in the article, it will be found just as profitable to the leaders of Sabbath-schools:—

A good superintendent is pretty sure to have a good Sunday-school; although, on the other hand, a Sunday-school may be a good one, a fairly good one, without having a good superintendent. The best superintendent could do more than he now does for his Sunday-school, if he could multiply himself and have several workers where he now works alone. There are, in fact, few Sunday-schools which could not be improved by additional work in the superintendent's sphere. And here is an opening for wise and efficient service by judicious and energetic assistants in the realm of the superintendent. All this is suggested just now by a letter from a Pennsylvania worker, who writes:—

"I will thank you to advise me how I can be of some benefit in the position I hold as assistant superintendent in our Sunday-school. The position has ever been a simple figure-head; its duties as defined by law (?) 'to occupy the place of the superintendent in his absence.' Thanks to our efficient head, that is seldom necessary. I have been elected to this position, and am expected, not to teach a class but to assume the 'official position.' Will you please tell me, through your 'Notes on Open Letters,' what benefit an anomaly of this kind can be to a Sunday-school?"

There are Sunday-schools where one man

has to be superintendent and secretary and librarian and singing leader; and sometimes he has to teach a class in addition to all this. Such a man—God help him—must do all he can, as well as he can; but, at his utmost and at his best, he cannot superintend a Sunday-school as a Sunday-school ought to be superintended. All the time and all the ability of any one man can be well employed in the superintending of a Sunday-school; and even then there will be things beyond that man's utmost reach which might be done to the school's advantage.

When a Sunday-school can afford an assistant superintendent, where there are men enough to justify the setting of a man apart for such a work, there are always fine possibilities in the sphere of an assistant superintendent. To begin with, in the responsive or alternate or simultaneous Bible-readings of the opening and closing exercises, the assistant superintendent can stand at the opposite end of the room and lead the school in its reading. This one thing may be a means of unifying the school in its Bible-reading, and so in its exercises of worship. Then again, the assistant superintendent can study the school from another direction than the superintendent's, during other portions of the opening and closing exercises. He can observe which teachers and scholars are prompt and attentive, and which are sluggish or careless in those exercises. And to know the needs or faults of particular members of the school is, with a faithful overseer, but a step from the attempt to correct the error or to supply the want observed. During the class hour, also, the assistant superintendent can be watchful to attend to one duty or another which the superintendent is hindered from doing through his occupation elsewhere. If the one is looking over the classes to see which of them are without teachers at the opening of the school, the other can be greeting strangers who enter the room, or speaking a kind word to new scholars who need to be made at home there. Or, these duties may be reversed for the moment.

A careful study of the school by any overseer, can always be made advantageous to its interests. There is something which just now needs fresh attention in every Sunday-school, if only it be watched for intelligently. And if the assistant superintendent is looking for such things as these, in order to report them to the superintendent, with his suggestions for the remedy, he can be a power for good in the Sunday-school. Why, every gang of men in the street, or on the wharves, or in the factories, is found to be a gainer by an overseer who has nothing to do but to watch and suggest; and the closest-fisted contractor or the narrowest-gauge corporation recognizes the economy of paying a man for this watchful oversight. Two or three such overseers could be employed to advantage in every Sunday-school of a hundred members or more. And this is without taking into account the division of labor which might fairly be made between a good superintendent and a good assistant in the ordinary conduct of the Sunday-school. One might attend to the exercises from the desk, and the other might look after the classification and class direction of the school. One might take one side of the room, and the other the opposite side, in close oversight during the session of the school. And so on, indefinitely. What can an assistant superintendent do to advantage? What can't he do?

It is the superintendent's duty in general to secure the regular attendance of the school; it is the teacher's duty in particular to secure this attendance of his class; and if the teacher neglects his duty in this regard, I doubt the ability of the superintendent to secure the same. It is through the teachers largely that the superintendent expects to obtain this result. The ways to bring this about are many, and must be governed by circumstances.

Temperance.

How the Leak Was Mended.

"UNCLE TIMOTHY!" Uncle Timothy looked up from the shoe whose sole he was vigorously hammering.

"Why, bless you, John, ef I'm not glad to see you, man alive!" exclaimed Uncle Timothy, jumping up so suddenly that his last went one way, taking the shoe with it, his hammer went another, while his spectacles fell into the water-pail close by.

There stood Uncle Timothy, grasping the arm of his favorite nephew, John, as if he were a pump-handle, and the day being hot, and Uncle Timothy being dry, the pump-handle was worked with emphasis.

"Set down, John, and tell us how the folks are," said Uncle Timothy. "You have come to make me a visit, and have time enough to tell me all I want to know."

John was telling about the "folks," when Uncle Timothy said: "What's that? Thunder, I do believe, rollin' down old Bear Mountain! We shall catch a rain now. There it is, coming down the mountain." Soon the water began to drip down from the ceiling. "Uncle Timothy, your roof is leaking."

"I know it, John; I will just put this pail under that 'ere."

"Why don't you have the roof mended?"

"Well, John, carpenters, you know, do charge so. La! John, they'd make a forenoon's work of it stopping up that 'ere hole, and I don't seem to have the extra chink. Fact is, John, it costs suthin' to live in this world, and it keeps a fellow poundin' all the time." Here Uncle Timothy took up his work, and began to ring out a series of responses to the thunder rolling at nine-pins overhead. In the course of his visit, John noticed that every afternoon Uncle Timothy would leave his shop, step across the yard to his house, bring out an immense yellow mug, and, passing to a saloon in the neighborhood, bring a mugful of beer. "Ah!" thought John, "I see how it is that the roof is not mended."

The next day a surly, glowing wind brought rain that began to pour early in the morning. "Uncle Timothy," said John, "could I borrow that mug in the closet?"

"Oh, sartin, sartin!" Uncle Timothy was not going to his shop very early that day, and John knew it, business at another place calling him away. When he returned it was about 11 o'clock, and his beer-gnawing visited him. "Where is my mug?" said Uncle Timothy, going to the closet. "Oh! John has it. Well, I guess I'll let my beer go this forenoon." The rain was still dripping when he passed from his house to the shop. John was standing in the door. "A wet day, nephew," said Uncle Timothy, "and there is not much hope given by the clouds."

Here he looked up, and there on the shop roof, covering the leak, he saw his yellow beer mug! For a minute, Uncle Timothy gazed in silence. Then he broke out: "Thank ye, John; I'll take the hint." It was the last day Uncle Timothy owned a beer mug. It was the last day that roof leaked, for it was soon mended with the beer money he saved.—*Christian at Work.*

Of Interest to Smokers.

A GENTLEMAN describing himself as "one of the people fond of a good cigar," assures the *New York Times* that a prominent physician told him that from the practice of cigar-makers wetting the wrapper with their saliva and biting the end of the cigar into shape, a loathsome disease was spreading, and that he knew of several cases. "Somewhat alarmed," he continued, "I managed to visit a number of facto-

ries. Two-thirds of the cigar-makers, I found, daub the whole end of the cigar with their saliva. Thinking that Cuban workmen might not do it, I visited places where they were employed, and found that not only did they use their saliva to make the wrapper stick, but that most of them, before wrapping, bit the end of the cigar into shape with their teeth. As the physician informs me that many of the cigar-makers have sore mouths from disease, it is a dangerous as well as a beastly habit."

This is horrible, if true; and we fear it is true to some extent. From personal observation we know that cigar-makers in Cuba do manipulate their work with a touch of saliva. Not many of them do it, we should judge; but some do, and these nasty workmen are probably the very fellows whose mouths are most likely to communicate disease. Those cigars, moreover, which look the neatest at the smoking end, and therefore the most admired by young smokers, probably owe their attractive symmetry to this disgusting manipulation. Yet it is a fact that the most inveterate smokers are found among young men who must be aware of the prevalence of this filthy practice. Almost all those who manufacture cigars, or who deal in cigars, also smoke cigars. We don't quite see how they do it, but they do.—*Buffalo Express.*

The Saloon-Keeper's Gains.

"I HAVE made a thousand dollars during the last three months," said a saloon-keeper, boastfully, to a crowd of his townsmen.

"You have made more than that," quietly remarked a listener.

"What is that?" was the quick response.

"You have made wretched homes—women and children poor, and sick and weary of life. You have made my two sons drunkards," continued the speaker, with trembling earnestness; "you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken-hearted woman. Oh, yes; you have made much—more than I can reckon up, but you'll get the full count some day—you'll get it some day!"

A minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home, for the first time in his life, intoxicated, and his boy met him upon the door-step, clapping his hands and exclaiming, "Papa has come home!" He seized that boy by the shoulder, swung him around, staggered and fell in the hall. That minister said to me: "I spent the night in that house; I went out, bared my brow, that the night dew might fall upon it and cool it. I walked up and down the hill. There was his child dead! There was his wife in convulsions, and he asleep. A man about thirty years of age asleep, with a dead child in the house having a blue mark upon the temple where the corner of the marble steps had come in contact with his head as he swung him around, and his wife on the brink of the grave. "Mr. Gough," said my friend, "I cursed the drink." He had told me I must remain until he awoke, and I did. When he awoke he passed his hand over his face and exclaimed, "What is the matter? where is my boy?" "You cannot see him." "Stand out of my way! I will see my boy." To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse, he uttered a wild shriek, "Ah, my dear child!" That minister said further to me: "One year after, he was brought from the lunatic asylum to lie side by side with his wife in one grave, and I attended the funeral." The minister of the gospel who told me this fact is to-day a drunken hostler in a stable in the city of Boston. Now tell me what rum will not do? It will debase, degrade, imbrute, and damn everything that is noble, bright, glorious and godlike in a human being. There is nothing

drink will not do that is vile, dastardly, cowardly, and hellish. Then are we not to fight till the day of our death?—*J. B. Gough.*

A Picture.

THERE is not a little movement here and there in the Roman Catholic Church in favor of total abstinence from intoxicating drinks; and with good reason, when a priest feels constrained to furnish such a picture of Catholic morals in England as the following. He writes of what he himself has seen in Catholic quarters in Liverpool:—

"Here, on Sabbath morning, are to be witnessed most heart-rending scenes—fathers and mothers till late in the day either drunk in bed or sleeping off the effects of the Sabbath night's carousal; poor, destitute children in rags and filth, no breakfast, no church, no happy home. And what dwelling-places! The priest goes in; no fire, a stripped house, for the pawn-shop comes to the rescue of the gin-palace; a few wretched, hungry, ragged children. 'Where is your mother?' 'Please, Father,' from an intelligent little girl, 'upstairs in bed, drunk.' 'Where is your father, my boy?' 'He is in bed, drunk, too, Father.' 'Do you ever go to mass or catechism?' 'No, Father.' 'Why?' 'Because my father and mother are always drunk on Saturday night, and never get up till late on Sunday.' 'How old are you, my boy?' 'Ten.' 'And you, my girl?' 'Nine.' 'No breakfast this morning?' 'Nothing, Father, but a piece of dry bread, and had to dip it in water.' Up-stairs the priest goes to see for himself. And the sight that greets his eyes 'shocks his sense of decency and propriety, and he comes down pitying in his heart the poor children who are the offspring of such a union. But this is not all. It would take the writer too long to describe scenes even worse than this which he has constantly witnessed now for many years,—houses in alleys and courts which are a disgrace to a civilized community; cellars where a merchant on Change would not house his dog; garrets to pass to which a man endangers his life on what was once stairs."

The *Liverpool Catholic Times* adds that if this priest had gone further into details, he would have stated that these people for the most part were earning good wages, and that if they abstained from drink there would be no necessity for them to live in garrets or cellars. The squalor of Liverpool springs from drink, not from poverty.

THE Supreme Court of Iowa recently rendered a decision which embodies a world of truth and warning that should interest every young woman in the land. A wife made application for a divorce on the ground that her husband was a confirmed drunkard, when the evidence showed that she had knowledge of his intemperate habits before she had married him. In refusing the petition the judge said: "You voluntarily chose a drunkard for a husband, and you should discharge the duties of a drunkard's wife. His failure to keep a pledge of reformation, made before marriage, does not justify you in deserting him. Having knowingly married a drunkard, you must make yourself content with the sacred relationship."—*Lever.*

PROHIBITION does prohibit, in some States at least. There was a prominent brewer of Emporia, Kansas, who, it is said, boldly announced his determination to keep on with his business, "law or no law." Sadly he looked out through the gratings of the jail where he found permanent lodgment a few weeks later, and his only answer was an eloquent silence when a passing reporter stopped to propound the question, "Does prohibition prohibit?"—*S. S. Times.*

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
E. J. WAGGONER, - - - - - ASSISTANT EDITOR.
URIAH SMITH, - - - - - CORRESPONDING EDITOR.

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Purified—When and How.

THE old saying, "Many men of many minds," is wondrously verified in regard to religious matters, in these last days. It is a great pity, because it gives occasion to the enemy to blaspheme. But so it will be as long as the sons of Adam have the opportunity to choose their own way. But if they had not this choice they could not develop any character; and then there could be no righteousness. And therefore the apostle wrote: "For there must be also heresies [schisms] among you, that they which are approved may be made manifest among you." 1 Cor. 11:19. But this does not release any one from responsibility; the fact that a man has the power to kill does not take anything from his guilt if he does kill.

Some are so short-sighted as to blame the Bible and religion for this state of things. They blame the Bible for that which the Bible forbids, and they blame religion for that by which religion is abused. But why should we wonder that there are many errors abroad, when it is the object of the enemy to counterfeit, to obscure, and to misrepresent the truth? And he can counterfeit with great accuracy, for his emissaries will deceive, if possible, the very elect, Matt. 24:24; and Satan can transform himself into an angel of light, 2 Cor. 12:13-15.

Seventh-day Adventists have long believed that Spiritualism will not only be recognized as a religion, but become so popular that it will be considered blasphemy to speak against mediums and their work, or against the spirits which work through them. But the Bible commands us to believe not every spirit, but try the spirits whether they are of God. We firmly believe there are many Spiritualists now in the land who would feel offended if they were called by that name, but who give evidence that they are clearly-defined mediums; who consult and are led by spirits which they profess to believe is the Spirit of God. Holiness is their hobby; great love is their profession; but they are ever unwilling to be tested by Bible truth. They are guided altogether by their feelings; their experience is their only standard. They speak with flippancy of their own purity of heart, and of God talking with them.

Some of this class in Oakland can tell exactly the mind of God, to their own satisfaction, without any aid from the Bible. One said the Lord told him personally that he need not keep the Sabbath! They profess to be in the "resurrection state;" they cannot die, and Christ is come. Yet not all in Oakland have gone so far as this, for they are not agreed. According to their own showing, the Lord does not tell all of them the same thing, though all hold familiar converse with him. To us they appear to be guilty of shocking irreverence.

One of these came into our meeting in Reno. As she seemed inclined to take all the time of the meeting in talking of her own purity of heart, we felt compelled to check her, and let the meeting run in the channel for which it was appointed. At the close she wished to give us the full benefit of her "testimony," which she did not complete in the meeting. After some conversation we remarked that Peter said we purify our souls in obeying the truth; and that therefore it is a continuous work, as long as we have truth to obey, or duty to do. She answered: "With me it was done instantly; my heart was perfectly purified." And we could not

impress upon her mind a single text of Scripture. She met every one with her experience! In answer to a suggestion that we must try the spirits, and that the only test is the word of God, she replied that the Spirit of God spoke to her. But, we said, the Spirit of God indited the Scriptures, for holy men of God spake as they were moved by the Holy Ghost. And we doubted her experience, doubted of the spirit which led her, because her experience was not in harmony with the word of God which is in the Bible. "Oh," said she, "God speaks to me right into my soul!" We have had others of this class tell us plainly that they have no need of the Bible; they learn all their duty directly of God in answer to prayer.

This is rank fanaticism, but they have so little regard for the Bible, so little knowledge of its teachings, that they call it faith. This lady was sure that she was led by the Spirit of God; why? not because she would test her experience by the word of God, but, because God spoke to her soul. How did she know it was the voice of God? *She felt it, her heart told her so.* And thus her witness was her own heart—her own feelings. And she affected to pity us because we had not what she had. But we promptly told her we did not want it; our witness is the word of God, that liveth and abideth forever. We lightly esteem all that will not accept the Bible as the test of feelings and experiences.

How like this is the position of Spiritualists; we once visited one in Wisconsin, who boasted of being guided every day and in everything by a certain spirit who was ever near him, and always ready to be consulted. Truly, a "familiar spirit." We tried to impress upon his mind the danger of his being deceived, and the necessity of taking the Scriptures as our rule. He derided the idea of appealing to the Bible, and said he was not in any danger of being deceived, because his familiar or household spirit had promised him that no bad spirit should ever come near his house!

So with Dr. Hare, a noted Spiritualist. He said he once thought he was being deceived by a spirit, but the spirits of Washington and Franklin came and assured him that it was all right! Such was his assurance; and he pitied the credulity of those who believed the Bible and trusted in Christ.

But the assurance of these men was precisely of the same nature as that of these egotistical holiness believers. They have *outrived the Bible*, which Spiritualists also say, and trust the assurance of their own hearts, or of a spirit which, because they reject the Scriptures, they have no means of testing or identifying. We referred the lady, of whom we have written, to "Pilgrim's Progress" for a parallel to her confidence. It is found in the conversation between Christian and Ignorance.

"CHRISTIAN. Come, how do you do? How stands it between God and your soul now?"

"IGNORANCE. I hope, well; for I am always full of good motions that come into my mind to comfort me as I walk.

"CHR. What good motions? pray tell us.

"IGNOR. Why I think of God and Heaven.

"CHR. So do the devils and damned souls.

"IGNOR. But I think of them, and desire them.

"CHR. So do many that are never like to come there. 'The soul of the sluggard desires, and hath nothing.' Prov. 13:4.

"IGNOR. But I think of them, and leave all for them.

"CHR. That I doubt; for to leave all is a very hard matter; yea, a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and Heaven?"

"IGNOR. My heart tells me so.

"CHR. The wise man says, 'He that trusts in his own heart is a fool?' Prov. 28:26.

"IGNOR. That is spoken of an evil heart; but mine is a good one.

"CHR. But how dost thou prove that?"

"IGNOR. It comforts me in hopes of Heaven.

"CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing for which he has yet no ground to hope.

"IGNOR. But my heart and life agree together; and therefore my hope is well grounded.

"CHR. Who told thee that thy heart and life agree together?"

"IGNOR. My heart tells me so.

"CHR. 'Ask my fellow if I be a thief.' Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value."

Well and faithfully said. We take this occasion to again recommend "Pilgrim's Progress" to all readers, especially to the young, and to all who are young in Christian experience.

Sanctification is through the truth, and the word of God is the truth. John 17:17. Sanctification outside of the truth, or contrary to the truth, or in disobedience or neglect of the truth of God's word is a delusion, a deception of Satan. Luther met these fanatical spirits. They were as egotistical and confident in his day as they are now. He cried, "The Bible, the Bible." And they cried, "The Spirit, the Spirit." But Luther had no respect for their spirit which led away from the Bible. In his bold, German bluntness, he replied: "I slap your spirit on the snout!" It was rather a harsh expression, but it was said in reverence for the word of God, an element which the speech and actions of the Spiritualists of that time lacked, even as they do this day.

How little faith there is in the Bible in these days. The Fathers, tradition, feeling, experience, anything but the word of God. "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126. And the Lord will work to vindicate the honor of his word. Justice will not long delay; the workers of iniquity will be put to confusion.

Reno, Nev., Sept. 2.

How Will They Do It?

WE are not entirely alone in the belief that Spiritualism is of the devil, as the following from the *Pacific Methodist* will show:—

"We regard Spiritualism as among the most infernal of Satan's inventions and its absurdness before the bar of enlightened reason is not proof sufficient of its harmlessness, when we reflect that nothing is too preposterous for belief, when the appeal is made through the senses, and is one which accords with the reigning corruption of the soul. . . . We doubt if Christianity has ever before confronted such a monster as this modern necromancy. And this repulsive hybrid from the cesspools of nameless infamy reigues over many, and is spreading its borders. Let the press speak, and the pulpit cry aloud."

"The voice said, Cry. And he said, What shall I cry?" This is what the "press and the pulpit" might well ask. We are glad when we see any one aroused over the terrible delusion of Spiritualism. But what can they say or do against it? Will they cry out against the corruption that is often associated with it? That would be simply an attempt to lop off some of the outer branches, leaving the root untouched. Besides, if that is all that our friend the *Methodist* would assail, he would find his efforts seconded by many Spiritualists themselves. There are thousands of them who outwardly lead moral lives, so far as their fellow-men are concerned. Therefore a person might assail vice and corruption with all his power, and still leave Spiritualism unscathed.

If the *Methodist* really wants to strike at the root of Spiritualism, we will tell it how. Let it teach the Bible doctrine concerning the state of the dead. Let it teach that "the dead praise not the Lord, neither any that go down into silence" (Ps. 115:17); that "the dead know not anything" (Eccl. 9:5);

that man's "breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Ps. 146:4); that they "sleep in the dust of the earth" (Dan. 12:2); and that "till the heavens be no more they shall not awake, nor be raised out of sleep." Job 14:12.

He who with all his heart believes these plain declarations of Scripture, can never be a Spiritualist. A belief in the conscious state of the dead is the foundation and superstructure of Spiritualism. He who holds to that doctrine has no warrant that he will not be a Spiritualist; indeed, there is hardly a possibility that he will not, when evidence is presented that appeals overpoweringly to his senses. Nothing but a firm belief in the word of God, as it reads, will save men from Satan's masterpiece of deception.

We know that many try to make a distinction, and say that while they believe that departed ones are conscious and active, they do not believe that they can communicate with their friends in the flesh. Well, why do they not? Have they any reason for thinking that the dead cannot communicate with the living? "Why, certainly," says one, "the Bible says that they cannot." Exactly; we quoted several such passages at the beginning of this article. The Bible says that the dead cannot communicate with the living, because they are unconscious, "they know not anything." And no man can prove that the dead cannot make themselves known to us, without using those texts which declare that they have no conscious existence.

Perhaps there are Christians who see nothing shocking in such teaching. They say, "It is a matter of no practical importance how I believe concerning the dead. We could be just as good, even if we believed that the dead could return to us." Do not thus deceive yourselves. For what purpose did Christ come? He says he came "that whosoever believeth in him might not perish, but have everlasting life." John 3:16. And again, "I am come that they might have life, and that they might have it more abundantly." John 10:10. Now if we believe that we shall never die, but that, when that which men call death takes place, we shall go right on just as we do now, only under somewhat improved conditions, where does faith in Christ come in? What inducement can we have to believe in him? Cannot all see that those who hold such a theory leave Christ out of their religion entirely?

And this is just what Spiritualism actually does. It rejects Christ. There is no Spiritualist who believes in Christ as a Saviour; they regard him as a good man, and that is all. They have no room for a Saviour in their system. They repudiate Christ.

With this brief explanation all can see why we are so earnest in our teaching of conditional immortality. It is not as a mere theory which we can adopt or reject at pleasure, but a truth of vital importance. To accept the doctrines of Spiritualism is to reject Christ; and without him we can do nothing. John 15:4, 5. He is "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. We can be "complete" only in him.

The *Methodist* truly says that Spiritualism is one of "Satan's inventions;" it was invented by him when there were but two human beings on earth, and formulated in these words: "Thou shalt not surely die." We shall not cease to cry out against this "modern necromancy." We should be rejoiced if we might stand side by side with the *Methodist* in this fight. The Bible, and that alone, will furnish the weapons.

E. J. W.

EVANGELICAL Christians are now being persecuted in Russia. Several persons who have been active in holding religious meetings have been banished, and it has been declared illegal to distribute the publications of the Religious Tract Society.

Under the Law.

(Continued.)

BEFORE directly considering the remaining passages containing the expression "under the law," we wish briefly to recapitulate some points already canvassed, simply stating propositions, and referring to the texts which establish them.

1. The keeping of the law of God is the whole duty of man. Eccl. 12:13. The fact that the word "man" is unqualified, shows that no particular man or race of men is referred to, but that the wise man intended to include the whole human race. It is the duty of all men to love God and their fellow-men.

2. Those who obey the law will stand justified before God. Rom. 2:13. This proposition follows as a natural consequence of the first; for a just God will never condemn a man who does his whole duty. Nothing more than that can possibly be required of anybody.

3. But no man has done his whole duty, for none have kept the law perfectly. "All have sinned, and come short of the glory of God." Rom. 3:23; also verses 9-12. "What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

4. "Therefore by the deeds of the law there shall no flesh be justified in his sight." Rom. 3:20. This is the direct consequence of the fact stated in verse 19. A good law will never justify evil-doers. And in these two verses we again have proof that the law was designed for the whole human family, and not for any particular class; for the law could not condemn those for whom it was not designed. That is to say, a law cannot condemn those who are not within its jurisdiction. But the law does condemn the whole world; therefore all the world are under its jurisdiction.

5. "Condemnation" is "the judicial act of declaring guilty and dooming to punishment."—*Webster*. It is the direct opposite of "justification," which is "a showing to be just or conformable to law, rectitude, or propriety."—*Id.* Therefore since the law of God declares the whole world to be guilty before God, and will not justify a single individual, it follows that all the world are under the condemnation of the law of God.

6. The whole world being found guilty, and being condemned by the law, are said to be "under the law." Rom. 3:19. Therefore "under the law" is a synonym for "condemned by the law."

7. Since all have sinned, and come short of the glory of God, we are "justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24. We are justified by faith alone, "without the deeds of the law," Rom. 3:28; for no amount of good deeds will atone for one sin. If a man had stolen a horse, abstaining from horse-stealing to all eternity would not in the least clear him from the guilt. If we are freed from past transgressions, it must be solely by an act of favor on the part of God.

8. This justification belongs only to those who believe in Jesus. Rom. 3:26. It is purely a matter of faith on the part of the sinner, and of favor on the part of God. Rom. 3:21, 22, 28. And therefore to obtain justification from past transgressions, the sinner has only to have sincere faith in Christ. It takes just as long to be justified as it does to have faith in Christ, and no longer.

9. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. That is, those who are in Christ—those who have faith in him—are not under the law; they are the subjects of God's special favor.

10. As a consequence of all the preceding propo-

sitions, it follows that all men are under the law until they have faith in Christ; from that moment they are out from under the law, unless they again bring themselves into condemnation by again yielding themselves to sin.

11. The law was ordained to life. Rom. 7:10. That is, if it had been kept perfectly, which is what was designed, it would have given the obedient one eternal life. See Matt. 19:17.

12. But "the wages of sin is death." Rom. 6:23. And since all men have sinned, all men are condemned to death. There is no law in existence by which man in his present condition can secure eternal life. That is the gift of God through Christ. But it is not the fault of the law that it cannot give life. It is just as holy and just and good as it was before. The fault lies in man alone. Rom. 7:12-14.

We are now prepared to consider a passage of Scripture, portions of which have been quoted perhaps oftener than any other part of the Bible, as proving the abolition of the law, but which is one of the strongest proofs of its perpetuity. It is found in the third chapter of Galatians. Verses 24 and 25 are supposed to teach that Christians need not keep the law. We shall consider these verses, as we do all others, in the light of the context. We shall have but little more to do than to refer to propositions already established by the Bible. We have not space to give Paul's argument in full from the beginning of the chapter, but will begin with the twenty-first verse.

The apostle speaks in some of the preceding verses of God's promise to Abraham, and, through him, to all the faithful. He says that the inheritance was simply by promise, through faith in Christ, yet the law was also given and designed to be kept. Then he asks, "Is the law then against the promises of God? That is a very pertinent question. It opens the whole subject. Is the law against the promises of God? If we keep the law do we thereby manifest our disbelief of or contempt for the promises of God? Do we deny Christ by keeping the law? Paul answers in the same verse: "God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3:21. The idea is, The law is not against (in conflict with) the promises of God, because we do not expect to gain the inheritance through the keeping of the law. That this is true is proved by the simple fact that if the law could have given life, righteousness should have come by means of it, and there would have been no need of Christ's sacrifice and of the promises. So the simple fact that promises were given, proves that the law is powerless to give life.

And why is it that there could be no law that would give life? Verse 22 contains the answer: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." As we have already shown from the Scriptures, the reason why men cannot be justified and receive eternal life through the law is that "all have sinned, and come short of the glory of God." And now mark well this point: The existence of the law, instead of being against the promises of God, is so much in harmony with them that they would amount to nothing without it. How so? Because, (1) "Christ Jesus came into the world to save sinners." 1 Tim. 1:15; (2) He can save only those who believe. Mark 16:15; Acts 16:31; Rom. 3:26, etc.; (3) All men are sinners (Rom. 3:23) whether they are conscious of it or not; but (4) No one can know that he is a sinner until he examines the law of God, for "by the law is the knowledge of sin." Rom. 3:20; and (5) If a man did not feel himself to be a sinner, he could not be induced to believe in Christ for the remission of sins; for if it is true that "they that are whole need not a physician," it is equally true that they

that *think* they are whole will not apply to a physician, no matter how sorely they may stand in need of one; therefore, (6) It is absolutely necessary that the law be in the world, in order to lead men to lay hold on the promises. The law of itself could save no one; the promises would be of no benefit to men without the law to show them their need of those promises. The law, by showing all men to be sinners, makes it possible for the promises to be extended to all the world. Whoever, therefore, claims that he is no sinner, puts himself outside the promises of God. And now, as we quote the text again, we shall have a better understanding of it: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3:22.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Verse 23. Right here read once more the propositions at the beginning of this article, and the texts therein cited. In what condition does God's great sin detector,—the law,—show men to be? Guilty before God,—condemned to death. How can they be freed from this condition? By faith in Christ. There is no other way by which men can get free from condemnation. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Then how long must they remain in this state of condemnation? Until they can grasp the great truth of salvation through Christ alone, and exercise faith in him. They are "shut up" to this one way of escape.

We wish to call the reader's attention to the forcible figure here introduced. To do so, we will use a simple illustration. Mr. A has killed a man. In so doing he has broken the law of the State. It may have been his first and only offense; but no matter, he is a law-breaker. And now he is seized by the officers of the law, and taken into court, where, the facts being set forth, the law shows him to be guilty, and he is condemned to death. But sentence will not be executed for several weeks, and what is done with Mr. A in the meantime? He is shut up in prison, possibly with chains on his limbs. Now what is it that holds him there? It is the law of the State. It was the law that seized him, condemned him, and shut him up in jail. The sheriff and the judge were merely the agents of the law. He is then indeed "under the law."

And now Mr. A begins to realize his impending doom, and longs for freedom. How can he get it? The walls of his cell are impenetrable, the doors are securely bolted, and he is chained to the floor. It is very clear that he cannot help himself. Who can? There is only one man, and that is the governor. To him he turns as his only hope. He cannot plead the many good deeds that he may have done, for they do not destroy the fact that he has sinned. It was past transgression that brought him into his present condition. He can only promise obedience for the future, and beg for mercy. Through the mediation of powerful friends, and the clemency of the governor, he at last obtains his freedom.

Now how is it in the case of the transgressor against God's law? There is no hope of escaping, for the law is omnipresent, and as soon as the sin is committed it seizes the unfortunate one. "The wages of sin is death," and since he is clearly a sinner, he is condemned already. Hence he is immediately "shut up." He cannot bribe the jailer, and he has nothing to expect but death. He casts about for a way to escape from his bondage, but every scheme which he devises fails. One hope alone appears, and that is Christ. He has promised to rescue all who believe in him, and the unhappy sinner, believing that Christ is able "to save them to the uttermost that come unto God by him," lays hold on the hope thus held out, and becomes a free man. New Paul says that before faith came we

were all "under the law, shut up," in just the condition above described. It is not merely the Jews, not a certain few, who are shut up under condemnation of the law, but all men in all ages of the world's history have been in just that condition. As soon as any one exercised faith in Christ, he obtained his freedom.

The verses that we first referred to, the 24th and 25th, are thus explained; but few more words are needed. As a consequence of the previous statements, the apostle concludes: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In verses 21, 22, the apostle anticipates this verse by showing how absolutely necessary the law is to the carrying out of the promises of God through Christ. See the comments on those verses in the preceding part of this article. Notice that the law does not *point* to Christ—that office is intrusted to something else—but it brings us, yea, *drives* and *forces* us to him as our only hope. And this is just what was done by the individual who is called in our version a "schoolmaster." The proper term would be "pedagogue," a word applied anciently not to one who taught children, but to one who accompanied them to the place where they might be taught, and beat them if they ran away. Of course the law does not bring those who do not wish relief; but when sinners want liberty, and begin to struggle for it, the law allows them no avenue of escape except Christ, who is the "end of the law." It stands as an impassable wall, in whatever way the sinner may turn for escape, until he sees Christ, the Door across whose portals the law throws no bar.

"But after that faith is come, we are no longer under a school-master." Verse 25. No; the moment that we implicitly believe that Christ loves us individually, with a love that is able to save us, we are free. The chains that bind us to the body of death are severed, and "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We are now new creatures in Christ, and must henceforth walk in newness of life, no longer "under the law," but "under grace."

We would like to carry these thoughts still further, but this article is already too long. In our next we shall finish our consideration of the term "under the law," and will then pass to some other phases of the law question. E. J. W.

THE remains of St. James are said to have been recently discovered in the Cathedral of Santiago, in Spain. The bones are declared to be none other than those of the apostle. It must be so, because the Archbishop of Santiago, while making excavations in the cathedral, discovered three skeletons. He propounded the question, "Are these the remains of the apostle and his two disciples?" and his *confreeres*, "after mature consideration," expressed the opinion that they were. A report to this effect was sent to the pope, who submitted it to the "Sacred Congregation of Rites," which body, "after deliberate consideration," arrived at the same conclusion. This astonishing coincidence of opinion settles the fact beyond dispute. What puzzles us is their modesty in claiming that the other two skeletons were only the disciples of James. Why didn't they decide that they were the remains of Philip and Matthew? Then they could have made a sensation indeed. We feel rather disappointed.

REV. DR. RITCHIE, successor to Rev. Dr. Ewer, in the High Episcopal Church of St. Ignatius, New York, is reported as having declared, in a recent sermon, that the establishment of auricular confession was the duty of all Christian pastors, that such confession was necessary to salvation, and that God's ministers have the power to forgive sins. "What luck I yet?"

The Missionary.

Illinois Camp-Meeting.

I HAD the privilege of attending this meeting, arriving on the ground early Wednesday morning, August 20. I found preparations for the meeting nearly completed; the larger portion of our people had arrived, and had pitched their tents or taken up quarters in some of the buildings. The fair-ground, in which this meeting was held, has a beautiful grove, which furnished an abundant shade. The grove was seated, as was also the large pavilion, 60x100 feet, and meetings were held in both places. In this respect preparations were made for a large crowd.

Peoria is a city of about 40,000 inhabitants, the second in size in the State. It is noted for the extensive manufacture of liquors, being second, I believe, in this respect, to no city in the Union. All bear testimony that it is a very hard place.

The number of our people in attendance was about four hundred. There was no very marked demonstration at any time, yet there was a steady growth of grace, and the influence of the Spirit of God was manifestly present at times.

The business of the Conference, and of the other organizations in it, passed off harmoniously. There was a great need of means to carry on the different departments of the work, and, after a consultation with the leading brethren, it was decided to raise by pledges \$10,000; \$3,000 for T. and M. Reserve Fund, \$3,000 for city missions, \$3,000 for Educational Fund, and \$1,000 for the Battle Creek College. As the result of the effort, \$7,420 was pledged.

The outside attendance was not large till Sunday afternoon, when between 4,000 and 5,000 were out to hear Elder Littlejohn on "The Rise and Progress of the National Reform Association." It can be said that those who did attend were interested. The usual good order which characterizes all our camp-meetings was preserved all through this meeting.

There was a good interest manifested in the meetings for the children and youth. We had a separate tent for them, and had from one to two meetings every day. Some of these young friends were prepared to move forward understandingly when the call was made, Sabbath afternoon, for those who would seek the Lord to manifest it by coming forward. Quite a large company came to the front seats, some of whom were moving out for the first time.

On Monday this work was taken up again. A short discourse was given on baptism, after which thirteen gave in their names for baptism. The administration of the ordinance was witnessed by about five hundred people.

Thus closed this camp-meeting. Taking a general survey of the whole, we can say it was a good meeting. Yet we are constrained to believe that there is room for great improvement in every branch of the work in this Conference. May God let his blessing rest down in rich measure upon the work of the message in this important field, and may it rise and go forth with power. I. D. VAN HORN.

A MALAY merchant in the East Indies asked an American if he had any tracts he could part with. At a loss how to account for this request, he inquired, What do you want of tracts? you cannot read a word of them. True, but I have a use for them. Whenever one of our countrymen or an Englishman calls on me to trade, I put a tract in his way and watch him; if he reads it soberly and with interest, I infer that he will not cheat me; if he throws it aside with contempt or an oath, I have no more to do with him; I cannot trust him.

Oro Fino, Siskiyou Co., Cal.

WE commenced meetings here July 8, and have held nearly fifty services. The interest has been on the increase from the first, and we have remained here longer than we had expected. We have organized a Sabbath-school of between thirty and forty members; thirteen or fourteen adults are keeping the Sabbath, and many more are convinced of the truth, for whom we hope, pray, and labor. Prejudice is quite strong, and a great many would rather hear and believe lies than the truth. May the Lord pity such in the day of Judgment.

F. T. LAMB,
L. H. CHURCH.

Sept. 3, 1884.

Free-Will Offerings.

AFTER the children of Israel had left Egypt, when there was but a step back from freedom to slavery, God commanded the tabernacle to be built from their scanty means. Their own tents were small, but they did not plead to enlarge their own tabernacles. God's house must first be built. God gave them the design he wished them to follow in building the tabernacle. They needed no urging. Gifts and free-will offerings came in abundance. Their ornaments and jewelry were taken from their persons and cast into the treasury, to be used to beautify and enrich the house of God. Materials of gold, silver, brass, and ornamental work, were gladly given, each soul being anxious to have an interest in the tabernacle which was being erected for God. More than a million of dollars was expended in erecting that tabernacle. Moses did not need to urge the people, but he had to proclaim to them that they had enough, and their cheerful, willing labors and offerings must cease, for they could not appropriate all that they had already brought.

There are hearts now that are as free, willing, and anxious to aid in the advancement of the work of God as were the children of Israel. Only let them be assured that there is a work to be done, and that God calls for their means and their hearty co-operation, and they will need no urging.

When we can have even a small comprehension of what Jesus has done for us, we shall feel our responsibility to do all that we can for Christ. The life of Jesus was spent in devising plans for our welfare. While we were enemies to God, he pitied us, and came from the courts of Heaven to suffer, the just for the unjust. He died, and rose again from the grave to show his followers the way of life from the dead. He now stands before his Father as our great High Priest and our advocate, pleading our cause, and presenting our feeble progress with infinite grace before his Father. He forgives our transgressions, and by imputing unto us his righteousness, he links us to the Infinite. In the heavenly courts our Saviour stands and extends to the world the gracious invitation, Come, ye weary, ye poor, ye hungry; come ye burdened, ye heavy-laden, sin-sick souls, come. And whosoever will, let him come and partake of the waters of life freely.

Can we be too earnest and self-sacrificing in our efforts to set the truth before the world? Shall we plead, for ease and for the pleasures of this life, to enjoy our pleasant homes and the society of family and friends, and let others do the work which must be done in warning the world? Shall we plead, as did the ungrateful ones to whom Christ extended the invitation to come to supper, I pray thee have me excused? Or shall we gird on the armor with cheerfulness, hope, and faith, and, like valiant soldiers, be willing to engage in the thickest of the fight, war the good warfare, share the glorious victory, and receive the eternal reward? —Mrs. E. G. White.

“HEAR counsel, and receive instruction.”

Does It Come From the Heart?

THE late Andrew Fuller usually devoted several weeks in each year to visiting the churches and collecting money. On a certain occasion, he called on a pious and benevolent nobleman. Having laid before him the operations of the mission in Hindostan, the progress of the translation of the Scriptures, and the call for aid, the nobleman handed him a guinea. Fuller, observing that it was bestowed with an air of indifference, thus addressed him: “My lord, does this come from the heart?” “What matter is that?” said the nobleman; “suppose it does not come from the heart, it will answer your purpose as well. If you get the money, why do you care whether it comes from the heart or not?” “Take it back—take it back,” said the man of God; “I cannot take it. My Lord and Master requires the heart. He will not accept an offering unless it comes from the heart.” “Well, give it back,” said the nobleman. “It did not come from the heart.” So he took the guinea, and stepping to his desk, he drew a check on his banker for twenty pounds, and handing it to Fuller, said: “This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ and his cause, and know that no offering is acceptable to him *unless it comes from the heart.*”—*Times of Refreshing.*

A Model Leader.

TWENTY-THREE centuries ago a sagacious leader of God's people—and a model for all ministers—came to Jerusalem and made a thorough exploration of his field of labor. He mounted his mule and made a reconnoissance of the ruined city of his fathers, and found “its walls broken down and the gates thereof consumed with fire.” Nehemiah was an Oliver Cromwell in rugged prowess, and a John Wesley in organizing capacity. He summons the rulers, priests, and men of influence, points out to them the desolations, and then sounds out his trumpet appeal, “Let us build up the walls!” The people echo the appeal with a prompt, “Amen,” and strengthen their hands for the sacred enterprise. Nehemiah's plan of action was a very simple, but a very thorough one; it was the subdivision of labor, and it embodied also the admirable idea that, in order to make the work complete, certain citizens should repair the ruins that laid nearest to their own residences. “*Every one over against his own house,*” was the principle adopted by the new Puritan governor. Here is the key-note to spiritual success in our churches. That there is a crying need of spiritual upbuilding in every congregation and community goes without saying. Even the most effective churches have plenty of backsliders and unconverted sinners among the Sunday attendants, as well as no small degree of moral wastes to be repaired on every side. To recognize the need of upbuilding is the first essential, we admit. No pastor, no church, will be “worth a bawbee” to the Lord's cause this year who are entirely satisfied with themselves. On the other hand, scolding in the pulpit, and a certain style of groaning and grumbling in the prayer-meeting, will come to less than nothing. Nehemiah would soon silence such croakings and censoriousness. Genuine contrition and genuine concern for the Lord's work are indispensable, but they do not waste themselves in “railing accusations.”—*Cuyler.*

The Honor of Working for God.

CAN there be any higher honor? Is it not one of the highest gifts of God's grace to be permitted to take any share whatever in his grand enterprise of the salvation of the sons of men—to be a co-worker with God? And does not that man lack one great evidence of the

perfect reconciliation of his soul to God who does not find something to do for him? The man who does nothing for his Maker, will he be saved? Can he be saved? The man who never cares about the perishing world, will he be saved? He certainly is not like Christ. If he be not like Christ, and have not the spirit of Christ, then he is none of his. Every Christian man is bound to give himself, or, that being impossible, to give liberally of his means, to the Master's work in that department which most needs him. This is not a matter for argument, but of pure and simple duty to God and to our fellow-men. Christian, what are you doing for missions?—*Sel.*

The Gospel Not Wanted.

REV. WM. T. DAVIS is a graduate of Harvard College and of Andover Theological Seminary. From the outset of his ministry he has cast his lot with the lowly. For a while he labored at the North End in Boston, where rum and Romanism are the principally potent influences in society. Afterwards and for three or four years past he has been preaching to the lumbermen of the Michigan woods. Returning to Boston for rest, Mr. Davis attempted to preach the gospel in a quiet and orderly way on the Common, on a recent Sunday afternoon. But our highly orderly city government stepped in with its club and blue buttons and bade the preacher pause. No preaching of the gospel on the Common. Public order might be disturbed! Very true—the same powers that be will allow a blatant fellow to harangue there his infidel views, or at least they did so recently. It does not very seriously imperil public order—or does it?—that the city authorities have gangs of men out on Sundays, again and again, doing work which is in no sense necessary. Thieves and roughs may make the Common dangerous to pass through after twilight, and somehow the city authorities do not distress themselves over the assaults and outrages which are and have been committed. But for a man who is known as a gospel preacher to open his lips there on a quiet Sabbath afternoon, that is alarming. Alarming! It is—only in this, that it shows how much Boston is under the rule of a power that hates Protestantism.—*Christian at Work.*

PURE religion and undefiled is “ministering;” not the other thing—“being ministered unto.” It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa-corner for one who is weary. It is “moving up” in the pew to let the new-comer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving your comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity. If we mean to copy the spirit of the Master we must be ready in every relation of life to practice this self-sacrificing and “ministering” spirit.—*Rev. A. L. Stone, D. D.*

In his later days John Bunyan's figure was tolerably familiar in London. He preached regularly in Southwalk—in an open space near the Falcon—and people thronged to hear him, so that he could count upon a regular congregation of some 500 souls. John Wesley's father heard him preach on Newington Green. That he had many friends in London is evident from the number of people who attended his funeral, and from the handsome tomb that soon after his death was built over his grave. Twenty or thirty years ago this tomb, which had fallen into decay, was restored, but has already assumed a time-worn, weather-worn appearance.—*Sel.*

The Home Circle.

MY MOTHER'S HYMN.

LIKE patient saint of olden time,
With lovely face almost divine,
So good, so beautiful and fair,
Her very attitude a prayer;
I heard her sing so low and sweet,
"His loving-kindness—oh how great!"
Turning, beheld the saintly face,
So full of trust and patient grace.

"He justly claims a song from me,
His loving-kindness—oh how free!"
Sweetly thus did run the song,
"His loving-kindness," all day long;
Trusting and praising, day by day,
She sang the sweetest roundelay,
"He near my soul hath always stood,
His loving-kindness—oh how good!"

"He safely leads my soul along,
His loving-kindness—oh how strong!"
So strong to lead her on the way
To that eternal, better day,
Where, safe at last in that blest home,
All care and weariness are gone,
She'll "sing with rapture and surprise
His loving-kindness in the skies." —Sel.

After Many Days.

He was a German boy—you would have known that in a minute. You had only to look at his round, ruddy face, his big, frank, blue eyes, his yellow hair, to know that he belonged to the Teutonic type, and you'd say that he was a good specimen. If you had any doubt as to his nationality you'd have it removed in an instant if he spoke, for when he spoke German he spoke the intensest kind of German, and when he spoke English he broke the language into fragments, and mixed it up with bits of German idiom and accent.

His name was Johann, and they called him Hans for short. He had always been called Hans, so that it might better be said his name was Hans, and they called him Johann for long.

Hans came over here with his mother, a widow, who had heard great stories about America; how a woman need only work half time to get a good living, and that even a boy might earn what would be a man's income in Germany. She came, and was disappointed. She was all alone, except that she had Hans, and she and the lad had at first a very hard time to get along at all. They had nobody to help them to employment, and they found that if wages were a little higher than they were in Germany, it cost a great deal more to live. Indeed, more than once, after they had spent the little hoard they brought with them, they heard the wolf of hunger growling at their door; and though they managed somehow to keep him outside, they often felt that they would have been better off in the Fatherland.

But they were brave-hearted, and trusted in God, so that in a few months both were at work, Hans' mother making men's caps at forty cents a dozen, and Hans working in a grocery store, where, if the man was hard and cruel, a grasping, griping Hollander, he at least paid Hans promptly his two dollars a week, which rather more than paid for the two rooms that he and his mother occupied.

There is no doubt about it; Hans worked for a hard master. He was one of those fretful men that go nagging everybody from morning till night. Nothing that Hans did could suit him; and one day when Hans accidentally broke a cracked egg, you'd have thought, to have heard the talk about it, that it was the last and only egg in the world.

And now, having introduced Hans, I'll go on with the story. It was a day of blinding, driving, fine rain, with a high wind, that made umbrellas impossible. Hans came in from a long errand, pretty wet, and very cold, for it was

January; and he hoped to have a few minutes to warm and dry himself. But he was hardly inside the shop door when Mr. Dumbkopf—that was the grocer's name—said to him:—

"Hans, you are a strong boy; here are fifteen pounds of coffee, you must carry it to Mrs. Bil-dad's boarding-house. It is only a little way off—about half a mile. No matter for the rain; you ain't sugar nor salt, and you won't melt. You do to much loafing round the store. Come, don't stand there like a post, there's the coffee; don't you get it wet."

Hans wondered how he could help getting the coffee wet, but he knew he would have to carry it, wet or dry. It was done up in a paper bag, and was a pretty large and pretty heavy bundle. He tried to stretch his jacket around it, but that didn't do much good. So he took the bag by its strong, twisted-up manilla paper neck, and started off, tugging it along, and feeling after the first hundred yards as if it would pull his arms out of their sockets.

Fifteen pounds at the end of your arm weighs about fifty pounds after carrying it five minutes; but Hans was a brave boy, and though his job was a hard one, he hummed, "*Die Wacht am Rhein*," to keep his courage up, and struggled on through the rain.

The paper was now getting damp. Now manilla paper is strong as long as it is dry, but wet takes all the strength out of it. Hans didn't remember that, and was just singing out,

"The German youth devoted stand,"

When the paper bag parted in twain, and the twisted-up neck was in his hand, and the body of the bag, with the coffee in it, was standing upright on the wet sidewalk.

Hans looked at it in hopeless amazement. Now the bottom of the bag was wet, and if he tried to pick it up, out would go the coffee, which he felt would be equivalent to his going out of Herr Dumbkopf's shop for good and all. He might go to a neighboring grocer's and get a bag, but it wouldn't do to leave fifteen pounds of ground coffee in the middle of the sidewalk. It surely wouldn't be there when he came back. Hans was fifteen years old, but he had a good mind to cry. Tears came into his eyes, but he dashed them away, saying to himself:—

"Don't be a baby, Hans! You can't help it."

But what should he do? He did not know what way to turn, so he simply stood and looked at the bag at his feet. He was just making up his mind to leave the coffee, go back to Dumbkopf's, tell him all, let him take the coffee out of his wages, and then leave him, when he heard a voice say:—

"You are in trouble, my boy."

"Yes I vas in trouble; I have de coffee spilt, and I could not get him up again, he vas so vet."

"That's bad, but I guess I can help you out of the difficulty. You stand here by the coffee, and I'll go to the grocer's and get you a flour-bag."

So saying, the speaker walked away. He was a man rather under the middle age, with a frank, open face, and brown eyes with the kindest expression in them.

Presently he came back, bringing a large paper flour-bag with him, and in a twinkling they had the coffee in a dry parcel, and Hans felt as if a ton weight had been lifted off his heart.

"Thank you, tank you a thousand time!" exclaimed the boy. "If dere vas someting I could do for you."

"There's nothing, my boy," said the stranger, "except when you see anybody in trouble remember to give them a helping hand out of it."

"I vill do dat always," said Hans fervently. So the two parted in the rain. Each went his way thinking about the other, and wondering if they would ever meet again.

CHAPTER II.

Mr. Paul Brown, jobber in groceries, was in a bad way financially. The new year coming on, bills to pay, notes to meet, wages to pay,

and three of his most trusted customers just failed. It looked pretty dark. Mr. Brown had struggled long and faithfully to build up a good business; he was now getting along in years; was threescore years old at his last birthday; he was honored and respected by all who had dealings with him; he had gone on in his success with the love and fear of God in his heart, and now he must go under. His heaviest creditor was a man who never "accommodated" anybody. He could not hope for any extension of time from that quarter, and even if he had obtained such a favor, it was only putting off the catastrophe, as he saw no hope of averting it entirely.

Never in his life had Paul Brown been so nearly discouraged. He had been a man always ready to help others, and now in the time of his extremity he could think of no one who would help him. He had prayed over the matter, and though he knew that in some way his prayers would be answered, he could see no signs of an immediate rescue. He had come to the office with a determination to make an assignment and go into bankruptcy. It seemed a sad ending to an honest and faithful business life.

It rained—a cold, fine, wintry rain—and Mr. Brown's mind was in harmony with the weather. The world seemed chilly to him. He sat by his desk and gazed into the office grate, where the fire was burning low, and thought—

"I'm like that fire. I've burned up all my best years and there is nothing but ashes—nothing but ashes."

He was so wrapped in thought that he did not notice that some one had entered the office until he heard a voice saying:—

"Mr. Brown, you seem to be in trouble."

He looked up and saw one of his customers, a German grocer, John Gottlieb, one who had been faithful in paying his bills.

"Yes, I am in trouble," said Mr. Brown. "How did you hear of it, Mr. Gottlieb?"

"Oh, efery one is shpeaking of it, and efery one is sorry. I t'ought, Mr. Brown, I might help you mit it."

Mr. Brown looked up in amazement. He had no special acquaintance with John Gottlieb; they certainly could not be reckoned friends, as the world counts friendship. Mr. Brown looked into the honest round face of the German grocer, and said smilingly:—

"I'm afraid not, Mr. Gottlieb; I owe a good deal of money, and I haven't much to pay with; I've had a good deal against me in the way of failures lately."

"Yes, I know it. How much money do you need, Mr. Brown? I haf a leedle in the bank; I might lend it to you."

"But you might want better security than I can give, or more interest than I could undertake to pay."

"I would take your note, Mr. Brown, at de usual rate. How much do you want?"

"Oh, it is a good large sum. I do not think anything less than \$20,000 would help me much."

"So—oh!" exclaimed Mr. Gottlieb, "dat is a lot of money; but I vas prosperous, an' I haf known you all along, und I haf heard only good tings about you, und if twenty t'ousand dollars is all dat you want, and if you gif me your word dat de amount vill let you go on, I could let you haf it, say for one year, *oder funf*, dat is, or five. I schpeak German sometimes, when I forget. You vas a better business man dan I, Mr. Brown; I tink you make more money mit my twenty t'ousand dollars dan I can. You shall make me your note, I shall give you de money."

Tears began to come into Mr. Brown's eyes. He was a manly man, but he couldn't keep them back. Surely the Lord had come to his rescue. Here was a man, almost a stranger, raised up to help him. It was strange, but the ways of the Lord are past finding out. He grasped the sturdy German's hand, and tried

to thank him, but the words choked him; his heart was indeed in his mouth.

After a little while Paul Brown regained his composure, the details of the loan were arranged, and that very day his creditors knew that Mr. Brown had tided over his difficulties, and would go on as usual. There were plenty of congratulations, and many of them came from men who had coldly turned their backs the day before.

"And now," said Mr. Brown to Gottlieb, "tell me how you came to help me? You only knew me by reputation."

"But I knew you was in trouble, and I know you by reputation; and ven I was a boy I promised never to see anybody troubled without tryin' to get dem out of it. You see somebody helpin' me out of trouble was vat gave me a start in life. It was a stranger, ven I was a boy, about fifteen years old, and I was vorking for old Dumbkopf, and it was a day just like this, and I vent out wid fifteen pounds of grinded coffee, und de bag broke, and de—"

"Was you that boy?"

"Yes, I was dat boy."

"And I am that very man," exclaimed Mr. Brown.

"You was! you was! Oh, dat was a great time for me; you was my best friend. If I had not met you, and you had not helped me, I should have left Dumbkopf's; and if I had left dere, den I shouldn't have gone on wid him; und if I had not gone on wid him, den I should not haf learned de bizness, den he would not have taken me into de bizness, und if he had not taken me into de bizness, den I should not hef bought it out when de old man died. Und now I have de bizness ten years, und I make much money; und I always remember dat day, ven it rained just like to-day, und I was in trouble, and you came along like an angel out of de vedder, und got me out of trouble, und I promise mit my whole heart dat when I see anybody in trouble dat I would help dem out, und I always keep my word. Und so ven I heard you was in trouble, I said, Hans Gottlieb, dere is a man in trouble; he is a good man und an honest man, und why don't you keep your promise? Und you was dat man; you hef made my fortune; I was prosperous efry day since dat morning when it rained just like dis morning, und I was in trouble like everyting."

Well, that's all of it except the moral, and that you'll find in the book of Ecclesiastes, in the eleventh chapter and first verse, and the words of the moral are as true to-day as they were when they were first written.

There is a little more—but it would hardly belong to the story, after all. If you want to know it, you'll have to inquire of Gottlieb & Brown, the great wholesale grocers; it's only the history of their prosperous partnership. *W. M. F. Round, in the Lever.*

A Queer Little Fellow.

Isn't it a queer little fellow who knows everyting as soon as he's born, and builds a house for himself before he's one day old?

Everything about him is curious. To begin with, he lives at the bottom of a pond or river. At first he was nothing but a tiny atom of a green egg, stuck to the stem of some weeds under the water. After awhile the egg burst open, out crawled Mr. Worm, and proceeded at once to look for building materials.

You see, except his head and neck, which are protected by a hard covering, he is a soft little worm, and he wouldn't live long in the same pond with fish and bugs and spiders, who have nothing to do but eat, and are always hungry, unless he had a safe home. So of course he goes the first thing to building. He hunts up dead leaves and glues them together in such a way as to leave a nice cozy house between them. It's perfectly safe, for who would suspect an old dead leaf of being anybody's house?

No sooner is the house done than Mr. Worm moves in. He doesn't have to wait for painters and furniture men—happy fellow! He just goes in and fastens himself there by means of a pair of hooks he has at the end of his tail, and then he's ready to live. The next thing is something to eat. So he starts off, taking his house with him, to hunt up some bits of green stuff, or some atom of a worm smaller than he is.

But strange things happen to this bit of a worm at the bottom of the pond. His life is full of wonderful adventures. If he were bigger he would be the wonder of the world. After eating as much as he can, Mr. Worm thinks it is time to retire from the gay world; so he finishes his house by hanging before it a silk door—no loose curtain, but a tightly woven net-work, which he spins and fastens carefully on every side.

Whether he goes to sleep in his comical little home, or what he does, nobody knows, because nobody can peep in, you know. But something goes on there in the dark; for after a while the little prisoner opens the door, comes out of his house, crawls up the stem of some weeds till he is out of the water, and then—you'd never guess what happens! Why, his old skin splits open, and he pulls himself out—no longer a miserable little worm, but a gorgeous four-winged Caddice fly, dressed in a neat suit of brown. And he cares no more for the bottom of the pond and his old leaf house. He sails off on the air, a gay, dancing fly.—*Little Folks.*

Playthings of the Children in Japan.

JAPAN has been called the "Paradise of Babies," for not only do the children have a great number of toys, but many persons get their living by amusing them. Men go about the streets blowing soap-bubbles for them, with pipes that have no bowls as ours have. These young Japs have tops, pop-guns, blow-guns, magic lanterns, kaleidoscopes, wax figures, terra cotta animals, flying-fish and dragons, masks, puzzles, and games; butterflies and beetles that flutter about; turtles that move their legs and pop out their heads; birds that fly about, and peck the fingers, and whistle; pasteboard targets that, when hit, burst open and let a winged figure fly out; and—most wonderful of all, perhaps—little balls looking like elder pith, which, thrown into bowls of warm water, slowly expand into the shape of a boat, or a fisherman, a tree, flower, crab, or bird.

The girls of Japan have dolls' furniture and dishes, and, of course, dolls. They have dolls that walk and dance; dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, minstrels, mythological and historical personages. Dolls are handed down for generations, and in some families there are hundreds of them. They never seem to get broken or worn out, as yours do; and, in fact, they can hardly be the dear playmates that yours are. They are kept as a sort of show, and, though the little owners play with them, they do not dress and undress them and take them to bed, as you do. A good deal of the time they are rolled up in silk paper and packed away in a trunk. On the great festival day of the Japanese girls—the Feast of Dolls—there is a great show of dolls and toys, and it is the event of the year for the queer little black-eyed maidens. The Feast of Flags is the boy's great day, and they have banners, flags, figures of warriors and great men, swords and other toys for boys.

But the finest toy of Japan, as no doubt all will agree, is carried about the streets by a man, for any child to play with who is the owner of a hundredth part of a cent, or one "cach." This toy is a small stove, a copper griddle, spoons, and cups; and, above all, ready-made batter and sauce. The child can sit down and cook and eat "griddle cakes" to its heart's content.—*The Gospel in All Lands.*

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News and Notes.

RELIGIOUS.

—Bishop Pierce, senior bishop of the M. E. Church, South, died in Augusta, Georgia, Sept. 3.

—The Pope has conferred the degree of Master of Theology on Rev. Father Higgins, of St. Joseph College, Somerset, O., the first person in this country so honored.

—An effort is being made to secure legislation permitting the ordination of Miss Louisa S. Baker, who has been preaching acceptably for years in a Congregational Church in Nantucket.

—There are said to be no less than 2,370 parochial Catholic schools in this country. One of the largest of these is that connected with the Church of the Immaculate Conception, New York. It has over 2,500 pupils and about forty teachers.

—The "National Holiness Association" has resolved to have no connection with so-called "undenominational Holiness Bands," and to admit none but Methodists into their association, and to work in accord with Methodist ways and usages.

—Bishop H. M. Turner, of the M. E. Church, South, is said to be the first colored man who ever received the degrees of D. D. and LL.D. He educated himself at night among the cotton-fields of South Carolina, and was the first colored chaplain in the United States army, commissioned by President Lincoln.

—In an article in the September number of the *North American Review*, Bishop J. Lancaster Spaulding insists that the only sure basis of popular government is morality, not culture of the intellect, nor universal suffrage, nor the development of material resources; and that if the country is to be saved from ruin, there must be a return to the uncompromising moral code of the founders of New England.

—The S. F. *Post* says: "The old Catholic Church of St. Bernard, at Rockville, Connecticut, is to be disposed of by raffle, and Father Furlong is selling tickets for that purpose." Gambling is becoming so closely connected with church affairs, that we should not be surprised if the pope were to elevate it to the dignity of a sacrament. When the Catholic Church adopts a custom she does no half-way work, as do some of her Protestant daughters.

—A pamphlet issued by the "New York Sabbath Committee" says that not less than 125,000 church members in the employ of the various railroads of the United States labor on Sunday, being compelled to do so or else lose their places. The "Sabbath Committee" doubtless wants a Sunday law, so that those church members may be able to "live their religion" without making any sacrifices. There are a good many people who favor Sunday observance, and are waiting for the law to compel them to do what they think they ought to.

—The "Summer School of Philosophy," at Concord, has been in session, spending the entire time in deifying Emerson. Many new sayings of his were told by some of his intimate friends, among them this one: "The best way to preach Christ in these days is to say nothing about him." This statement, says the *Christian Union*, "is a revelation of the religious side of Emerson's life which throws much light upon his relation to his own time, and upon his religious method." It strikes us that many people are decidedly Emersonian in respect to religion. Nothing is more common than such preaching of Christ as he advocated. Yet the leading religious(?) journals call that religion. Is there anything that does not hide itself under that broad name?

—Oakland is afflicted above measure with "holiness" people. We have here all the modern varieties of "holiness," including many which we think have appeared nowhere else. In fact, "holiness" has broken loose and is running wild. We wouldn't persecute our readers with a description of all the vagaries, even if we could. We will just mention two extremes. One class is the "I-am-holier-than-thou" kind. One of the preachers of this class was telling, in the camp-meeting now in session in East Oakland, why he could not affiliate with all Christians. He said in substance that all had their peculiarities, some lacking in one direction and some in another; "but," said he, "brethren, if you will all be cast in the same gospel mould that I was cast in, you will be just right." The other class believe that they are already in the immortal state, not only sanctified but glorified. They also have a paper.

They are already in the celestial city, but they say that as there are twelve gates, they won't oblige all to enter by the same gate that they did. As yet they have mentioned only six gates. These are, the Universalist Gate, the Jews' Gate, the Communist Gate, the Nihilist Gate, the Spiritualist Gate, and the Roman Catholic Gate. The Mohametsans are eagerly looking for their gate, and as all must enter sooner or later, we have no doubt but that they will soon find it. If the other five gates prove insufficient to accommodate all, it is probable that the Communists and Nihilists could squeeze through the same gate, although for that matter either the Universalist or the Spiritualist gate is wide enough for all, so that the other eleven might be dispensed with. And to think that this "holiness" movement is just in its infancy. Ugh!

SECULAR.

—U. S. Senator Anthony, of Rhode Island, died last week.

—The telegraph reports a cholera panic throughout Italy.

—There are ninety threshing-machines at work on the grain crop of Colusa County, Cal.

—Three Chinese laundries were wrecked by a colored mob in Philadelphia on the 2d inst.

—A New York contractor has been arrested for building hollow walls and filling them with sand.

—It is said that there are in Europe twenty societies organized to oppose the eating of animal food.

—It is said that the Mormon question will be made a prominent issue in Southern politics this fall.

—Judge Folger, Secretary of the U. S. Treasury, died at Geneva, N. Y., on the 4th inst., aged 62 years.

—San Francisco has one saloon to every sixty-seven of its population, and one to every eleven voters.

—The branch post-offices at West Oakland and Brooklyn (East Oakland), Cal., have been re-established.

—A valuable collection of Mexican rarities, zoological and botanical, destined for the New Orleans Exposition, has been burned.

—It is charged that the Broadway Railroad Cable Company of New York City obtained its franchise by a wholesale bribery of aldermen.

—The town of Creighton, Pa., near Pittsburg, with its large plate glass works, is supplied with an abundance of heat and light from a natural gas well.

—A movement has been inaugurated in Spain in favor of the restoration of the temporal power of the pope. It is chiefly championed by the bishops and clergy.

—Riots occurred at the wire-drawing mills in Joliet, Ill., last week on account of a reduction of wages said to be caused by competition in the State penitentiary.

—Governor Stoneman has pardoned the Chinese leprosy convict at San Quentin. He will be returned to China—that is, if any ship captain will take him as a passenger.

—Dr. Schloezer, the Prussian Minister at the Vatican, has been instructed to offer final terms for the settlement of the differences between the pope and the Prussian Government.

—The extensive flouring-mill and wheat elevator at Waterloo, Ill., was burned last week, together with 30,000 to 40,000 bushels of wheat and 600 barrels of flour. The loss is about \$200,000.

—Reports are that General Wolseley, commander of the Sudan expedition, offered Henry M. Stanley, the African explorer, a position on his staff, and that Stanley has asked permission of the king of Belgium to accept.

—A company of New York capitalists has been formed to establish a telephone line across the Atlantic Ocean. It is to be supplemented, if the patent right permits, by a telephone line from New York to San Francisco.

—The Russian census has called attention to the extraordinary restrictions on literature in that country. There are only five or six firms in the whole empire which have a patent from the crown to sell books. All the rest exist on sufferance or on permits arbitrarily given and arbitrarily withdrawn by the local police. There are only two public libraries in the whole country.

—A New York dispatch of the 1st inst. gives a gloomy account of the morals of that city. It says: "Sunday was made hideous hereabouts by several riots. There was one murder and scores were sent to the hospital injured. The picnic party on board a steamboat fought from the beginning to the end. Upon returning, there were no less than sixteen fights at one time at the landing-place. Women were brutally kicked and thrown overboard, and children were knocked down and hurt. Not until a section of the police had arrived was order restored. Only a few arrests were made. A riot occurred in Twenty-eighth Street among the negroes. The policemen who attempted to quell the disturbance were slashed with razors and beaten with clubs, and were forced to retire."

—"The Parliament of Victoria, N. S. W., is said to be considering means for checking the sale of opium in that colony. This has been caused by the rapid spread of opium smoking among the white population. There seems to be no way of rooting out this demoralizing habit. High duties will not do it, for the poor smokers will simply have recourse to the leavings of opium which has once been used and which is far more injurious in its effects than good opium. No legislation can check it, for our experience has shown that private joints are beyond the reach of the law, just as private gaming tables are."—*S. F. Chronicle*. If the leading secular journals could only see the evil effects of alcohol and tobacco as they do the terrible consequences of the opium curse, there would be some hope for deliverance from all these destructive influences. It is probable, however, that the final resort will be a high license on opium "joints." This seems to be the great modern cure-all for crime.

Appointments.

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

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California Conference.

THE thirteenth annual session of the California Conference of Seventh-day Adventists will be held in connection with the State camp-meeting at Oakland, Sept. 18-30, 1884. Every company of Seventh-day Adventists in the Conference should be well represented. The delegates should be elected according to the following ratio: Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members.

S. N. HASKELL,
M. C. ISRAEL,
W. C. WHITE.

Cal. Conference Committee.

California Tract and Missionary Society.

THE fourteenth annual meeting of the California T. and M. Society will be held during the session of the camp-meeting, to be held at Oakland, Sept. 18-30, 1884.

This will be the most important meeting of the kind ever held in the State, as the work is nearer its close and the field is opening up more fully before us. Arrangements should be made at this meeting to provide for many places that are calling for labor in our own State and Nevada; also to extend efforts already being made for the islands of the Pacific Ocean.

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

Obituary.

LINDSEY.—Died of consumption, at Cardington, Morrow County, Ohio, Aug. 8, 1884, Sister Lindsey, wife of Eld. D. E. Lindsey, aged 36 years. She bore her sufferings with remarkable patience and cheerfulness. She sleeps in Jesus, and a bright immortality awaits her when the Lifegiver comes. Funeral discourse by the writer, from Job 14:14.

O. F. GUILFORD.

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This book is a critical and exhaustive treatise on the plan of salvation as revealed in the Scriptures, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. We think that we run no risk in saying that it is by far the most complete work yet published on the subject. It is complete because it considers the Atonement in all its bearings, tracing out all the doctrines which spring from it; and since everything depends on the Atonement, the book is in reality a compendium of Christian doctrine—a Christian system.

Although the book is so comprehensive, the points are stated so concisely that it is not bulky, there being just 368 pages. Care has been taken, however, not to condense to such an extent as to make the book difficult of comprehension. We do not see how the great themes which are discussed could be more simplified. The love of God as manifested in the plan of salvation is a mystery that the mind of an angel can never fathom, and it is not to be expected that even the simplest exposition of the Atonement should be understood without the exercise of careful thought; but thought on such a subject elevates one, and brings with it capacity for increased comprehension. The mind expands in the contemplation of so vast a scheme. Such books as this are true educators. That our readers may learn the scope of the book more perfectly than is possible by any brief description, we append the following table of contents:—

Part First—An Atonement Consistent with Reason.

CHAPTER I.

Comparison of Nature and Morality.—Nature declares a God—Cannot teach morals—Did not make her own laws—Idea of the eternity of matter unreasonable—Natural laws no standard of right—Difference of penalties and consequences.

CHAPTER II.

The Moral System.—Reason calls for a moral government—Necessity of revelation—Infinite justice of God—Human responsibility—The wrong-doer an incompetent judge.

CHAPTER III.

Requirements of the Moral System.—\$1. Sin ought to be punished—\$2. Can the sinner be cleared?—\$3. What pardon supposes—\$4. What must be done in granting pardon?—\$5. Voluntary substitution—\$6. Why an atonement is necessary—\$7. The sinner must accept, not make, conditions—Rights of subjects—Remarks and questions.

Part Second—Atonement as Revealed in the Bible.

CHAPTER I.

Principles of the Divine Government.—Attributes of God—His Law—Its nature—Ten commandments—Objections considered—Distinctions of covenant and law—Conversion—The fourth commandment.

CHAPTER II.

Sin and Its Penalty.—Dr. Barnes' View—Remorse of conscience not a penalty—Death the penalty—What is death?—"Punishment" not a specific term—Destruction.

CHAPTER III.

Justification Obedience.—Difference of justification and salvation—Righteousness of God in his law—Justification by faith has reference to a future judgment—Gospel a system of "naturalization"—Andrew Fuller on nature of the Atonement.

CHAPTER IV.

Death of Christ Vicarious.—Substitutionary nature of offerings for sin—Christ's death satisfaction to justice—Justice and mercy meet—Error of authors noticed—Impressive sentiments from Maclaurin and Dobney.

CHAPTER V.

The Son of God Died.—Why blood of bulls and goats insufficient—Value of the Atonement in the dignity of the offering—Union of natures in Christ—Methodist Discipline—The Word made flesh—Scripture proofs of the exalted nature of Christ—This divine Being died for man—Value of the law attested by his sacrifice.

CHAPTER VI.

Doctrine of a Trinity Subversive of the Atonement.—Trinitarians do not believe that the divine nature died—Their sacrifice only human—Distinctive being of the Father and the Son—Self-contradictions of Trinitarians—"The mystery of godliness"—Incarnation of Son of God beyond comprehension.

CHAPTER VII.

What the Atonement Is.—The Atonement is the work of the priest—Not the death of the offering—Made in the sanctuary—Blotting out of sin—Typical nature of the earthly priesthood, sacrifices, and sanctuary—Love of God provided the sacrifice—Death of Christ makes salvation possible to all.

CHAPTER VIII.

The Judgment.—Judgment of the righteous precedes the resurrection—"Judgment is come" (Rev. 14) before the advent—A warning must be given—Prophecy of Daniel—Sanctuary in Heaven—Days of Noah and last days—Probati in ends before the advent—Judgment proves the value of the law.

CHAPTER IX.

The Scapegoat.—Distinction of sin-offering and scapegoat—Argument of Dr. Edward Beecher—A type of Satan—Binding of the devil—The earth desolated—Sin returned upon the head of its author.

CHAPTER X.

The Kingdom of Christ.—Erroneous opinions noticed—To be set up on the earth—Prophecy of Daniel—Saints are now heirs—Mortals cannot inherit the kingdom—Possess it at the advent—The two thrones—Work of the saints in the one thousand years—The meek inherit the earth.

CHAPTER XI.

Redemption.—Salvation and redemption—1. The redemption of man—the resurrection—Literal, or physical—Importance of the doctrine—A substitute accepted—Life the greatest gift of God—Death an enemy.

CHAPTER XII.

Redemption—Continued.—The original purpose of the Creator—2. Redemption of the earth—Promises to Abraham—Christ the seed—Believers are joint-heirs—Gentiles made fellow-heirs with Israel—The token or earnest—"The rest that remains," Heb. 4—Various authorities.

CHAPTER XIII.

Conclusion.—The new earth—The promised glory—Beyond our comprehension—All things new—Our need of God's grace to fit us for that glory.

APPENDIX.

Appendix A.—Justification by faith illustrated—Pardon during probation conditional—Death of Christ unconditional—Nature of election—No personal or unconditional reprobation—Danger of losing our justification—Chosen "in Christ," not out of him—All by nature children of wrath.

Appendix B.—Christ, Mahomet, or Confucius—No vindication of divine justice in the Koran—Mahomet and Christ compared—Confucius a political reformer—Specimens of Chinese philosophy—Superiority of the gospel.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 11, 1884.

Camp-Meetings for 1884.

CALIFORNIA, Oakland,	Sept. 18-30
MICHIGAN, Jackson,	" 18-29
NEBRASKA, Omaha,	" 24-30
INDIANA, Logansport,	Sept. 25 to Oct. 7
KENTUCKY, Glasgow,	Oct. 3-14
MISSOURI, Independence,	" 9-
TENNESSEE,	Oct. 10-21

THE Editor is still absent in Nevada. He will return before the issue of another paper, in which he will doubtless give a more extended notice of the camp-meeting than appeared last week.

WE would call the attention of all to the notice of the new work on the Atonement, which will be found on the preceding page. Orders for the book will now be filled as fast as received.

IT happens that both our own lesson and the International Lesson for this week are review lessons. The International committee provided no lesson for the last Sunday of each quarter, leaving each school free to conduct its own review, or to insert a temperance lesson. In our own lesson all the points have been commented upon, so we simply print the questions, in order that none may lose the connection.

WE were made very sad Sabbath morning by the receipt of a telegram announcing the death of Sister Barbara Rice. For five years she served the cause in this State, as efficient secretary of the Tract Society, and also of the Conference. Not only the Oakland church, of which she was a member, but all who knew her, will mourn her loss as that of a beloved sister and a faithful Christian worker.

IT was our good fortune to listen, last Sunday, to a most eloquent sermon by Bishop Foss, of the M. E. Church. The text was, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:30, 31. The sermon was a brief but clear analysis of the four Gospels, their characteristics and purpose, and a powerful statement of the nature and character of Christ himself, and of the nature of his work. The "old, old story" was told with a vividness that must certainly have left a lasting impress on many hearts.

Questions.

IT is and has been our intention to answer questions sent to us, but for some time past we have not answered nearly all that have been received. This has not been because of any feeling to neglect any correspondent, but some of these questions would require answers at considerable length, and our circumstances would not permit us to give them the attention which they seemed to need; some were received during our absence at the Northern camp-meetings, and they who had charge of the paper could not attend to everything of this kind—they had not time; and quite a number are received that have no name attached, and we do not know whence they come; such, of course, do not receive as ready attention as those that have the name of the writer. We have done and shall do the best we can.

Perhaps we ought to speak of another class of questions. They are questions of conscience, concerning personal duty, and they cannot be safely answered by any one who cannot know all the circumstances. In such cases we do not believe the responsibility to give advice rests upon us. We cannot consent to act as judges in matters which we do not understand.

A Good Resolution.

THE Nevada M. E. Conference, in the session just closed, devoted considerable attention to "Christian perfection, and the means of spreading it." The committee seriously deprecated the existence of "irresponsible and independent 'Union Holiness bands,' who use means strange to our usages and economy, and teach dangerous and unscriptural doctrines, which lead to fanaticism and schism, and have already caused divisions, strife, and secession." They truly state that these people and their methods "bring reproach upon the doctrine of Christian perfection," which they think is taught with sufficient fullness in the writings of the fathers of Methodism. Accordingly they adopted the following resolution:—

"Resolved, That we commend to our people 'our standard' works, especially those of John Wesley and John Fletcher, on the question of 'Christian perfection,' and affectionately urge our ministers to teach and to seek for 'perfect love.'"

We hope that this resolution will be faithfully followed. If it is, Methodists will find that the "standard works" speak with no uncertain sound concerning the perpetuity and excellence of the law of God, and that Wesley and Fletcher taught that perfection can come only by perfect obedience to God's perfect will. We could name several preachers who should give these works an early and careful perusal.

Camp-Meeting Notes.

THE work of preparing the grounds for the camp-meeting has begun, and from this time until the meeting opens quite a large force will be needed to get everything in readiness for the meetings. This will be one of the nicest grounds we have ever had.

The orders for tents, coming in rapidly, and the reports from several localities, promise a large turnout. The Oakland brethren have decided to camp on the ground, although it is quite near to some of their houses. We expect a large representation from San Francisco, and the Healdsburg people say they will fill two cars. There is quite a movement this year to secure good large tents, to fix them up comfortably, and then to invite friends and neighbors to come and enjoy the meetings.

One brother in Tulare County inquires if the reduction in railroad fares includes the Southern Pacific line. We suppose our printed statement seemed too good to believe. We were surprised ourselves to receive so general a reduction of fares. We repeat the statement:—

The Central and Southern Pacific Railroads, the Southern Pacific (Monterey line) and the South Pacific Coast Railroads, give a reduction of one-third fare over all their lines in California to those attending this meeting. Those who would secure this reduction must buy first-class unlimited tickets to the meeting, where they will be furnished with a certificate signed by the secretary of the meeting, which, when presented to the ticket agent, will secure a return ticket at one-third fare. The San Francisco and North Pacific Company will sell round-trip tickets from Petaluma for \$1.50; Santa Rosa, \$2.75; Healdsburg, \$3.00; Cloverdale, \$5.00.

Every provision that can be will be made for the comfort and convenience of those who attend this meeting. A restaurant will be kept at reasonable rates for all who may wish to board or take occasional meals. A store will be kept to supply provisions and fruits for all who wish to keep up their own tables. Lumber, wood, straw, etc., will be provided at the lowest possible rates. Arrangements will be made so that parties can have a safe place adjoining the grounds to take care of their own teams, or have it done for them.

HOW TO REACH THE CAMP-GROUND.

The San Pablo Avenue cars run within three blocks of the ground. The Market Street cars

within four blocks. Those coming over the main line of the Central Pacific Railroad, will leave the cars at Sixteenth Street Station and take the street-car there, which will take them to the terminus of the Market Street branch. Those coming on the local train can take the Market Street cars at Market Street Station, or the San Pablo Avenue cars at Broadway. Those taking the Market Street cars should go to the terminus of the road and then walk four blocks north. Those taking the San Pablo Avenue cars should stop at Thirtieth Street, and walk three blocks west.

HOW TO GET BAGGAGE TO THE GROUND.

According to present rule of the railroad company, 150 pounds of baggage will be checked for each ticket and seventy-five pounds for each half-fare ticket. Do not give your checks to transfer companies or expressmen. We shall employ some reliable company to draw all our baggage at reasonable rates. If you are not met at the train by one of our people appointed to take charge of the checks, hand them to the Camp-meeting Committee on the ground.

W. C. WHITE.

The Best Time to Come.

WE have received letters of inquiry during the past few weeks from persons who could not come at the opening of the college year, asking whether they had better wait until after the holiday vacation or come as soon as they can. In my reply to such I have told them that the best time to enter is immediately after our California camp-meeting. During this meeting we shall have a vacation of twelve days, to give all connected with the school an opportunity to attend the meeting. As so many have intended to enter after the close of this vacation, it will be necessary to form new classes, and reorganize some already formed, so that this time, Sept. 30, is the very best time for those to enter the college who could not come at the beginning of the term. In fact, it is a more favorable time, in many respects, than the beginning of the term after the holidays. Those who expect to attend the special Biblical course, beginning Jan. 5, should have some preliminary instruction in historical outlines, to prepare them to comprehend more fully the work in the Biblical course, and to enable them to accomplish more in the short time allotted them before the close of the college year.

Indeed, it is very important for all the Biblical students to accomplish as much, as possible in the study of the common branches, especially in the English language and general history, before the holidays, so that they shall be well in the habit of study, and can devote more time to the Biblical work, when it begins. Those who expect to enter at the close of the camp-meeting should make it a point to come in time to attend the meeting. As it is to be held at Oakland, it can be taken in on the way to Healdsburg without any additional expense.

We expect to see many from the Northern Conferences at this meeting. Though our attendance this year will be much larger than last year, all can be accommodated, as additional room has been provided for boarders at the Students' Home.

S. BROWNSBERGER.

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