

# 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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### JOY IN TRIBULATION.

BY MRS. M. STRATTON BEERS.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6.

Oh, blessed bit of comfort, that comes to aching heart,  
When the way is hedged with darkness, and we only see  
a part,  
And we're left to grope in blindness, perchance for many  
a day,  
Till our hands hang down with weakness, and we tremble  
all the way,—  
To know that those He loveth He toucheth with chastening  
hand,  
And only the son whom He scourgeth can enter the prom-  
ised land.

Oh, wonderful bit of knowledge, whate'er the sorrow  
may be,  
Though even my friend familiar proves false in heart to  
me,  
Or tongue of slander tarnish that I hold most dear—my  
name—  
Or disease be sent to shatter this feeble mortal frame,—  
I know 'tis those He loveth He toucheth with chastening  
hand,  
And only the son whom He scourgeth can enter the prom-  
ised land.

There is "joy in tribulation," though the storms come  
thick and fast,  
And we cry in utter anguish until each be overpast;  
For only with God's permission could seeming ill befall,  
And the hand that quick restraineth doth underlie it all;  
While *only* those He loveth He toucheth with chastening  
hand,  
And *only* the son whom He scourgeth can enter the prom-  
ised land.

## General Articles.

### The Light of the World.

BY MRS. E. G. WHITE.

"I AM the light of the world." The feast of tabernacles had just closed when Jesus uttered these words in the temple at Jerusalem. Around the court were the golden lamps whose brilliant light had illuminated the city. Pointing to these, and beyond them to the glorious sun just risen in splendor above the Mount of Olives, he declares himself to be the light of the world.

Jesus sought by his illustrations to associate every object around him with divine truth. As the day previous he had likened the Spirit's influence on the heart to cool, refreshing water, inviting all who thirsted for the life-giving draught to come unto him and drink, so now he compared himself to the all-pervading light, the source of life and gladness to nature and to man. From him must come the only light that can illuminate the darkness of a world lying in sin. "There is none other name under Heaven given among men, whereby we must be saved." But the light of hope is granted to all who will receive it. Said the Great Teacher, "He that followeth me shall not walk in darkness, but shall have the light of life."

Those who receive this divine radiance are in turn to become light-bearers to the world. Thus our Saviour taught his disciples: "Ye are the light of the world. A city that is set on an hill cannot be hid." It is not merely the conviction of the mind, it is not the acceptance of a theory, however correct, that makes us Christians. It is the indwelling of Christ in the soul, the development of his Spirit in the life. We are to look to Christ, and by beholding we shall become changed into his image. Christian experience is a constant effort to conform the human will to the will of Christ, and to form the character after the divine model.

The law of God is the only true standard of moral perfection, and that law was practically exemplified in the life of Christ. He says of himself, "I have kept my Father's commandments." Nothing short of obedience on our part will meet the requirements of God's word. "He that abideth in him ought himself also so to walk, even as he walked." We cannot plead that we are unable to do this; for Jesus has given us the assurance, "My grace is sufficient for thee."

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the principles of the gospel. "Freely ye have received, freely give," are the words of our Master; and again he bids us, "Love one another as I have loved you." "Every one that loveth him that begat, loveth him also that is begotten of him." And not only so, but we should love those who "have no hope, and are without God in the world." While Christ is dwelling in the heart by his Spirit, it is impossible to conceal the light of his presence, or for that light to grow dim. On the contrary, it will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by the bright beams of the Sun of Righteousness. The world lies in darkness. All around us souls are going down to ruin and to death. As Christ sheds the light of his love upon his followers, they are to reflect this light upon others. They should do all in their power to win men from the path that leads down to ruin, to the narrow path that leads up to eternal life. But the word of God declares that the children of this world are wiser in their generation than the children of light. Often, in their efforts to save human life, or to minister to the comfort of the needy and the afflicted, they put to shame the zeal and devotion of professed Christians. A lesson may be learned from the faithfulness of the light-house keeper, whose duty it is to warn men of the perils that threaten them on the trackless sea.

"The watchman at Calais light-house was boasting of the brilliancy of his lantern, which can be seen ten leagues out at sea, when a visitor said to him:—

"You speak with enthusiasm, sir, and that is well. I like to hear men tell what they are sure they have and know; but what if one of the lights should chance to go out?"

"Never, never! Absurd, impossible!" replied the sensitive watchman, in consternation at the mere supposition of such a thing. "Why, sir," he continued, pointing to the ocean, "you-

der, where nothing can be seen, there are ships going by to every port in the world. If, to-night, one of my burners went out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from some port I never heard of before,—a letter saying that on such a night, at such an hour, at such a minute, the light at Calais burned low and dim; that the watchman neglected his post; that vessels were consequently put in jeopardy on the high seas. Ah, sir, and his face shone with the intensity of his thought, 'sometimes in the dark nights, and in the stormy weather, I look out upon the sea, and feel as though the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!'

"And shall Christians, shining for tempted sinners, allow their light to fail? Forever out upon life's billowy sea are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the light, and the Christian is appointed to reflect the light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward Calais light-house—the church of Jesus Christ. The church is set to be the light of the world. Are its revolving lamps all trimmed and brightly burning?"

Think of this, professed Christians! A failure to let your light shine, a neglect to obtain heavenly wisdom that you may have light from God, may cause the loss of a soul! What is the life lost at sea, in comparison with the eternal life which may be lost through your unfaithfulness? Can you endure the thought? Can you go on from day to day indifferent and careless, as though there were no God and no hereafter; as though you were not Christ's servant; as though you had no blood-bought privileges? It is of the highest consequence that you stand at your post, like the faithful watchman, that your light may shine out before others. You should be so impressed with the importance of your work that to the question, "What if your light should go out?" your whole soul would respond, "Never, never! for then souls would be lost!"

You may never know the result of your influence from day to day, but be sure that it is exerted for good or for evil. Many who have a kind heart and good impulses, permit their attention to be absorbed in worldly business or pleasure, while souls that look to them for guidance drift on to hopeless wreck. Such persons may make a high profession, and may stand well in the opinion of men, even as Christians; but in the day of God, when our works shall be compared with the divine law, it will be found that they have not come up to the standard. Others who saw their course fell a little below them, still others fell below the latter class, and thus the work of degeneracy went on.

Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea.

We are dealing with stern realities. Our



life-record will be what we make it. What are we now doing with our God-given duties and privileges? Are we making the very most of the blessings that are granted us? Is our light, kindled at the divine altar, shining out as a guide to tempest-tossed souls upon the sea of life?

"Let the lower lights be burning!  
Send a gleam across the wave!  
Some poor fainting, struggling seaman  
You may rescue, you may save."

### National Reform and the Chinese.

EVER since Congress passed the Chinese Restriction Act, the *Christian Statesman* has been in great tribulation, because of the great wrong committed by the nation in that piece of legislation. Now in this article we propose no discussion of the righteousness or unrighteousness of that act of Congress, or whether it was just or unjust in itself. Our controversy is with the *Christian Statesman*, on its own published propositions, all of which are editorial utterances, and therefore stand as authoritative principles of National Reform.

By act of Congress the importation, or emigration, of Chinese laborers was prohibited for a period of ten years. This act the *Christian Statesman* denounced at the time. The late political campaign has given occasion for it to renew its objections. In its issue of Sept. 25, 1884, among "the gravest moral evils, evils which threaten the very life of the nation," "injustice to the Chinese" is one. In its issue of Oct. 23, 1884, it says that "the unchristian Chinese policy of the two great parties is part of the indictment which the better conscience of the country is charging upon them." Again, in its issue of Oct. 2, 1884, we read: "The two leading political parties have vied with each other in displaying their readiness to exclude the Chinamen from our shores, and have declared for the policy of exclusion, in their respective platforms. This policy, on the other hand, is felt by large numbers of Christian men to be in violation of the natural rights of men, as well as contrary to the spirit and teachings of the religion of Jesus, and increases the dissatisfaction with which, on other grounds, these parties and their platforms are regarded."

Now what do the *Statesman* and the National Reform Party propose instead of this? We read: "We may not shut the door in the face of any one who wishes to come and dwell with us. No nation has the right to do this, even for the preservation of religious character." "Make all men welcome to our shores, but give all men to understand that this is a Christian nation; and that believing that without Christianity we perish, we must maintain by all right means our Christian character. Inscribe this character on our Constitution. . . . Enforce upon all that come among us the laws of Christian morality."

Let us analyze this position and see wherein it differs from the position of the political parties which it condemns. By the term "laws of Christian morality," the *Statesman* means the ten commandments. With this definition then it says, "Enforce upon all that come among us the ten commandments." Now "enforce," according to Webster, means "to force; to constrain; to compel; to execute with vigor." Therefore the *Statesman* says: "Force, compel, all that come among us to keep the ten commandments." "Execute with vigor the ten commandments upon all that come among us." But the second commandment forbids men to make, to bow down to, or to serve, graven images; and this bears with particular force against the Chinese, for they do make and worship graven images; so that it may fairly be said that of all the Chinese who should ever desire to come to this country, they would be, without exception, idolaters. Now when, by

constitutional amendment, this shall have been declared a Christian nation, and notice shall have thus been given that all who come here will be compelled to keep the ten commandments, will that be a sufficient argument to induce the Chinese to abandon their idols that they may come here? Allowing all the wondrous efficacy that has been ascribed to National Reform, such could hardly be expected of it, for the Chinese are just as sincere in their worship, idolatrous as it is, as are the National Reformers in theirs; and it certainly will require something more than an amendment to the Constitution of the United States to convince them that their worship is wrong. So it is easy enough to tell what the Chinese will do when the time comes that they shall have to choose whether they will abandon their worship or come to the United States. With such an alternative they will never come to this country. Therefore the success of the National Reform policy will just as absolutely exclude the Chinese from this country as does the act of Congress which is now in force, and which is so unsparingly denounced by that party.

Now to show that the force that is given to their expressions, by the definitions before given, is not more than they intend, we give some more of their words on this subject. In the *San Francisco Chronicle* of September 24, 1884, appeared an account of a Chinese procession in that city, in honor of their god How Wong. In the *Christian Statesman* of October 30, 1884, under the caption, "Idolatry Publicly Tolerated," the account is copied in full, and then commented on as follows: "The remedy lies, not in the exclusion of the Chinese from our shores, where they have from God a perfect right to come, but in the legal prohibition of their public idolatry, which they have from God no right to practice, and which no *Christian Government* ought to tolerate on its soil." "Odious it is, offensive to Christian sensibilities, provoking the anger of Heaven against the nation which tolerates it. But . . . the American people generally would doubtless be shocked by the suggestion that such open idolatry should be suppressed by law. But if this is, as claimed, a Christian nation, and if Jehovah is our God, why should the suggestion be considered as strange or impracticable?" It is plain, therefore, by their own declarations, that the Chinese cannot come to this country and bring their worship with them, and that, as we have seen, works the exclusion of the Chinese as effectually as any other means that could be employed. And all this must be done, it says, to "maintain our Christian character," and this, too, after stating explicitly, as above, that "no nation has the right to do this even for the preservation of religious character." The *Statesman* may talk of the servility of the political parties all it pleases, but if there ever was a political party that exceeded the National Reform Party in hollow pretense, or sham principle, we should like the *Statesman* to point it out.

There is another phase of this question. Suppose that while the United States refuses to "tolerate" the worship of the Chinese, they should refuse to "tolerate," in their country, the worship of the Christians. Suppose that when this nation has "suppressed by law" the worship of the Chinese, they should retaliate and suppress by law the worship of the Christians. What could this nation do? Remonstrance would come with very poor grace from the nation that first committed the intolerance. And so the sword of National Reform would cut both ways; it would not only shut the Chinese out of this country, but would shut Christianity out of China.

Now let us draw a comparison between the action of Congress which the *Statesman* condemns, and the action of the nation which it would approve.

#### IT CONDEMNS

An act of Congress which excludes the Chinese.

An act which excludes the Chinese for ten years.

An act of Congress which might be repealed by any subsequent Congress.

An act which excludes only one class of Chinese—laborers.

An act which excludes only one class of one nation for ten years.

#### IT APPROVES

An amendment to the Constitution the effect of which will be the same.

An act which would exclude them for all time.

An act the effect of which would be the same, and which could not possibly be effected by less than three-fourths of the whole nation.

An act which will exclude all classes of Chinese but one—Christian Chinese.

An act which, with one exception—Christians—excludes all classes of all nations for all time.

Therefore if the action of Congress and the political parties are by the National Reform Party to be condemned seven times, surely the National Reform Party itself must be condemned seventy times seven. A. T. JONES.

### "Thy Kingdom Come."

So DID our Lord teach his disciples to pray. This prayer implies that Christ has a kingdom. This kingdom is not a ghostly, shadowy, an indefinable something, but a real kingdom. It is not "of this world," that is (as the original signifies), it does not proceed from this world, has not its origin here, derives not its laws and authority from this world. But it will be upon this world. Otherwise how would the promise ever be fulfilled that "the meek shall inherit the earth"? If it is not to be established here, why pray for it to "come"? We might be taken up into it, but it would not in any sense "come" to us.

It is implied in this prayer that the kingdom has not yet come. If it has already come, why pray for its advent? If, as Paul tells us, a man does not hope for what he already has (Rom. 8: 24) he certainly does not pray for it. Mark the precise language employed: it is not, "thy kingdom come fully,"—though this is the sense in which many say it—but it is, "thy kingdom come." Evidently it is not yet set up.

This prayer implies most emphatically that Christ's kingdom will come. We are not pouring forth idle petitions—beating the air with empty words. God's word is crowded with promises of the coming kingdom. In holy vision the prophets of the old dispensation saw it come. John, on the isle of Patmos, beheld its glories. It is more certain than the rising of to-morrow's sun.

"Thy kingdom come." This prayer has been lifted by the innocent tongue of childhood, and uttered in tremulous tones by the withered lips of age. It has been pronounced at the marriage altar, and beside the open grave. It has been chanted in sublime liturgies beneath the vaulted roofs of cathedrals "old in story," and has gone up to Heaven mingled with the ecstatic shouts of simple-hearted worshipers in the tented grove. It has sounded out in holy defiance from the summits of lofty hills, and has been breathed in holy whispers in the dens and caves of the earth. The church has been praying this petition for over eighteen centuries. God will answer it. Only the coldest skepticism can doubt this. Let us "keep on praying." The kingdom will come, and the King will come. There can be no kingdom without a king. The King came once, but in such lowly form that only a few recognized him. He went away to a "far country," but before he went away, he said to his chosen ones, "I will come again."—*Rev. Jesse S. Gilbert, A. M.*

THE first, and great object of true Christian life is the glory of God. The first strain of the angels' song, on the plains of Bethlehem, was, "Glory to God in the highest." That which God seeks in his creatures is not happiness, but holiness; happiness follows as a natural consequence.



**Power of Prayer.**

WHEN Jacob and Esau met—on the one side the shaggy chieftain with his four hundred swordsmen, and on the other side the limping shepherd with his caravan of children and cattle—a flock of sheep approaching a band of wolves; when the patriarch took his staff in his hand and stepped forward to meet the embattled company, and the anxious retiree awaited the issue, they saw the tear start into the rough huntsman's eye, they saw the sword drop from Esau's hand, they saw his brawny arms around Jacob's neck, they saw in the red savage a sudden and unlooked-for brother. They saw the result, but they had not seen the prelude which led to it. They had not been with Jacob at the ford of Jabbok the night before. They had not viewed his agony and heard his prayer; and though they noticed the halting limb, they did not know the victory whose token it was. They saw the patriarch, the husband, and the father; but they knew not that he was a prince with God, and had gained Esau's heart from him who has all hearts in his hand. The halting thigh and the pacified foe were obvious, but the wrestling over-night was unknown. The reward was open, but the prayer was secret.—*James Hamilton, D. D.*

**Bible Education vs. Theological Training.**

THE *Advance* gives an account of the ordination, some years ago, of an old man in Virginia, who, although uneducated, was very devoted, and quite familiar with the Bible. His limited education would not allow of his reading anything else. He was averse to being ordained, but had proved himself so efficient a laborer among the mountain people that the Presbytery were determined to ordain him. Accordingly he was examined. We copy a few of the questions and answers, as they exhibit the difference between an education derived from the Bible alone, and one obtained from theological works:—

*Moderator.* "Mr. Leland, do you believe that God had a people, chosen and elect, before the foundations of the world?"

*Leland.* "I don't know what God was doing before he made the world. Don't know anything about it. I ain't a educated man."

*Moderator.* "Mr. Leland, we have heard of your Christian life, of your efficiency and your success, and we are met to ordain you to the ministry of the gospel. This is a solemn occasion, and you must not make light of the questions. Now, I want to know if you believe in the total depravity of mankind?"

*Leland.* "No, I don't, if you mean by that that men are as bad as they can be, for the devil a'n't any worse'n that, you know."

*Moderator.* "Do you believe in imputed righteousness, and that it is sufficient to save all who have faith?"

*Leland.* "I don't know any righteousness that will save a man who won't do right himself."

*Moderator.* "Do you believe in the final perseverance of the saints?"

*Leland.* "I don't know what that means."

*Moderator.* "Well, you believe that all who are converted will be kept, and not fall away?"

*Leland.* "Oh, I don't know how it is down in the settlements, among the educated, but I tell you up where we live, we have the awfulest cases of backsliding."

*Moderator.* "But, Mr. Leland, you certainly believe that when a man is converted he will be kept in some way, and finally saved?"

*Leland.* "I cannot tell much about that, till I am saved myself. Don't know anything about it now."

*Moderator.* "Mr. Leland, you certainly de-

sire to see all men come to repentance, and turn to righteousness. Your acts show that. We have heard of your self-sacrificing spirit, your love for mankind, and all your good works to win sinners to the gospel and repentance."

*Leland.* "Mr. Moderator, I'll tell you the honest truth. I am a little ashamed of it, but it is God's truth just as I tell you. Some days I do feel that way, and then again some of them act so bad I don't care if the devil gets half of them."

In spite of his ignorance of theology, and the honesty of his last answer, he was ordained, and, we doubt not, did as effectual work for the Master as those who were thoroughly familiar with the Westminster Confession.

**Silent Forces.**

WORKMEN in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fiber, are selected. Now you begin to shake your head and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait, until we explain. The well-made wooden wedges are tightly inserted in the grooves, and then wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron fails to do. How so? The dampened wood swells. The particles must have room to enlarge. And the granite hearts of the rocks cannot withstand this silent influence. In a little while this solid rock parts from top to bottom, and the workman's will is accomplished. It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail; but tears, prayers, and a patient example never fail.—*Alexander Clarke, D. D.*

**Self-Deception.**

A MAN is never in a kindlier mood than when he is well satisfied with himself. If he thinks he has done a good thing, he is ready to smile on those about him, and to express his good wishes to them. And a man is never more inclined to think well of his own course than when he has acted according to his own judgment, and conformed his course to his own standard. He who looks outside of himself for a rule of action, and recognizes God's law as the standard, and Christ as his example, is sure to see that he has not yet come up to the full measure of well-doing; but if he thinks of no higher standard than his own judgment can form, he can look down on that with complacency, and be sure he has reached it without half trying. Then is the time for him to say to anybody and everybody, "Blessed be thou of the Lord; I have performed the commandment of the Lord;" and I hope you will try to do as well.—*Sel.*

THERE is a sphere in which every one may act and be useful to his fellow-beings. No matter how limited his abilities may be, there is a work for him, and by doing it he may render essential service to the church. If the one talent is not improved, what a sorrowful account many will have to give at the last day!—*Sel.*

**Treating the Word with Disrespect.**

SUPPOSE, reader, that you are in a large social gathering. There is also present a man who is a notorious tattler. He has often been convicted of downright falsehood, and his influence has created much variance, bitterness, and animosity among men. Another man approaches you for information on a subject on which you are well informed. Instead of telling him what you think, or would prefer, or what others say, you simply tell him what you positively know. By leaving out all hear-say and all belief founded on gleanings, and stating what you positively know to be fact, you give him the benefit of your personal knowledge. To evade the force of your words, he must either impeach your knowledge, or your veracity.

But all present see by his manners that he is not satisfied with what you have said. By the manner in which he put the questions to you, it is plain to all present that he wanted you to say something that you would not say. There is an expression of dissatisfaction on his face, and with lips compressed in a manner which says, "I will have my way in spite of you," he turns to the tattler for information. There is something in his actions which all present understand as saying, "Here is a man that will talk as I would have him talk." After questioning the tattler, he turns to the company and begins to explain the subject at variance with what both yourself and the tattler has said, wresting both your words and his.

Is not this a true picture of the way many teachers are treating the Bible? After using much cunning craftiness to extort from the Bible, "The 'first day of the week' is the 'Christian Sabbath,'" they turn with evident dissatisfaction to the great tattler, the writings of "the Fathers." In so doing they say, "We cannot extort from the Bible what we are determined to teach, but we can make the great tattler say almost anything." But the great tattler has been succeeded by other tattlers, that have suppressed some of his words, interpolated their own, and forged new books to his credit. The great tattler's words if pure and entire, would only be the testimony of a tattler. But having good evidence that these writings have passed through the hands of designing men, who have clipped, interpolated, forged, and destroyed writings, how must it appear in the sight of God and holy angels for teachers to array them against the Bible?

Even in the days of the apostles professed Christians said, "There is no resurrection of the dead," and others placed the resurrection in the past. In the third epistle of John we learn that Diotrephes loved to have the pre-eminence in the church, and mistreated the aged apostle John, and other Christians. But has there not been even down to the present time many a Diotrephes? Such men must have things their own way in spite of John or other apostles.

But, reader, what do you think of poor fallen man, when he is inspired by Satan and his angels? What wickedness will he not do? What deceptions will he not practice? What blindness is too dark for his ambitious aims?

"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. 2:22. "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. "I will delight myself in thy statutes; I will not forget thy word." Ps. 119:16. "I have chosen the way of truth; thy judgments have I laid before me." Ps. 119:30. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. "Sanctify them through thy; thy word is truth." John 17:17. EPSILON.

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.



### Honor to Parents.

Our first duty as accountable beings is to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40; Deut. 6:5; Lev. 19:18. The first great commandment is the foundation upon which rests the first four precepts of the decalogue; while the last six specify what is required by the second great moral principle, "Thou shalt love thy neighbor as thyself."

If we may single out any one duty required by the second table of the law and say that it is of first and prime importance, that one certainly is the duty we owe to our parents. For the violation of the fifth commandment, one of our Saviour's most cutting reproofs was given to the scribes and Pharisees. Matt. 15:3-9. From the words of Jesus on this occasion, we learn that obedience to this commandment is of vital importance, and that no worship is acceptable to God which makes void any part of the divine law. The Saviour says: "In vain do ye worship me, teaching for doctrines the commandments of men." How important, then, that we rightly understand what God requires of us, that we do not, like the self-righteous Jews, make void his law by our traditions.

That parents are to be honored by obedience, is evident from the language of Paul in his letter to the Ephesians (chap. 6:1, 2); but duty to God is not to be forgotten; the apostle says: "Children, obey your parents in the Lord; for this is right. Honor your father and mother; which is the first commandment with promise." It may be said, however, that this text applies only to children; perhaps so; but the claims of the fifth commandment do not cease when we become men and women. Ham was himself the father of children, when he sinned by showing disrespect for his father (Gen. 9:22-27); and the sin for which Christ rebuked the scribes and Pharisees consisted in teaching that by giving to the church, children could be freed from all obligation to support their needy parents. But it is not to this phase of the subject that the writer desires particularly to call attention; for there is another way in which children may honor their parents, especially godly parents.

Solomon says, "A wise son maketh a glad father; but a foolish man despiseth his mother" (Prov. 15:20); and as "the fear of the Lord is the beginning of wisdom" (Prov. 9:10), we must conclude that when we truly honor God, we, at the same time, honor our parents, in the highest and most perfect sense; for our duty to God and our duty to our parents are in perfect harmony, both being enjoined by the perfect law of God. Failing to discern this fact, persons sometimes seek to excuse themselves from accepting present truth, because their pious parents, long since dead, did not so believe. They argue that to believe and practice differently from their parents, in matters of religion (no one ever thinks of reasoning thus in worldly affairs), will dishonor their memory! Their parents, say they, were truly pious people; and, no doubt, in many instances this is true; and where it is true, those parents must have lived up to all the light they had; they must have loved the truth, and walked in it, so far as they saw it. They could not have been Christians had they refused to humble themselves before God; and if such were their principles, they must have so taught their children. This being the case, they who refuse to follow the example of their pious parents, by cultivating a love for Bible truth, and by walking in the light of the divine word, not only disobey God, but they also dishonor those pious fathers and mothers whom they profess to revere.

No parent can be more highly honored in his children, than to have them devoted to the service of God; and no child who sincerely desires to honor his parents, in obedience to the fifth commandment, will hesitate to keep all the commandments merely because his mother or father did not have the light which now shines upon his pathway. True reverence for parents does not lead to sin against God; and they who obey the divine law will not lack filial affection. The wise man has said, "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Let us then have a care lest we, too, be found, like the scribes and Pharisees, "teaching for doctrines the commandments of men." C. P. BOLLMAN.

### The Race-Sabbath.

THERE are so many ways of attacking the Sabbath, which crosses at the many points the inclinations of the natural heart, that we sometimes almost forget the old cry of its being exclusively a Jewish day. But from time to time investigation incidentally unearths some allusion or other in the ancient historians, and emphasizes the value of what has been known already, and held too lightly, concerning the Sabbath period among other nations than the Jewish. There seems to be accumulating just the evidence needed to demonstrate that the knowledge of the Sabbath, like the knowledge of God, was a primeval possession of the race, though they did not like to retain it in their knowledge. That early civilization called the "Accadian" has attracted deserved attention.

"Passing over the recent translation which Dr. G. Smith has given of the Chaldean traditions concerning 'creation and the fall,' we are arrested by a most interesting fact, attested, we are told, by a remarkable tablet (a brick burned in the fire); namely, that the observance of the Sabbath was known among the ancient Babylonians. The author expresses himself thus ('Assyrian Discoveries,' p. 12): 'In the year 1869, I discovered among other things a strange Assyrian religious calendar according to which the months are divided into four weeks, of which each seventh day is set apart as a day when no work whatever must be done.' H. Fox Talbot, an expert in Assyrian, translates thus two lines of the tablet in question: 'On the seventh day, he institutes a holy day and commands the cessation of all business.' The writer adds: 'This tablet is, in my judgment, most important as affirming clearly that the origin of the Sabbath is to be traced up to creation. It has been known for a certain time that the Babylonians indeed observed very strictly the Sabbath. On such a day the king was not permitted to go abroad in his chariot; several kinds of food were forbidden, &c; but it was not known that the Sabbath could be traced so far back.'—*Report of the Biblical Archaeological Society, vol. 5, page 427.*

"The Rev. [Prof.] Sayce, another very learned man, translates thus the largest portion of the calendar just mentioned: 'The seventh day, feast of Merodach and of Zir-Panitu [two divinities]. A great festival. A Sabbath. The prince of nations may not eat the flesh of birds nor cooked fruits. He must not change his apparel. White robes he may not put on. Sacrifice he may not offer. He may not ride in his chariot. In royal fashion he may not legislate. A review of the army the general may not hold. Medicine for his sickness of body he may not apply.' 'It is proper to have a sacred place. In the night, in presence of Merodach and Istar, the king will present his offerings. He will sacrifice. Lifting up his hand, he will adore in the place consecrated to the deity.' *Ib., vol. 7.*

"Mr. Sayce concludes as follows: 'The principal interest of this calendar is that it bears witness to the existence of a Sabbath, or seventh day, in which, with the Babylonians as with the Assyrians, certain kinds of work were forbid-

den. It may be remarked, in addition, that several of the commandments in force among them exhibit a remarkable analogy to the Levitical law and the practices of the Jewish Rabbis. That which I have translated 'Sabbath' is expressed by two Accadian words (one of the oldest languages of this region) which literally signify a day of cessation (of work), or, a day when it is contrary to the law (to work). The word 'Sabbath,' however, is not itself unknown to the Assyrians, who designate it by the expression *Sabbatu*, which signifies in their language, day of rest for the heart. This calendar is written in Assyrian, but, to judge of it by the numerous Accadian expressions which it contains, the original should have been written at an epoch much earlier than the seventeenth century before Christ, when the language of the Accadians seems to have been extinct.

"This discovery, then, destroys at a single blow the theories of Paley and others who contend that the Sabbath was an exclusively Jewish institution, unknown before the distribution of the manna in the desert, and of which if the authors of Genesis speak at all, they do it by anticipation. This document, on the contrary, proves to us clearly that the seventh day was known and observed as a Sabbath at least two centuries before the promulgation of the law on Sinai. And this, taken in connection with the other facts given in the history of the creation, confirms the word of the Saviour: 'The Sabbath was made for man.'"

Thus far the article mentioned. On turning to the later edition of Smith's work, revised by Professor Sayce, I find all confirmed which has been written (see Scribner's reprint, pages 89 and 308) with a sentence or two more which deserve to be quoted.

"If references to the fall are few and obscure, there can be no doubt that the Sabbath was an Accadian institution, intimately connected with the worship of the seven planets. The astronomical tablets have shown that the seven-day week was of Accadian origin, each day of it being dedicated to the sun, moon, and five planets, and the word Sabbath itself, under the form of *Sabbatu*, was known to the Assyrians, and explained by them as 'a day of rest for the heart.' A calendar of saint's days for the month of the intercalary Elul makes the 7th, 14th, 19th, 21st, and 29th days of the lunar month Sabbaths on which no work was allowed to be done. The Accadian words by which the idea of Sabbath is denoted, literally mean 'a day on which work is unlawful,' and are interpreted in the bilingual tablets as signifying 'a day of peace,' or 'completion of labors.'"

After quoting the tablet already given, Professor Sayce adds: "The antiquity of this text is evident not only from the fact that it has been translated from an Accadian original, but also from the word rendered 'prince,' which literally means 'a shepherd,' and takes back to the early times when the Accadian monarchs still remembered their predecessors had been only shepherd-chieftains."

We may be thankful not only for the testimony of the rocks, but for that of the fire-bricks. Somewhere, God cares for it, the evidence is always turning up which strengthens the external evidence of the word and the institutions it creates.

How plainly we see the same spirit of asceticism, which is only covert legalism in the prescription of "medicine," by this early exposition of the fourth commandment's original form. Then, as afterward among the Jews, and still, there was the spirit which sought to compound, probably, for greater faults by lesser observances. The Saviour's work in stripping away inhuman restrictions from Sabbath observance has only more clearly demonstrated (from another point of view) that the Sabbath which all men recognized at one time or another was "made for man."—*Rev. S. F. Scovel, in Christian Statesman.*



### "Old Things Are Passed Away."

THERE are few scriptures more frequently quoted in support of error than the latter part of 2 Cor. 5:17: "Old things are passed away; behold, all things are become new." It is forced into service to abolish the law, to set aside the prophecies, to ignore the entire Old Testament, and finally, to greatly depreciate all New Testament teaching that is not in harmony with strictly modern theology and inclination. It is one of those convenient phrases which the "unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Pet. 3:16. Webster gives as a definition of wrest, "To turn from truth, or twist from its natural meaning." The most inexcusable feature of such dealing with the Scriptures lies in the fact that it is not done only with "some things hard to be understood," but "also the other scriptures."

2 Cor. 5:17 is not hard to be understood, if the context, or even the entire verse, be read. From a course of very clear reasoning, the apostle draws a fair conclusion: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." It is very plain that there is no reference whatever to old doctrines of the Scriptures pertaining to the gospel, or new things overturning them; but that the reference is solely to the life of the sinner who turns to Christ. He becomes a "new creature," which could not be without his old manner of life—his thoughts, desires, associations, and aspirations—passing away, and being replaced by a new or different life.

The individual converted to Christ, if he would overcome unto the end, must needs live in a new spiritual atmosphere. Peter expresses the idea in his first letter, chap. 4:3: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them," &c. This shows the change from the old to the new to be of such a radical character that the unrenowned do not understand it; "they think it strange."

There is described in the seventh chapter of Romans, a transition state, or process of change from the old to the new, which illustrates how great is the change, and how terrible the conflict: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Verses 21-23. The deliverance from such a "wretched" state, as shown in the following verses, is only "through Jesus Christ our Lord." And the triumphant result is expressed in chap. 8:1, 2: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The passing away of the old, and all things becoming new, in the sense of 2 Cor. 5:17, is further shown in Eph. 4, the point being especially manifest in verses 22-24: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

But the specific declaration of what things pass away with the old man, and what appear in the new man, is found in Gal. 5:19-23. The "works of the flesh," or of the "old man," here enumerated will be readily recognized as violations of the moral law. "Now the works of the flesh are manifest, which are these,

adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

The foregoing is an accurate description of the "new creature" in Christ, as contrasted with the "Gentiles," or those out of Christ, "being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. "Every man that hath this hope in him purifieth himself." 1 John 3:3.

Surely no one ought to mistake what old things should pass away and give place to new things in the Christian's life. Surely it could not be any part of the Scriptures, which were all "given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

W. N. GLENN.

### The Gathering to Christ.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

IN that beautiful prophetic blessing recorded in Gen. 49:10, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be," we have a direct reference to the same gathering which shall result from the lifting up of the Saviour, referred to in John 12:32. That the crucifixion of Christ was the most amazing occurrence ever witnessed, there can be no doubt. That it ever did occur, must be the wonder of wonders, whilst intelligent beings study the mysteries of "redeeming grace and dying love." The design of the Saviour's death was to "put away sin, by the sacrifice of himself" (Heb. 9:26); and thus to open up "a new and living way," into the holiest of all, "by the blood of Jesus." Heb. 10:19, 20. Such was the great and gracious object of his death; and this being the case, a wondrous power flows through these channels, to draw to the Saviour those who are to be the subjects of "the grace of God which bringeth salvation," which salvation "hath appeared to all men." Titus 2:11.

But the cross has also its incidental attractions. Many eyes have looked to Calvary as a remarkable spot in the world's history—have in spirit stood awed at the unusual occurrences which transpired when the Son of God was suffering on the cross, and especially when he "bowed his head and gave up the ghost." John 19:30. The strange darkness, the earthquake, the rending of the veil between the holy and most holy place in the temple,—all these connected with the crucifixion, are events toward which thousands who will never be drawn to Christ in any saving sense, have looked with a strange veneration, and which they have, in imagination, viewed with a kind of reverential wonder. This class (a very large one) is made up of those enjoying the ordinary means of grace, possessing the Bible, enjoying what is termed evangelical preaching, having Jesus exhibited or held up to view in almost every possible way (the sensational not excepted), yet never become truly interested in the "great salvation," nor obedient subjects of him who is truly "King of saints." All these may be classed with those alluded to in Prov. 1:24-31, or those of whom Jesus speaks, "Ye will not come to me, that ye might have life." John 5:40.

There are, however, those who love to linger

near the cross, who, like Paul, glory only "in the cross of our Lord Jesus Christ, by whom [or whereby, margin] the world is crucified unto me [them], and I [they] unto the world." Gal. 6:14. This class is composed of those who, like the Israelites of old, bitten by the fiery flying serpents, feel that they need a remedy, a physician; they feel that they must look, and, looking to Jesus, they live.

The "all" then spoken of in John 12:32 must correspond with the "all" referred to by the Saviour in John 6:37, "All that the Father giveth me shall come to me;" and again, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven." Matt. 8:11. There is then a great enlisting process going on, which, when completed, will be followed by a grand review, when all God's children are gathered home.

Every sacrificial rite under the former dispensation pointed to Christ "the Lamb of God, which taketh away the sin of the world." John 1:29. All these constituted the gospel, which was preached to those who looked for redemption in Israel, and pointed as rays of living light to Christ crucified, and to the grand results of that *strange lifting up*, the gathering of an innumerable company to the Saviour, from amongst all peoples, without distinction—not without exception.

But when shall this great consummation take place? The prophet Isaiah speaks of the grand result (chap. 53:10, 11): "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." It is the time of the general gathering of those who have made a covenant with the Lord by sacrifice (Ps. 50:5); a time when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10); predicted by Isaiah when he exclaimed, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Chap. 26:19. This is the final gathering of those who have "come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

Thus are gathered home the innumerable company of the redeemed, to be ever with the Lord. What a glorious result! No wonder the prophet, beholding in vision the glorious company, the numerous trophies of "redeeming love," in the great triumphal procession preceded by the Captain of their salvation, should exclaim in rapturous admiration, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." Isa. 63:1.

S. P. BOLLMAN.

**HUMILITY**—what a charming grace! How it adorns, beautifies, exalts, and renders all possessed of it attractive and lovely! Self-conceit—how despicable and mean, and yet how much of it is seen everywhere! How many are filled with their own importance, and no excellence in others seems worthy of their attention! Humility is always modest, puts on no airs, makes no vain pretensions, is never obtrusive. How gentle! and yet its tones are always pure, uplifting and saving. It never boasts, but it is always blessing. How important the exhortation of the apostle: "Be clothed with humility;" and we should never forget that "pride goeth before destruction."—*Zion's Herald*.



## The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JAN. 3.

### Ancient Spiritualism.

#### SAUL AND THE WITCH.

1. When on a certain occasion the Philistine host came against Israel, how was King Saul affected? 1 Sam. 28:4, 5.
2. To whom did he seek for guidance? Verses 7, 8.
3. How had Saul previously treated such people? Verses 3, 9.
4. By what authority had he done so? Ex. 22:18; Lev. 20:27.
5. Why had the Lord given such instruction concerning diviners, consultants of familiar spirits, etc.? Deut. 18:10-12.
6. With what people were such abominations common? Verses 9, 12.
7. What had the Lord said would be the result to those who should seek after such persons? Lev. 19:31.
8. Since Saul had obeyed the Lord in putting away those who had familiar spirits, why did he now consult one? 1 Sam. 28:6.
9. When he went, for whom did he ask? Verse 11.
10. Why did he not go directly to Samuel? Verse 3.
11. What can you say concerning the part which the dead are able to act in earthly affairs? Eccl. 9:5, 6.
12. Give other Scripture testimony concerning the state of the dead.
13. Then could it indeed have been Samuel himself who carried on the subsequent conversation with Saul?
14. Was Saul at this time in favor with the Lord? 1 Sam. 28:6.
15. Why had the Lord rejected Saul? 1 Sam. 15:22, 23.
16. When people reject the word of the Lord, what are they left to believe? 2 Thess. 2:11, 12.
17. Then since Saul had rejected the word of the Lord, what must his supposed interview with Samuel have been?
18. Who is the author of delusions and lies? John 8:44.
19. Whom did the heathen worship? 1 Cor. 10:20.
20. When the Israelites turned from the Lord, whom did they worship? Deut. 32:16, 17.
21. Then what sort of a spirit was it which Saul consulted?
22. How is the devil able to make himself appear? 2 Cor. 11:14.
23. If he can appear as an angel of light, would it not be easy for him to assume the appearance of persons who have died?
24. How could Saul have kept from being deceived?

THE lesson this week is based on the account of Saul's visit to the witch of Endor, recorded in 1 Sam. 28. In order to keep the connection, the entire chapter should be carefully read. It may not be amiss to say that many good people suppose that Samuel did really come and talk with Saul, and thus they are strengthened in their belief of the conscious existence of the dead. We shall follow the subject in the order of the questions in the lesson, and see what we find.

THE scene opens with the Philistine host prepared to fight against the Israelites. So great was the number of the Philistines, as compared with that of the Israelites, that Saul was very much alarmed. As it is forcibly expressed in the text, "his heart greatly trembled." When David was surrounded by enemies, he said to the Lord, in his prayer, "What time I am afraid, I will trust in thee;" but Saul was in a pitiable condition, for when he would seek the Lord, he received no answer. In his extremity he had his servants find a woman that had a familiar spirit, and, disguising himself, he went to her for information.

It was necessary for him to disguise himself,

else he could not have gained admittance to the witch's abode; for in time past, "Saul had put away those that had familiar spirits, and the wizards, out of the land." This was in accordance with the command of God, and does not mean simply banishment, but death. Thus: "Thou shalt not suffer a witch to live." Ex. 22:18. "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Lev. 20:27. In Deut. 18:9-12 we learn that witchcraft, and consulting with familiar spirits, was very common among the heathen that inhabited Canaan before it was conquered by the Israelites. Under direction from the Lord, Moses said to Israel: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consultant with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination to the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." The woman at Endor was one who had, by some means, escaped the proscription.

In order to a perfect understanding of this incident, it is very necessary to know the relation that existed between Saul and the Lord. Why would not the Lord listen to Saul? The answer is found in 1 Sam. 15. The Lord had given Saul a commission, and he had not fulfilled it. He deliberately disobeyed the Lord. And this was only one of a long series of disobedient acts. So the prophet Samuel announced the will of the Lord, in these words: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15:23. From that time, we learn that Samuel came no more to see Saul. So we see that Saul's rejection by the Lord was due to the fact that he himself had first rejected the Lord.

WHEN Saul came to the witch, he said, "Bring me up Samuel." Why did he not seek directly to the prophet himself? Because "Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city." 1 Sam. 28:3. In response to this request the woman told him that she saw an old man, covered with a mantle, coming up out of the earth. Verses 13, 14. The reader will notice that in this case Saul did not see the apparition at all, but "perceived that it was Samuel," from the woman's description. Notice, also, that the pious Samuel was called "up," and came up "out of the earth," instead of down from heaven. Saul knew nothing about the doctrine of the good going to Heaven at death, and the heathen, one of whom he was consulting, had all souls, good and bad alike, in the lower world—in *hades*.

Now what reasons have we for saying that Samuel did not converse with Saul on that occasion, and was not there at all? 1. It is not reasonable to suppose that, if Samuel would not during his life-time listen to Saul, whom he loved, when personally urged to do so, he would come to him after death, at the solicitation of a despised heathen. 2. It is the height of absurdity to suppose that God, who had rejected Saul, and had refused to answer him in his own appointed way,—by dreams, by Urim, or by prophets,—would communicate with him through one whom he had said should be put to death as an abominable thing. 3. That which settles the matter beyond all controversy, is the word of inspiration: "The liv-

ing know that they shall die; but the dead know not anything." "Also their love, and their hatred, and their envy, is now perished." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 6, 10. Man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. Satan has the power of death; but the Lord alone has life. Satan can seize men, and shut them up in his prison house, the grave; but Satan cannot liberate them; Christ alone has the keys of the grave; he alone can set Satan's captives free. For these reasons, we say we know that Samuel had no more to do with the occurrence narrated in 1 Sam. 28, than the stones under their feet.

"If Samuel was not there, who personated him so successfully as to deceive Saul?" Satan, or one of his evil angels. And this also is susceptible of Bible proof. First, we learn that "Satan himself is transformed into an angel of light." 2 Cor. 11:14. It was as an angel of light, his true form and character concealed, that he came with his temptations to Christ in the wilderness. Had he come as the chief of the powers of darkness, he could not have hoped to make any impression on the Saviour. He hoped to deceive Jesus into thinking that he was an angel sent with a message from Heaven. The Lord, however, saw through the disguise at once. But the point is, if Satan may appear as an angel of light, how much more may he not personate a human being. To successfully personate another is nothing more than many men are able to do.

SECOND, Saul had put himself on the devil's ground. Long before he had first cast off, and then been cast off by, the Lord. Now there is no neutral ground between the Lord and Satan. As soon as Saul was entirely out from under the influence of God, he passed under the influence of Satan. His frenzied attacks on the innocent David show the influence under which he had fallen. Then what more natural than that he, being under the influence of the devil, should go to the devil for help? A "familiar spirit" is "a demon or evil spirit supposed to attend at call."—*Webster*. "Witchcraft" is "intercourse with evil spirits." See also the definition of "sorcery," and "enchantment." This was what the heathen practiced. Their worship was devil worship. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils." 1 Cor. 10:20. Whenever the Israelites forsook the Lord, they engaged in devil worship. See Deut. 32:16, 17; Ps. 106:34-37. No wonder that they were an abomination to the Lord. Therefore, since Saul had voluntarily put himself under the devil's power, we are forced to conclude that the devil deceived him in this instance. Deceive him, indeed he did; for if space permitted, we could show that Saul did not die on the morrow, as was intimated to him.

"How could Saul have kept from being deceived?" By heeding the word of the Lord. "Strong delusion, that they should believe a lie" (2 Thess. 2:9-12), is not sent to men until they reject the truth. And in that case, how could it be otherwise? If a man does not believe the truth, what is there but lies for him to believe? Remember, also, that it is an "evil heart of unbelief" that first leads men away from God, and under the devil's power. And now we will give a sure rule for detecting all evil spirits. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Christ at once detected Satan's attempted imposture because he acted contrary to the written word. So when we hear of men who pre-



tend to communicate with the dead, we may know that there is no light in them, because the Bible says "the dead know not anything." If we strictly adhere to God's word, we cannot be deceived; if we cast any portion of it aside, we need not hope to stand. E. J. W.

## NOTES ON THE INTERNATIONAL LESSON.

DECEMBER 28—ACTS 20:7-15.

## Paul at Troas.

"AND upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." This is counted, in the lesson, the "golden text;" but it is not only in this lesson that it is counted so, it is deemed of the "utmost importance" by all who keep Sunday, because of its being the only recorded instance in the New Testament of a meeting on that day. Now let us carefully and fairly examine the whole narrative and see what example there is in it in favor of Sunday keeping. And mark, if it be an example in one point, it is an example in every point.

WHEN was this meeting held? "Upon the first day of the week." Who were they that composed the meeting? "The disciples came together," and "Paul preached unto them." For what did they come together? "Came together to break bread." It is plain, then, that Paul and the disciples at Troas came together to break bread, on the first day of the week.

Now there is another important question: What part of the first day of the week was it when they came together? "Upon the first day of the week *when the disciples came together to break bread . . . there were many lights in the upper chamber where they were gathered together.*" And Paul "continued his speech until midnight." This meeting therefore *was in the night* of the first day of the week. Now, according to the Bible, when does the day begin? Lev. 23:27 says: "On the *tenth day* of this seventh month there shall be a day of atonement." Verse 32: "It shall be unto you a sabbath of rest; . . . in the *ninth day* of the month at *even*, from even unto even, shall ye celebrate your sabbath." Deut. 16:6. "At *even* at the *going down* of the sun." So, then, the tenth day of the month was from sundown on the ninth day till sundown on the tenth day. In other words sunset marks the beginning of a new day. This is strictly according to the order of God at the creation. Gen. 1:2: "And the earth was without form and void and *darkness* was upon the face of the deep." So far all was darkness. "And God said, Let there be light; and there was light." God "commanded the light to shine out of darkness." 2 Cor. 4:6. Thus darkness being upon the earth and light following, darkness is naturally the first part of the day. "And the evening [darkness] and the morning [light] were the first day." Gen. 1:5.

This is confirmed in the New Testament. In Mark 1:21-28 we read of the Saviour teaching in the synagogue on the Sabbath day. And in verses 29-31, that forthwith when they come out of the synagogue they went into Simon's house and healed Peter's wife's mother of the fever; then in verse 32 it is written, "And at *even*, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." They would not carry the diseased to him on the Sabbath, but just as soon as it was past, at the setting of the sun, they brought them all, "and all the city was gathered together at the door." Dr. Clarke says: "The sick were not brought out to our Lord till after sunset, because then the Sabbath was ended." See on Matt. 8:16. And as the Sabbath ended, so the first day of the week be-

gan, at the setting of the sun. These are Bible facts, and accordingly if a meeting is held in the night on the first day of the week, it must be held between *sunset* on Sabbath (Saturday) and *sunrise* on Sunday. Therefore this meeting at Troas was on what we now call Saturday night. It was impossible for it to be on any other night, and still be on the first day of the week.

WITH this agree many eminent commentators. Conybeare and Howson's "Life and Epistles of Paul" says: "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together. . . . The place was an upper room. . . . The night was dark. Many lamps were burning in the room where the congregation was assembled." Professor Hackett says: "The apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas . . . on Saturday evening, and consequently resumed his journey on Sunday morning." Kitto says: "In fact, the Jewish civil day began, as it still does, not with the morning, but with the evening; thus the Sabbath commences with the sunset of Friday, and ends with the sunset on Saturday. Under this arrangement the night seems to have been regarded . . . as belonging to and ushering in the day that follows." He quotes from Tacitus "*nox ducere diem videtur*," i. e., night appears to lead the day. "Indications of this primeval order exist among many nations, and even we have 'sevensnight' and 'fortnight' to signify seven days and fourteen days." Prynne says of this meeting: "For my own part I clearly conceive that it was upon Saturday night, . . . and not the coming Sunday night. Because St. Luke records that it was upon the first day of the week when this meeting was, therefore it must needs be on the Saturday evening, not on our Sunday evening, since the Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second day, the day ever beginning and ending at evening." So, then, it is a fact that this meeting at Troas was upon what is now called Saturday night.

PAUL preached till midnight, then Eutychus fell out of the window; Paul went down and restored him to life, came up again, and then they broke the bread. Mark, the bread was not broken till after midnight. And when he had broken the bread, and eaten, and talked till break of day, then he started "afoot" for Assos, twenty miles away, on Sunday morning.

BUT his eight companions on the voyage had already gone. "We went before to ship, and sailed unto Assos." Verse 13. In fact, they were not at the meeting at all. Now let us read the narrative again, and to more easily get this point, we will italicize the distinguishing words. Begin with the fifth verse: "These [seven] going before tarried for us at Troas. And *we* [Paul and Luke] sailed away from Philippi . . . and came unto them to Troas, . . . where *we* [all] abode seven days. And upon the first day of the week, when the *disciples* came together . . . Paul preached unto them . . . and there were many lights . . . where they were gathered together. . . . And they brought the young man alive." Notice, he says *we* abode at Troas seven days. He does not say that on the first day of the week *we* came together, but, "*the disciples* came together." He does not say, Paul preached unto *us*, but, "Paul preached unto them." He does not say, There were many lights where *we* were gathered together, but, where they were gathered together. He does not say *we* brought the young man alive, but, "*they* brought the young man alive." But where were the "*we*?" what were "*we*" doing all this time?

Ah! he tells us. "We went before to ship, and sailed unto Assos." It is a fact, therefore, that Paul's eight traveling companions were not at this meeting at all, but, instead, were aboard the ship sailing to Assos. And this was by the direction of Paul himself. "We sailed unto Assos, there intending to take in Paul; for *so* had he appointed, minding himself to go afoot. And when he met with *us* at Assos, *we* took him in, and came to Mitylene."

AGAIN, the record says they were at Troas on the "first day of the week." The same record (verse 15) says that "the next day" they sailed from Mitylene "and come over against [or abreast of] Chios." And this is proof positive that they went from Troas to Mitylene on the first day of the week, which makes fifty miles that Paul traveled, and seventy miles that his companions, by his appointment, traveled on the first day of the week, commonly called Sunday, and sometimes called the "Christian Sabbath." Once more: The "first day of the week" they went from Troas to Mitylene, about seventy miles; "the next day" they went from Mitylene to Chios, about seventy miles; "the next day" they went from Chios to Samos and Trogyllium, about seventy miles; and "the next day" to Miletus, about thirty miles, and from there Paul sent for the Ephesian elders (verses 13-17), all of which shows that they traveled just as far on the first day of the week as they did on any other day of which the record speaks. And that proves that Sappater, and Aristarchus, and Secundus, and Gaius, and Tychicus, and Trophimus, and Timothy, and LUKE, and PAUL considered the first day of the week as no more sacred than "the next day," or "the next day," or "the next day."

Now if this be the account of how the first day of the week should be observed, then how much Sabbath observance is there about it? Just none at all. And if this be, as is claimed, the example of the observance of the first day of the week by the apostles and primitive Christians, then how many of them observed it as any more sacred than the other days of the week? Not one. A. T. JONES.

Few things prove the reality of the spiritual life more strikingly than the effect which close intimacy with Christ has upon human character. That effect is beautifully expressed in these lines:—

"As some rare perfume, in a vase of clay,  
Pervades it with a fragrance not its own,  
So when Christ dwelleth in a mortal soul,  
All Heaven's own sweetness seems around it thrown."

No one inhaling the perfume of the vase could reasonably doubt the presence of something not clay. Is it not equally reasonable to believe that spiritual beauty in character must come from a power in it more than human?—Sel.

THE highest success lies in doing well what lies at hand to be done. We know not what a pivot the least act may be, giving cast to a whole train of influences and events. But God knows all these relations from the beginning. Then, how grand and inspiring to feel that we are being used by him, in infinite wisdom, for glorious things! This is exactly the relation we are called to occupy if so be that we are truly submissive to the Lord and alert to do his will in every little thing. And herein is not bondage, but true liberty and our highest joy.—Golden Censer.

ALWAYS have order in the Sabbath-school. Get it by insisting on it quietly, allowing nothing to proceed when the order is not perfect. If you consume one session in getting order, it will have been spent most profitably. Keep order by infusing a spirit of devout and joyful worship into your exercises.—Sel.



# The Signs of the Times.

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

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

## "Well Done."

WE often express our desire to have these words addressed to ourselves when our Lord shall come to gather his people. The text is very suggestive, and a little examination will show that much is expressed in it, and that it presents to us a very high standard of Christian life, an active, zealous, energetic, and continued effort to attain unto the greatest possible moral excellence. The words of the text are, "Well done, good and faithful servant."

1. The person thus addressed has *done* something. He had not that kind of faith which repudiated works; which would cry, "Lord, Lord," to Jesus, and refuse to do the will of his Father in Heaven; which makes void the law of God. Keeping the commandments of God, and the faith of Jesus, well expresses the life of such a servant.

Very much of the religion of this age is merely emotional; it consists entirely of feeling. To *feel well* is the highest ambition of such professors; to *do well* is denounced as "legal bondage." Their cry is for "liberty"—not freedom from sin, or the transgression of the law, but—freedom from the obligations of the law; freedom to gratify feelings and passions; freedom to mix with the world and seek its friendships and its pleasures.

All our feelings should be brought to the test of that day when "God will bring every work into judgment;" when Jesus shall reward "every man according as his work shall be." And in view of this day and of its events we are told to "Fear God, and keep his commandments." Says the apostle: "He that *doeth* righteousness is righteous." Now as "All unrighteousness is sin," and "Sin is the transgression of the law" (1 John 5:17; 3:4), of course righteousness is obedience to the law,—the opposite of transgression or sin.

The Third Angel's Message of Rev. 14:9-12, is the last message given just before the Lord comes, and of course marks out the preparation for his coming. It contains the commandments of God. And thus to "do his commandments" will receive the approval of "well done" when Jesus comes. They who are found so doing will "have right to the tree of life and enter in through the gates into the city." Rev. 22:14.

2. They have not only *done* something, but they have done it *well*. Says the prophet, "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10. The original has the idea of slackness, remissness, as well as deceitfulness. This is not spoken of him who refuses to do the work of the Lord, who rejects the call, saying, "I go not." He does the work of the Lord, but he does it in a slack, careless, or indifferent manner. He consults his own feelings, takes his own ease, while engaging in the work of the Lord. Such rest under the curse. They have *done*, but have not *done well*. They were lukewarm, when zeal was required. Our times and our work demand energy. Like Lot, we must run for life, and stay not in all the plain.

3. They have not only *done*, and *well done* what they have done, but they have been *faithful*. A person may do and do well, and yet not be faithful. A faithful servant is watchful, vigilant, steadfast. He who works is not faithful if he does only half as much as he can do. If it be a fact that we are doing only a small part of what we might do, we are not faithful to the trust committed to us. The fields

are ripe for the harvest. The way is opening before us in every direction, and among the people of all nations. "Come over and help us," is heard on every hand. And all may do something. They who preach can renew their diligence, and put on more strength by drawing nearer to God. There is "grace to help in time of need," if we seek for it. The Lord has promised that our strength shall be according to our day; he will give more grace as we need. By waiting on the Lord we may renew our strength. Our cause is onward and upward. The message must and will go with power, and God will clothe his servants with power to carry it.

They who cannot preach can work in some other department. They can circulate tracts; they can spread our periodicals. They can give of their means to extend the truth. All can work; each can do something.

If it be indeed so, that there will be no starless crowns, then some among us must arouse to duty or we will receive no crowns. Many who profess this faith have yet done nothing to lead their fellow mortals to walk in the way of life. If they are saved thus no one could ever point to them as the means of his salvation. Surely, they could not "enter into the joy of the Lord." They could not sympathize with him who laid down his life to save the lost. The pathway he trod was marked with tears and groans, with agony and blood. They do not follow him. Some weep on account of their trials and troubles more than on account of their own sins, or the thought of sinners perishing all around them. They who are sealed and protected from the plagues are they "who sigh and cry for the abominations" prevailing. Eze. 9:1-6. They, as did their Lord, look upon a sinful world with pitying eye, and sacrifice their own enjoyment for the benefit of others.

It is a solemn thought that there will be no starless crowns worn by the overcomers. We must each be able to bring our sheaves with us, or be left out of the company of the harvesters. And who would wish to stand with that company and be empty-handed? Where are our sheaves in the harvest? Where are the stars in our crowns of rejoicing? We cannot afford to stand with the self-deceived in that day.

Fellow-workers in this cause, we have everything to encourage us. The truth is plain, consistent, and harmonious. The Spirit of God is with it, not only to impress it on the hearts of the people, but to lead and guide into all truth and duty. The providence of God is opening the way everywhere for the proclamation of the truth. And his word assures us that victory will soon crown our efforts.

While we long for the appearing of Jesus, our hearts yearn over the multitudes sitting in darkness. We pray, "Come, Lord Jesus, come quickly," and yet our cry is, "Spare thy people; and give not thine heritage to reproach." Let us arouse to renewed diligence. God will give strength, and health, and grace, as we need, to fulfill his will. And just before us the "far more exceeding and eternal weight of glory" rises to our view. Courage in the Lord, and soon the everlasting "joy of our Lord" will be ours.

"STRAWS show which way the wind blows." So, also, the utterances of the religious press show the drift ("drift" is the proper word) of the religious world. The Boston correspondent of the *Christian Union*, after noticing the rapid strides of Spiritualism, and also an address on "The Methods of the Spirit in Revivals," says: "Perhaps God's Spirit is moving on the hearts of men all round. Perhaps there is soon to be a better day for the church and the world. Perhaps all theologies, and all philosophies, and society itself, are advancing rapidly toward a new manifestation of the glory of God—the vision of the Lord in the earth."

## The Lord's Day.

(Continued.)

AT the close of our article last week, we were considering the charge made against Christ, that he violated the Sabbath. Those who make this charge are doubtless not aware of its real import, and we will therefore show them. The Sabbath commandment is one of the ten precepts of the law of God. It enjoins the observance of the seventh day of the week. Whoever breaks that commandment is guilty of sin, "for sin is the transgression of the law." 1 John 3:4. To say, therefore, that Jesus broke the fourth, or any other of the ten commandments, is equivalent to saying that he was a sinner. It is hardly necessary to quote Peter's assertion that he "did no sin," for we do not know of any one that would claim in a direct manner that he did; but it is no worse to say openly that Jesus was a sinner, than it is to charge him with the violation of one of the commandments.

Read once more Christ's words 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." From this we understand that those who do not keep his commandments cannot abide in his love; and the idea which he conveys is that his abiding in his Father's love was due to the observance of his commandments. It will be said that it is impossible to conceive of such a thing as that Christ should not abide in the Father's love; this is true, and the reason is that it is impossible to conceive that Christ should in any degree deviate from the will of the Father. See John 6:38.

The words of Christ, in Matt. 5:17, 18, while they vindicate him from the charge of commandment-breaking, establish most firmly our conclusion that the seventh day—Saturday—is still the Lord's day. Remembering that the fourth commandment of the law enjoins the observance of the seventh day, declaring that it is the Lord's holy day, we read: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill [ratify, establish, or teach]. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." As Christ said on another occasion, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. There is no possibility of mistaking these words. While heaven and earth endure, the law of God cannot be changed to the extent of the mutilation of a single letter. Then the seventh day must be the Lord's day as long as heaven and earth remain.

Lest some one should cavil at John 15:10, and say that we are now to keep the commandments of Christ, and not those of the Father, we repeat that since Christ and the Father are one, their commandments must be the same. Jesus himself answered this objection in advance, not only in Matt. 5:17-19, but in John 6:38: "For I came down from heaven, not to do mine own will, but the will of him that sent me;" and also in John 7:16: "My doctrine is not mine, but his that sent me." Thus we have again proved that the seventh day is now the Lord's day, and must remain so until the end of time.

We now turn once more to trace its course through the New Testament. In the 24th of Matthew we have an instance of Christ's tender regard for his own sacred day. In telling his disciples of the future destruction of Jerusalem, he warned them that when they should see Jerusalem compassed with armies they should flee from the city, and from all Judea. "But pray ye," said he, "that your flight be not in the winter, neither on the Sabbath day." Verse 20. On this verse Olshausen says: "In interpreting this it must be observed that Jesus regards the law of the Sabbath as divine, and part of the moral law, yet without sanctioning the



rigid notions which prevailed among the Jews concerning the Sabbath law as correct." Here, again, there can be no doubt that the day to which Christ referred was the seventh day of the week—the day which the Jews kept as the Sabbath. So, then, he recognized the fact that the seventh day would be the Sabbath forty years after his ascension.

After the ascension of Christ, when the disciples went about their work of preaching the gospel, we find frequent mention of the Sabbath. Thus Paul and his companions went out of Philippi on the Sabbath to a place of prayer by the river-side, and spoke to those who assembled there. Acts 16:13. At Antioch, in Pisidia, they "went into the synagogue on the Sabbath day, and sat down." Acts 13:14. After Paul had concluded his discourse, and the Jews had gone out of the synagogue, the Gentile, "besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42, 44. Again, at Thessalonica, where there was a synagogue of the Jews, "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures. Acts 17:2. When Paul arrived in Corinth, he made his home with a Jewish family, "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. This practice was kept up as long as he remained there, a year and six months, at least. Verse 11.

These texts show the custom of Paul and his companions, but it is not for that purpose that we quote them. We do not plead "apostolic example" in behalf of Sabbath observance or any other good act. That is to say, we do not keep the Sabbath because the apostles did. We know that they did keep the Sabbath, for the same reason that they refrained from worshipping idols, and from theft, because they had regard to the law of God, which enjoins the first act, and prohibits the others, and we do the same for the same reason. Our object in quoting these references to "the Sabbath day," is to call attention to the use of that term in the New Testament. There can be no question but that in every one of these instances the seventh day is referred to. Now the New Testament, as well as the old, was written by inspiration of God. That is, the Holy Ghost was really the author of the instruction there given. We find, then, that the Holy Ghost calls the seventh day of the week "the Sabbath day," just the same as when the Old Testament was written. The New Testament was written by Christians and for Christians; and whatever name it uses to designate anything, must be the proper term for Christians to use, and the only proper term. Therefore the proper appellation for the seventh day of the week is "Sabbath," or "Lord's day," for both refer to the same thing.

One point more. The New Testament does not recognize any day as the Sabbath, except the seventh day. This may easily be shown. James, in addressing the council at Jerusalem, said: "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21. And Paul, in his discourse at Antioch, said: "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read in the synagogues every Sabbath day." Acts 13:27. Paul and James are both speaking of Jewish worship. No one questions the fact that it was conducted on the seventh day of the week, and no one would make the claim that it was ever conducted, excepting occasionally an annual festival, on the first day of the week. Therefore when those inspired apostles said that Moses and the prophets were read in the Jewish synagogues "every Sabbath day," they most effectually restricted the use of the term "Sabbath" to the seventh day of the

week. If something that is read on every successive seventh day, is read on "every Sabbath," there is certainly no possibility that any other day of the week can be the Sabbath. But the Lord says that the Sabbath is his holy day; therefore every seventh day of the week,—every Saturday, if you please,—is a "Lord's day." This statement is made without the slightest fear of successful contradiction.

E. J. W.

### Who Is Responsible?

THE first number of the *Western Churchman*, a neat, well-printed eight-page paper, published in Denver, Col., has just come to our table. As its name indicates, it is devoted to the interests of the Episcopal Church in the West. We wish it well, and have no doubt that it will succeed. That which the most attracted our attention, however, was something not peculiar to the journal, but an extract from the catechism. In the Sunday-school lesson occurs the following:—

"Q.—What did your Sponsors then for you?

"A.—They did promise and vow three things in my name:

"First—That I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly—That I should believe all the articles of the Christian faith. And thirdly—That I should keep God's holy will and commandments, and walk in the same all the days of my life."

This, our readers will understand, is the promise that is made at the baptism (sprinkling) of an infant. As we read it, the thought occurred to us that those who make it take a grave responsibility upon themselves. We do not believe that any realize how great it is. Let us see. The baptism of an individual indicates his death to sin, and his determination to walk, as the apostle says, "in newness of life;" or, as the catechism has it, to "renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," and "keep God's holy will and commandments, and walk in the same," all the days of his life. Now it is evident that an infant a few days or weeks, or even months old, is not competent to make any such promise. It knows nothing of the sinful works of the flesh, nor of God's holy will and commandments. This is well understood, and therefore his parents, or some other persons of mature age, make the promise for him. These persons are then called that child's sponsors.

The question now arises, Suppose that the child, as he approaches manhood, does not manifest any disposition to fulfill the vow made for him by his sponsors, who is responsible? Such a case frequently happens. We have personally known many who have been baptized (?) in infancy, who courted "the pomps and vanities of this wicked world," and reveled in "all the sinful lusts of the flesh." It is barely possible that they nominally believed the "articles of the Christian faith;" but their faith was not indicated by works, for they lived and died in open violation of "God's holy will and commandments." Now in such cases are not those who made the vow responsible for its non-fulfillment? The very name that is applied to them—"sponsors"—indicates that they are.

A sponsor, according to Webster, is "one who binds himself to answer for another, and is responsible for his default." Then those who make the vow above recorded virtually say, "I bind myself as surety that this vow shall be fulfilled in the future life of this infant; if he shall fail to fulfill it, I will do it myself, or will suffer the consequences of such failure." But this, as all can see, involves difficulties that cannot be overcome.

1. It becomes necessary, in case the child proves faithless, for the sponsor to do his duty for him, as well as his own. This, however, is an impossibility, for no man can do more than his own duty. It is

upon the supposition that a man may do more than his own duty that the Catholics base the monstrous doctrine of indulgences. Christ says: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke 17:10.

2. "The wages of sin is death;" and since the child lives and dies in sin, the one who has pledged himself to become responsible for his failure to live a Christian life, must die in his stead. But here more difficulties present themselves. (a) What is to become of the one in whose stead the sponsor dies? He cannot be saved, for he has never accepted Christ, and "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Then two men must die for the offense of only one. This would be injustice, and therefore cannot be, for God is just. (b) The sponsor has, no doubt, lived a life of humble obedience, and faith in Christ; then according to the promise (Rom. 10:9; Rev. 22:14), he must be saved. And thus it happens that he must both live and die! His own reward is eternal life, but on account of the sins of the one for whom he became surety, he must suffer eternal death. Impossible.

3. While there can be no doubt that the sponsor really pledges himself to one or the other of the above-mentioned impossible things, the Bible settles the matter thus: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze. 18:4, 20.

Thus we see that in no way is it possible for sponsors to fulfill the vow that they make at the so-called baptism of an infant. Their action is nothing else than a solemn farce. But does this relieve them entirely from responsibility? By no means. It is not a light thing for one to promise that which he can by no possibility fulfill. If for "every idle word that men shall speak they shall give account thereof in the day of Judgment," how much more shall they be held to answer if those idle words are in the form of solemn vows.

The conclusion which any one can see should be drawn is that such promises are sinful. God never requires men to make promises that involve such contradictions, and that cannot be fulfilled. "But the child cannot promise for himself to forsake the ways of sin, and what shall be done?" Wait until he is able to make his own choice. If the child is not old enough to make an intelligent choice for himself, he cannot know what sin is, and therefore needs no baptism. "But the Saviour says, 'Suffer little children to come unto me,' and how dare we disobey that command?" You need not. "Suffer," that is, allow them to come. Do not throw any obstacle in their way, and you will be obeying it. You may invite them to come, you may urge them to come; but do not think that you can come in their stead. The most that you can do in that line is to set a godly example for them; if this is done, they will undoubtedly come.

These remarks apply to all who practice what is called infant baptism. The inconsistencies herein shown up, should convince them of the folly of such a practice. We have not begun to enumerate the evils that grow out of it; their name is legion. For all of these, we ask, who is responsible? With what words will those who practice infant baptism answer, when the Judge shall ask, "Who hath required this at your hands?"

E. J. W.

"AND, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.



### The Ten Commandments in Eden.

WERE the ten commandments known to Adam in Eden? and were they transgressed in the sin of eating of the forbidden fruit? We take the ground that they were known, and that the restriction laid upon Adam was so comprehensive that it could not be disregarded without involving the violation of the principles of positively nine of the ten commandments of the decalogue; and that the other, the Sabbath commandment, which was possibly not involved in the transgression, had a specific commandment given for itself, so that we may be sure that all the ten were known and binding.

Standing beneath the shadow of that fatal tree of the knowledge of good and evil, of which Adam and Eve were forbidden to eat, and beginning with the last commandment, let us examine them.

1. Eve saw the tree, that it was one "to be desired." Gen. 3:6. She *coveted* that which did not belong to her. Over the broken *tenth* commandment she approached the tree.

2. God had said that if they ate they should die. The devil said that they should become as gods. He bore false witness, and they believed it. In so doing they themselves bore false witness against God in their own hearts, and thus broke the *ninth* commandment.

3. They reached forth the hand and took that which did not belong to them, and in so doing broke that commandment, the *eighth*, which says, "Thou shalt not *steal*."

4. They listened to the tempter, entered upon terms of intimacy and friendship with him, gave their allegiance to him instead of to God, and thus formed a connection of the most unlawful kind. To enter into the friendship even of the world, James says is spiritual *adultery*. Jas. 4:4. How much more intensely so was the union Adam and Eve there entered into with the great enemy of their souls. Thus they broke the *seventh* commandment.

5. Inasmuch as God had told them that if they ate they should surely die, by transgressing they incurred death. They *killed* themselves and all their posterity. It was the most wholesale act of murder, the broadest violation of the *sixth* commandment, ever committed.

6. "Honor thy father and thy mother." Parents are dishonored by children when the children are disobedient to the parents' commands. Adam bore to God the relation of a son. Luke 3:38. In being disobedient to God, he therefore broke the *fifth* commandment.

7. Passing by the fourth as possibly an exception, so far as the letter is concerned, we come to the third. To take one's name in vain is not only to speak it irreverently, but to hold it in no esteem, to regard it lightly. And thus Adam must have regarded God's name before he could so boldly violate his express command. He thus broke the *third* commandment.

8. The second commandment forbids the worship of images. It is violated in esteeming the *creature* more than the *Creator*. Rom. 1:25. Adam pusillanimously said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3:12. In the act of yielding to her (though not in his subsequent excuse), Adam *idolized* his wife, and thus broke the *second* commandment.

9. As to the first commandment, "Thou shalt have no other gods before me," all will admit that when, in the mind of Adam, God's authority went down before that of Satan, Adam took another master before Jehovah, and thus broke the *first* commandment.

10. And lastly, as to the fourth commandment, the record expressly states that a commandment was given for the Sabbath; for it was sanctified or set apart to a sacred or religious use, which could

have been done only by telling Adam and Eve how to use it; and *that was law*.

Thus in the instructions which we know from the record were given to man in Eden, and in the wonderful method God took to test man's loyalty to himself, the whole law was comprehended. Let no one say that there was no law till Sinai. U. S.

## The Missionary.

### What the Gospel Needs.

IN his first epistle to the Corinthians, the great apostle exhorts the church in the following language: "Watch ye, stand fast in the faith, quit you like men, be strong." Chap. 16:13. From the rebukes administered to that people by the apostle, we judge that this closing admonition was seasonable. No doubt, too, the church profited by it, for we find Paul afterward commending the same people for their zeal and vehement desire for the right. 2 Cor. 7:11-13.

If the church at Corinth needed this stirring exhortation, much more has it been applicable to believers in later times. The history of the church reveals a series of crises—seasons of reformation—when faint-hearted men gave way before those who were fearless for the right, and stood firm in the faith. Erasmus of Rotterdam believed the doctrines taught by Luther and his co-laborers, but lacked the moral courage to publicly proclaim them. The reason is obvious. He feared the opposing sentiments of the masses, who were steeped in corruption through the errors of the Roman Church. "You desire to walk upon eggs without crushing them, and among glasses without breaking them," said Luther, in addressing the noted sage. The timorous, hesitating Erasmus replied, "I will not be unfaithful to the cause of Christ, at least so far as the age will permit me."

How different the character of the great Reformer. When summoned before that mighty potentate Charles V., to retract his bold utterances against the See of Rome, and his craven minions, he said: "Unless I am convicted of error by the testimony of the Bible, I cannot, and will not retract. Expect nothing else from me. I am done; God help me, Amen." These noble words of Luther, uttered before the imperial diet, have lived till now, and will live to the end, to be admired, as a memento of his faithfulness to his convictions of truth.

The truth for these times calls for just such staunch adherents as was the intrepid Luther. Much is lost now for the lack of courage. Men believe; they understand their duty, but halt tremblingly, while conscience cries loudly, "Do something; do it, do it!" But one says, there are difficulties to overcome. True, and the surest way to overcome these is to tackle them resolutely. A resolute will is becoming more and more necessary, as time continues. There are so many now who treat the requirements of God carelessly, that courage has become as necessary as integrity in the performance of duty.

He who lives conscientiously can afford, if need be, to walk alone in the path of duty. But the word of God requires each one to be faithful in small things as well as in great. Said the Saviour: "He that is faithful in that which is least is faithful also in much." Luke 16:10. One's faithfulness or unfaithfulness in small things determines his standing before God. We must also be faithful *to the end*. The answer of the slave to his would-be purchaser is worthy the careful study of all professed Christians: "Will you be faithful if I buy you?" "Yes," said the slave, "whether you buy me or not."

Let no one think he can be faithful in the service of God and meet no difficulties. There

never was a time when trials and temptations did not assail the follower of Christ,—he who walks in the full light of the truth,—and there never will be. Notwithstanding some have tried to take the cross out of the Christian religion, the words of the great apostle still remind us that "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. It cannot fail to be so, for he who follows closely the teachings of the Bible will conflict in practice with the majority around him, regardless of their profession. Whoever has the temerity to do this will certainly receive blows, sometimes too from that quarter which he would least expect—professed friends of the word of God.

This is not a new state of affairs either. Christ "came to his own and his own received him not." Every reformer from that time to this, has met a similar fate. Through the long reign of papal supremacy, that church put to death its millions, because they dared simply to speak against abuses in the church. He who now attempts to speak against popular error, must prepare to be ostracised by the majority. But the promise to the overcomer is an eternal reward. Those only who fulfill the conditions given in the word of the Lord may hope for the prize. Who will be a victor in the race of life? Let him stand fast in the faith and be strong. J. O. CORLISS.

### Siskiyou County, Cal.

IN spite of all opposition, the work is moving on slowly in this county. Since our last report we have been laboring at Oro Fino, McAdam's Creek, and Callahan's Ranch. For nearly two months past, Elder J. D. Rice has been in the county, assisting in finishing up the work in Oro Fino and McAdam's Creek. At the former place, six have been baptized, and a church organized. Others will join them soon. Four or five on McAdam's Creek have taken their stand for the truth. They will probably join the Oro Fino company.

Since November 5 we have been holding meetings in a small place called Callahan's Ranch. The attendance has been very regular, and the attention good. The noble Berean spirit has been manifested, and quite a goodly number have taken their stand for the truth. Between fifteen and twenty have commenced to keep the Sabbath, and others are much interested, for whom we will work and pray. We expect Brother Rice here in a short time, to help finish up the work. We hope, by the Lord's help, to get quite a number firmly "established in the present truth."

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

### Bastia and Ajaccio, Corsica.

TO THE praise of our God, I am happy and thankful to still report success. Never have I seen a work develop and mature so rapidly. I have now been on this island a trifle over three weeks, and have used up nearly six days of this time in traveling not far from 400 miles, by stage, to meet urgent calls in these two cities, which are over 100 miles apart. I have started a Sabbath-school, and organized a church, ordaining the proper officers—tried men—to carry on the work in my absence. All names are attached to a pledge to pay tithes for the support of the closing work of the gospel in France and Italy. The church record books, and the account book for tithes, are in good shape. I set sail for Italy this evening at six o'clock.

D. T. BOURDEAU.

Ajaccio, Nov. 11.

HOWEVER things may seem, no evil thing is success and no good thing is failure.—*Samuel Longfellow*.



**Lonely Laborers.**

MANY Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sabbath-school; nothing striking in her or in her class; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant. There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone—the Father is with them.

Never mind where you work; care more about how you work; never mind who sees, if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone. For God, the Eternal One, who guides the marches of the stars, is with you.—*Spurgeon.*

**"Go Ye Therefore."**

God is always in advance of his people. He prepares the way for them. When the Spirit of God moves to enterprise, his providence has already marked its path and made ready the requisite means and appliances. This is simply conceding to the Head of the church the wisdom which is indispensable to the conduct of great undertakings in human and divine life. Any far-reaching movement projected by sagacious men presupposes foresight of the conditions needed for success and provision made for each stage in the progress of the enterprise. If the competency of the projectors and the sufficiency of their means be not in question, the agents employed by them have only to obey their instructions and carry forward their work. So, when the Spirit of God stirs the heart of the church and bids it go, it is sheer presumption to hesitate and question the wisdom of the movement or the sufficiency of the resources. "All power is given unto me in Heaven and in earth. Go ye therefore," is the warrant for the undertaking and the pledge of the supply.—*Baptist Weekly.*

JEREMY TAYLOR, the illustrious preacher at Golden Grove, himself a suffering and sometimes persecuted man, after enumerating vividly life's trials, says: "They have taken all from me. What now? Let me look about me. Unless I list, they have not taken away my merry countenance, and my cheerful spirit, and my good conscience. They still have left me God's providence and Christ's promises, and my religion, and my hopes of Heaven. I can delight in all that in which God delights, and in God himself. He that hath so many causes of joy, and so great, must be very much in love with sorrow, who loses all these pleasures, and chooses to sit down on his own little handful of thorns."

WHATSOEVER is not of faith is sin.—*Paul.*

DOING NOTHING WRONG.—Mr. Spurgeon once said to his people: "Many church members think that if they do nothing wrong and make no trouble, they are all right. Not at all, sir; not at all. Here is a chariot and we are all engaged to drag it. Some of you do not put out your hands to pull; well, then, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, 'I do not hinder.' You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never be! Sooner let me sleep among the clouds of the valley than be a hindrance to the meanest work that is done for thy name."—*Sel.*

**Temperance.****Eight Reasons Why I Gave up Smoking.**

1. WHEN I saw church members paying from six to ten dollars per year for tobacco, and only two to four for the gospel, I thought that if a man will rob God of his tithes and offerings from love of his pipe, it was high time to cast to the moles and bats "idols" that claimed such supremacy.

2. It often seemed to me that smoking clouded the light of God's countenance in Christian experience and dampened the fire of love and zeal in God's cause.

3. When I saw preachers seeking a secret place to "puff," I would think, If the deed is justifiable, why not do it publicly? or was it that they felt guilty and ashamed to be seen?

4. When I saw boys and young men, and women too, smoking the pipe, I felt that I could not say anything against it.

5. When I saw the drunkard and profane likewise, I would say, "I am a companion with those characters, in the pipe at least;" then my conscience would smite me.

6. That for the church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove two great hindrances to a more general outpouring of the Spirit of God.

7. Then when at devotion I smelled my own breath, so smoky, I wondered if God would accept the incense of tobacco.

8. That if it be as hard for the drunkard to give up drinking as for me to give up smoking, then I should have more feeling for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking?

After duly weighing all these facts and arguments, I determined to try to abandon the pipe. After I got the victory, I could not help praising God for the deliverance I had often wished for, but never thought I could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clearer intellect and better memory, a peaceful conscience, a brighter and sweeter evidence, and nearer communion with God and his church. And I now say to all, if I have conquered, so may you; only rely on divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The victory may be yours, and the result the same.—*Sel.*

THE field of politics is not the place—never has been since the world began—for the successful working out of great moral reforms. The wisest reformers the world has ever known discovered this fact long ago.—*Oregonian.*

**The Gospel of Temperance.**

WHAT amazes and shocks me is to see the wine-bottle where it is as flagrantly out of place as a bonfire would be on the floor of a powder mill. No intoxicant has any business to be on the table of a family which contains any boys, or on the table of any miscellaneous social party, or in the cupboard of any professional man, or anywhere else, in short, except possibly in the hands of a very discreet physician. Every bottle that contains alcohol contains a serpent. The serpent in Eden was not a more perfect embodiment of deceit. A bottle of Bourbon or of Burgundy will deceive the very elect. I am constantly called to labor for the reformation of persons who began with the most honest resolutions to drink moderately; but their glasses insensibly enlarged and deepened until they became literally a pit of damnation! Some of the hardest cases I encounter are of those whose names are enrolled on church registers.

In yonder lecture-room I have heard a man pray most pathetically for deliverance from the tempter, and yet he has been tracked to a drinking-saloon on his way home from the prayer-meeting! More than once he has been the subject of most loving personal efforts (once or twice of necessary church discipline), and still does he cry out in agony from the bites of the serpent which he deliberately put into his own bosom when he was a young man. He never whines about being "a poor unfortunate victim," etc., etc.; he squarely admits that he is a heinous sinner against God and his own soul. But what shall be said of those Christian people who, from thoughtlessness or from tyranny of fashion, will set wine-bottles where they will produce just such conflagrations? In my honest judgment, Pat O'Rafferty, the grog-seller, will have no heavier account to answer for in the "great day" than will those reputable and professedly Christian people who place bottled serpents on their hospitable tables for the temptation and poisoning of their guests. Half the drunkards in the land had one or more partners at the outset. God's word declares, "Be ye not partakers of other men's sins;" how much worse to be their tempters!

The one momentous truth that must be instilled into the minds and consciences of the young, is that nobody can safely tamper with an intoxicating beverage. On the bed-rock of entire abstinence alone are they safe. I am willing to confess on this public page that I would no more dare to tamper with a wine-bottle than I would dare to thrust a fire-brand into one of the pews of my church edifice. The venerable president of my college told me how often in his student days he used to listen to the eloquent sermons of Dr. —; but those very sermons were delivered under the inspiration of the wine-cup? The excuse was, "I can preach better with the help of a stimulant." He delivered a discourse once on the sufferings of our Lord that melted his auditory to tears; but his nerves were all on fire with port wine while he was preaching! How this brilliant minister of Christ fell at last into open intemperance, and how bitterly he repented, and how he reformed and was reinstated, is still remembered by a few aged people. His temporary fall is a warning, trumpet-tongued, to all of us not to look upon a cup that stingeth like a serpent.

The only gospel of temperance I have yet learned, or which I dare to preach, is—*let alcohol alone*; it is a deceiver; it hath power to cast both body and soul into hell. This is the principle to teach to the rising generation. On this bed-rock of *entire abstinence* they can build safely. On that immutable rock let us maintain and enlarge the temperance reform.—*Rev. T. L. Cuyler, in Temperance Advocate.*

"A WISE [godly] son maketh a glad father."



## The Home Circle.

### UNKNOWN HEROES.

We see them, and we know them not,  
So plain in garb and mien are they;  
So lowly is their thankless lot,  
We hear not what they do or say.

And yet, for weary months and years,  
Without a murmur, plaint, or cry,  
Thousands, who eat their bread in tears,  
To daily duty pass us by.

A sickly mother, wan and worn,  
Bereft of cheerfulness and light,  
From longed-for rest and joy is torn,  
To work from early morn till night.

To steal one hour from dreary fate,  
Or falter in the hardest tasks,  
Would make some home disconsolate,  
And so no peace or joy she asks.

A little child, faint with its fears,  
A girl, untimely old and gray,  
A man, bent down by weight of years—  
All bravely go their bitter way.

We see them, and we know them not,  
So plain in garb and mien are they;  
So lowly in their thankless lot,  
We hear not what they do or say.

Heroes unknown—through weary years  
They make no sign of outward cry,  
But eat their bread with bitter tears,  
And we, in silence, pass them by.

—Advocate.

### Dominie Schaff's Three Boys.

THEY were called the Dominie's boys because he took such a generous interest in them. In the providence of God it came to pass that the health of Dominie Schaff failed. The doctors said that he must go to the mountains. Perhaps the change and the rest would serve him so profitably that he would regain his strength in the course of a few months. Therefore the Dominie resigned his pastorate and sought the curative forces of the mountains.

It was July when he came to the farm-house that offered him a home. The Dominie brought his books and his clothes with him. These were the sum of his substantial possessions. The prospect was unpromising for the poor man, for he had no wife, mother, nor friend to nurse him, and the folks at the farm-house were to him entire strangers. But the Dominie's heart grew light when he learned that there were three boys in the family. He loved children and youth. Their wise and loving companionship had given him many hours that were memorable. So the mere fact that there were boys on the premises did him good like a medicine, and he made haste to greet them in his happy, winsome way.

Hester Ripley was not a widow. She might better have been one, her neighbors said. It was going on three years since her husband, on coming home one night in an intoxicated condition, fell by the road-side and all but froze to death. He had been a terrible sufferer ever since the fatal hour. Rheumatism tortured him day and night. He was helplessly crippled and hopelessly afflicted. And hard cider did the mischief.

But Hester Ripley had three boys, and she depended upon them. On some accounts it was not so harsh a stroke—this having a bed-ridden husband—as at first appeared. The man was out of harm's way, subject to the tender care and kind control of his wife. It was not many months after the event ere the family had quietly submitted, and life moved along in the even tenor of its way.

When Dominie Schaff came to the farm-house, he found a pleasant, harmonious family that did brave, faithful, daily work for the necessities of life. A farm high on the mountains was not a piece of property that many folks would care to own and cultivate. The rugged

bit of earth yielded its crops grudgingly. But the land was cheap, and Hester Ripley gladly bought it.

The three boys were respectively eleven, thirteen, and fifteen years of age. They had taken sole charge of the farm during their father's illness. It was evident to the most superficial observer that they were made of good material. Dominie Schaff was cheerful when he thought upon the possibilities touching these fresh, strong, youthful hearts.

Scarcely was the Dominie settled in his rooms before the boys surrendered to him and gave him their confidence. Now, said the Dominie to himself, I will teach them to love books. So, adapting himself to the boys as wise men will, he centered their thought in some of the great authors of the ages. In simple, vigorous language he told the story of Shakespeare, Homer, Dante, Milton, Bunyan. He interested them in the pivotal events of history. They became familiar with the names of Cæsar, Socrates, Charlemagne, Napoleon, Cromwell, Mohammed. It was not many weeks before these boys lived in a new world. Their ideas, longings, purposes, were revolutionized. When the autumn work was well advanced, the Dominie, whose health began to mend, gave them regular instruction. The atmosphere of the farm-house became academic. Work was not shirked; no duty went unheeded; but the press of time was keenly felt, and study was sometimes continued far into the night.

When winter came, the isolation of the family was perfect. For weeks at a time all communication with the outside world was next to impossible. The routine work of each day was speedily done, when these three boys seized their books and laboriously mastered their contents. And what delightful evenings they spent with the Dominie! The storm hovered above the farm-house, the rude blasts threatened to overwhelm them, but they remained brave, studious, happy. It mattered little to them how deep was the snow or how boisterous were the winds. They were living with the great spirits of all time. The thoughts of wise men, the deeds of mighty leaders, fired their souls, and introduced them into the higher realms of human existence.

Meanwhile the Dominie continued to improve in health. When the summer dawned he sought the fields with the boys. He plowed and sowed and cultivated. The birds brought a message to him. The whispering leaves, the chattering chipmunks, the murmuring streams, all nature held sweet and helpful communion with him. The world became another world, and he became its interpreter to the boys.

The intellectual growth of the Dominie's pupils was phenomenal, but it scarcely kept pace with the spiritual development. How gently the good man led them into the ways of faith! His own religious life was of that sweet, cheerful, pervasive character that renders a man irresistible. He was one of those men whose influences quicken the best part of human nature. You could not stand in his presence without gaining somewhat of inspiration from him. In his frequent talks with the boys he was so honest, manly, natural, direct, that they listened to him with tender sympathy even when his theme was personal religion. Great changes were wrought in the household. The father sought the truth diligently in the many books that Dominie Schaff recommended to him. The mother became trustful, pious, serene. The boys learned that the great joys of life are the outcome of a deep religious experience.

In this happy relation, Dominie Schaff lived more than two years with the family of the mountain farm. So far as the boys were concerned it seemed a fruitful sojourn; but no one can know the grief and disappointment that lived in the young minister's heart. He was in a sphere of great usefulness when disease touched his frail body. His work had pros-

pered beyond hope. You could not find another man in all his country whose life was more thoroughly consecrated to the work. And yet he was exiled to the mountains, and his days promised little spiritual harvest. The burden that weighed most heavily was the thought that life was so barren. He could not touch men. They were all beyond his reach, except these three youths. If only God had led him in some other path, so that he might have had some personal contact with the world! But the Master had counseled a different course, and the great-hearted invalid had found his material narrowed down to three bright lads.

The third September witnessed great changes at the farm. Dominie Schaff was going South to live. He was called to a field that gave rare opportunity for the exercise of his gifts. His face beamed with a glad light as he bade them all good-by, for the pain of separation was lost in the sweet anticipation of great usefulness and activity. But the Dominie had kindly arranged for the boys before he journeyed to his far-away home. The eldest, who had so rapidly progressed under the Dominie's instruction that he was prepared for the sophomore class of a New Hampshire college, was already enrolled in that institution and one year's expenses arranged. The second boy, who was prepared to enter college as a freshman, was placed in a professor's family in one of our Massachusetts colleges, so that one year's happy work was insured for him. The youngest boy remained at home, caring for the farm and pursuing his studies as best he could under the circumstances, hoping when another year rolled around that he, too, should begin life in the great college world. The boys all carried with them a mighty inspiration, the blessed gift of God, imparted through the memorable ministrations of Dominie Schaff.

The history of thirty years has been made. Dominie Schaff has finished his task. To-day they commit his body to the earth. In a grove of live-oaks, whose drapery of gray moss gives strange and solemn expression to the scene, the people gather to do honor to this good man. A great multitude mourn his departure. Reverently they look upon his face for the last time, and bow their heads in sorrow.

Close beside the casket, at the left hand of the venerable minister whose sad duty it is to say, "Earth to earth," sit three brothers. They were summoned from distant parts of our great land. They came to do honor to the man who sleeps the death-sleep. The eldest of the three, the noble governor of a great commonwealth, is the first to testify. There was a hush when he arose to address the people. "Friends," said he, "I loved this holy man. Many years ago he found me imprisoned in the mountains. His heart touched my heart and gave it somewhat of divine impulse. His life touched my life and I became free. The more than thirty years that have passed bear witness to my honorable career. But think not that I speak in vain-glorious spirit. It is his work. Through all the devious ways of life the counsels of this good man have availed with me. Next to the blessing of Heaven is the blessing incarnate of such a wise, devout, affectionate friend."

Then the bishop arose. This was the brother whose piety and wisdom had placed him in the episcopate. His good works were manifold; his life a beautiful epistle, "known and read of all men." "He was my spiritual father," the bishop said. "I have tried to weave many of his precepts into the fabric of my life. As a mother cherishes her infant, so did this man cherish me. For more than two years we lived, isolated and happy, in daily fellowship with this saintly spirit. God was infinitely kind to us, for he sent us Dominie Schaff. It was this man who flooded our hearts with light, and led us into the ways of culture, faith, and labor."

The youngest brother was a famous natural-



ist. His name was known in the uttermost parts of the earth. As he gave his testimony, tears filled his eyes, and his voice became tremulous with emotion. "The birds bring me messages of love" (these were his words), "but it was Dominie Schaff who said to me 'Listen.' He taught me how to read the unwritten word, and brought me face to face with the Creator. The trackless wilderness was not more wild than my heart. He discovered its possibilities. It is he who has gained the victory. He loved the tiniest flower. Never a bird's note fell unheeded upon his sensitive ear. God spoke to him in whispering trees and laughing waters, in quickening sunshine and hovering storm. I give thanks to God, our Father, that it has been my privilege to live and labor in the light of this man's life."

Then the three brothers were silent. The venerable minister who for thirty years had labored side by side with Dominie Schaff spoke the last words. "Friends, my brother often grieved that two years of his working period were passed in fruitless quiet among the mountains of the North. He always grieved because his task seemed to him so poorly done. But the wise God is the true judge. The words of these three noble men are full of grand significance. They teach us that our quiet years and humble labors are sometimes richer in their fruitage than all the other years and labors of long life."—*Frank S. Child, in Christian Union.*

### Gossip.

It might be enough to say, in the beginning, that most of the harmful gossip of our times arises from mere impertinence. People keep talking about what is, at the best, none of their business. But such reckless conversation grows serious when it is kept up concerning a living human being, with a mind to trouble, a reputation to ruin, a heart to break. The likelihood of mistake, in all private judgments of our fellow-man, is simply immeasurable; any prudent person would do well to check his speech.

For, first, we rarely get the exact facts right at the start. A mere remark may be twisted in the mouth of a malevolent enemy into a wild utterance of wrong. Who is there on this earth that identifies his own sentences and words when they come back to him from the street? Who is adept enough at telling a story to be able to rehearse it twice over, and add nothing to it? Hence, things get stated wrong, and dangerously perverted.

Then, again, recollect that we never know the elements of decision which entered in to compel the course which we pursue. A great many considerations inevitably have to be reckoned in a man's making up his mind, which he does not propose to publish for his neighbors to rehearse; but it is by these that his judgment is arrested, modified, and established.

Then, too, we cannot know the extenuations which are to be found in one's temperament and education. Even when facts show that a Christian has committed real sin, there must be a careful discrimination. All those questions of weak will, perverse habits, wrong companions, overmastering temptations, defective instruction, rushing memories, or alarming apprehensions, sudden attack, hereditary taint, physical distemper—all these are to be answered before a child of God can be recklessly cast out. And these particulars are precisely what we do not know.

Then add to this that the outside world cannot learn, in any form or measure whatsoever, the penitence afterwards within the man's soul, by the offer of which in faith he finds a fresh acceptance with God, and is now a humbler and steadier man in all time to come because of his downfall. A true Christian follows up his sin with confession; and it would certainly go far to disarm our harsh judgment of him, if in

the moment of our making it, we could see the sorrowful child of the Highest on his knees, alone in the closet of his contrition; if we could understand how discouraged he is to think he has surrendered again,—so discouraged, indeed, that he would give up hoping forever, but that he knows God the Judge is kinder than men are.—*Chas. S. Robinson.*

### "None of My Business."

In a flourishing inland city, there is a large and wealthy church; it matters not of what denomination. The clergyman in charge teaches his people to love God and their neighbors, and the people have, apparently, endeavored to learn the lesson. They are generous in their gifts to church work, to the poor, and to charitable organizations. It is a congregation, too, in which there is much refinement of taste, culture, and kindly feeling, and hence but little gossip.

A few months ago a young lad came to this city from the country, and found employment in a flour-and-feed store. He had no friends, had brought no letters of introduction. His first week in town was lonely enough. He worked all day, slept and ate in a cheap boarding-house with twenty other lads, all "a little fast."

When Sunday came, in accordance with a promise to his mother, he went to church—his heart full of homesickness—remembering, with a thrill of pleasure, the pretty little village chapel where all the friends and neighbors worshiped, side by side, and the cordial greeting among them when service was over.

Doubtless it would be the same in the city church. The people of God were alike everywhere. Somebody would notice the poor, strange lad, and would hold out a friendly hand to him, possibly ask him to his house, and make life seem a little less bare, and duty easier.

He went, but nobody seemed to see him at all, though the crowds of well-dressed people, when service was over, smiled and spoke to each other as they passed from the doors of the sanctuary.

He was a stranger in a strange land, and felt it more bitterly in this house of God than in his boarding-house. Among the crowd were kind, fatherly old men, sweet-faced matrons, with sons of their own. He watched them eagerly, but they brushed past him in silence.

Nobody even asked him to come again. But he did go again, occupying the same seat during the winter. Some of the members of the church noticed him at last, and asked who he was. One even said, "Somebody should ask him to join a church society," but added to himself, "Brother A—will see to it. It's none of my business." Brother A—had the same vague idea, but left it to Brother D—, it being none of his business.

The lad, finding no welcome in the church, made acquaintance with the boys in his boarding-house, went with them on Sunday to the park, to a boat-race, and at last to a dog-fight. In the fall, one Sunday, a group of drunken young men gathered in front of the church; among them was our country lad, his face pale, his eyes dull from the effects of liquor, his steps unsteady.

"Is not that the young man who used to sit next to us?" said one lady. "Poor fellow! he's on the downward road! If somebody would speak to him, even now, it might do some good."

She hesitated. The boy looked at her wistfully, thinking she was a little like his mother. But she hurried into church, thinking that really it was none of her business after all.

What should be the motto written over the altars of such churches—the words of Jesus, "Thou shalt love thy neighbor as thyself?" or the words of Cain, "Am I my brother's keeper?"—*Youth's Companion.*

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## News and Notes.

## RELIGIOUS.

—The Kentucky Methodist Conference reports a loss of 873 members during the past year.

—The Bethany Presbyterian Sunday-school, in Troy, N. Y., has just been incorporated, so as to hold property.

—The *Christian Statesman* says that the defeat of Mr. Blaine is due solely to the fact that he traveled on the Sunday before election. The Lord allowed defeat to come as a punishment. The superstition of the *Statesman* is sickening.

—The creditors of the late Archbishop Purcell sent the following pointed letter to the plenary council at Baltimore: "People are beginning to think that, if Heaven needs all the substance of the widow and orphan to keep the clerical profession in affluence and splendor, it is time to retire from the sanctuary and delve for some other scheme of salvation."

—Immediately after the election, nearly every religious paper that came to us, contained an article beginning something like this: "Now that the election is over, and the excitement of the campaign is in the past, let us turn to our work with renewed earnestness." This would seem to indicate that the work of saving souls gave place for a time to the excitement of the election. We fear that this was too much the case.

—The *Pacific* (Congregationalist) contains a letter which the editor says is from one of their most faithful ministers, who says that he is sorely tempted to join the Salvation Army. He says that although he labors faithfully, he sees no results, and has scarcely any congregation, and the Army reaches the people. It is worthy of note, also, as showing the growth of the Salvation Army, that many of the Baptist pastors in California are being assisted in their Sunday services by members of the Army. As a consequence, the services are said to be much more interesting. No doubt.

—One of the questions before the Plenary Council at Baltimore, was as to what means could be devised to bring about such a division of the school tax as will give Catholic schools an equal chance with the public schools. The N. Y. *Observer* said concerning this: "Such is the subserviency of politicians to any church that can poll votes, we are never safe in saying the Romanists will not carry their point. We can demonstrate the iniquity, the unfairness, the inexpediency, and the unpatriotic character of the measure proposed, but we cannot say the politicians will refuse their demand."

## SECULAR.

—Senator Dawes has introduced a bill to confer citizenship on Indians.

—The postal service of the United States cost the Government \$46,225,000 this year.

—The Italian Government has prepared a bill devoting £400,000 to sanitary work in Naples.

—"Science Hall," of Wisconsin University, was destroyed by fire on the night of the 1st. Loss, about \$250,000.

—It is estimated that the wool clip in the United States this year will amount to 300,000,000 pounds, and be worth \$85,000,000.

—Between 800 and 900 men have been discharged from the Central Pacific Railroad shops at Sacramento, within the last two months.

—South Carolina negroes are said to be leaving in large numbers for Arkansas, while no less than 700 have been consigned to California.

—Since last May there have been 8,000 cases of measles in Cleveland, O. In the last two months there have been 110 deaths from the epidemic.

—In his late message, the President gives as a reason for restoring our navy to a high state of efficiency, that "the long peace that has lulled us into a sense of fancied security may at any time be disturbed."

—Joseph Hatton, the *Christian Union's* London correspondent, writes: "We are living in 'strange, eventful times.' Trade is bad; it gets worse. The people are discontented; they become more so every day. Parliament is discredited; it is losing its prestige and its power. Everything looks as if we were on the eve of great changes, social and political."

—It has been discovered that the vessels at the London dock which were supposed to be taking on board cargoes of provisions are really loading munitions of war for China.

—An explosion of dynamite and gunpowder in a dwelling-house in Stafford, N. H., Dec. 4, caused the death of four persons and the injury of four more. The house and contents were totally destroyed.

—The outlook now is that Congress will, as recommended by the Postmaster-General, reduce the local postage to one cent, and enact that the two-cent stamp carry one ounce instead of one-half ounce, as at present.

—A clock is being introduced in Europe, warranted to run five years without winding or regulation. The Belgian Government placed one in a railway station in 1881, and it has kept perfect time ever since without winding.

—A 130-ton gun has been cast at the Krupp works, for the Italian Government. If the experiments with this monster gun are successful, others on the same model, to serve for coast defense, will be cast at the royal foundry near Spezia.

—The London *Telegraph* has recently bought a large tract of railroad land in southern California known as the "Mojave Desert." The land is covered with the yucca plant, or "Spanish bayonet" which the company proposes to convert into paper.

—The Utah Commission report that although the law disfranchising all polygamists has been successfully administered, it has not had the desired effect. The report says: "During the present year there seems to have been a polygamic revival. The institution is boldly and defiantly defended and commended by its spiritual teachers, and plural marriages are reported to have increased in number."

—By the prompt and vigorous action of Chief Justice Howard, of Arizona, polygamy has received a severe check in that Territory. Sentence has now been passed upon five Mormons. The three most prominent ones stood trial and were convicted; these were each sentenced to three years and six months' imprisonment in the Detroit House of Correction, and to pay a fine of \$500. The other two pleaded guilty, in defiance of the positive orders of Bishop Udal, who was present; they were sentenced to pay a fine of \$500 each, and be imprisoned for six months. Long live Chief Justice Howard.

—An international exhibition of inventions will be held in London in 1885, and an official announcement to that effect has been made through the British Consulates. The exhibition will be under the patronage of the queen, and the Prince of Wales will be its president. It will be opened in May, at the Royal Horticultural Gardens, South Kensington, and will remain open until the end of the year. The exhibition will be so classified and arranged as to show the progress that has been made during the last twenty-five years in the application of scientific discoveries to the purposes of daily life.

—A charity mission has been recently started in New York which promises to yield beneficial results to discharged convicts. The plan of operation is as follows: A broom factory has been established where ex-convicts are employed to operate the machines and peddle the manufactures. Each peddler is given, to begin with, three brooms of the cheapest quality, which he is expected to sell at a fair price, return and pay for, and with the profits of the transaction buy a second supply. It is considered quite remarkable that among the 1,200 men employed in this way by the society in the last ten months, only one failed to come back for a second supply of brooms.

—A desperate state of affairs exists in Letcher Co., Kentucky. Judge Finley has refrained from holding court in Whitesburg for two years past, owing to the threat of a desperado to murder him whenever he dared set foot in the town. Lately the desperado died of the plague, and the Judge proceeded thither to perform his official duties. At this term of court a murderer was to be tried who was out on bail. His friends, all of the same desperate stripe as himself, determined that he should not be punished, and so came to town armed with shot-guns and revolvers. Another band, composed of citizens determined to maintain law and order, followed, armed to the teeth. The belligerent parties, at last account, were watching each other's movements closely, and a pitched battle was imminent. Whitesburg is a remote town far from telegraph lines, and what the demonstrations have resulted in has not yet been learned. It is feared that serious trouble will occur before the close of the court session.



# THE SIGNS OF THE TIMES

FOR 1885

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THE publishers take pleasure in announcing that the past year has been the most successful and prosperous in the history of this paper. It has steadily gained in patronage and favor, and has come to be acknowledged as a **LIVE RELIGIOUS JOURNAL**, and **RELIABLE EXPOSITOR OF SCRIPTURE**, as well as a first-class **HOUSEHOLD PAPER**, the contents of which, in every department, are pure and elevating.

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**The Editorial Department**, which is that which gives the tone to every paper, will contain articles on religious topics of special interest, discuss the questions of the day, so far as they are of interest to the student of prophecy, carefully note the signs of the times, as fulfilling the prophetic word, answer questions on Bible subjects, and consider practical matters concerning daily Christian life and church government. The **SIGNS OF THE TIMES** is in no sense a political paper, but is strictly devoted to the spread of practical Christianity. The articles in this department cover a range of subjects wider and of greater interest than those of any other religious paper in the land.

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# The Signs of the Times.

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

AN exchange says:—

"The value of accuracy was well illustrated in a recent examination by the Regents of the State of New York. A class of twenty students were being examined in mathematics. The answers given to the questions showed that the entire class was familiar with the principles involved in the questions, and that, consequently, each member should have passed creditably the examination. In point of fact only ten out of the twenty so passed, the remainder being thrown out by inaccuracies in the simple processes of addition and subtraction."

We commend this paragraph to the special attention of the students who are just entering upon their course at Healdsburg College. From observation and experience we know that some students feel inclined to murmur at the strictness with which they are drilled in every particular at that institution. To some, the thoroughness which characterizes the teachers there may not seem at present joyous, but grievous, but we can assure them that in the end it will work wonders for them.

AND now, according to an article in the *Andover Review*, by Mr. E. C. Grosvenor, of Constantinople. Bishop Bryennios has gone to work on a new volume on the "Teaching of the Apostles." So badly have some of the translations been made, and so erroneous are some of the comments, that the Bishop thinks it necessary to correct and refute them. This, no doubt, will be an interesting bit of information to those who have settled so many doctrines by the "Teaching." But whatever changes may be made, they will not affect the various theories that zealous theologians have built upon the document. Those theories are of such a kind that they can stand without even so much support as the false translation of the "Teaching" could give.

## Feasting for Christ's Sake.

THE California *Christian Advocate* comes to the rescue of the church festival, in the following style:

"The *Signs of the Times* grows pathetic over a supper held at the First Methodist church for the purpose of raising money for a purely benevolent purpose. There is no harm in a supper and a good, social time. It may cost every cent of the twenty-five cents charged for the supper; yet, coming together for better acquaintance, for Christ's sake, is an advantage."

We call attention to this, because it illustrates that which we condemned,—a spirit that is getting to be so common in the church, to dignify self-indulgence with the name of "charity." It is a natural result of the so prevalent notion that the chief object of religion is to make men "happy." We believe in sociability, but we do not believe that it is the duty of the church to provide "amusement" for either young or old. We have never claimed that there is any harm in a supper, nor in any other meal, providing the viands are wholesome, and the partakers are in need of food, and do not gorge themselves; but we do protest against the custom of stuffing one's self for a "purely benevolent purpose," or having a "good, social time," and calling it philanthropy. It is a sad comment on the times, that in order to get the mass of people, young and old, to engage in anything like a religious or benevolent act, it must be sugar-coated so that not the slightest particle of self-denial shall be tasted.

In our article we allowed ten cents profit on each twenty-five-cent meal. The *Advocate*, better posted in such affairs, says that it may cost "every cent of the twenty-five cents charged for it," yet it is "an advantage," because it is for a "purely benevolent purpose!" If that was the case with the supper in question, we fail to see the advantage to the old lady

who needed assistance. The *Advocate*, however, is critical. It doubtless uses the word "benevolent" in its strict etymological sense, "wishing well." Much of such benevolence, however, consists in wishing well to one's self, rather than to others. We commend the words of James: "If a brother or sister be naked, and destitute of daily food, and one of you [or the whole church] say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body [because the supper absorbed all the money]; what doth it profit?"

## Combination Offer.

WE would call the attention of our tract societies, colporters, canvassers, and others to the plans laid at the General Conference to increase the circulation of the SIGNS OF THE TIMES, by combining it with the popular and fast-selling book, "Sunshine at Home." Many thousand copies of this book have been sold during the past year, and it takes well wherever introduced.

On account of the SIGNS admitting no paid advertisements into its columns, the publishers are not able to give as liberal commission to agents as some other papers do; but by combining the paper with the valuable book above mentioned, we are enabled to offer a very liberal commission to agents.

Now is the time to work, and active agents are wanted in every city and village in the United States.

The canvass for the book in combination with the SIGNS will be carried on through the different State tract and missionary societies. Therefore, those wishing further particulars will please correspond with their State secretary (the address of whom is given in this paper), when circulars and full information will be furnished. The same commission will be given on "Sunshine" as heretofore.

This offer is made in addition to the liberal premium offers, as given on another page of this paper, in order to get a large number of canvassers to take hold of the work at once.

## "Church and State."

UNDER the above heading the *Catholic Standard* gives a six-column report of a sermon by Bishop Ireland, of St. Paul, Minn., before the Plenary Council at Baltimore. The subject of the sermon was "The Church the Support of Just Government," and the text was Rom. 13:1. The speaker professed the highest love for this country, and claimed that the Roman Catholic Church is now, and always has been, the champion of liberty; that slavery, tyranny, and despotism have always vanished before it. The two short extracts from the sermon, which follow, indicate the kind of liberty that the Catholic Church fosters:—

"Among the brightest pages of history, and the most honorable for the human race, are those which tell the battles of the church in defense of liberty. She fought for the possession by herself of liberty. Never did the Catholic Church bend the neck under the yoke of temporal prince. She held directly from Christ, and she permitted no sovereign of earth to rule over her."

"The church fought the battles of civil liberty. During the Middle Ages she was recognized as the arbiter of nations; her popes judged and deposed sovereigns."

These two extracts show the spirit that has always actuated the papacy. It is the same spirit that would be manifested by any church having authority over the civil government. Once let the "National Reform Party" gain its ends, and Protestantism will exhibit the same spirit. And Rom. 13:1 will be quoted in justification of it, too. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." What powers, it will be

argued, can be higher than those commissioned to bear Heaven's own message—the gospel? People do well to deprecate the rapid spread of Romanism in America, but should not be oblivious of the rapid strides of a movement which is destined to subvert true liberty as surely as ever the Catholic Church did.

## A Valuable Reference Book.

I HAVE had the privilege of examining the California Year Book, just issued. It contains eighty pages of valuable matter relative to the workings of our various institutions on the Pacific Coast, also the annual proceedings of the California Conference, Tract Society, and Sabbath-school. Besides a complete directory of the three Conferences, there are two excellent cuts, one of the Pacific Seventh-day Adventist Publishing House, the other of the Healdsburg College. At a glance, one refreshes his mind upon any point connected with the workings of the cause on this coast. The book is a model of neatness. I think it safe to say that the mechanical execution of the work excels that of any previous production of the kind issued by our people. It ought to be in every Seventh-day Adventist family.

J. O. CORLISS.

## Special Notice.

ANY book, pamphlet, or tract advertised in the SIGNS can be obtained from either the N. E. Tract Depository, South Lancaster, Massachusetts, *Review and Herald*, Battle Creek, Michigan, or Pacific Press, Oakland, California.

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