

# 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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### WAITING FOR THE MORNING.

BY MARY M. BUCKLAND.

We are waiting for the morning,  
While in this dark world we roam,  
When will end the night of darkness,  
And we'll see the light of home.

We are waiting now in sadness,  
Watching, hoping, trusting still,  
Striving ever in the darkness  
To perform our Father's will.

But the way seems dark and dreary,  
For we cannot see the end;  
And we only can go forward,  
Trusting in our faithful Friend.

He invites the sick and weary;  
Those who will forsake their sin,  
Come and drink of healing waters,  
Find their sweetest rest in him.

So we'll trust him in the darkness;  
Though we're sinful, erring, weak,  
He is ready to receive us,  
When with all the heart we seek.

Gaines, N. Y.

## General Articles.

### "Search the Scriptures."

BY MRS. E. G. WHITE.

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."

AFTER the resurrection, two of the disciples, while traveling to Emmaus, were talking over the disappointed hopes occasioned by the death of their beloved Master. Christ himself drew near, unrecognized by his sorrowing disciples. Their faith had died with their Lord, and their eyes, blinded by unbelief, did not discern the risen Saviour. Jesus, walking by their side, did not reveal himself abruptly. He accosted them as fellow-travelers, and asked them the subject of their conversation and why they were so sad. Astonished at the question, they inquired if he were indeed a stranger in Jerusalem, and had not heard that a prophet mighty in word and in deed had been taken by wicked hands and crucified. And now it was the third day since Jesus died; and strange reports had been brought to their ears that he had risen; and had been seen by certain of the disciples. But Jesus said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and the prophets, he opened to them the scriptures concerning himself.

When they arrived at Emmaus, the disciples constrained Jesus to remain with them; for the day was far spent. The evening meal was quickly prepared. As Jesus was offering thanks, the disciples looked at one another with quick, astonished glances. His words, his manner,

and then his wounded hands, revealed to them their guest, and they exclaimed, "My Lord and my God!" Jesus gently reproved them for their ignorance of the prophecies referring to himself. Had they been familiar with these, they would have understood concerning his life, his suffering, and his death and resurrection. Their faith would have been sustained, their hopes would have remained unshaken; for the treatment Christ would receive from those he came to save was plainly stated.

The disciples were astonished that they had not recognized Christ as soon as he spoke with them by the way; and they were equally surprised that they had failed to recall the scriptures which he had brought to their remembrance. They had lost sight of the precious promises; but at the words of Jesus, faith revived. No wonder that their feelings found expression in the words, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

In similar words a prophet of old exclaimed, "My heart was hot within me; while I was musing the fire burned." If Christians would earnestly search the Scriptures, more hearts would burn with the vivid truths therein revealed. Their hopes would brighten with the precious promises strewn like pearls all through the sacred writings. As the mind dwells upon the virtue and piety of patriarchs, prophets, and other holy men of old, the spirit which inspired them kindles a flame of love and holy emulation in the heart, and awakens a desire to be like them in character, like them to walk with God.

The apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." There is power in the word of God, and those who frame excuses for neglecting to become acquainted with its teachings, will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the cause of Christ.

The student should be as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should not be the word of God. The injunction of our Saviour, "Search the Scriptures," should be religiously regarded by every one who professes his name. Parents should make the Book of God their constant guide. They should not plead trifling excuses for not interesting themselves in its study with their children. But instead of seeking first the kingdom of God and his righteousness, they often exalt the temporal above the spiritual and eternal. This example of forgetfulness of God and neglect of his word, moulds the minds of the children after a worldly standard, and not after the exalted standard erected by Christ. How much more profitable to be faithful disciples of Christ, ever searching the Scriptures, that they may be able to give an intelligent explanation of the word given of God to be a lamp to our feet and a light to our path.

Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the word of God. But these same mothers find time for needless trimming upon their own dresses and those of their chil-

dren. They can find time for tucks and ruffles, even though their own minds and the minds of their children are starved in order to follow custom and fashion. They act as though they considered the adorning of the mind and the culture of the soul of less importance than the adornment of the apparel.

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Do not send the children away by themselves to study the Bible, but read it with them; teach them in a simple manner as far as you know, and be diligent students that you may guide them wisely. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless trimming. When you learn to dress with conscientious plainness, you will have no excuse for being ignorant of the Scriptures. Follow Christ's injunction, "Search the Scriptures," then will you gain spiritual strength yourselves, and be able rightly to instruct your children.

"They are they that testify of me,"—the Redeemer, Him in whom our hopes of eternal life are centered. The prayer of Christ for his disciples was, "Sanctify them through thy truth; thy word is truth." If we are to be sanctified through the truth, we must have an intelligent knowledge of God's will as revealed in his word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul.

By searching the written word we are enabled closely to observe the divine Model. As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects of character; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies, with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master; by beholding,—"by looking unto Jesus, the author and finisher of our faith,"—he becomes changed into the same image. It is not by looking away from him that we imitate the life of Jesus; but by talking of him, by dwelling upon his perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love and by earnest, persevering effort, to approach the perfect Pattern. Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ,—his words, his habits, and his lessons of instruction,—we instinctively borrow the virtues of the character we have so closely studied, and become imbued with the spirit which we have so much admired. Jesus becomes to us the "chiefest among ten thousand," the one "altogether lovely."

"The fear of the Lord is the beginning of wisdom." But there are very many who profess to be Christians who gratify the desires of the carnal heart in following their own inclinations; and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit, once formed, is overcome with difficulty; but it can be done, and it must be done by all who would gain eternal life. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, and there is a vague unrest, a strange appetite for unwhole-



some mental food. Thousands are to-day in insane asylums whose minds became unbalanced by novel-reading, which results in air-castle building and a sickly sentimentalism.

The Bible is the book of books. Practice its precepts, and it will be to you life and health. "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." "When wisdom entereth into thine heart, and knowledge is pleasant to thy soul, discretion shall preserve thee, understanding shall keep thee."

### Reform and Popularity.

"It is the universal law that whatever pursuit, whatever doctrine, becomes fashionable, shall lose a portion of that dignity which it had possessed while it was confined to a small but earnest minority, and was loved for its own sake alone."—*Macaulay's England, Chapter 3, Paragraph 136.*

A short study of the history of reforms, will be sufficient to convince any one of the truth of this observation. Fashionableness, popularity, is the one great danger of every reform. For just as soon as, from pure love of the principle, by self-denial, sacrifice, and faithful endeavor, it has been carried to that point where it compels recognition, and begins to grow popular, it receives accessions because of its popularity, and not because of its truth; because of its fashionableness, and not because it is loved; and this, as expressed above, inevitably detracts from that dignity which it possessed when it was loved for its own sake alone. This spirit soon pervades the whole body, leaders and all, and then the leaders dare not press anything upon the people, more than they accepted because of its popularity, and soon, "like people like priest" (Hos. 4:9), it reaches the point where the special reform which they represent, cannot itself be preached in the simplicity and dignity with which it arose, because even that has become unpopular. And just as surely as one begins to press these things upon their notice, he will be slighted; and if he persists in it, he will as surely be accounted a "troubler of Israel," and will be ostracized, and if his work goes on, it must do so outside of the communion with which he has hitherto been connected. It must begin again in weakness, in humility, in self-denial, in reproach, and in separation, because it is unpopular.

In this very thing lies the reason and the philosophy of the fact stated by Wendell Phillips: "No reform, moral or intellectual, ever came down from the upper classes of society. Each and all came up from the protest of martyr and victim."

Again Mr. Phillips says: "No man, in the pulpit or on the platform, can be true to the truth, and at the same time be popular with his generation." The tendency of the truth, either moral or intellectual, is to reform, and no reform is ever popular. When it becomes popular, truth is compromised and loses its power. Whosoever, therefore, will love the truth must do so at the expense of his popularity. Christ illustrated these principles, in his choice of his disciples. The Pharisees, also, at the same time gave an illustration of the principles here evolved. When the officers had returned, not bringing Christ as they had been ordered, to their "Never man spake like this man," the answer was made, "Have any of the rulers or the Pharisees believed on him?" And when Nicodemus simply called their attention to a principle of justice and the law, which, if allowed, they knew must be in Jesus' favor, they cried out, "Art thou also of Galilee?" John 7:45-52. And although even among the chief rulers, there were some who believed in the truth he taught, and the evidences of his mission, they would not confess him, because of the Pharisees, and lest they should be put out of the synagogue. Then the apostle gives the gist of this whole subject: "For they loved the praise of men more than the praise of God." John 12:

42, 43. They loved popularity more than they loved the truth, and that, too, which they really believed to be the truth.

Yet "the common people heard him gladly," because, as is well expressed by Robertson Smith: "The religious life of Israel was truer than the teaching of the Pharisees."—*Old Testament in the Jewish Church, Lecture 5, last paragraph but one.* They were willing to believe on him, to love him, and to the efforts of the Pharisees to take him, they very pertinently asked, "When Christ cometh, will he do more miracles than these which this man hath done?" The Pharisees could not avoid seeing the force of this argument, for they could not deny that Messiah would certainly come; well, then, if when he should come he should do no more miracles than those which he had done, why was not this he? But no; all questions, all reasonings must be set aside because he did not foster their pride, nor promote their popularity. If he had gone to them, every part of his doctrine would have been by them warped into conformity with their proud lives; and so, if he would have his mission prove a success, if he would have the truth grow, in its purity, he was compelled to go to the common people, to those who would receive the truth, and the love of it for its own sake alone, to those who would conform their lives to the perfect form of the doctrine, and not seek to bend the doctrine into the imperfect shape of their evil lives.

This work of Christ, in his immediate presence on the earth, was not an exception to the rule by which the progress of his truth has been worked out. It was rather the laying down of the rule itself. Prof. Robertson Smith truly says: "Throughout the history of the church, it has always been found that the silent experience of the pious people of God has been truer, and has led the church in a safer path, than the public decrees of those who claim to be authoritative leaders of theological thought."—*Old Testament in the Jewish Church, Lecture 5, last sentence.* And so again we are brought to the truth that no reform has ever come down from the upper classes of society. And coming up from the protest of martyr and victim it has to meet all the pride of place and power of popularity, and with only the simple truth it overcomes all. The truth and the love of it is the reformer's "shield and buckler." The truth will reach the conscience and compel assent. Then the individual must make his choice, whether he will love the praise of men more than the praise of God, whether he loves popularity more than he loves truth. Truth is demonstrable, and even when a person decides against it in his practice, he cannot deny the evidence upon which the proposition is based. The only way in which he can justify his opposition is to destroy the evidence.

To illustrate: When many of the people believed on Jesus, basing their faith in his Messiahship on the fact that he had raised Lazarus from the dead, then the chief priests "consulted that they might put Lazarus to death." John 12:10, 11. Exactly; the only way they could evade the truth was to destroy the evidence by killing Lazarus. They would go to the length of committing murder, rather than to acknowledge what they could not deny. The papal persecutions, and all others, have been carried on in the same channel. When the Bible was appealed to, it was destroyed. Then when the heretic in his words and his life gave evidence to the truth, his life was destroyed.

Opposition to the Third Angel's Message is conducted on the same principle. The substance of that message is reform on the ten commandments, particularly the fourth. Without special reference to that commandment, we may ask the "chief rulers" of any orthodox church in all the land, whether the ten commandments are the law of God; whether they are every one binding on all people; whether they are immutable, unchangeable; whether

that is the fundamental law; whether it is the constitution of the moral world; whether it is the truth; whether the fourth commandment is as binding as the first or the seventh, or any other one? and to every one of these questions they will answer emphatically, Yes. Then we may turn to the fourth commandment and read, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work;" and ask them to obey it, and what do they do? They attempt to destroy the evidence by abolishing the law. And from the positions taken by the National Reform Party, as well as from the message itself, we are assured that their endeavors will not be confined to the law, but that when they get the power, it will be extended against those who respect and maintain the obligation of the law. And still they will call that reform, which in every feature is contrary to the word of God, the truth, the basis of all reform. But in no single point does it agree with the principles of true reform. It arose and is carried on by those who claim to be authoritative leaders of theological thought, who, as quoted above, have never been safe guides. It comes down from the upper classes of society, which no reform has ever done, and which we have seen it can never do. Those who advocate it are popular, which Wendell Phillips declared no man can be "and be true to the truth." More than all these, the fundamental principle of the whole cause, viz., the Sunday sabbath, is a falsehood from its very inception. They may call it National Reform all they please, but the more it is examined in the light of truth, the more plainly it appears that there is not a single element of reform in the whole movement. ALONZO T. JONES.

Since writing the above the *Christian Statesman* of Oct. 16 has come to hand, containing a portion of a paper read by Rev. A. T. Pierson, D. D., before the Ministerial Union of Philadelphia, from which I clip the following strong confirmation of the points of the foregoing article:—

"We are often fettered by our denominationalism. Brought up to exalt our sectarian standards, and views, and politics, we sometimes degenerate into religious partisans and politicians, espousing our sect, because it is our sect. We stand by our colors, whether it is the color of the blood or not! We preach and teach what we find in our denominational standards, whether or not we can give an intelligent scriptural reason for our position. Have we the boldness to face opposition and ridicule for the sake of the truth? And, if a candid, careful searching of the word should compel us to believe that our denominational position is unscriptural in any respect, would we simply follow the light God might give us, or consent to silence and compromise with conscience? Many of us are hindered in preaching the word and in directing the affairs of Christ's body, by the very officers of our church, and especially by ungodly trustees! If, out of profound convictions, born of prayer and spiritual travail, we should insist upon a new and more spiritual conduct of our churches, or preach some gospel truth that pierces the quick, there are some church officers who would come between us and the congregation, and request us to keep silence or resign." A. T. J.

SOMETIMES inconspicuous people write their honored names in God's books by mere fidelity to the right. There was peril in the act of defending such a man as Paul, while the wrath of the mob was at its height. He was at that time making his home with Aquila and Priscilla; and he tells us afterwards that they "laid down their own necks" for his life; it is quite likely that those other two friends, Gaius and Aristarchus, ventured much when they tried to stand by him. But here they gained a record.—*Sol.*



**The Two Immutable Things.—Heb. 6:18.**

WHAT are these unchangeable things mentioned in the passage? They are not defined in plain words, side by side, yet we may conclude pretty certainly from the context. Verse 17 speaks of "the immutability of his [God's] counsel," and the confirming or fastening of the same with an oath or a declaration of certainty. The oath relates to the Abrahamic covenant. The Lord made oath by himself. Verse 13. Gen. 22:16. This promise was to be effected through Jesus. Luke 1:69-79; Gal. 3:29. The Lord swore by his holiness that he would not lie unto David. Psalms 89:35. "As I live saith the Lord," is a statement of the divine certainty.

The Lord has pledged his existence, if we may so speak, that he will fulfill his gracious promises. The most honorable and trusted of men may, by compelling circumstances, violate their promises. The Lord, who is over all circumstances, cannot fail. He cannot lie. The two immutable things of the text seem to be the promise of eternal salvation through Jesus, based upon the simple declaration of redemption, first, and the oath of confirmation, certain as the divine existence that it will be fulfilled, secondly. No wonder the apostle spoke with such confidence and hope of "the exceeding great and precious promises" by which we become "partakers of the divine nature." 2 Pet. 1:4. "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." Heb. 10:23. N. J. BOWERS.

**"The Morning Cometh, and Also the Night."**

In the twenty-first chapter of Isaiah is recorded a seemingly mysterious and contradictory prophecy, in these words: "The burden of Dumah. He calleth unto me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. If ye will inquire, inquire ye. Return, come." Verses 11, 12.

This language seems to have no connection with the rest of the chapter, and challenges the reader's attention by its peculiar force and solemnity. The figure used is one full of meaning. Anciently watchmen were stationed upon the walls of cities to give an alarm if danger approached, and to announce to the inhabitants the time of night, and especially the first indications of approaching day. The watchmen were held responsible for the safety of the cities over which they watched, and if danger approached and they failed to sound an alarm, they forfeited their lives.

This figure is used also in Eze. 33:2-6. The Lord there says: "If the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. . . . But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, . . . his blood will I require at the watchman's hand." In verse 7 the application is made: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Then, in view of the solemn responsibility resting upon the Lord's watchmen, what means the answer, "The morning cometh, and also the night"?

In many places in the Scriptures, light and darkness, joy and sorrow, are spoken of as coming together—not, indeed, to the same individuals, but at the same time to the two classes, which alone are recognized in the word of

God,—the righteous, and the wicked. Thus, in speaking of the day of the Lord, the prophet Joel says: "Blow ye the trumpet in Zion and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Observe the language of the last clause; clouds and thick darkness are spoken of "as the morning spread upon the mountains." But will it be a day of darkness to the people of God? Will it not rather be to them a day of joy and gladness? Let us see. When the Lord comes "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Isa. 25:8, 9; compare with 1 Cor. 15:51-54 and 1 Thess. 4:16.

From these scriptures it appears that to the righteous it will indeed be a day of triumph and rejoicing; instead of gloom and darkness, it will be to them the sunrise of a glorious eternity, the realization of "the blessed hope," the time when their "eyes shall see the King in his beauty" and "behold the land that is very far off." But to the wicked the coming of the Lord will be "a day of darkness and gloominess, a day of clouds and of thick darkness;" "for the day of the Lord is great and very terrible; and who can abide it?"

John, describing that day prophetically, says: "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:14-17.

Well might the Lord's watchman say, "The morning cometh, and also the night." But what reply shall we make to the all-important question, "Who shall be able to stand?" Let the Scriptures answer:—

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high. . . . Thine eyes shall see the King in his beauty." Isa. 33:14-16.

The same question (in substance) is asked and answered by the psalmist; he says:—

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth [testifieth] to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Ps. 15.

Reader, with which class do you desire to stand? Will you be among those who will call to the mountains and rocks to fall on them and hide them, or will you be of that number who will say, "Lo, this is our God; we have waited

for him, and he will save us; this is the Lord. we have waited for him, we will be glad and rejoice in his salvation"?

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." C. P. BOLLMAN.

**Sins of Ignorance.**

WHAT a multitude of such sins hide in the nooks and crannies of the human heart! Even the wisest of us—those best skilled in the Christian morality—are perpetually stumbling through ignorance. For example, many are the occasions on which we sin through simple unacquaintance or misunderstanding of the circumstances in which we happen to be placed. This was the significance of the sin-offering as set forth in the fourth chapter of Leviticus. But, though ignorance may palliate a sin, ignorance cannot justify it. And he who sincerely longs for a complete purification of his nature, cannot bear that even the comparatively venial sins of ignorance should lurk behind to cast their shadows upon the heavenly pictures with which Christ has begun to adorn the chambers of his soul. Sins of ignorance may not rend asunder the new robe of righteousness, but they sully it. They may not be venial; nevertheless, they need forgiveness. For did not the Son of man, in the very act of being nailed to his cross, pray for his murderers, saying: "Father forgive them; for they know not what they do"? I do not think that Christ, in offering this prayer, had in mind the Jewish authorities so much as the Roman soldiers who were executing Pilate's sentence. These soldiers were pagans, under control of a pagan procurator, who himself was a representative of a pagan emperor. And this accords with what an apostle says: "Had the rulers of this world known it, they would not have crucified the Lord of glory." And yet can any one believe that this sin of the crucifixion of Jesus, committed though it was ignorantly, and especially commended though it was to the forgiving mercy of the heavenly Father by his dying Son, was stripped of its wickedness because committed through ignorance? Alas! sins of ignorance may lie with terrible weight of vengeance on our heads. And as we think of the ten thousand unconscious sins which we have committed ignorantly, we may well exclaim, "Cleanse thou me from secret faults."—George Dana Boardman.

**Is God Particular?**

"THEN Elisha said, Go, borrow thee vessels abroad of all thy neighbors, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." 2 Kings 4:3, 4. Some one will say, Why all this bother about shutting the door and gathering vessels, and pouring out oil; could he not have helped the woman without all this detail? But so it was; and if she had failed in aught, she would have lost the blessing.

I remind you of Israel's first king. Saul was told to go and slay the Amalekites; and he returned saying he had fulfilled God's command. "What mean the bleating of those sheep and the lowing of those oxen in mine ears?" "Oh!" said Saul, "I forgot for the moment; yes, to be sure, I did spare a few sheep and oxen, but it was for the purpose of sacrificing to the Lord." This was an obliviousness with a consequence; he lost the kingdom through it. Just so, my friend, when you begin to question what God commands, "What is the use of this appointment?" "Where is the good of that injunction?" you are lost.—Dr. Parker.

A MAN may work a great evil, and yet himself not be a great man.



## Necessity for the Reformation.

## CORRUPTION IN THE CHURCH.

THE learning of the schools was pure when compared with the actual condition of the church. The theology of the learned might be said to flourish, if contrasted with the religion, the morals, the instructions of the priests, monks, and people. If science stood in need of a revival, the church was in still greater need of a reformation.

The people of Christendom, and under that designation almost all the nations of Europe might be comprised, no longer looked to a living and holy God for the free gift of eternal life. They therefore naturally had recourse to all the devices of a superstitious, fearful, and alarmed imagination. Heaven was peopled with saints and mediators, whose office it was to solicit God's mercy. All lands were filled with the works of piety, of mortification, of penance, and observances by which it was to be procured. Take the description of the state of religion at this period given by one who was for a long while a monk, and in after life a fellow-laborer with Luther,—Myconius.

"The sufferings and merits of Christ were looked upon," says he, "as an empty tale, or as the fictions of Homer. There was no longer any thought of that faith by which we are made partakers of the Saviour's righteousness, and the inheritance of eternal life. Christ was regarded as a stern judge, prepared to condemn all who should not have recourse to the intercessions of saints or to the pope's indulgences. Other intercessors were substituted in his stead; first the Virgin Mary, like the heathen Diana; and then the saints, whose numbers were continually augmented by the popes. These intercessors refused their mediation unless the party was in good repute with the monastic orders which they had founded. To be so, it was necessary not only to do what God had commanded in his word, but also to perform a number of works invented by the monks and priests, and which brought them in large sums of money. Such were Ave Marias, the prayers of St. Ursula, and of St. Bridget. It was necessary to chant and cry day and night. There were as many different pilgrimages as there were mountains, forests, and valleys. But with money these penances might be compounded for. The people therefore brought to the convents and to the priests money, and everything they possessed that was of any value,—fowls, ducks, eggs, wax, straw, butter, and cheese. Then the chantings resounded, the bells rang, the odor of incense filled the sanctuary, the sacrifices were offered up, the tables groaned, the glasses circulated, and these pious orgies were terminated by masses. The bishops no longer appeared in the pulpits, but they consecrated priests, monks, churches, chapels, images, books, and burial places, and all these brought a large revenue. Bones, arms, feet, were preserved in boxes of silver or gold; they gave them to the faithful to kiss during mass, and this increased their gains.

"All maintained that the pope being in the place of God (2 Thess. 2:4) could not err; and there were none to contradict them."

At the church of All Saints, at Wittemberg, was shown a fragment of Noah's ark; some soot from the furnace of the three children; a piece of wood from the crib of the infant Jesus; some hair of the beard of the great St. Christopher; and nineteen thousand other relics, more or less precious. At Schaffhausen was shown the breath of St. Joseph, that Nicodemus received on his glove. In Wurtemberg might be seen a seller of indulgences disposing of his merchandise with his head adorned with a feather plucked from the wing of the archangel Michael. But there was no need to seek so far for these precious treasures. Those who farmed the relics overran the country. They

bore them about in the rural districts (as has since been done with the holy Scriptures), and carried them into the houses of the faithful, to spare them the cost and trouble of the pilgrimage. They were exhibited with pomp in the churches. These wandering hawkers paid a certain sum to the proprietors of the relics, with a percentage on their profits. The kingdom of Heaven had disappeared; and men had opened in its place on earth, a market of abominations.

At the same time, a profane spirit had invaded religion, and the most solemn recollections of the church, the seasons which seemed most to summon the faithful to devout reflection and love, were dishonored by buffoonery and profanations altogether heathenish. The *Humors* of Easter held a large place in the annals of the church. The festival of the resurrection claiming to be joyfully commemorated, preachers went out of their way to put into their sermons whatever might excite the laughter of the people. One preacher imitated the cuckoo; another hissed like a goose; one dragged to the altar a layman dressed in a monk's cowl; a second related the grossest indecencies; a third recounted the tricks of the apostle St. Peter,—among others, how, at an inn, he cheated the host, by not paying his reckoning. The lower orders of the clergy followed the example, and turned their superiors into ridicule. The very temples were converted into a stage, and the priests into mountebanks. If this was the state of religion, what must have been the morals of the age?

Doubtless the corruption was not universal. Justice requires that this should not be forgotten. The Reformation elicited many shining instances of piety, righteousness, and strength of mind. The spontaneous power of God was the cause; but how can we doubt that by the same power the germs of this new life had been deposited long before in the bosom of the church. If, in these our days, any one were to collect the immoralities and degrading vices that are committed in any single country, such a mass of corruption would doubtless be enough to shock every mind. But the evil, at the period we speak of, bore a character and universality that it has not borne at any subsequent date; and above all, the abomination stood in the holy places, which it has not been permitted to do since the Reformation.

Moral conduct had declined with the life of faith. The tidings of the gift of eternal life is the power of God to regenerate men. Once take away the salvation which is God's gift, and you take away sanctification and good works; and this was the result.

The proclamation and sale of indulgences powerfully stimulated an ignorant people to immorality. It is true that, according to the church, they could benefit those only who made and kept a promise of amendment. But what could be expected from a doctrine invented with a view to the profit to be gained from it? The vendors of indulgences were naturally tempted to further the sale of their merchandise by presenting them to the people under the most attractive and seducing aspect; even the better instructed did not fully comprehend the doctrine in respect to them. All that the multitude saw in them was a permission to sin; and the sellers were in no haste to remove an impression so favorable to the sale.

What disorders, what crimes, in these ages of darkness, in which impunity was acquired by money! What might not be feared when a small contribution to the building of a church was supposed to deliver from the punishments of a future world! What hope of revival when the communication between God and man was at an end; and man, afar off from God, who is spirit and life,—moved only in a circle of pitiful ceremonies and gross practices,—in an atmosphere of death.

The priests were the first who felt the effects of this corrupting influence. Desiring to exalt themselves, they had sunk themselves lower. Infatuated men! They aimed to rob God of a ray of his glory, and to place it on their own brows; but their attempt had failed, and they had received only a leaven of corruption from the power of evil. The annals of the age swarm with scandals. In many places the people were well pleased that the priest should have a woman in keeping, that their wives might be safe from his seductions. What scenes of humiliation were witnessed in the house of the pastor! The wretched man supported the mother and her children, with the tithe and the offering; his conscience was troubled; he blushed in presence of his people, of his servants, and before God. The mother, fearing to come to want when the priest should die, provided against it beforehand, and robbed the house. Her character was gone; her children were a living accusation of her. Treated on all sides with contempt, they plunged into brawls and debaucheries. Such was the family of the priests. These horrid scenes were a kind of instruction that the people were ready enough to follow.—*D'Aubigne's History of the Reformation.*

(To be continued.)

## Notes on Open Letters.

How EASY it is to get puzzled over a difficulty that is of our own making! Many a man first assumes that there is a contradiction in Bible statements, and then wonders if that contradiction can be explained away. No puzzling in this line is more common than that which is indicated in this question of a Tennessee reader, about the effect of prayer:—

"If you think it is of sufficient importance, I should like to have your opinion on the following: Do we propose to change the mind of the Lord respecting his creatures? and, if not, why pray at all? The Lord is said to be immutable. I have had a great deal of thought on this, and I wait to hear in 'Notes on Open Letters.'"

No, we do not expect to change the mind of the Lord; nor do we want to change it. The Lord's mind is announced in his word, as being set on giving certain things to his creatures, and on doing certain things for his creatures, when those things are prayed for in faith. To neglect to pray under such circumstances, is to decline to seek the things conditionally promised to us. To pray for those things is to evidence our desire for the promised blessings, and our confidence in the unchangeableness of God, who has promised them to those who ask them in faith, and who will not fail to do as he has promised. When the Lord says, "Open thy mouth wide, and I will fill it," it is for the man to open his mouth wide, as a condition to the Lord's filling that mouth. Does the man expect to change the mind of the Lord by this mouth-opening? On the contrary, man's mouth-opening is so far a proof of his confidence in God's immutability in mouth filling. So also, when the Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," it is for a man to show his confidence in God's unchangeableness by asking, seeking, knocking in prayer, in order that God may give to him as he has promised to give.—*S. S. Times.*

THE Son of man breaking the bondage of death and overcoming its power is the central figure of the New Testament. "Ye shall know the truth, and the truth shall make you free" is the golden promise.

If there is real gratitude in the heart, it will come out, it will find expression in words; for "out of the abundance of the heart the mouth speaketh."



### What Shall We Play?

THE following question was sent to the *Christian Union*, and is so well answered that we give our readers the benefit of it:—

"Is the game of poker that is played so much now socially, and in many Christian families, harmful, either to those playing, or in their influence or example on others—played without prizes, of course? I do not have confidence in my own judgment, for once I thought it wrong to play whist, and now I think it as harmless as any amusement.

"I hope and expect that my son of eighteen, and we, his parents, will agree on the subject when we have got all the light we can."

The *Christian Union* is not competent to give an answer to this question. There is no one on its editorial staff who is an authority on either whist or poker; and its editor-in-chief, to whom questions of ethics are generally referred, does not even know the cards by sight, though he has been once or twice introduced to them. He has a general impression that whist is an intellectual game, exercising the memory, the judgment, and the observation, and therefore has some merit in it; and that poker is a gambling game, dependent on luck in the hand and brass in the player, and therefore has no merit in it. But his education in cards was neglected in his youth, and he has been too busy ever since with more serious business to supply the deficiency. He has never seen reason to regret the paternal neglect, and he has found it several times convenient to be able to say that he never plays cards.

But this question, though somewhat peculiar in form, is analogous to questions continually addressed to the *Christian Union* by inquiring friends. Is it right to go to the theater? to play cards? to play billiards? to read novels? to dance?

We answer by giving six general principles, not as a substitute for individual discrimination in each individual case, but as a help in exercising discrimination.

1. *When you are in Rome do NOT do as the Romans do.*

There are questions which majorities must determine; there are questions which each soul must determine for itself. The still, small voice of conscience ought to be louder than the noisy clamor of the multitude. Even Rabbis and priests may lead the cry of Crucify Him! Crucify Him! What everybody does *may* be right; but is quite as likely to be wrong. That everybody goes to bull-baiting in Spain does not make bull-baiting right; that everybody goes to the theater in New York does not make theater-going right. Neither does it make either wrong. Majorities do not determine moral questions. There is no presumption in favor and none against what everybody does. Everybody is just about as apt to go wrong as right. Do not follow the flock of sheep over the wall. Look for yourself where you leap. The whole law is not fulfilled in this one word: Thou shalt not be odd. Because everybody waltzes may be an excellent reason why you should refuse.

3. *Keep on the safe side of certainty.*

"He that doubteth is condemned if he eateth." Whatever is doubtful is dangerous; whatever is dangerous it is safe to let alone. Take a piece of paper and write down on it all the amusements that you are doubtful about. You wish that some one would tell you whether these are right or not. The interrogation mark tells you; for you they are wrong. Cross them all off the list of possible recreations so long as the interrogation mark is there. If the interrogation mark is ever removed, still leave them crossed off for at least six months. There are enough amusements that are not doubtful. There is ice enough that is strong; do no skating on thin ice.

4. *The pleasure which is more pleasurable than your work is to be taken with caution.*

We do not say that it is to be discontinued, nor even that it is doubtful, but that it is to be taken with caution. So long as a man enjoys his work more than he enjoys his pleasure, his pleasure is comparatively safe. The great danger is from a mind given over to pleasure; the great safeguard is a mind consecrated to its work. If the mother enjoys the party more than her children, to her the party is dangerous; if the student enjoys cards more than books, to him the cards are dangerous; if the clerk enjoys the theater more than the counting-room, to him the theater is dangerous. Be on your guard against pleasures which are more delightful than duties. "Nonsense! we must then be on guard against all pleasures?" Very well! Be on guard against all pleasures. It will do you no harm. If your work is a dull routine, any pleasure may become a seductive temptation.

5. *For "What is the harm?" substitute "What is the good?"*

What is the harm of cards, of dancing, of billiards, of the theater? Bury that pernicious question. Never ask it again. Substitute another. What is the good? Life is too short to waste any of it in things that are merely harmless. Devote it, the whole of it, every hour and minute of it, to what will do you or some one some good. Whatever bears no fruit, cut it down; why cumbereth it your little ground? You have none to spare. Does the evening game of cards quicken your faculties for the next day's work? Does the evening dance give you a better appetite for the next morning's breakfast? Does the game of billiards send you back to your desk with new zest for your labors? Does the theater purify your imagination, or broaden your sympathies, or quicken your sensibilities? We are asking questions, not answering them. That we leave for you to do. We can readily understand that there is no universal answer to them; that different readers will give different answers. Then let different readers have different practices.

6. *Thou shalt love thy neighbor as thyself.*

You have no right to consider the effect of doubtful amusement merely upon yourself. You must consider their effect on others; on your companions, on the community. You must apply all these principles to this larger problem—the public good and the public evil. You will not play with fire if your neighbor will thereby be burned. You will not even warm yourself by a fire, if that fire, once lighted, will set the woods on fire. Is it safe for me? Is it useful to me? Is it safe for the community? Is it useful to the community? Put these questions to every recreation which offers itself to you and to your family.

If you never do what everybody does, because everybody does it; if you never judge your neighbor by yourself, or yourself by your neighbor; if you cross off from your list every amusement which has in your own mind a question mark after it; if you are always on your guard against pleasures that are more pleasurable than your work; and if you never do anything if there is injury in it to you or your neighbor, nor unless there is benefit in it to you or your neighbor—you will be able to solve most of the perplexing questions of social life and amusement to your own final satisfaction, though probably not to the satisfaction of all the rest of mankind.

You want to be true, and you are trying to be; learn these two things: Never to be discouraged because good things get on so slowly here; and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it.

### What is the Use?

"WE have the truth." Well, what of it? Does it do us any good? If we have more truth than our neighbors, does it make us better men than they are? Of what use is truth, if it does not make us true and faithful? When men claim great knowledge of the truth, the world and the church have a right to look and see whether corresponding fruits are exhibited.

A man whose faith does not cure him of covetousness, of meanness, of worldliness, of jealousy, of falsehood, of slandering, of backbiting, and trickery, may boast of his religion as much as he pleases, but his "glorying is not good." He may claim to have light, but what avails light if he still walks in darkness? He may profess to have faith, but what avails his faith if it does not work by love and purify his heart and mould his life?

A man's religion is worth simply its practical value. It is useless for a man to change his religion if his religion does not change him. If his faith does not benefit its owner, it surely will benefit no one else. What we do not feel ourselves, we shall vainly try to make others feel. What we do not practice ourselves we shall not be able to induce others to practice. Sham pathos, make-believe emotion, groans, and whines, and tones, and grimaces, do not convert souls to God, nor turn sinners from the error of their ways. Religion is a reality or it is nothing, yea, less than nothing, and vanity. There is enough of emptiness, hypocrisy, and sham in the world, without the church adding to the amount. Let us be real, or let us be nothing. Let us pray God to set up the standard of his rectitude within our souls, and write his law within our minds. Thus having *truth in the inward parts*, we shall delight in the law of God after the inward man, and shall show forth the praises of him who hath called us to glory and virtue.—*Sel.*

### Words for Doubters.

DR. ARCHIBALD ALEXANDER had a large experience in dealing with doubters, and his counsel was marked by a thorough common sense and great familiarity with the ways of the Spirit. A theological student once called on him in great distress of mind, doubting whether he had ever been converted. The old doctor encouraged him to open his mind to him. After he was through, the aged disciple, laying his hand on his head, said: "My young brother, you know what repentance is—what faith is. You think you once repented and once believed. Now, don't fight your doubts; go it all over again, repent now, believe in Christ now; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ in a moment, and let your doubts go. If you have not been his disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."—*Sel.*

WHEN Jesus called his disciples, it is a remarkable circumstance that he never called a single idler or loafer. They were all busy people. It is by these busy classes that everything is done, and it is to them that the world looks for all enterprise and progress. When anything is to be done in the church, no one ever thinks of calling upon the people of leisure. The busiest men and women are the only ones that have time to work for God, and they are the ones that bear most cheerfully the heat and burden of the day.—*Methodist Advance.*

ABHOR that which is evil, says the divine command; no man is safe unless he does.



## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—NOV. 22.

1. What is the meaning of the word "immortal"?
2. Quote three texts which prove positively that man is not immortal.
3. Who alone has immortality?
4. May man ever become immortal?
5. What must he do in order to receive immortality?
6. Can we earn immortality, or do we receive it as a gift? Give proof.
7. Where must we look for immortality?
8. Can you prove from the Bible that eternal life will not be given to the wicked?
9. For what purpose did Christ come to earth?
10. Who alone does Christ say have everlasting life?
11. In what sense do we have it now?
12. When shall we come into possession of it? Give proof.
13. In the Bible, by what figure are the dead often represented? Give instances.
14. In what place are they asleep?
15. Until what time do they sleep?
16. Is there any business carried on in the grave? Quote proof.
17. Do the dead know what their friends on earth are doing?
18. Do any of the dead praise the Lord?
19. State in Bible language just how much the dead do know.
20. At what point of time do men thus lose all consciousness?
21. From what does this breath of life come?
22. To whom does it return at death?
23. What is the difference, if any, between the breath of man and that of beasts?
24. Of what is man composed?
25. To what does he return at death?
26. What is the difference between the death of men and that of beasts?
27. Then what is it that makes a man's life so much more valuable than that of a beast?
28. Give two texts of Scripture that you have already learned, which prove that men can derive no benefit from praying to the Virgin Mary.

THE lesson for this week being a review of the subject of immortality, it will be in place to make the notes of a general nature. From our previous study we have learned that the terms "immortal" and "immortality" do not occur in the Bible so frequently as is commonly supposed. In hymns and sermons and essays we find such expressions as "immortal soul," "immortal spirit," "undying spirit," "deathless soul," "the immortal part of man," etc., very frequently. In the Bible we look for them in vain. Query: If the Bible does not contain any of these expressions, by what authority do Christian teachers use them? Where are we to look for information concerning the nature of man? Shall we look to our own experience and observation? That would lead us to conclude that man is mortal, for we see death on all sides. We do not need the words of inspiration to convince us that man's life is "even a vapor, that appeareth for a little time, and then vanisheth away." Death and decay are the lot of all earthly beings. If we turn to history, we find that such has ever been the case. The biographies of all men end with the statement, "And he died." Shall we go to heathen authors? If we do we shall find them contradicting one another, one affirming that man has a principle within him that cannot be destroyed, another declaring that death ends all; and by this very diversity of opinion they proclaim their own ignorance of the subject. And yet these very heathen "philosophers" are the ones to whom Christianity is indebted for its dogma of inherent immortality.

It is indeed strange that professed followers of Christ should turn from the statements of "holy men of God," who "spake as they were moved by the Holy Ghost," to the conjectures of men who "when they knew God, glorified him not as God, neither were thankful; but

became vain in their imaginations, and their foolish heart was darkened;" to those who, while professing themselves to be wise, became fools; who, because they did not like to retain God in their knowledge, were given over "to a mind void of judgment." Yet this is what is done. The words of Plato and Socrates are preferred above those of Job, Isaiah, David, Luke, Peter, and Paul. For when we turn to Holy Writ, where alone wisdom dwells, we find no record of "the immortal part of man," but perfect unanimity in declaring that "it is appointed unto man once to die," that there is no man that liveth that can deliver his soul from the hand of the grave, and that God only hath immortality.

IF we look for the origin of the anti-scriptural doctrine of natural immortality, we find that it sprung from the mind of Satan, the father of lies. The archdeceiver said to the mother of the race: "Ye shall not surely die," but "ye shall be as gods," or, as God. The same trait that prompted the acceptance of this doctrine, has perpetuated it. Vanity, love of self, is that through which Satan has deceived the world. It was flattering to Eve's vanity to be told that she had the principles of life within herself, so that she could maintain her own existence as well as God can. It was for this reason that heathen philosophers seized upon the idea, and it is largely for this reason that the Catholic Church adopted it from them. From the Catholic Church, Protestant bodies have received it as a sacred legacy. When we realize the practical effect of the doctrine—to make one self-confident, and regardless of God as the Author of life, and of Christ, as the one through whom it is vouchsafed to man, we can understand something of the far-reaching policy of Satan.

There are but few Catholic abominations for which this dogma is not responsible. Out of it grew purgatory, and the sale of indulgences, by which the popes of Rome waxed rich at the expense of the purses and the morals of the people of Europe. Without that doctrine, the worship of so-called saints, and of the Virgin Mary, would find no place in the Catholic Church. And Spiritualism, that masterpiece of deception, would make no headway but for the prevalence of the belief that departed ones are not really dead. It is a fact that so long as Protestants hold to the doctrine of inherent immortality, they have no weapon with which to successfully meet the errors of Catholicism, or the deceptions of Spiritualism. But the unlearned peasant, who relies on the Bible as God's holy word, and who understands its simple and harmonious truths, may, with the help of God, withstand the assaults of learned prelates or blasphemous infidels. E. J. W.

### NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 16—1 KINGS 11:4-13.

IN the present lesson our attention is turned from Solomon in his uprightness, when he was the beloved of the Lord, to Solomon in his degradation, when "the Lord was angry with" him; from Solomon building a temple for Jehovah, which the Lord accepted and hallowed for his own name, to Solomon building temples for Ashtoreth, and Chemosh, and Molech, and for the gods of all his strange wives, the abominations of heathendom, which God abhorred; from Solomon worshiping the God of Heaven in such height of purity and faith, and with such wondrous acceptance that it brought the very presence of Heaven down upon the earth, to Solomon in such depth of iniquity worshiping idols, and joining in the murderous and licentious rites of all the heathen nations round about; from Solomon in the fear of God, and from a deep sense of sin, burning sweet incense to the Lord, offering to him the acceptable sac-

rifices of sheep and oxen, and praying to him for forgiveness, for light, for strength, and for wisdom, to Solomon burning incense to devils, helping on the sacrifice to them of smiling babes and innocent children, and opening the gates of iniquity by which the whole land should be stained with innocent blood. In short we are turned from the contemplation of "Solomon in all his glory," to the contemplation of Solomon in all his shame.

"KING Solomon loved many strange women." It seems that at this time Solomon cared for nothing but to have his own way. Contrary to the express command of the Lord, in Deut. 17:16, he did multiply horses to himself and he carried on with Egypt a regular traffic in horses and chariots, until he had for himself, one thousand four hundred chariots, which with three horses for each chariot—two to work and one in reserve—would make four thousand two hundred horses; then he had twelve thousand horsemen—cavalry—besides. But he did not conduct this trade for himself alone. He had horses and chariots brought out of Egypt for the kings of the Hittites, and the kings of Syria, and there can be hardly a doubt that this traffic in horses with the Hittites and the other nations led him into his sinful connection with these "strange women," for seven hundred of his wives were "princesses," the daughters of these heathen kings with whom he was trading in horses. Had Solomon been obedient to the Lord, he would have been saved from all this, for Deut. 17:18 says: "And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, . . . and it shall be with him, and he shall read therein all the days of his life." And this which he was to write, and read for himself was contained particularly in the two foregoing verses forbidding the very thing which Solomon did. "He shall not multiply horses to himself; nor cause the people to return to Egypt, to the end that he should multiply horses; forasmuch as the Lord hath said unto you, Ye shall return no more that way. *Neither shall he multiply wives to himself* that his heart turn not away." Solomon did send into Egypt and multiply horses unto himself; this led to the traffic with the heathen round him; this led him to the gathering to himself of the many strange women, and these led him to the final and fatal step, and his heart was turned away from his God.

"WHEN Solomon was old," the text says. Not old in years, for he was only about forty-nine, but the dissipation consequent upon having seven hundred wives, every one of them shamefully licentious, besides three hundred concubines, who could have certainly been no better,—all this made him "old" though only in the prime of his years.

"His wives turned away his heart after other gods." And what fearful gods they were! Devils, the psalmist calls them (Ps. 106:37, 38); and devils they were.

"Ashtoreth the goddess of the Zidonians." The "queen of heaven" of Jer. 7:18 and 44:19, the Astarte of the Greeks, the Venus of the Romans, and under different names worshiped by all of the ancient East, and though having different names, yet was always worshiped in the same manner, and which is fully expressed in one word—*lasciviousness*. She was the female Baal, and corresponded to the moon as Baal did to the sun. She represented the female principle in generation as Baal did the male. She was always worshiped in connection with him, and the rites of her worship corresponded to that idea. Her priests were men dressed in women's clothes; her priestesses were harlots, and the only worship was prostitution.



MILCOM of the fifth verse is identical with Molech of the seventh, and Molech of the Ammonites is the same as Chemosh of the Moabites, and both are the same as Baal of the Canaanites and other Eastern nations generally. It is with Baal as with Ashtoreth above, although called by different names, he is the same god, and his worship the same amongst all the ancient nations. He represents the sun; and the worship of Baal, Molech, Chemosh, or by whatever name, was sun-worship. The form of his worship is described in the words of the Bible about Ahaz (2 Chron. 28:2, 3): "For he walked in the ways of the kings of Israel, and made also molten images for Baalim. Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." Baalim in the text is the plural form of Baal, and signifies the images of Baal in connection with Ashtoreth, set up and worshiped together. So we see that children born of the licentious worship of Ashtoreth, were burned in the fire in the worship of Baal. Not all of the children, of course, but such as they should choose to sacrifice. The priests of Molech (Baal) ranked above the princes, and were next to the king, and sometimes even the king himself was a priest, as in the case of the father of the infamous Jezebel, who was himself a priest of Ashtoreth, and was also dedicated to Baal. It was such daughters, of such men as these, from whom Solomon took his seven hundred wives. No wonder they turned away his heart from the Lord. No wonder that in cleaving to these in their impurity he did it at the expense of forsaking Jehovah, who will be worshiped in purity alone. No wonder that now we read in quick succession: "And the Lord stirred up an adversary unto Solomon." Verse 14. "And God stirred up another adversary." Verse 23. "And Jeroboam . . . even he lifted up his hand against the king." Verse 26. No more can Solomon write as he did in his youth to Hiram: "But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent." 1 Kings 5:4. Adversaries on all sides, from the kings abroad and from his own subjects at home. Evil "occurrent" everywhere. From his own sowing of evil, springs an abundant harvest, and he has to begin the reaping. No more can he be called Solomon—*peace*—but rather Magor-missabib—*fear round about*, for there is fear on every side, and God above all against him, to rend the kingdom from him as though no longer fit to rule over men. And in closing we may quote the words used ages after by Nehemiah in correcting sins in Israel: "Among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless even him did outlandish women cause to sin." Neh. 13:26.

SOLOMON'S life is an example and a warning. In his youth an example of how good God is to all who will seek him in humility, and in entire dependence upon him, an example of how "the blessing of the Lord it maketh rich, and he addeth no sorrow with it." Prov. 10:22. In his latter days his life is a warning to all, of man's helplessness when he forsakes the path which the Lord has marked out for us to walk in. It shows that, however great a man's wisdom may be, or however grand may be his success while serving the Lord in sincerity, all the wisdom that he had acquired will not keep him from becoming a fool, and that all the success that he had achieved will not prevent his making a miserable failure, when he ceases to serve the Lord. Therefore cling close to the word of God. "The fear of the Lord, that is wisdom." Job 28:28. "Good success have all they that do his commandments." Ps. 111:10.

margin. The words of David to Solomon are still the words of the Lord to every one of the children of men. Know thou God "and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1 Chron. 28:9. ALONZO T. JONES.

## Temperance.

### There Are Doctors and Doctors.

RATHER more than a year ago, a lady was prevailed upon to sign the total abstinence pledge. She had been in the habit of regularly drinking a little wine daily; so little that she hardly thought that she could do any good by ceasing to take it. But to her surprise she found the influence of her example, as a pledged abstainer, powerful enough to induce more than a hundred persons to sign as she had done.

After a year of happy work as total abstainer, she was taken ill, and she sent for her medical man. He found her weak and exhausted and altogether out of sorts, and asked her what she had been doing with herself to bring her down so low.

She confessed that during the last year she had taken no stimulant of any sort; she had become a teetotaler.

"Ha! I thought as much," exclaimed the doctor, "and I assure you that it will not do for you. You must give it up at once. You are just committing suicide. You absolutely require a gentle stimulant. There are constitutions that can do without it, but yours is not one of them. You have always been accustomed to a little, and you must take it, just a glass of bitter beer with luncheon, and a little wine at dinner to assimilate your food. It is absolutely necessary to you."

The lady felt very sorrowful, very unwilling to do what would, she knew, more than nullify the effect of all her endeavors during the past year, and would put a complete stop to her excellent work among her poor neighbors.

After earnest, prayerful thought, she decided to take another opinion.

She went up to London to consult Sir Andrew Clarke. He examined into her case, and questioned her very carefully, and at last inquired, "Do you take stimulants at all?"

"No," she replied, timidly, "I was in the habit of taking a little, but for the last year I have taken none at all—and—"

"I am glad to hear it. Never touch stimulants of any sort; it is the very worst thing you can take."

"Oh, doctor!" she exclaimed eagerly, "will you write that down and put your signature to it?"

"Very willingly," he replied.

Armed with her precious document, she returned home, and when next she saw her own medical man, she showed it to him.

He took it up, read it and looked at the signature.

"Ha! Sir Andrew Clarke! H'm, yes, he is a great man, and can say these things. We country doctors can't afford it."—*Watchword*.

### A Great Change.

ONE of the strangest conversions of our day is that of Lars Olsen Smith, of Sweden. From being the "brandy king" of that country, manufacturing and selling for years three-fourths of all the brandy consumed there, and realizing an income of over \$250,000 a year, he has become an uncompromising temperance reformer, and is endeavoring to elevate the social condition of his countrymen whom his brandy did so much

to degrade. His conscience—for he was evidently that rarest of all creatures, a liquor dealer with a conscience—disquieted him as he reflected that he was responsible for three-fourths of the sin, misery, disease and death which resulted from the brandy he sold. At first, having concluded that alcoholism was occasioned largely by the fusel-oil contained in alcohol, he erected seven rectifying factories for freeing brandy from impurities; but as the agents of the Gothenberg system, who had the monopoly of the liquor business in Sweden, would not sell his brandy, preferring the impure article, as it was cheaper, he went to work to break them down, and at the end of a year had driven the raw, impure spirit out of the market. As a substitute for the Gothenberg system, which he declared had developed into gigantic means of demoralization and jobbery, he drafted a licensing bill fixing the license at \$1,500 a year, and making it illegal to charge more than a fixed price, and has thus greatly reduced the number of drinking places in Sweden. He has also used his large wealth in establishing popular savings banks, building societies, co-operative stores, and public kitchens for supplying cheap and wholesome food to the poor. What a fortunate thing it might be, though the idea is hardly conceivable, if some of our whisky lords or beer barons could attempt to repair the injury they have done to the community, by adopting his words: "I think it is better to use the money I have gained in demoralizing and poisoning the people, in undoing, as far as possible, the mischief that unwittingly I created."—*Illustrated Christian Weekly*.

### Disaster and Defeat.

DISASTER comes from without; defeat comes from within. Let the enemy batter down the walls, silence the guns, storm the defenses, even shoot away the colors,—that is only disaster. It becomes defeat, when the garrison, of its own choice, upon its own responsibility, makes the sign of surrender. Not the surrounding colors of the enemy, though they be thick as autumn leaves, but the white flag on its own ramparts shows that the fort has fallen. There remains a possibility of victory to those who will fight, a hope for all save the hopeless, possible salvation for him who admits the possibility. Yet despite this fact, many a one, at one point or another, will insist on practically giving up the contest. This in little things and in larger. From the use of tobacco, for example, a friend's advice, a physician's warning, or a pastor's counsel, will never dissuade a man who persists in urging that because he tried to break the habit last year, and failed, it would be useless for him to try again. No drinking man who is ready to concede that the drink-demon is stronger than he, but will drink till he dies—and probably die of drink. He has already hung out the white flag of absolute surrender. Disaster has become defeat. Whoever has a besetting sin—and who has not?—may never get out of reach of its assaults. It may work disaster to his peace of mind, he may even be once or again worsted by it, and yet finally conquer. But the instant he acknowledges its supremacy, he is in the enemy's hands. Not failure as a fact, not failure as a confession, but failure as an excuse, brings hopelessness.—*S. S. Times*.

A YOUNG man on Long Island has become insane. It is said that his mental disorder was caused by cigarette smoking. We suspect, however, that they who say this have mistaken the cause for the result.—*Boston Transcript*.

PROHIBITION having been established in Iowa, a prominent brewer advertises that he will furnish the material and full instructions for making a barrel of good beer for \$1.50. It sells by the barrel for \$7.50.



# The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 30, 1884.

## Question Answered.

THE following question is asked by an interested reader of the SIGNS:—

"In Ex. 31:17 I find the Sabbath called a sign. Why was it so called if it was real as given to the Israelites?"

The questioner evidently labors under a misapprehension as to the meaning or scope of the word "sign." We think—as we can only infer—that he uses the word "real" in distinction from *typical* or *shadowy*. But that idea is misleading. The word is first used in Gen. 1:14. The sun and the moon are there declared to be "for signs, and for seasons, and for days, and for years." There is nothing in contrast with "real" in this.

The text cited by the questioner relieves the subject of all difficulty when it is noticed of what the Sabbath is a sign. The Lord himself said: "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Of the word, Gesenius gives this definition: "A sign of something past, a token, memorial, Ex. 13:9, 16; Deut. 6:8. Hence a memorial, monument, Isa. 55:13; Eze. 14:8." He also uses the words, "a token, argument, proof." The Sabbath is God's token or memorial of creation. As such it is also "proof," and it is used by the Lord in Eze. 20:20, as proof of the most important nature: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." The true God is the Creator of the heavens and the earth; see Jer. 10:1-16; Acts 17:22-25, and many others. Of this the seventh-day Sabbath, the day of Jehovah's rest, is a standing memorial or proof. *This is real*, everlasting, as long as the earth remains, yes, as long as it remains a fact that God created the heavens and earth in six days, so long will the seventh day be a memorial of that act of creation. Mark the words of God's commandment: "The seventh day is the Sabbath of the Lord thy God." How came it to be the Sabbath or rest of the Creator? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day [the day of his rest], and hallowed it."

Thus it is seen that it is not "the Jewish Sabbath," as it is often called. It comes from creation; it belongs to the Creator. The error of that expression—"the Sabbath of the Jews"—will be very clearly seen if we remodel the whole commandment to conform to such a change. It is customary even for men of learning to take the name of the Creator, the Lawgiver, out of the *first part* of the commandment and insert the name "the Jews" in its stead. Now if they may so amend one part of the commandment, we may the other. Then it will read as follows:—

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Jews; in it thou shalt not do any work. . . . For in six days the Jews made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Jews blessed the Sabbath day, and hallowed it."

Of course no one will accept this reading; but why not? Sabbath means rest, and the Sabbath

day is the rest day. Remember that the seventh-day rest or Sabbath is given to commemorate the work of creation; and the Lord claimed it as his day because he created all things in six days and rested the seventh day. The claim is highly reasonable. But the opposers of the Sabbath say it belongs—not to the Lord, but—to the Jews; it is the Sabbath of the Jews. But *the rest* certainly belongs to him or to them who performed the work. If the seventh-day rest belongs to the Jews, if it is a Jewish institution, it is because the Jews did the work which it commemorates! No one can rest from a work which he never did; but the seventh day is the rest day of the Creator of the heavens and the earth. It commemorates that work and no other. We claim, and fear no contradiction, that no greater violence is done to the commandment by inserting "the Jews" in the last part, than by inserting those words in the first part. In either case it is a mutilation of the law of the Most High. It is treason against the supreme moral Governor of the universe, to corrupt his statutes; to take his own signature, placed there by his own hand, out of his law and to insert in its stead a name which is almost everywhere a by-word and a reproach.

When carefully examined, there is no testimony which is more decisive in favor of the Sabbath of the Lord God, the Creator, than is found in those texts in which the Lord claims it as a sign that he made the heavens and the earth. May he give us wisdom and grace to accept it in the light in which he gave it, as "the holy of the Lord, honorable." Isa. 58:12, 13.

## Satan Still at Work.

WHEN Satan commenced his work of deception on the earth, he presented two falsehoods which he persuaded the woman to believe: 1. That if they sinned they should not die. 2. That they should be as gods—they should be greatly exalted by disobedience to their Maker. And this is exactly what Spiritualism is teaching to-day.

Unfortunately the current religion of this age has accepted for truth that first falsehood of Satan; not, however, as coming directly from Satan; they received it from his servants, the pagans, who "did not like to retain God in their knowledge" (Rom. 1:28), but carefully transmitted by tradition the falsehood of Satan, that the sinner had endless life in himself. The religionists profess that, in accepting the belief and the arguments of Plato, they do not offer any hope to the sinner; but in that they are mistaken. It is an old saying, and one to which men tenaciously cling, that "while there is life there is hope." Convince the sinner that he is undying in his nature—that he is independent of Christ as far as eternal life is concerned—and he will seize with avidity the fallacies and vagaries of Spiritualism. This is shown to be true by the wonderful growth of that error within the last thirty years. An infant in years, it is a giant in proportions and power. And all because the world has accepted Satan's first falsehood told in Eden, that sin cannot bring death; that man, whether sinful or obedient, is undying in his nature.

To prove that men are prone to build a hope on the supposed immortality of the soul, we relate the following incident: A few years ago we attended the funeral of a man who was instantly killed, without a moment's warning, while he was cursing his brother in passionate anger. They were working a wood-sawing machine, and while he was thus swearing at his brother, a stick of wood fell into the fly wheel and was hurled away, striking him under the chin, and he fell dead. A Methodist minister preached the sermon, which was a pretended argument in favor of natural immortality. We sympathized with the minister in his position, for we could not imagine what he could say to the mourners,

so utterly hopeless did the case look to us. But the preacher had resources of which we were not aware. He calmly, and with an air of confidence, told them that he had one hope, one consolation to offer them in their great bereavement, and that was, that the soul is immortal and cannot die! We need not say that we were greatly surprised; and this was, no doubt, an unusual case in its bold inconsistency, but it does show that the doctrine of the immortality of the soul is made a refuge for incorrigible sinners. If ministers only *occasionally* present it in this light, we cannot wonder if sinners *generally* accept it as such a refuge. If Satan can establish them in the first falsehood, he will easily find ways to indoc-trinate them into another.

An *inspired* (?) lecture was recently given in the Metropolitan Temple, San Francisco, by a medium, which was reported to the *Banner of Light*. It began with this declaration: "In the spiritual nature of man is found all conceivable powers and attributes." According to this, we cannot conceive of a power or an attribute which God possesses which man does not possess! Can the arrogance of self-conceit go farther than this? All the world has greedily taken the first falsehood—"Ye shall not surely die;" and the millions are now as greedily accepting the second falsehood—"Ye shall be as gods."

We doubt the correctness of our common translation of this declaration of Satan. We never could see a reason for it. It does not seem to fully express the strength of the deception of the enemy. According to this rendering man has already gone far beyond Satan's promise in his belief of error. "Ye shall be as gods" is not expressive of very great exaltation. Dr. Tregelles, in his "Hebrew Reading Lessons," renders it: "And ye shall be like God." This translation is literal, and it makes Satan express exactly what his victims accept as truth at the present time. They are not at all content with being as the gods of the heathen; they aspire to be like the Most High; existing by their own inherent powers; independent of Christ and the gospel; possessing every attribute of which the mind can conceive! What a harvest is Satan reaping from that first falsehood! What a responsibility rests upon the Christian world for teaching this doctrine of the great enemy, that man is immortal without Christ and his gospel. How true it is that they have "strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22.

They who teach that man is immortal without Christ, without the gospel, rob the Saviour of his glory as "our life"—the Lifegiver; and the Father has expressed his deep abhorrence of such a course by the apostle John, who wrote as follows: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life, and *this life is in his Son.*" 1 John 5:10, 11. It was not in Adam; it is not in us; it is not found in nature. Plato did not reveal it; he only reiterated the first falsehood of Satan. But Jesus Christ brought it to light in the gospel. To him alone belongs the glory of giving life to all that come unto him, "that every one which seeth the Son, and believeth on him, may have everlasting life." John 6:40. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23.

"NOW WE exhort you, brethren, warn them that are unruly, comfort the feeble-minded; support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:14-18.



## The "Teaching of the Apostles."

## COMPANY IN WHICH IT WAS FOUND.

LAST week we quoted some testimony to show the untrustworthy character of the writings ascribed to the Fathers in general; in this article we propose to examine the character of those particular writings whose reflected light adds so much to the so-called "Teaching of the Apostles." These are the two epistles of Clement of Rome, the "Epistle of Barnabas," and the "Epistles of Ignatius." The first in order is Clement of Rome. Of him Mosheim says:—

"Next after the apostles, Clement, bishop of Rome, obtained very high reputation as one of the writers of this century. The accounts we have at this day of his life, actions, and death, are for the most part uncertain. There are still extant two epistles to the Corinthians, bearing his name, written in Greek; of these, it is generally supposed that the first is genuine, and that the second is falsely palmed upon the holy man by some deceiver. Yet even the first epistle seems to have been corrupted by some indiscreet person, who was sorry to see no more marks of erudition and genius in the works of so great a man."—*Eccl. Hist. Book I., Cent. I., Part II, chap. III, section 18.*

Of one of the epistles of Clement, Neander says:—

"This letter, although, on the whole, genuine, is, nevertheless, not free from important interpolations."—*Rose's Neander, p. 408.*

It will be remembered that "the two epistles of Clement" are included in the manuscript which contains the "Teaching." M'Clintock and Strong's Cyclopaedia says of the writings of Clement:—

"The only genuine document is his Epistle to the Corinthians, commonly called the first, but improperly, since the so-called second epistle is not his, and is not an epistle, but only the fragment of a homily, later, perhaps, by nearly a hundred years."

We quote one more testimony concerning Clement. The "Religious Encyclopedia" of Herzog, edited by Schaff, says:—

"Clemens Romanus, one of the most celebrated names of Christian antiquity, but so overgrown with myths that it has become next to impossible to lay bare the historical facts which it represents, occurs in all lists of the first Roman bishops, but not always in the same place. . . . Of the numerous writings which bear the name of Clement, most are evidently spurious. . . . The first epistle is an official missive from the Roman congregation to the Corinthian, occasioned by some dissensions which had arisen in the latter. As it was written in the name of the whole congregation, it bears no author's name. . . . The second epistle is not an epistle at all, but a homily; and, as it is the oldest existing sermon, it is, of course, of great interest. Where, at what time, and by whom it was written, are questions of great difficulty; and of the many hypotheses which have been offered as answers, none have proved fully satisfactory."

This little item is, however, conveniently forgotten by those who wish to pile up all the "evidence" possible in favor of the genuineness and authenticity of the "Teaching." For our part, it is impossible to see why the "Teaching" should be considered any the more reliable because it is in the same manuscript with the "two epistles of Clement," when one of those epistles was not written by Clement, and the other, if written by him, has been grossly tampered with.

We now come to the so-called epistle of Barnabas. It will not take us long to find out the little that is known of this writing. Mosheim says:—

"The epistle of Barnabas, as it is called, was, in my judgment, the production of some Jewish Christian who lived in this century [the first], or the next, who had no bad intentions, but who possessed little genius, and was infected with the fabulous opinions of the Jews. He was clearly a different man from the Barnabas, the companion of St. Paul."—*Book I., Cent. I., Part II, chap. II, section 18.*

The Schaff-Herzog Encyclopedia says of this epistle:—

"The opinion to-day is that Barnabas was not the author. The epistle was probably written in

Alexandria, at the beginning of the second century, and by a Gentile Christian."

Dr. Killen, in "The Ancient Church," says:—

"The tract known as the epistle of Barnabas was probably composed in A. D. 135. It is the production apparently of a convert from Judaism who took special pleasure in allegorical interpretations of Scripture."—*P. 367.*

M'Clintock and Strong's Cyclopaedia says:—

"An epistle has come down to us bearing the name of Barnabas, but clearly not written by him.

. . . The writer evidently was unacquainted with the Hebrew Scriptures, and has committed the blunder of supposing that Abraham was familiar with the Greek alphabet some centuries before it existed."

And, finally, Dr. Kittō, in his "Cyclopaedia of Religious Literature," says of the writer of this tract that:—

"He makes unauthorized additions to various parts of the Jewish Cultus; that his views of the old economy are confused and erroneous; and that he adopts a mode of interpretation countenanced by none of the inspired writers, and at variance with every principle of sound criticism, being to the last degree puerile and absurd. The inference is unavoidable, that Barnabas, 'the son of prophecy,' 'the man full of the Holy Spirit and of faith,' was not the author of this epistle."

We now turn to the epistles of Ignatius. To save space, we will quote from only two authors. Mosheim says:—

"A regard for truth requires it to be acknowledged that so considerable a degree of obscurity hangs over the question respecting the authenticity of not only a part, but the whole of the epistles ascribed to Ignatius, as to render it altogether a case of much intricacy and doubt."—*Historical Commentaries, Vol. I, Cent. I, section 52.*

We have before quoted from Dr. W. D. Killen, Professor of Ecclesiastical History and Pastoral Theology to the General Assembly of the Presbyterian Church in Ireland. In his book, "The Ancient Church," he devotes two chapters to the so-called epistles of Ignatius, considering at length the testimony for and against their genuineness. In his preface he says:—

"If we accredit these documents, the history of the early church is thrown into a state of hopeless confusion; and men, taught and honored by the apostles themselves, must have inculcated the most dangerous errors. But if their claims vanish when touched by the wand of truthful criticism, many clouds which have hitherto darkened the ecclesiastical horizon disappear, and the progress of corruption can be traced on scientific principles. The special attention of all interested in the Ignatian controversy is invited to the two chapters of this work in which the subject is investigated. Evidence is there produced to prove that these Ignatian letters, even as edited by the very learned and laborious Dr. Cureton, are utterly spurious, and that they should be swept away from among the genuine remains of early church literature with the besom of scorn."

In chapter 3 of section 2, first paragraph, the history of the Ignatian epistles is stated so clearly that we quote it entire. He says:—

"The history of the Ignatian epistles may well remind us of the story of the Sibylline Books. A female in strange attire is said to have appeared before Tarquin of Rome, offering to sell nine manuscripts which she had in her possession; but the king, discouraged by the price, declined the application. The woman withdrew, destroyed the one-third of her literary treasures, and, returning again into the royal presence, demanded the same price for what were left. The monarch once more refused to come up to her terms; and the mysterious visitor retired again, and burnt up the one-half of her remaining store. Her extraordinary conduct excited much astonishment, and, on consulting with his augurs, Tarquin was informed that the documents which she had at her disposal were most valuable, and that he should by all means endeavor to secure such a prize. The king now willingly paid for the three books not yet committed to the flames, the full price originally demanded for all the manuscripts. The Ignatian epistles have experienced something like the fate of those Sibylline oracles. In the sixteenth century, fifteen letters were brought out from beneath the mantle of a hoary antiquity, and offered to the world as the productions of the

pastor of Antioch. Scholars refused to receive them on the terms required, and forthwith eight of them were admitted to be forgeries. In the seventeenth century, the seven remaining letters, in a somewhat altered form, again came forth from obscurity, and claimed to be the works of Ignatius. Again, discerning critics refused to acknowledge their pretensions; but curiosity was roused by this second apparition, and many expressed an earnest desire to obtain a sight of the real epistles. Greece, Syria, Palestine, and Egypt were ransacked in search of them, and at length three letters are found. The discovery creates general gratulation; it is confessed that four of the epistles, so lately asserted to be genuine, are apocryphal; and it is boldly said that the three now forthcoming are above challenge. But truth still refuses to be compromised, and still disowns these claimants for her approbation. The internal evidence of these three epistles abundantly attests that, like the last three books of the Sibyl, they are only the last shifts of a grave imposture."

Comment on the testimony here quoted must be reserved for another article. These quotations should be borne in mind by the reader. They are valuable, and should be preserved by all who are interested in the Sabbath controversy, and who have not access to the original sources of information.

E. J. W

## The Mission of Christ.

"FOR God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. In previous numbers of the SIGNS, we considered briefly the subject of eternal life—that which those have who believe in Christ. We learned that eternal life is the gift of God through Jesus Christ (Rom. 6:23), and that therefore none can ever possess it unless they have the Son. John 3:36. The question now arises, "What shall those have who do not believe in Christ?" In this article, and succeeding ones, we shall seek a Bible answer to this question. An understanding of this subject is necessary, not merely that we may be driven to Christ through fear of the consequences of unbelief, but that we may have a proper appreciation of the love of God. We cannot praise God, and his love to us as manifested in Christ, as we ought, unless we understand, as far as our finite minds are capable of understanding, that from which his love rescues us.

In the first place, we notice that their condition is different from that of believers in Christ. This has already been shown. Christ said to the unbelieving Jews, "Ye will not come to me, that ye might have life." John 5:40. The obvious meaning is that they had not life, and could not have it without coming to him, and accepting him as their Saviour. From John 3:17 some would argue that all mankind will be saved, because Christ said "For God sent not his Son into the world to condemn the world; but that the world through him might have life." Such a conclusion shows the folly of basing a theory on a single text, regardless of other texts or the context. The eighteenth verse explains the seventeenth. "He that believeth on him [the Son] is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Now we know why God did not send his Son into the world to condemn the world. That would have been an unnecessary proceeding. The world was condemned already. His mission was to save as many as possible from a lost world. "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5:8. The tenth verse of this chapter shows that being sinners is equivalent to being enemies; and that is why the world was condemned, because all have sinned.

God sent his Son "that the world through him might be saved;" there was opportunity for all the world to be saved if they would, but they must comply with the condition,—belief on Christ. And



now what is to become of those who do not accept this condition? The verse quoted at the beginning of this article tells us: "For God so loved the world that he sent his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." From this we learn that if God had not sent his Son, the whole world would have perished; and since the condition of salvation is belief in Christ, it necessarily follows that those who do not believe in him will perish; they will accept nothing from Christ, and therefore they receive the same doom that they would if he had not come.

In the passage under consideration (John 3:16-18), there are two classes brought to view, believers and unbelievers. The first class receive the reward of eternal life, the second class are left to perish. Now since these two classes are directly opposite in character, it must follow that to perish is the exact opposite of eternal life. The opposite of life is death, and the opposite of eternal life is eternal death. That death is what unbelievers receive, we learn from Rom. 6:23: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

In Rom. 5:12 we learn how the whole world came to be in this state of condemnation, on account of which they would all perish if it were not for Christ. Paul says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned;" &c. Adam was the one man by whom sin entered into the world. The stream, unassisted, cannot rise higher than the fountain, and therefore Adam's posterity were necessarily born into a state of sin. When Adam sinned, God looked down the ages and saw the whole human race in a state of rebellion, and, consequently, of condemnation; and then it was that his great love was manifested, in giving his only begotten Son to die for a rebellious world. Since the sentence pronounced upon Adam extended to the whole human race, we will turn and examine it.

In Gen. 2:15-17 we learn that God placed man in Eden to dress it and to keep it, giving him permission to eat freely of the fruit of every tree, with one exception. Concerning that the Lord said: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." There has been much bewildering comment on this verse, the conclusion usually being that the death here threatened was threefold, viz., "death spiritual, death temporal, and death eternal." But as in the giving of a law, so also in pronouncing the penalty for its violation, the words must be understood in "their usual and most known signification." When the words of a law or of a penalty are such as are in common use, no one is justified in placing any construction upon them. Now the term "die" in the text is unqualified, and it must therefore mean simple death. It cannot mean *spiritual* death for the following reasons: 1. Nothing is said about any such kind of death. 2. According to the commonly accepted meaning of spiritual death—a state of sin—the act of eating the forbidden fruit would have been spiritual death; and consequently the penalty pronounced upon Adam for a certain act would have been the commission of the act prohibited! But the penalty was not the act itself, but something that should follow that act. Neither could it mean *temporal* death, *i. e.*, death for a time; for that would be equivalent to a pardon before the sin was committed, which would be absurd. As before stated, the penalty was simply *death*.

Right here we are met with an objection. Says the objector: "You cannot take the words of the penalty in their exact literal signification, because they read thus: '*In the day that thou eatest thereof thou shalt surely die,*' and the record says that Adam lived nine hundred and thirty years." Still we say

that the penalty means just what it says. If it does not, then Adam had no means of knowing what would be the penalty if he should sin. The objection arises from the erroneous supposition that the sentence has been carried into effect. Those who make it seem to forget the words of Christ, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should *not* perish." If God had not so loved the world, the sentence would have been executed, Adam would have died that very day, and we, his posterity, would never have existed. It was not Adam alone whom God loved, but the whole race whom he had created in him. On account of this great love, the execution of the sentence was stayed, and man was granted another trial. The plan of salvation was devised, and Christ agreed to take the sins of the world upon himself, and rescue man from his lost condition. Bear in mind the fact that God did not revoke the penalty; he merely stayed its execution, in order to give man a chance to accept the conditions of pardon. If none of Adam's race should accept these conditions, then they would all suffer the penalty threatened to him; if a few accept the conditions, then they alone escape the threatened doom. And so when we read that Christ was given that whosoever believeth in him should *not* perish, we understand that the original penalty announced to Adam was that he should perish. "To perish" signifies, "to be destroyed; to go to destruction; to come to nothing; to be blotted from existence." That this will be the doom of all who disregard the love and mercy of God in Christ Jesus, is fully borne out by the Scriptures, as we shall see.

It may not be out of place to briefly consider the marginal reading of Gen. 2:17: "Dying thou shalt die." By some this is supposed to afford an answer to the objection that Adam did not immediately die; and that therefore the words of the penalty cannot be taken literally. From this marginal reading they gather that the penalty threatened was that the seeds of death, as it is expressed, would be sown in Adam as soon as he sinned, or, in other words, that he would become mortal, and would eventually die. But this does not help the matter at all; for if we substitute "dying thou shalt die," for, "thou shalt surely die," we are still shut up to the fact that this was to occur "*in the day that thou eatest thereof.*" The truth is that the marginal reading does not express to us the meaning of the original so correctly as do the words of the text, "Thou shalt *surely* die." It is a construction that often occurs in the original, when emphasis is required. It is used in Gen. 2:16: "Of every tree of the garden thou mayest freely eat." The marginal reading is, "eating thou shalt eat." This does not mean that he should begin to eat and continue to eat until the act of eating should be consummated, but was an emphatic permission to Adam to eat.

The same construction is used in Ex. 3:7, where the Lord says, "I have surely seen the affliction of my people." Had our translators done as they did in Gen. 2:16, 17, they would have placed in the margin, "Seeing I have seen." Then, according to the interpretation given to the marginal reading of Gen. 2:17, it would mean that God began to see, and continued to see, until finally he saw. This would make nonsense of the text, yet it would be as legitimate an interpretation as the other. The expression is simply an emphatic statement that God had seen the affliction of his people; and Stephen, in his discourse (Acts 7:34), marks this emphasis by the repetition of the statement: "I have seen, I have seen." So the statement in Gen. 2:17 did not mean that man should begin to die and continue to die until he should finally be dead, but it was an explicit and emphatic declaration that death should immediately follow his sin. If we should translate this passage as Stephen did the similar construction in Ex. 3:7, it would read: "In

the day that thou eatest thereof thou shalt die thou shalt die." This would well express the meaning. A parallel to this emphatic declaration of the death penalty is sometimes heard in human courts

"Thou shalt *surely* die." This penalty was un-equivocal and unconditional. But for the merciful forbearance of God, and his love as manifested in the promised sacrifice of Christ, the human race would have been blotted from existence, in Adam.

We have now found how man incurred the wrath of God; and in succeeding articles we shall learn more fully how that wrath will be manifested to all who do not flee to the refuge offered. The consideration of the words spoken to Adam after he had sinned: "Dust thou art, and unto dust shalt thou return," must be deferred until we have finished the subject now before us.

E. J. W.

## The Missionary.

### San Jose and Lemoore.

On Sabbath and first day, Oct. 11 and 12, Brother Ings and myself attended the church quarterly meeting at San Jose. On the Sabbath we had an interesting Sabbath-school, a discourse, and a social meeting. About thirty-five adults were present besides the children. I could not but note the changes that have taken place in San Jose. In the audience I saw but three persons who were in the church when I was last in the place, six and one-half years ago, and not one of the three remained as on-rolled members. The church is mostly composed of those who have newly embraced the truth. Of the old members, death, removals, and a few cases of apostasy have depleted their number.

On first-day, as we had not the use of the hall in the city, our meetings were held at the house of Brother Peach, in Willow Glen. Here we had a discourse and the ordinances. Six members were voted into the church, making the present membership twenty-six. A spirited church missionary meeting was held, and, among other things considered, the San Jose members secured distributors for the waiting-rooms of the railway stations in the place, and made arrangements for reading-matter to supply them. One brother volunteered to attend to placing the reading-matter in the distributors. Some matters of difference were investigated during our stay, and we trust, as they go forward with a spirit of good cheer, they may see their number still increased.

On Friday evening, Oct. 17, Bro. Israel and myself commenced meetings with the church in Lemoore. These meetings continued until the afternoon of the 19th. Four discourses and one Bible-reading were given, and the district quarterly meeting was held. Before our arrival, on Wednesday, the church observed a day of fasting and prayer, for the Lord to give success to our meeting. In that meeting a part of the time was occupied in reading selections from the four volumes of "Spirit of Prophecy," and in a spirited social meeting. They reported a good meeting on fast day. We believed it, for the influence of the meeting was fully apparent in our two days' meeting. At 3 P. M. of Oct. 19 we parted with our brethren and sisters at Lemoore, leaving them in good cheer. They determined to prepare for the five days' meeting to be held there Nov. 21-25. We then rode twenty-three miles by team to Goshen, where we took the train for an all-night's trip to Los Angeles, and our southern meetings.

J. N. LOUGHBOROUGH.

A FAITH that does not embrace a man's business leaves him actually outside of his own confidence, an errant cheat, deceiving his own soul, but deceiving nobody else.



## California T. and M. Society.

## REPORT FOR QUARTER ENDING SEPT. 30, 1884.

DISTRICTS	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED.				
								Review	Signs	Good Health	Instructor	Other Periodicals
No. 1	279	72	9	9	166	633	164	3	18	62	1	1
No. 2	95	33	3	10	12	73	198	1	...	...	...	...
No. 3	148	62	5	18	1402	243	518	...	26	...	...	13
No. 4	107	36	14	2	659	76	180	...	...	...	...	...
No. 5	92	31	2	7	90	79	163	1	15	...	...	3
No. 6	71	39	...	...	55	86	135	...	2	...	...	...
No. 7	40	17	11	1	4	19	84	...	...	...	...	...
Ships	...	...	...	...	1012	...	50	...	48	...	...	...
Total	882	290	51	40	3400	959	1997	5	109	62	1	17

  

DISTRICTS	READING MATTER DISTRIBUTED.		CASH RECEIVED.			
	Pages tracts and Pamphlets	Periodicals	Membership and Donations	Sales	Periodicals	Total
No. 1	46161	7241	\$ 95 72	\$26 47	\$142 20	\$264 39
No. 2	9952	1392	2 10	7 05	76 50	85 65
No. 3	74554	15342	9 45	25	134 70	141 40
No. 4	2408	2990	16 11	20	59 99	76 30
No. 5	93155	1441	4 65	2 75	30 27	37 67
No. 6	27975	1153	13 00	8 10	47 40	68 50
No. 7	1992	1006	3 00	2 00	27 50	37 50
Ships	110286	3211	207 50	38 35	...	245 85
Total	366573	33776	\$353 53	\$85 17	\$518 56	\$957 26

THAT there may be no misunderstanding amongst members as to which district they belong, we republish the formation as per resolution of the recent annual meeting of the Society:—

No. 1—Del Norte, Humboldt, Trinity, Mendocino, Sonoma, Marin, Lake, and Napa Counties.

No. 2—Siskiyou, Modoc, Shasta, Lassen, Tehama, Plumas, Butte, Colusa, Sutter, Yuba, Sierra, Nevada, Placer, Yolo, Sacramento, Eldorado, Amador, and Solano Counties.

No. 3—Alameda, Contra Costa, San Joaquin, Stanislaus, Calaveras, Tuolumne, Alpine, Mono, and Mariposa Counties.

No. 4—San Francisco, San Mateo, Santa Cruz, Santa Clara, San Benito, Monterey, and San Luis Obispo Counties.

No. 5—Merced, Fresno, Tulare, Inyo, and Kern Counties.

No. 6—San Diego, San Bernardino, Los Angeles, Ventura, and Santa Barbara Counties.

No. 7—The State of Nevada.

ANNA L. INGELS, Secretary.

### Leadings of the Spirit in Missionary Work.

THE missionary should be a man who is led by the divine Spirit. There is always danger that the work of reformation as conducted even by the ministers of the gospel, may be carried on too much from a human standpoint instead of the divine. We may mistake an outward reformation for an inward change of heart. It appears to me that if this age is retrograding in any respect it is with reference to this idea, that human agencies are too far supplanting the divine. The minister does not seem to have the faith in the power of the Spirit to convince of sin and to sanctify the heart, that his predecessors had. We depend more in training and moral reformation than they. The reformation that this age needs is to return to that pristine habit and doctrine of being directed by the Holy Spirit more than we are, and of depending upon that direction.

Paul's life singularly illustrates this important thought. Perhaps no man in the Christian dispensation has been more favored in this respect than he. In his second letter to the Corinthians, he dwells on this thought to some length. According to the common interpretation, he even says, "he was caught up to the third heaven" and "into paradise, and heard unspeakable words which it is not lawful for a man to utter." While his writings are largely filled with thoughts of a similar import, we de-

sire to speak of only one, familiar to all our Sabbath-school scholars. In his second missionary journey, Paul was especially directed in a very important matter. He had been working in the small villages around his home, Derbe, Lystra, and Iconium. He traveled through the neighboring provinces of Phrygia and Galatia and seemed inclined to continue that plan of work. He was intending to preach in Asia, but the Holy Spirit forbade his carrying out that intention. The same was repeated in regard to Bithynia. The Spirit afterwards told him plainly enough that he should go into Europe, which he immediately obeyed.

Ever after that his ideas of his work were greatly enlarged. I do not think that we are told of his ever again going into a small place to introduce the gospel. He only visited the great centers of thought and government. This enlargement of plan was doubtless owing to the leadings of the Divine Spirit upon his mind. There is so much in his history and writings to confirm this thought that no one conversant with them will deny it. What therefore was so necessary and at the same time so important and beneficial to him, must be valuable to us. We cannot admit that all this directing power which so assisted him was purely apostolic and was withdrawn at the death of the apostles. I believe that God designs now to lead those who will place themselves in the proper relation to him as certainly as he ever did. Such a course would add great power to us and efficiency to our work.—*W. H. Ernst, in Sabbath Recorder.*

### True Eloquence.

FEW among those who listened to the eloquent words of the late Bishop Simpson would have dreamed that the master-speaker who stood before them was, in his early youth, marked out from his fellows by his lack of power to speak attractively. Yet so it was. And the Bishop's words, in telling of that period and of the way in which he acquired the gift which was in his subsequent life so markedly his, are so suggestive that they are worth repeating here. "At school," he said, "the one thing I could not do was to speak. It cost me unspeakable effort to bring myself to attempt, and I was invariably mortified by my failures. At length, having felt called to the ministry, I sought to forget myself as far as possible, and, banishing all thoughts of oratory, to give myself absolutely to the task of saying things so that people could really understand them." And that is the secret of all true eloquence,—speaking so that people can really understand.—*Sunday School Times.*

GOD often chooses the humblest instruments. He passes by the tempests, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny humming bird. He passes by the lofty pine and the huge elm tree, and lavishes blossom and perfume on the violet. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingle was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a lastmaker; Dr. Milne was a herdsman; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay, of Bath, was a herdsman.—*Christian at Work.*

Good men will be as faithful to God in prisons as in palaces.

### A Free Gospel.

THE idea of a free gospel, "without money and without price," no doubt is a charming idea. And there is a great and glorious truth in it. But no idea ever was more miserably perverted. This gospel is the costliest thing that a man can receive to his heart and life. It demands the whole of him, and insists on a generous share of his goods. It is no kindness to converts, either at home or abroad, to hold back from them this possibly unwelcome truth. The missionary's true aim is not merely to save souls, but to make them worth saving. It would be easier and in some sense more agreeable for him to nurse the churches through a perpetual babyhood. But he is sent to train Christian men and women with some strength in their fiber, some force in their lives. It will take Italy fifty years, apparently, to recover from the abject beggary which has been her perpetual curse. We want no Italian communities around our missionary stations. A Christian who attempts to find support rather in leaning than in standing, a human parasite, will come to no ripeness, and will bear no fruit. National, like individual dependence is fatal to all vigorous growth. No colony, while it continued such, ever in all history became a great people. Self-reliance with self-government are the prime, indispensable conditions of power. When Mr. Wheeler, of Harpoot, Turkey, as related by Dr. Clark, after three hours of argument finally persuaded a native deacon to buy, rather than receive in charity, three cents' worth of slate pencils for his child at school, he led him an immense stride on toward Christian manhood. Three hours could hardly have been better spent.—*Advance.*

HAVE ye carried the living water  
To the parched and thirsty soul?  
Have ye said to the sick and wounded,  
"Christ Jesus makes thee whole"?  
Have ye told my fainting children  
Of the strength of the Father's hand?  
Have ye guided the tottering footsteps  
To the shores of the "golden land"?

A MISSIONARY society has been formed in Germany that proposes to send missionaries to the more educated portions of the people of China, Japan, and India, not to displace their old religions, but to incorporate Christianity with Buddhism and other religions of those countries. It is spoken of as one of the novelties of modern thought, an outgrowth of broad-churchism, a putting new wine into old bottles. But this is nothing new; the world has always been at it, but always signally failed. From the necessities of the case it must ever prove a failure, yet it will probably continue to be tried.—*Sel.*

RUSKIN says: "Some people read their Bibles just as the old monks thought the hedgehogs ate grapes. They rolled themselves—it was said—over and over where the grapes lay on the ground; what stuck to their spines they carried off and ate. So your hedgehoggy readers roll themselves over and over their Bibles, and declare that whatever sticks to their spine is Scripture, and that nothing else is. But you can only get the skins of the texts in that way; if you want their juice you must press them in cluster."

REV. MR. HENRY, a missionary from China, says there are about 15,000,000 women and children in China ready for instruction. There have been started in Canton and vicinity twenty-five schools for girls, with from fifteen to forty pupils in each. They are taught for the most part by pupils instructed in the boarding-schools previously established. Nine-tenths of those educated have become Christians.

A MORAL discord should awaken resentment in a well-educated conscience, as a musical discord meets resentment in a well-educated ear.



## The Home Circle.

### A SONG FROM THE SUDS.

QUEEN of my tub, I merrily sing  
While the white foam rises high,  
And sturdily wash, and rinse, and wring,  
And fasten the clothes to dry;  
Then out in the free, fresh air they swing,  
Under the summer sky.

I wish we could wash from our hearts and souls  
The stains of the week away;  
And let water and air by their magic make  
Ourselves as pure as they;  
Then o'er all the earth there would be, indeed,  
A glorious washing day.

Along the path of a useful life  
Will hearts' ease ever bloom;  
The busy mind has no time to think  
Of sorrow, or care, or gloom,  
And anxious thoughts may be swept away  
As we busily wield the broom.

I am glad to me the task is given  
To labor day by day,  
For it brings me health, and strength, and hope,  
And I cheerfully learn to say,  
"Head, you may think, Heart, you may feel,  
But Hand, you shall work away.

—Miss Alcott, in *Christian at Work*.

### The New Sails.

It was a delightful day for indoor employment, from the fact that it had rained steadily for several hours, beginning early in the morning. I had been writing a long time. All was still in the house, save the low, monotonous hum of my faithful maid in her room, and the ticking of the clock. Suddenly the stillness was broken. The front door was thrown widely open. I heard quick footsteps in the hall below, and then coming up the stairs. "O, auntie! are you so very, very busy? I do wonder if you couldn't please stop writing for a few minutes?" cried my little ten-year-old nephew, running into the room.

"Certainly, I can stop writing for a few or many minutes. What can I do for you, Georgie?" I asked, while laying down my pen.

"Well, auntie, you see these, and this," he said, holding up two bits of white muslin in one hand, and a soiled bit—almost to blackness—in the other. "I want two new, clean sails made out of these two white pieces. This dingy sail is only for a pattern to go by. You won't mind if this pattern to go by is all so stained, will you? You see the boat upset. 'Tis just dry water and ground on it, so you needn't be afraid it will rub off on your hands, auntie."

Of course I didn't "mind," nor wasn't "afraid." Georgie sat beside me, watching with intense interest every stitch I took in his all-important sails.

I don't s'pose I ought to have felt so badly when nobody would make them; and I don't s'pose I ought to trouble you either," he said, apologetically; "but now is the time for boats when there is so much water. Do please look out of this window, auntie. Isn't that a beautiful, beautiful brook? But we will have to hurry with our sails, for before we know it all the lovely brooks in the streets will have run down in the sewer. Then, farewell boat sailing."

I looked out, but I saw no "beautiful, beautiful brook." I only saw a muddy, turbulent stream of water in the street gutter.

"I wanted mamma to make them," he continued, "but she said she wouldn't be bothered with me, because I was forever wanting something fixed or made. She said she wouldn't touch my pattern to go by, anyway. Mamma is so very neat. Then I ran in the girls' room. They wouldn't make them neither. They said that brothers were continually asking sisters to make things that girls were not

interested in. I do think Fannie might have made them. She was only reading a book. She wouldn't leave off, for she said she was just where the girl was to get married or buried, I forget which. I begged Anna to help me with them. She was knitting with some worsted work. She said she hadn't any time to spare. I think she could easily have stopped knitting the worsted work for a few minutes, don't you? She wouldn't. Well, then I ran down to Cousin Mary's. (You know she lives so near by, and I was in such a hurry.) She was stitching on the sewing-machine; and she said she couldn't stop to make me any 'sails, veils, pails, nor nails.' So I thought I would run way up here as fast as ever I could and see if you wouldn't make them. I was most sure you would."

It was only twelve or fifteen minutes' work. When they were finished, Georgie grasped them and ran quickly down in the street. In a moment after, he rushed back into the house and, coming half-way up the stair, cried out:—

"O, auntie! I forgot all about to thank you. If you should ever want any errands done, I'll do them for you. I'll do them willingly, because you are all alone."

While sewing, with great rapidity, on Georgie's sails, it was all I could possibly do to appear cheerful and keep the tears back. He never mistrusted anything of the kind, however, for I was, seemingly, as interested in them as he. But the very moment he went out of the room, I laid my head on the writing-desk. Then, when he said, "because you are all alone," I wept bitterly; for I was thinking of a tall, manly form, of a bearded face in a distant city, and I could not but exclaim, "O! that my boy were a boy again!"

I wonder so that mothers ever fret  
At little children clinging to their gown;  
Or that the footprints, when the days are wet,  
Are ever black enough to make them frown.  
If I could mend a broken cart to-day,  
To-morrow make a kite to reach the sky,  
There is no woman in God's world could say  
She was more blissfully content than I.

Mother, sister, those of you who have your little boys, your brothers with you, don't, I pray you, check the harmless impulses of their nature. Readily assist—and become interested in—all their innocent amusements and pleasures. An English writer once said: "When I was a boy, I wanted taffy, but had no money. Now I have money, but want no taffy."

Mother, when your boy is a man—and, oh, how soon that will be!—he'll not ask you to make sails for his tiny boat. He'll not beg you to help him look for or re-cover his ball. Your closets, boxes, and bureau drawers will not be rummaged through and through for "a very stout kind of string." A new style of top you'll not be urged to buy; neither will you be urged to look for some gay stripe of calico or muslin for the tail of a kite. No demand on your purse for a slate or lead-pencil. Paper cockade hats you'll not be coaxed to make. Four in number it may be. One for himself, the others for his three playmates. No, no; you'll sit as I now sit, alone, undisturbed; and mayhap will tearfully say as I now say, "Oh, that my boy were a boy again!" And I bethink me of companions three that played with my boy

... the beautiful summers,  
The summers of long ago.

How dear were they to his heart, and how dear they grew to mine! They likewise have flown from the parent nest, and have built one for themselves here and elsewhere. Aye, even beyond the Rocky Mountains the sound of one of their voices is heard. Positions of trust and usefulness they are filling.

Mothers, be careful to readily assist and become interested in all your boy's innocent amusements and pleasures. You will thereby not only minister to his present and future happiness, but in the coming years you will rejoice that you improved your opportunity. For if God spares your lives, the time is not far dis-

tant when he will be beyond not alone "childish things," but, alas! equally beyond your counsel, sympathy, and companionship. Then, your home, like mine to-day, will be painfully quiet. And when that time comes—as come it will—you'll wish you could hear your boy rushing in the house or up the stair asking for something to be "fixed or made." Gladly would you be "bothered" with him; and as gladly make his little sails, if not altogether immaculate his "pattern to go by." Let not your golden opportunity pass away unappreciated. Give it its due estimate and value. Ah! fail not in this: enjoy your boy while you may. And when he leaves the home-harbor and spreads his impelling sails, may he not only have the memory of a cherished and happy childhood, but through your watchful care and judicious training, with God's blessing, health to man the oars of his life-boat, a good education for a ballast, and purity of heart as a pilot or compass to guide him as he voyages out on the sea of life. Mother, be wise in time!—*Christian at Work*.

### Obedying Mother Pleasantly.

HARRY had seen some older boys fly their kites from the tops of the houses; and he thought it would be nice fun if he could do so too. So he came to his aunt and said, "Aunt Mary, may I go to the top of the house and fly my kite?"

His aunt wished to do everything to please him; but she thought it very unsafe, so she said, "No, Harry, my boy. I think that is a very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother one day.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage, and I'll bring him down."

"All right!" shouted the boy as he put his top in his pocket and hastened to obey his mother.

"Uncle William, may I go over to your shop this morning?" said Harry one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"Oh, yes, Harry," said his uncle; "I shall be very glad to have you."

"But I can't spare you to-day, Harry," said his mother. "I want you to go out with me. You shall go to the shop another day."

"All right," said Harry, and he went on with his breakfast.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, "All right." He never stopped to worry or tease. He never asked, "Why can't I?" or, "Why musn't I?" Harry had not only learned to obey, but he had learned to obey in good humor.—*Sel.*

SOME homes are full of love and sunshine for strangers, and all ugliness and gloom for the ones for whom they exist. To constitute a truly happy home there should be pretty little personal adornments on the part of the wife, who thereby shows a desire to please her husband and to add to the general attractions of her home. A pleasant word on her part, when the overworked man comes home, often eases away the raw edge of some trouble on his mind, and draws out a corresponding desire to be both agreeable and respectful, which characteristics are always accompanied by affection. If cheerfulness and amiability are not cultivated, rudeness, roughness, and impatience will soon be followed by insolence; and when sweet temper gives way to anger and discord, the home circle is no longer attractive, and is almost certain to be shunned.—*Sel.*



**Unconscious Exhibition of Character.**

How, ALL unconsciously, men disclose their own characters, and their own standard of conduct, when they give their reasons for their action in little matters of every-day life. And it is often the case that men prove their lack of a quality or a trait which they are making a special claim to the possession of, when they attempt an explanation of the reasons which have influenced them in the exhibit or the non-exhibit of that trait or quality. It is when they tell us why, in *this* instance, they were careful to be honest, or were willing to be less strict in their dealings with another, that they show us that with them honesty is a conventional term, of comparative and varying force, rather than a principle of unfailing obligation. So again, when they tell us under what circumstances *they* would count lying justifiable, and just what provocation would induce *them* to a course of vindictive retaliation, they prove their measure of fidelity to truth, and their degree of magnanimity and charity.

Take a single illustration of this truth, out of a common experience in city life. You will hear a man say that formerly he was very quick to rise and proffer his seat to a woman who entered a crowded street-car in which he was sitting; but that, when he found that many a woman would take the proffered seat without giving him the slightest recognition of his courtesy, he made up his mind that there was no fair call on him to render a service that wasn't worth a, "Thank you, sir," so "now when he has a seat he keeps it, whether others are standing or not." That statement marks *that* man's standard of gallantry. He was ready to make a show of ordinary politeness, so long as he was reasonably sure of being paid for it; but when he found that no special notice was taken of his acting like a gentleman, he gave up all thought of trying to make others think that he was a gentleman. Even now he is in the market; and if you will convince him that he can have fair wages for a show of gallantry, he will try his hand once more at acting as if he were a gentleman.

If gallantry be a part of a man's nature, however; if a man be a gentleman in his very grain, and by his every instinct, he will show his gallantry and his gentlemanliness in spite of the failure of others to recognize his high standard, or to approach to it themselves. "If ye salute your brethren only," your peers in courtesy, says our Lord, "what do ye more than others? do not even the Gentiles [for the genteels, if you will have it so] the same?" He who is the true gentleman, is the gentleman always; whether he is to be the gainer, or the seeming loser, by the exhibit of his inborn grace of character.—*Sunday School Times.*

**Color Sense in Insects.**

WE have the certain fact that bees at least, and probably other insects, do distinguish and remember colors. Not only so, but their tendency to follow color has been strong enough to produce all the beautiful blossoms of our fields and gardens. Moreover, we have seen that while bees, which are flower-hunters, are guided greatly by color, wasps, which are omnivorous, are guided to a less extent, and ants, which are very miscellaneous feeders, not at all. It may be objected that insects do not care for the color apart from the amount of honey; but Mr. Anderson noticed that, when the corollas of certain flowers had been cut away, the insects never discovered or visited the flowers; and Mr. Darwin lopped off the big lower petals of several lobelia blossoms, and found that the bees never noticed them, though they constantly visited the neighboring flowers. On the other hand, many bright colored bells have no honey, but merely a great

show for nothing, and so deceive insects into paying them a call on the delusive expectation that they will be asked to stay to dinner. Some very unprincipled flowers, like the huge Sumatran rafflesia, thus take in the carrion flies, by resembling in smell and appearance a piece of decaying meat. Moreover, certain insects show a preference for special flowers over others. One may watch for hours the visits paid by a bee or a butterfly to several dozens of one flower, say a purple lamium, in succession, passing by unnoticed the white or yellow blossoms which intervene between them. Fritz Muller mentions an interesting case of a lantana, which is yellow on the first day, orange on the second, and purple on the third. "This plant," he says, "is visited by various butterflies. As far as I have seen, the purple blossoms are never touched. Some species inserted their probosces both into yellow flowers of the first day and the orange colors of the second." Mr. Thomas D. Lilly, an American naturalist, observed that the colored petunias and morning-glories in his garden were torn to pieces by bees and butterflies in getting at the honey, while the white or pale ones were never visited. These are only a few sample cases out of hundreds, in which various observers have noted the preference shown by insects for blossoms of a special color.—*Popular Science Monthly.*

**Names That Mislead.**

THE Providence *Journal* calls attention to some curiosities of misnomer. Black lead is not lead at all, but a compound of carbon and a small quantity of iron. Brazilian grass never grew in Brazil, and is not grass; it is nothing but strips of palm-leaf. Burgundy pitch is not pitch, and does not come from Burgundy; the greater part of it is resin and palm oil. Catgut is made from the entrails of sheep. Cuttle bone is not bone, but a kind of chalk once inclosed in the fossil remains of extinct specimens of cuttle-fish. German silver was not invented in Germany, and does not contain a particle of silver. Cleopatra's Needle was not erected by the Egyptian Queen, nor in her honor. Pompey's pillar has no historical connection with Pompey in any way. Sealing wax does not contain a particle of wax, but is composed of Venice of turpentine, shellac, and cinnabar. The tube-rose is no rose, but a species of polyanthus. The strawberry is no berry, but only a succulent receptacle. Turkish baths did not originate in Turkey, and are not baths, but heated chambers. Whale-bone is not bone, and is said not to possess a single property of bone.

It was the idea of the Greeks, in ancient times, that infants should be kept as free from excitement as possible, and therefore the greatest care was taken that all disturbing noises should be avoided, until they had become so far matured as to be able to bear them without injury. But there is very little care taken in our day, even in Christian families and communities, to preserve children and youth from excitement. On the contrary, the more they can get of it the better, in the opinion of parents and themselves. This is not favorable to health of body, or of soul. But worse than social excitement, is the effect of unwholesome reading which now floods the country. Papers and magazines are widely read which furnish the most frightful tales, incredible indeed, but ingeniously constructed, with a large amount of the supernatural to intensify the mystery, and excite the imagination. The dime novel that sends the small boy off to be a pirate, or a highwayman, is not worse than some of our society novels and sensational periodicals.—*New York Observer.*

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## News and Notes.

## RELIGIOUS.

—The pope is about to create eight new cardinals.  
—Moody and Sankey have commenced a series of revival meetings in Boston.

—Since 1868, the Duke of Norfolk has given more than \$2,500,000 to the Catholic Church.

—Some stir has been made in Germany because the pope has commissioned Lenbach, the painter, to produce a portrait of Bismarck.

—It is stated that British merchants send 10,000 barrels of rum to Madagascar every year, to neutralize the efforts of the missionaries there.

—Dr. Greene, a missionary in Constantinople, says: "The greatest peril of foreign missions is the want of vital piety in the churches at home."

—Miss Louisa S. Baker, who has been officiating for four years as pastor of the First Congregational Church, Nantucket, was recently ordained as the regular pastor of the church.

—There are 546 lady missionaries at work in the zenanas of India, where they are admitted for the express purpose and with the distinct understanding of reading and explaining the Bible.

—New York parties have purchased 26,000 acres of land near Las Vegas Springs, N. M., upon which they propose to establish an Episcopal colony with an educational institution.

—The electric light is being introduced into the churches in New York City. That is a good step, but, unfortunately, electricity does not furnish the kind of light of which they stand most in need.

—In his recent annual address before the Episcopal Convention, Assistant Bishop Potter expressed the hope that the day might not be far distant when a convention of all the ministers on Manhattan Island would be held.

—The *Congregationalist* says: "The *Catholic Review* is very zealous for 'freedom of worship' in New York. One of our exchanges asks it the pertinent question, whether it is equally zealous for such freedom in Spain."

—Dr. Dale, of England, in his "Manual of Congregational Principles," says that "the idea that infant baptism is a dedication of children to God is a pure invention, without the shadow of a foundation in Holy Scripture."

—Mr. C. W. DePauw, of New Albany, Ind., is the superintendent of a Sunday-school which, after sending out two branch schools, now numbers 1,053 pupils. The buildings, and the land on which they are placed, were the gift of Mr. DePauw.

—The superintendent of the Center Congregational Sunday-school of Meriden, Ct., has adopted the plan of asking each member of his school to bring on the Sunday following his or her birthday a "birthday offering" for the Lord's treasury. Envelopes are provided for this purpose, which will not be opened until the end of the year, when the entire sum collected in this way will be devoted to mission work.—*S. S. World*.

—At the meeting of the Pittsburgh Presbyterian Alliance it was resolved that "this Conference do hereby recommend to the respective churches here represented that their representation and co-operation in the future meetings of the Alliance be conditioned upon the exclusive use of the divinely inspired and authorized hymnology contained in the book of Psalms." It is all right to sing psalms, but to dis fellowship those who venture to sing anything else, savors more of bigotry than of Christianity.

—The *Pacific Commercial Advertiser* (Honolulu) charges that the Chinaman is the only one who suffers on account of the violation of the rigid Sunday law in the Hawaiian Islands. It says: "They know the difference between right and wrong as well as the Christians do. If they steal, cheat, lie, or commit murder, they do it willfully, knowing that they deserve, and are liable to punishment of some sort or other. But they have never learned, and cannot instinctively know that to carry their clothes home on a Sunday morning is a deadly sin. Nor have they any fair chance of learning that the law denounces both work and pleasure on the 'Sabbath' day from their observation of the conduct of those people to whom we owe the maintenance of our idolatrous Sunday law. From the highest to the lowest in the land, Hawaiians or foreigners, including even the teachers of religion themselves, all break it with impunity and apparently without compunction."

## SECULAR.

—The orange crop of Florida will this year amount to 1,000,000 boxes.

—Stanley says that all the so-called free laborers in Africa are captured slaves.

—Twelve thousand pupils are enrolled in the evening schools of New York City.

—Some villains are making a business of poisoning cattle in Hamilton, Ontario.

—A fire in Brooklyn, N. Y., Oct. 19, destroyed over \$200,000 worth of property.

—There is a boy eleven years of age in the Georgia penitentiary serving a term for murder.

—London has twenty-eight daily journals, 524 weeklies, and over 600 monthly magazines.

—It is stated that the Union Pacific has secured control of the Oregon Railroad and Navigation Company.

—The land of Holland is cultivated by 145,694 persons, of whom sixty per cent. are owners of their own holdings.

—The Hill's Ferry (Cal.) stage was robbed by highwaymen near San Joaquin City, on the morning of the 23d.

—By the shutting down of the mills at Fall River, Mass., on the 20th inst., 10,000 people were left without employment.

—The Governor of Zacatecas, Mexico, has forbidden gambling in the State under pain of the severest penalties.

—Prof. Sayce has just deciphered an Assyrian tablet which describes a transit of Venus 1,600 years before the Christian era.

—The debt of New York City has steadily increased, until it is now \$31.38 for every man, woman, and child in the city.

—At a festival given by the Zion A. M. E. Church at Washington, Pa., on the 19th inst., a disturbance arose, in which two men were shot.

—The New York Board of Health has discovered both arsenic and lead in raw coffee that had been put through a process to improve its color.

—On the 20th inst., the German theater and seventy-six shops in St. Petersburg were destroyed by fire. The loss is estimated at 3,000,000 roubles.

—The looms used in the State of New Jersey for the manufacture of home-made silk are almost facsimiles of those employed in China and India for the same purpose.

—The cloak department of Chapman's mammoth dry goods establishment, at Milwaukee, was destroyed by fire on the night of the 23d. The loss amounts to about \$500,000.

—The Postmaster-General and Mexican Minister concluded a postal convention on the 20th, providing for an exchange of mail matter between the United States and Mexico at domestic rates of postage.

—The French press is absorbed in the discussion of protective duties. The *Republique Francaise* says that the economic crisis through which France is now passing can only be cured by the sovereign remedy of an increase of customs duties.

—The St. Petersburg police seized a secret printing press on the 19th inst. They discovered documents with the press, which showed that arrangements were being perfected to make an attempt on the Czar's life. Many arrests have been made.

—The farmers of Earl, Caernarvon, and Ephrata, (Pa.) townships are in a state of terror on account of the exploits of a gang of robbers that infest the mountains in the vicinity. Robberies are occurring every night, and in some instances in the day-time.

—Over a score of street-cars have been built in New York for use on a railway in Tokio, Japan. They were built and lettered on plans furnished by three Japanese capitalists, and are to run on a new railroad in Tokio, managed on the American plan.

—A Chinese girl, eighteen years of age, is among the students recently admitted to the University at Delaware, Ohio. She came to this country to obtain a thorough English education, then to study medicine and go back to work among the women of her own land.

—The two rough discs necessary for the large telescope for the Lick Observatory have been cast, and will soon be placed in the hands of the optician for finishing. When the work is accomplished and the telescope placed in position, this observatory will be the most perfect in the world, and its location in California the most favorable that could be found.



—There are fifty-four political journals published in Athens, Greece.

—The village of Chlorydormi, a Canadian fishing village, was totally destroyed by fire on the night of the 20th. One family is reported missing, and the surviving ones must suffer, as their sole means of subsistence is fishing, and all their boats were destroyed.

—A desperado on a train near Memphis, Tenn., Oct. 21, insulted an inoffensive passenger, and then stabbed him and threw him from the train. He then promenaded through the cars, daring any one to touch him. No one dared interfere with him, and he escaped arrest.

—The city of Carthage, N. Y., was the scene of a most disastrous fire, on the 20th inst. Besides a great many factories, four churches, the town hall, and all the school buildings, one hundred and sixty dwellings were burned. Many people were badly burned, but none fatally.

—The Central Pacific Railroad Company is about to erect semaphore signals in Oakland, at a cost of \$75,000, to warn persons of approaching trains. Where trains pass through the streets every fifteen minutes during the day, as they do in Oakland, such precautions are very necessary.

—Forest fires have been so extensive in Atlantic County, N. J., as to cause serious alarm to the inhabitants of the villages. At Weymouth, a town of fifty houses, although they worked diligently cutting down trees to turn the course of the flames, six houses and the M. E. church were burned to the ground on the 19th.

—A vigorous prosecution of dealers in oleomargarine and butterine has been inaugurated in New York City, under a recent act of the Legislature, making the sale of these articles a misdemeanor, punishable by a fine of not less than \$100 or more than \$500, or not less than six months or more than one year's imprisonment.

—The project of constructing a ship canal across Ireland has been revived. Plans for the work have been submitted by Captain Eads, the American engineer. It is proposed to have a canal 127 miles long and 200 feet wide, with terminal ends at Galway Bay and Kingstown. The estimated cost of the undertaking is from \$40,000,000 to \$100,000,000.

—The average annual production of canned goods in the United States is upwards of 500,000,000 cans, or about ten for every man, woman, and child. In view of the frequent reports of poisoning from canned fruit, meat, etc., the New York Mercantile Exchange has investigated the subject, and states that the danger has been greatly exaggerated. They request correspondence from any one who knows of such cases of poisoning.

—The average weekly income of working girls in Boston, including earnings, assistance, and income, from extra work, is \$5.17. The average yearly expense for all needs is \$261.30. There are a large number of girls, according to the figures of the report, who earn less than \$3.50 a week; and out of the 1032 there were only twenty-eight who pay less than \$2 a week for board and lodging. Two hundred and twenty-four pay between \$2 and \$4 a week for board and lodging.—*Exchange.*

—The International Meridian Conference, lately in session in Washington, D. C., adopted the following:—

“Resolved, That the universal day is to be a mean solar day; is to begin for all the world at the moment of mean midnight of the initial meridian, coinciding with the beginning of the civil day and date at that meridian, and is to be counted from zero up to twenty-four hours.

“Resolved, That this Conference express the hope that, as soon as may be practicable, astronomical and nautical days will be arranged everywhere to begin at mean midnight.”

—The Clawson polygamy trial at Salt Lake has resulted in a disagreement of the jury, and Judge Zane has ordered a new trial. It is conceded on all hands that the amount of false swearing done by the Mormons is unparalleled in the history of trials. Although the ceremonies of the Endowment House, where all their “celestial” marriages and other abominations are performed, are the most solemn of Mormon religious observances, the President of the church declared that he remembered the names of none of those whose marriages he had sanctioned, and Cannon, that no records were ever kept. But it is not to be wondered at that a people, the foundation of whose religion is the violation of the seventh commandment, should have no scruples against disregarding the ninth.

### Be Courteous.

Not long since, while crossing the river to Jersey City, I noticed an old lady, neatly but humbly dressed, who was attended by a young gentlewoman. That she was, though her dress indicated one who could scarcely be in comfortable circumstances in life. The young woman carried a basket of considerable size, while the elder had a bundle and a cane. She was quite lame and walked slowly. The thought crossed my mind as I glanced at them, “That woman is blessed with a kind and loving daughter or niece.” I passed from the boat in advance of them, and took my seat in a horse-car. Presently, the couple came to the same car; and, after comfortably seating the elder lady and disposing of her basket, the younger bade her a kind good-bye and went away. The old lady's eyes were full, and her heart, too. Turning to me, she said: “That's what I call Christian courtesy. That girl is an entire stranger to me, yet she has come all the way from the Eighth Avenue cars with me to carry my basket, and would not even let me pay her fare.” I then recalled her quiet, happy expression. I believe I should know her again, here or hereafter; and I most strongly believe that, if she lives to old age, she will not be comfortless or cheerless.—*Youth's Instructor.*

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SAN FRANCISCO.—House of worship, 912 Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Preaching every Sunday evening at 7:30. Mission Reading-rooms at the church.

### Meetings for Tulare and Fresno Counties.

ON consulting with our brethren in these counties, we found that it was impossible to hold a ten days' meeting at this season of the year that could accommodate all our people in these two counties, so we have concluded to divide the time between the counties, giving a five days' meeting to each county. We accordingly appoint as follows: Lemoore, Nov. 21-25; Fresno, Nov. 26-30. Meetings in each place to commence with a discourse at 10:30 A. M., on the first day of the appointment.

As the meeting in each of these places will be limited to five days, we urge all our brethren and sisters to commence with the very first meeting, and attend every one of them. We have many things to consider. You need the meetings, and we need your presence. Come in the morning of each day. Bring your refreshments, so as to remain to two meetings in the day-time. We shall have meetings day and evening for the whole five days. Our Lord's coming is nearing; may he help us to learn how to “occupy till he comes.”

J. N. LOUGHEBROUGH,  
M. C. ISRAEL.

### Obituary.

TUCK.—Sister Julia Tuck, aged 28 years, wife of Brother N. S. Tuck, of Albion, Maine, was murdered at their home, between 10 and 11 o'clock A. M., Sept. 5, 1884. Sister Tuck had kept the Sabbath from her youth. No reason is known for the murder, nor at latest accounts had the murderer been caught. One man had been arrested on suspicion, however.

N. S. NASON.

MOCK.—Died, Sept. 4, 1884, near Cave Springs, Elk County, Kan., Clarence Howard, infant son of K. B. and R. Mock, aged 6 weeks and 2 days. Clarence was taken with a severe cold, which settled on his lungs, from the effects of which he died. Although death has taken our little darling, yet we sorrow not as those without hope. If faithful a little longer, we shall meet our little boy where parting will be no more.

R. MOCK.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 30, 1884.

AN exchange makes the following classification of crime, based upon the prevailing modern standard. Perhaps the figures may vary in different cases, but it is a sad fact that the schedule expresses quite correctly the actual state of things, for when men can look with indifference or sympathy upon crime, it shows that nothing but circumstances keeps them from doing the same thing:—

\$1—"Thief!" \$50,000—"Defaulter!" \$100,000—"Shortage!" \$500,000—"Canadian tourist!" \$1,000,000—"Brilliant financier!"

AT the recent International Conference on the adoption of a common prime meridian of longitude, held at Washington, D. C., the meridian of Greenwich, England, was adopted, twenty-one nations voting in favor of it, San Domingo against it, and France and Brazil abstaining from voting. The French delegates were decidedly opposed to the adoption of this meridian, or, indeed, of any meridian that would cross the territory of any other great power. The remark of one of the French delegates is significant as showing the feeling that exists in France toward England. Said he: "France will never consent to engrave on her charts, 'Longitude east (or west) from Greenwich.'" This indicates the nature of the "peace" that exists between these two countries. When there is such a feeling, it would require but a very little spark to kindle the flame of war. And France is not the only nation that cherishes feelings of jealousy. Those who are looking and hoping for a time of universal peace before the personal coming of the Prince of Peace, are building their hopes on a sandy foundation.

FROM Philadelphia comes an account of another instance of the demoralizing effects of novel-reading. Two boys, aged seventeen and eighteen, fast friends, were found in the room of one of them, with bullet wounds in their heads, one dead, the other dying. The mother of one of them had left the room but a few moments before. The friendship of the boys for each other was so marked as to be the talk of all their associates; and the only reason for their deed was that their heads had been turned by the constant reading of novels, and they decided to die together. Flashy novels were found in their rooms.

The boys are said to have had no bad habits, but we differ. A habit that will lead to murder and suicide is one of the worst imaginable. This is not an isolated case of the evil effects of novel-reading. It is really worse than a passion for intoxicating liquors, for in the latter case the man is at times in his right mind, while the novel-reader is always in an abnormal condition. A diseased imagination and a weakened intellect are the natural results of this vice. It tends directly to idiocy. One might as reasonably expect to have a strong, healthy, vigorous body from a steady diet of froth, as to have a well-balanced, healthy mind when addicted to novel-reading. No one can indulge in a habit that will weaken his God-given faculties, and be guiltless. There are more useful and instructive books than can be read in a life-time. If you have not a taste for such reading, cultivate it.

### A Disgrace to Society.

LAST week a young man was arrested in San Francisco on a charge of burglary. When the case came up in the court for trial, the accused pleaded guilty to the charge. The court, however, appointed two lawyers to defend him. They immediately induced the culprit to withdraw his plea of guilty, and then worked up such a theoretical defense that,

to the surprise of everybody, and in the face of the fact that the young man had already pleaded guilty, the jury brought in a verdict of acquittal. Unfortunately this is not an isolated case, at least so far as the court and the lawyers are concerned. To say that such proceedings are a disgrace to society does not do justice to the case. Macauley truly said: "Wickedness when punished, is disgraceful only to the offender. Unpunished, it is a disgrace to the whole society." Society is not disgraced by the fact that crimes are committed, but by the fact that they are not only tolerated, but defended. Those lawyers and the jury made themselves accessories to that crime, just as much as though they had picked the lock for the young man to enter the house. And yet "society" no doubt regards them with favor. The community that passes lightly by such travesties on justice, becomes a party to crime. Paul said that rulers are a terror to evil works, and when they discharge the duties of their office, and "execute wrath upon him that doeth evil," they are so indeed. But when they set a premium on crime, and labor to shield the criminal, they become a terror to good works. There are honest citizens, and honest lawyers, else the country would be God-forsaken; but it cannot be successfully denied that we even now come very near fulfilling the words of the prophet, when he says that "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:14.

### Antinomian Baptists.

RETURNS come in slowly to the *Herald of Truth* on the Sabbath question. Long time ago it announced that when its correspondents had given their opinions, then it would give its own views on the subject. Well, two prominent Doctors of Divinity published their articles, taking strong antinomian ground, boldly arguing that the law of ten commandments was of a "temporary and shadowy character"! The bare reading of the law should have convinced these Doctors that they were perverting the words of the Most High. But the load was too heavy; the camel's back broke without the addition of a feather, and since that time both correspondents and editor have been ominously silent on the subject. We confidently stated that the Baptist denomination could not afford to sanction such views in their denominational paper. We were too long a member of that body not to know that such views as Doctors Anderson and Tombes set forth were directly opposed to the faith of the Baptist Church. And we knew that we were correct in our statements; the *Herald* and its correspondents did poor service to the Baptist cause by the publication of such rank antinomianism. The Baptists will never ignore the strong, forcible, and Scriptural utterances of Andrew Fuller and other authors on the subject of antinomianism; and the Doctors cannot refute the forcible arguments of Elder Jarrell on the morality and perpetuity of the law of the Old Testament.

But it is truth—a lamentable truth—that antinomianism is fast gaining power and popularity in the land. All "Perfectionists" or "Holiness Bands" are quite consistently antinomians. They not only deny the validity and authority of the law, but they are fast ignoring the Scriptures entirely, professing that God speaks to them directly, and that they are not dependent on any written revelation to learn the will of God! The Saviour promised that the Spirit of truth should guide his followers into all truth; and he said *the word* of his Father is truth. Now the Spirit gave the word, for "holy men of God spake as they were moved of the Holy Ghost," and if the Spirit leads to a disregard of the Bible, then it leads to a contradiction of itself, which we cannot accept. To ignore the written revelation which God has given is to ignore the author-

ity of God. Therefore we say that such Spiritualists as the "Holiness Bands" are consistently antinomians. We are happy to know by the spirit of silence which has now so long rested on the *Herald of Truth* that it and its correspondents have learned that they cannot afford to take rank with such company.

As the strong arguments for the seventh-day Sabbath become better known, many will strike hands with the antinomians as the only plausible way to evade the claims of the fourth commandment. It was this, and this only, which led Doctors Anderson and Tombes to take that position. But many will be led thereby to review their position, and accept the whole law, the Sabbath necessarily included. The conflict is before them and the issue cannot long be put off.

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