

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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HUNGERINGS.

BY MRS. M. J. BAHLER.

Oh, give me that patience, dear Jesus,
Which never will fail, though the load
Be such that I'm bowed, while I bear it,
E'en down to the earth's dewy sod.

Oh, grant me that sweet resignation
Which can sing though mine eyes dim with tears.
Oh, help me to smile 'mid the shadows,
And by faith chase away chilling fears.

Oh, grant me endurance, my Saviour,
Though darkness envelop my path,
So thick that e'en glimmer of starlight
Is hidden by storm-clouds of wrath.

Oh, help! lest I stumble in weakness,
Dear Jesus; I only can stand
By clinging most firmly, most closely
To thee, and thy powerful hand.

General Articles.

Requisites to a Good Prayer-Meeting.

BY MRS. E. G. WHITE.

CHRISTIANS do not always make the public worship of God of sufficient importance. They do not realize their responsibility in the matter. The prayer-meeting, especially, is often dull, spiritless, and unattractive. But it need not be. Even where few love the hour of prayer, it may be made interesting and profitable. The presence of Jesus is not confined to large assemblies. "Where two or three are gathered together in my name," he says, "there am I in the midst of them." "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven."

We may rest with assurance upon these promises; but if we would have them fulfilled to us, we must live so that God can consistently bless us. If we consciously cherish envy, malice, or any evil in our hearts, our worship is only mockery in the sight of God. We must confess and forsake our sins; we must search our hearts, and see that everything is put away that grieves the dear Saviour; we must be living examples of the transforming grace of God. But when we have done all on our part, we may come to Jesus in humble faith; and he will hear our prayers, for his word is pledged.

If the prayer-meeting is made what it ought to be, it must be preceded by holy living. "The kingdom of God, and his righteousness," must be made the first consideration. To meet the claims of God involves a cross. We are under obligation to honor him by a well-ordered life and godly conversation, and to do all in our power to win others to his service. And to do this requires self-denial. It leaves us no time to devote to selfish plans or pursuits. Frequently business matters receive careful

attention, while the interests of the soul are made secondary. While this state of things exists, Christians can never have a convincing power with unbelievers, and the prayer-meeting will be destitute of the presence of the Spirit of God.

Let every one who professes to be a follower of Christ inquire, What am I doing for Jesus? "Ye are the light of the world," said Christ to his disciples. Can you, then, feel clear in inactivity and indolence in the cause of God? There is no such thing as selfishness in religion,—no such thing as a religion that can be enjoyed without benefiting any one. The truth held in humility will commend itself to the minds and hearts of others. The faith which works by love, and purifies the heart, cannot be kept bottled up like some precious perfume. The light of the Christian is not to be put under a bushel, but on a candle-stick, that it may give light to all that are in the house.

Christian friends, will you consider how you can make the prayer-meeting interesting? You can do this if you will. Do not feel that God will care for the meeting, and you have nothing to do. He has given you ability, and he requires you to use it. In the plan of salvation, man must co-operate with God. He has duties to perform as well as hopes to entertain. In the first place, you are not to forsake the assembling of yourselves together. Be prompt and regular in your attendance. Do not let trifles keep you away from the house of prayer. Though there may be but two or three who meet together, be in your place at the time appointed.

Before leaving home, go to God in secret prayer. Plead with him for his blessing, and He who "seeth in secret, shall reward thee openly." With your heart softened by the love of Jesus, go to the meeting, feeling that you are personally responsible for its success. If but few attend, you should feel under double responsibility. You are in the service of God, and should do what you can with your talent, tact, and skill to make his worship interesting. You bestow care and thought on business matters; you labor to make them a success. Would you do less for the worship of God? Are not eternal interests of far greater importance than those that are earthly? In this matter act like intelligent, rational beings. Do not so burden yourselves with temporal cares that you will have no life and energy for the prayer-meeting. God will work with your efforts; but he will not bless you in indolence and carelessness. He speaks to hearts that feel, to consciences that respond to his claims.

When you speak or pray, make an effort to speak in clear tones, loud enough to be heard by all. You do not address your family in a whisper, but in a cheerful, pleasant, audible voice; why not let the same distinct and agreeable tones be heard in the prayer-meeting? If you have never learned to talk aloud when speaking of Jesus, let this be one of your first lessons. If you have been in the habit of praying so that no one present could understand what you said, reserve all such whispered prayers for the closet. How can the prayer-meeting be made interesting, when the prayers offered and the testimonies borne are spoken in so low a tone that only an occasional word can be heard? Who can respond "Amen"? Who can be benefited by such testimonies, however good

and fitting they may be in themselves? Who can know how to speak words of comfort and encouragement, or to help those who need help?

Many prayers and testimonies are as destitute of the Spirit of God as a dry sponge is of moisture; for there is no Jesus abiding in the heart. This makes the prayer-meeting cold and lifeless, and it is no wonder that children dread such seasons. Bring no dull, complaining spirit into the prayer-meeting. Do not compare notes to see how sorrowful a story you can tell. There is enough to talk about without raising one doleful strain. When we are willing to come as little children, conscious of our own weakness, and willing to be instructed by the Divine Teacher, our hearts will be filled with the love of Jesus, and we shall long to speak of his matchless worth. We shall cease to talk of self. Our trials will look so small that we shall forget to mention them. We have many blessings. Let us cultivate gratitude, and talk of the goodness of God.

We should individually know Jesus as a sin-pardoning Saviour. We should be able to testify to his compassionate love, and the virtues of the cleansing stream that washes away the stains of sin. Why not speak often one to another of the blessed hope held out before us in the great plan of salvation? Why not talk of the heavenly inheritance and of the rich promises of God? Jesus lives to intercede for us; then let us be glad. Let us come before the Lord with gratitude and praise in our hearts and on our lips. Let us, with rejoicing, speak to one another "in psalms and hymns and spiritual songs, singing and making melody" in our hearts to the Lord. "Whoso offereth praise," says the Creator, "glorifieth me." Let us not withhold the tribute that is his due.

Full to overflowing will be the heart that is transformed by grace. Divine love will be revealed in the manner, in the speech, in the life. The Christian will enjoy communion with his Maker; he will enjoy the precious privileges of his high calling in Christ Jesus. We want calm devotion; we want the courage and hope to be derived from worshipping God with his people; but we must also have activity and energy, for we have a work to do. "Ye are a chosen generation," says Peter, "a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light."

Let us who have experienced these rich blessings seek to draw others to the Saviour, that they may share the light that shines upon our pathway. Let us point them to Jesus, and say, "Behold the Lamb of God, which taketh away the sin of the world." The highest commendation we can receive as Christian workers is to say that we present Christ lifted up on the cross as the object of supreme desire; and how can we do this better than by making religion attractive? Let us show that to us the worship of God is not drudgery and dry form, but spirit and life.

NEARNESS to the Saviour will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections towards him.—*Spurgeon.*

"Babylon is Fallen."

[THE following picture of the condition of the Christian world, was given by Rev. Arthur T. Pierson in a sermon before the Ministerial Convention of Philadelphia, in September, 1884. This is only a part of the sermon however. We have selected some of the most striking portions; but in what is here given, as well as in much more that might be given, there is food for much solemn reflection by all. And in view of it who will say that the Third Angel's Message is out of place, in calling upon the people to come out of her, and keep the "commandments of God, and the faith of Jesus"?

ALONZO T. JONES.]

Our church-life is undermined by worldliness. Between the church and world no line of separation exists, except in the fact of church-membership. When our Lord bids us "keep ourselves unspotted from the world," and "hate even the garment spotted with the flesh," he means that in close contact, not to say conformity, there is *contagion*; the infection of a worldly spirit, caught by the church, infests her whole life, and is fatal to spiritual power.

It is not enough to be *conformed*, we must be *transformed*; these are the Bible conditions of true life and power. In how many disciples do we find them? In the church are thousands who, like Ananias, defraud the Lord of his dues; like Simon the sorcerer, estimate spiritual gifts on a money basis; like Demas, forsake Christ through love of this present world, or like Diotrophes, love to have pre-eminence. Our Lord, even at a marriage festivity, did not lose his character as the Son of God, but there manifested his glory and won disciples to believe on him. Church-members drop their character, as Christians, at the door of the gaieties of the world, as easily as an oriental guest shuffles off his sandals, and mingle indiscriminately with the devotees of fashion and frivolity!

The god of this world incloses our foot in his most ingenious snare, when he secures from the Lord's disciples the recognition of his favorite beguilements. Certain institutions have always been used by Satan to ruin souls; for example, the theater, opera, card-table, horse-race, and dance. The theater appeals, in a pure-minded man, to a normal, histrionic appetite; but the theater, as an institution, caters to our lower propensities, and cannot be sustained without ministering to vice. Booth himself sunk \$150,000 in New York City, in trying to establish a dramatic school for good morals! And, as a fact, the theater shows itself a putrid carcass by the drinking saloon, gambling saloon, and brothel, the vultures that gather round it. A game of cards may be innocent, but, for centuries, has been filthy with the defiling touch of gamblers and pickpockets. The horse-race may attract, as a simple exhibition of the beauty and speed of the noblest of all animals; but as an institution it is an open door to hell. The dance may be conducted by innocent maids and stainless men, but as it exists in society, it deserves but one name, "lascivious."

And yet Satan, by his wiles, secures from intelligent disciples a *sanction* if not an *apology* for these gilded gateways to perdition, and even persuades some ministers to lend sanction to the traps by which he takes the feet of the young.

Separation from the world there must be. The Roman soldiers, after a night's revel, at day-dawn cast off the works of darkness, put on the soldier's armor, and became sober; so from the moment of conversion, the course of this world is to be put away as among the works of our unregenerate life, and the armor of light to be put on, never to be *taken off*. Like Daniel in Babylon, we must present a perpetual *contrast* to our surroundings, and be isolated and insulated spiritually, in order to be filled and charged with the life of God. By

our fruits we must be known, and as the chestnut oak is not a chestnut, because, though having bark and leaf like that tree, it bears acorns, so no outward resemblance makes a disciple.

The New Testament puts the heaviest stress upon an *unworldly life*. Yet in the church we find a few decided lovers of God, thousands of decided lovers of the world, and thousands more vainly trying to *compromise* between two principles and courses of life, as utterly at war as light and darkness. The bulk of professing Christians are not consecrated men and women; they belong to the "*worldly holy*" or "*wholly worldly*." With thousands upon thousands, there is a vain dependence upon a dead faith, or dead works, or connection with a State church, instead of the righteousness of God wrought in them by the Holy Spirit.

A worldly church prevents conversion of sinners. More and more the eyes of men become blinded and sealed to the value of divine things, and our own unworldliness presents no contrast. More and more eternal things are practically disregarded; the awful warnings of God's word and providence are unheard and unheeded, like the earthquake when Hannibal fought the Romans at Thrasymene. We thunder in the ears of men the terrible truths of God, but they are deaf and dead, and the very church itself so grieves and quenches the Spirit by fellowship with evil that there is no power in the Lord's people to convert souls. The witness of a separate and sanctified life is gone, and the witness of the tongue of fire is gone with it!

"Four-fifths of the nominal membership of our churches add nothing to their real power; they are either a dead weight or a positive hindrance to the advance of the gospel; they help to fill up the gulf between the churches and the world, and break down the distinction between the truly regenerate and the enemies of God and the truth." How can we expect God to permit rapid and wide diffusion of a low grade of religious life? As it is, he selects the few, the advance guard of Christians, to carry the cross into the enemies' country. He permits difficulties and dangers to face them, that turn back all but heroic, devoted souls. In the race for worldly treasure and pleasure, in the worship of mammon, in the loss of a vivid sense of the reality and verity of spiritual things, in the awful lack of power to prevail in prayer, in the absence of that grand concurrent witness of an unworldly life, more weighty than any testimony of the lips, we also lose all true power to go forth conquering and to conquer. Zion is not fair as the moon nor clear as the sun, and cannot be terrible as an army with banners.

One of the most startling facts of our church-life is the absence of personal service in saving souls. Service, with the bulk of nominal disciples, seems lost sight of in salvation, which is itself sought with but feeble and spasmodic effort. I have been wont to urge upon disciples a systematic seeking of souls, putting the question pointedly: "Do you know that you have ever been instrumental in leading one soul to Christ?" only to be met in hundreds of cases with the sad confession that there has been no effort put forth in that direction.

Where are the marks of consecrated capital, of property acquired and administered by disciples as stewards of God? Pounds to mammon; pence to God! Money enough in the superfluities of rich Christians to supply the necessities of a world's poor, and carry the gospel to every unsaved soul.

In the light of the New Testament, the question may be raised whether it is *right* for a disciple to be rich. Paul and James warn not only against dishonest gains and selfish or sensual indulgences, but against the lust of accumulation, the curse of canker and rust which gathers about hoarded treasure. Moses turned his back at once upon the three lusts—ambition,

appetite, and avarice, when in one heroic resolve he forsook the court of Pharaoh, the pleasures of sin, and the treasures of Egypt. During Old Testament times, when the doors of the gospel had not been thrown open to the whole world, the avenues for the use of money in works of charity and mercy, were comparatively few and narrow, and the flood of wealth accumulated. But now, with a thousand millions crying for the light of God, how can they who love Christ hoard wealth? Whichever way we look, the pleading hand of God confronts us, in the thousand demands for temporal and spiritual relief, and that hand can hold and use every spare dollar or dime of the Christian world. How can disciples grow rich but by shutting their eyes and ears? In 1875, \$1,200,000,000 were spent in the liquor traffic—one dollar for every soul of the world's great host—while Christendom expended less than ten millions to evangelize the world! I knew one Christian man who spent for his own house, grounds, furniture, and articles of ornamentation, five times as much as the American Board in all its missionary operations for a year. In the homes of disciples in this city, the value of pictures, statues, silver plate, etc., more than exceeds all that the churches jointly give to spread the gospel among the unsaved.

I have been restrained for years from the frank expression of these deep and growing convictions by the cowardly fear of being misunderstood and called a "croaker." But let us have done with a temporizing policy. Where would the great Reformation have been if Luther and others had been kept from their bold assault on church corruption by the cry of pessimism? Where had been the mighty host of heroes that swept like pioneers, to the very frontiers, if John Wesley had not dared, at risk of life, to set up a new standard of piety, demanding of his followers separation from the worldly fashions and follies of the Anglican Church?

In our reaction from the papal priesthood, we have swung to the other extreme. The entire loss of the sacerdotal idea of the ministry has left our divine vocation to be regarded as a mere profession. A congregation hires a man to preach; he is a hireling, to be directed and dismissed at will; the trustees and spiritual officers are his board of directors—to tell him what he shall do and say in his official capacity. The sublime scriptural conception that he is the "ambassador of Christ," "steward of the mysteries of God," accountable only to his Master, bound to declare the whole counsel of God whether men will hear or forbear—that idea exists no longer.

Brethren, much of the responsibility of all this low state of piety lies at our own door. Is our preaching what it ought to be, as to matter and manner? Do we preach self, poetry, philosophy, science, history, politics, or Christ? Can we say with Paul, "I have kept back nothing that is profitable to you; I have not shunned to declare unto you the whole counsel of God?" Have we ever modified or qualified our message from motives of fear or favor? or boldly said to the Herods who sit in our church pews, "It is not lawful for thee to have her"?

When we have preached the whole truth, has it been in a godly manner, like Paul "beseeching men by the meekness and gentleness of Christ"? Oh, for that *chrisism*, that holy unction, that makes the whole man fragrant, that imparts that divine manner that fitly accompanies divine matter, that, even in touching the most terrible truths, the guilt and ruin of sin, and the wrath of God, leaves on them a golden glory, an awful beauty!

THE best fame is that which one acquires in the service and through the favor of God.

If you would not fall into sin, do not sit by the door of temptation.

The Golden Rule.

THE golden rule requires us to do unto others as we wish they would do unto us. Notwithstanding the justice of this principle upon which rests all moral obligation between man and man, the natural disposition cries out against it, and declares that the only true rule to be governed by is to do unto others as they do unto us. We are told that it is an impossibility to obey the golden rule in all its bearings, as it requires us to regard other people's rights as sacred as our own. I cannot see any difficulty in this except for selfish individuals. These are never satisfied with equal rights, but want the advantage in every transaction. They love themselves better than the golden rule requires them to love their neighbor. With such, obedience is an impossibility.

The objector to the golden rule has suggested an improvement in the wording of this rule, so as to have it read, "Whatsoever men do to you do ye even so to them, for this is natural, and therefore right." Now let us test the strength of the logic in this revised copy. A, in business transaction with B, is defrauded to the amount of one hundred dollars. Now it is the duty of A to engage in deal with B, and defraud him in like manner, that he may do to B as B has done to him. But when A has succeeded in the matter until he has the advantage of B as much as he was beaten by him, it then becomes the duty of B to make another trial of his rascality in deal with A, and so on endlessly. But if A should fail to equal B in dishonesty, it follows, according to the natural version, that A is in the fault, because he has failed to do unto B as B had done to him.

But should B become wearied with his neighbor, because he has been more successful in trickery than himself, and attempt to chastise him, as a pugilist is often tempted to do, he would only place A under the necessity of retaliating in the same manner; but here we are met by an impossibility, because, if one man is physically able to inflict corporal punishment upon another, it is quite certain that the man who has received such treatment will not be able to give what he has received, and so he cannot in this case do to others as they do to him.

In some particulars this could be done. A man could bear false witness against his neighbor, and his neighbor in turn could bear false witness against him, and thus be in harmony with the natural rule of right. If one man should abuse another, the injured party could in many cases retaliate, but where is the justice in this? Should my neighbor defame my character, I in turn could defame his character; but there would be too much liberalism in this to please even the most liberal one. But all can obey the golden rule. I can do unto others anything that I in justice could demand of them, circumstances being equal. If I desire my brother or neighbor to speak well of me, I can speak well of him. If I demand that he shall respect my rights in any transaction, I can respect his in the same transaction. If I desire him to be careful of my reputation, I can be careful of his. If I think of publishing a report derogatory to my brother's character, I can, from a moral standpoint, do so when I can desire that he should also do the same to me. I have the right to desire his money, when I can at the same time desire him to possess an equal amount of my means. If I ask his assistance in need, I am entitled to it when I would gladly do the same for him in like circumstances. If I desire the privilege of dictating to him, I can have it when I am just as ready to grant him the same liberty with my rights. It is a perfect antidote for pride and vanity, as it prevents each person from parading self before his neighbor.

But in this sketch I can only suggest a few

thoughts, which may lead the mind of the reader into a more thorough study of the subject, for I believe the golden rule is infinitely perfect, and is as enduring as eternity, and as universal as the universe, and will conduct all its devotees in ways of pleasantness, for all its paths are peace. It is the comprehensive commentary on the perfect law of God, and yet an elementary treatise for juveniles to study.

WM. COVERT.

Sins of Omission.

IN using this term I do not mean to imply that what are called sins of omission are less positive than what are called sins of commission. In fact, sins of omission are the most positive of sins. For man owes to his Maker the unintermittent and perfect obedience of his life-time; so that one single sin of omission is a debt which he can never find time or means to pay; and therefore the Lord teaches us to pray, "Forgive us our debts." In fact, the parent sin—the sin of sins, that root sin of which it is one of the offices of the Holy Spirit to convict the world—is a sin of omission: "Of sin, because they believe not on me." Alas! most persons are troubled only with those sins which are called sins of commission,—outward, manifest sins. They forget that by far the larger proportion of our sins in God's sight are sins of simple neglect. The sinner's whole life is one black night of omission, now and then rifted by sins of commission flashing athwart it. Did ever a day pass over the head of any of us in solemn review of which we could truly say, "I have done to-day everything that God requires of me?" Oh, these sins of omission! Who shall count them? Who shall weigh them? Who shall ferret them out, burrowing without number as they do through the labyrinths which wind beneath that outward life on which alone we are wont to fasten our eyes? And as we consider these unconscious sins of omission with which our lives are compact and black, of all prayers that become our lips none is more fitting than this: "Cleanse thou me from secret faults."—George Dana Boardman.

Hypocrites.

THE most dangerous enemies of the church are not infidels and worldlings, but hypocritical Christians. An enemy is far more powerful for evil in the camp than outside of it. One inconsistent Christian injures the cause of religion more than five rampant infidels. One backslidden minister strikes a more thrilling blow at the church than a dozen of Ingersoll's most eloquent lectures. In view of this, it is an ominous sign that so many ministers are departing from the old faith, preaching the "enticing words of men's wisdom," while they still pretend to be the elect of God. These men proclaiming falsehood from the pulpit, pandering to the spirit of the times with a perverted gospel, are the most powerful agencies of Satan in fighting the kingdom of God. When, in the history of the people of Israel, the destruction of Ahab was desired, and the Lord planned how to effect it, the problem was solved in this way: A spirit came forth and stood before the Lord and said, "I will persuade him; I will be a lying spirit in the mouth of his prophets." The plan met with approval, and the spirit, by speaking falsehood from the mouth of the prophet, accomplished Ahab's ruin when no other could have prevailed. Give the devil the "livery of Heaven," and he will lead more souls astray than he otherwise could. Put the deceitful, flattering words of human speculation into the form of a sermon, apparently supported by divine authority, and they are made thrice as potent for evil as usual.—Christian World.

"GIVE light, and darkness will disappear of itself."—Erasmus.

A Great Gulf.

THERE is a great gulf fixed between the teachings of the world and the teachings of the gospel, on the subject of easy living. According to the popular view, the one thing worth living for is to have money to spend, fine pictures to admire, pleasant books to read, soft carpets for the feet, easy couches for tired limbs, and delicate dishes for the palate; and yet the God whom we believe in, and worship, has only revealed himself to human eyes and hands as One who was crucified, whose brow was wounded with thorns, and whose side was pierced through with a spear; and the gospel which he brought teaches that all pampering of the body and all undue indulgence of its desires, so far from being the supreme object of life, may be a snare and a stumbling-block to the soul. If there are any of us who really believe in our hearts that personal enjoyment is the true object of our lives, let us honestly acknowledge to ourselves that we are lovers of pleasure rather than lovers of God, and so go back to crown with roses the forgotten statues of the kindly pagan gods who loved hot life and the beauty of sense. There ought not to be room in one house for both the cross of Christ and the ivy-crown of the wine-god, or the myrtle of the goddess of pleasure. "No man can serve two masters"—so runs the old saying, but the lesson is hard to learn. Nevertheless, it is one which must be learned sooner or later, when every man must make the deliberate choice whether he will count his own pleasure the chief object of his life, or whether he will yield his will, for pleasure or for pain, to the will of God. And on that one decision hangs every man's destiny, for both here and hereafter.—S. S. Times.

Be Christlike.

A CHRISTIAN should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written, but the best life of Christ is his living biography, written out in the words and actions of his people. If we were what we profess to be, and what we should be, we should be pictures of Christ; yea, such a striking likeness of him that the world would not have to hold us up by the hour and say, "Well it seems somewhat of a likeness;" but they would, when they once behold us, exclaim: "He has been with Jesus; he has been taught of him; he is like him. He has caught the very idea of the holy man of Nazareth, and he works it out in his every-day actions.

A Christian should be like Christ in his boldness. Never blush to own your religion. Your profession will never disgrace you; take care you never disgrace that. Be like Jesus, ever valiant for your God. Imitate him in your loving spirit, think kindly, speak kindly, and do kindly, that men may say of you, "He has been with Jesus." Imitate Jesus in his holiness. Was he zealous for his Master? So be you, even go about doing good. Let no time be wasted; it is too precious. Was he self-denying, never looking to his own interests? Be the same. Was he devout? Be you fervent in your prayers. Had he deference to his father's will? So submit yourself to him. Was he patient? So learn to endure. And best of all, as the highest portraiture of Jesus, try to forgive your enemies as he did, and let those sublime words of your Master—"Father, forgive them, for they know not what they do"—always ring in your ears. Forgive as you hope to be forgiven. Heap coals of fire on the head of your foe by your kindness to him. Good for evil, recollect, is godlike. Be godlike then, in all your ways, and by all ways and means so live that all may say of you, "He has been with Jesus." Remember his words, "Learn of me, for I am meek and lowly in heart."—Spurgeon.

Youth and Duty.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9.

SATAN, the god of this world (2 Cor. 4:4), is ever striving to blind the eyes of all, and especially of the young, by the pleasures of this life; and in this he has been so successful that a vast majority of our young folks, and many who are not young, act as though life was given to them solely for the pursuit of pleasure. These persons forget, if they ever knew, that "Life is real, life is earnest," and spend hours and days, yes, even months and years of the precious time which God has given them, in foolish talking, joking, and jesting, until, frequently, you do not know when they are in earnest. The more silly anything is the better they seem to like it; and their frequent attempts at wit would certainly be disgusting even to themselves if they would but pause to consider that "for every idle word that men shall speak, they shall give account thereof in the day of Judgment." Not only is this true of the world, but professed Christians and even ministers of the gospel are found in the van of the pleasure-seeking, sin-serving host, seeming to think that youth is a sufficient excuse for any amount of frivolity.

If the young folks fail to attend regularly the stated and popular means of grace, there must be a special campaign of church fairs, festivals, and sociables inaugurated to get them interested in religion! But does it do it? No; on the contrary they are more than ever wedded to the so-called pleasures of this life. The average young man or woman fails to see much real difference between hilarity and nonsense clothed in the garb of religion, and that which makes no such profession.

The language of the world is, "Rejoice, O young man, in thy youth;" the language of God is, "Remember now thy Creator in the days of thy youth." Eccl. 12:1. With which of these must the true Christian be in harmony? Paul says, "The carnal mind is enmity against God," and to be "carnally minded is death;" again he says, "If ye live after the flesh ye shall die." To "live after the flesh," no doubt, means the same as to "walk in the ways of thine heart and in the sight of thine eyes." John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17. The great apostle to the Gentiles was not in harmony with the modern idea that "boys must sow their wild oats;" for he says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Conformity to the world is contrary to the spirit of true Christianity; the apostolic injunction is, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

The mystery of iniquity, the papacy, was conceived and brought forth by lowering the standard, and corrupting the primitive simplicity of the religion of Jesus, in order to make it popular; and the result is a formal and apostate church, as dead to true religion as were the Jews when they rejected Christ. And may not the same be truthfully said of the popular Protestant churches, who instead of rigidly adhering to the native simplicity of the teachings and discipline of Christ and the apostles,

tone down the plain, straight truths of the gospel; and, practically eliminating the law, they not only tolerate but encourage a formal profession of religion, so largely adulterated by the pursuit of worldly pleasures as to render its votaries scarcely distinguishable from the world, except by reference to the church roll.

People love to hear "smooth things," and dwell much upon the mercy of God, forgetting his justice and the immutability of his law, seeking first the pleasures of this life and expecting that eternal life will be added thereto; satisfying themselves with the thought that they are about as good as their neighbors, or as the majority of professors, forgetting that "for all these things God will bring" them "into judgment." Truly, 2 Tim. 3:4, 5 is fulfilled in these days: "Lovers of pleasure more than lovers of God; having a form of godliness but denying the power." May God grant us grace to obey the admonition, "From such turn away."

C. P. BOLLMAN.

The Alternative.

TAKING a general view of Christianity, and considering its various creeds and conflicting theories, the queries naturally arise, What is the matter with Christianity? Why such a diversity of creeds? The skeptic answers: "The Bible is so vague and indefinite in its teachings, that men cannot agree on its doctrines." But the skeptic would better lay down the alternative: "Either the Bible is vague and indefinite in its teachings, or else those who profess to be guided by it are not careful to know and obey it." This alternative must be accepted. There is no evading it, and there is no neutral ground; and to be consistent we must take one side or the other. Many Christians do virtually admit that the Bible is vague and indefinite in its teachings. Some churches (or schools) immerse, sprinkle, or pour, as the recipient may desire. However this conduct may be justified, the world understands it to mean, "We are teachers and students of the Bible; but the Bible is so vague and indefinite in its teachings that we cannot decide whether immersion, sprinkling, or pouring is right." Those who flatter themselves with being liberal, often say, "It matters not what we believe, if we are only sincere." The world understands this to mean, "God gave us a vague and indefinite guide only to test our sincerity."

But what do these "liberal Christians" do when the Bible is opened to them and shown to be plain and pointed in its teachings? We leave it to them, and to those who have watched their conduct, to answer. When those who know the truth, present it, and give in its defense proof on proof by quoting many plain, pointed, and definite scriptures, all those who idolize their church instead of worshipping God, begin to use such sneers as, "bigot," "infallible," "Judaizing teacher," "materialistic." The world understands their conduct to say, "The Bible is vague and indefinite, yet these people are foolish enough to believe it is definite, and pointed, in its teachings."

To the unconvinced reader, we desire to say: It is your privilege to know for yourself that the Bible is definite in its teachings, provided you are only willing to lay aside your traditions and preconceived opinions, and renounce all idols, whether self, "my church," or other things that stand between you and Him who is ever saying, "Thou shalt have no other gods before me."

The whole world, professed saints, and sinners, are showing by their conduct that the Bible is fulfilling its mission. It is separating the "wheat from the chaff." It is "sharper than any two-edged sword," making the closest divisions. It is, so to speak, analyzing the human family, placing the gold and the various drosses apart. It is like the pillar of cloud that stood between the few Israelites and the

many Egyptians, a shining brightness to the few, but an inky blackness to the many. Beware of idols. "If therefore the light that is in thee be darkness, how great is that darkness!"

EPSILON.

Preach the Word.

THUS the apostle Paul charged his son Timothy. It is a charge and exhortation which needs very much to be repeated in these days to preachers, both young and old. As we have occasion to read and look through many sermons, to say nothing of those we are occasionally privileged to hear, we are struck with the poverty of scriptural thought and quotation. There is a text, indeed, to begin with, and that is from the Bible; and from the text there is a theme, if not evolved, at least suggested; but, for the rest, in many (too many) cases, there is little else than the excogitations of the preacher. We would not venture to say that such sermons are not good sermons of their kind, nor that they do not do good. Certainly they are often very interesting to hear, and give evidence of much careful study, and have in them the suggestion of personal earnestness; but there is little or no preaching of the word in them.

It is a question whether the modern seminary training given to young men is any improvement on the old-fashioned way of training up young ministers in the studies and in the parishes of the more learned and successful ministers, where the chief text-book is the Bible itself, studied in close proximity with the people of the parish. Whether the large place given to the study of science and philosophy and the systems of theology current in our day is not doing much to train the young preachers away from the constant study and practical use of the Bible, is a question fairly open to debate. It probably would not be practicable, in this "fast age," to preach such sermons as the fathers of the seventeenth century did; but it is certainly refreshing to turn away from modern sermons, even the best of them, and spend an hour or two with one of John Flavel's masterly productions, saturated and buttressed as they are from beginning to end with the Scriptures; or with one of Richard Sibbs', or Henry Smith's, or David Clarkson's, or John Bunyan's. The young minister who has not read and studied the sermons of Stephen Charnock or Thomas Adams has lost a treat and help which he can ill afford to lose. After being in company with these old masters of the word, the ordinary sermon, or even the very best of modern sermons, which are found in the printed volumes of the day, seem like the veriest skimmed milk, to say nothing of the lack of the flavor and taste of strong meat.

A return to a more scriptural method of preaching, a wider use of the actual word of God, both in the construction and body of our sermons, is, in our judgment, one of the imperative demands of the present necessity. With a revival of scriptural preaching, by which the conscience and heart of our audiences would be brought face to face with the very word of God, we have no doubt there would be a widespread revival of religion among the churches, and a great ingathering of souls from among those who believe not. It is the word of God that is "quick and powerful," and not our thoughts about that word, or our conclusions drawn from it. It is well enough, and of course necessary, that the preacher furnish the sword of the Spirit with a handle by means of which he may wield it; but it is the sword and not the handle that is to do the work of conviction and conversion. The Holy Spirit is not pledged to make our words powerful, but he is pledged to energize and fill with life and power the words of God. We fear that most of us have fallen into the habit of going out to battle with the handle only, or, at least, we have made the handle so largely out of proportion

with the heavenly blade that it is of little use in the conflict.

It was the method of our Lord to instruct his disciples, confound his enemies, and comfort, cheer, and bring life and hope to the perishing, by means of the Scriptures. The great sermons of Peter, Stephen, and Paul, were all drawn from the word of God. It is true that we have, in all probability, but the outline of their discourses given us in the New Testament. But admitting that these records be but the skeleton of their discourses, we have in them the suggestion of the true method of preaching.—*Independent.*

"This Same Jesus."

"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.

THE action of the disciples at the time of the ascension of the Lord Jesus, was very natural, and just what might have been expected from all the circumstances which preceded, and were immediately connected with that grand event. To have been companions of the Saviour during his ministry, was a privilege of precious value. His teachings, so rich and varied,—what a feast to intellectual and moral natures! These the disciples had enjoyed, and by them had grown in grace, and strength of character, to fit them for the tribulations of after days. The short, dark night of gloom which intervened, when Jesus was apprehended by Roman soldiers, crucified, and buried, was soon passed, and comparatively forgotten, amid the splendors which gilded the resurrection morn, and the precious interviews which took place during the forty days which passed between the resurrection and the ascension. These had been of such a character as to knit together in love the hearts of that little band with an affection stronger than death. Is it any wonder then, that when, in the very act of blessing his disciples, he was parted from them and carried up into heaven, their eyes should follow the receding form until lost to view, and then still continue to gaze until the voice of the two angel messengers, standing by, recalled them to a consciousness of the (to them) sad reality,—the Master was indeed gone? And how hope-inspiring that interrogatory, "Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus* which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Yes, that was the strong consolation, "*This same Jesus* shall so come;" the very same loving Saviour, the sympathizing One, who "was tempted in all points like as we are yet without sin." Heb. 4:15. Nothing could so cheer and gladden the hearts of the disciples as this thought, We shall in very deed see him again; shall behold him and not a stranger (Job 19:27, margin); though trials and tribulations, and a martyr's death may await us, we shall see him again, and we shall be like him. He will come again to receive us to himself, that where he is—we may be also. John 14:3. How fitting that he who began the good work of salvation from sin, of all the true children of Abraham, by foundations so deep and broad, should meet in all the splendor of his second advent, the blood-washed throng, who shall ever "hail him blessed Jesus." And when he comes, will there not be groups, and bands, and companies of disciples looking for him towards the same heavens into which the men of Galilee gazed?

And looking too for the same Jesus. Oh rapturous thought! that the subjects of this "so great salvation" are all indebted to this same Jesus, and constitute together the long line of witnesses looking for the second coming of the Lord, and who will continue to look a little longer, "For yet a little while and he that shall come will come and will not tarry." Heb. 10:37.

Therefore "be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:8. Believers in Jesus who long for the Saviour's appearing, it will not be long until our descending Lord shall come with a shout to claim his own, and gather his jewels up, to awake his sleeping ones, and change his living, watching ones, making them meet for their "inheritance amongst the saints in light."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Compare 1 Cor. 15:52, 53.

S. P. BOLLMAN.

A Faith to Die By.

To QUIT the active scenes of life and be shut in with death is the most trying ordeal incident to a living, sentient being. Very few there are who can calmly entertain thoughts of the grim monster. The chill of his icy touch shivers our brightest earthly hopes and aspirations. To stand in his presence and hear his dread summons—how the helpless soul then feels the need of support and comfort which no earthly power can give! and how utterly vain do all terrestrial things appear. In that hour a hope which spans the silent, cheerless valley, is a blessed hope; a faith that looks beyond with perfect trust, and triumphs over every fear, is more precious than all earth's costliest treasures.

There is a hope which buoys up the fainting, dying soul; it is the hope of the gospel. Jesus is its author. He has been down into death's prison-house, and has returned, bringing the keys with him. He has promised eternal life to all them that truly accept him as their advocate and Saviour, and lead lives of penitence and obedience. The record he has left us is perfectly adapted to meet the desires and wants of his followers. The assurance that he will ransom us from the power of the grave, and redeem us from death, is full of comfort to every soul that is susceptible of divine impressions.

A dying queen of England cried out in the hour of death, "My kingdom for a moment of time." What a relief to her agonized mind would the Christian's hope have been! What would you not give in the last hour for its comforting assurances? A faith to die by, one that will sustain and comfort, must be a faith that we have lived by. Many think that they will secure this faith after it is too late to do anything else. Such make a fatal mistake; if they have scorned to live by the faith of Jesus, they ought not to be base enough to proffer him the rag-end of a life of presumption. Such conversions are a farce, and a libel on the name of Christianity.

I have known many who, after a life of recklessness and dissipation, thinking their last hour had come, have become very penitent and religious, but who, when health and strength returned, have taken again to their old ways. It requires something more than the fear of the gates of *hades* to convert the soul to God, and beget a living hope within. A noble, generous sense of gratitude to God for all his boundless goodness, is the true motive. This will lead to such a life as will give a conscience void of offense toward God and man, and secure God's favor. Penitent, contrite sorrow for sin, and earnest faith in Christ, will always characterize such a life.

There may be cases in the hour of death where for the first time the individual is brought face to face with his relations to God, and in such cases they may obtain mercy. But let us not try to build our personal hopes on such a foundation. If we do, it will only prove a failure. The death-bed is too near the harvest-

time to begin sowing. Then our battles should be all fought, and our victories won. There will be far less anguish of spirit then if we have lived for a faith to die by. We shall not be judged nor rewarded according to our feeling in death, but according to our actions in life. There are many rules to live by, but none to die by. God wants living Christians, to carry forward his work. If we live right, we need not worry about death. God for Christ's sake will comfort us when we walk through the dark valley. What a consolation to look back and feel that we have done the best we could for Christ and humanity. We shall then have enough to regret. But how precious the hope that Christ will, through his love and mercy, accept our imperfect efforts to serve him, and raise us to immortal life in his kingdom.

Secure this hope now while you are strong and active. Do not wait for the approach of death to drive you to your knees. Let the proud heart yield to the divine will. Join in the work the Lord is now doing in the earth. Help to spread the gospel of the kingdom to the nations of the earth. Jesus will soon come, and if you have a living faith in him, you may have eternal life, without passing through the gates of death. This will be the privilege of the remnant, who faithfully finish the Master's work in the earth. The living faith will sustain you in any event; so that, whether you live or die, you will be the Lord's. Don't plan for death, but for eternal life in God's kingdom.

G. D. BALLOU.

Popery in a Walnut Shell.

A FEW years ago some friends were anxious to establish a Bible association in the Netherlands. A meeting was held, and a Romish priest, supposed to be favorable to the cause (but really hostile to it) was present. On his arrival he was asked to propose a resolution. He then assented, and, when he rose to speak, took from his pocket a freshly gathered walnut. "This walnut," said he, "is an emblematical representation of three churches, viz., the Lutheran, Calvinian, and the holy Roman Apostolical Church. The green husk, you know, is bitter, nauseous, and useless; this represents the Lutheran Church. I will now take off the husk. Here you see the shell, crabbed, brittle, and worthless; such is the Calvinian Church. Now I will show you a just similitude of 'the only true church.' You will see it in the rich, nutritious kernel." Thus saying, he boldly cracked the shell, and lo, it was completely rotten.—*Sel.*

"But why is truth preferable to falsehood? Is it universally conceded to be so? Is not a pleasing delusion better than a disagreeable fact? I have heard this doctrine maintained. It has even been said by divines, in their defense of the Christian religion, that were it not true, so pleasing is the doctrine of the love of Christ, so elevating to man is a belief in the immortality of the soul, so productive of the best interests of society are the practical teachings of the gospel, they would still defend it. I do not sympathize with that position. I would say, Let me have the truth, though it be bitter, rather than error, though it be sweet. I do not envy the lunatic his visions, though they make him laugh. If the temple I am building is only a cob-house or a palace of straw, let me know it, though all my hopes are dashed to the ground. I would rather die at once with truth than live any length of time with error."—*Bishop E. O. Haven.*

PEACE is the result of a restful trust in God; and the enjoyment of peace is the privilege of every returned backslider, and of every other forgiven sinner. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—DEC. 20.

1. Where do you find the story of the rich man and Lazarus? Luke 16:19-31.
2. What description is given of the rich man? Verse 19.
3. What is said of Lazarus the beggar? Verses 20, 21.
4. What happened to them both? Verse 22.
5. Throughout the narrative, in what condition are they both represented as being? Verses 30, 31.
6. What further shows that they are not considered as being alive? Verse 25.
7. What is cited in the narrative as sufficient authority concerning the future? Verses 29, 31.
8. In the Old Testament, what do we learn as to the condition of the dead? Eccl. 9:5, 6.
9. What becomes of their thoughts? Ps. 146:3, 4.
10. How much interest are they able to manifest in the affairs of their friends who still live? Job 14:21.
11. Where is the rich man represented as being after his death and burial? Luke 16:22, 23. (See Revised Version.)
12. What does the word "hell" (*hades*) signify? 1 Cor. 15:55. (See marginal reading of the word "grave.")
13. What have we learned as to the dominion of death and the grave over mankind? Ps. 89:48.
14. To what place did Christ go when he died? Acts 2:29-32.
15. What kind of a place is the grave? Job 10:20-22.
16. What can you say concerning the activity of the wicked in the grave? Ps. 31:17.
17. Why should people not put off that which they find to do in their life-time? Eccl. 9:10.
18. In view of this state of things, what kind of a land is the grave called? Ps. 88:10-12.
19. In the narrative before us, where is the beggar represented as having been taken? Luke 16:22.
20. What does the inspired record say of Abraham at his death? Gen. 25:8.
21. Can this mean that he went to Heaven? Josh. 24:2.
22. What is meant by "being gathered to his people"? Gen. 15:15.
23. Was any different disposition made of Abraham than of the rich man in our lesson? Compare Gen. 15:15; 25:9, with Luke 16:22.
24. Then must not all of these persons, if all of them ever really existed, have gone to the same place?
25. What is the place to which all the dead go?

LESSON FOR DECEMBER 27.

1. Relate what is stated in the 16th of Luke concerning the rich man and the beggar.
2. What happened to them both?
3. To what place have we learned that they both went?
4. Do you know of any people who are exempt from going into the grave?
5. What does the psalmist say about all men going into the grave? Ps. 89:48.
6. Of what was "man" formed? Gen. 2:7.
7. What did he afterward become? *Ib.*
8. What was imparted to him to bring about this change? *Ib.*
9. Does the breath have life and consciousness in itself?
10. How does the wise man describe the death of man? Eccl. 12:7.
11. Since there is nothing to man but that which is formed of dust, and the breath, can there be any conscious entity when the dust returns to the earth?
12. Give a brief summary of the Scripture statements concerning the dead—their place and condition.
13. Since both Lazarus and the rich man are represented in Luke 16 as dead, could the conversation ascribed to them have been real?
14. What other instances can you cite of inanimate objects represented as talking? Gen. 4:10; Hab. 2:10; James 5:4.
15. What are such representations called? See Webster's definition of "apologue."
16. What important lesson is taught by this apologue?
17. With what precious statement of Christ is it in harmony? Luke 16:11-13.
18. What action of the Pharisees made its recital necessary? Luke 16:14.

19. Why is human judgment as to the comparative worth of men liable to be at fault? 1 Sam. 16:7.

20. When will every man be judged according to his real merit? 1 Cor. 4:5.

21. What will the righteous Judge give to those who love his appearing? 2 Tim. 4:8.

22. How will the despised, humble poor man stand then? James 2:5.

23. When will the angels actually take the righteous to the mansions of rest? Matt. 24:30, 31.

24. When will the wicked be tormented? Matt. 13:40-42.

25. When the separation is thus made, what fixes the gulf between the righteous and the wicked? Rev. 22:11.

THAT which forms the basis of these two lessons, is the story of the rich man and Lazarus, as found in Luke 16:19-31. It is given in the lesson under the general heading, "Immortality," although the scripture has really nothing to do with that subject. The condition of the dead, or the final reward of the righteous and the wicked, was not the subject under consideration, and Christ did not design by this passage to teach anything concerning either of those things. The only object, then, in considering it as bearing on the subject of immortality, is to show what it does *not* teach, rather than what it does, and to make it the means of refreshing our minds on certain plain declarations of Scripture already learned.

THE idea that has become popular in regard to this passage of scripture, is that a real occurrence is described—that the soul, or spirit, of Lazarus, at his death, was borne away to a place called Abraham's bosom, in the full enjoyment of unutterable bliss, and that the disembodied soul, or spirit, of the rich man, as conscious as when it inhabited the body, was cast down to hell, there to suffer the torments of the damned. So firmly fixed is this idea in the minds of the majority of people, that it will be necessary to show its inconsistency before stating what the text is really designed to teach.

LET us, then, for a moment suppose the passage to be a plain narration of fact. "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." Verse 22. Now there is no law of language by which it can be made to appear that that which "was carried" is not the same thing that "died." The popular theory would have it that the *body* of Lazarus died, and that his *soul*, or *spirit*, was carried to Abraham's bosom. But the language forbids any such construction. "The beggar died and [the beggar] was carried." If only the body died, then only the body was carried; if it was the soul or spirit that was carried, then it was only the soul or spirit that died. Let us suppose, by way of illustration, that a man is describing a hurricane and its effects. Of a certain building, he says: "The house trembled to its foundation, and was blown down." Now if, when you inquire the amount of the loss, he should say, "Oh, the house was not blown down, it was the people who were in it," would you not think that he needed to learn how to use the English language? So we think concerning those who would argue from this passage that one part of Lazarus died and another part was carried to Abraham's bosom.

AGAIN, we meet with the same difficulty in the case of the rich man. "The rich man also died, and was buried; and in hell he lift up his eyes." In this case the language plainly says that that which died was the same that was buried, and this again was the same that is next said to be in hell. If it was only the body that died and was buried, then it was only the body that was in torment. If it was the soul that was in torment, then it was the soul that died. It will be noticed that through-

out the narrative, all parties are represented as possessed of all the organs and faculties of ordinary living beings. These things are sufficient to show that the popular idea is inconsistent with itself, and that we cannot look upon this scripture as containing the relation of an actual occurrence.

THIS conclusion is still further sustained by a consideration of the fact that both parties in this narrative are represented as dead. It is said of both that they died; Abraham says to the rich man, "Son, remember that thou in thy *life-time* receivedst thy good things, and likewise Lazarus evil things, but *now* he is comforted, and thou art tormented." Here is a direct contrast between their present condition and their life-time. Now when we remember that "the dead know not anything;" that when man's "breath goeth forth and he returneth to his earth, in that very day his thoughts perish;" that they perceive not when their friends are exalted or abased (Job 14:21), we conclude that this passage must partake of the nature of a fable.

WE find, moreover, that the word here translated "hell," is *hades*, and this, we are told, is the Greek word signifying the place of all the dead. If we turn to 1 Cor. 15:55, we find that "hell" (*hades*) is placed in the margin as the equivalent of "grave" in the verse. Now in Ps. 89:48 we learn that there are none who can deliver their souls from the power of the grave; and in harmony with this, we find that both righteous and wicked go there. Gen. 37:35; Job 14:13; Ps. 31:17. Still further, we find that this place where all go is a "land of forgetfulness" (Ps. 88:10-12); a "land of darkness, as darkness itself," "where the light is as darkness" (Job 10:22); and that in it "there is no work, nor device, nor knowledge, nor wisdom" (Eccl. 9:10). Since all the dead go there, this narrative concerning those who are expressly declared to be dead, could not have been an actual occurrence.

THIS narrative may then properly be called a fable or an apologue. The latter, Webster defines as "a story or relation of fictitious events, intended to convey useful truths; a moral fable." It differs from a parable, in this respect: A parable relates things which do take place among mankind, and which therefore *might* occur in the case supposed; but an apologue relates the supposed actions and words of brutes and inanimate things. Of this figure of speech there are many instances in the Bible, as in Gen. 4:10, where Abel's blood is said to cry; in Hab. 2:11, where the stone and the beam are said to speak together; in James 5:4, where the hire of the laborers is said to cry; and an extended instance occurs in Judges 9:8-15, where the trees are represented as talking among themselves, and choosing a king. In all of these cases, some truth is designed to be conveyed in a striking manner.

IN order to understand what this fable is designed to teach, we must observe the connection. The chapter opens with the parable of the steward. He was commended because he prudently provided for the future. From this, the Saviour showed the necessity of using the wealth with which God may intrust us, in his service, so that he may commit to our trust true riches. Said he, "Ye cannot serve God and mammon." "And the Pharisees also, who were covetous, heard all these things; and they derided him." They regarded riches as a mark of God's especial favor, and poverty as indicating his displeasure. He therefore, by a fable drawn from their own tradition, showed that if a man has all his good things in this life, he can expect nothing more. He may *seem* to be far above his poverty-stricken but pious neigh-

bor, but when things are seen as they really are, as God sees them, it will appear that there is indeed a great gulf between them, but that the advantage is all in favor of the poor man. Death ends the probation of every man, and thus *fixes* this gulf, so that there can be no changing of positions. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

DECEMBER 21—ECC. 12:1-14.

REMEMBER NOW thy Creator. Remember him as Creator. "There are gods many and lords many," but there is but one Creator, and he is the one living and true God. It is by this fact that in his own word he distinguishes himself from all other gods; as in Isa. 40:18-20, 25, 26: "To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved." "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." And again in Isaiah, thirty-seventh chapter, the king of Assyria wrote a letter to king Hezekiah, in which he said: "Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria."

Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? "And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord of hosts, God of Israel, that dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; *thou hast made heaven and earth.* Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God." And in answer to that prayer "the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand."

THE fact that he is Creator is the primal reason given why all should worship him; and why he should be worshiped. "Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; *it is he that hath made us* and not we ourselves." Psalm 100:2, 3. "Worship him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:7. "Thou art worthy, O Lord, to receive glory and honor and power; *for [because] thou hast created* all things, and for thy pleasure they are and were created." Rev. 4:11. "In whose hand is the soul of every living thing, and the breath of all mankind." Job 12:10. "In him we *live and move and have our being.*" Remember therefore thy Creator in the days of thy youth, and all thy days.

THE fact that he performed the wonderful works of creation does not stand separated from him and us. He not only made these wonderful works; "He hath made his wonderful works to be remembered." Psalm 111:4. The proper remembrance of him as Creator can only be by remembering the creation. And he has not enjoined upon us the duty to remember him without fully showing us how to do it. He has established an institution, the observance of which will ever keep in the mind the remem-

brance of the Creator—an institution by which, if properly observed, it is impossible to forget him. That institution is the Sabbath of the Lord. "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.

"AND hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. It is by hallowing the Sabbath that it becomes a sign by which we know that he is the Lord. And it is thus a sign that he is the Lord, *because* "in six days the Lord made heaven and earth, and on the seventh day he rested." Ex. 31:17. By hallowed observance of the seventh day we remember the "wonderful works" of the creation, and thus remember the Creator. This is God's own appointed way for us to remember him. It is the truth that the hallowed observance of the seventh day, the works of creation, and the remembrance of the Creator are inseparably connected. "What, therefore, God hath joined together, let not man put asunder."

AGAIN, the Lord's appointed way of bringing things to remembrance is by memorials. Num. 5:15. Of the passover the Lord said: "And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial." Ex. 12:13, 14. "The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; . . . and they shall be a sign unto the children of Israel. . . . And they were made broad plates for a covering of the altar; to be a memorial unto the children of Israel." Num. 16:38-40. Therefore when we read in the Bible of the Sabbath as a sign, we may lawfully read it as a memorial; thus Eze. 20:20: "And hallow my Sabbaths; and they shall be a memorial . . . that ye may know that I am the Lord your God." He desires that we shall ever have him in remembrance; to that purpose he established a memorial; that memorial is the Sabbath, and "the seventh day is the Sabbath." "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13. "Remember now thy Creator."

"THE preacher sought to find out acceptable words; and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." The Lord is that one shepherd. Ps. 23:1. "We are the sheep of his pasture." Ps. 100:3. These words are the words of the Lord, and are therefore words of truth. "And further, by these, my son, be admonished; of making many books there is no end; and much study is a weariness of the flesh."

"LET us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." In all the millions upon millions of books that have been or shall be made, there has not been a single principle of ethics set forth that is not contained in the ten commandments. And although many books are valuable, and worthy of deep study, yet the sum of all that is said in the books, and the most worthy subject of all study, is the law of God. Study it, there-

fore, ever and always with the prayer of him of old, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18.

"FOR God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The law of God being the rule of life, it must be the rule of judgment. "As many as have sinned in the law shall be *judged by the law,*" "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16. They who shall stand in the Judgment are those whose "delight is in the law of the Lord," and who meditate in his law day and night. Ps. 1. Oh, how carefully we must meditate therein, for it is a discernment of the very "thoughts and intents of the heart" (Heb. 4:12), and in that day the Lord "will make manifest the counsels of the heart" (1 Cor. 4:5), "with every secret thing, whether it be good or whether it be evil." Oh, that we might realize how fearfully searching the Judgment will be! Then, too, we could realize the blessedness of that salvation, and the riches of that precious blood which blots out all our transgression, so that it is remembered no more forever. But realizing, faintly as we do, the awful importance of that event, we may pray with David: "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me. . . . Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 19:12-14. A. T. JONES.

Doing the Word.

It will avail nothing to hear the truth unless we obey it. The word spoken will bring us no profit, no advantage, unless we reduce it to practice. It must be seed in our hearts which will spring up and bear fruit in our lives. We may store it away and treasure it carefully in our memories and be in no way benefited thereby. There is needed a rich soil, such as the human heart furnishes, and the warm sunlight and awakening showers given by the gracious action of the Holy Spirit in order that the seed may grow and bring forth fruit. These influences we are sure to find in honest effort to obey the truth as it is made known to us; in putting into practice the principles inculcated, and in doing the duties enjoined upon us. The word of God is a mirror in which we may see portrayed the features of our characters. "It is of no advantage to look therein unless we remember what we see. No more will it profit us to learn the will of God unless we do it. We must be doers, as well as hearers, if we would be prepared to give an account of our hearing with joy and not with grief.—*Sel.*"

WHY should it be so hard a lesson for some of us to learn that we have no claim upon God, whether for life or salvation? All that we have has been given us, and even if we were sinless all that we could do for God would never exceed our debt, so that in any case we are servants from whom God receives no profit. It is pure, unmerited grace which has made us what we are; and those who have done most and who have borne most for God, are always the readiest to admit that only pure, unmerited grace gives them any claim to the reward which God promises to give, freely, to those who trust themselves to his grace here. We merit nothing, we earn nothing, we receive all; yet some of us, so far from being even decently thankful, seem to think that the Lord is largely in our debt, for the trivial work which we have been enabled to do for him.—*Sel.*

LET the study of the Scriptures be your favorite occupation.—*Staupitz.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, DECEMBER 4, 1884.

Rare Bible Proof.

A RECENT number of the *Saints' Herald* proposed to test some of the doctrines of the Seventh-day Adventists by the Bible; and commenced by quoting Isa. 8:20: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." It then took up our claim on the change of the Sabbath, and gave a quotation from the "History of the Early Church," by Sewell, and one from the "Church History" of Mosheim, neither of which says a word about the change of the Sabbath, and, without noticing a single text of Scripture, declared it had fully disproved our position!

Now it is very evident that there is no light in the *Herald*, because it rested its case on human authority, and not on the law and the testimony. Or, is its law by Sewell, and its testimony by Mosheim? This would be quite consistent in those who put the senseless jargon of the "Book of Mormon" on a level with the word of God.

How wondrously alike are the Mormons and multitudes of others when they treat on the Sabbath question. They promise to make the Bible the test, and then, turning from the Bible, trust in tradition only. How well the word of the Lord has pointed out their course in its rebuke to "the foolish prophets, that follow their own spirit, and have seen nothing:"—

"They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God: Because ye have spoken vanity, and seen lies, behold I am against you, saith the Lord God." Eze. 13:1-8.

The Lord gave the holy Scriptures to make us wise unto salvation, and therein are we "thoroughly furnished unto all good works." 2 Tim. 3:15-17. If the keeping of the Sunday were a good work, it could be proved from the Scriptures, and then its advocates would not have to fall back on church history and ignore the Bible. But the Bible has almost entirely ceased to be the standard or textbook with many professed servants of God. We once preached in a certain city, proving from the Bible that the seventh day is the Sabbath of the Lord, that it is the only weekly Sabbath resting on divine authority, and that church history could not be depended on to prove doctrines and duties, inasmuch as it was discordant and contradictory, and was never given as a foundation of faith and practice. And then a minister, preaching against us, said he did not wonder that there were infidels in the land, when men were around denying the reliability of church history! That he denied the plain teaching of the commandment of God, did not seem to him anything amiss; that did not tend to infidelity at all. In the scheme of such people, and the *Saints' Herald* is of that class, it is made to appear that faith cometh by hearing, and hearing by the word of church historians. See Rom. 10:17. But in the day when God shall bring every work into judgment he will vindicate his commandments, and opposers will be put to shame. Eccl. 12:13, 14.

Meetings in Battle Creek.

THE General Conference closed its meetings Nov. 20, and most of the delegates have gone to their homes, and the ministers to their fields of labor. The work has been arduous, especially to those who had many burdens to bear. An unusual amount of work has been done. If the work increases on our hands at the present rate (and it ought to increase at a much greater rate), some plan will have to be devised to relieve the General Conference of some branches of its present work. The present session occupied three full weeks, and some more time might have been profitably employed.

Very important steps have been taken, some of which have been briefly noticed; and amid all the changes and removals which have taken place, excellent feeling prevails, and all are encouraged and animated with new hopes for the future and new zeal in their labors. The cause in all its branches is prospering—not that all is being done that should be, but in every direction the work is enlarging, and prosperity seems to attend every well-directed effort. First of all, the publishing house in Battle Creek is rising above all apparent chance of embarrassment; it is extensive, and has facilities for doing an immense amount of work; and, to the satisfaction of all who are interested in present truth, is pressed to its utmost with denominational work. We hope the time may come when there will be more of this class of work demanded than can be done here, and we shall be able to use our complete machinery in our printing house in Oakland for the same purpose.

The Sanitarium was never so prosperous as it is now. The College is well attended, and there is considerable interest among the students for the cause and work of God. There is good prospect that missionary work will be done by them, even before they leave the school. We believe the College is in a healthy condition, with every prospect that it will accomplish the work for which it was founded. We also hear very favorable reports of the school at South Lancaster. It would give us great pleasure to visit the Academy, and see for ourselves, but our time in the East is too limited.

The weather has turned quite cold, and we begin to appreciate the climate of Oakland. But "there is a better land" to which we are looking with longing eyes.

"No chilling winds, nor poisonous breath,
Can reach that blissful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more."

"Oh, how unlike the present world, will be the one to come!" And who will be there? We may all say, we want to be there; but it is an easy matter to *want to be* there. The important question is, Who *will be* there? Who, by patient continuance in well-doing, will make his calling and election sure? It is a great work, but the grace of God is sufficient for every one.

Battle Creek, Mich., Nov. 24.

Nineteenth Century "Sport."

THE latest move in the line of "sport" comes from New York, where the first of a series of "select" pugilistic entertainments for ladies, was recently given. Nearly all the invitations were accepted, and the "ladies" are said to have gone home in a state of great excitement, highly delighted with the exhibition, which was given by a few old prize fighters.

We read with horror of the gladiatorial contests among the ancient Romans, but we have never read anything more revolting than the descriptions of prize fights, which disgrace the columns of our daily papers. There is scarcely an issue that does not contain a detailed account of one or more, with glaring head lines. This is bad enough, but when

women become educated to look with pleasure upon the prize ring, how much will our boasted nineteenth-century civilization be ahead of that of ancient Pagan Rome?

We do not plead guilty to being a pessimist. We claim that we look at things just as they are. It is not alone the fact that these brutal contests are becoming more and more frequent that makes the outlook so gloomy, but the fact that they are published with such minuteness of detail. The publishers of popular newspapers aim to print that which will please the most people; it is the carrying out of this desire that makes them popular. Now when papers having several hundred thousand readers find it to their advantage to devote whole columns to an account of how two human beasts pounded each other, it certainly does not indicate a very healthy taste on the part of the majority of their patrons. And the worst of it is that these reports not only supply a demand, but they create one. They also tend to beget familiarity with scenes of bloodshed; in short, they foster the worst passions of the human heart, which is "desperately wicked." Surely it is now no tax upon one's credulity to believe the Saviour's assertion that the last days will be as it was in the days of Noah; the indications are strong that the days are fast approaching when the earth shall be filled with violence. Who will be warned in time to escape the destruction that shall follow?

The Salvation Army.

SEVERAL weeks ago we copied from an editorial in the *Holiness Evangelist* a few sentences descriptive of an all-night meeting of the Salvation Army. The editor, although expressing a mild doubt as to the strict necessity for all their antics, was very enthusiastic in his praise of the meeting; telling how much good he had received, and advising everybody to attend the next one. One has just been held in San Jose, and a delegation of about seventy-five went down from Oakland. From the report of it in a paper published in Oakland, by members of the Salvation Army, we make the following extracts:—

"On the way down the drums and brass instruments, the tambourines, and human lungs and voices were strained to their utmost. The psalmist, if he had been there, would have been reminded of his old days when men rejoiced before the Lord with all their might."

If incoherent screeches, and a jargon of confused sounds constitute praise to God, then a minstrel show must be a very pious place, and a gang of hoodlums must be devout beyond all computation. Lest any should think that our comparisons are unjust, we quote from their own description of what took place after they reached the place of meeting in San Jose:—

"The Salvationists filled the platform full. Then commenced a meeting that is perfectly inconceivable to those who haven't seen it,—a meeting into which is brought into combination all the amusing features of a minstrel show, and the earnestness and solemnity of the day of Judgment. There was levity without license; unbounded fun, without a thought of sin in it; faces laughing in every feature with unmeasured glee, yet all radiant with the glory of God. Here was war in Heaven sure enough. Any one who has the idea that fighting sin is going to be a long-faced business had better go to an all-night meeting of the Salvation Army."

That one of the participators could be serious and write stuff like the above, is sufficient evidence of the terrible delusion into which these people have fallen. To imagine that the solemnity of the Judgment can be associated with fun, levity, and the amusing features of a minstrel show, argues an amount of moral blindness that would be incomprehensible in professed Christians, were it not for certain texts of Scripture to be noticed hereafter. If any think that we publish such things for the

purpose of holding them up to ridicule, they greatly mistake our purpose. It is too serious a matter for ridicule. We do it simply to call attention to the nature and tendency of the Salvation Army, and kindred organizations. We have held that the Salvation Army, and the so-called "Holiness Bands," which are the same thing only less boisterous, are but feeders for Spiritualism; that they are, in fact, forms of Spiritualism; and that the leaders are simply in training, unconsciously, for Spiritualist mediums. Before we give a Scriptural reason for this judgment, we will present two or three paragraphs more, which may, perhaps, cause some to read with more interest and attention than which follows. In defending the statement that there is a Spiritualist gate to the heavenly city, the paper says:—

"Every Christian must see that Spiritualism has in it a great truth mixed with much error. This truth is the resurrection of the dead, but the Spiritualists are not out half far enough yet. This work cannot be complete till they can materialize the dead, and keep them materialized, so that they shall put on incorruption and retain it."

Again, in another article we find this:—

"When God shall have prepared us, and when we know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death' (Phil. 3:10), then shall we attain the resurrection of the dead, that is, we shall have power to call forth the dead, and, by virtue of the God power in us, assist them to put on incorruption."

One specimen paragraph from an article, "The Vail Taken Away," will suffice to show to what extent some who profess Christ, are even now given over to a "mind void of judgment:—

"Through the past dispensation men have preached 'Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness' (1 Cor. 1:23), but this stumbling block, this vail, is to be taken away."

These extracts indicate the tendency of this movement. If it should be urged that no respectable number of people will ever accept such foolishness and error, we reply that there are tens of thousands of Spiritualists who seriously hold to error even worse than that which we have quoted. What is to hinder all members of the "Salvation Army" and the "Holiness Bands" from accepting the same and worse, even if they do not at present go to such great lengths? In their present attitude there is nothing to hinder it, but everything to favor it. Let us examine the guide book and see. In Rom. 1:28, the apostle speaks of the heathen, whom God gave over to a "reprobate mind," or, as the margin has it, to "a mind void of judgment." The reason for this was that "when they knew God they glorified him not as God," and "did not like to retain God in their knowledge." Again, in 2 Tim. 3:8, the same apostle speaks of others who are "of no judgment [margin] concerning the faith." These are not heathen, but professing Christians, men who have "a form of godliness." In their case, also, their lack of judgment concerning spiritual things, is due to the fact that, though they are "ever learning," they are "never able to come to the knowledge of the truth," and the reason for this is that they "resist the truth."

Such a condition of mind as this,—the individual being unable to judge correctly concerning the truth,—is the legitimate result of resisting it. The Saviour said: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." John 12:35. From this we can learn nothing else than that light will not remain with a person forever, unless used. "The path of the just is as the shining light, that shineth more and more unto the perfect day;" but if one rejects light, darkness comes, and then he will not know whither he goeth. "If the light that is in thee be darkness," said Jesus, "how great is that darkness." Matt. 6:23. The greater the light a man has, the greater will be the errors into which

he will fall if he turns away from it. The case of Saul is an illustration of this. Called of God to rule over his people, and enjoying the favor of God, he rejected the word of the Lord, and was left to himself. The consequence was that he deliberately went for counsel to a woman who was in league with the devil, although he had previously strongly condemned all such practices. Numerous other instances might be cited to show how enlightened Christians may, by rejecting certain truth, fall to a condition where an outrageous sin will appear to them to be an act of righteousness.

Now how is it with these people? Do they exalt the law of God, and require of their "converts" obedience to it? By no means. The law of God is the last thing thought of. The quotations made above show the looseness of their teaching. The "holiness" people, who are more conservative than their brethren of the "Salvation Army," also repudiate the law. Nearly three years ago a "holiness" paper published in this city, stated that one of the most effectual methods of checking the spread of holiness among the people was to "imbue them with the idea that they are to be holy by striving to do right, to keep the law of God." We have never seen this statement repudiated by any so-called "holiness" paper, and we have kept close watch of those published on this coast. It was only recently that the editor of the principal Pacific Coast "holiness" paper, and the leader of the movement in this city, when asked concerning the duty of man to obey the law of God, and keep his Sabbath, said that he had no patience with anybody that would ask such a question. Of course not. His mission is to spread "holiness," and obedience to the law would check it entirely. For our part we profess no sympathy with "holiness" that is opposed to God's law, and we shall do all in our power to check it.

We have said that this movement leads directly into the follies and wickedness of Spiritualism. We repeat the statement. Give this thought careful attention: There is no intermediate ground between truth and error. Said Christ: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30. If a man does not believe the truth, he must believe its opposite—error. But error, owing to the natural deceitfulness of the human heart, rapidly propagates itself. As one falsehood leads to another, so one error accepted leads to the acceptance of another, and this, to many more. This is in harmony with the words of Christ, that if light be not accepted, darkness will come in its stead, and the unfortunate one will not know where he is going. By his own acts he places himself where he cannot control himself, and is led captive by Satan at his will.

The Bible, however, speaks plainly on this point. We read (2 Thess. 2:9-12) that just before the coming of the Lord, the devil will work among certain people with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." This indicates nothing less than complete Satanic possession. How is it that Satan acquires such complete control of them? "Because they received not the love of the truth." "Strong delusion, that they should believe a lie," is allowed to come upon all "who believed not the truth, but had pleasure in unrighteousness." Now when we remember that the law of God alone is truth and righteousness (Ps. 119:142, 151, 172, etc), and that these "holiness" people do not profess to believe it nor have pleasure therein, how can we doubt that they are opening the door for Satan to take possession, or, in other words, running into Spiritualism? As a matter of course, they all hold to that foundation doctrine of Spiritualism, natural immortality, or, the conscious existence of the dead.

We would not be understood as saying that all members of these "bands" and "armies" have so

fully rejected truth that they cannot be reclaimed. We only show the tendency of the movement. Many of them have never seen the light in its clearness; all such will have ample opportunity to accept it if they will. There is great danger, however, that these will become too infatuated to even see the light when it comes. They are educated to believe that feeling is faith, and that self-satisfaction is the evidence of the approbation of God.

We write in no spirit of harsh criticism. We pity the poor souls who are ensnared by this terrible delusion. But we feel that we would be recreant to duty if we did not sound a note of warning to those who may be looking upon the movement with favor. We make no apology for plain words concerning Spiritualism itself, and we know not why we should not be equally zealous in warning people against its advance guard. To all those not yet deluded, we would say, Give no countenance, either by word or by presence, to this counterfeit religion. You cannot afford, for the sake of gratifying your curiosity, to run the risk of falling under its power. Do not be misled by loud professions, and fervent prayers and exhortations, while the power of the "truth," and even the profession of it, are wanting. Remember that the Lord has said: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." E. J. W.

The Lord's Day.

(Continued.)

FROM the Bible we have fully identified the Lord's day. Following is a brief summary of the means by which it is done: The title Lord is applied to both Christ and the Father. Since these two are one, that which belongs to one must be the property of the other also; there can be no division between them. In Isa. 58:13 we learn that the Lord's day is holy, and that it is the Sabbath; and this at once caused us to turn to the fourth commandment, where we found that the seventh day is declared to be the Sabbath. Now since the seventh day is the Sabbath of the Lord (Ex. 20:10), and the Sabbath is the Lord's holy day (Ex. 20:10, 11; Isa. 58:13), it necessarily follows that the seventh day is the Lord's day. Lest any one should think that this is not definite enough, we have it stated that the women who rested on the "Sabbath day, according to the commandment" (Luke 24:56), did so upon the day before the first day of the week, or in other words, upon the seventh day of the week. In the naming of the days of the week, the name "Saturday" was given to the seventh day (see Webster's Dictionary, Cyclopedias, etc.), and since the names are now used more frequently than the numerals, it may be more clear if we say that from the Bible we find that the day now called Saturday is the Lord's day. So confident are we of the correctness of our deductions that we defy anybody to show from the Bible that any other day than Saturday is entitled to the designation "Lord's day."

Although the fact that the seventh day—Saturday—is the true Lord's day has been established, we will carry our investigation further, and show that there is no chance for even the supposition that any other day was elevated to the position of Lord's day. In the second chapter of Mark, we find that on a certain occasion the Pharisees reproved Christ for allowing his disciples to satisfy their hunger on the Sabbath day, by eating the wheat which they plucked as they walked through the field. It will not be disputed that the day here called "the Sabbath day" was the seventh day of the week,—Saturday,—because it was the day which the Pharisees recognized as the Sabbath. Let this be borne in mind while you read the words of Christ, "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28. In the face of this, can any one deny

that the seventh-day Sabbath is the Lord's day? The fourth commandment plainly declares that it is so, and Christ has added his testimony to the same effect.

It is sometimes claimed that the text last quoted, "The Son of man is Lord also of the Sabbath," shows that, as Lord of the Sabbath, Christ had the authority to do with it as he pleased, even to changing it, or dispensing with it entirely. We will not discuss the question of his right or power; the only question that can affect the case is, Did he, as Lord of the Sabbath, violate it, or give any individuals license to do so? He did not, as we shall see; then, of course, his being Lord of the Sabbath day, does not alter our relation to it. He was its Lord from the beginning, and we cannot show our allegiance to him as our Lord, without honoring the day which he specially claims as his own. We will now examine some texts to show how Jesus regarded the Sabbath day.

In Luke 4:16 we read as follows concerning an act of Christ very soon after his baptism: "And he came to Nazareth, where he was brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Webster's definition of the word "custom" is this: "Frequent repetition of the same act; way of acting; ordinary manner; habitual practice; usage." So we learn that it was his habitual practice to observe the seventh-day Sabbath as a day of public worship. This is in perfect harmony with his declaration in John 15:10: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." If he kept his Father's commandments, he must have kept the fourth commandment, which enjoins the observance of the seventh day of the week; and so we learn from Christ's own statement, made the very night of his betrayal, that he had always kept the Sabbath.

John 5:18 is sometimes quoted as proof that Christ did not regard the Sabbath as sacred. His own testimony should certainly be taken in preference to that of the Pharisees. They said that he had broken the Sabbath; he said, some time after the event recorded in John 5, "I have kept my Father's commandments." We must believe, then, that he did not break the Sabbath. It is true he went directly contrary to some of the Rabbinical traditions, but that amounts to nothing. Had he followed their traditions, he could not have kept the law, for by their traditions they transgressed the law. Matt. 15:3.

What had Jesus done that the Pharisees accused him of Sabbath-breaking? He had on the Sabbath day healed a man of an infirmity of thirty-eight years' standing, and had told him to take up the little mat upon which he was lying, and walk. John 5:1-9. Now was this a good act? Most certainly it was. Well, Jesus himself declared, on another and similar occasion, that "it is lawful to do well on the Sabbath days." Matt. 12:12. He is Lord of the Sabbath, and, as such, was competent to declare the law of the Sabbath. The charge that Jesus broke the Sabbath comes now, as it did then, from a narrow and mistaken idea of the Sabbath commandment. He said that his act was lawful, and so it was, for the fourth commandment forbids only *our own*, or secular work. Work that is done in the service of God, as was that performed by the priests in the sanctuary, work that does not in any way benefit the worker, but is solely for the glory of God, is not forbidden by the commandment. Thus the Saviour is vindicated from the charge of Sabbath-breaking. How serious a charge this is, and how blindly wicked are those who make it, will be shown next week. E. J. W.

"It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126.

The Missionary.

Australia—Our New Missionary Field.

AUSTRALIA lies south of the equator, between the 10th and 40th parallels of latitude, and between the 113th and 153d degrees of longitude. It measures 2,500 miles from east to west, and 1,950 from north to south. Take away West Virginia, Delaware, Rhode Island, and the District of Columbia, from the United States, and then Australia and the United States are within eight square miles of being exactly the same size. It is nearly 8,000 miles from San Francisco, and the passage requires about a month. The mainland was known as Great Jova, to the Portuguese, early in the 16th century. In 1606 Torres sailed through the strait, which now bears his name, between New Guinea and the northeastern point of the mainland, while in the same year a Dutch ship named the *Dhuuyphen* (Dove) touched the mainland at what is now Cape York. Ten years afterward another Dutch ship, commanded by Dirk Hartog, sailed along the west coast a distance of nearly 250 miles, and left on an islet at Shark's Bay, a record of his expedition engraved on a tin plate, which was found there in 1801. In 1618 two Dutch vessels explored the great gulf on the north, and named it Carpentaria, in compliment to Peter Carpenter, who was then governor of the Dutch East India Company. Nine years afterward (1627) another Dutch ship, the *Guldene Zeepard*, sailed along in sight of the whole southern shore.

The first Englishman that ever visited the island was a buccaneer, Captain William Dampier, who spent five weeks ashore near Roebuck Bay, in 1688. Again, in 1699, Dampier made a voyage to the same place, not now as a buccaneer, however, but with a commission from the English admiralty. He wrote a narrative of his voyage, giving an account of the trees, birds, and reptiles that he saw, and of his encounters with the natives. Nothing more of importance was done for nearly a hundred years. In 1770 Captain Cook coasted along the whole length of the eastern side of the island, from Cape Hicks (named after Lieutenant Hicks, who first sighted it) to Cape York, and through Torres Strait to New Guinea. In his second voyage (1773) he went to New Zealand, 1,200 miles southeast of Australia, and in 1777 he visited both Tasmania (140 miles south of Australia) and New Zealand.

The island is divided into six colonies, viz.: New South Wales, North Australia, Queensland, South Australia, Victoria, and West Australia. Of these, however, the three on the eastern coast, Queensland, New South Wales, and Victoria, with the extreme southern part of South Australia, are the principal ones. The government in each colony is by a legislature of two houses, the council and the assembly, and by a governor nominated by the queen of England, and all enactments of the legislature must be approved by the queen before they are legal.

NEW SOUTH WALES

Is the oldest of the Australian colonies. Eighteen years after its discovery by Captain Cook, the British Government appointed it as the place where all their convicts should be sent; so it was first a penal colony. It then (1788) embraced about half of the whole island. In 1836 South Australia was cut off and erected into a new colony. In 1851 another division was made, and the colony of Victoria was established. In 1859 it was again divided, and the northern part was made a colony and named Queensland; so that now New South Wales is only about 500 miles square. It remained a penal colony till 1840, when England ceased to send its criminals there, and since that time it has increased very fast in popu-

lation, so that now it has over 700,000 inhabitants. Its chief article of export is wool. It has extensive gold fields also, and is the richest part of the island in coal. It has three lines of railway, aggregating about 700 miles, and telegraph lines amounting to more than 8,000 miles. Sydney is the capital, and is a city of about 150,000 inhabitants.

QUEENSLAND,

As before stated, was set off from New South Wales in 1859. The first settlers in this colony were also convicts sent from the home government. Its population is about 220,000. The principal products are corn, wheat, barley, and sugar-cane. It, too, has rich gold mines, also copper, coal, and tin, and in the north some pearl fisheries. It has over 400 miles of railroad, and nearly 5,000 miles of telegraph lines. Its capital is Brisbane, 500 miles north of Sydney, and has about 35,000 inhabitants. Ipswich is the second town in size, having about 8,000, about 35 miles from Brisbane. Rockinghampton, 400 miles northwest of Brisbane, is next in size; it has about 7,000. Warwick is considered the "prettiest and healthiest inland town in the colony;" it has a population of over 4,000.

SOUTH AUSTRALIA

Is the second colony in size, and has a population of about 250,000. Its principal mineral is copper; it has some gold, a little silver, and large quantities of iron. Its chief products are wheat, oats, barley, and wine. Adelaide is the capital, and has about 35,000 inhabitants.

WEST AUSTRALIA

Does not amount to much. It has only about 30,000 inhabitants, only 78 miles of railroad, and its principal products altogether are wool, lead ore, and pearls.

VICTORIA

Is the most southern part of Australia, and is the southeastern corner of the island. The first settlement was made there in 1835, when Melbourne was founded. It was separated from New South Wales, and made a colony, in 1851. It is a little larger than Idaho, and by far the richest part of Australia. Fruit and vegetables of all kinds grow in abundance. Its mineral wealth is said to be unparalleled in any place of equal size. There are the richest gold fields in Australia; also copper, silver, antimony, zinc, cobalt, manganese, coal, iron, kaolin, bitumen, and other minerals, are all found in great abundance. The leading products are wheat, barley, and oats. Melbourne is its capital, and is also the largest city in Australia. Its population is over 200,000. The total population of the colony is nearly 900,000. It has more than 1,000 miles of railroad, and nearly 3,000 miles of telegraph lines. Victoria has the finest climate in all Australia; indeed, it has been set down as "delicious." The coldest weather ever recorded in Melbourne was only five degrees below the freezing point (27° Fahr.), and the hottest 111 degrees, but that was caused by a hot wind, called "brickfielder," which sometimes blows for a few hours in summer. The mean annual temperature for fourteen years was 57.6 degrees at Melbourne, and for the whole colony, 56.8 degrees. Being on the other side of the equator from us, of course their seasons are directly opposite to ours. That is, there spring is in September, October, and November; summer is December, January, and February; fall is March, April, and May; and winter, June, July, and August. This makes January and February the hottest months, when the thermometer marks from 100 to 108 degrees in the shade; and July the coldest month, when the temperature at the lowest is only two or three degrees below freezing. Besides Melbourne, Victoria has the following cities, with their respective populations: Geelong, 16,000; Ballarat, 48,000; Sandhurst, 27,000; Castlemaine, 7,000; Beechworth, 3,000; and Portland, 2,600.

Of these, Geelong is 40, Ballarat about 60, Castlemaine 77, and Sandhurst 100 miles from Melbourne. Beechworth and Portland are about 140 miles in opposite directions from Melbourne.

RELIGION AND EDUCATION.

The total population of Australia is about 2,500,000. Of these about 252,000 are Catholics, 5,500 Jews, and 42,500 Mohammedans and pagans, or about 300,000 in all, which would leave about 2,200,000 of what might be termed Protestants. Of these about one-half are supposed to be of the Church of England. There are nine bishops of the Church of England there, and of the Catholic Church one archbishop, and ten bishops. Statistics of the colonies are very scanty, but it appears that Victoria is far ahead of all the others in these interests as well as in everything else.

The number of public schools in Victoria is 1,664; instructors, 3,906; average attendance, 116,608; enrolled, 231,169. Number of private schools, 596; instructors, 1,700; scholars, 37,582. The total number of children receiving education in all the institutions of the colony is about 190,000.

In the colony of Victoria there are over 700 clergymen, 2,815 church edifices, with sittings for 420,051 people; the usual attendance is estimated at 293,772, and the approximate number of services during the year, 226,343. This gives an average church attendance of about *one in every three* of the total population of the colony. This is a remarkable showing, but Mr. Forbes, the famous war correspondent, informs us that it is a common thing for the people to walk fifteen miles, or even more, to attend a single lecture. And if they will do that to hear a common lecture, what will they not do when the splendor of the Third Angel's Message shines unto them? We look forward to grand results of the Australian missionary work. May the Lord send his angels to prepare the way; may they accompany those who go; and may they stir up all who remain, and help us to cheer and hold up the hands of those who go. ALONZO T. JONES.

General Conference.

THE report of the General Conference is all at hand, and we give below the principal resolutions that were passed, which embody the actions of the Conference. The decisions in regard to the change of laborers from one field to another were given last week:—

Resolved, That, in view of the difference of opinion existing in regard to ministers paying tithes, we express it as the sense of this Conference that it is the duty of ministers in this respect, as in all others, to be ensamples to the flock; that they should pay tithes, and urge upon all others to do the same.

Resolved, That in view of the perils of the last days upon which we are entering, we deem it to be the duty of all believers to keep themselves free from all worldly entanglements; and as such we would especially designate all secret organizations.

Resolved, That we approve of the action of the California Conference in opening a mission in the Sandwich Islands; and we view with gratification the indication that in other places, also, our brethren are partaking largely of the missionary spirit.

Resolved, That, in our judgment, steps should be immediately taken to open a mission in Australia.

WHEREAS, The Third Angel's Message has been committed to us to give to the world, and we now have but three laborers in Great Britain, where there are forty millions of English speaking people; therefore,

Resolved, That, in consideration of the magnitude of the work to be done in Great Britain, it is our duty to send two more able ministers to engage in the work in that mission.

Resolved, That the urgent need of the publishing interests in Switzerland and Norway demands that special efforts be made to raise funds for their relief. And we urge upon the Presidents of the Conferences the duty of raising money on the pledges made in their respective fields, knowing that the cause must

suffer in respect to their publishing work unless the buildings in Bale and Christiana are soon erected.

Resolved, That we hail with great pleasure the publication of Vol. IV of "The Great Controversy;" that, while we anxiously looked for it, expecting that it would give important information concerning the closing scenes of this world's history, we can freely say that it more than meets our most sanguine expectations; and that we earnestly urge all our people to read it carefully and prayerfully, and to use all proper means to place it before the world.

Resolved, That we regard the pamphlet entitled, "Honor Due to God," as one giving much light upon the Bible teaching on the subject of tithes and offerings, and that we recommend its careful study by all.

Resolved, That this Conference recognize the duty of individuals in changing their place of residence, to transfer their membership, and to pay their tithes to the churches with which they thus unite.

In addition, the Constitution of the General Conference was revised, a copy of which, as revised, appears in the "Year Book," and steps were taken to legally incorporate, so that property might be held in this and foreign countries. The officers of the Conference for the coming year are as follows: President, Elder Geo. I. Butler; Secretary, Elder U. Smith; Executive Committee, Elders G. I. Butler, S. N. Haskell, J. Fargo, W. C. White, O. A. Olsen.

Elder Uriah Smith was elected Editor of the *Review*, and Elders J. H. Waggoner and G. I. Butler corresponding editors.

Missionary Notice.

AT the last session of the California Conference, I was appointed director of District No. 2, which under the present arrangement includes the following counties: Siskiyou, Modoc, Shasta, Lassen, Tehama, Plumas, Colusa, Butte, Sierra, Sutter, Yuba, Nevada, Placer, Yolo, Solano, Sacramento, El Dorado, and Amador. Miss Libbie Saunders, of Woodland, Yolo County, Cal., is appointed district secretary. Librarians and isolated members in the district, doing Tract and Missionary business, will direct all communications to her, as she will attend to the business promptly, and fill all orders with the greatest possible dispatch. Members of the local societies should do business through their librarians. To avoid confusion, and the imposing of undue labor upon the State secretary, let everything be done "in order," as given above.

We hope to see advance steps taken in the missionary work, all along the line. What are you doing, my brethren and sisters, to carry out the good impressions received and resolutions formed at our late camp-meeting? Have you a zeal that stimulates you to an increase in "love and good works," as the greatness of the harvest opens before you, and the night hastens in which none can work? Does your love for souls and the Master increase? or do you do so little that you are rusting out, becoming engrossed with the cares of this life and wrapped up in selfishness? "If any man have not the spirit of Christ, he is none of his." Remember his work and labor of love, and let us arise and "do likewise" while we may. Shall we see an advance in the missionary work in our district? Let each one answer for himself. Shall we not all say, by word and deed, "Surely the Captain may depend on me"?

Read again the resolutions passed at our late meeting and ask yourselves, What am I doing to carry them out? Let us not be idlers, but put our hands to the oar and pull with a steady purpose and a strong desire to save souls, and soon the precious cargo of truth will be borne to its destination, and accomplish the purposes of God, who sent it, and each worker will receive his reward "according to that he hath done." Let us seek to accomplish for our brethren in other parts of the field, what those of Achaia did for theirs (2 Cor. 9:2, 8-10). Let

each do his best and it will be done. I hope to visit the churches in my district shortly. In the mean time let me hear from you,—what you are doing, your needs, etc. Address me at Williams, Colusa County, Cal.

J. D. RICE, *Director Dist. No. 2.*
Etna Mills, Cal., Nov. 20, 1884.

Bastia and Ajaccio, Corsica.

I HAVE now been on this island seventeen days. I first held fifteen meetings at Bastia, a city of 25,000 inhabitants, where an evangelist was fully established in the truth, and ten other persons decided to walk in the light of the last merciful message to mankind. At the invitation of another evangelist, I then came to Ajaccio, by stage, a distance of one hundred and fifty kilometres—considerably over one hundred miles, and spoke five times in a hall to Roman Catholics. I also devoted from five to seven hours a day in teaching present truth to the evangelist and his wife for eight days in succession. They did all in their power to make my stay agreeable, and showed an interest in and gratitude for light and truth. May they press on with courage in the narrow way amid the moral darkness that surrounds them, and prove faithful and a blessing to others in reflecting the precious light they have received.

Corsica is, for the most part, a hilly, mountainous, and barren region. Traveling here is tedious. The fertile parts of the island are very lonely, and abound with tropical fruits. Beautiful olive orchards remind one of the Mount of Olives, where the Saviour resorted so often for prayer, and inspire a desire to follow his example.

Ajaccio is a beautiful city of 18,000 inhabitants. The people here are more than conscious that they occupy the birthplace of Napoleon, in whose memory they have erected two monuments, but they are unconscious of their great moral blindness and spiritual shame and poverty. Here the Catholic clergy have great sway. The people of Corsica were subject to the kingdom of Genoa, Italy, till about one hundred and twenty years ago, and are far behind the times in many respects. In an inland town the ancient Greek is still spoken.

D. T. BOURDEAU.

Nov. 3, 1884.

COLONEL PATTON, a leader of the Covenanters, was taken prisoner by the troops of Charles II., and doomed to execution at Edinburgh. He was met by a royalist officer, Dabsell, who had fought side by side with him in Germany. "I'm sorry to see you here, Patton," said his old friend. "I'll go to the king for a pardon." "It's of no use; you'll not get it." "If he doesn't grant it, I'll never lift my sword for him again." He applied for it, got it, hastened to Edinburgh with it; and the pitiless lords of the council held it back and left the brave soldier to go to the block. Do we detest them? What, then, shall be said of us if, when Christ has proclaimed a free pardon to men, we hold it back from their knowledge and leave them to perish in their sin?—*Sel.*

In an article in the *Sunday School Times*, Charles S. Robinson, D. D., says:—

Here "we discover the simple nature of sin; it is disobedience of a divine command. What Saul was bidden to do, he refused to do, and in the end did not do; that was sin. There is no need of bewildering ourselves with any subtle analysis: 'Sin is any want of conformity unto, or transgression of, the law of God.'"

An excellent definition, by the way, for the reason that it agrees exactly with 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

"THE coming of the Lord draweth nigh."

The Home Circle.

THE LORD'S PRAYER.

[The following beautiful composition was found in Charleston, S. C., during the war. It is printed on very heavy yellow satin, and is quite a literary curiosity.]

THOU to the mercy-seat our souls dost gather,
To do our duty unto thee,OUR FATHER,
To whom all praise, all honor should be given;
For thou art the great GodWHO ART IN HEAVEN,
Thou, by thy wisdom, rul'st the world's whole frame;
Forever, therefore,HALLOWED BE THY NAME;
Let nevermore delays divide us from
Thy glorious grace, but letTHY KINGDOM COME;
Let thy commands opposed be by none,
But thy good pleasure andTHY WILL BE DONE;
And let our promptness to obey, be even
The very sameIN EARTH AS 'TIS IN HEAVEN.
Then for our souls, O Lord, we also pray,
Thou wouldst be pleased toGIVE US THIS DAY
The food of life, wherewith our souls are fed,
Sufficient raiment, andOUR DAILY BREAD;
With every needful thing do thou relieve us,
And of thy mercy, pityAND FORGIVE US
All our misdeeds, for Him whom thou didst please
To make an offering, forOUR TRESPASSES.
And forasmuch, O Lord, as we believe
That thou wilt pardon usAS WE FORGIVE,
Let that love teach, wherewith thou dost acquaint us,
To pardon allTHOSE WHO TRESPASS AGAINST US;
And though, sometimes, thou find'st we have forgot
This love for thee, yet helpAND LEAD US NOT,
Through soul or body's want, to desperation,
Nor let earth's gain drive usINTO TEMPTATION;
Let not the soul of any true believer
Fall in the time of trial,BUT DELIVER,
Yea, save them from the malice of the devil,
And both in life and death, keepUS FROM EVIL.
Thus pray we, Lord, for that of thee, from whom
This may be had,FOR THINE IS THE KINGDOM.
This world is of thy work its wondrous story,
To thee belongsTHE POWER AND THE GLORY;
And all thy wondrous works have ended never,
But will remain forever, andFOREVER.
Thus we poor creatures would confess again,
And thus would say eternallyAMEN.

The Mistake of the Algebra Class.

THE last recitation hour of the morning was drawing to a close, and as there was to be no school that afternoon, the boys in Mr. Thomas' algebra class felt a little impatient at the delay of their teacher in assigning the lesson for the next day.

Finally he looked up and said, "The next problem is much more difficult than any you have yet worked; therefore, I shall give you only that one, and shall expect a *perfect* lesson from each of you; the class is excused."

No sooner were they outside the door than the boys began to talk of the game of ball for that afternoon.

"Now don't you fail of being on time," several of them said in concert to Will Manning, who was proverbially late.

"Do you hear?" they called, as he made no reply.

But he only said, "How about the problem? You know algebra comes first Thursday morning; if we don't get our lessons before we play, I'm afraid we shall be too tired."

"Now, Will," they all exclaimed, "don't you see, Mr. Thomas meant we should have the whole afternoon, so he only gave us this one?"

"I, for one, shall study first," said Will, resolutely, "and if there's time I'll come down to the play-ground."

But although the rest were, or pretended to be, always out of patience with Will, they felt that they could not play even a part of the afternoon without him, so they further urged.

"We'll all take hold together after tea and work that problem in much less time than we

are using now in lingering here talking about it."

"I don't know about that," said Will, "and then there's Miss Marshall."

At this the boys laughed outright, and Dick Stanley said:—

"Who's going to be afraid of that little shadow? I'm not, and if you are, perhaps you'd better go over and get her to help you work the problem."

"I wish she were out of the class, she spoils its symmetrical appearance," said Harry Martin, who had a fancy for using long words, but often failed in his recitations.

"There isn't a bit of style to her," said Percy Evans, who thought it smart to be on Harry's side, "she has worn the same dress every day this term."

"And every day this term has had a perfect lesson," said Will Manning.

This last the rest could not deny, and finding Will determined to secure the lesson first, they proposed to meet at the academy directly after dinner, and work the problem before going to the ball-ground.

So they made a grand attack upon it, but after two hours' hard work even Will Manning was ready to say it was out of the question to solve it, and there was nothing to fear from Miss Marshall.

So they hastened off to the play-ground, forgetting all about next day's lesson.

Having slept the sleep of thoroughly tired boys, they awoke late the next morning and went down to the academy with little thought about the problem except that the solving was impossible, at least for pupils no further advanced than they.

These seven lads were the sons of wealthy gentlemen who had felt annoyed all the term at having the "looks of the class spoiled" by such an inferior-looking girl. Her mother took in washing and she never went into society.

The day before she too had considered the problem and resolved to ask her mother for a little extra time, for she thought, "I do hate to fail, and on such a short lesson, too," but when she got home she found an extra washing had been sent in, and she could not think of saying anything about her lesson, so, getting a general idea of the problem, she thought it out while helping her mother, and early next morning put it on paper.

The boys took their seats in the class with a confident air, and Sydney Ames whispered to Will Manning, "Just see how dull she looks, the idea of your being afraid of her."

Just then Mr. Thomas struck the bell, and looking up, said, "Let each one who has obtained the correct answer to the problem raise his hand."

The amused looks exchanged between the boys as their teacher spoke were quickly exchanged for those of surprise and mortification, as they saw him looking approvingly in the direction of Annie Marshall's seat, and saw that her hand was raised.

Then he fixed his large, pleasant eyes upon them, and it seemed to them it was a full half hour before he spoke. Then he slowly said, "Boys, I should think you would be quite ashamed to have the youngest member of your class, a young lady, too, show greater perseverance than you."

There was nothing left for the boys but to make the best of the matter, and they frankly confessed to each other that "Annie was a real lady, for she never showed a bit of triumphant feeling," and they well knew she had worked under difficulties, for she was hanging out clothes the afternoon before when they went by the house to their play-ground.

The secret of this was that Annie was trying to live a Christian life, and never went to school without asking for help to show the spirit of Christ in all she did.

Could the boys have looked into her heart they would have seen that she was by no means

indifferent to the praise her teacher bestowed, and also that she felt a strong inclination to look down upon them; but in a moment she remembered how humble her social position was compared with theirs, and the thought of how mortified she should be if in any of their places, made her pity them; glad of her success indeed she was, for many years afterward, when fortune's wheel had turned in her favor and she had received many quite flattering tokens of esteem from persons of high social position, she told a friend that the proudest moment of her life was when she found her hand was the only one raised in that algebra class.

"I'll tell you what 'tis," said Charlie Hall, who was generally spokesman for the boys, "there's more to that meek-looking little girl than we imagined, but we might as well yield gracefully, and I propose that we wait on Mr. Thomas and ask him to invite her to put that work on the board and explain it to us tomorrow. I for one am sorry that I said what I did about her yesterday."

Mr. Thomas was very glad to comply with their request, and the next morning Miss Annie was surprised to be called on to explain her method to these lads, who politely questioned her about the difficult parts of the work.

She would have been not only surprised but very glad had she known that her gentle, lady-like manner through the whole had made them feel that there was something in her religion worth having.—*Religious Herald.*

Unconscious Hypocrisy.

THERE is such a thing as unconscious influence—an influence undesigned and unsuspected. Is there such a thing as unconscious hypocrisy? Does not hypocrisy consist in a design to conceal what one is doing, or a design to appear different from what he really is; and can one have such designs without being conscious of them? He must take into account the influence of habit. When one begins to practice on a piano, he is conscious of an act in connection with every key that is struck. When he becomes an expert, he is conscious of only a general purpose to play the tune. There are other acts which become habitual, and their performers do not seem conscious of their moral character.

A lady called on Mrs. Alston. "I am very happy to see you," said Mrs. A. "It is a long time since I saw you."

"I was sorry I was not at home when you called," said the lady; "I was attending a sick friend."

Mrs. A. seemed very glad to see her visitor, and pressed her to spend the afternoon with her. Her manner was so cordial that the lady would have stayed if it had been possible. She prolonged her call in accordance with what she supposed to be Mrs. A.'s wishes.

"Dear me!" said Mrs. A., "I thought she would never go."

"Didn't you want her to stay?" said her little daughter Mary.

"Mother is very busy to-day."

"Don't you love her very much?"

"She is a very pleasant woman."

The conversation was not pleasant to Mrs. A. Till her daughter put those home questions, Mrs. A. had not thought that she was playing the hypocrite. She wished to be agreeable, and her efforts took the form above mentioned. What is the true epithet to be applied to her conduct, the reader must decide.

There is a great deal of unconscious hypocrisy among men. It is thought to be necessary in order to get along with men. It is never necessary to do wrong. It is never wise to do wrong. What is necessary in order to get along well with men is kindness and a real interest in their welfare, and not a showy pretense. A thoroughly sincere character is as estimable as it is rare.—*Christian at Work.*

A Story of Tithes.

MANY years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of the boy's life: "Well, William, where are you going?" "I hardly know, sir," he answered. "Father's too poor to keep me at home any longer, and says I must now make a living for myself." "There's no trouble about that," said the captain. "Be sure that you start right, and you'll get along finely." William told his friend that the only trade he knew anything about was soap and candle-making, at which he had helped his father while at home. "Well, said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go." They both kneeled upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then his advice was given: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a great, good, and rich man."

When the boy arrived in the city he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then and there led to "seek first the kingdom of God and his righteousness." He united with the church. He remembered his promise to the old captain. The very first dollar he earned brought up the question of the Lord's part. He looked into his Bible, and found the Jews were commanded to give one-tenth; so he said, "If the Lord will take one-tenth, I will give that," and so he did. Ten cents of every dollar was sacred to the Lord. After a few years both partners died, and William came to be the sole owner of the business. He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths; he prospered more than ever; then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give him all his income. He prospered more than ever. This is the true story of Mr. Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die. Are there not boys and girls who will now begin to give to the Lord one-tenth of all the money they receive, and continue to do so throughout life?—*Sel.*

The Peacock Throne.

THE finest and most costly piece of furniture ever conceived was the famous "peacock throne" of Delhi. Tavernier, a skillful French jeweler, saw it, and made a computation as to its intrinsic value. He calmly estimated that its nominal worth, aside from its claims in an artistic way, was \$30,000,000. It was six feet high and four feet broad, but it was composed of solid gold inlaid with rare Oriental gems. It received its name from the jeweled images of peacocks which adorned its canopy. This canopy was also of gold, supported on twelve gold pillars, and hung all around with a fringe of pearls. On each side of the throne stood two chuttahs, or umbrellas, symbolical of royalty. They were made of crimson velvet, embroid-

ered with gold threads and pearls, and were equipped with solid gold handles and diamonds. The throne was constructed by order of the Eperor Shah Jehan.—*Sel.*

Memphis.

MEMPHIS was one of the oldest of the world's great cities. It was built on the banks of the Nile when all Europe was a savage wilderness, and its inhabitants barbarians living in huts and caves. The great city grew up under the rule of the Pharaohs, to be a scene of busy trade, almost as thickly peopled as London or New York. To-day its site can scarcely be traced. But four thousand years ago Memphis was a city of palaces and temples. Pharaoh was lodged more splendidly than Louis XIV., and Cheops provided himself with the most magnificent of tombs. One of the Memphian temples is thus described: "He seemed to be in Memphis, his native city; and entering the temple of Isis, saw it shining with the splendor of a thousand lighted lamps; all the avenues of the temple were crowded with people, and resounded with the noise of the passing throngs." The inner shrine was supposed to be the residence of the goddess. To Memphis, perhaps, came Joseph, the gentle Jew, to become the ruler of the land. There came his brethren and the Israelites to buy corn. Here the Jews passed their two centuries of captivity; from its palaces they bore off the jewels and gold of the Egyptians; from its memorable shore they set out on their march; from the gates of Memphis the furious Pharaoh followed with chariot and horse, to perish in the treacherous sea.

Nowhere can be found more striking incidents than are connected with this desolate, narrow part of the shore of the Nile. Moses, perhaps, floated in his basket near by, and won his life with the smile of infancy, always irresistible. It was the scene of the plagues, of the terrible darkness, of the years of plenty, and the years of want. It flourished in splendor and wealth for a period that makes the age of most cities seem trivial. New York is more than two hundred and fifty years old, London about nineteen hundred; Memphis flourished for more than three thousand years. It has passed away, but one of its labors can never apparently perish. Cheops, one of the Memphian kings, built the largest of the Pyramids, and near it are several others not much less in size. A pyramid was no doubt a royal tomb. Various explanations have been given of the origin and purpose of those wonderful buildings. But history and tradition assert that they were the tombs of the Memphian kings.—*Harper's Young People.*

The Men Who Are Promoted.

THE *Manufacturers' Gazette* in a recent editorial, made the following statements regarding young men and their advancement, which others than the class to whom it is addressed will do well to heed: "The young men who receive promotion are the men who do not drink on the sly. They are not the men who are always at the front whenever there is any strike, nor are they the men who watch for the clock to strike twelve, and leave their picks hanging in the air. They are not the men who growl if they are required to attend to some duty a few minutes after the whistle has sounded. They are the men usually who pay the closest attention to the details of their business, who act as if they were trying to work for their employer's interest instead of to beat him at every crook and turn. They are the men who give the closest attention to every practical detail, and who look continually to see whether they can do any better or not. This class of men are never out of a job. They are scarce. They never strike, they never loaf, and they do not ask for their pay two or three weeks before pay day."

"WE cannot all perform great acts; nor is it necessary that we should. The world needs more humble, silent workers than it does great ones. Some one has said that 'one Niagara may be enough for the whole world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets which flow on every day and night with their gentle, quiet beauty, watering every farm and meadow.' So it is with the acts of our lives. It is not always by great deeds that good is to be done, but by the quiet, gentle virtue of every-day life."

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News and Notes.

RELIGIOUS.

—The colored Baptists of Kentucky report 45,000 communicants out of a population of 172,000.

—It is stated that there are negotiations pending for a union of the Waldenses and the Free Church of Italy.

—The Seventh-day Baptists begin this month the publication of a four-page monthly in the Scandinavian language.

—The California *Christian Advocate*, in its last issue, contained a telegram announcing the death of Bishop Wiley, at Foochoo, China. No particulars were given.

—An English clergyman, Rev. Dr. Jessup, writing in the *North American Review*, calls religious papers "necessary evils;" the *Independent* retorts by calling him an "unnecessary evil."

—Before the year 1845 no denomination, either Christian or Jewish, was tolerated in Norway, except the established Lutheran Church. All denominations are now tolerated, but the law forbids any persons who have been confirmed in the State church to leave it before they have attained the age of nineteen years.

—It is said that the Massachusetts State Congregational Sunday-school Convention has resolved to abandon the Old Testament in the Sunday-schools and retain the New Testament. We hope that this is not true; but we do not wonder that they want to change from the International Series. It would be a difficult matter for anybody to devise a poorer series, and the demand for a change is increasing. It is, indeed, the very opposite of a *series*.

—The pastor of the Baptist Church in Alameda, Cal., has been giving a series of Sunday evening lectures on Spiritualism. The subject of one was, "The False and the True in Spiritualism," which is said to have attracted a full house. The pastor, it is said, "advocates Spiritualism as a science, but condemns it as a religion." We recall the fable of the camel who wished only to put his nose into his master's tent. Our Baptist friend will find that Spiritualism is a dangerous plaything. Better shun it as you would its author—the devil.

—The following from the *Church Standard* is worth committing to memory: "Let parents beware what they say about the sermon or the preacher before their children, in whose hearts the word of God may be seeking a lodgment. Why pray in the morning for the conversion of sinners, and then, by cold criticism of the sermon, neutralize the very means by which it pleases God to save? Thoughtless comments at the dinner table will do this far more effectually than all the profanity the children hear as they pass the drinking saloons on their way to school."

—Professor Andrew P. Peabody says in the *Unitarian Review*: "If professed Parsees, Buddhists, or Mohammedans, should ask a place on our list of preachers, room would be made for them at once and pulpits thrown open to them." The good doctor adds: "If men have outgrown all need of Christ and of the sacraments, they ought to quit preaching; they have no rightful place in a Christian church." Still better he says: "No man was ever made better by arguments against the trinity, or the divinity of Christ, or the personality of the Holy Spirit, or the vicarious atonement. The entire motive power of religion lies in its positive beliefs in those few vast truths into which one may grow for a life-time."

SECULAR.

—Siberia, with a population of 4,000,000, has only two newspapers.

—Siam has signified its wish to be admitted to the Universal Postal Union.

—Lapland and Northern Sweden are soon to be opened up by a line of railway.

—The St. Louis Grand Opera House was burned on the afternoon of the 23d ult. Loss, about \$150,000.

—The latest reports from the plague-stricken districts of Virginia, place the number of deaths at 2,000.

—A storm, accompanied by heavy wind, visited the region of Wilkesbarre, Pa., Nov. 23. The rain was so severe that dwellings on the low lands were flooded, and the occupants were forced to flee.

—It is estimated that 100,000 persons left Paris during the cholera epidemic. The danger is now thought to be past.

—Shocks of earthquake were felt in various parts of New Hampshire on the 23d ult. At Concord, buildings were quite perceptibly shaken.

—A lump of coal weighing nine tons has been sent from Birmingham, Ala., to the New Orleans exposition. It is claimed to be the largest single piece ever mined.

—A cyclone passed over the parish of St. John, La., about forty miles from New Orleans, Nov. 23. The village of Edgard was destroyed, and several persons were killed.

—Forty years ago there was only one daguerreotype gallery in New York City. Now within three miles of Union Square there is not less than 500 photograph galleries.

—A dispatch from Paris to the Exchange Telegraph Company says the French Government has resolved to send two more cruisers to the west coast of Africa in view of possible results from the Congo Conference.

—The engineers of the International Bell Telephone Company lately carried on a conversation between St. Petersburg and Boulogne, a distance of over 2,400 miles. The experiments were carried on in the night, when the telegraph wires were not at work.

—Peter J. Christofferson, one of the most prominent Mormons of Arizona, has been convicted on a charge of polygamy. The verdict gives general satisfaction, except among the Mormons, who threaten vengeance against the court.

—A daily paper says: "A curious fact in relation to the Greely Arctic expedition is not generally known. According to Lieut. Greely's account, of the nineteen men who perished, all but one were smokers, and the one was the last to die. The seven survivors were non-smoking men. This is an important argument for the anti-tobaccoists."

—A "magnetic healer," in Cleveland, O., is under trial for the murder of one of his patients. On the stand he testified that his "spirit control" was an Indian chief, and that he himself knew nothing of disease, unless it was very simple. Said he: "I am not responsible for what I do when under the control of the spirit of this chief; I could not be responsible."

—At a demonstration of workingmen and socialists, in Paris, on the 23d ult., several advocated massacre and robbery of the rich. Two speakers who advocated moderation were kicked into the street. Shopkeepers in the vicinity of the meeting closed their places, fearing violence and pillage. The police were unable to disperse the assemblage and were obliged to call on the military.

—Four hundred and fourteen thousand immigrants arrived in the United States during the ten months ending October 31. Of these 48,000 were from England, 55,000 from Austria, 141,000 from Germany, 12,000 from Italy, 35,000 from Norway and Sweden, 40,000 from Canada, and 62,000 from miscellaneous localities. Five hundred and one thousand arrived during the same period last year.

—New Zealand, with 532,000 population, exclusive of aborigines, reports about 87,000 pupils enrolled, and 66,000 in average attendance, under about 2,000 teachers, and about 1,000 children in industrial schools. Provision is made for normal instruction in four schools, with 147 students; for secondary instruction, in twenty schools; and for superior instruction in four colleges, the last established in 1882.

—A little over two weeks ago a party of Harvard students daubed the bronze statue of John Harvard, which was recently presented to the University, with tar paint, thus doing it more injury than would result from many years exposure to the weather. It was an act of vandalism that one would scarcely expect of savages, and proves that the East has nothing whereof to boast over the West, in the line of civilization.

—The man who attempted to kill Mr. De Young, in San Francisco, was required by the judge to furnish \$5,000 bail. Just one week later, a man who was captured with two hams in his possession, which he had stolen, was required to furnish \$2,000 bail. It was no idle fancy of the ancients to represent Justice as blind. According to our calculation, five hams are considered in court as equal in value to a man. We dare not contemplate the awful fate that would have befallen the poor fellow if he had stolen a whole hog.

A Physician's Verdict on Tobacco.

FEW, even of inveterate adult smokers, will commend the weed to young men. However much they may justify the use of tobacco in their own case, they are yet clear-headed enough and reasonable enough not to encourage boys to form a habit which they know to be expensive, useless, and disagreeable to many, while it may prove positively injurious to brain and health. Dr. Pope, a professor of hygiene, and lecturer on the special staff of the Health Society, London, lifts an energetic warning voice against allowing boys to use tobacco at all. He describes the oil which is distilled from the tobacco leaf in smoking as of "an acrid and most poisonous nature, producing a sensation of burning in the mouth, and paralyzing particularly the spinal cord and motor nerves, while the nicotine—another oil, but volatile—affects more directly the heart through the brain itself." And after telling how the use of tobacco is likely to derange in the most serious way the digestive organs, he adds:—

"There is this undoubted fact also—nothing can be more pernicious for boys and growing youths than the use of tobacco in any of its forms. There can be no hesitation about this matter; it points directly to physical degeneration, and is probably the greatest source of physical evil that the next generation will have to lament. Boys, it is indeed a deadly poison to you! It stunts your growth; it destroys your stomach, which should be organizing your food into flesh and blood; it blunts your brains, which should be brilliant and active, and it threatens your very manhood."

Such testimony as this from one of the highest medical authorities ought to be heeded by every parent and guardian of the young. The cigarette, especially, is both a nuisance and a curse—a nuisance to many delicate people, into whose unwilling nostrils the reckless urchin puffs its poisonous fumes, and a curse to the urchin himself in many ways. It is time we all should join in creating a public sentiment strong enough to stamp this infantile vice out of existence. It could not survive a week if grown-up people would only frown on it as it deserves.—*Christian at Work.*

THE verdict against the Cincinnati saloon-keeper, who sold liquor to a confirmed inebriate, is in the interest of justice and good morals. The Adair law, under which the widow of a drunkard may sue the saloon-keeper who sold liquor to her husband after she had warned him to desist, would work a needed reform if it were adopted in other States. In this case the widow secured \$5,000 damages. Nearly every one, in his personal experience, has known such cases—men who had lost all power of self-control, and who were only kept sober by a compact among liquor-dealers not to sell them drink. If such an arrangement can be enforced by law, so much the better for the family of the inebriate.

REMEMBER that those who are drunkards did not intend to become so; they only thought of drinking just a little; but the little kept increasing, and the love of drink kept growing stronger, until the eyes grew red, the face bloated, and the step unsteady; until the one who might have been a blessing to the world, and a help to those around him, became a loathsome object, and a terror to his friends. It is not safe to take even a little strong drink, because the love of it soon becomes a strong and cruel master.

H. M. LEWIS, M. D., in New York *Medical Times*, says: "The principal predisposing cause of accidents, such as are treated in hospitals, is alcoholic intoxication, and if this predisposing cause could be banished, the wants of the sick poor could be as well supplied as now, with one-half the present hospital force."

THE editor of the Boston *Journal of Chemistry*, J. R. Nichols, M. D., an eminent scientific authority, in a recent able article takes the advanced position that alcoholic liquors are no longer needed in medicine or the arts. He takes the ground "that if the natural vinous fermentative process should cease, and the art of distillation become a 'lost art,' not a life would be sacrificed in consequence, not a case of disease would be retarded in the process of cure, not a pain would be aggravated, and not one of the art processes suffer detriment."

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.

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

Obituary.

ROSS.—Died, Nov. 22, 1884, of old age, Sister Sarah Ross, of Forestville, Cal., aged 82 years and 9 months.

Earlier in life a Baptist, Sister Ross, with a portion of her family, embraced present truth in 1870, in Green Valley, under the labors of Elders Loughborough and Bourdeau. She ever gave evidence of sincerity and devotion toward the truth, and in her last hours conversed much about her hope, expressing strong confidence in the triumph of the Third Angel's Message. The writer delivered a funeral discourse from 2 Tim. 4:6, to a very large audience of sympathizing friends. J. O. CORLISS.

International Tract and Missionary Society.

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

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

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

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

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

Parlor reading and lecture-rooms at 13 West Huron Street, Buffalo, N. Y., open from 2:30 to 9 P. M. Alex. Gleason, Superintendent.

Parlor reading and lecture-rooms, 52 Crouse Building, Warren Street, Syracuse, N. Y. N. J. Walsworth, resident manager.

Free reading-room at 219 West Madison Street, Chicago; Room 2, second floor. Eld. Geo. B. Starr and James Sawyer, managers.

Mission and free reading-room at 2339 Chestnut Street, St. Louis, Mo., N. W. Allen, Superintendent.

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

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

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

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

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, DECEMBER 4, 1884.

We give this week the remainder of the acts of the General Conference. Those present report it as being the most interesting and important session ever held. As we contemplate the advance steps taken, and the vast field that will be receiving the Third Angel's Message within the next six months, we feel that it cannot be very long before "this gospel of the kingdom" shall have been preached "in all the world for a witness unto all nations." When that is accomplished, we have our Saviour's assurance that "then shall the end come." This is a solemn thought, and yet it should cause all lovers of the Lord to rejoice, knowing that the time of their redemption is near.

THE Baptist *Flag* says:—

"Brother —, of —, has a large quantity of anti-advent literature. Let those who are annoyed with adverts, write to him. 4-page pamphlets, closely printed, 1 cent each. You will be greatly helped by them; they will quietly do the work for you."

An "advent" means a "coming;" those who are "annoyed with adverts," are probably those who are troubled by too frequent callers; and the good brother's "anti-advent literature" is simply, in plain language, a specific against bores. He doubtless gives one of his tracts to a caller, who, after reading it, never dares come again. Good idea. We have, however, certain books in our library which we think would answer the same purpose, so we will not invest.

THE first edition—7,000 copies—of that most interesting and instructive book, "Great Controversy," Vol. IV., is exhausted, and a second edition of 3,000 copies is now being printed. The prospects are, from the unfilled orders now on hand, that this edition will be exhausted almost as soon as issued. We are not at all surprised at the demand for this book. Aside from the fact that many had been long and anxiously waiting for its appearance, there are sufficient reasons why it should have met with a rapid sale. The subjects upon which it treats, and the direct and forcible manner in which they are handled, are calculated to hold the attention of believer and unbeliever alike. He who can read this book and not be incited to greater diligence and higher attainments in the Christian life, is in a pitiable condition indeed. We hope it may pass through many more editions.

A Valuable Book.

SUCH indeed is the book before us, "Synopsis of Present Truth." It is the outgrowth of a series of lectures given at Biblical Institutes in various parts of the country, by the author, Elder Uriah Smith. It is just what its name indicates, as the following list of chapters will show:—

"Great Image of Daniel 2—Vision of Daniel 7—Vision of Daniel 8—The 70 Weeks and 2300 Days—The Sanctuary—Three Messages of Revelation 14—Revelation 12 and 13—The Sabbath—Theory of Akers, etc.—Sabbath and Sunday—Nature and Destiny of Man—State of the Dead—Seven Last Plagues—Millennium—Matthew 24—The Seven Churches—The Seven Seals—The Seven Trumpets—The Signs of the Times—Spiritualism—Second Advent—The Two Laws—The First-day Sabbath—Baptism—Gifts of the Spirit—Predestination—The 144,000—Ministration of Angels—The Saints' Inheritance."

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turn at once to any point of faith on which they may wish to refresh their minds. The questions which are printed at the bottom of each page will aid the student to fix the facts more clearly in his mind, as he goes along. No one should be without a copy of this book.

For sale at the office of the SIGNS OF THE TIMES, Oakland, Cal., also at *Review and Herald*, Battle Creek, Mich. Price, post-paid, \$1.00.

A Good Stand.

WE have had occasion several times to make severe strictures on the California *Christian Advocate*, and we are therefore the more pleased to note the good stand it has taken concerning the frivolous sociables which are disgracing the church. In its last issue it says:—

"WE have noticed a painful tendency to make long programmes for church sociables, which sometimes utterly prevent any sociability, and often include performances of very doubtful propriety for anybody, much more for Christians. We have unalterably resolved not to publish, recommend, nor praise any such performance. We consider voting gifts to the *prettiest* young lady and the *handsomest* gentleman as frivolous and ungentle, and all lotteries as immoral, and mere silliness as demoralizing, and in the name of Christ, we protest against them. We have long contemplated making such a statement as this.

"No modest or cultured lady could find herself the victim of a foolish contest, and be auctioned off as the prettiest woman in the crowd, without a sense of the deepest humiliation and disgust, and no gentleman can wish to be a party to a pitiful device of the kind. We shall not advertise such things. If this resolution brings on the *Advocate* adverse criticism, well! We cannot be a party to frivolity and immorality to please anybody."

The Moral Law of Eternal Obligation.

FROM Elder Smith's "Synopsis of the Present Truth," a notice of which appears on this page, we copy the following paragraphs, showing the eternity and immutability of God's moral law—the ten commandments:—

"The laws against murder, adultery, theft, blasphemy, and idolatry, have been referred to, as necessary in, and common to, both dispensations. Let us inquire into the origin of these principles. God, as our creator, has a right to rule us. We, as his creatures, are under obligation to obey. There must be some law regulating this relation, and defining our duties. But man was not to be alone in the world. The earth was to be filled with inhabitants. All men would be under obligation to their fellow-men; and there must be some law regulating this relation also, and the duties growing out of it. Thus in two directions man was placed under obligation in the beginning; and these duties to God and to his fellow-men existed in the very nature of things; they began with man's being,—a necessary concomitant of creation itself. [NOTE.—When the author says that these laws began with man's being, the reader must understand that he is speaking only of them as related to man; they were in existence before the creation, and therefore of necessity began to be in force upon man as soon as he had a being, and not some time afterward.—Ed. SIGNS.] And these laws must endure as long as these relations continue; and until the relations change, the laws governing them can never change.

"All this, remember, before ever man had sinned. And if he had never sinned, these laws would have existed just the same. They would have gone with him, not only till he was confirmed in holiness and happiness, but through all eternity. And they would have been the only laws to which he was subject. Now, when man fell into sin, how did it affect his amenability to these laws? It did not affect it in the least, as it did not release him from any obligation to God or to his fellow-men.

"Here, then, we have well-defined laws, occupying a specific field of their own, and regulating a distinct class of duties; laws which existed prior to the fall, independently of the fall, and which were not affected by the fall. These may be justly termed *original* or *primary* laws, which were, in the very nature of the case, immutable and eternal."

It may not be out of place to state that Seventh-day Adventists are not alone in regarding the prin-

ciples here laid down as essential points of faith—the foundation not only of the gospel, but of God's moral government. Those who have read the works of the founders of the Methodist, Presbyterian, and Baptist denominations, will not need to be told this. We have given extracts from these writings in the past, and shall favor our readers with still others.

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