

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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A PRAYER.

LORD, save us! O'er our shrinking heads
The murky clouds hang low;
And fiercely from the darkening hills
The stormy tempests blow.

Lord, save us! All the weary day
We've toiled, and now when night
Falls round us, blinding us with gloom,
Oh, save us by thy might.

Too much we've trusted our poor strength,
Too proudly braved the storm;
But now, while whelming floods roll high,
We fly to thy strong arm.

For pride is broken, strength is gone;
Helpless upon the wave,
Our shattered bark lies, tempest-driven,
Waiting for thee to save.

—Sarah S. Davis Socwell.

General Articles.

Science Falsely So Called.

BY MRS. E. G. WHITE.

IN these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands, and leading them captive according to his will. The advantage he takes of the sciences, sciences which pertain to the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God.

This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism, he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left. And while those who are devoted to these sciences, laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders,—with all deceivableness of unrighteousness. Mark the influence of these sciences, dear reader; for the conflict between Christ and Satan is not yet ended.

If Satan were to make an open and bold attack upon Christianity, it would bring the Christian at once to the feet of his mighty Deliverer, who alone could put the adversary to flight. He does not generally do this. He is artful, and knows that the most effectual

way for him to accomplish his designs is to come to poor, fallen man in the form of an angel of light. In this disguise he works upon the mind to allure from the safe and right path. He has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He leads deceived mortals to account for the works and miracles of Christ upon scientific principles; he makes them appear as the result of human skill and power. In many minds he will thus eventually destroy all true faith in Christ as the Messiah, the Son of God.

Satan worked in a similar manner when through Moses the power of God was manifested in Egypt. He well knew that Moses was chosen of God to break the yoke of bondage from off the children of Israel; and he also knew that in this work Moses was a type of Christ, who was to come to break the reign of sin over the human family, and to deliver those who were captives to its power. He was aware that when Christ should appear, mighty works and miracles would be wrought by him, that the world might know that the Father had sent him. He trembled for his power. He resolved to accomplish a work which should answer a twofold purpose,—(1) To destroy the influence of Moses as the servant of God, by using his agents to counterfeit the true work of God; (2) To exert an influence by his work through the magicians which would reach down through all ages, and in many minds destroy true faith in the mighty miracles to be performed by Christ when he should come to this world.

It was the power of God, and no human influence or power possessed by Moses, that produced those miracles wrought before Pharaoh. Those signs and wonders were designed to convince Pharaoh that the great "I AM" had sent Moses, and that it was the duty of the king to let Israel go that they might serve the living God. Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders; for they wrought not by their own science alone, but by the power of their god, the devil, who through them ingeniously carried out his deceptive work. Yet even here the power of God was shown to be superior to that of Satan; for the magicians were unable to perform all the miracles which God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed them up. And when they sought to produce lice, and could not, they were compelled to acknowledge even to Pharaoh, "This is the finger of God."

Satan was unwilling to have the children of Israel released from bondage that they might serve God. He wrought through the magicians in a manner to harden the heart of the tyrant against the miraculous manifestations of God's power. He also thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments would prevail. But after the magicians had failed to produce the plague of lice, they could no more imitate Moses and Aaron. God would not suffer Satanic deception to proceed further. His controlling power cut off the channel through which Satan worked, and even the instruments through whom Satan wrought so wonderfully could not save themselves from the

plagues. We read: "The magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians."

When Christ came to earth, Satan renewed his attack. He came to the Saviour in the wilderness in the form of a beautiful young man,—more like a monarch than a fallen angel,—with Scripture in his mouth. Said he, "It is written." He spread the world before Christ in the most attractive light, and intimated to him that he need not endure so much suffering to gain its kingdoms; Satan would yield all his claims if Christ would but worship him.

Satan was dissatisfied in Heaven because he could not be first and highest in command, equal with the Father, exalted above Christ. In the wilderness he hoped to gain advantage through the weakness and suffering of Christ, and obtain from him that homage which he could not win in Heaven. Could he have succeeded, then the plan of salvation would have failed, and mankind would have been plunged in hopeless misery. But Jesus yielded not to the suggestion of the tempter for a moment; on the contrary, he asserted his superior power by bidding him, "Get thee hence." Satan was baffled. He then turned his attention to accomplishing his purpose in another way,—by winning from the human race that honor which was refused him in Heaven, and by Jesus on earth; and here he has been only too successful.

The plan of redemption was not defeated. The dear price has been paid for man's ransom. And now our great adversary seeks to tear away the foundation of the Christian's hope, by turning men's minds into such a channel that they may not be benefited through the great sacrifice offered. He leads them to believe that they can do very well without an atonement; that they need not depend upon a crucified and risen Saviour; that their own merits will entitle them to God's favor. And then he destroys confidence in the Bible, well knowing that if he succeeds here, and faith in the detector which places a mark upon himself is destroyed, there are no bounds to the victories he may gain.

If the tempter can so deceive the human mind as to lead mortals to think that they possess the inherent power to perform great and good works, they cease to rely upon God. They acknowledge not a superior power. They give not God the glory which he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished; and he exults that fallen men presumptuously exalt themselves, as he exalted himself in Heaven, and was cast out. He knows that if they take this course, their ruin is just as certain as was his own.

Another means by which Satan seeks to separate the soul from God is to make man believe that prayer is but a useless form. He well knows how needful are meditation and prayer; and by his devices he would divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength to resist his attacks. The prayer of faith is the great strength of the Christian, and will assuredly prevail. This is why Satan insinuates that we have no need of prayer.

Neglect of prayer leads men to rely on their own strength, and opens the door to temp-

tation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place; but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from Heaven, and he thus receives the worship which suits him well. The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt as now. Through these sciences, virtue is destroyed, and the foundations of Spiritualism are laid. And thousands are conversing with, and receiving instructions from, this demon-god, and are acting according to his teachings, all the while supposing that they are obeying the voice of God through their dead friends.

(Concluded next week.)

Reaping What They Have Sown.

For forty years the Third Angel's Message has been being given to the world. For forty years the commandments of God, and the faith of Jesus, have been held up before the people. All these years the truth that "The seventh day is the Sabbath of the Lord" has been declared with zeal, with energy, and with power. Opposition from many sources it has had to meet, but chiefly from the ministers of all the different denominations. These have never wearied in telling, by tongue and by pen, in public and in private, that "the Sabbath was a Jewish institution, and is abrogated;" that "the Sabbath, with all the other commandments, was the law of Moses; that these were all ceremonial, and were all abolished," etc., etc. Now, when they try to impress upon their hearers the duty and the importance of keeping Sunday as Sabbath, they are met with the same arguments that they have used against the obligation of the Sabbath of the Lord.

In a paper read before the Ministerial Union of Philadelphia, Sept. 29, 1884, Rev. Arthur T. Pierson, D. D., complains of this in the following words: "The sanctity of the Lord's day is but a remnant, if not a relic of the past; and if this process goes on, within the present century Sabbath sanctification will be among the curiosities of archaeology and palæology! Christians apologize for this, on the ground that the 'Sabbath is a Jewish institution' and is abrogated, making no distinction between the ceremonial and the moral law. . . . Other disciples do away with the consecrated seventh of time as with the consecrated tenth of money, on the ground that *all time* and property are holy unto the Lord, and so the practical effect is that they consecrate *nothing*."

This is the sober truth, but the people are not to blame. These very apologies, in these very words, have been put into their mouths by the ministers, by the very ones who now complain against them. Little did these men think all these years that in thus opposing the Sabbath of the Lord they were brandishing a sword that would cut both ways; little did they think that they were hatching cockatrice' eggs that would break out into vipers to sting themselves; little did they think that in loosening the restraints of the law of God, they were thus sowing dragon's teeth; little did they realize that in making these objections, and in appealing to popularity, and worldly interest, against the Sabbath, they were destroying respect for the whole law of God, and implanting a disposition to break any command in so far as it conflicts with these interests.

The word of the Lord says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

James 2:10, 11. The same consideration, or the same disposition that would lead a man to kill, would likewise lead him to commit adultery, or to steal, or to bear false witness, or to break the Sabbath, or to violate any or all of the commandments of God that come in his way. All will agree with that. Now turn it the other way, and it is equally true, whether all agree with it or not. The same consideration or disposition that will lead a man to break the Sabbath, will lead him under like circumstances to break any other of the commandments of God; because it is not out of fear of God nor respect for his law that he keeps so much of it as he does, but because otherwise public opinion would condemn him; but only let public opinion change so that it would wink at, or palliate, or justify what it now condemns, and he is ready to break any commandment that in any way conflicts with his worldly interests. So when the ministers play into the hands of the people, as they are doing, by inveighing against the Sabbath of the Lord, and, by appealing to public opinion or selfish interests, loosen those just and wholesome restraints which are placed upon human nature by the law of God, they are doing more than all else combined to bring to the full those perilous times which the Scriptures portray, when men shall be "lovers of their own selves," "lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." 2 Tim. 3:1-13. "But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way and from the evil of their doings." Jer. 23:22.

The ministers have taught the people to say: "If everybody else will keep Sabbath, I will." Now, when they call upon these for a stricter observance of Sunday, their teaching comes back to them in the words, "If everybody else will keep Sunday, I will." They satisfy the demand which they themselves created, they are obliged to work up civil enactments under a constitutional amendment by which everybody shall be compelled to keep Sunday. For example: In his report to the *Christian Statesman* (Sept. 25, 1884), from Newton, Iowa, Rev. M. A. Gault, says:—

"J. B. Carnes raised the practical question why the Chicago and Rock Island Railroad could run large excursion trains on the 'sabbath' from Davenport to Colfax Springs, putting the fare so low as to tempt thousands to violate both the laws of the State and the law of God, by desecrating the sabbath. This railroad has been running excursion trains from Des Moines to Colfax Springs on the sabbath, for some time, and ministers complain that their members go on these excursions. . . . It is not difficult to persuade them that the National Reform movement presents the only effectual means of saving the sabbath. We need a sabbath law that will bind the Government and the corporation, as well as the individual." (By "sabbath" he means Sunday always.)

Again in the same paper is a selection from Rev. Dr. R. W. Clark, in which he says:—"The Sunday press has been established in defiance of Almighty God. God says, Keep the Sabbath holy. The Sunday newspaper says, Thou shalt not keep it holy. . . . The public mind shall be filled with the current news and the latest transactions in the stock markets; the taste shall be so vitiated with fascinating tales, racy gossip, and scandal in high life and low, that there shall be no desire for things holy and spiritual. . . . The Sunday press says there shall be no rest for even God's people, except what is found in secular and frivolous reading and Sunday recreations. . . . The Puritan sabbath is obsolete. The times are changed, that is a truth; and if the sabbath in America is shattered, they will change more. For God says: 'The nation that will not serve

me shall perish, yea that nation shall be wasted.'"

Just so. As long as there are excursion trains on Sunday, the church members will go on excursions. As long as there are Sunday newspapers, the church members will read "fascinating tales, racy gossip, and scandal in high life and low." Those things that should not be read at all, they will read on Sundays. Therefore the Sunday trains must be stopped, and the Sunday papers suppressed. Because they have not enough of the grace of God, nor the love of right, to do right, they insist that the Government shall take away the opportunity to do wrong. Say they: We will have the "National Reform movement" take away all opportunity for us to do wrong, then we will all do right. And they will call that serving the Lord!! The devil himself could serve the Lord that way. And he would still be the devil. Then to cap the climax, they will quote that scripture, "The nation that will not serve me shall perish," being always careful to emphasize the word "nation." But we should like to ask: If the nation that will not serve the Lord shall perish, then how about the church members who will not serve him? And, if the church members will not keep Sunday till the nation takes away from them all opportunity to violate it, how can it be expected that the nation will keep Sunday without a like office being performed for it? Oh, "the National Reform movement presents the only effectual means of saving the sabbath." The National Reform movement will effectually guard the nation against all anti-Sunday influences or tendencies. Yes, great is National Reform. It alone can save the sabbath. It alone can save the nation. It alone can save the church. It is the *summum bonum*, the *ultima thule*, the *ne plus ultra*.

Yet the National Reform movement has a more difficult task to accomplish than that of stopping Sunday trains, and suppressing Sunday newspapers; that is, to stop the progress of the Third Angel's Message. That message began in the United States, before the National Reform movement. It has developed a people here called Seventh-day Adventists. They keep with the rest of the commandments of God that one which says, "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." They are going to remain here as long as this is a nation; they are not going to keep Sunday, and they are going to use every fair means, by voice and pen, in public and in private, by prayer and faithful endeavor, to constrain all others to keep the seventh day, and oppose the keeping of Sunday. And how will the National Reform movement save the Sunday, and the nation, from these anti-Sunday influences? We shall see.

ALONZO T. JONES.

A THOROUGH acquaintance with theology is good, but a large and deeper knowledge of Christ is better. Christ is the Christian's exemplar; therefore, he should be studied closely and constantly. With such study there will be commensurate love and increasing growth into his likeness. It is good and necessary to busy our minds with doctrine and other religious matters, but these should not absorb our thoughts and attention to the neglect of personal communion with the Master, which is, after all, the real nurture and refreshment of the soul.—*Christian Union*.

KEEPING God's commandments is better and more pleasing to him than building churches. The multiplying of costly church edifices may be a sign of declining faith and love in the heart, it being always easier to give money and provide visible substitutes for heart piety than to walk humbly with God.—*Rev. H. M. Grout*.

A MOMENT of time is a moment of mercy.

Coming of the Day of the Lord.

THE Scriptures plainly teach that the day of the Lord is surely coming. The Saviour said, "If I go" away "I will come again" (John 14: 3); and the angels bore the same testimony when they said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1: 11); while the apostle Peter positively states: "But the day of the Lord will come, . . . in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3: 10.

When that day comes, there will be people living upon the earth just as they are now. For, "as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39. Nature will give no unmistakable warning of the approaching catastrophe. "While the earth remaineth, seedtime and harvest . . . shall not cease;" and to these facts the last-day scoffers, spoken of in 2 Pet. 3: 3, 4, will appeal, when they tauntingly ask, "Where is the promise [sign] of his coming?" They see no indications of the soon-coming end; and, like the antediluvians, they reject the word of the Lord, and so seal their own eternal doom. But their unbelief cannot affect the purpose of God, nor prevent the fulfillment of his word; the Majesty of Heaven has spoken through his Son, who said, "Heaven and earth shall pass away, but my words shall not pass away."

In view of the coming of that day, the Saviour has commanded his people to "watch" (Matt. 24: 42); and exhorts them, saying: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. Are we heeding that injunction? or are we indifferent to these things? If indifference be our condition, we are surely upon dangerous ground; for the apostle, speaking of those upon whom that day will come as a thief, says, "And they shall not escape." 1 Thess. 5: 3.

But it may be asked, How may we know when that day is near? does not the Bible say (Matt. 24: 36), "But of that day and hour knoweth no man"? Yes; but it also says: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 32, 33. There is, as any one who will stop for a moment and candidly think, can readily see, a vast difference between knowing the day and hour when an event is to transpire, and knowing simply when it is near. We may plant a seed in the earth, and under certain conditions we may know about when it will spring up; and yet it is impossible for us to tell just when the sprout will first appear above the ground. Or a friend may be slowly dying of an incurable disease; and though we may know when death is near, we cannot tell the day and hour when it will come.

So it is with the coming of the day of the Lord: we may know—yea it is our duty to know when it is near, but the exact time God has not revealed. Not only do the texts already quoted sustain this view, but it is the whole tenor of the Scriptures. The apostle Paul, in 1 Thess. 5: 4, makes it very clear that when the day of the Lord comes there will be a class of persons who will be expecting it. He says: "But ye, brethren, are not in darkness, that that day should

overtake you as a thief." Some have supposed from this language, as also from verses 15 and 17 of chapter 4, that Paul taught the Thessalonians to expect the coming of the Lord in their day; but that this is a mistake, is evident from the first part of chapter 2 of his second epistle; for there he tells them plainly that that day was not then at hand; and that before it came, there would be a great falling away from the true faith, and that the "man of sin" should "be revealed, the son of perdition," which all Protestants agree refers to the papal power, the full establishment of which did not take place till A. D. 538. Hence we conclude that portions, at least, of the apostle's first letter to the Thessalonians were designed more especially for those who should live this side of the great apostasy, and in the generation that could scripturally look for the coming of the Lord.

But the fact that Paul assured the Thessalonians that certain events must take place before the day of the Lord, proves that something can be known about that day; but this fact we have already learned from other scriptures; and he must be blind indeed, who can read the word of God without discovering, not only that the day of the Lord will come, but that when it does come the people of God will not be overtaken as by a thief.

C. P. BOLLMAN.

Poisonous Reading Matter.

IN one column of a paper we see a grand ethical discussion, and in another the droppings of most accursed nastiness. Oh! you cannot by all your religion, in one column, atone for one of your abominations in another! I am rejoiced that some of our papers have addressed those who have proposed to compensate them for bad use of their columns, in the words of Peter to Simon Magus: "Thy money perish with thee!" But I arraign the newspapers that give their columns to corrupt advertising for the nefarious work they are doing. The most polluted plays that ever oozed from the poisonous pen of leprous dramatist have won their deathful power through the medium of newspapers; the evil is stupendous.

The bad newspaper hesitates not to assault Christianity and its disciples. With what exhilaration it puts in capitals, that fill one-fourth of a column, the defalcation of some agent of a benevolent society! There is enough meat in such a carcass of reputation to gorge all the carrion-crows of an iniquitous printing-press. They put upon the back of the church all the inconsistencies of hypocrites—as though a banker were responsible for all the counterfeits upon his institution! They jeer at religion, and lift up their voices until all the caverns of the lost resound with the howl of their derision. They forget that Christianity is the only hope for the world, and that, but for its enlightenment, they would now be like the Hottentots, living in mud hovels.

What would you think of a wretch who, during a great storm, while the ship was being tossed to and fro on the angry waves, should climb up into the light-house and blow out the light? And what do you think of these men, who, while all the Christian and the glorious institutions of the world are being tossed and driven hither and thither, are trying to climb up and put out the only light of a perishing world?

The bad newspaper stops not at publishing the most damaging and unclean story. The only question is: "Will it pay?" And there are scores of men who, day by day, bring into the newspaper offices manuscripts for publication which unite all that is pernicious; and, before the ink is fairly dry, tens of thousands are devouring with avidity the impure issue. Their sensibilities deadened, their sense of right perverted, their purity of thought tarnished,

their taste for plain life despoiled—the printing-press, with its iron foot, hath dashed their life out! While I speak, there are many people, with feet on the ottoman, and the gas turned on, looking down on the page, submerged, mind and soul, in the perusal of this God-forsaken periodical literature; and the last Christian mother will have put the hands of the little child under the coverlet for the night, before they will rouse up, as the city clock strikes the hour of midnight, to go death-struck to their prayerless pillows.

One of the proprietors of a great paper in this country gave his advice to a young man then about to start a paper: "If you want to succeed," said he, "make your paper trashy, intensely trashy,—make it all trash!" Brilliant advice to a young man just entering business!

It is very often that, as a paper purifies itself, its circulation decreases, and sometimes when a paper becomes positively religious, it becomes bankrupt, unless some benevolent and Christian men come up to sustain it by contributions of money and means. But few religious newspapers in this country are self-supporting. The reason urged is—the country cannot stand so much religion! Hear it, Christian men and philanthropists!

Many papers that are most rapidly increasing to-day are unscrupulous. The facts are momentous and appalling. And I put young men and women and Christian parents and guardians on the look-out. This stuff cannot be handled without pollution. Away with it from parlor, and shop, and store! There is so much newspaper literature that is pure, and cheap, and elegant, shove back this leprosy from your door.

Mark it well: a man is no better than the newspaper he habitually reads.—Talmage.

Anchored to the Rock.

READERS of Darwin will recall the description he gives of a marine plant which rises from a depth of one hundred and fifty to two hundred feet, and floats on the surface of the water in the midst of the great breakers of the western ocean. The stem of this plant is less than an inch through; yet it grows and thrives and holds its own against the fierce smittings and pressures of breakers which no masses of rock, however hard, could long withstand. What is the secret of this marvelous resistance and endurance? How can this slender plant face the fury of the elements so successfully, and, in spite of storms and tempests, keep its hold, and perpetuate itself from century to century? The answer has leaped to every lip: It reaches down into the still depths, where it fixes its grasp after the fashion of the instinct that has been put into it, to the naked rocks; and no commotion of the upper waters can shake it from its fastenings.

When a man has deep and inner clings to God, when the roots of his life go down and take hold on God, mere surface agitation and pressures will not overcome him. He may be floated here and there within a given sweep, like a plant bosomed on the sea, and there may be times when it is very rough, and the strain is great, but he will survive it all and preserve his integrity.—Dr. F. A. Noble.

OUR true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity, and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings, and in the smile of whose countenance, alone, is any created being safe. Let us cling to our Father in Heaven, as a child, walking in the night, clings to his father's hand.—Charles Kingsley.

Necessity for the Reformation.

CORRUPTION IN THE CHURCH.

(Concluded.)

THE rural districts were the scene of numerous excesses. The abodes of the clergy were frequently the resorts of the dissolute. Cornelius Adrian, at Bruges, the Abbot Trinkler, at Cappel, imitated the customs of the East, and had their harems. Priests consorted with abandoned characters, frequented the taverns, played dice, and finished their orgies by quarrels and blasphemy.

The council of Schaffhausen prohibited the clergy from dancing in public except at weddings; from carrying two kinds of weapons; and decreed that a priest who should be found in a house of ill-fame should be stripped of his ecclesiastical habit. In the archbishopric of Mentz they scaled the walls in the night, committed disturbances and disorders of all kinds in the inns and taverns, and broke open doors and locks. In several places the priest paid to the bishop a regular tax for the woman with whom he lived, and for every child he had by her. A German bishop who was present at a grand entertainment, publicly declared that in one year eleven thousand priests had presented themselves to him for that purpose. It is Erasmus who records this.

The higher orders of the hierarchy were equally corrupt. Dignitaries of the church preferred the tumult of camps to the service of the altar. To be able, lance in hand, to compel his neighbors to do him homage, was one of the most conspicuous qualifications of a bishop. Baldwin, archbishop of Treves, was constantly at war with his neighbors and vassals, razing their castles, building fortresses of his own, and thinking only how to enlarge his territory. A certain bishop of Eichstadt, when dispensing justice, wore under his habit a coat of mail, and held in his hand a long sword. He used to say he did not fear five Bavarians, provided they would but attack him in the open field. Everywhere the bishops were engaged in constant war with the towns, the citizens demanding freedom, and the bishops requiring implicit obedience. If the latter triumphed, they punished the revolvers by sacrificing numerous victims to their vengeance; but the flame of insurrection broke out again at the very moment when it was thought to be extinguished.

And what a spectacle was presented by the pontifical throne in the generation immediately preceding the Reformation! Rome, it must be acknowledged, has seldom been witness to so much infamy.

Rodrigo Borgia, after living in illicit intercourse with a Roman lady, had continued a similar connection with one of her daughters, by name Rosa Vanozza, by whom he had five children. He was living at Rome with Vanozza and other abandoned women—as cardinal and archbishop, visiting the churches and hospitals—when the death of Innocent VIII. created a vacancy in the pontifical chair. He succeeded in obtaining it by bribing each of the cardinals at a stipulated price. Four mules, laden with silver, were publicly driven into the palace of Sforza, the most influential of the cardinals. Borgia became pope under the name of Alexander VI., and rejoiced in the attainment of the pinnacle of pleasures.

The very day of his coronation he created his son Caesar, a ferocious and dissolute youth, archbishop of Valencia and bishop of Pampluna. He next proceeded to celebrate in the Vatican the nuptials of his daughter Lucrezia, by festivities, at which his mistress Julia Bella was present, and which were enlivened by farces and indecent songs. "Most of the ecclesiastics," says a historian, "had their mistresses, and all the convents of the capital were houses of ill-fame." Caesar Borgia espoused the cause of the Guelphs, and when by their assistance he

had annihilated the power of the Ghibelines, he turned upon the Guelphs, and crushed them in their turn. But he would allow none to share in the spoils of his atrocities. In the year 1497, Alexander conferred upon his eldest son the duchy of Benevento. The duke suddenly disappeared. That night a faggot-dealer on the banks of the Tiber saw some persons throw a corpse into the river; but he said nothing of it, for such things were common. The duke's body was found. His brother Caesar had been the instigator of the murder. He did not stop there. His brother-in-law stood in the way of his ambition. One day Caesar caused him to be stabbed on the stair-case of the pope's palace, and he was carried, covered with blood, to his own apartments. His wife and sister never left him. Dreading lest Caesar should employ poison, they were accustomed to prepare his meals with their own hands. Alexander placed guards before his door, but Caesar ridiculed these precautions, and on one occasion when the pope visited him, dropped the remark, "What cannot be done at dinner may be at supper." Accordingly, he one day gained admittance to the chamber of the wounded man, turned out his wife and sister, and calling Michilotto, the executioner of his horrors, and the only man in whom he placed any confidence, commanded him to strangle his victim before his eyes. Alexander had a favorite named Peroto, whose preferment offended the young duke. Caesar rushed upon him; Peroto sought refuge under the papal mantle, clasping the Pontiff in his arm; Caesar stabbed him, and the blood of the victim spirted in the Pontiff's face. "The pope," adds a contemporary and witness of these atrocities, "loves the duke his son, and lives in great fear of him." Caesar was one of the handsomest and most powerful men of his age. Six wild bulls fell beneath his hand in single combat. Nightly assassinations took place in the streets of Rome. Poison often destroyed those whom the dagger could not reach. Every one feared to move or breathe lest he should be the next victim. Caesar Borgia was the hero of crime. The spot on earth where all iniquity met and overflowed was the pontiff's seat. When man has given himself over to the power of evil, the higher his pretensions before God, the lower he is seen to sink in the depths of hell. The dissolute entertainments given by the pope and his son Caesar and his daughter Lucrezia, are such as can neither be described nor thought of. The most impure groves of ancient worship saw not the like. Historians have accused Alexander and Lucrezia of incest, but the charge is not sufficiently established. The pope, in order to rid himself of a wealthy cardinal, had prepared poison in a small box of sweetmeats, which was to be placed on the table after a sumptuous feast; the cardinal receiving a hint of the design, gained over the attendant, and the poisoned box was placed before Alexander. He ate of it and perished. The whole city came together, and could hardly satiate themselves with the sight of this dead viper.

Such was the man who filled the pontifical throne at the commencement of the age of the Reformation.

Thus the clergy had disgraced religion and themselves. Well might a powerful voice exclaim: "The ecclesiastic order is opposed to God and to his glory. The people well know it; and it is but too evident, from the many songs, proverbs, and jests on the priests, current amongst the common people, as also from the figures of monks and priests scrawled on the walls, and even on the playing cards, that every one has a feeling of disgust at the sight or name of a priest." It is Luther who thus speaks.

The evil had spread through all ranks; a spirit of delusion had been sent among men; the corruption of morals corresponded to the corruption of the faith; the mystery of iniquity

weighed down the enslaved church of Christ.

Another consequence necessarily ensued from the neglect into which the fundamental doctrine of the gospel had fallen. From the darkness of the understanding resulted the corruption of the heart. The priests having taken into their own hands the dispensing a salvation which belonged only to God, had thereby secured a sufficient hold on the respect of the people. What need had they to study sacred learning? It was no longer their office to explain the Scriptures, but to grant letters of indulgence; and for the fulfilling of that ministry, it was unnecessary to have acquired any great learning.

In country parts, says Wimpfeling, they appointed as preachers poor wretches whom they had taken from beggary, and who had been cooks, musicians, huntsmen, stable boys, and even worse.

The superior clergy themselves were sunk in great ignorance. A bishop of Dunfeldt congratulated himself on never having learned Greek or Hebrew. The monks asserted that all heresies arose from these languages, but especially from the Greek. "The New Testament," said one of them, "is a book full of serpents and thorns. Greek," continued he, "is a modern language, but recently invented, and against which we must be upon our guard. As to Hebrew, my dear brethren, it is certain that whoever studies that immediately becomes a Jew." Heresbach, a friend of Erasmus, and a respectable writer, reports these very words. Thomas Linacer, a learned and celebrated divine, had never read the New Testament. Drawing near his end (in 1524) he called for it, but quickly threw it from him with an oath, because his eye had caught the words, "But I say unto you, Swear not at all." "Either this is not the gospel," said he, "or we are not Christians." Even the school of theology in Paris did not scruple to declare before the Parliament, "There is an end of religion if the study of Hebrew and Greek is permitted."

If here and there among the clergy some learning existed, it was not in sacred literature. The Ciceronians of Italy affected a great contempt for the Bible on account of its style; men who arrogated to themselves the title of priests of Christ's church translated the words of the Holy Ghost into the style of Virgil and of Horace, to accommodate them to the ears of men of taste. The Cardinal Bembo wrote always, instead of the *Holy Spirit*, "the breath of the celestial zephyr;" for remission of sins he substituted the "pity of the manes and of the gods;" and instead of *Christ the Son of God*, "Minerva sprung from the brows of Jupiter." Finding one day the respectable Sadoletus employed on a translation of the Epistle to the Romans, "Leave these childish productions," said he; "such puerilities do not become a sensible man."

Behold some of the consequences of the system that then weighed down Christendom. This picture no doubt exhibits in strong colors both the corruption of the church and the need of reformation. It is for that reason we have sketched it. The vital doctrines of Christianity had almost disappeared, and with them the life and light which constitute the essence of true religion. The internal strength of the church was gone, and its lifeless and exhausted frame lay stretched over the Roman world.—*D'Aubigne's History of the Reformation.*

THE battle for God and truth goes on. Let those who would reign with Jesus by and by in peace, suffer with him now, and array themselves on his side, which is the cause of truth and righteousness. The battle may be bitter, but the peace of Christ is precious. We have a foretaste of it now, in the midst of the turmoil. "What will it be to be there?" Only the overcomers will ever experience the reality.

Prerequisites to Understanding the Law.

TO OBEY any law perfectly, it is first necessary to understand it. When one has learned the letter of a statute, he has not necessarily learned all the various ways in which its provisions may be violated. When men have any great worldly interest at stake, they spare no pains to inform themselves of all the legal requirements in any way touching that interest; and one would naturally suppose that those who claim to have an eternal inheritance in view, would manifest an equal desire to understand the law of God, which directly pertains to the promised possession. Surely the necessity for such an understanding is pressing at the present time; therefore it seems proper to note some necessary steps in this direction. Be it remembered that the commandments, though brief, are "exceeding broad" (Ps. 119:96), and that through them we may be made wiser than our enemies (verse 98).

Although the law itself is framed in brief sentences and plain language, it has ever been the all-wise policy of its Author to employ teachers specially gifted and endowed with his Spirit for the work of expounding its very comprehensive terms. It was the business of Aaron and his descendants, as also the Levites, to teach the law to the children of Israel. See Lev. 10:8-11; Deut. 33:8-10; and Ezra had a pulpit made in Jerusalem, and the people stood around him while he "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:1-8. Eventually the Saviour, in person, assumed the duty of teaching the people, as it became necessary in order to divest the law of the traditions that had been thrown around it by a degenerate priesthood, and to portray its requirements in their original purity. Matt. 15:3, 6; Mark 7:5-13. He not only fulfilled the law in his own life (Matt. 5:17), but he pronounced a special blessing upon all who should do and teach it (verse 19). Thus he magnified it and made it honorable, as Isaiah had prophesied he would. Isa. 42:21. The apostles were teachers of the law, and established it through the preaching of faith. Rom. 3:31. We have, then, the entire Scriptures as a result of the labors of those appointed of God to teach the word. And these Scriptures of truth were given, as Paul says, "for doctrine, for reproof, for correction, for instruction in righteousness" (the commandments, Ps. 119:172). But should the objector to the law urge that Christ and his apostles were sent to preach the gospel, his claim is freely admitted; and this is just wherein they magnified the law and made it honorable, for the necessity of the gospel of Christ arose out of the integrity of the law. It was the infallibility of the law which rendered an atonement necessary to satisfy its demands and save man from irretrievable loss.

Having found that inspired teachers are essential to the student of the law, notwithstanding its apparent plainness and brevity, it may be well to note some further qualifications on their part. Aaron and his sons were required to discern the "difference between holy and unholy, and between clean and unclean," and to this end they were to abstain from wine and strong drink. But we find a marked example in the case of Ezra. He obtained royal permission and assistance to come from Babylon to Jerusalem to teach the law to the people; and it is said of him that he "had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." Ezra 7:10. Thus we find that so godly a man as Ezra deemed it not only a head work, but a heart work, to seek, as well as to teach, the law of God.

It will hardly be deemed a digression to note the utter ignorance of the Jewish teachers in the time of Christ regarding the gospel. When Jesus told Nicodemus, "Except a man be born

again he cannot see the kingdom of God," this ruler of the Jews could not understand it. Here was a spiritual matter, and he could not comprehend it. Jesus wonderingly inquired, "Art thou a teacher in Israel, and knowest not these things?" It was not unreasonable to expect of the teachers of God's people that they should know the gospel; and why did they not understand it? Because they had lost sight of the spirituality of the law. Instead of teaching the people to praise God by obeying the law in all its spiritual purity, they had sought the praise themselves by utterly beclouding the law with their traditions. Matt. 15:6; 23:5; Luke 20:46, 47. Had they, like Ezra, prepared their hearts, instead of their heads only, to seek and teach the law, they would have also been prepared to understand the gospel.

We learn from Paul's first letter to Timothy that an important qualification for teaching the law is a "good conscience," and "faith unfeigned," and that the teaching of such as swerve from these becomes mere "vain jangling." "Desiring to be teachers of the law," they understand "neither what they say, nor whereof they affirm." 1 Tim. 1:5-7. Now if the qualifications herein set forth, which all spring from a preparation of heart, are essential in a teacher of the law, it follows that the same are necessary in the one who seeks to know the law. For certainly the student could not be expected to comprehend its requirements with any less assistance than would be necessary for the teacher's understanding. Then a preparation of heart is as essential in the learner as in the teacher.

On the point of preparation, however, it may be necessary to illustrate a little more practically. Let us turn again to the time of Ezra. When he came to Jerusalem and was about to begin his labors as teacher of the law, he discovered that the people were in a most deplorable condition morally. They had, from the rulers down, been intermarrying and otherwise mingling with the nations around them in forbidden alliances, until they were completely demoralized. The good man was greatly astonished and ashamed, and immediately humbled himself before the Lord in supplication for the people. They could not be taught the law while they were in such a lamentable condition. When the people saw his great humiliation and earnestness in their behalf, they began to gather around him, to realize their situation, and to make confession.

Then, before anything could be done in the way of enlightening the church, a regular course of practical separation from the world was instituted. There was a general agreement to put away the strange wives and other leathen abominations, and a committee was appointed to whom each individual should come to have his case inquired into, and have a decision as to what he should do. And this work of practical separation from the world, preparatory to being taught the law, occupied two full months. A detailed account of the transaction may be found in the ninth and tenth chapters of Ezra. We learn, then, from the Scriptures, God's great text-book, that a thorough preparation of heart is essential to a proper understanding of the law; and to this end there must be a complete separation from the world, and a determination to do his commandments. When the ear becomes dull of hearing the law, and the eye is closed to the proprieties of life, it is because the heart is waxed gross. Matt. 13:15. In short, it may be set down as an axiom that ignorance is the result of wickedness. "The fear of the Lord is the beginning of wisdom." And it is a characteristic of the last days, that God will "send them strong delusion" who receive not the love of the truth, that they may be saved. 2 Thess. 2:7-12. "Great peace have they which love thy law." Ps. 119:165.

W. N. GLENN.

Willful Unbelief.

WE look back to the days of our Saviour and marvel at the unbelief that existed at that time when so many wonderful demonstrations of his power were manifested. Let us go to the grave of Lazarus. Around his sepulcher a large multitude had gathered. Jesus, the central figure of that age, stood beside the grave weeping. He shed not those tears in sympathy with Mary and Martha only, and because he loved Lazarus, but he looked down through the ages upon the countless line of tombs; he heard the sobbings, and saw the tears of the mourners; he saw millions of human forms crumbling back to dust; with this scene before him, he wept in sympathy with all who weep at the portals of the dead. More than all, he wept at the unbelief that he knew would hinder the sorrowing ones from receiving that help and comfort which he alone could give.

How careful he was to direct the minds of the people toward Heaven. After the stone was rolled away from the sepulcher, he raised his voice to his Father in prayer: "Father, I thank thee that thou hast heard me; and I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." How his anxious heart ever yearned over the people whose minds were darkened by sin. How desirous he was of convincing them of that which would prove their highest interest. He knew that they must believe on him or perish. "For there is none other name under heaven given among men, whereby we may be saved."

With what eager eyes they must have watched him to see if he could call back to life him who had already begun to decay. As his voice rolled out in thunder tones, "*Lazarus come forth*," it jarred upon the ear of the dead, and the sleeper arose. After he had performed this great miracle, did they all believe that he was the Messiah? No; the wicked Pharisees immediately held a council how they might destroy him. They said, "If we let him thus alone, all men will believe on him and the Romans will come and take away both our place and nation." Their unbelief was *willful*. Their saying that "all men will believe on him," was an acknowledgment that such evidence as they had just witnessed was sufficient to produce belief in any reasonable mind.

When men reject such clear demonstrations of truth, they seem to be given over to the full control of Satan, and it is astonishing to see to what lengths in sin they will be impelled. Satan was the originator of sin and death. It is his work to get men into the tomb, and he is offended when they are taken out. These wicked Pharisees were actuated by him to lay plots not only to destroy Christ, but to kill Lazarus. They very well knew that as long as Lazarus lived he would be a living monument of Christ's Messiahship; hence their plot to place him again in the tomb. Willful unbelief may always be detected by the way in which it receives overwhelming evidence. Instead of accepting it joyfully, it will seek to remove the evidence. Then when this is done, or the unbelievers have shut their eyes to the proof, they will say, "I see nothing; if I could only see convincing evidence, I would believe; the Lord will never condemn a man for unbelief when he has no evidence." Such unbelief can have but one end. "Be not deceived; God is not mocked; for whatsoever a man sows that shall he also reap."

E. HILLIARD.

REFERRING to the responsibility attached to Christian liberty, Rev. Phillips Brooks recently said to his congregation: "Strive that you may be worthy of your time. The thought that you are responsible for yourselves should lead you to control yourselves. God has given you your life to-day; therefore you ought to get close to him, that you may live in it."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—NOV. 29.

1. What do the afflictions of this life work for us? 2 Cor. 4:17.
2. Under what conditions will they accomplish this result? Verse 18.
3. By what means do we behold unseen things? Heb. 11:1.
4. While looking (by faith) at unseen things, of what are we assured? 2 Cor. 5:1.
5. What is meant by "our earthly house of this tabernacle" being dissolved? Compare 2 Pet. 1:13, 14 with John 21:18, 19.
6. What does Paul say that we earnestly desire while in this earthly tabernacle? 2 Cor. 5:2.
7. Why do we desire to be "clothed upon"? 2 Cor. 5:4.
8. Then to what is being "clothed upon" with our house which is from heaven" equivalent?
9. What do these two "houses" represent? 1 Cor. 15:44.
10. Which of these is first? 1 Cor. 15:46.
11. When is the spiritual body bestowed? 1 Cor. 15:42-44.
12. Whence does this spiritual body come? 1 Cor. 15:49.
13. When is it that corruption puts on incorruption, and mortality puts on immortality? 1 Cor. 15:42, 51-53.
14. Then when is it that mortality shall be "swallowed up of life"?
15. And to what is this equivalent? 2 Cor. 5:4.
16. Who hath wrought us for this thing? Verse 5.
17. What is it for which God hath wrought us?
18. As a pledge of immortality, what does he now give to us? Verse 5.
19. If when this earthly house is dissolved, and we are "clothed upon" with our heavenly house, mortality is swallowed up of life, what opposite conditions do the two houses represent?
20. Then in what condition are we while in this earthly body?
21. And while "at home in the body," from whom are we absent? Verse 6.
22. When is it that we shall be with the Lord? 1 Thess. 4:16, 17.
23. And what do we "put on" at that time? 1 Cor. 15:51-54; 2 Cor. 5:2-4.
24. Since death is the dissolving of this present body, and we are not "clothed upon" with our spiritual body till the resurrection, in what condition are we between death and the resurrection? 2 Cor. 5:4.
25. Is that a desirable state?
26. What do we desire rather than this? 2 Cor. 5:8.
27. Quote three texts to prove that we can be "present with the Lord" only at his second coming.

In the portion of Scripture covered by this lesson the apostle sets before us the ground of our hope. No matter what we may be called upon to suffer, we are to be of good courage, and trust in the Lord; for this is what is meant by 2 Cor. 4:16: "But though our outward man perish, yet the inward man is renewed day by day." In the next verse he tells us why he is thus hopeful: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Surely if we believe this, we could, with the apostle, "glory in tribulation."

It is not, however, for every one, nor under all circumstances, that afflictions accomplish this result. It is not to all that afflictions seem light. Each person is inclined to feel that his own trials are the most severe of any; but certainly there are none that have to endure more than Paul did. Now what was the means by which he lightened them? "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." And thus it is that everybody can make their own trials light or heavy, just as they please. If they choose to look only at the present

time, and think of their trials, they will appear enormous; but if they look at eternal things—the world to come, and its joys—earthly sorrows will be entirely lost sight of. Who would not endure a moment of pain to secure a year's pleasure? If during an entire year we should suffer pain but a single second, would that instant of pain be remembered? Certainly not; it would not attract our attention. Well, a second of time is infinitely greater in comparison with a year, than a life-time is in comparison with eternity. So, then, if our entire life were filled with pain, it would not be remembered in eternity. Now in order to get the benefit of this comparison *now*, and make our present affliction seem light, we have only to transport ourselves, by faith, to the eternal world, looking so steadfastly at it that what it has to offer appears real to us. Christians are to live not alone in the present, but in the future—"for we walk by faith, not by sight."

BUT what is that unseen thing at which we look, that affords this hope? The first verse of chapter 5 gives the answer: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This verse gives the answer in full; the remaining verses are devoted to enlarging upon and explaining this point. The question to be solved, then, is, What are these two houses? and when are they occupied?

THERE can be no question but that by the dissolution of this tabernacle the apostle refers to death. Peter uses the same expression in referring to his decease. 2 Pet. 1:13-15. The fourth verse, being partially a repetition of verse 2, affords data for determining when the second house is bestowed. "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Thus we see that when we are clothed upon with our heavenly house, immortality is bestowed, or, still better, that the being "clothed upon" with our house which is from heaven" is the same as the putting on of immortality. We have already learned (1 Cor. 15:51-54) that immortality is given only when the Lord comes; so we conclude that this heavenly house is not received at death. This will appear still more plainly hereafter.

By referring to the 15th of 1 Corinthians, we find still more about these two "houses." In the forty-fourth verse we learn that there are two bodies, a natural body and a spiritual body. These bodies do not exist at the same time, but the first is the natural body, "and afterward that which is spiritual." Verse 46. Verse 49 tells us that this spiritual body is heavenly, thus more fully identifying it with "our house which is from heaven." And now from verses 42-44 we learn that this spiritual, heavenly body is given at the resurrection: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Thus we find that the two houses are the natural and the spiritual body; that the spiritual body is given at the resurrection, which is at the coming of the Lord; and that this receiving of the spiritual body, or "putting on immortality," is the same as mortality being "swallowed up of life."

BUT what about the state of death? What house do we occupy then? None at all. Our condition at that time is represented by the term "unclothed." While we are in this house—this mortal body—we groan, "earnestly desiring to be clothed upon with our house which is from heaven." In Rom. 8:23 Paul says that

that for which we groan is "the redemption of our body," thus proving what we have already learned, that the heavenly house is the putting on of mortality. "If so be that being clothed we shall not be found naked." 2 Cor. 5:3. Now if this earthly house is dissolved at death—which none will deny—and the heavenly house is given only at the resurrection, it must be that there is a time of being unclothed. But this was not what Paul desired; it is not that for which we groan. Death is not given as the object of desire. We groan with the burden of mortality, not that we desire death to rid us of the cares of this life, but desiring that mortality shall be swallowed up of life. Because we do not desire to be thus unclothed, however, is no sign that that may not be our lot. But "we shall not all sleep;" some will be living when the Lord comes, and they will change mortality for immortality "in a moment, in the twinkling of an eye."

MORTALITY and immortality are then the two houses—the one earthly, and temporal; the other heavenly, and eternal. Now while we are in the first state we are absent from the Lord; for it is only when Christ comes, and immortality is bestowed, that we shall be "forever with the Lord." And since this is the case, we are not only willing to be absent from this mortal state, and be present with the Lord, but that is the thing for which we groan. Our confidence rests in the fact that God has created us for this self-same thing; he designs that we shall have immortality, and to assure us that it will be given, he has given unto us the earnest of his Spirit. So long as we have that, we are sure of our future, immortal inheritance. And our faith in God's promise brings that inheritance so near, and makes it so real, that, in spite of present tribulation, we may be always "rejoicing in hope." E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

NOVEMBER 23—PROVERBS 1:1-16.

SOLOMON was a very voluminous writer. He spoke three thousand proverbs, and a thousand and five songs. He spoke of trees, from the cedar of Lebanon to the hyssop that springs out of the wall. From all his writings, however, we have preserved to us only the present book of Proverbs, containing about four hundred, one song of which seems to have been the chiefest of all (Song. 1:1), and the short book of Ecclesiastes. It seems that from all the three thousand proverbs these were selected as being the best, "excluding all that were local, personal, or simply humorous," and retaining those only which fell in with the great moral and religious purpose of God in handing down his will to men. Here the child is taken, and, as it were, introduced to Wisdom herself in all her beauty, who, if he will allow her, takes him by the hand and leads him through the treacherous paths of youth to manhood, and to an old age which is itself a crown of glory because found in the way of righteousness. Chap. 16:31. Here is instruction not only for the child and the youth, but for husband and wife, for father and mother, for the farmer, the merchant, the rich, the poor, the high, and the low. It is Wisdom's grand summary of instruction to the children of men.

THE purpose of the proverbs is stated in verses 1-4. "To know [give] wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple, to the young man knowledge and discretion." "To give subtilty"—acuteness, nicety of distinction, *i. e.*, the ability to distinguish the true from the false, to know the good, and to detect the bad; to see the right, and to discover any lurking tendency toward wrong.

"To THE simple."—On this we give the following from Dr. Clarke: "The word *simple*, from *simplicia*, compounded of *sine*, without, and *plica*, a fold, signifies properly, plain and honest, one who has no by-ends in view; who is what he appears to be; . . . but because *honesty* and *plain* dealing are so rare in the world, and none but the *truly religious* man will practice them, farther than the fear of the law obliges him, hence *simple* has sunk into a state of progressive deterioration. First it signified, as above, without fold, unmixed, uncompounded; this was its radical meaning. Secondly, as applied to *men*, it signified innocent, harmless, without disguise. Thirdly, as such persons were rather an *unfashionable* sort of people, it sunk in its meaning to homely, homespun, mean, ordinary. And fourthly, as worldly men, . . . supposed that *wisdom*, *wit*, and *understanding*, were given to men that they might make the best of them in reference to the *things of this life*, the word sunk still lower in its meaning, and signified silly, foolish; and there, to the dishonor of our language and morals, it stands. . . . And *simplicity*, that meant at first openness, plain dealing, *downright honesty*, is now degraded to weakness, silliness, foolishness. And they will continue thus degraded till downright honesty and plain dealing get again into vogue." "To give subtlety to the simple" therefore signifies, to give, acuteness, tact, and nicety of distinction to the honest-hearted, the upright, the sincere.

"A WISE man will hear and will increase learning." Solomon has himself given us the meaning of wise as here used, "The tongue of the wise *useth knowledge aright*." Prov. 15:2. The right use of that which we have already learned not only creates a desire to learn more, but it imparts the ability to properly acquire and appreciate more. Such a man will indeed "increase learning;" he cannot help it; and every increase of such learning is an increase and strengthening of his wisdom. Wisdom therefore is not shown in the *amount* that we know, but in the *right use* of that which we know, however little it may be. "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city. . . . Then said I, Wisdom is better than strength. Wisdom is better than weapons of war."

"AND . . . shall attain unto wise counsels." Literally, shall make himself a *pilot*. The cognate word is used thus in Eze. 27:8. That is he may gain "the power to steer his course rightly on the dangerous sea of life."

"THE fear of the Lord."—Not the slavish fear arising from dread of punishment. But that filial "fear" which springs from respectful reverence, and a fear to offend lest we cause pain to the one whom we have in view; that fears to do contrary to the wish of the one whom we serve, lest we disappoint his expectations of us and forfeit his confidence.

"IS THE beginning of knowledge."—The man who fears the Lord has entered upon a course of knowledge and wisdom, which is limited only by eternity. However little he may have acquired of knowledge, as the world goes, if he have the fear of the Lord, he has eternity before him, in which to increase knowledge. And though he have all the knowledge of all men of all the world, and have not the fear of the Lord, his little life is soon "rounded by a sleep," and all has ceased, all his knowledge is ended. For when he arises from the dead, it is to woe-ful destruction, and all that he was is brought to naught. The fear of the Lord is the beginning of knowledge.

"If sinners entice thee consent thou not."—Or, as Dr. Clarke gives it, "*will thou not*," that is have a "*will not*" for all forms of evil enticement. There is nothing that will strengthen and confirm us in our determination to do right, and at the same time weaken the seducer to wrong, like a firm, decided, "I will not." If one would entice you to take strong drink, meet it with, I will not. If they would entice you to chew or smoke tobacco, or to run with them in 'ways that are dark and tricks that are vain,' give them a plain, I will not. They may sneer at, and make fun of you, yet in their hearts they will respect and honor you. The Lord says, "Them that honor me I will honor." "If sinners entice thee, *will thou not*." ALONZO T. JONES.

Temperance.

WHO HATH WOE?

Who hath sorrows, who hath woes?
He who to the ale-house goes.
Who hath fightings and contentions,
Grief and fearful apprehensions,
Causeless wounds, a guilty soul?
He who thirsts for alcohol—
Follows it to ruin's brink
In his cravings after drink.

Who hath babblings? Who but they
Led by alcohol astray—
Idiotic in their talking,
Lame and crippled in their walking?
Who are these with eyes so red,
Vile, besotted, reason fled?
Those are they who tarry long
Drinking wine and liquor strong.

Look not on the ruby wine
When its color seems divine;
Death is in that sparkling cup,
Never dare to take it up,
For at last the scorpion's tail
And the adder's sting prevail.
Therefore on the goblet frown—
Spurn the liquor, dash it down.

—Texas Siftings.

Is Prohibition of the Liquor Business Right in Principle?

TO PROHIBIT is not to allow, not to permit. Any business should be allowed and permitted to run that is necessary, useful, and conducive to human happiness. Can this be said of the whisky traffic? No man with a particle of common sense or regard for truth can say so. It is just the opposite, and at the very extreme of opposite, at that. The great majority of suffering, pauperism, and crime of every shade and grade, can curse alcohol for its existence. They have been conceived, born, and sent forth into the world by it. That which occasions a large share of the want, beggary, woe, and sin in this world ought to be stopped, prohibited, and killed so dead and buried so deep that no resurrection could ever raise it up.

Do we count a man a criminal who would throw arsenic or strychnine into the family well? or who would put poison into our food? Has not the murderer intemperance ten thousand victims where the well poisoner and the food poisoner have one? Do we count the man a villain who plants alienation in the heart of husband or wife? Alcohol has done so in ten thousand cases. Does not the vender of alcoholic drinks over and over and over again transgress with impunity that law which says, "Thou shalt not kill"? Yet he goes on, and is "allowed" to do so. He should be prohibited. Why should the man who kills with the pistol, or the knife, or with strychnine, or henbane, or Prussic acid, be hanged, while the one who kills with the contents of a glass over a counter, amid music and fine pictures, goes free, and is called "respectable"? Why not equalize matters more? Why is not one murderer, and poisoner, and alienator of families,

as culpable as another, especially when he does the most of the work? Why not check his career by the law? Yes, why not? Why not have laws against whisky vending as well as against counterfeiting, gambling, garroting, burglary, and highway robbery?

It is extremely hard to see why that which feeds the stream of intemperance should not be the subject of legal prohibition and punishment as well as the flood of crime which this stream empties on society. We think it plain that prohibition is not wrong in principle, but that it is eminently right and just.

N. J. BOWERS.

How Prohibition Prohibits.

THE *Independent* refers to the *Christian Mirror's* account of "Portland's rum-hole,"—the hole through which the liquor captured by the police of the city is poured into the sea, and goes on as follows:—

"That paper now reports another 'rum-hole,' that into which the State sheriff pours the liquor he has seized. The *Mirror* reports the seizures lively, and denies that there are any open liquor shops in the city. The deputy sheriff declares that there is not an open place where liquor is sold known to the officers. There are such *apparent* establishments, with counters and bottles, etc., but the bottles are all empty, and they are 'shams, kept for the very purpose of creating the impression that liquor is openly sold, and that prohibition does not prohibit in Maine.' Doubtless in these cases there are bottles and casks concealed somewhere; but they task the ingenuity of the officers to find them, and are, therefore, not open saloons. In the sheriff's office alone (the Police Department is additional) the following is the official report of work done in Portland from January 1, 1883, to August 1, 1884:—

Gallons rum seized	1,275
" gin	95
" whisky	2,088
" brandy	26
" wine	130
" ale	36,373
" lager beer	8,138
" porter	31
" Bass ale	14
" cider	55
Total gallons	48,225
No. of distinct seizures	1,197
No. of cases appealed	154
Fines paid	\$11,900
Persons discharged	70
Persons committed to jail	19

"This does not look like an absolute failure, even in Portland."

Nicotine.

NICOTINE is a powerful vegetable poison, so powerful that when made volatile by heat the vapor is so oppressive as to occasion difficulty in breathing. Animals have been put to death in the interests of science by the application of two or three drops to their tongues. Persons have been intentionally murdered by this substance, and yet thousands are ignorantly or willfully undermining health by inhaling this poison in the fumes of tobacco. The quantity is very slight each time, but it is cumulative, and after a while the smoker complains, "I am growing nervous." Later his constitution is ruined, and he is the victim of "the climate," or "business," of this or that disease, but the cigar or more villainous cigarette is not mentioned or thought of with blame.—*The Examiner*.

J. B. GRINNELL, for whom the town of Grinnell, Iowa, was named, says: "In Grinnell there are no saloons, and no one has been sent to jail, to the poor-house, or the penitentiary for twenty-five years. We can stand a cyclone occasionally if you will keep whisky away."

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 6, 1884.

Everlasting Fire.

LAST week we considered the condition of the world without Christ, the fate from which Christ saves those who believe in him, and which unbelievers are to receive: It was found to be *perdition*—the exact opposite of life eternal. In our further investigation of this subject, in order that doubts may not embarrass the minds of any, we will first consider those texts that are supposed to teach just the opposite of what we have found to be the case. And first, we will say that it is not a subject on which philosophy or mere human reason can throw light. We can know nothing about it, except what we learn from the Bible. It is not for men to say what God will or will not do. Believing that the Judge of all the earth will do right, we must prepare our minds to accept what his word says concerning the fate of those who rebel against his Government. If we should find that they are to be kept alive throughout eternity, suffering infinite torture, we are bound to accept that view, even though it is repugnant to our ideas of justice. And so, also, if we find, as we have already, that they are to perish, *i. e.*, be blotted from existence, then we must accept that view, however contrary it may be to our previous instruction.

We have said that there are, and will be at the end of the world, but two classes—believers and unbelievers, or righteous and wicked. In the twenty-fifth of Matthew these two classes are brought to view. The King is represented as separating the two classes, setting the righteous on his right hand and the wicked on his left. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Verse 34. This disposes of the righteous; they then receive the reward of eternal life. The time will then have come for the saints to "take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18. But what of the wicked? "Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

Does the fact that the wicked are to go into "everlasting" fire, prove that they will live and be tormented to all eternity? We will not presume to decide without an examination of the Scriptures. Let the Bible be its own interpreter. In the seventh of Jude we read that "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." The reference will be understood by all. On account of the wickedness of the cities of the plain, God rained down fire from heaven upon them, and their fate,—"suffering the vengeance of eternal fire,"—is given as an example and warning to other evil-doers.

Now must we understand, because those cities suffered the vengeance of "eternal fire," that they are therefore now in existence, and will be eternally? Turn to 2 Pet. 2:6, and read: "And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." What was the result of that eternal fire? The cities upon which it fell were turned to ashes. And Jeremiah shows that, instead of its requiring

an eternity for eternal fire to accomplish its work, it takes but a short time. He says: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hand stayed on her." Lam. 4:6. Now if those cities were "overthrown," and turned to ashes, then the fire must have long ago ceased to burn. And this is the case, for the waters of the Dead Sea now roll where those cities once stood. Then "eternal fire" in that case did not burn to all eternity. If it was so in one instance, it may be in another.

We have seen (Matt. 25:41) that fire is to be the means by which the wicked are punished. What will be the result of this fire? Read Mal. 4:1, 3, and we shall see: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." So we see that this "eternal fire," into which the wicked are to go, like that which fell upon the cities of Sodom and Gomorrah, will turn them to ashes. That seems reasonable enough. Fire always turns to ashes that which is thrown into it, if that thing be combustible; and in this case we are told that the wicked "shall be stubble." Why should they not be ashes when the fire has done its work?

On Jude 7, Dr. Barnes has the following comment:—

"The phrase 'eternal fire' is one that is often used to denote future punishment—as expressing the severity and intensity of the suffering. As here used, it cannot mean that the fires which consumed Sodom and Gomorrah were literally eternal, or were kept always burning, for that was not true. The expression seems to denote, in this connection, two things: (1) That the destruction of the cities of the plain, with their inhabitants, was as entire and perpetual as if the fires had been always burning—the consumption was absolute and enduring—the sinners were wholly cut off, and the cities forever rendered desolate; and (2) That in its nature and duration this was a striking emblem of the destruction which will come upon the ungodly."

But does not the Bible also say that the fire into which the wicked are to be cast shall not be quenched? It certainly does; let us read: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched." Mark 9:43, 44; also verses 45–48. We would not in the least evade the full force of this text; we believe it, and yet we still hold that the wicked are to become ashes, and cease to be. Let us see if we cannot also find an instance of unquenchable fire that has already existed and ceased to be. In the seventeenth chapter of Jeremiah, the Lord, by his prophet, warned his people against the sin of Sabbath-breaking. He told them that if they would keep the Sabbath according to his commandment, their city, Jerusalem, should stand forever. "But," said he, "if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27. But the Jews did not heed this warning; they continued to violate the Sabbath, and the Lord brought upon them that which he had threatened. Read what is said of it:—

"And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place; but they mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord arose against

his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary; . . . and they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. . . . To fulfill the word of the Lord by the mouth of Jeremiah." 2 Chron. 36:15–21.

Here we see that as the result of that fire that was not to be quenched, the palaces were *burned*, and the vessels were *destroyed*. Is the fire burning yet? Certainly not. Are the palaces and walls still in existence? No; the fire made an end of them. Now suppose the fire that was kindled in the gates of Jerusalem had been quenched; what would have been the result? Why, the walls and palaces would not have been *devoured*, as Jeremiah had said they should.

Take a common occurrence. A fire breaks out in a city. The wind fans the flames so that every effort to extinguish them is in vain. The next day the papers say that certain blocks of buildings were burned to ashes. Why was it? Because the fire *could not be quenched*. If it could have been, the buildings would have been preserved. But does the fire still continue to burn? No; it went out as soon as the buildings were consumed. There was nothing then for it to feed upon, and it died.

Now what did we read in Malachi that the fate of the wicked shall be? "They shall be *ashes* under the soles of your feet." But this result would not be accomplished if the fire into which they are to be cast should be quenched. The fact that the fire shall not be quenched is the fullest proof necessary that they will be utterly consumed. Mark the strong language used by John the Baptist: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will *burn up* the chaff with unquenchable fire." Matt. 3:12. Here, as in many other places, the wicked are likened to chaff; now if they are to exist in the flames of punishment to all eternity, this would be an inappropriate figure, for chaff does not long withstand the fire. And the fact that they who are represented by the chaff will not be proof against the destructive action of the fire, is indicated by the statement that he will "burn up" the chaff.

Right here we may notice a passage in Isaiah. "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?" Isa. 33:14. This is a very pertinent question. Shall we conclude from it that the prophet teaches that the wicked will dwell in the fire to all eternity? That would be a hasty, shortsighted conclusion. The very next verse answers the question: "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, that shutteth his eyes from seeing evil." Such, and such alone, can dwell with the devouring fire, and with everlasting burnings. While the "devouring fire" seizes upon the chaff, and *burns it up*, the righteous ones, gathered into the garner of the Lord, shall dwell in safety. Well may the sinners in Zion be afraid, for the day is coming that "shall *burn them up*, saith the Lord of hosts, that it shall leave them neither root nor branch." E. J. W.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." 1 Pet. 3:10–12.

The "Teaching of the Apostles."

THE reader must bear in mind the reason why these articles are written. It is not because we attach any importance whatever to the document called the "Teaching of the Apostles," but because some people were lauding it to the skies, and claiming that it would completely overturn all seventh-day observance. Our object was to show just how much weight it does have, so that none can have the "Teaching" as an excuse for Sunday keeping. In our investigation we have found, (1) That when correctly translated, the document does not mention the "Lord's day;" (2) That it is not claimed by its most zealous defender that the "Teaching" was written by any of the apostles; (3) That no one knows when it was written, but they *suppose* that it was in the first, the second, or the third century; (4) That no one pretends to know who wrote it; (5) That the fact that it was written early in the Christian era adds nothing to its value, because writers on church history agree that it was a common thing to forge the names of eminent men, and that to deceive and lie in a good cause was thought to be commendable, even by those calling themselves Christians; and that even when we concede honesty of purpose to them, we cannot depend on what they say, because they were in every way unfitted to be expositors of Bible doctrine.

Still further, we found that the immediate company in which it was found does not recommend it, because the so-called "Epistle of Barnabas" is universally conceded to be a forged document, besides being full of blunders, and puerile and absurd to the last degree. Concerning the *two* "Epistles of Clement," we found that one is not an epistle at all, and is not claimed by scholars to be the production of Clement, and that the other *bears no author's name*, so that nobody knows who wrote it, and, more than all, is admitted by all to have been the object of much interpolation. And as for the "Epistles of Ignatius," they are declared by high authority to be base forgeries, "the last shifts of a grave imposture," "utterly spurious," and fit only to be "swept away from among the genuine remains of early church literature with the besom of scorn." Such is the company in which this document that is to upset all the calculations of Sabbath-keepers was found.

And now comes the venerable Bishop Bryennios himself, the one to whom the world is indebted (?) for the discovery of this wonderful production, and says that of the sixteen chapters that compose the "Teaching," the "last ten chapters are entirely distinct, and have no authority whatever, except so far as the writer happens to be correct in his injunctions." And the *Independent* of October 16, the one from which the last quotation is taken, commenting upon it, says: "European and American scholars have not claimed that *any* part of the 'Teaching' is authoritative; the first six chapters no more so than the last ten. They only insist that the whole document has value and significance as a reflection of the teachings and usages of the sub-apostolic age."

Surely we need quote no more testimony. The learned Bishop grants that the last portion of the "Teaching" has no authority, "except so far as the writer happens to be correct in his injunctions." That is a great concession. Now we can answer for seventh-day keepers that they are not disposed to regard any writings whatever as having authority, except so far as the writer is correct; the standard of correctness must inevitably be the Bible; and when any writer makes a statement that agrees with that standard, we accept it, not because a certain writer said so, but because it does agree with the standard.

The *Independent's* statement that the whole of the "Teaching" has value only "as a reflection of

the teachings and usages of the sub-apostolic age," is a confession that the document is simply one of the forgeries so common in the early centuries. It purports to be the "teaching of the apostles," when it is nothing of the kind. This proves the truth of what we said in the second article, that nobody really believes that the "Teaching" carries with it any weight of authority. Then why did the *Advance* say that it would tend strongly "to make keepers of the seventh day change their observance to the first day, and keepers of the first day more confident of their position then heretofore"? There can be but one answer: Advocates of first-day observance having no Scripture authority for their claims, have fallen into the habit of accepting anything which seems to support them, even though they know their witnesses to be false.

That this conclusion is not ill advised, appears from an examination of the quotations in our last article, concerning the so-called epistles of Clement, Barnabas, and Ignatius. Those quotations were made for a twofold purpose. First, to show the writings from whose company the "Teaching" derived so much of its honor, and second, that our readers might know the foundation upon which the Sunday institution is built. For, be it known, these same writings,—those attributed to Clement, Barnabas, and Ignatius,—are constantly quoted in behalf of Sunday observance. The statements found in them, together with a few from other "Fathers," equally untrustworthy, are the strongest proofs brought to bear in favor of Sunday-keeping. Men who write "D. D." after their names, who have graduated at theological seminaries, where church history is a most prominent branch of study, and whose textbooks in that study were those from which we have made our quotations, will quote the words of these "Fathers," with as much assurance as though they were inspired. We will not question the honesty of such men, but we think that the following words are fulfilled in them:—

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouths, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. 29:13, 14.

The reader will have little difficulty in estimating at its true value the evidence that has formed the basis for Sunday observance, when he reads the statement of the *Advance*, that the "Teaching" will tend to "make first-day keepers more confident of their position then heretofore." Vain confidence! As though any number of untruths could be made to equal one truth. Truly, when men turn away from the commandment of God, and are determined to abide by the "precept of men" their perceptions become blunted, and they become unable to distinguish truth from error. In closing, we would say to all who desire to *establish* Sunday observance, that it cannot be done unless they can bring a "Thus saith the Lord" in support of it, because the storm that is coming will "sweep away the refuge of lies," but "the word of the Lord abideth forever." Nothing will stand that is not built upon this foundation.

E. J. W.

PRESIDENT ANGELL, of Michigan University, said, in a speech at a missionary meeting, that, from what he had seen of missionary life in the far East, he thought some missionaries have gone too far in attempting to transform every converted Chinese and Japanese into a live Yankee. He thought that to add the shrewdness of the Yankee to the subtleness of the Oriental, would not be a very good combination. A man need not lose his individuality or nationality to become a Christian. There were Christians before there were either Englishmen or Americans.

A Mixed Case.

At the last Methodist Conference in California a "Sabbath Committee" was appointed, whose report appeared in full in the *Advocate*. It is but just to state that the report as given was not adopted, but what the objections were is not stated. If they were against the first paragraph, which we quote below, we shall be happy to make them known if we are informed of them. Here it is:—

"Sabbath is made binding upon the human conscience by the law of God. Some statutory provisions, intended to impress the world with its holiness, passed away with the exigence to which they were made specially to apply; but the fourth commandment is yet as binding as the first or the sixth. The decalogue is fundamental law. It is the constitution of the moral world, and the full force of its fourth section passed over to the first day of the Jewish week by the change which the Holy Spirit distinctly announced and the apostolic church adopted immediately after the resurrection."

It is doubtful if so great a medley of truth and error could be found in one paragraph on any subject except the Sabbath. The first half is straight enough. The law of God contains our rule for Sabbath observance. The statutory provisions, that were local and temporary, formed no part of the fourth commandment, as is admitted above. Consequently their existence or non-existence in no wise affected the force or meaning of the fourth commandment. That, as the committee truthfully said, "is yet as binding as the first or the sixth." This being the case, it necessarily follows that all our knowledge concerning the Sabbath must be derived from the fourth commandment.

Thus far we agree. But now, after stating that the decalogue is the constitution of the moral world, they add, "and the full force of its fourth section passed over to the first day of the Jewish week." If that be so, then we must find some statement to that effect in the fourth commandment, or else must find it in an amendment to the constitution. Read the commandment: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work, but the *seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." This commandment, the committee say, is as binding as the first or the sixth. By what legerdemain do they make it uphold first-day observance when it mentions only the seventh day, and that explicitly? We would like to have that committee explain their words.

We will ask another question: What did the commandment mean when it was given? What day did it specify as the day of rest? All will admit that it was not the first but the seventh day of the week. The committee admitted this, when they said that the force of the fourth commandment "passed over" to the first day of the week. If any are in doubt as to just what day the Lord did point out by the commandment, let them read the sixteenth chapter of Exodus, and remember that the order of things therein stated continued forty years. For forty years the seventh day was marked by the regular occurrence of miracles. Now, then, another query: Since the wording of the commandment has not been changed, and it clearly designated the seventh day when it was given, how is it possible for it to mean the first day now? Can the same commandment teach one thing at one time, and another thing at another time? If it can, why could it not teach both things at the same time? And if it did that, would it really teach anything?

Let us try this mode of reasoning on the first commandment. That says, "Thou shalt have no other gods before me." There is no mistaking who is meant by this commandment, for it is prefaced with, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bond-

age." The living God is the one who thus claims supreme honor, and so it was and is understood. But we find that in after years the Jews, as an entire nation, forsook the Lord, and served Baal. For this cause God visited them with punishments. What a pity they did not have the wisdom of modern theologians, for then they could have said: "The decalogue is the constitution of the moral world, and the full force of its first section has passed over to Baal." We are not sure that this argument would have been of any advantage to them, for they doubtless had an abundance of excuses with which to quiet their consciences, and we very much doubt if they could have brought the Lord over to their way of thinking by any such reasoning. But why should not the Lord be satisfied with that kind of obedience to the first commandment as well as to the fourth? We are certain that neither the *Advocate* nor the "Sabbath Committee," would be willing to allow that the first commandment justifies the Chinaman in his worship of Joss. And why not? Because it particularly specifies the God who is to receive our adoration. Very good. But the committee admit that the fourth commandment is as binding as the first; why then do they keep the *first* day when it enjoins the seventh? Can they give a satisfactory answer?

"But we have already given our authority," perhaps they will say. Let us look at it. They say concerning the decalogue that "the full force of its fourth section passed over to the first day of the Jewish week by the change which the Holy Spirit distinctly announced, and the apostolic church adopted immediately after the resurrection." We can only say that we have read the New Testament through more than once, and we never came across any such distinct announcement; and we have never seen any one that did. If that committee have some revelation from the Holy Spirit that other men have not, we think it is their duty to make it known. One thing is certain: Neither Matthew, Mark, Luke, John, Paul, Peter, nor James, ever made that "distinct announcement" known.

We think all candid persons will agree that the committee have not established their case. It must stand with the Scotch verdict of "not proven." To all who are inclined to accept their conclusions without proof, we would say, Be cautious how you proceed. God himself declares that he is a jealous God, and we are very sure that in the Judgment they will not be able to convince him that when he said one thing he meant something directly opposite.

E. J. W.

A SAILOR seldom fears a storm so long as he treads sound planks and has steady command over the steering apparatus. Given these two things, the storm may speed him on his way rather than endanger him; and if, on the other hand, he has to battle slowly through and against the storm, each resisted shock, each mounted wave, gives him a new confidence and joy in his vessel. It is vain to wish that in our life-voyage we may not have to encounter storm. Times of peril and stress *will* come, times when every foot of progress must be battled for inch by inch; but all our present duty with regard to these storms to come, is to keep the planks of our life-ship sound, and to maintain a firm control over the steering apparatus. Every false principle adopted into our life means an unsound plank in our ship; every time when the controlling will gives up the place of command to evil passion or to evil purpose, means lost power over the steering apparatus. It is God's part to rule the storm, and to say what tempests we shall meet; it is ours to guard the soundness of our planks, and to keep a firm hand and a watchful eye at the helm.—*S. S. Times.*

The Missionary.

The New England Quarterly Meeting.

This meeting was held in connection with the dedication of the new school buildings. Combining the two, brought in a larger number of friends than would otherwise have assembled. About three hundred of our people were in attendance on the Sabbath and first-day. Some who were not observing the Sabbath, but who had become interested while working on the school buildings, were present at the meeting. The church was well filled. The influence of the dedication which took place on Friday at one o'clock had an excellent effect not only upon our brethren and sisters, but upon the leading educational men in the place who were present. There seemed to be an excellent religious interest from the commencement.

Quite a number who had become interested in the truth by reading took their stand at this meeting. One young man from New Hampshire, who came to the meeting with his uncle, embraced the Sabbath and went home to close up his affairs so that he might return in a few weeks, and attend the school the coming winter. A man who had been engaged to put in some work in connection with the school, also came, and we understand returned home to keep the Sabbath. In fact we never had a quarterly meeting at which so many took their stand to keep the Sabbath, as at this. The same might be said as to the results of the camp-meeting held in Worcester. One woman embraced the Sabbath at the camp-meeting, went home, and since then her husband has embraced the truth with her. They too were at this meeting and both were baptized. Nine are reported as taking their stand in favor of the Sabbath in the city of Worcester since the camp-meeting, and many more are interested.

There is no Conference that has distributed more reading matter without seeing individuals embrace the truth than the New England Conference. Thousands of dollars have been expended in scattering publications among the people, and now we are beginning to see the results of the missionary work. Sometimes we had almost questioned the propriety of carrying the distribution of reading matter so far and of paying out so much money as some of our brethren have done in this Conference, when so few results could be seen. But now in towns all through the Conference, there are individuals who are embracing the truth, and springing up in its defense, as plants grow out of the earth. Many of these have been receiving the SIGNS OF THE TIMES, and within a few months have been convinced in regard to the Sabbath, and have now commenced its observance. Some of them are individuals of influence and means. There are many very encouraging features in this respect, which give courage to the missionary workers.

The report of the missionary society showed that a greater amount of work has been done during the past quarter and during the past year than ever before in the same length of time. Our preachers in New England are few, but our laborers are increasing. Our brethren were much encouraged. Elder Whitney was here from New York, Elders Burrill and Hutchins from Vermont, Elder Smith from Michigan, and Elders Goodrich and Hersum from Maine. Taking all things together, we consider this meeting the most encouraging to the friends of the cause of any that ever was held in this Conference.

The school commenced on Wednesday, Oct. 22. Two are on their way from South America, having embraced the truth there. One is a teacher, and desires to learn our method of teaching, that he may go back and teach the same to his friends. Thus God is bringing

within the range of truth, individuals from long distances. What the result of all this will be, Heaven only knows; but we are certain a great work is before us as individuals and as a people, and if we are faithful to our trust to let our light shine, God will go before us, and will work for us, and in a manner that it can be seen that there is a God in Israel, and that he cares for his people.

S. N. HASKELL.

South Lancaster, Mass.

Marching On.

It is truly encouraging to see the advancement of the Third Angel's Message in fulfillment of the announcement, "Thou must prophesy [or proclaim] again before many peoples, and nations, and tongues, and kings." Rev. 10:11. There seems to be more accomplished in one year now than in five years in the past. Should all who profess to believe in the near coming of Christ labor to the utmost of their ability, there would be seen a still greater advancement in the work.

Of late, some have had a burden for the people of foreign lands, and have seen good results from their labor. Everywhere there are souls hungering for something more substantial than what they have; and when their attention is called to the glorious truths now shining from God's word, they feel that they have found the prize at last. While England, Switzerland, France, Norway, Germany, Roumania, and Sweden have had the message brought to them by the living preacher, other countries are calling for the same. Our able minister, the SIGNS OF THE TIMES, is stirring up the minds of the people.

We give below, extracts from a few of the many letters received by a lonely sister who has the cause of God at heart. It has been but a short time since her mind was directed to the work of sending the SIGNS to New Zealand. Although a school teacher, with a family to provide for, she undertook to mail thirty copies of the SIGNS each week to that country, and to write letters to accompany the same. By her efforts hundreds of persons have been made glad with the contents of our pioneer journal, and now the sender is more than paid for her labor of love by the interesting letters which she is constantly receiving. This work will prepare the way for the living preacher, who will, I hope, soon be sounding, in that far-off land, the proclamation of the advent near.

"Thanks for sending me the SIGNS OF THE TIMES. I read them, then hand them to others, so as to circulate them as much as possible. I send you the address of six persons who would like to receive your paper."

"Your SIGNS OF THE TIMES is an excellent paper. I am a believer and will read the paper myself, and get others to read it also. We will subscribe for the journal from the time you first sent it to me, and will forward the subscription price to the publishers."

"I have received the SIGNS you so kindly sent me. Please accept thanks for the same. We shall be most happy to receive a copy for our reading-room. I feel confident your paper will be kindly appreciated."

"Please continue sending me the SIGNS OF THE TIMES, and state the cost for the paper and postage annually, and I will forward the same by post-office order."

"I thank you for the papers sent. I have now sent them to the Seaman's Mission and Sailor's Home in Auckland, where they will be much appreciated."

"I have laid the SIGNS before the Board of our Christian Association for their consideration, and have been requested to order a copy to be placed in our reading-room, and will forward the subscription price with postage for one year, I may be able to secure you some subscribers. It is no doubt a good work, and with God's blessing the paper will do much

good wherever it is read. May God prosper it and make it a blessing to many."

"The copies of the SIGNS OF THE TIMES you so kindly sent me have been laid on the reading room table of our association, and have been read by many. There are many here who would read the paper, if sent to them. Inclosed are a few addresses. These persons will appreciate your journal."

The secretary of a Christian association expresses his thanks for this valuable paper, and gives the address of another person who would be pleased to receive a copy.

A young lady writes that she has received a few copies of the SIGNS, and that not only herself, but her father and others are interested in them.

Another lady wishes to express her thanks for the valuable paper, and is sorry that circumstances prevent her from subscribing. The copies received have been sent to friends in different parts of Ireland.

May the Lord bless this dear sister in her continued efforts to spread the present truth, and may many more be found who will join the army of active workers in the Master's vineyard.

WM. INGS.

Healdsburg, Oct. 26, 1884.

Mendocino County, Cal.

I CAME to Little River Friday, Oct. 10, accompanied by Brother Delmer Loughborough. Commenced meetings the following Sunday, and continued them two weeks. As the result, seven signed the covenant to keep all of God's commandments. These, with Brother Stickney's family, make a company of thirteen Sabbath-keepers. Arrangements are now being made to establish a Sabbath-school, which will consist of twenty members or more.

Sunday, Oct. 19, Brother J. G. Smith commenced a series of meetings at Casper, a small lumber settlement about eight miles north of this place. He is assisted by Brother Loughborough. Their meetings have been very well attended thus far, and the interest seems excellent. To-morrow night I commence meetings in Mendocino, a village of about three hundred inhabitants.

J. O. CORLISS.

Little River, Oct. 28, 1884.

Tennessee Camp-Meeting.

ON Wednesday morning, Oct. 15, in company with Elder Lane, I arrived at Martin, the place of the Tennessee camp-meeting. The opening service had been held the previous evening. The five churches in the Conference were quite well represented. There were seven family tents, and about sixty of our people on the ground. The meetings were held in a new 40-ft. tent, which was pitched in a fine grove, and some seats were made outside the wall, so that all were well accommodated.

The outside attendance was good every evening, and on Sunday quite large. The interest to hear increased to the close of the meeting. A good impression was left on the minds of the people of the town.

Our brethren and sisters were greatly benefited spiritually, as was clearly seen by the tender, melting testimonies borne. Their interest to spread abroad the message and warn the people of the State of Tennessee was shown by their willingness to sacrifice. Means were needed to carry on the work, both in the Conference and the T. and M. Society. A resolution was passed to raise the sum of \$1,000,—\$500 for T. and M. Reserve Fund, and \$500 for Tent Fund. Pledges were taken to the amount of \$1,005 on the ground. The most of this will be paid within a year.

Elder S. Fulton was again elected president of the Conference. He is the only ordained

minister in the State, and they have only one licentiate. Elder John Sisley is on his way to Tennessee to make that his field of labor the coming year.

Their T. and M. Society is in quite good condition financially. All went home with a determination to do more in this branch of the work than ever before. If all will be careful and put *all the tithe* into the store-house, redeem their pledges, and carry out the resolutions passed, we shall see many souls for whom Christ died, brought into the truth.

I. D. VAN HORN.

Oct. 24, 1884.

THE CURSE OF EMPTY HANDS.

Ar down the call was heard,
And busy reapers stirred
Along the highway leading to the wheat.
"Wilt reap with us?" they said.
I smiled, and shook my head;
"Disturb me not," said I; "my dreams are sweet."

I sat with folded hands,
And saw, across the lands,
The waiting harvest shining on the hill;
I heard the reapers sing
Their songs of harvesting,
And thought to go, but dreamed and waited still!

The day at last was done,
And homeward, one by one,
The reapers went, well laden as they passed;
Theirs was no misspent day,
No long hours dreamed away
In sloth, that turns to sting the soul at last.

A reaper lingered near;
"What!" cried he, "idle here?
Where are the sheaves your hands have bound to-day?"
"Alas!" I made reply,
"I let the day pass by
Until too late to work; I dreamed the hours away."

"Oh, foolish one!" he said,
And sadly shook his head—
"The dreaming soul is in the way of death.
The harvest soon is o'er;
Rouse up and dream no more!
Act! for the summer fadeth like a breath."
"What if the Master come
To-night and call your name,
Asking how many sheaves your hands have made?
If, at the Lord's command,
You showed but empty hands,
Condemned, your dreaming soul would stand dismayed."

Filled with strange terror then,
Lest chance come not again,
I sought the wheat-fields while the others slept.
"Perhaps, ere break of day,
The Lord will come this way,"
A voice kept saying, till with fear I wept.

Through all the long, still night,
Among the wheat-fields white,
I reaped and bound the sheaves of yellow grain.
I dared not pause to rest,
Such fear possessed my breast;
So for my dreams I paid the price in pain.

But when the morning broke,
And rested reapers woke,
My heart leaped up as sunrise kissed the lands;
For come he soon or late,
The Lord of the estate
Would find me bearing not the curse of empty hands.

—E. E. Reesford, in *Christian Union*.

Kentucky Camp-Meeting.

AFTER leaving the good Indiana camp-meeting, we arrived at Glasgow, the place of the Kentucky camp-meeting, on Tuesday evening, Oct. 7. We found the meeting in progress, with a good degree of interest. Elder S. H. Lane arrived the next day.

There had been a tent-meeting held in this place the past summer. About thirty embraced the truth, and a church of twenty-five members had been organized. They have a meeting-house 26x40 ft. erected and inclosed. There were eleven family tents, and one large tent 50x80 ft., on the ground, and about seventy-five campers.

The weather was fine, and everything favorable for a good meeting. The discourses given were calculated to help our brethren and sisters

spiritually, and instruct them concerning the wants and progress of the cause. The meeting rose in interest to the close.

The business meetings were conducted with the best of feeling and harmony. Efforts were made to increase the finances of the Conference, and with a good degree of success. On Sunday morning a resolution was passed to raise the sum of \$2,500; \$1,500 for T. and M. Reserve Fund, \$500 for Tent Fund, and \$500 to make up to the ministers what the tithe fell short. There was a unanimous vote in favor of the resolution, and in half an hour \$2,100 were pledged. It was thought that the remainder could be easily made up by those who were not at the meeting.

Elder G. G. Rupert was elected president of the Conference and T. and M. Society. This was agreeable to all, giving entire satisfaction. Brother Willard Saxby was ordained to the gospel ministry. There are now four ordained ministers and one licentiate in the Conference. If all will faithfully pay the tithe and the pledges they have made, they will be able to maintain all these men in the field and come out all right at the end of the year.

On the whole this was a good camp-meeting, the largest ever held by our people in the State.

All went to their homes with their spiritual strength renewed, and prepared to do better work in the cause than in the past. We shall expect to see the rich blessing of God attend the labors put forth, because of the sacrifices made.

I. D. VAN HORN.

Oct. 15, 1884.

Church Amusements.

It is a serious and very pernicious mistake for the church, on the line of worldly amusements, to afford entertainment for either young or old. It perverts the church from her aim, and misrepresents her character and design. Her purpose is to seek and to save the lost, and to that purpose she must devote her energies. The work is not finished when they are gathered into the fold, but it is to nurture them in holiness and perfect them for Heaven. Entertainments and worldly diversions have neither part nor place in this heavenly work, but divide and hinder. It is a great mistake to think that young people cannot be kept in the church without these attachments. Young people are held to Christ by the same ligaments which bind older ones. Time and experience will strengthen the ties, but, in every essential feature, they are the same. It is true that if young people are gotten into the church by every hook and crook of social, worldly, personal influence, without taste of godly sorrow, no experience of the bitterness of repentance, no vital union with Christ—then all manner of device, stratagem, and legerdemain are necessary to hold them. But if thoroughly turned to God, striving against sin, and seeking Heaven, they lose relish for these things, and the church that nurtures these beginnings of piety, faithfully, tenderly, will find their young people drawn to them, and knit by sinews of steel.

Let the church turn away from the barren fields of the world, and feed her little ones on the rich herbage which grows on the hills of Zion. Let her manifest her faith in God in this way, and her young people will find their purest joys and greatest delight in her seasons of praise and prayer, worship and devotion. It is the world coming into the church which raises this clamor. It is the lack of faith which allows her to yield to this demand. It is the church forsaking the divine channel and means, and flowing out into the worldly channels, and using worldly means. The names are on the church rolls, but where are their hearts? How desolate Christ, when his church holds the name, and the world holds the heart?—*St. Louis Christian Advocate*.

The Home Circle.

WHILE WE MAY.

THE hands are such dear hands—
They are so full; they turn at our demands
So often; they reach out,
With trifles scarcely thought about,
So many times; they do so many things for me, for you—
If their fond wills mistake, we may well bend, not break.

They are such fond, frail lips
That speak to us;
Pray if love strips
Them of discretion many times,
Or if they speak too slow or quick, such crimes
We may pass by; for we may see
Days not far off when these small words may be
Held not as slow, or quick, or out of place, but dear
Because the lips are no more here.

They are such dear, familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—mistake
Or tread upon some flower that we would take
Upon our breast, or bruise some seed,
Or crush poor Hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave faults; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

So many little faults we find;
We see them, for not blind
Is love.

We see them; but if you and I
Perhaps remember them some by and by,
They will not be

Faults then—grave faults—to you and me,
But just odd ways—mistakes, or even less.
Days change so many things—yes hours,
We see so differently in suns and showers.
Mistaken words to-night,
May be so cherished by to-morrow's light;
We may be patient, for we know
There's such a little way to go.

—American Israelite.

The Old Pastor.

"Yes, things in the church are dull—all at a standstill, so to speak. Parson Miles ought to spur up a little."

John and I were sitting on the front porch Sabbath afternoon. He was looking over the papers, sometimes reading a bit to me, which almost always puts me half asleep, as is natural enough when there's nothing to do to keep one awake. But I always get wide awake when he begins to talk, so when he said that, I said to him:—

"Well, I must say I'm getting tired of the same thing. Now, when I was over to Spencerville, where they've just got a new minister, there was so much going on and everything so lively. There were all the ladies fixing up the parsonage and everybody calling there, and presents, and then the house-warming, dear me!—it all seemed to make so much good feeling—"

"That's it," said John. "There's no feeling at all here. Parson Miles is a good enough man, but he's slow—yes, rather slow. It sometimes comes over me, Maria [and then John spoke lower, though whether it was in fear of being heard by the leaves that whispered in the apple-tree that shades the porch, or by the birds building their nests there, or by old Carlo that lay on the mat, is more than I can say, but there wasn't anything else to hear] that perhaps we need a change, though I wouldn't be the one to start the idea."

"No, indeed," said I, "but still, he's been here a long time."

"Yes, and getting a little old. A younger man, now, would liven things up. We could pay him a better salary, and give him a good setting out. The church is well able to do it."

"There's no fault to be found with Brother Miles, though!" said I, for I couldn't find it in my heart to hear him run down.

"Not a bit. It's only that—well—only that, p'raps—his usefulness here is at an end. What do you say, Maria, to us driving over to hear Parson Tuttle this evening just for a variety? He's more my style—beats and whacks away and wakes folks up."

"What!" said I, "clear over to Radnor!" It was ten miles and more.

"Yes," said he, "I'll hitch up Prancer, and we can make it in an hour."

I saw he was a little restless, and rather liked the idea of a ride after the colt, so I made no objection. As we got near Radnor, there were lots of folks on the way to church.

"Great many out for evening worship," said I. "Our folks don't turn out this well."

"Parson Tuttle's a man that draws," said John. "Keeps up the interest, you see!"

There was quite a crowd in the entry, and, as we were waiting for some one to show us to a seat, we overheard a man say:—

"You'll hear something worth hearing to-night. Mr. [I couldn't get hold of the name, though I tried] is going to preach."

I was afraid John had set his heart on hearing Mr. Tuttle, but, as far as I was concerned, I didn't mind hearing a stranger, 'specially if he was like they said, for they kept right on:—

"He's a strong speaker, yes, strong—that's just the word. We're always glad when we get him on an exchange. Wonder is, a man like him's let stay so long in a country living. None of your hop-and-jump sort—don't waste any force hammering out sparks, but goes at it and drives in the truth square and solid, and then he clinches it—yes, sir, he just clinches it!—that's the very word."

I could see the folks were expecting something a little more than common by the way they looked as they settled into their seats. I was looking about a little, trying to see if anybody I knew was there, for I know a few of the Radnor folks (though, what with running to Eliza Jane's or to Susan's, now they're married, and something or other always ailing with one or the other of the children, and the work at home, it's a wonder I ever keep track of anything else) and didn't look towards the pulpit at all till I heard the minister's voice, and then I almost jumped from my seat as I stared at him. Then I turned and stared at John and he stared at me.

It was Parson Miles as sure as you live!

If it hadn't been in church I should have laughed right out to see John's blank look. But I sobered down, and then I couldn't help seeing how those people listened. It was very plain they considered Parson Miles no such small doings. And it set me to noticing him myself a good deal sharper than I'd been doing of late. I tried to look at him and to listen to him as if I'd been somebody else besides myself. I couldn't feel to say he was a very handsome man, but I made up my mind you don't often see a more earnest, scholarly face than his.

Then I noticed the sprinkling of gray in his hair and beard, and somehow the tears would come into my eyes as I began to think over the long years he'd been among us. I couldn't think of a time of trouble or of joy when his face hadn't been good to see. I couldn't remember a time of sickness when he hadn't brought strength and comfort, and I could almost hear again how often his voice had seemed to bring down a beam of hope and faith as we stood by an open grave.

When he came to his text, John gave me a little poke, for if you'd believe me, it was the same we'd had in the morning. But I had to confess to myself, I hadn't listened much, for I'd got into a way of thinking Brother Miles' sermons didn't edify me any longer. I thought to myself, though, if I hadn't listened then, I would now. And when I saw the man we'd heard in the entry give a little nod to the other man, once in a while as much as to say, "Didn't I tell you so? That's one of his clinchers!" I actually began to feel a little bit scared, wonder-

ing whether some of these Radnor folks mightn't take a notion to give our pastor a call.

I think John, as well as I, was proud to have folks know he was our minister when the handshaking came when meeting was out. And when some one congratulated him, at hearing such preaching all the time, he took it just exactly as if he'd always considered Mr. Miles the greatest preacher going.

We didn't speak a word for more than half the way home, and then John said:—

"I say, Maria, there's such a thing as going further and faring worse."

"Well," said I, "if that's what you mean we've been doing to-night, I think we've been faring just about the same."

"No," said he, "that isn't what I mean." And after a while he said:—

"Maria, how much bigger salary ought we to raise for a preacher?"

"I was right up and down discouraged to hear him go back to that, for I'd been all the time hoping he'd been thinking pretty much as I had. But I didn't say anything, for I've seen it's no use to oppose John when he's worked up over a thing, but to try a quiet word or two afterwards. He went on:—

"Yes, it ought to be done. Things need stirring up, and I'm going to stir 'em." He jerked the lines so Prancer gave a jump. "The old parsonage wants lots of repairing. I'll talk to the men about it, and then couldn't some of you women folks see about new carpets and papering and things?"

I says yes, although there was a choking in my throat as I thought of doing it for folks I didn't care for, and it came right face to face before me the idea of our pastor going out to seek a home among strangers. I had a longing in my heart to do better by him and his than ever I had done yet, and a feeling that he could do more for us now he was getting older than when he was a young man. But I didn't say anything, and, indeed, John didn't give me any chance, for he kept right on speaking louder and more excited:—

"Yes, Maria, we'll set things humming—I'm blessed if we don't. We won't stop till we have done the thing up right, and then we'll wind up with a rousing house-warming—but it shall be for the old parson, Maria—and we'll let him know before we get through that he's worth ten times more to us than all the young ones that ever lived. Get up, Prancer!"—*Interior.*

A Large Family.

"THE yellow Italian bees are gentler than the brown wild bees; and it is said that the Italian bee has a longer proboscis, and so can get honey from the red clover, which is so abundant hereabout. I thought they were better; for, when I was a very poor man, I bought an Italian queen bee in the big city of New York, and paid twenty dollars for her, and I have never yet repented of my extravagance. I have now sixty-nine hives of pure Italian bees, and they are all the descendants of my pretty queen. Allowing forty thousand bees to a swarm, which is a moderate number, it is not a bad showing for her majesty. Let me see, forty thousand by sixty-nine makes—well, at least two and a half millions of living descendants, besides dozens of queens I have given away, with all their descendants; these, added to the multitudes that have lived and died in the meantime, must make, altogether, not far from two hundred millions in twelve years."—*St. Nicholas.*

THE Germans have long been famous for their proficiency in the use of paper; but it will probably surprise many of our readers to learn that now even the finest and most delicate wheels of watches are made from paper-pulp.—*Sol.*

"Father Knew Best, It Seems."

"Oh, dear!" said Emma, and she looked disgusted. "I think as much," said Laura, and she pouted. It was all because in a lovely wood they had come miles to find, there was a great picnic party, filling the boats on the little river, filling the swings, using the croquet grounds, using all the nice, cosy sitting places under spreading trees, using the tables and benches, swarming everywhere. Now, the fact was that Emma and Laura wanted that grove for their picnic, and the people who were to attend it were mother and father, and baby Joe, and their two selves.

It was quite an event to the Lawrence family; for father rarely had a day to spare.

"Never mind," said the mother, trying to smile away the frown on her daughters' faces. "Our party is so small, we can find a pleasant place elsewhere."

But the girls didn't believe it, and they spoiled two miles of that ride in fretting. They found a lovely old tree and smaller ones near it, and a stream of clear water trickling down from somewhere.

"Oh, oh!" they both said. "Father, do please stop here! Mamma, only see what a lovely place!"

"It wouldn't be safe, girls. There is a heavy storm coming this way, I think. We must drive on and reach a place of shelter. It wouldn't be well for little Joe to get a wetting."

Then you should have heard Emma and Laura, they grew so wise! They were sure it wasn't going to rain a drop to-day; and when their arguments failed to convince their father, and when he further said that they must try to reach the village, and eat at the hotel, the misery of these unhappy girls was great. "The idea," they said, "of waiting all summer to have a picnic, and then eating our dinner out of a basket in a miserable little country hotel! We are not going to do it." Then I regret to tell you they sulked and refused to do more than to glance stiffly at certain pretty sights which mother pointed out on the way. Arrived at the hotel, they wanted no dinner, not they; and they tossed their heads and looked injured.

They would go for a walk; and it was by their father's command that they took an umbrella. However, it was just a dash of rain lasting just long enough to wet the girls.

"If we had been under the big tree where we wanted to stop," they said, "there couldn't a drop have touched us."

Much more of this kind they said; and when the horse was rested, they started homeward; father, sorry for his daughters' disappointment, remarked that if the woods were not too wet, they would stop awhile.

"Too wet!" said Emma. "Why it hasn't rained twenty drops."

"No, indeed," said Laura. But as they rode along, the way grew muddier and muddier, and it was evident that in this direction the shower had been heavy.

At last they came again to the great old tree; but what do you think had happened? Why, the lightning had been there, and torn the branches, and uprooted part of the heavy trunk, and ruined the beautiful tree.

"That would have been certain death to any one under its branches," said the father; while the girls looked at each other, and said not a word.

That evening while they were making ready for the night, Emma said: "Father knew best, it seems."

"Yes, indeed," said Laura.

What a pity that they spoiled much of their day by not remembering that before!—*Pansy.*

EVERY one is adapted to some special work, but not every one finds the particular field in which he is to labor

Costly Woods.

THE finest and most costly of the veneer woods, says the *Lumber World*, is French walnut—a wood that does not come from France, but from Persia and Asia Minor. The tree is crooked and dwarfed, and is solely valuable for the burls that can be obtained from it. These are large, tough excrescences, growing upon the trunk. In this the grain is twisted into the most singular and complicated figures. The intricacy of these figures, combined with their symmetry, is one of the elements that determine the values of the burl. Color and soundness are other elements of value, which vary very widely. Burls worth from \$500 to \$1,000 each are not rare, and at the Paris Exposition for 1878 one burl weighing 2,200 pounds was sold for \$5,000, or upwards of \$2.00 a pound.

In buying burls much care is necessary to guard against fraud. Often decay and malformation result in leaving hollows in the very center, which of course greatly lessen the value. These hollow places are sometimes filled by fraudulent dealers with substances resembling the wood, and the whole is sold at a very much higher price than it is worth. Compressed manure is one of the materials used for this purpose. An even worse fraud than this is that of placing stones in the hollows to increase the weight, and thereby enhance the value of the burl. This not only cheats the buyer, but is liable to ruin the valuable knives used in cutting the veneers. There are rosewood and mahogany burls, but, unlike those of the French walnut, they are of little or no value. In those woods it is the trunk of the tree that is prized; the knots are discarded.

Next to French walnut, ebony is probably the most valuable of the cabinet woods. Occasionally a fine piece is found that brings even a better price than the French walnut. For a particularly large piece even five dollars a pound might be paid. In ebony the main thing is size. It is difficult to get large pieces that can be used without cutting.

Rosewood and mahogany are always in demand. The best mahogany is that of San Domingo. Next come the mahoganies of Cuba, Honduras, Mexico, and Africa. There is much less difference in value between different mahoganies and rosewoods than between different specimens of ebony and French walnut. Fair rosewood will sell in the log for five and a half to seven cents per pound.—*Presbyterian Banner.*

Water Telescopes.

TO ANY one who is fond of observing living fish, and other forms of subaqueous animal life in their wild state, one of the daily papers commends the use of the water telescope. This efficacious and cheaply-made instrument is not used so much in this country as its merits deserve. The Norwegian fishermen are constantly in the habit of employing it in their herring and cod fisheries, and often thereby discover shoals of fish that would otherwise escape their nets. On the surface of the water in the sea, and also most rivers, there is generally a ripple, which prevents the bottom being seen; it is to get rid of this ripple that the water glass is so useful. There are three forms of water glass—namely, an ordinary bucket or barrel with the bottom knocked out; secondly, a piece of tin of a funnel shape, about three feet long and nine inches in diameter at the broad (or bottom) end, and large enough at the top to accommodate the observer's eyes; into the broad end should be inserted a plate of strong glass and some lead to weigh it down; thirdly, the simplest way is to get a tin or zinc tube like a map-case. This should be about three feet long and three inches in diameter. The bottom of this also should have glass and be weighted. When the water is clear, this instrument will enable the

observer to see from three to twenty fathoms on calm, bright days. Of course, when the water is thick, the glass is useless.

To the naturalist they will be invaluable, as by means of them the actions of the fishes and other inhabitants of the ocean can be observed better than in any aquaria. The beauties and luxurious growth of the submarine forests of sea plants will also to many be a most novel and interesting spectacle. This glass would be most useful for fishing parties. When a deep place in the river has been baited up for the afternoon and evening fishing, the ground may be viewed with the water telescope.—*Mastery.*

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News and Notes.

RELIGIOUS.

—It is said that in London over 1,000,000 of its 4,000,000 never attend church. In Glasgow, 200,000 out of 700,000 neglect public worship.

—There are twenty-four woman's missionary societies in the Presbyterian Churches of the world. They contributed last year upward of \$280,000.

—The students of Union Theological Seminary, New York, are summoned to recitations by a large gong which once did service in a Buddhist temple.

—A new mission to the Jews is about to be established in Tiberias by the Free Church of Scotland, to be called "The Sea of Galilee Medical Mission."

—The translation of the New Testament into the language of the Valley of Cashmere has been completed by Rev. T. R. Wade, missionary of the English Church Missionary Society.

—A letter from a missionary in India states that Rev. W. D. Boggs, of the American Baptist Mission, has baptized 616 persons since January 1, making a total of 944 in eighteen months.

—Dr. Greene, missionary to Constantinople, said in the recent meeting of the American Board in Columbus, O., that the gifts of the native Christians in Turkey, in support of their churches, averaged last year an equivalent of from ten to twenty days' labor for male and female.

—An English Presbyterian journal laments that while there is a strong sentiment among the churches of that denomination in favor of sending missionaries to China in increasing numbers, attempts to promote mission work among the teeming population of London meets with a "cold shoulder."

—At the recent conference of the Evangelical Alliance, at Copenhagen, Dr. Christlieb presented the following picture of the religious, or rather irreligious, condition of Germany: In Berlin, with a population of 1,000,000, only 20,000 or 2 per cent. attend public worship. In Hamburg, with nearly 400,000 people, only 5,000 attend. In certain districts of North Germany there are suicides at the rate of thirty to forty a week. The study of infidel books he represented as very common.

—A remarkable instance is afforded by the case of the new saint, who, it appears, is about to be added to the Wesleyan calendar. The Wesleyans at Wirksworth are going to remove from their old chapel where Elizabeth Evans, the prototype of "Dinah Morris" in "Adam Bede," preached for many years. The new chapel, which is to be called Bede Memorial Chapel, is "to be erected to the glory of God and in memory of Elizabeth Evans, immortalized as 'Dinah Morris' by George Eliot in her novel of 'Adam Bede.'" The privilege of canonization has passed from the church to the novelists.—*Bulletin*.

—The New York *Observer* utters the following plain but truthful words: "The very last people in the world to oppose secret societies ought to be Roman Catholics. They have the 'Order of Jesuits,' the most secret, unscrupulous, and wicked conspiracy of bad men the world ever saw. Kings have expelled them *en masse* from their kingdoms. They are enemies of society, in league with igno-

rance, superstition, and crime, and their offenses form part of the most awful chapters of the history of the human race. There is no secrecy more profound, no obedience to masters more slavish, no wickedness more cheerfully perpetrated, no morality more profligate and infernal, than the Order of Jesuits illustrates in its past career. Yet it is the bulwark of the Romish Church; it puts down one and sets up another at its own sweet will. And Roman Catholics oppose secret societies! Out upon such hypocrisy."

SECULAR.

—Florida expects to raise 3,000,000 boxes of oranges this season.

—The reduction in the national debt for October was \$8,250,000.

—Professor Nordenkjöld is organizing an expedition to the South Pole.

—Twenty-five men were killed by an explosion in a coal mine near Uniontown, Pa., Oct. 27.

—Wilbur F. Storey, proprietor of the Chicago *Times*, died at his residence in Chicago on the 27th ult.

—Four thousand barrels of apples were recently shipped on one steamer from Boston for English markets.

—The cholera epidemic has already cost the continent of Europe \$25,000,000 by the absence of the ordinary summer tourist.

—A factory at Hueta, Spain, was burned Oct. 31. Twenty-seven persons perished in the flames and twelve were seriously injured.

—The President has appointed Hugh McCulloch to be Secretary of the Treasury, and Walter Q. Gresham to be Circuit Judge.

—The value of the products of the various industries of the United States is seven times the total value of our foreign commerce.

—Eleven pupils of the School of Agriculture at Bordeaux have died from the effects of eating mushrooms gathered in a wood near the school.

—There are over 407,000 persons employed by railway companies in this country, not including the officers, clerks, or book-keepers.

—The number of visitors at the late Electrical Exhibition at Philadelphia was 300,000. The receipts were \$100,000, and the profits \$10,000.

—The Surgeon-General of the Marine Hospital reports that yellow fever has again broken out on the west coast of Mexico in a most malignant form.

—On the 30th ult., a passenger train on the Atchison, Topeka, and Santa Fe Railroad, was fired into about four miles from Socorro, N. M., by a party of masked men.

—A false alarm of fire was raised in a theater in Glasgow, Scotland, on the 1st inst., in which 2,000 persons were assembled. In the panic which ensued sixteen persons were killed, and twelve badly injured.

—In the event of the failure of the present active overtures of England in the direction of mediation between France and China, 20,000 French troops will be sent to China, with a view of occupying Canton.

—An unusually fatal outbreak of cholera has occurred at Madras, which is aggravated by the difficulty of procuring provisions, as the terror-stricken villagers refuse to bring to the city the customary supplies.

—A hurricane swept the eastern part of the Bahamas from the 10th to the 16th of October, doing great damage on land and sea. Many vessels were lost, among them two American schooners and their crews.

—On the 29th ult., a passenger train on the Wilmington and Northern Railroad, fell through a bridge into the Schuylkill River, near Reading, Pa. The engineer and fireman and several passengers were killed.

—A counterfeit five-dollar piece has been sent to the San Francisco Mint, which is so perfectly executed as to be scarcely distinguishable from the genuine. It is thought to be one of a large number. The weight and ring are perfect.

—Over 900 pounds of obscene books and 165,900 pamphlets, circulars, and cards were seized and destroyed last year by the Cincinnati branch of the western society for the suppression of vice. Eleven hundred obscene photographs and 137 negatives were seized, and four lewd newspapers were suppressed.

—The Scott liquor law has been declared unconstitutional by three of the five judges of the Supreme Court of Ohio. The effect will be, not only to stop the collection of the tax imposed in consequence of it, but to make it necessary to pay back all that has been collected in the past.

—Last week we noticed the case of a young man in San Francisco, who, after pleading guilty to a charge of burglary, was acquitted by the jury. On the second charge, for a similar offense, he pleaded not guilty, no doubt thinking that since he was acquitted after pleading guilty, he would receive a pension if he pleaded not guilty, but the jury convicted him.

—The Conelly polygamy case at Salt Lake was dismissed on the 31st ult., because the testimony showed that the marriage occurred so long before the indictment as to be outlawed. The judge told the jury that they must acquit according to the evidence, although there was no doubt but that the evidence was the result of persistent false swearing. Said he: "I am of the opinion and have an abiding conviction, to a moral certainty, that the ends of justice have been defeated in this case by false swearing."

—Judge Hoffman, of San Francisco, in sentencing a man last week for false registration, said: "In my opinion, he who falsely votes commits a higher crime than the counterfeiter or forger. I therefore feel called upon in these cases to inflict the highest punishment allowed by law, and were it in my power, I would make the sentence twice as much, not as a vindictive measure, but to put a stop to fraud. The judgment of this Court is that you pay a fine of \$500 and the costs of the prosecution, and that you be imprisoned for the term of three years in the State prison."

—The representative of a syndicate of European distillers has proposed to the Mexican National Railroad Company to advance sufficient capital to complete and equip the road, under the condition that the syndicate control the management and receive certain freight rates for the transportation of corn over the road to Corpus Christi. The syndicate will contract with the farmers along the railroad who wish to double or triple their production of corn, to purchase annually not less than 1,500,000 or more than 3,000,000 tons, to be shipped to Europe, for use in their distilleries. The object of the syndicate is to procure a sure supply of corn at a fixed price, and to be independent of corn speculators. Great is the power of whisky!

ANGER is like fire—a good servant and a terrible master. Without capacity for anger Luther could not have fought the battle of the Reformation; nor our fathers the war of the Revolution; nor our reformers the war of emancipation.

THE happiness of a genuine Christian lies beyond the shock of earthly disturbances, and is not affected by the changes and chances to which mortal things are exposed.—*Clarke.*

Appointments.

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

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Obituary.

TOLHURST.—Died of quick consumption, at Cleveland, Ohio, Oct. 11, 1884, my daughter, Mary E. Tolhurst, aged 21 years. She was ill a few months in which time she went to California, hoping to regain her health, but this unyielding disease she saw was claiming her, and she wished to return home to die, which she did, not being home quite three weeks before death claimed her. Patient and uncomplaining, she sweetly fell asleep. My loss is great, but Mary rests. The Lifegiver will do right.

L. C. TOLHURST.

The Pharisee.

ONE or two quotations may help to show how truly this picture of the Pharisee—that given in the parable of the Pharisee and the publican—was taken from life. Thus, the following prayer of a rabbi is recorded: "I thank thee, O Lord, my God, that thou hast put my part with those who sit in the academy, and not with those who sit at the corners [money-changers and traders]. For I rise early and they rise early. I rise early to the words of the law and they to vain things. I labor and they labor; I labor and receive a reward, they labor and receive no reward. I run and they run; I run to the life of the world to come and they to the pit of destruction." Even more closely parallel is this thanksgiving, which a rabbi put into the mouth of Israel: "Lord of the world judge me not as those who dwell in the big towns [such as Rome], among whom there is robbery, and uncleanness, and vain and false swearing." Lastly, as regards the boastful spirit of Rabbinism, we recall such painful sayings as those of Rabbi Simeon ben Joachi, notably this, that if there were only two righteous men in the world, he and his son were these; and if only one, it was he.—*Dr. Ederheim's Life and Times of Jesus the Messiah.*

WHEN we shall climb the shining steep of Heaven, and from the light of the eternal world look back on this enigma of human life, we shall have nothing for which to praise God more than for not having given us everything for which we ask him here on earth.—*Dr. J. A. Broadus.*

THERE is but one way of knowing what the Bible is, and what the Bible teaches about itself; and that way is to be found only by seeking for it in the Bible itself.

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883-84 it placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, Australia, the United States, and supplied reading-rooms with health and religious periodicals.

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

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

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

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32 pp. Price, 4 cents; liberal discount by the hundred.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 6, 1884.

In a private letter from Oregon, to Brother Ings, comes the following cheering item: "Eleven signed the covenant at Fern Prairie, and fourteen are keeping the Sabbath, and the work is only begun there." May the good work go on unto perfection under the prospering hand of the Lord.

"A READER of the SIGNS" writes from South Boston, Mass., asking for information on a certain matter, but incloses no stamp for reply, and signs no name. If he is indeed a reader of the SIGNS, he will know by this why he has received no answer.

Perhaps a word of explanation is necessary. Some may think that because the full names of questioners do not appear in the paper, therefore they are not given to us at all. This is a mistake. When we answer questions, we must know whom we are addressing, although we never make the name public.

QUESTION.—"Is there any printed record in the world, of the year and month, and day when the seventh day was dropped or skipped over for the first?"

ANS.—There is no such record, because the change was not accomplished instantly, but gradually. If there had been any attempt to make the change universal at one time, we should doubtless have a record of determined resistance on the part of many. But heresies never arise in that way; men do not backslide from the faith in a moment of time. The change was gradually introduced, some for a time keeping both the seventh and the first day; but the adherents to the first day increased in number in proportion as merely nominally converted heathen were allowed to come into the church, and exert an influence.

THE Baptist *Flag* says: "The law of God to Moses declares, 'Thou shalt not take the name of the Lord thy God in vain.' Well, what of it? If it was 'the law of God to Moses,' how does it concern us? Why should we refrain from swearing because the Lord told Moses not to? Or, even if the law was given to the whole Hebrew race, how does it have any binding force on us? Perhaps the *Flag* will say, on second thought, that it was not given merely to Moses, but that it was spoken with the voice of God, which shook the earth, and that it is binding on all men of every race and age. If so, we will accept its statement, and will grant that whoever swears commits a sin. And then we would like to ask if the fourth commandment was not given at the same time, under the same circumstances, and for the same people. If so, when people work on the Sabbath of the Lord—the seventh day—is it not a sin? Who will venture to say no?"

A "Nebulous" Hypothesis.

THIS is a specimen of the way the *Christian at Work* patches up the Mosaic account of creation:—

"On the first day, Moses tells us, God produced light. And science, following the great nebulous hypothesis of La Place, tells us how it was produced, viz., by the action of gravity and chemical affinity, concentrating the diffused gas into one or more nebulae, so that they shone forth as luminous spots in the dark space of heaven."

"On the third day, according to Moses, the waters were gathered into one place, dry land appeared, and the land brought forth vegetation. And according to science, the nebulous masses began to concentrate at this point into definite stars. Our sun became such a star. Our planet was also a luminous sun, made so by the force of shrinkage and chemical action, until after a while, out of a confusion of solid crust, ocean, and atmosphere, there

developed land, ozoic rocks, infusorial plants, and protophytes."

We think the expression "*nebulous hypothesis*" very aptly describes the above theory, for it is decidedly hazy, so much so that we are unable to see through it, or to see anything in it. We confess to being old foggyish enough to believe that Moses has given, in the first of Genesis, as clear an account as is possible to be given, because it is correct. Compared with this "*nebulous*" hypothesis, it is like the noonday sun compared with a fog bank.

Baptized for the Dead.

WE have been asked to explain 1 Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

To understand this text, it is necessary to keep in mind the general argument, and especially the proposition laid down in verses 12-14. In this chapter the apostle is meeting the objection of some professed Christians who claimed that there will be no resurrection of the dead. He first proves (what they no doubt believed) that Christ had risen from the dead. Then he says: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." Verses 12, 13. The resurrection of Christ being an established fact, this is an overwhelming argument; for it is manifestly absurd to admit that one person has been raised from the dead, and at the same time to deny that there is a resurrection.

The apostle then shows the condition of the dead, provided there is no resurrection, and reiterates the statement that there will be one. Then in verse 29 he returns to the original question, proving the resurrection from their own faith and practice. Being baptized for the dead, we see, is a pledge to the death and resurrection of Christ, and such baptism is an emblem. See Rom. 6:3, 4. By being buried in the water we show our faith in the death and burial of Christ, and by coming out of the water, our faith in his resurrection as the pledge of ours. Now comes in his question: "If the dead rise not at all, why are they then baptized for the dead?" Or, in other words, uniting the two parts of the argument: "If the dead rise not, then Christ is not risen; and if Christ be not risen, what is the use of being baptized in memory of his death and resurrection? since in that case your faith is vain."

Following is the closing portion of Dr. Clarke's comment on this text:—

"But as they receive baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"Saturday: The seventh or last day of the week; the day following Friday and preceding Sunday."—*Webster's Unabridged Dictionary*.

"Hallow: To make holy; to set apart for holy or religious use."—*Webster*.

The seventh day is the day commonly called Saturday. The fourth commandment says that "the seventh day is the Sabbath of the Lord thy God;" that God set it apart for holy use. Reader, do you keep the fourth commandment? If not, why not?

Beginning of the Day.

"WILL you please state in the SIGNS OF THE TIMES where in the Old Testament can be found the verse stating when the day was to begin?"

"E. G. D."

ANSWER: In Lev. 23:32 we read concerning the day of atonement as follows: "It shall be unto you a sabbath of rest, and ye shall afflict your souls; in the ninth day of the month, at even, from even unto even shall ye celebrate your sabbath." Now by referring to Deut. 16:6; Josh. 10:26, 27; Mark 1:32, etc., we learn that "even" is at the setting of the sun. If one day was to begin at even, at the setting of the sun, then of course every day must likewise begin at sunset. When the earth was created—when God "spoke and it was"—there was darkness. Afterward God said, "Let there be light, and there was light," and this formed the latter portion of the first day. "The evening and the morning were the first day." Then, as the earth continued to revolve, succeeding days must, of course, follow the same plan; and so we read in the first chapter of Genesis that "the evening and the morning" were the second, third, fourth, fifth, and sixth days.

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