

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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OUR RESPONSE.

BY ELD. R. F. COTTRELL.

"Is THIS the kind return?
Are these the thanks we owe,
Thus to abuse eternal Love,
Whence all our blessings flow?"

The choicest gift of love,
God's well-beloved Son,
Descended from the throne above,
For those by sin undone.

Himself for us he gave,
Endured our grief and pain;
He died to raise us from the grave,
With him to live and reign.

And shall we spurn his grace,
Still choose our evil ways,
From love embodied turn our face,
From him withhold just praise?

Shall love like this awake
In us no heartfelt praise?
Shall he thus suffer for our sake,
And we despise his grace?

Melt, melt, this heart of stone,
Love's flame, begin to burn;
Let heart and life be his alone -
Yet what a poor return!

General Articles.

Palm-Tree Christians.

BY MRS. E. G. WHITE.

"THE righteous shall flourish like the palm tree." "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

These texts describe the happy state of him whose soul is rooted and grounded in Christ. But there is always danger of being satisfied with a superficial work; there is always danger that souls will not anchor themselves in God, but be content to drift hither and thither, the sport of Satan's temptations. "Enter ye in at the strait gate," says Christ, "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The work of the Spirit of God in the heart will develop true penitence, which will not end with confession, but will work a decided reformation in the daily life. There will be manifested an earnestness, a perseverance, and a determination that can be properly represented by agonizing. Many professed Christians greatly need just this experience.

Are you beginning to see the defects in your character? Do not feel helpless and discouraged. Look to Jesus, who knows your every weakness and pities your every infirmity. He came "not

to call the righteous, but sinners to repentance." It is no disgrace to confess our sins and forsake them. The disgrace rests upon those who know their sins, but continue in them, and grieve the dear Saviour by their crooked paths. A knowledge of our wrongs should be more highly prized than a happy flight of feeling; for it is evidence that the Spirit of God is striving with us and that angels are round about us. Let the heart-searching work go forward; let it be deep and earnest, until every barrier is removed, and your heart is opened to welcome the messenger of pardon and peace, that has long been waiting to bring light and joy and gladness. In true contrition for sin, come to the foot of the cross, and there leave your burdens; come exercising repentance toward God because you have broken his law, and faith in our Lord Jesus Christ to pardon your transgressions and reconcile you to the Father. Believe what God says; take his promises to your heart.

It is the Christian's privilege to grow in grace and in the knowledge of the truth. "The righteous shall flourish like the palm tree." See the weary traveler toiling over the hot sands of the desert, with no shelter to protect him from the rays of a tropical sun. His water supply fails, and he has nothing to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind, as he believes himself ready to perish in the terrible desert. Suddenly those in advance send forth a shout of joy. In the distance, looming up out of the dreary, sandy waste, is a palm tree, green and flourishing. Hope quickens his pulses. That which gives vigor and freshness to the palm tree, will cool the fevered pulses, and give life to those who are perishing with thirst.

As the palm tree, drawing nourishment from fountains of living water, is green and flourishing in the midst of the desert, so the Christian may draw rich supplies of grace from the fountain of God's love, and may guide weary souls, that are full of unrest and ready to perish in the desert of sin, to those waters of which they may drink, and live. The Christian is ever pointing his fellow-men to Jesus, who invites, "If any man thirst, let him come unto me and drink." This fountain never fails us; we may draw, and draw again.

We may individually have an experience of the greatest value. The fact that iniquity abounds, that we are surrounded by infidels and skeptics, or by professed Christians who have a name to live, and are dead, is no reason why one of us should be swept away by the current toward perdition. Because there is an almost universal forsaking of God, there is the greater need that we stand firm and loyal. Says Christ, "Ye are the light of the world." We must gather the divine rays from the Sun of Righteousness, and reflect them to the world. In the midst of a crooked and perverse generation, we must show forth the praises of Him who has called us out of darkness into his marvelous light.

Nothing but a deep personal experience will enable us to stand the test of the trials and temptations we shall meet in the Christian warfare. Too often we feel well when everything goes smoothly; but when doubts assail the soul, and Satan whispers his suggestions, our defense is gone, and we yield quickly to the arts of the

tempter, with scarcely an effort to resist and repulse him. It is not enough to have good impulses. The soul must be barricaded by prayer and study of the Scriptures. Armed with these weapons, Jesus encountered our wily foe on the field of battle, and overcame him. We may all conquer in his strength; but it will not answer for us to suppose that we can dispense with his help. He says, "Without me ye can do nothing." But no truly humble soul who walks in the light as Christ is in the light, will be ensnared by Satan's deceptive devices.

All self-confidence, all boasting, all pride of talent, must be yielded, and the soul must fall broken on the Rock Christ Jesus. Those who have a proud spirit, and feel that they are capable of doing a great work, will be left to their own weak strength, to fall into grievous sins. They do not realize what a pure, virtuous, and holy character they must possess if they would stand without fault before the throne of God. Self must be crucified. There must be a thorough transformation of character. The clear, sharp testimony of living truth will separate the wheat from the chaff, the half-hearted from the humble and devoted.

There never was a time of greater danger to the church than the present, and many will not be true to their own souls. They will not be sanctified through the truth. They have lamps, but no oil in their vessels to replenish them, and their light goes out in darkness. Eli and his sons trusted to the ark, the symbol of the divine presence, while they were transgressing the holy law enshrined in the ark, and their sins were separating them from God. As a consequence of their presumption, both the sons of Eli were slain, and God permitted the ark to pass into the hands of the enemies of his people. Some in our day are making a similar mistake in trusting to their profession while they are transgressing the holy requirements of God's law. Such are asleep to their true condition.

The apostle Paul exhorts careless and unconcerned professors: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Christ, the True Witness, would break the slumbers of his ease-loving people. His voice is heard addressing them: "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." I will not take your names into my lips, for you are unworthy. I am ashamed to call you brethren. "Be zealous therefore, and repent." "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayst see."

Our only safety is in Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." Those who enter Heaven will not scale its walls by their own righteousness, nor will the gates be opened to them for costly offerings of gold and silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ. Jesus is the ladder by which every soul must mount who would climb from earth to Heaven. But there is round after round of painful ascent; for our characters must be brought into harmony with the law of God, and every advance step in this direction requires self-denial.

The prize before us will amply repay every effort that we make to gain it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." "As the days of a tree," says the Lord through his prophet, shall be "the days of my people, and mine elect shall long enjoy the work of their hands." As by an eye of faith we view the glories of that better land, the saints' everlasting inheritance, we rejoice, clinging to the merits of our crucified Redeemer. Love kindles in our hearts toward Him "who spared not his own Son, but delivered him up for us all," and faith grasps the promise, "How shall he not with him also freely give us all things?" Thus Jesus becomes the medium of communication between Heaven and our souls, and holy angels are sent to minister unto us. And while these divine messengers are striving to lead sinners to plant their feet on the ladder that extends from earth to Heaven, let us be co-laborers with them, and urge all who will to climb the shining way.

Rise of the Papacy.

AS EARLY AS the first three centuries, the churches of the metropolitan cities had been held in peculiar honor. The Council of Nice, in its sixth canon, named especially three cities, whose churches, according to it, held an anciently established authority over those of the surrounding provinces. These were Alexandria, Rome, and Antioch. The political origin of this distinction may be discerned in the name which was at first given to the bishops of these cities; they were called exarchs, like the political governors. In later times they bore the more ecclesiastical name of patriarch. It is in the Council of Constantinople that we find this title first used. This same Council created a new Patriarchate, that of Constantinople itself, the new Rome, the second capital of the empire. Rome at this period shared the rank of patriarchate with these three churches. But when the invasion of Mahomet had swept away the bishoprics of Alexandria and Antioch, when the see of Constantinople fell away, and in later times even separated itself from the West, Rome alone remained, and the circumstances of the times causing everything to rally around her, she remained from that time without a rival.

New and more powerful partisans than all the rest soon came to her assistance. Ignorance and superstition took possession of the church, and delivered it up to Rome, blindfold and manacled.

Yet this bringing into captivity was not effected without a struggle. The voices of particular churches frequently asserted their independence. This courageous remonstrance was especially heard in proconsular Africa and in the East.

To silence the cries of the churches, Rome found new allies. Princes, who in those troublesome times often saw their thrones tottering, offered their adherence to the church, in exchange for her support. They yielded to her spiritual authority, on condition of her paying them with secular dominion. They left her to deal at will with the *souls* of men, provided only she would deliver them from their enemies. The power of the hierarchy in the ascending scale, and of the imperial power, which was declining, leaned thus one toward the other—and so accelerated their twofold destiny.

Rome could not lose by this. An edict of Theodosius II. and of Valentinian III. proclaimed the bishop of Rome "ruler of the whole church." Justinian issued a similar decree. These decrees did not contain all that the popes pretended to see in them. But in those times of ignorance it was easy for them to gain reception for that interpretation which was most favorable to themselves. The dominion of the emperors in Italy becoming every day more

precarious, the bishops of Rome took advantage of it to withdraw themselves from their dependence.

But already the forests of the North had poured forth the most effectual promoters of papal power. The barbarians who had invaded the West and settled themselves therein—but recently converted to Christianity—ignorant of the spiritual character of the church, and feeling the want of an external pomp of religion, prostrated themselves in a half-savage and half-heathen state of mind at the feet of the chief priest of Rome. At the same time the people of the West also submitted to him. First the Vandals, then the Ostrogoths, a short time after the Burgundians and the Alans, then the Visigoths, and at last the Lombards and the Anglo-Saxons came bowing the knee to the Roman pontiff. It was the sturdy shoulders of the idolatrous children of the North which elevated to the supreme throne of Christendom, a pastor of the banks of the Tiber.

These events occurred in the West at the beginning of the seventh century, at the precise period that the Mahometan power arose in the East, and prepared to overrun another division of the earth.

From that time the evil continued increasing. In the eighth century we see the bishops of Rome on the one hand resisting the Greek emperors, their lawful sovereigns, and endeavoring to expel them from Italy; whilst on the other they court the French mayors of the palace, and demand from this new power now arising in the West, a share in the wreck of the empire. We see Rome establish her usurped authority between the East, which she repelled, and the West, which she courted, thus erecting her throne upon two revolutions.

Alarmed by the progress of the Arabs, who had made themselves masters of Spain, and boasted that they would speedily traverse the Pyrenees and the Alps, and proclaim the name of Mahomet on the seven hills—terrified at the daring of Aistolpho, who, at the head of his Lombards, threatened to put every Roman to death, and brandished his sword before the city gates—Rome, in the prospect of ruin, turned on all sides for protection, and threw herself into the arms of the Franks. The usurper, Pepin, demanded the confirmation of his claim to the throne; the pope granted it; and, in return, obtained his declaration in defense of the "Republic of God." Pepin recovered from the Lombards their conquests from the emperor; but instead of restoring them to that prince, he deposited the keys of the conquered cities on the altar of St. Peter's; and with uplifted hand, swore that it was not in the cause of man that he had taken arms, but to obtain from God the remission of his sins, and to do homage for his conquests to St. Peter. Thus did France establish the temporal power of the popes.

Charlemagne appeared. At one time we see him climbing the stairs of St. Peter's, devoutly kissing the steps; again he presents himself, but it is as master of all the nations composing the Western Empire, and of Rome itself. Leo III. decided to confer the rank on one who already possessed the power; and in the year 800, on Christmas-day, he placed the crown of the Roman emperors on the brow of the son of Pepin. From this period the pope belonged to the empire of the Franks, and his connection with the East was at an end, thus losing his hold on a decayed tree, nodding to its fall, in order to graft himself upon a wild but vigorous sapling. Little could he then have dared to hope for the elevation that awaited his successors among the German nations, to which he thus joined himself.

Charlemagne bequeathed to his feeble successors only the wreck of his own power. In the ninth century disunion everywhere weakened the civil authority. Rome perceived that this was the moment to exalt herself. What better opportunity could offer for achieving the

church's independence of the State, than when the crown of Charles was broken, and its fragments scattered over his former empire.

It was then that the pretended decretals of Isidorus appeared. In this collection of alleged decrees of the popes, the most ancient bishops, contemporaries of Tacitus and Quintilian, were made to speak the barbarous Latin of the ninth century. The customs and constitutions of the Franks were gravely attributed to the Romans in the time of the emperors. Popes quoted the Bible in the Latin translation of St. Jerome, who lived one, two, or three centuries after them. And Victor, bishop of Rome in the year 192, wrote to Theophilus, who was archbishop of Alexandria in 385. The impostor who had fabricated this collection, endeavored to prove that all bishops derived their authority from the bishop of Rome, who held his own immediately from Christ. He not only recorded all the successive acquisitions of the pontiffs, but carried them back to the earliest times. The popes did not blush to avail themselves of this contemptible imposture. As early as 865, Nicholas I. selected weapons from this repository to attack princes and bishops. This barefaced fabrication was for ages the arsenal of Rome.—*D'Aubigne's History of the Reformation.*

The Christian at Play.

HOWARD CROSBY says: "The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Good Friday, and church ornamentation. It is a trick of Satan. The Jewish church struck on that rock. The Romish church was wrecked on the same. And the Protestant church is fast reaching the same doom."

This witness is true. Play takes the place of the power of godliness. An unconscious sarcasm lurked in the remark of one of our religious editors concerning a novel and successful entertainment gotten up by the young people of a church in Buffalo, that he "was always glad to see the young people of our churches engaged in church work."

Oh that the eyes of God's dear people might be opened to see that this alliance of the church with the play-house and the club-room, which has even been incorporated into the polity of "the godly old Methodist Church," is sapping the spiritual life of the church and delivering it over to the world! Indeed, I solemnly and sadly declare that a large portion of our religious organizations may be truly characterized as "the churches of the world." Worldliness and play-people control them, and their principal activities are directed to furnish entertainment for such as lack the joy of God's salvation. The few devout souls in them are in grief, humiliation, and contempt.

These play-people of the churches play at missions and other benevolent enterprises, and the more they play the less they pray. They have never come out from the world; and except a few forms of godliness, they are characterized by every work that defines worldliness. In their frivolous course they are trifling with the agony of the cross, and the most sacred cause in the universe, and making the church a training school for the theater, ballroom and other places of sinful pleasure. Yet these people claim that they are imitating Christ. Ministers, for various plain reasons, often wink at these things, and when the leaders fail in their solemn charge, there is usually no hope. Some of them are singing the siren song of "Peace and safety" in the midst of these revelries, and so, alas! how many of our churches, instead of being apostolic, are rapidly becoming apostate.—*Rev. E. P. Marvin.*

Prayer Characteristic of Piety.

JOHN KNOX was famous for his earnest prayers. He was heard at the great crisis to plead: "Give me Scotland or I die;" and Queen Mary said that she feared his prayers more than she did all the armies of Europe. And this seemed a curious presentiment; for one night, in the bloody times of persecution, as he and several friends were praying together, Knox spoke out and declared that deliverance had come, though he could not tell how. The next news was that "Bloody Mary" was dead.

Zuinglius, the Swiss reformer, was also a man mighty in prayer, and he laid the heavy burden which he was trying to bear, upon the Head of the Church, in these words: "O Jesus, thou seest how the wicked and the blasphemous stun thy people's ears with their clamors. Thou knowest how, from my youth up, I have abhorred controversy, and yet, against my will, thou hast never ceased to impel me to the conflict. Therefore do I call upon thee with confidence to finish what thou hast begun! If in anything I have builded unwisely, let thy hand of power cast it down. If I have laid any other foundation beside thee, let thy mighty arm overturn it. O thou vine, full of sweetness, to whom the Father is the husbandman, and we are the branches, abandon not thy tendrils. Hast thou not promised to be with us unto the end of the world?"

Melanchthon so prized prayer that he feared to lose anxieties, lest he should lose the blessed relief of prayer. He said: "If I had no anxieties, I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus trouble impels me to prayer, and prayer drives away trouble."

In Gustavus Adolphus we have not only a sagacious king and successful general, but a man of prayer. When he was in camp before Werben, on one occasion, he had remained alone in his private apartment for some hours, and at such seasons his attendants were not allowed to disturb him. At length, however, a favorite, who had something important to communicate, presumed to look in at the door, softly, and found the king on his knees. Gustavus called him in, and said: "Thou wonderest to see me in this posture, who have so many thousands of subjects to pray for me; but I tell thee that no man has more need to pray for himself than he who, having to render an account of his actions to none but God, is, for that reason, more closely assaulted by the devil, than all other men besides."

The venerated Rev. Philip Henry, the father of Matthew Henry, the commentator, was a specially godly man. In his life it is said: "He and his wife constantly prayed together, morning and evening." We are told, also, that he made a conscience of family worship, and abounded in it. He said to his children and friends: "Be sure you look to your secret duty; keep that up, whatever you do; the soul cannot prosper in the neglect of it. Apostasy generally begins at the closet door." As to family worship he would say: "If the worship of God be not in the home, write, 'Lord, have mercy on us' on the door, for there is a plague, a curse in it."

Rev. Samuel Rutherford, the pious Scotch minister, in the days of persecution for the sake of the "Covenant," was said to be "always praying, always preaching, always visiting the sick, always catechising, always writing and studying." When settled at Answorth, he was constantly praying as well as laboring for his people; so that he says: "There I wrestled with the angel and prevailed. Woods, trees, meadows, and hills are my witnesses that I drew on a fair match betwixt Christ and Answorth."

President Jonathan Edwards, at the beginning of his Christian life, adopted this resolution: "Resolved, Very much to exercise myself

in this all my life long; viz., with the greatest openness of which I am capable, to declare my ways to God, and lay open my soul to him; all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and everything and every circumstance." "He made a secret of his private devotions," observes Dr. Hopkins, one of his biographers, "and therefore they cannot be particularly known; though there is much evidence that he was punctual, constant, and frequent in secret prayer, and often kept days of fasting and prayer in secret, and set apart times for serious, devout meditations on spiritual and eternal things as part of his religious exercises in secret. It appears from his diary that his stated seasons of secret prayer were, from his youth, three times a day, in his journeys as well as at home. He was, as far as can be known, much on his knees in secret, and in devout reading of God's word and meditation upon it. And his constant, solemn converse with God in these exercises of secret religion, made his face to shine, as it were, before others."—*Dr. Patton.*

Shall We Have Law, or No Law?

TO RESPECT a Government is to respect its laws; to disregard the law, is to disregard the Government. It is the character of the laws that renders some Governments attractive and prosperous, while others are repulsive, degrading, and prone to decay. There can be no such thing as a Government without definite law. There are two classes of immigrants from the older countries to the United States. One class seem to have an idea that here they will find license to do as they please, without legal restraint; they have no love for the Government further than to accomplish their selfish or vicious purposes. The other class are pleased with the salutary laws of our land as compared with the more arbitrary statutes of European countries. They have been attracted to our shores by the wholesome character of our legal system, which, under a republican form of Government, is designed for the good of the whole. These become orderly citizens.

All communism, socialism, nihilism, or rebellion is antinomian in its character and tendency. Where laws are oppressive, or favorable to certain classes to the detriment of others, there may be a show of excuse on the part of the oppressed to break the bands of tyranny; but no well-disposed person ever thinks of violating or desiring to evade a proper and equitable law. And there can be no manner of rebellion so utterly heartless and inconsistent as that of one who claims to be a citizen of the Government of God endeavoring to set aside the law which he has pronounced "holy, and just, and good." There can be nothing more unreasonable than the religious communism which, professing to come out from the dominion of sin and to assume allegiance to the Government of Heaven, will denounce the pure principles of the decalogue as "oppressive bondage"—a "grievous yoke." What is there in the ten commandments that is oppressive or grievous to a virtuous person, desirous of honoring God and doing good to his neighbor?

What would be thought of a human Government that would remove all obligation of its citizens to hold its executive officers in higher esteem and more worthy of obedience than the authorities of other Governments? How long would the Government of the United States stand intact if her laws were abolished and the statutes of antagonistic powers were allowed full sway within her territory? Or suppose all the laws, State and national, against murder, theft, perjury, adultery, etc., were abolished; what would prevent a state of anarchy in a very short time? There would be nothing to check it, and so sure as violent men exist, it would come. Those who have lived on the extreme frontiers, and especially in the mining regions of new countries, where thousands have

crowded in advance of organized local Government, can testify to the tendency under such circumstances.

Yet to abolish law against these crimes is just what many professed Christians maintain that God has done and ought to have done. And they say very hard things of those who hold that such devastation in the Government of Heaven has not been sanctioned by the supreme Ruler. It is even claimed that God sacrificed his own beloved Son in order to secure the abolishment of his law, and thus relieve his people from all legal allegiance and restraint! A moment's thought will be sufficient to expose the fallacy of such preposterous assumption, although it is the logical conclusion of all anti-law theories.

There is now a great cry for a "Sabbath" law in this country, and the religious element has been making strenuous effort toward that end for years. At the same time they tell us that God found such a law to be so oppressive, his people being *unable* to keep it, that for the sake of "liberty" he repealed it. Is not, then, the move for a Sabbath law an acknowledgment of a desire to restrain that liberty which they claim God meant to establish by abolishing the law? Why, during all these years of clamor for a Sabbath law, have they not observed the one established by the Creator himself, in the beginning, and which is part of the code that Christ came to "magnify," and even sacrificed his life in order to sustain its honor? Is it not because of the reckless communism that exists in the heart of disobedient man?

There is also a popular and very proper outcry against Mormonism, and the *established* church is loud in its demand for anti-polygamy laws and their rigid enforcement. And so say all good citizens; but wherefore, if God has purposely abolished the statute containing the prohibition of adultery, in order that men might enjoy the "liberty of the gospel." Why make other laws to enforce chastity, if it cost the blood of the Son of God to get rid of the one he had made? Surely a law of God's making would be as "holy, and just, and good" as any that man could make. And there is much complaint of fraud in official circles, and peculations in responsible places in almost every county and city in the land, causing great loss to many honest people. But if God has abolished "Thou shalt not steal," what professed subject of his can consistently complain of the result, or call for the execution of human enactments against embezzlement and public robbery?

Furthermore, if God has repealed all the decalogue, what right has man to re-enact any of its Heaven-abolished principles? Especially, how can professed subjects of the heavenly King consistently cry for laws, immunity from which they are now claiming to be the highest type of gospel liberty.

W. N. GLENN.

Tribute to the Bible.

THE following acknowledgment of the debt which civilization owes to the Bible is from the *London Times*:—

"Immensely as the literature of this country has increased this century, the Bible now occupies a larger proportionate space in that literature than ever it did. No book raises so many inquiries or touches so many interests. The Bible sends the student to libraries and archives. To the Bible we owe much of the intense and spreading interest in languages and in the originals of customs and of peoples. It directs the traveler to buried cities, to the tombs of kings, to the records of States once great, and well-nigh forgotten. Wherever the battle of opinion is now the liveliest, wherever the race for discovery is the most eager, wherever the earth at last reveals her buried history, it is to add to our knowledge of the sacred story, and to our understanding of the sacred volume."

The Sabbath in History.

THERE are those who suppose that seventh-day Sabbath-keeping is a matter lately come up, a modern novelty. We wish in this article to present some historical testimony to show that an unbroken line of Sabbath-keepers exists from the earliest ages of the Christian church to the present. Some, at least, of these no doubt held errors in faith and practice, as is evinced by their keeping Sunday also. We shall present the testimony in three parts, viz.: 1. From the apostles' days down beyond the time of Constantine, who died A. D. 337. 2. From this period to the Reformation in the sixteenth century. 3. From that time to the present.

I. "The primitive Christians had a great veneration for the Sabbath and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves, as appears from several scriptures to that purpose." [Morer, a minister of the English Established Church, in a volume, "Dialogues on the Lord's Day," p. 189, London, A. D. 1701. See "History of the Sabbath," by J. N. Andrews, p. 333. For sale at the SIGNS OF THE TIMES Office, Oakland, Cal.] Among these "primitive Christians" were the "Nazarenes" and the "Hypsistarians." [Id., 338-340.]

The "Sabbath was religiously observed in the Eastern church three hundred years and more after our Saviour's passion. That church being the greater part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly." [Brerewood, Gresham College, London, in "Learned Treatise of the Sabbath," p. 77, Oxford 1631; Id., 341.]

Notice he says that the Eastern church comprised the "greater part of Christendom;" and "having the apostles' doctrine and example," that is, having the least of false doctrine and apostasy among them, did not forbid the Sabbath being kept, but would, for the same reason, have done so had it been wrong. This is strong testimony from a man who did not keep the Sabbath, that it is according to apostolic doctrine and example to keep it; and Morer says the practice of spending the Sabbath in devotion and sermons, as was the practice of the early church, was no doubt derived from the apostles themselves, as the Bible teaches. Then why did not this man and his people spend the day in the same manner? Because "the church" commanded not to do so! Apostolic practice and Bible teaching must not stand in the way of the "holy Catholic Church."

It may be said that by "the Sabbath" these writers meant the first day of the week—Sunday. They did not so mean. In the larger extracts from which these presented are taken, it will be seen that this last day is separately mentioned. In this connection we wish to state that the phrase "the Sabbath" among the early Christians did not mean the first day of the week, but the day before, or Saturday. Says Coleman: "During the early ages of the church it [Sunday] was never entitled the Sabbath, this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity." ["Ancient Christianity Exemplified," chap. 26, sec. 2; Id., 335, 336. See also Brerewood, Heylyn, and White; Id., 370, 371.]

It will be noticed that Coleman says the Sabbath was kept for several hundred years by the Christian converts. [See also the statements of Prynne and Ley, "Hist. Sab.," pp. 360, 361.]

II. Professor Stuart, in speaking of the time from Constantine to the Council of Laodicea, A. D. 364, says the practice of keeping the Sabbath was kept up by Christians who wished to respect the Mosaic law, "and finally became,

as we have seen, predominant throughout Christendom." It was believed, at length, that the fourth commandment required the keeping holy of the seventh-day Sabbath, and not merely a seventh part of time, and reasoning that the requirements of the decalogue were of an unchanging and perpetual character, "the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred." [Id., 360.]

In our day, Sabbath-keepers are said to have gone back to the law of Moses when they endeavor to honor the law of the great Jehovah, so Professor Stuart speaks of the early Christians. It is a very common thing with anti-Sabbath writers to stigmatize Sabbath-keeping and Sabbath-keepers by such prejudicial epithets as "Mosaic," and "Jewish," when at the same time the Sabbath is kept in obedience to the law of perpetual moral obligation and not out of any desire or intent to honor the law of sacrificial observances. He says Sabbath-keeping became at last "predominant throughout Christendom." It was then a general practice. Who would have supposed that Judaism had so infected the Christian church as to become predominant? He says again that the churches in general regarded the Sabbath as sacred. Then this "Jewish observance" became common, so much so indeed that the Council of Laodicea, not long after the middle of the fourth century, condemned it in these words: "Wherefore, if they shall be found to Judaize, let them be accursed from Christ." [Prynne, A. D. 1633, Id., 360, 361.] This author says: "The Council of Laodicea first settled the observation of the Lord's day and prohibited . . . the keeping of the Jewish Sabbath under a curse." ["Dissertation on the Lord's Day Sabbath," p. 34; Id., 361.]

Says John Ley: "From the apostles' time until the council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it." ["Sunday a Sabbath," p. 163, A. D. 1640; Id.; Id.] He says the decision of the Laodicean council did not discontinue Sabbath-keeping, and it certainly did not.

Says the historian Socrates, about the middle of the fifth century: "For although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this." By "the sacred mysteries," Socrates probably means the sacrament of the Lord's Supper, as Sozoman, who was contemporary, meant by the word "mysteries." [Id., 367.]

We see that Socrates says "almost all churches throughout the world" met together on the Sabbath to partake of the sacramental emblems, with the exceptions of the churches at Alexandria and Rome. Alexandria, with its corrupting mystical philosophy, and Rome, first in apostasy, refused "on account of some ancient tradition" to do so. "Ancient tradition" has played a large part in getting the Sabbath out of the church and the Sunday in.

The historian continues: "The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebais, hold their religious meetings on the Sabbath, but do not partake of the mysteries in the manner usual among Christians in general; for, having eaten and satisfied themselves with food of all kinds, in the evening, making their oblations, they partake of the mysteries." [Socrates, book 5, chap. 22; Id., 367.]

These people held "their religious meetings on the Sabbath" about A. D. 440, and though they did not partake of the communion "in the manner usual among Christians in general," it seems they followed the apostle in the matter that distinguished their practice from that of others. See 1 Cor. 11:20-22.

Sozoman, who lived at the same time, speaks in the same manner. [Book 7, chap. 19; Lardner, Vol. 4, chap. 85, p. 217; Id.; Id.]

At this time the "practice of Sabbatizing on Saturday" and "the Judaizing practice of observing Saturday, were by the leading churches expressly condemned, and all the doctrines connected with them steadfastly resisted." [Cox, "Sabbath Laws," p. 280; Id., 368.]

We see by this that the Sabbath was a day of religious worship in the Christian church more than 400 years from the time of the death and resurrection of Christ, when it is said to have lost its sacred character; according to Cox, it was also a day of rest, of cessation from ordinary labor, as in the statements "it was their practice to sabbatize on Saturday," and "the Judaizing practice of observing Saturday," etc. "The leading churches," that is those churches infected with heresy, which led off more and more in the direction of complete apostasy, condemned these Sabbath-keepers. The Sabbath was soon after shut out of the church, and its observance deemed a deadly heresy.

Sabbath-keepers at Rome, about A. D. 600, were condemned by Pope Gregory. [Fleury, Ecl. History, Heylyn, Twisse; Id., 374.]

Some of the Waldenses, the "Sabbatati," observed the Sabbath. [Benedict; Goldastus; Abp. Usher; Id., 409, 410.]

The Waldenses date back to the time of Constantine, and beyond. [Benedict; Waddington; Jones; Jortin; Edwards; Id., 303-305.] They were extensively spread over the countries of Europe in the thirteenth century. [Id., 405.]

Sabbath-keepers at Constantinople in A. D. 1054. Sabbath-keepers about A. D. 1074, condemned by Pope Gregory VII. [Id., 420, 421.]

The "Cuthari" or "Puritans" in the twelfth century observed the Sabbath. [Allix; Id., 415.] Egbert says this people "were increased to great multitudes throughout all countries." [Jones; Id.; Id.]

The "Passaginians," twelfth century. [Mosheim, Benedict; Id., 417, 418.]

This people were "that portion of the Waldenses who lived in the passes of the mountains." [Robinson, "Ecl. Researches," chap. 10, pp. 305, 306; Id., 417.]

The "Petrobrusians," in the twelfth century. [White; Id., 419.] The "Anabaptists," sixteenth century. Some among this people observed the Sabbath. [White; Id., 423. The "Abyssinians," sixteenth century. Id., 424-427.] The "Armenians," sixteenth century. [Teates, Buchanan; Id., 429-431.]

Carlstadt, Reformer, of the time of Luther. Labored with him in the Reformation. [White; Sears; Luther; Id., 456, 457.]

III. We have now reached the time of Luther and have found Sabbath-keepers all along the way. There were others who kept the Sabbath in Germany in the fifteenth and sixteenth centuries. [Maxon; Utter; Id., 467.] There are Sabbath-keepers there at the present time.

John Frith, an English reformer and martyr, who was converted by Tyndale about 1525, and who helped him translate the Bible, said that the word of God did not command that the first day of the week be kept holy, but the seventh, and that that word was "rather against us" in keeping Sunday and not the Sabbath. He was burnt at Smithfield July 4, 1533. [Id., 460.]

Davidis, a Unitarian Baptist minister, "a man of learning, address, and piety," in Transylvania, now a portion of eastern Austria, in the sixteenth century, who had charge of the churches in this country, and who was looked upon as an apostle, kept the Sabbath. [Robinson, Id., 462.] He was arrested and condemned to death. Died in prison, [Id.] Many others in Transylvania held with Davidis. There were Sabbath-keepers in Bohemia at the time of the

Reformation. [Erasmus; Cox; Hesse; *Id.*, 463, 464.] These were likely a portion, at least, of the Waldenses, who were to be found in Bohemia in the thirteenth century. [*Id.*, 405.]

There were Sabbath-keepers in Russia as far back as the fifteenth century. They are to be found there at the present time. [Pinker-ton; Murdock; *Id.*, 465, 466.] They were found in France in the sixteenth century. [*Id.*, 468.] Sabbath-keepers have been in Eng-land for the last 300 years or more. [Maxon; *Id.*, 469; Chambers; *Id.*, 479, 480.] There have been churches of Sabbath-keepers there for nearly 300 years [Benedict; *Id.*, 470], and there have been among them some very eminent men [*Id.*], such as Trask, Brabourne, the Steinnetts, Bampfield, and James. [See Hist. Sab., pp. 480-491.]

The first Sabbath-keeper in the United States was Stephen Mumford, who came over from London in 1664. Not long after this—Dec. 23, 1671—the first Seventh-day Baptist Church was organized at Newport, R. I. [*Id.*, 493, 494.] The Seventh-day Baptists in this country number probably 10,000.

The Seventh-day Adventists arose at Wash-ington, N. H., near the close of 1844. They number about 18,000 in church relationship. This people are very energetic in spreading their views among all classes. They publish a dozen periodicals, and millions of pages of books, pamphlets, and tracts are scattered every-where. There are probably about 25,000 believers, in all, among them.

There are those who observe the Seventh-day Sabbath, in about every country on the globe. We have now followed down the line of history from the apostles' time to the present, and have found Sabbath-keepers all along. We do not claim that this proves the Sabbath of binding obligation—the Bible alone does this—but that it shows that Sabbath-keeping is not merely a modern practice.

N. J. BOWERS.

Concordia, Kansas.

Boldness.

THAT which gives the believer boldness in coming to God, is the blood. "Having, there-fore, brethren, boldness to enter into the holiest by the blood of Jesus." The believer enters by faith where Jesus is, worships in the courts of Heaven, feels at home even in the presence of God, because he who was wounded for our transgressions is there for him. This makes him bold, not because he is anything, but be-cause the great High Priest is everything, his righteousness being the righteousness of God. Many a child of God is in bondage from seeking to superadd, though he is not aware of it, some-thing to the finished work of Jesus, just as if this were not enough; and yet God, by raising up Jesus and setting him at his right hand, has shown himself fully satisfied with the work of Jesus, and for the sake of Jesus and the life he laid down on the cross, he now passes over every poor sinner who trusts only in him. Millions have been sheltered under that blood. God has set him forth to be a propitiation, or cover- ing, through faith in his blood. All who are quickened by the Father and draw to Jesus as lost sinners, and made to trust only in the blood of Christ, are safe. God has given his word that they are safe, for "when I see the blood," he says, "I will pass over you." "He that be- lieveth on him is not condemned." Condemna- tion fell on Jesus; the judgment came down upon the Lamb—the Lamb was slain, and all who trust in that are free.—*Sol.*

WE need not be famous poets in order to ut- ter words which will thrill and bless poor human hearts. Kind words are living things. Devote thy tongue and lips to their utterance. They will return to thee in Heaven if not on earth, and repay a hundredfold.

A CALL TO THE UNCONVERTED.

BY JULIA A. BENTLEY.

COME, ye sinners, poor and needy,
Burdened with your load of guilt,
Come and give your heart to Jesus;
He for sin his blood has spilt.
Up in Heaven that blessed Saviour
Now for trusting sinners pleads;
He who gave himself to save you
Can and will supply your needs.

Come, then, weary, heavy laden,
Cast your burdens on the Lord;
He has promised to sustain you;
You can lean upon his word.
Never was a friend so faithful;
Never was a friend so true;
Oh the love, the love of Jesus—
Jesus bled and died for you.

Come, then, sinners, do not tarry;
Now is the accepted day;
Come, confess your sins to Jesus,
He will take them all away.
That he might atone for sinners,
Christ, the Lord of glory, died;
And for sin a cleansing fountain,
Full and free he has supplied.

Come, O come, polluted sinner,
Do not wait another day;
Plunge beneath that cleansing fountain,
And wash all your sins away.
Place your faith and hope in Jesus,
Make the blessed Lord your trust,
Lay your treasures up in Heaven,
Where the gold will never rust.

Earthly joys and glories vanish;
This life's fleeting fast away,
Swifter than a weaver's shuttle;
Soon will come the Judgment day.
Oh then give your heart to Jesus,
In his love and mercy trust,
That the resurrection morning
May behold you with the just.

How God Protects Us.

THE Bible is radiant with promises of divine protection and guidance, and Christian history is full of remarkable examples of their fulfill-ment. Dr. C. S. Robinson thus refers to well-known facts: "A tide was kept back strangely for twelve hours once, and so a host of Chris- tians in Holland were saved from slaughter by the Duke of Alva. A tremendous wind once scattered the Armada of Spain over the wide wastes of the North Sea, and so Protestant Eng-land was spared to the world. John Knox moved his usual seat away from before the win- dow one night, pressed by a feeling he could neither understand nor resist; an hour later there came a musket-ball, crushing the glass and burying itself harmlessly in the opposite wall. Such things occur almost every day in some conspicuous and exposed lives. One man has a conviction that he must not take a certain train, another feels that danger lies in his em- barking on a certain ship; the train is afterwards wrecked, or the vessel is lost; now the man knows that God interposed and protected him; and he offers a new consecration of his life thus spared as the only return he can make."—*Ec.*

Theater-Going.

I SEE it publicly stated by men who call them- selves Christians that it would be advisable for Christians to frequent the theater, that the char- acter of the drama might be raised. The sug- gestion is about as sensible as if we were bidden to pour a bottle of lavender water into the great sewer to improve its aroma. If the church is to imitate the world in order to raise its tone, things have strangely altered since the day when our Lord said, "Come ye out from among them, and touch not the unclean thing." Is Heaven to de- scend to the infernal lake to raise its tone? Such has been the moral condition of the thea- ter for many a year that it has become too bad for mending; and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange women is there. It has not been my lot ever to enter a theater

during the performance of a play, but I have seen enough when I have come home from dis- tant journeys at night, while riding past the play-houses, to make me pray that our sons and daughters may never go within the doors. It must be a strange school of virtue which attracts the harlot and the debauchee. It is no place for a Christian, for it is best appreciated by the ir- religious and worldly. If our church members fall into the habit of frequenting the theater, we shall soon have them going much further in the direction of vice, and they will lose all rel- ish for the ways of God. Theater-going, if it become general among professing Christians, will soon prove the death of piety.—*Spurgeon.*

"He Will Come!"

THE personal, visible second coming of the Lord Jesus Christ, is a doctrine to which the church should turn with ever increasing inter- est. Because extremists have brought this truth under a shadow by undertaking to set the time and give the particulars as to the manner of his coming, this precious doctrine must not be al- lowed to go into the background, nor must we be robbed of its teachings and defrauded of the hope which it inspires, by any exegesis which declares that "Christ came at the destruction of Jerusa- lem," or is coming in the victories of his king- dom every day; or is here continually mani- fested by the Holy Spirit which bears witness of him. All these things are true, but they are not *all* the truth. The kingdom of God is as God himself, "which was, and is, and is to come!"

He is coming, some day—sometime—in the clouds of heaven, when "every eye shall see him," and all who love his appearing will rejoice with exceeding great joy. All his parables bearing on this subject—and they are many— show that that coming is to be a personal, visi- ble one. Then they who have not oil in their lamps will find that the door is shut! Then they who have refused to have this Man to rule over them shall perish in his sight!

The years go on and over. The world grows old, and the seasons come and go. But some day—we know not when—somehow—not yet known—the trumpet shall sound, the dead will be raised, and all the righteous will God bring *with him!* "He will come!"—*Advance.*

A Sharp Rebuke.

A CERTAIN infidel, who was a blacksmith, was in the habit, when a Christian came to his shop, of asking some one of his workmen if they had ever heard about Brother So-and-so, and what they had done? They would say, No; what was it? Then he would begin to tell what some Christian brother, or deacon, or minister had done, and then laugh and say, "That is one of their fine Christians we hear so much about."

An old gentleman—an eminent Christian— one day went into the shop, and the infidel soon began about what some Christians had done, and seemed to have a good time over it. The old deacon stood a few minutes and listened, and then quickly asked the infidel if he had ever read the story in the Bible about the rich man and Lazarus?

"Yes, many a time, and what of it?"

"Well, you remember about the dogs, how they came and licked the sores of Lazarus?"

"Yes, and what of that?"

"Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the Christians' sores?"

The blacksmith grew suddenly pensive, and hasn't had much to say about failing Christians since.—*Louisville Observer.*

A PERSON never knows just when his influence is exerted for good or for evil, or how lasting it is to be in its effects.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JULY 5.

REVIEW OF ACTS 19, 20, AND 21.

ACTS 19 does not afford so clear proof that they who were baptized unto John's baptism were again baptized by the apostles as has been supposed by many. This was an unusual case, according to the record. On being questioned by Paul they said, "We have not so much as heard whether there be any Holy Ghost." They had not been baptized by John, but by Apollos, who was converted at Ephesus a short time before the visit of Paul. Though this was twenty-five years after the resurrection of Christ, Apollos knew only the baptism of John, and baptized just as John had administered the ordinance, unto a belief in a Messiah who was yet to come. That they were unacquainted with the facts concerning Christ, and the fulfillment of John's predictions of Christ's work, is evident from their answer to Paul, "We have not even heard whether the Holy Spirit is given." (Anderson's translation.) It was an error on the part of Apollos to teach the people that Christ was yet to come, when he had already died and was risen from the dead. This error of Apollos was corrected when Aquila and Priscilla expounded to him the way of God more perfectly.

Those who were baptized by John in the faith of a coming Messiah, did not need to be baptized again when they accepted him. But those who were baptized in the faith of a coming Messiah after he had died and risen from the dead, needed to be baptized again, inasmuch as their first baptism was nearer to a denial of him who had come, than of a belief in him. In every way seems just and fitting that Paul should commence with them as novices.

But this instance does present satisfactory proof that it is right to re-baptize those who have not met the requirements of the gospel rite in their first baptism.—*J. H. W., in Thoughts on Baptism.*

Ephesian Magic.

THE city of Ephesus was renowned throughout the world for the worship of Diana and the practice of magic. Though it was a Greek city, like Athens or Corinth, the manners of its inhabitants were half Oriental. The image of the tutelary goddess resembled an Indian idol rather than the beautiful forms which crowded the Acropolis of Athens; and the enemy which Paul had to oppose was not a vaunting philosophy, as at Corinth, but a dark and Asiatic superstition. The worship of Diana and the practice of magic were closely connected together. Eustathius says that the mysterious symbols called "Ephesian Letters" were engraved on the crown, the girdle, and the feet of the goddess. These Ephesian letters or monograms have been compared to the Runic characters of the North. When pronounced they were regarded as a charm, and were directed to be used especially by those who were in the power of evil spirits. When written, they were carried about as amulets. Curious stories are told of their influence. Cræsus is related to have repeated the mystic syllables when on his funeral pile; and an Ephesian wrestler is said to have always struggled successfully against an antagonist from Miletus until he lost the scroll, which before had been like a talisman. The study of these symbols was an elaborate science, and books, both numerous and costly, were compiled by its professors.

This statement throws some light on the peculiar character of the miracles wrought by Paul at Ephesus. We are not to suppose that the apostles were always able to work miracles at will. An influx of supernatural power was given to them at the time and according to the

circumstances that required it. And the character of the miracles was not always the same. They were accommodated to the peculiar forms of sin, superstition, and ignorance they were required to oppose. Here, at Ephesus, Paul was in the face of magicians, like Moses and Aaron before Pharaoh; and it is distinctly said that "God wrought special miracles by the hand of Paul," from which we may infer that they were different from those which he usually performed. We know in the case of our blessed Lord's miracles, that though the change was usually accomplished on the speaking of a word, intermediate agency was sometimes employed, as when the blind man was healed at the Pool of Siloam. A miracle which has a closer reference to our present subject is that in which the hem of Christ's garment was made effectual to the healing of a poor sufferer and the conviction of the by-standers. So on this occasion garments were made the means of communicating a healing power to those who were at a distance, whether they were possessed with evil spirits or afflicted with ordinary diseases. Such effects, thus publicly manifested, must have been a signal refutation of the charms and amulets and mystic letters of Ephesus. Yet this was no encouragement to blind superstition. When the suffering woman was healed by touching the hem of the garment, the Saviour turned round and said, "Virtue is gone out of me." And here at Ephesus we are reminded that it was God who "wrought miracles by the hands of Paul," and that "the name," not of Paul, but "of the Lord Jesus, was magnified."—*Conybeare and Howson's Life of Paul.*

The Teacher's Knot.

"THE constant habit of reviewing," upon which good Dr. John Todd insisted half a century ago, in the "Student's Manual," is not yet estimated at its full value by teachers generally. Especially are Bible students slow to secure its benefits; wise men, however, are finding new ways of doing it, and are demonstrating its importance and usefulness. A method which a Connecticut school has recently adopted, is that of having monthly review concerts. On these occasions, the titles, golden texts, and central thoughts are repeated by the school, or by classes, and this exercise is interspersed with the reading of more or less elaborate articles on special topics, in the line of the lessons, by the more capable pupils. In the same State there is at least one pastor who devotes a Sunday evening in each quarter to a *review sermon*,—a sermon reviewing not the Sunday-school lessons, but his sermons. He places on the blackboard such points, from his sermons of the preceding three months, as he feels to be important, and calls attention to them in a review discourse. On that evening he is always sure of a large and interested audience. Not less sure are his people to gain a clearer view of truth in its relations, and to get a better hold on it for their memories. There is an old story of a sick tailor who sent word to his craftsmen that he wanted them all to be present when he should die, as he had a message for them. With his last breath, he gasped to the eager group, "Put a knot in your thread." For want of the knot which only reviewing can put in the thread of teaching, a vast amount of work is wasted. Dry and distasteful reviews do more harm than good; but of wise reviewing it is difficult to have too much. The more careful the "preview," the more interesting and practical may be the review. But reviews there should be, in the pulpit, at the superintendent's desk, in the class. Certainly every one who would have the truth at command must often recall what he has been studying, that it may be labeled, classified, and, so to speak, filed away, where one can put his hand upon it at a moment's warning. "The constant habit of reviewing" is a capital habit to form.—*Sel.*

NOTES ON THE INTERNATIONAL LESSON.

JULY 13—2 SAM. 6: 1-12.

"AGAIN, David gathered together all the chosen men of Israel, thirty thousand." Verse 1. The sixth chapter records two great victories gained by the army of David,—one over the Jebusites, and one over the Philistines. Now he once more assembles the chief of his men, but for another purpose. The ark of God was to be brought to the capital of the kingdom.

In order to understand this chapter, it is necessary to go back in the history of the Jews about a hundred years. In the fourth chapter of first Samuel we have the account of a great battle between the Israelites and the Philistines, in which the Israelites were conquered, and the ark, on which they had depended for safety, was captured. At that time God showed the people that the mere possession of the tables of the law would afford them no protection when they were trampling upon the law itself; that to have the thing from which God was accustomed to manifest himself, was a vain thing unless he himself was enshrined in their hearts.

From this overthrow the Israelites did not recover for many years. The possession of the ark, however, proved disastrous to the Philistines, as we learn from 1 Sam. 5 and 6. God showed them that the things pertaining to his worship must not be handled irreverently. They were glad to purchase rest from the afflictions which he sent upon them, by returning the ark. When it arrived at Beth-shemesh, the men of that place were smitten, because they presumed to look into the sacred chest, and they sent to the citizens of Kirjath-jearim, requesting them to come and get it. Here it remained until the time of the present lesson. The reader will notice, by the margin of 2 Sam. 6: 2, that "Baale of Judah," from which David sent to bring the ark, is but another name for Kirjath-jearim.

"TO BRING up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim." Verse 2. The margin of this verse gives the more literal rendering, and the one that makes sense: "To bring up the ark of God, at which the name, even the name of the Lord of hosts, was called upon." "That dwelleth between the cherubim." In Ex. 25:10-22, we have a full description of this ark, and the object for which it was used; there we find the statement that God would commune with the people from between the cherubim that were upon the mercy-seat—the cover of the ark.

"AND they set the ark of God upon a new cart." Verse 3. This was contrary to the instructions given by the Lord. The ark was to be borne by the staves (see Ex. 25:12-14); the sons of Kohath were appointed to carry it and the other holy vessels, but even they were not to touch or look upon any of them. See Num. 4:4-15. In no case was the ark to be placed upon a wagon. Num. 7:7-9.

"AND David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals." Verse 5. As Dr. Clarke says, this place should be corrected from the parallel passage in 1 Chron. 13: 8. There it is said that they played *with all their might*, on harps, etc., and that makes good sense. The Hebrew letters of the two passages are nearly identical, which doubtless accounts for the difference. The Septuagint has in this place the same reading as in 1 Chron. 13: 8, *with might*.

"AND when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error;

and there he died by the ark of God." Verses 6, 7. In this we have an other illustration of how God regards his work and worship. It may seem to some that Uzzah's punishment was too severe for so small an act, but such judgment comes from setting up our standard instead of God's. How do we know that Uzzah's error was a small one? From the punishment that followed we would suppose that God regarded it as a great sin. Indeed, we must so regard it unless we are willing to admit that God was unjust. God is just; the punishments which he inflicts are always proportionate to the sin committed; therefore Uzzah's error must have been a grievous one. The whole proceeding was irregular, but Uzzah, in presuming to lay hands on the sacred ark, overstepped all bounds. Had not that swift punishment been meted out to him, the worship of God would have been degraded, as a common affair, and reverence for sacred things would have entirely died out among the people.

WHAT was it that made that little box of wood and gold so sacred? Why was it to be approached with such awe and reverence, and only by persons duly set apart for that purpose? It was because it contained a copy of the law of God. That which God declares to be his own righteousness—a transcript of his own character—was inclosed in that ark. That law is the foundation of the government of God; it is that by which the loyalty of all creatures is tested. When men lose their reverence for that, they lose their reverence for God's Government, and for God himself. It was on this account that God had given such specific directions concerning the ark.

How do we know what is right and what is wrong? It is evident that it is only by being told. And what warrant have we for calling any violation of one of God's commands a little sin? Do we not by so doing become judges of God? The lesson to be learned from this circumstance is that to disregard any one of God's requirements is a heinous sin; that sin of any kind is exceedingly displeasing to God. Familiarity with sin hardens us; we learn to excuse it, and our standard is lowered to correspond with existing circumstances. But God is sinless, and the more sin there is committed the more odious it becomes to him. If we, then, desire to do what is right, and thus to please God, it is evident that we must in all cases accept the standard of right and wrong which God gives. Our feelings are no criterion whatever, for that which we look upon as trivial, may be regarded by God as a terrible sin.

It is by his law that God reveals his will. Two texts will prove this. "I delight to do thy will, O my God; yea thy law is within my heart." Ps. 40 : 8. Here we find that to have the law of God in the heart, is to cheerfully do all his will. Again Paul says: "Behold thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." Rom. 2 : 17, 18. Here we learn that those who know the will of God are those who are instructed out of the law. But God does not change; we have his word for this. His will concerning men is just the same now as it ever was. This being the case, it follows that his law is always the same. And so it is. Christ said: "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16 : 17. And what has this to do with the lesson? Simply this: "If God regarded it as so terrible an offense merely to touch the receptacle which contained his law, how must he look upon those who dare to trample upon the law itself? The pope of Rome has impiously presumed to change the law, especially that portion which enjoins the observance of the seventh day of the week, and millions of people have accepted his act. It is considered

all right to labor upon the day which God sanctified, because "everybody does so." But the Lord says: "Thou shalt not follow a multitude to do evil." We are to make God's law, and not our feelings, or the practice of the multitude, our standard of right and wrong. "Because sentence against an evil work is not executed speedily [as in the case of Uzzah], therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8 : 11. But judgment, though long delayed, is sure to come, and when it does come it will be according to righteousness, or, in other words, according to the law of God.

E. J. W.

Temperance.

THE WIFE'S NEW STORY.

THE story, ma'am! Why, really now, I haven't much to say; If you had come a year ago, and then again to-day, No need for any word to tell, for your own eyes could see Just what the friends of temperance have done for John and me.

A year ago I hadn't flour to make a batch of bread, And many a night these little ones went hungry to their bed. Just peep into the pantry, ma'am, there's sugar, flour, and tea— That's what the friends of temperance have done for John and me.

The pail that holds the butter he used to fill with beer; He hasn't spent a cent for drink for two months and a year. He pays his debts; he's well and strong, and kind as man can be— That's what the friends of temperance have done for John and me.

He used to sneak along the streets, feeling so mean and low, And always felt ashamed to meet the folks he used to know; He looks the world now in the face; he steps off bold and free— That's what the friends of temperance have done for John and me.

Why, at the shop, the other day, when a job of work was done, The boss declared, of all his men John was the steadiest one. "I used to be the worst, my wife," John told me, and says he, "That's what the friends of temperance have done for you and me."

The children were afraid of him; his coming stopped their play; Now, every night, when supper's done, and the table's cleared away, The boys will frolic round his chair, the baby climb his knee— That's what the friends of temperance have done for John and me.

Oh, yes! the sad, sad times are gone, the sorrow and the pain; The children have their father back, and I my John again. Don't mind my crying, ma'am; indeed, it's just for joy to see All that the friends of temperance have done for John and me.

And mornings, when he's gone to work, I kneel right down and say, "Father in Heaven, oh, help dear John to keep his pledge to-day!" And every night, before I sleep, thank God on bended knee For what the friends of temperance have done for John and me. —Sel.

THERE are now anti-tobacco reformers even in the East. Afghanistan has a bold Mohammedan theologian who has just announced that the use of tobacco is contrary to the law of the Prophet. This has created such a stir that Abd-er-Rahman, the Ameer, has ordered a council of theologians to assemble and vote on the question. Should the council declare smoking lawful, the reformer will be sent to prison for adding to the law of the Prophet; should the use of tobacco be declared unlawful, smoking will be prohibited in Afghanistan.—Sel.

Self-Made Poverty.

I WOULD not say hard words against poverty; wherever it comes it is bitter to all; but you will mark, as you notice carefully, that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profuseness, want of forethought, idleness, and, worst of all, drunkenness. Ah, that drunkenness! that is the master evil. If drink could be got rid of, we might be sure of conquering the devil himself. The drunkenness created by the infernal liquor dens which plague-spot the whole of this huge city is appalling. No, I did not speak in haste or let slip a hasty word; many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its uses as a divine protest against sin, but as for the gin palace, there is nothing to be said in its favor. The vices of the age cause three-fourths of the poverty. If we could look at the homes to-night, the wretched homes where women will tremble at the sound of their husband's foot as he comes home, where little children will crouch down with fear, upon their little heap of straw, because the human brute who calls himself "a man" will come reeling home from the place where he has been indulging his appetites—if you could look at such a sight and remember it will be seen ten thousand times over to-night, I think you will say, "God help us by all means to save some." Let the great ax be laid at the root of this deadly upas tree, and to work constantly with it till the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London be saved from the wretchedness and misery which now drips from every bough.—C. H. Spurgeon.

"High License" a Delusion and a Snare.

AN old farmer in the *Evangelist* says that the higher the license, the greater the amount of liquor that must be sold to make the business profitable, and extraordinary fascinations must be displayed to draw custom. The more money invested in the trade, the more respectable will it appear in a community, and therefore the more dangerous. The higher the license for the manufacture and sale of liquor, the greater the number of illicit distilleries and dram-shops. But, says one, the licensed vender will aid in enforcing the law, so that he may have a monopoly of the business. That is a mistaken notion. We thought so twenty-five years ago in Genesee County; but the liquor-sellers said, "The more rills, the bigger stream; the little shops are feeders to the big ones;" and they hindered and opposed the enforcement of the law in every way possible. Once admit license, and we surrender the whole question. Nay, good friends, high license is the devil's last card, and will only work delay and ruin to the temperance cause.

CIGARETTE smoking is most injurious, because the smoke is so often blown through the nose, and at the same time enters the eustachian tube. The tobacco smoke is laden with fine particles, which gain access to the middle ear and irritate its lining membrane. While this does not admit of actual demonstration, it is rendered highly probable by the fact that disturbances of the taste and smell are unquestionably produced in this manner, and are frequently observed in habitual smokers. The long continuance of such an irritation gives rise to a chronic inflammation of the middle ear. The characteristic want of sensibility in the mucous membrane of the throat and nose of smokers who suffer from chronic angina is due to the benumbing influence of tobacco.

THOSE in exalted and influential positions are never more honored than when promoting a good cause.—*London Christian*.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JUNE 26, 1884.

The Money Value of Religion.

AN old-time saying makes it as impossible "to apply logarithms to religion" as to compute the value of the marriage tie in dollars and cents. The saying must have arisen when religion was considered far above the standard of mere worldliness. It is not so now. A religion which is calculated to separate one from the world, to interfere with one's selfish, worldly interests, is not the religion to meet with much favor in this age.

Not long since a person was relating, with much apparent satisfaction, that neighbor B. was about to sever his connection with the M. E. Church, and to unite with the Friends, or Quakers. We inquired the reason. It was given: The Methodists had raised the "quarterage" too high; and as the Friends have no paid ministry, there would be no quarterly collections for the support of the minister with them.

It was a rare thing for Methodists to desert their old standard and go to the Quakers, and our curiosity was excited to learn more of this case; so the conversation proceeded.

What is the amount of the quarterage Mr. B. has to pay?

Ten dollars a year.

Is this uniform? Has each one to pay that amount, or is it rated according to the means of the members?

According to their circumstances. That is the sum asked of him.

And what are his circumstances? Has he a home? Yes, he has a very good farm.

Is it improved, and is he out of debt? Pretty well improved. He has a good house, and is clear from debt.

Look at this case. Here is a man who has been blessed with health and prosperity, a family, and a comfortable home for them, with an abundance of the comforts of life. And more, far more than all, he believes that in the infinite mercy of God he has been permitted to receive a personal, saving interest in the death and intercessions of the Son of the Most High, who came down from Heaven and suffered and died to rescue him from eternal perdition. He professes that by divine favor, entirely unmerited, he is blessed with a hope compared to which all the riches of this earth are but dross and vanity. He also professes to believe that there are people around him, everywhere, even aggregating hundreds of millions, who have no interest in that great salvation and are going down to eternal damnation. Yet to acknowledge God in these mercies both temporal and spiritual, and to aid in setting forth the love of the Redeemer, and his claims to our love and obedience, to his fellow mortals, he is not willing to give ten dollars a year!

For the greatest selfishness, the most unblushing hypocrisy, commend us to the worldly professor of religion. The non-professing worldling will generally refuse to receive long-continued favors without rendering some equivalent, but some professed Christians have no compunctions on that score. "Get all, and keep all," seems to be their motto.

It is related that Robert Burns was once with a party of men on the bank of a river, when one fell into the water. Another man, seeing the first in danger of drowning, plunged in and saved his life at the risk of his own. The rescued man, a man of considerable wealth, wished to reward his rescuer

for what he had done, and from his well-filled wallet offered him a sixpence. While all others cried out against such meanness, Burns said, "Let him alone; he knows what his life is worth better than you do!" He judged that it was not worth more than a sixpence to save the life of such a man.

Estimating on this basis, we may be able to justify the course of these close-dealing ones. Why should a man be required to pay ten dollars in behalf of his religion, if it is not worth ten dollars. Of all things a man ever possessed, a worthless religion is the very poorest. A man of large earthly possessions, who is a professed follower of Jesus, who gives scantily and grudgingly to the cause of the blessed Redeemer, has great reason to fear that his religion will never make any return for his outlay.

A new bonnet or a little extra finery for the wife or daughter, will amount to as much as such professors will do for the cause of Christ in a whole year; yet they talk of having given up the world for the Saviour, of having a hope that is worth more to them than all beside. The only wonder is that they are able to persuade themselves that they are honest, and that they mean what they say. Worldlings look on and deride, and say that Christianity is a delusion. Is it any marvel? A worldly, selfish professor does more harm to the cause of Christ than an open infidel! How much searching of heart it takes for a man to understand himself.

Nature of the Law.

LAST week we considered Christ's words, "If thou wilt enter into life, keep the commandments," and found that the law of God—the ten commandments spoken on mount Sinai—are the commandments referred to. In harmony with this, we have the words of Christ through the beloved disciple: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. We now want to examine this law, in order to learn its character.

First we quote the words of David: "The law of the Lord is perfect, converting the soul." Ps. 19:7. A perfect law, if kept, will form a perfect character. If a man has a perfect character, he is a perfect man, and that is all that God requires of any of us; all that he can require of any one. Paul also adds his testimony to that of David, and says that "the law is holy, and the commandment holy, and just, and good." Rom. 7:12. And this also agrees with the words of Nehemiah, that the Lord, on Mount Sinai, gave "true laws [laws of truth, margin], good statutes and commandments."

This idea of the perfection of the ten commandments is more fully expressed by David in Ps. 119:172: "My tongue shall speak of thy word; for all thy commandments are righteousness." They are not simply good; they are righteousness itself. We remember that Moses said of these commandments, "they shall be in thine heart," and that we should talk of them at all times. But it is as true of a man now as when Solomon wrote, that "as he thinketh in his heart, so is he." Prov. 23:7. Therefore if a man continually meditates upon a law that is perfect righteousness, he can but become righteous.

David says that the commandments are righteousness, but the Lord, through the prophet Isaiah, gives us a still deeper insight into their perfection: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished." Isa. 51:6.

If any reader fails to connect this verse with Ps. 119:172, and thus learn what the righteousness that shall not be abolished is, he can satisfy himself that it is the law of God, by reading the next verse:

"Hearken unto me ye that know righteousness, the people in whose heart is my law." Isa. 51:7. Now that we see that the commandments are God's righteousness, it needs no argument to convince us that they cannot be abolished. Abolish the righteousness of God! It would be equivalent to abolishing God himself. The thing is an impossibility.

It is not, however, to the fact that God's law cannot be abolished, that we wish to call your especial attention, but that it is God's righteousness. God is all righteousness—perfection—and therefore the law must be a transcript of his character. God wanted man to be like himself, righteous, but how could poor, fallen man know what righteousness is? He must needs have a perfect guide to direct his actions. God could not associate with men, and thus teach them what is righteousness, for they could not stand even his voice, much less the sight of his person. So he wrote out a description of his character, in words suited to the comprehension of human beings, and committed it to us. Christ tells us that the ten commandments hang from the great principle of love, and God is love. By studying them and obeying them we become like them, or what is the same thing, like God. We write this with all reverence. We would not be understood that any human being can approach the perfection of God in any particular; but God himself says, "Be ye holy, for I am holy;" and Christ says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matt. 6:48. We are to become sinless and pure, and even then God in his goodness will be infinitely above us.

But some one may say, "I do not see anything about the ten commandments worthy to be called a transcript of God's character. It seems like degrading God to say that they are his righteousness." That simply shows that you have not meditated upon them sufficiently to become acquainted with them. Paul says that the law is spiritual, and spiritual things are only spiritually discerned. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." We see beauty only in that which we love; and Paul says that the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. But when the carnal mind has been subdued, and the man has yielded to the requirement of the law, he can exclaim with Paul, "I delight in the law of God after the inward man;" Rom. 7:22; or with David, "O how love I thy law! it is my meditation all the day." Ps. 119:97.

The better acquainted we become with God's law, the greater it appears to us. David thought much on the law, and he said, "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96. It is so broad that it covers every act that any rational creature can perform, and every thought that the mind of man can conceive. For Bible proof of this we read: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. There is no sin either of word, deed, or thought, which the law of God will not search out and condemn. How necessary, then, that we make it our constant study. As we do not wish to cherish sin, and thus fail of eternal life, we must understand in all cases just what sin is; and to this end let us never cease to pray with the psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law."

E. J. W.

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

"The Seventh Day Is the Sabbath."

A CARD lately received from Mendocino County, Cal., informs us that the writer was somewhat disturbed by reading what the SIGNS has to say on the Sabbath question, but that after searching the Scriptures, and reading Baptist publications (especially the latter), he is satisfied that we are wrong. The writer also promises to send us two papers containing a sermon on the subject of the Sabbath, which he wishes us to read with care, looking up the references, and thinks that it will convince us of our error.

The papers have come, and prove to be copies of the *Tennessee Baptist*, the sermon being by a Dr. E. Daniel, a Presbyterian minister, of Memphis, Tenn. We thank our unknown friend for his kindly interest in our welfare, but we are obliged to say that after reading the sermon we are not convinced that we are wrong. The little tract, "Seven Reasons for Sunday-keeping Examined," published at this office, takes up all the Scripture texts referred to in the article, and many more. There are, however, in the sermon, some good things, which serve to counterbalance the errors. We quote a few of them:—

"The Sabbath was not for the Mosaic, or Jewish dispensation only, because the Sabbath law was not originally given to Moses; but the institution runs parallel with the history of the human race from the beginning of time. Proof of this proposition is found in the Old Testament, of course. At the end of the week of creation, God blessed the seventh day and sanctified it. Marriage and the Sabbath are the two divinely ordained institutions which we can trace backward to Eden. . . . At the gathering of manna we read, 'To-morrow is the rest of the holy Sabbath unto the Lord. Bake that ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning?' And Moses said, 'Eat that to-day; for to-day is a Sabbath to the Lord. Six days shall ye gather it, but on the seventh, which is the Sabbath, there shall be none.' Let it be remembered that this gathering of the manna here referred to was before the Israelites had come to Mount Sinai, and consequently before the typical law was given. How, then, can the Sabbath be of merely a positive and ceremonial nature, to be abrogated as a part of the ceremonial law, when we find its origin in Eden, traces of its observance through all the patriarchal dispensations, and indisputable evidence of its existence before the Israelites had ever received their ceremonial law? Is not the conclusion irresistible, that it was given originally to the whole race in Eden, and as it did not begin with the Sinaitic positive enactments, so it did not end with them at the coming of Christ?"

That is good, and now beside it we want to place one more quotation from the same sermon:—

"The Sabbath, in its essence, as already defined, is not a part of the ceremonial law, because it is found in the heart of the moral law. It is one of the ten commandments. It belongs to the great decalogue. Whoever may sweep away one of those grand moral precepts, binding all men, as men, Jew or Gentile alike, may sweep away them all. But these words are written on the rock, and while time endures, they shall abide."

The reader may ask, If the Dr. believes that which he has written, as quoted above, how can he agree for first-day observance? We will let him speak:—

"The substance of the Sabbath may be defined as this: The setting apart of one day in seven for purposes of rest and of religious worship. This is substantially all that is to be included as essential in a definition of the Sabbath. All else concerning it, as, for example, which day is to be observed, is matter of positive enactment, and may be changed, and has been changed."

Here we disagree with him, but no more so than he does with himself. He has said above that the Sabbath originated in Eden, together with marriage. In the record of creation what do we read? That God blessed the Sabbath institution? Not at all. "And God blessed the seventh day, and sanctified it." Gen. 2:3. It was the day that was sanctified and blest.

Again we come to the gathering of the manna. The Doctor says that this was before the typical, cere-

monial law was given. Very good. Now what does Moses say? "To-morrow is the rest of the holy Sabbath;" "on the seventh, which is the Sabbath, there shall be none." Here we find that the day is the prominent thing; yet it is claimed that the matter of which day is to be observed is ceremonial. We submit to the intelligent reader that if the typical law was not yet given, then there can be nothing typical about the day.

Once more; it is said that the Sabbath cannot be done away, like ceremonial ordinances, because it is a part of the decalogue,—enshrined in the heart of the moral law. We agree. Now let us read a portion of the commandment. "Remember the Sabbath-day [literally, the day of the Sabbath], to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; IN IT thou shalt not do any work." Here we find the day of the Sabbath clearly specified in the moral law. If the Sabbath is not ceremonial, but is enduring as the rock, because it is found in the heart of the moral law, then the day of the Sabbath must be unchangeable, because that is found there also. Nay, more; if the keeping of a definite day be not necessary to the observance of the true Sabbath,—if that part of the commandment is ceremonial, and has been changed,—then we have no moral precept for Sabbath observance at all; for that being taken out, nothing is left. Will our friends please try to read the fourth commandment, leaving out that part which refers to a definite day? They would have to omit the first clause, for that says, "Remember the Sabbath day." The next clause would likewise have to be omitted, for the words, "six days shalt thou labor," are simply introductory to the definite statement that "the seventh day is the Sabbath of the Lord thy God." The next two words, "in it," clearly show that something definite has been mentioned; they must therefore be dropped. The whole of the latter part of the commandment is simply historical and explanatory, telling why God gave such a precept. Leaving out, then, all of the commandment which enjoins the observance of a specified day, we have this much left: "Thou shalt not do any work." This would be indefinite enough for anybody.

Let us try this "indefinite" argument on the first commandment. The Lord says: "Thou shalt have no other gods before me." Why may we not say: "Man is a worshiping being; he must have some object of adoration. This commandment recognizes that fact, in providing a deity. The act of reverential worship is all that is essential; all else, as, for example, the specific object to be worshiped, is a matter of positive enactment, and may be changed." This reasoning is exactly parallel to that which we so often hear concerning the fourth commandment; yet the man who should act upon it would be called a heathen. Now will some one tell us the exact difference between ignoring the Creator entirely by setting up some god in his stead, and refusing obedience to plainly worded commandments, and especially that one of all the rest by which we recognize his creative power? The Saviour says, "Why call ye me Lord, Lord, and do not the things which I say?" Let every one who calls upon the name of the Lord remember that Christ and the Father are one, and then consider that question as addressed directly to him. It will do to meditate upon.

E. J. W.

THE superintendent of a Baptist Sunday-school in Sterling, Ill., reports a boy in his school who will next month complete his eleventh year of continuous attendance at Sunday-school. In eleven years he has not missed a session. For the encouragement of others, we will state that the boy walks three miles to school. And yet we have heard that it often rains in Illinois, and that it sometimes snows very hard.

The Foundation of Spiritualism.

MR. SAVAGE, a Unitarian minister of Boston, preached a sermon a short time ago on "Immortality from the Stand-point of the Modern World," in which he took occasion to speak of Spiritualism as follows:—

"There is nothing in it out of accord with the faith of those who already believe in continued existence. That our friends, if they still live and love us, should want us to know it, is only what we should expect."

That this statement is true, we do not see how anybody can deny. And this is why we do not regard it as a matter of indifference how we believe concerning the state of the dead. We say that no one who believes that man is conscious in death—that his thoughts instead of perishing when his breath goes forth (Ps. 146:4), are more clear and active than ever, has any warrant whatever that he will not become a Spiritualist. Let us see: Spiritualism, pure and simple, is a belief that the spirits of the departed may communicate with their living friends, and may even appear to them. The mass of mankind believe that the essential part of man never dies, but that what is called death simply releases it from its prison house. They believe that it is in Heaven, and conscious of what is passing in this world. Indeed, we have heard more than one "orthodox" minister preach that the spirits of our departed friends hover around us and protect and comfort us by their influence.

Now we ask, What is lacking to make such ones real Spiritualists? Nothing, but to see and converse with one bearing every feature of a departed friend, having the same tone of voice, and who can recall incidents known only to that dead friend. This has been done to a certain extent, and will be done on a vastly more extended scale.

"But how would you account for such a thing?" We read that Satan is able to transform himself into an angel of light, and this being so, it does not surprise us to hear of his personating a human being. The Bible warns us against wonders that will deceive, if it were possible, the very elect, pointing out that which we have said, that a large portion of the world is in danger of being drawn into Spiritualism. The "elect" will not be deceived simply because they are grounded on Bible truth. So long as a man takes the Bible as it reads on the subject of the state of the dead, he cannot become a Spiritualist. When he holds to the popular theory, he has no safeguard against that terrible delusion. E. J. W.

A. Want Not Gratified.

IN an article in the *Christian at Work*, on "Baptism and the 'Teaching,'" by Rev. F. Oxnard, we find the following:—

"We are perfectly willing to concede that there is no authority in the New Testament for infant baptism. We would like to bring immersionists to admit that there is no authority for the exclusive use of immersion in baptism. We suggest, therefore, that to insist that the word used in the Septuagint for immerse must always be thus used in a Christian ordinance, is open to very reasonable and grave objections, and is not in accordance with the ultimate authority, the New Testament. To insist that a word from classic Greek, used to express a non-sacred act, and similar words in the New Testament, used to express a sacred act, have always the same meaning, is to allow authors who lived hundreds of years before the Christian era to settle the mode of baptism."

We admire the frankness of the author, as manifested in the above quotation. That the New Testament contains no authority for infant baptism, there can be no doubt. Few theologians claim that it does. We have no doubt, moreover, that he, in common with many others, "would like to bring immersionists to admit that there is no authority for the exclusive use of immersion for baptism;" but we can assure him that he can never do it unless

he brings to bear some more weighty argument than that contained in his "suggestion." He claims that to insist that words from classic Greek must have the same meaning when used in the New Testament, is to allow heathen authors to settle the mode of baptism. By this, the reader will clearly see that it is admitted that if we should give them the same signification, immersion would be a settled fact. That is, the words as used by classical authors, signify immersion.

Now is it true that if they are used in the New Testament in the same sense, those authors have determined the meaning of the Christian ordinance? By no means. Christ determined that himself. How? By using in the Christian commission, a term which was in common use, and universally understood to mean immersion. He determined what the ceremony should be, and then described it in language which his hearers could understand. It was for this reason that he was not obliged to make a lengthy explanation as to what he meant by baptism; the name carried the idea. If he had coined a new word to express the act, or if he had used the same word, with a different meaning from that which it ordinarily had, it would have been necessary to define it, so that his followers might not be misled; but this he did not do. Therefore we must insist that the word in the New Testament has the same meaning that it does anywhere else. And there is no more reason for saying that this allows authors who lived hundred of years before the Christian era to settle the mode of baptism, than there is for saying that they settled the mode of celebrating Christ's sacrifice, because Christ, in instituting the Lord's Supper, used the same words for eating and drinking that had been used by them to denote these acts.

E. J. W.

A Gentile Speaks.

A LETTER has recently been received, in which the writer said, "Show me where a Gentile is commanded to keep the Sabbath, and I will keep it." Our friend thus puts himself down as a Gentile; he claims the title, and he wants a command addressed to that class as such, as he evidently intends to remain a Gentile.

We have to inform him that if he persists in remaining a Gentile, it will make very little difference with him whether he keeps the Sabbath or not. Paul describes his condition in Eph. 2:11, 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

If you are a Gentile, such is your condition; and without Christ, without God in the world, and having no hope, what matters it whether you keep the Sabbath or not? The first thing for you to do is to get out of this condition, and that speedily. Leave your Gentile citizenship, and join yourself to the "commonwealth of Israel;" become an "Israelite indeed, in whom there is no guile," John 1:47, a "Jew inwardly," Rom. 2:29, a child "of promise" "counted for the seed," Rom. 9:7, 8, a member of the body of Christ, and so "Abraham's seed" and an "heir according to the promise," Gal. 3:29, an ingrafted branch into the stock of the tame olive, Rom. 11:17-24. Then you will be no longer a Gentile, but a member of the commonwealth of Israel.

Coming to this position, you will be no longer at a loss for a commandment for the Sabbath; and more than that, you will be at no loss for a disposition to keep it; for the carnal mind, which is not subject to the law, will have given place to the spiritual mind, which delights in it, and you will esteem the Sabbath a delight, the holy of the Lord and honorable.

But to return, the quotation given above reveals the radical misapprehension that exists in many minds. Why should any one take so superficial a view of this subject as to suppose that because God, for the time being, made the descendants of Abraham the depositaries of his law, it thereby became the property of that people alone, binding upon no one else? We might with more propriety say that God was their God alone; for he styles himself "the God of Israel," and says that he brought them out of Egypt "to be their God;" but he never says that he gave them the law to be their law.

With just as much consistency one might say, "Show me where a Gentile is commanded not to steal, and I will not steal." The command for this and for the Sabbath also, is found in the decalogue, binding on all the world, whatever their name or nation. See also the promise to the sons of the stranger, in the last days, who will keep the Sabbath. Isa. 56:6. But they must "join themselves unto the Lord," to become partakers of the promises. This is the testimony of the Scriptures everywhere. If a man would have Christ and God, and a good hope, and a share in the promises, he must cease to be a Gentile, and join himself to Israel. U. S.

The Missionary.

Pennsylvania Camp-Meeting.

We arrived at Emporium, Pa., Thursday, June 12. The camp-ground was situated about one half mile from the village, on a level plat of ground containing about four acres, at the foot of a range of the Alleghany Mountains. About two acres were occupied by the tents, which were so close together there was no passing between them except at certain prepared places. The 60x100 feet pavilion for preaching, and the bookstand, like the ancient tabernacle, were surrounded by the people. The meetings had commenced the night before we arrived.

The attendance was not large, as the efforts to spread the truth in this part of the country commenced only about one year ago. There were, however, about 200 of our brethren present. Unity and love prevailed among our friends, and an anxious desire was manifested, as elsewhere, to see the cause of truth go forward.

The spiritual interest of the meeting was good. On Sabbath about fifty made a special start to serve God. Some of these were those who felt that they had lost the love of God from their hearts, while others started for the first time. Monday afternoon Bible-readings were held and instructions given in the Scriptures, which aroused an interest to study the Scriptures such as we have seldom witnessed. Many saw and felt that the common, superficial way of reading the Scriptures is not the way to draw from them what God designed we should. "Search the Scriptures" does not mean a careless reading of the same.

Resolutions were passed recommending that immediate steps be taken to enter Philadelphia, Pittsburg, Williamsport, and other cities. And notwithstanding this Conference is new and our brethren in quite straitened circumstances, it was the unanimous opinion of the friends of the cause that the sum of \$10,000, which they had begun to raise, would be insufficient to accomplish the objects desired. It was, therefore, voted to immediately raise \$15,000 instead of \$10,000, and about \$3,500 was added to the \$6,000 already pledged.

Ten were baptized and fifty subscribers were taken for our periodicals. About sixty orders were taken for Vol. 4 "Great Controversy." We are thankful to see such an effort to extend the circulation of this valuable book. The discount given to canvassers enables them to accomplish what has never been accomplished

before with any of Sister White's writings. There will not be less than 10,000 copies sold this present summer if the work is as successfully carried forward as it has been started. Elders U. Smith, E. W. Whitney, D. A. Robinson, and myself were the ministers from abroad. Bro. A. R. Henry was present from the Publishing Association at Battle Creek, Mich.

Much interest was taken in the tract and missionary work. The canvass for our periodicals has been carried forward with great vigor during the past year, the canvassers paying their own way by selling books not on present truth. A question raised was whether as much could be earned with our own publications if they were placed in as salable a condition. It was the unanimous sentiment of the canvassers that more could be sold if we had them prepared so they would present the same advantages. Another question was, What class of publications would take the best? The answer was, Such works as "United States in Prophecy" with plates, and "Sketches from the Life of Paul," illustrated. The two different books would enable them to reach all classes. Great interest was manifested to push the work forward.

The meetings closed Tuesday morning. A wonderfully good impression seems to have been left on the citizens of the place, which contains about 2000 inhabitants. One of our brethren had occasion to call on a family in the place, and found the woman in tears. She said, "I wish I knew more about the Bible, and if these things are so." She subscribed for the SIGNS, and procured other reading matter. A similar feeling of interest prevails quite generally in the town. The universal testimony was, Thank God for this good meeting.

S. N. HASKELL.

Northern Missouri Camp-Meeting.

THERE was quite a good representation of our people from this part of the State at this meeting, being about one hundred and fifty in all who camped on the ground. The meeting started off well, but the continual threatening of rain kept many residents of the town away. It rained in good earnest the evening after the Sabbath and all day Sunday. About 5 p. m. on Sunday there came up a heavy storm, the wind blowing a gale and the rain and hail coming in torrents. The forty-foot book tent and four of the small tents were blown down, and the large meeting tent was let down just in time to save it. Much of the clothing and bedding of the campers was thoroughly wet, but citizens of the place who resided near the ground, showed great kindness by taking the unfortunate ones to their homes and making them comfortable. We could have no meeting Sunday night, but on Monday morning we righted things up again and resumed the exercises.

The meeting was not what we hoped it would be for the outside world; but the few people from the town who did attend, became much interested. It was a precious season for our own people. We had an excellent meeting on the Sabbath; thirty came forward for prayers, some of whom bore excellent testimony, and some were making a start for the first time. The sweet, melting Spirit of the Lord touched all hearts.

The wants of the cause in the State were presented to the leading brethren present, and after due consideration, in a meeting held Monday morning, \$6,440 was pledged in a short time. This, with what was pledged at the Southern camp-meeting, makes above \$18,000 of the \$20,000 that was voted to be raised in the State. No doubt there are others, who did not attend either of these meetings, who will esteem it a privilege to join their brethren in taking stock in the noble enterprises now being entered upon in the State.

The canvassing, colporteur work, city missions,

and other openings for labor, were set before the brethren, and some were strongly impressed with the duty of arranging their home cares so as to give themselves wholly to the work. The calls for labor, the readiness with which our periodicals, tracts, and other reading matter is taken, all shows clearly that the providence of God is far in advance of our work, and demands that many should give themselves to the cause as never before, and carry the truth into every city and town, and through the country everywhere. May God speed on the work, and may we all have a part in it to the end.

I. D. VAN HORN.

Los Angeles, Cal.

We close our meetings, that have been held on the camp-ground, on Sunday night, and expect to commence again Thursday night, June 19, in east Los Angeles, two miles and a half from the present location, on Truman Street, near Downey Avenue, on which the horse-cars run, making it convenient for persons to attend from this part of the city, and being also the most central locality there.

The attendance here has not been large since the camp-meeting, but the same persons mainly have come regularly. Eight have signed the covenant, and five have been baptized, and others expect to be soon. There is also quite a number of interested readers who have been supplied with publications and papers by Brethren Swayze, Morton, and McElhany. Our work has been crippled by losing the services of Elder Healey, who has been confined to his bed for two weeks with typho-malarial fever. He is recovering slowly, but will not be able to assist any more in our meetings here. He will return to Healdsburg as soon as he is able. Elder Briggs has done the preaching since Elder Healey was taken sick. We will do the best we can to get the truth before the people, and ask an interest in your prayers that the Spirit of the Lord may attend the effort.

The church at Los Angeles feel very much encouraged and are taking hold with a will to help in the work. Ten have recently been baptized. They have a good Sabbath-school of about fifty members. The Tract and Missionary Society take a club of fifty SIGNS and 200 *Sabbath Sentinels*. Several of the hotels and the library have purchased the SIGNS Binder and are being supplied by the Society with the SIGNS every week, also with the *Sentinel*. We feel encouraged for the work here.

M. C. ISRAEL.

June 13, 1884.

Prayer and Work.

PRAYER and work belong together. The man who prays for his daily bread, and then sits down and expects that the loaves will roll up to him without any effort on his part to earn what he needs, will most likely starve. Prayer is good, and the man who sincerely prays to God for his daily bread, and then goes forward to earn it, will not attempt to get it in any dishonest or improper manner. No man can honestly pray for success in his business, and then follow a business that panders to men's vices and sins. Genuine prayer makes every man better who uses it, no matter how ignorant, poor or low he may be, and no matter whether he be a converted Christian man or not. The greatest good that comes to any man from prayer is that it brings him into harmony with God. Whoever gets there will be quite sure to work for God, in God's own way, as nearly as he can ascertain it, and will not be allowed by that God to suffer for any good thing. The power that made, preserves, and upholds the universe has ordained that prayer and work go together to bring man to his greatest happiness and greatest good, both for this world and the next. —*Grains of Gold.*

A Son of Wm. Miller.

THE following, from Bro. James Sawyer, of the Chicago Mission, will be of interest to many of our readers:—

A WELCOME VISITOR.

A few days since we had the pleasure of having a visit from Langdon Miller, the son of Wm. Miller, of the 1844 movement. He remained at our rooms five hours and came expressly to see the friends of the cause. His conversation was mostly on the present truth. He is now seventy-two years of age. He thinks the work which his father did was in the order of Providence and was blessed of God.

He is much interested in the SIGNS OF THE TIMES. He pointed to one article which particularly interested him. His words in regard to the First Angel's Message were inspiring to us. He said that his father's course of seventeen lectures at Boston, Massachusetts, in 1840-44, so interested the people that a book-seller said he sold more Bibles in a few days than he had before in five years.

What unselfishness and trust in God were manifested in his life! He was once returning home to his family, and had preached a sermon in a village north of Troy, New York. The merchants and business men of the village became much interested and took up a collection for him, amounting to \$200. Mr. Miller accepted only enough of the money to pay his stage fare from that place to his home.

Mr. Langdon Miller says he would very much like to meet the friends who invited him to Battle Creek last fall, and on his way to visit his friends in Vermont this summer, he will try to visit that city.

"That the World May Believe."

THIS is the object of all missionary work. This was the mission of the Lord himself when he left the glory that he had with the Father and humbled himself so far as to be found in the fashion of man, and became obedient unto the death of the cross. The Creator of the universe "so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." And the Son willingly gave himself, that the world through him might believe. He lived a holy life, leaving the world a perfect example, that there might be no mistake as to the duty and legitimate purpose of those who desire to be like him, and to engage in his work.

The present is pre-eminently a time of missionary enterprise, and much effort is being put forth, and much thought exercised upon the problem of how best to further the missionary cause. And it is to be hoped that all effort in this direction will really be actuated by the one unselfish purpose—"that the world may believe," to the glory of God. In this connection we deem it well to note one point in the Saviour's prayer for his disciples on the night of his betrayal. It is recorded in the seventeenth chapter of John. We must certainly believe that whatever the Lord earnestly prayed for is of vast importance. In this particular instance, he was careful to specify that he did not pray for those only who were present with him, but for them also who should believe on him through their word. The prayer was, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Verse 21.

Evidently, then, the Lord saw the good effect that the unity of his disciples would have upon the world, and from this we may learn that a divided state would have the opposite effect. The latter effect is especially manifested in the world to-day; there is nothing upon which the infidel and the skeptic harp so persistently, or with which Satan works so successfully, as the

many divisions and antagonisms in the church. The Master's doctrine was that "a kingdom divided against itself cannot stand." And the great "apostle to the Gentiles" set before them, "one Lord, one faith, one baptism."

All these things considered, it is safe to hold up union as a missionary lever. If it was in those days an important point in the work, it is more so now. The last missionary message is going to the church and to the world. If its votaries would have it heeded, they must show a united purpose and harmonious effort. Whatever prominence and success our work has attained hitherto is due, under the blessing of God, to the determined unity of those who have had faith in the message. There have been many obstacles to overcome; Satan has devised many schemes to introduce discord, and has at times succeeded in overthrowing the faith of some; but not one who has yielded to diversion from the united plans of the body has ever achieved anything for the cause—the onward progress has ever been through the labors of those who have stood side by side in the work. It has been through the efforts of this class that any measure of confidence has been gained from the world.

As it has been, so it must be. The carefully matured plans of the body should be adopted by all. There is no room for selfish ambition in the work of the Lord. The plan of salvation was conceived in love and executed in self-sacrifice. It is this principle that must win the approbation of those we would bring into the fold; and only the united action of loving hearts and ready hands can keep such a light constantly shining before the world. W. N. GLENN.

Giving a Tenth.

WHEN all Christians offer the tenth of their incomes in worship as regularly as they pray or praise, then the Lord's treasury will supply the wants of his servants.

Some men are lovingly taught by providential dispensations, and we doubt not for the good of all. A layman in Indiana began to give to the Lord his portion when he began to work for himself. He found little difficulty so long as he made but little. But during the war he became partner in a hominy mill, which was kept busy night and day, so that his income was over two hundred dollars a day. Now came the trial. Shall I give over twenty dollars a day? The sum seemed so great, and his necessities and desires so growing and important, that he resolved that it was too much. The very night that his covetousness mastered him, he awoke to see his mill in flames! He lost the mill, but learned a most valuable lesson. He has never had any trouble about giving one-tenth since. Had this man known that circumstances cannot justify us in forsaking the principle of honesty to the Lord, he would have been able to resist the temptation. It is not every one that has his hominy mill burned, but such a disaster would be worth more to many Christians than millions of dollars.—*Sel.*

Fruit from a Small Seed.

FIFTY years ago a child dropped one cent into a missionary box. He was sowing a seed that was "less than all seeds." But it became a tree. A little tract that cost just that single cent fell into the hands of a young man, the son of a Burman chief, who was so anxious to know what it was about, that he traveled 250 miles to learn it. The Christian teachers taught him; and from the reading of that tract he arose with a new heart in his bosom, and went home with a basketful of similar tracts to distribute among his people. He was a man of influence, and crowds came to hear him talk and explain the gospel as he had learned it. In one year 1,500 natives were baptized as the result of his labors.—*Western Recorder.*

The Home Circle.

WORKERS VS. WORK.

THE shirker dabbles at his work,
Or leaves it quite undone,
And, in the hive of human bees,
Is but a sluggish drone;
And so, however high his rank,
No credit is his due,
Because he is not faithful
In the work he has to do.

The worker, though, sits at his task
With steadfastness and vim;
Doesn't put it down and take it up
With every idle whim;
But sticks to it with all his strength,
Resolved to "pull it through,"
And never rests until his work
Is done, and well done, too.

'Tis not the occupation, boys,
That ever makes the man;
But 'tis the doer gives his work
A low or lofty stand.
However "mean" the task may be,
The man 'twill ne'er degrade;
But if he do it faithfully,
A noble work 'tis made.

So, boys, no matter what your rank,
Its duties never shirk;
But put your energy and will,
Your hands and brain to work,
And by your faithfulness and care
Add honor to your state.

"He who is faithful in the least
Is fit to rule the great."

—Golden Days.

Tried.

"WHY, mother dear, you don't suppose I would ever go into a saloon, or a gambling-den, or any such place, do you?"

"No; my boy;" and she looked fondly at his handsome, refined face.

"But you talk so much about temptation coming to boys. How could any one tempt me when I despise such things? You don't think any one could lead me into sin against my own will?"

"You know so little of the world, George, that you cannot tell how temptation may come to you. It will probably come in some way which you least expect, for Satan loves to make his attacks deceitfully. He will try you when you are off your guard. Remember, my dear one, and always with watching and prayer, to keep on the alert against the enemy of souls."

George was just prepared to enter college. He was a bright scholar and conscientious student, so it is unnecessary to add that he had so far successfully traveled the road towards a good education, and he was now looking forward with hope and ambition, full of determination still to so order his life as to be a credit to himself, a comfort and blessing to his mother, and a worthy follower of the Master to whose service he had given himself in his youth. He was full of boyish confidence in himself, and, while willing to listen to and respect his mother's cautions, sometimes felt that she was fearful overmuch.

"I shall have a grand day, mother," he said gaily, wishing her good-bye one morning, "fishing and boating on the lake, and supper in the evening with the young college chaps. They are all older than I am, so it is very good of them to notice me so much."

He found things as pleasant as he expected. Phil Archer was a young man belonging to the college he himself looked forward to entering, and he was much gratified at finding him disposed to treat him with great courtesy. He was manly, high-spirited, and gentlemanly—"exactly the kind of a fellow mother would wish me to make a friend of," said George to himself. He expressed himself a warm advocate of temperance, glancing with a disapproval equal to George's own at a saloon door from which a poor sot came staggering, with the remark,

"What a shame to have such a blot on this beautiful lake shore!"

He played the part of host at supper with an ease and polish which increased George's admiration of him. His manners were quiet and elegant. He talked well, and in every subject involving a question of right and wrong seemed enthusiastically ready to stand up for the right.

Judge, then, of the amazement of his ardent admirer, when, supper being nearly over, he said to the waiter:—

"You put that claret in ice when I told you?"

"Yes, sir."

"Bring it now."

The dainty glasses clinked musically as they were placed around the table, and soon the wine glowed in them like huge rubies.

"Ho!" said one of the company, with a laugh, "I thought, Phil, you professed to be a temperance man."

"I do," said Phil with a dignified air, "but I am not one of those who live in a hide-bound fear of imaginary evils. What is temperance, pray, but the temperate use of all the good things the good Lord has given us? What more harm is in this drop of light wine than in that bunch of grapes? Your good health."

His glass was gracefully raised, and he presently bowed over it to George, in whose mind and conscience a great struggle was going on. What Arthur had said sounded so well and so reasonable—might there not really be two sides to the question? Surely the opinions of this bright young fellow were entitled to consideration. Low company, disreputable places, whisky, brandy, rum, and all their vile kin were to be shunned, but after all, what harm could be found in this shining drop of grape-juice, taken in the company of these well-bred young men?

But just as Phil's frank eye met his, his mother's words flashed across his mind: "Your temptation will come as you least expect." How his reverence for his mother arose and increased! How keen had been her judgment in such matters! Here was his temptation—not in the glass of wine, but in his strong impulse to conform to the ways of those about him.

He returned the bow, but without tasting the wine.

"Won't you take wine with me?" said Phil, looking surprised.

"You must excuse me," said George, firmly; "I never take it."

"Ah! You are one of the teetotal sort, then? But of course I wish you all to do as you please here." There was a shade of contempt under the elaborate politeness, which was very cutting to George, coming from this person whose good-will he so desired to secure. But the strength which always comes through a victory over self came to him in large measure, as he sat and quietly listened to what went on about him, feeling, after the first moment of false shame, most thankful for the stand he had been enabled to take. He had met temptation in an unlooked-for shape, and had come off conqueror.

He soon entered into the interests of the hour with renewed spirits, listening eagerly to a discussion on the merits of different societies in the college. Before long the discussion arose to a dispute, in which Phil and one other grew excited, carrying on with vehemence an argument in which appeared so little point on either side that George gazed in wonder at his admired friend. The intellectual face grew flushed and the eye beamed with an unnatural light. Sneering tones and coarse expressions soon followed, and Phil presently returned an answer to a simple inquiry by George in a manner so offensive as to cause the latter to start in anger from his seat.

"Don't notice it," said Brand, a quiet boy at his side, speaking in a low tone. "He would not speak so if he were not excited by the wine."

"What are you whispering about?" cried

Phil, turning fiercely upon the speaker, being just then exasperated by something said by his opponent. "Only sneaks whisper—gentlemen never!"—at the same moment seizing one of the small glasses and flinging it at him. His unsteady hand missed its aim and it struck George, shivering to pieces, inflicting a slight wound on his forehead. He sprang up and was about to speak, but checking himself, quickly turned and left the room.

Brand followed him out of doors, finding him choking with mingled feelings of indignation and disappointment.

"Gentlemen!" he exclaimed in angry contempt, as he wiped away the blood, "this is a fitting mark that I have been in the company of gentlemen at a wine-supper? Why did I ever go among them?"

"Don't regret it," said Brand earnestly; "let me tell you what you have done for me by being there. When my mother died, long years ago, she begged me never to taste liquor of any kind. I never have, but to-night the wine seemed so harmless and the company so good, and then I was ashamed not to do as the others did, and ashamed of such old-fashioned prejudices, and I should have drunk it if you had not set me such an example. I believe this will be a turning-point in my life. Hear those fellows in there! No harm in wine, indeed! How long will it be, I wonder, before they are wanting a taste of something stronger? Let's go."

In the quiet of the night, under the white moonlight, the two entered into solemn compact as soldiers of the Prince of Peace to fight the good fight against the temptations of the world, the flesh, and the devil.

"I heard some one read a poem, once," mused George, as he walked home alone, "which had in it the idea that the angels in Heaven sometimes grieve that they never have had an opportunity of overcoming self for the Master's sake. I wonder if they ever do, and I wonder if they know anything about the joy of helping some one else to stand fast."—Sel.

Amusing and Instructive.

MR. GUTHRIE once told a story which was as suggestive of a moral as it was amusing. A friend of his, questioning a little boy, said: "When your father and mother forsake you, Johnny, do you know who will take you up?" "Yes, sir," said he. "And who?" said the friend. "The police," was Johnny's answer. Parents will do well to consider the truth there was in this reply. The parent who is too much occupied, or too selfish to look after the training of his child, need not be surprised to see the child come to serious harm. Turn him into the street to find his companionship and pleasure, because it costs time and patience and money to furnish him attractions at home, and if the police do not take him up, it may be owing to official negligence. Society, also, and the churches, may be reminded that if the number of bad men and bad women is not to multiply in the future as in the past, somebody must care for the forsaken children of unchristian households.—Zion's Advocate.

ADVICE TO A YOUNG MAN.—And remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around, my son, you will see the men who are the most able to live the rest of their days without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of thirty. They die sometimes, but it's because they quit work at 6 P. M. and don't get home until 2 A. M. It's the interval that kills, my son.—Burdette.

"Thou shalt not bear false witness."

Stage vs. Home Life.

I HAVE known men to play while their wives were dying at home. Last season the stage manager in one of the chief theaters of New York had a wife and daughter. The daughter married. She was fragile, and the pains of approaching maternity compelled her, although in the profession, to throw up her work and retire to her bed. The stage manager had contracted rheumatic cold, and was likewise forced to take his bed. The wife and mother was in the ballet of one theater, the husband of the daughter was an actor in another theater. Night came; leaving the two invalids in the care of a young servant, the mother hurried to the ballet, and the husband, a comedian, to his fun and frolic. The illness of the daughter took a serious turn, and ere the husband could be summoned from his motley, or the mother from her peasant's dress, she passed from pain into unconsciousness, and before the morning dawned her spirit had gone, leaving her father racked with pain upon his bed in the adjacent room, a motherless babe crying upon the pillow, the husband crazed with disappointment and grief, and the mother worn to a shadow by watching, anxiety, and a divided duty. The next night came. Was the mother excused from her dance? Oh, no! She was a central figure. The management were sorry, but if she cared to retain her place she must perform her duty, so she left her dead daughter in one room and her husband in the next, and did her devoir like a woman. The husband, a man of experience, twice the age of his child wife, was the life and soul and humorous helm of a side-splitting play. Was he excused? Not at all. He had no under-study. It was the second week of the performance, and it was really essential that he should attend to his part, so he left his dead wife in one room and his suffering father-in-law in the other, and his little babe in the care of a wet nurse, borrowed for the occasion from a sympathizing neighbor, and never played so well in his life as he did that night.—*Sel.*

The Battle of the Birds.

A MAN in Lexington built a martin-box at his home on Main Street, which was taken possession of by a single pair of bluebirds, and while they were building a nest, the martins put in an appearance and laid claim to it.

For several days, considerable skirmishing was carried on for its possession between the single pair of bluebirds and a pair of martins, the bluebirds invariably coming off victorious.

Thus the matter stood, until one fine morning, about 6:30 o'clock, the attention of the neighbors was attracted to a congregation of hundreds of these birds, and it was evident from their manner that something unusual was to take place.

There was more or less ill-feeling displayed on either side, but no decided outbreak until half an hour had elapsed after the first meeting. At the end of that time, the forces were marshaled on either side, and a general battle along the whole line commenced.

It lasted for over an hour, and was carried on with a fierceness and vindictiveness never equaled by man himself. They paid no attention to the surroundings, but fell fighting at the feet of persons standing in the yard.

The weather being pleasant, the windows in the house were raised, that the family might witness the conflict, but to their presence the birds paid no attention. Numbers of them passed through the windows, and several pairs of them were caught in the rooms fastened together. There were no cowards or shirks, but every bird seemed intent on doing his whole duty.

In one hour the martins were beaten and retired from the contest, leaving the bluebirds in possession of the field.

Now, the question to be solved is, by what means did these birds communicate to each other that a great battle was to be fought? That it was so understood, there is hardly room for a doubt, for, from the numbers gathered together, they must have been assembled for miles around.—*Lexington (Ky.) Transcript.*

A Handsome Soul.

ONE day a boy who was taking his first lesson in the art of sliding down-hill, found his feet in too close contact with a lady's silk dress. Mortified and confused, he sprang from his sled, and, cap in hand, commenced an apology.

"I beg your pardon, ma'am; I am very sorry." "Never mind that," exclaimed the lady, "there is no great harm done, and you feel worse about it than I do."

"But your dress is ruined. I thought you would be angry with me for being so careless."

"Oh, no," she replied, "better to have a soiled dress than a ruffled temper!"

"Oh, isn't she a beauty?" exclaimed the lad as the lady passed on.

"Who, that lady?" returned his comrade. "If you call her a beauty, you shan't choose for me. Why, she is more than thirty years old, and her face is wrinkled."

"I don't care if her face is wrinkled," replied the hero, "her soul is handsome, any how."

A shout of laughter followed from which he was glad to escape. Relating the incident to his mother, he remarked: "O mother, that lady did me good. I shall never forget it; and when I am tempted to indulge in angry passions, I will think of what she said, 'better to have a soiled dress than a ruffled temper.'"—*S. W. Christian Advocate.*

How to Cook Rice.

A RECENT traveler in Japan says: "They know how to cook rice here, and for the benefit of the grocers and consumers in the United States I investigated the matter. Only just enough cold water is poured on to prevent the rice from burning to the pot, which has a close-fitting cover and is set on a moderate fire. The rice is steamed, rather than boiled, until it is nearly done; then the cover of the pot is taken off, the surplus steam and moisture are allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the other, and as much superior to the soggy mass we usually get in the United States as a fine, mealy potato is to the water-soaked article. I have seen something approaching this in our Southern States, but I do not think even there they do it as skillfully as it is done here, and in the Northern States but very few persons understand how to cook rice properly. I am sure that if cooked as it is here the consumption of this wholesome and delicious cereal would largely increase in America."

THOUSANDS of mothers slave, grow prematurely old, forget and neglect their own accomplishments, and drag themselves about as mere appendages, something between a nurse and a housekeeper, to a daughter too young to realize or appreciate the sacrifices made for her. It is every person's business to make, morally, mentally, physically, all of themselves possible, and this settling down at thirty-five and forty into an old woman, and taking a back seat, that the daughter may shine, is a mistake, and defeats the very end sought. There's often altogether too much done for children, and the chief result is that of making them helpless, dependent creatures.

THERE are now 126,348 pupils in attendance at the schools for girls in India, while only a few years ago no woman was allowed to learn to read.

BOOKS FOR BIBLE STUDENTS, SABBATH-SCHOOLS, AND THE HOME CIRCLE.

The following books have been selected with great care, and are highly recommended for general use. They ought to be in every Sabbath-school and family, and no library is complete without them. The commentaries and books of reference are the standard ones of our time. We have divided the list into four classes as follows:—

COMMENTARIES AND REFERENCES.

Clark's Commentary (6 vols, sheep).....	\$24 00
Barnes' Notes* on the New Testament (11 vols.).....	16 50
" " " Psalms (3 vols.).....	4 50
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" " " Daniel (1 vol.).....	1 50
" " " Job (2 vols.).....	3 00
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The Comprehensive Bible Dictionary (sheep).....	6 00
" " " (cloth).....	5 00
Dictionary of the Bible (American Tract Society ed.).....	1 25
Bible Atlas and Gazetteer.....	2 00
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From Exile to Overthrow, a History of the Jews.....	1 25
Story of the Bible, for children, Illustrated.....	1 00
Giant Cities of Bashan.....	1 00
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The Old Red House.....	1 25
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Sunday-school Hand-book.....	1 00
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We will furnish the SIGNS to new subscribers for six months on trial, with either of the following valuable works as premium,

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It is hoped that these liberal offers will aid our canvassers to take many thousand subscriptions for the SIGNS during the next few months. If you have not samples of these premiums, it would be well to order them at once.

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We offer, until October 1, to furnish either one of the following well-known valuable books with one year's subscription to the SIGNS, to new subscribers,

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1. Geikie's "Life of Christ."
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CALIFORNIA CONFERENCE FUND.—Mrs Sheckler \$1.25, Lakeport \$50.25.

CASH RECEIVED ON ACCOUNT.—Kansas T and M Society \$540, New York T and M Society \$300, Nebraska T and M Society, per M F Beatty, \$15, Fred Haas \$10, Mrs S M Moore \$2.

OAKLAND CHURCH FUND.—Mary Carman \$2, C A Carey \$5.

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BOOKS SENT BY EXPRESS.—Horace Munn, Stockton Public Library, Petaluma Public Library, Seaman's Mission, Hatton Tumor.

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News and Notes.

RELIGIOUS.

—An exchange states that four soldiers are in jail in Bahia, Brazil, for reading the Bible.

—A Mormon elder has recently been expelled from Bavaria, by order of the Minister of State.

—There are 81,717 clergymen and 17,267,878 church communicants in the United States.

—The Methodist Conference at Brockville, Ont., condemns foreign missions as detrimental to home interest.

—The *Jewish Herald* indorses Rabbi Gottheil's proposition to have an English ritual substituted for the Hebrew in the synagogue service.

—The Buddhists living in Paris want a temple in that city, in which to conduct their worship, and a rich English lady has determined to supply the want.

—Fifteen missionaries are supported on the continent of Europe by the London Sunday-school Union and last year 222 schools were established through their efforts.

—Last year, the Sunday-schools of Kings County, N. Y., in which Brooklyn is situated, contributed \$50,000 to charitable objects, and furnished 2,500 members to the churches.

—It is announced that a committee of the Free Italian Church, of which Father Gavazzi is a representative, proposes to approach the Waldenses on the subject of a union of the churches.

—The Emperor of Germany has sent a copy of the Bible to the Mikado of Japan, commending its principles as a basis for good government. He might appropriately have sent the book and the advice to some courts nearer home, but it is doubtful if they would have been as thankfully received.

—The Catholic Church is noted for its extensive missionary work, but it does not spend a tithe of the money in its extensive outreachings as the Protestants do. There is not a more persistent, and at the same time a more self-sacrificing class of missionaries in the world than the Jesuits. In these respects their example might be imitated to advantage by the advocates of a better cause.

—Dr. Charles S. Robinson, in his comment on Rom. 13: 1-5, makes the following point, which is too often forgotten: "There are two ways of standing by the powers that be; we can obey law when the law is not against educated conscience. When it is wrong in itself, then we can do as Daniel did, take its penalty; thus we respect the law precisely the same as if we did the wrong thing it commands."

—A San Francisco pastor lectured in his church last Sunday evening on the subject of the summer vacation, and how to spend it. For summer reading during a sojourn in the country, he recommended the works of Scott, Macaulay, translations of Homer, and the poems of Byron, as calculated to stir the mind and lead it into new fields of activity. We would call the preacher's attention to an antiquated book in our possession, called the Bible, which we have found to be an excellent book for leisure hours. It is a wonderful promoter of mental activity, and it is quite true, withal.

—The *Independent* admits into its columns a "poem" by Richard Henry Stoddard, on "The Death of Moses," in which, when the wife of Moses expresses surprise that such a man as he must die, Moses is represented as saying:

"I must—all must—

The angels Michael, Gabriel, Israel—
 God only is eternal, and dies not."

The poem is drawn from Persian sources, and the *Independent* notes one or two points which do not "tally very exactly with what the Bible tells us about them," but lets the monstrous heresy contained in the lines quoted pass without comment. Can it be that the *Independent* believes that Michael, Gabriel, and all angels were once mortal men?

—The following from the *Christian Union* is probably not applicable to very many, but it is just the thing to be remembered by a few. By the way, the "modern sermon" seems to be getting a great deal of criticism lately; perhaps a return to the "old paths" would be a blessing: "The modern sermon appears to us to be in some danger of oscillating from an essay of mere unapplied generalities into an invective of personalities. Preaching ought always to be practical, but never personal; the preacher ought never to hesitate to rebuke any sin, and never to take advantage of his position to make a personal attack upon any sinner. He is a public teacher; not a public judge, nor a public prosecutor. He need not hesitate to make any shoe lest it fit some prominent member of his congregation; but he never ought to put it on."

—The Brahma-Somaj religion of India, which a few months ago was being lionized by the very "liberal" pulpit and religious press in New York and New England, in the person of its representative, Mr. Mozoomdar, is suffering the effects of another division. The death of Mr. Sen, the leader of the wing represented in this country by Mozoomdar, left the church or society without a head, or provision for a successor to the deceased leader. Mozoomdar seems to be the only one qualified for the place, while the friends of Sen, who held the affairs of the society in his own name, have determined to set apart his chair as sacred, recognizing his spiritual presence, and reverencing him as above other men. So it seems that the attempt to mix the good things of Hinduism with a weak imitation of Christianity, and produce a universal religion, is doomed, for a time at least. Christianity does not blend with heathenism, and all attempts to make it do so will end in failure. The Holy Spirit will not occupy the heart that does not accept Christ as "all in all."

—The *Jewish Times* says: "Another grave question presents itself to American Judaism, a question that cannot be evaded or avoided, and must be met. This is known as the Sunday-service question. It has conspicuously forced itself upon our co-religionists of the East, and has warm advocates and equally warm opponents. The question has been brought into great prominence by the Congregational or the Temple Emanu-El of New York City, whose rabbi, Dr. Gottheil, is an enthusiastic advocate of Sunday service. This congregation, let it be remembered, is reputed to be the most numerous, the wealthiest, and the most intellectual Jewish congregation in the United States. Whether it is the most religious is a debatable point, to be decided upon according to individual experiences. But, judging it by its reputed superiority in the features indicated, its action will have wide influence. The congregation is not yet committed to Sunday service; yet the fact that its rabbinical authority can boldly avow his sentiments on the subject under debate, and is upheld and sustained by, perhaps, a majority of the leading members, is evidence that a Sunday service is looked upon in that quarter as not detrimental to American Judaism."

SECULAR.

—Athens, Pa., was visited by a destructive fire on the 17th inst. Loss, over \$100,000.

—The threats of dynamiters against the life of the pope have caused much excitement at Rome.

—Depression in the iron trade has caused the shutting down of several furnaces in Pennsylvania.

—There is a tripartate disagreement about Morocco affairs, between France, Italy, and Spain.

—According to the report of the R. W. G. S., the membership of the order of Good Templers is 300,000.

—There are about 300 men engaged in killing alligators in southern Florida, for the hides and teeth.

—Sixteen cases of sunstroke occurred in New York and Brooklyn on the 21st inst., five of which were fatal.

—In South Carolina the farm labor force is on the basis of thirty per cent. white and seventy per cent. colored.

—Snow is said to be fifty feet deep in some of the gorges of the San Francisco Mountains, north of Prescott, A. T.

—Some squash vines at Anaheim, Cal., this season, are reported to have grown at the rate of seven inches per day.

—In Tonquin, and in all the possessions of France, duties on all except French goods are to be raised twenty per cent.

—Thirty-six attachments have been placed in the hands of the sheriff of Fresno County, Cal., against illegal liquor dealers.

—On the 21st inst., a tank of 35,000 gallons of oil was ignited by lightning, at Bradford, Pa.; and later in the day three smaller tanks were ignited.

—Two American and twelve Mexican laborers were killed by a premature blast explosion on the Tampico branch of the Mexican Central Railroad last week.

—A dead shark fifteen feet long was washed ashore near Port Harford, Cal., a short time ago, and in its stomach was found a small whisky bottle and some human hair.

—Colonel Linderman, of Philadelphia, is negotiating for the purchase of the island of Cuba from Spain by a syndicate of foreign capitalists. The sum mentioned is \$60,000,000.

—The office of the Prescott, Arizona, *Miner* was totally destroyed by fire on the night of the 17th inst. Adjoining buildings were blown up with giant powder to prevent the spread of the flames.

—The first car load of California fruit for the season arrived in Chicago on the 16th inst., and brought prices as follows: Apricots, per box, \$3.00 to \$3.50; peaches, \$3.50 to \$4.00; cherries, \$3.00 to \$3.50.

—Dallas County, Texas, has been waging a commendable war on gamblers and has been highly successful. One man paid the county \$5,000 as a compromise, and agreed to not gamble any more within the county limits. Others left rather than stand the storm.

—It is asserted, strangely enough, that there is "harmony in Mexico." The breach between Diaz and Trevino has been settled, and the latter is to be made Secretary of War upon the former's accession to the Presidency. This ends all apprehension regarding the threatened revolution.

—More Chinese have arrived at San Francisco from foreign ports in the six months of 1884 than during the entire year of 1883. One case of small-pox was found amongst the crowd that came on the last steamer, after the captain and surgeon had given a certificate of no sickness on board.

—The steamer *Mexico* is quarantined at Victoria, B. C., in consequence of a telegram from San Francisco. There are no cases of small-pox on board, but the passengers are detained, and the steamer will be quarantined twenty-one days. The health officer is instructed to land mails after fumigation.

—The Santa Rosa *Republican* says: A redwood tree, cut in this county, furnished all the lumber for the Baptist church in Santa Rosa, one of the largest church edifices in the county. The interior of the building is finished in wood, there being no plastered walls. Sixty thousand shingles were made from the tree after enough was taken for the church.

—A New York banker regards the many failures of millionaires (nominal and real) during the recent panic as merely a division with the public. Usually the great traders in stocks combine to save one another and let the crash come upon the poorer dupes in the great games; but this time the heavy operators were the victims, and there are not many tears to shed outside of their own circles.

Traveling in Europe.

GOING to Europe has become a kind of epidemic. In certain circles it rules despotically. Some years have elapsed since it began to be said that "the rich should go to Europe to spend, and the poor to save, money." Since then a marked change has taken place in the expenses of living abroad; but it is true still that a person can live for \$2,000 per annum in Europe more comfortably than in this country for twice the amount. Those who have a fixed but small income can therefore save money by residing in Europe. The difference between this country and Europe in the expensiveness of travel is as great on the same general scale as in the cost of residence. While it is easy for a gentleman and his wife to spend \$8 each per day in travel, it is easier for them to be comfortable, unless they have the vanity of wishing to be thought rich, on two-thirds of that sum; and a single man may travel, and so live that none can be sure that he is not wealthy, on \$1,300 a year. Ministers and students now go abroad in greater numbers than ever before, while families that have accumulated property think it necessary to go as soon as possible, often that they may be able to say, "We have been to Europe." Is it a good and wise thing for the successful who begin to feel that they are weary, and that life is hastening away, to go abroad? Sometimes it is; often it is not. If the heads of the family have discretion and firmness enough to maintain Christian principles, habits, and conduct, it is a judicious and beneficent thing for them to go abroad and take those of their children whose business or scholastic pursuits will not be injured by it. If not, nothing is more injurious to the manners, habits, and religious principles of a family than a tour abroad. The number of families lost to the church of Christ by such a tour is not small in every denomination of Christians that attaches any importance to a positive religious experience, or to growth in grace. —*The N. Y. Christian Advocate.*

The Lost Rivers of Idaho.

ONE of the most singular features in the scenery of the Territory of Idaho, is the occurrence of dark, rocky chasms, into which large streams and creeks suddenly discharge themselves, disappear, and are never more seen. These fissures are old lava channels, produced by the outside of the molten mass cooling and forming a tube, which, on the fiery stream becoming exhausted, has been left empty, while the roof of the lava duct having at some point fallen in, presents there the opening into which the river plunges and is lost. At one place on the precipitous banks of the Snake, one of these under-ground rivers comes gushing into light from a cleft high up in the basaltic wall, where it leaps in the form of a cataract into the torrent below. Where this stream has its origin, or at what point it is swallowed up, is utterly unknown, though it is believed that its sources are a long way up in the north country. Besides becoming the channels of living streams, these lava conduits are frequently found impacted with ice masses, which never entirely melt.

EVERY one's life is one continued influence upon other people's lives, in ways known and unknown.

Obituary.

OVENBERG.—Emil Henry, son of Henry and Amelia Ovenberg, died in Oakland, Cal., of tubercular meningitis, June 20, 1884, aged 4 years, 5 months, and 11 days. The parents are sustained in their deep affliction by the "blessed hope" that the Lord himself will soon return to take his people to himself, and that then their little one will be brought from the land of the enemy. E. J. W.

[Review and *Sanhedens Tidende* please copy.]

A MINE OF INFORMATION.

HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

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THE Bible record of the Sabbath, the secular history concerning it; the successive steps by which the change to the first day was made and the work of restoration, are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length; and the COMPLETE TESTIMONY OF THE FATHERS in regard to the Sabbath and first day is given. The comparative merits of the seventh and the first-day Sabbaths are fully shown. A copious index enables the reader to find any text, or the statement of any historian.

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THE NATURE AND OBLIGATION OF THE SABBATH OF THE FOURTH COMMANDMENT.

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THE title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible. 64 pp. Price, 10 cents.

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OR

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Which is now attracting such general attention, is thoroughly canvassed, and abundant testimony is given to prove that it is fast coming to be the ALL-IMPORTANT QUESTION in this country. Dealing with our own land and applying to our own time. Of surpassing interest to every American reader. New edition; revised and enlarged. Cloth, 225 pp., 75cts. Paper covers, new edition, condensed, 186 pp., 25cts.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 26, 1884.

Camp-Meetings for 1884.

IOWA, Marshalltown	Aug. —
TEXAS, Dallas	" 1-10
NEW YORK, —	" 14-26
ILLINOIS, Peoria	" 19-26
NEW ENGLAND, —	Aug. 20 to Sept. 2
VERMONT, Burlington	" 29 to " 8
MAINE, —	Sept. 4-15
OHIO, Columbus	" 11-22

GENERAL CONFERENCE COMMITTEE.

Various Matters.

WE are informed that Elders H. M. Kenyon and M. B. Miller have pitched a fifty-foot tent in Union City, Mich., and that their meetings have a good attendance of the best class of citizens.

A TELEGRAM from Elder Haskell, dated at Battle Creek, Mich., June 18, says: "Elder Butler arrived here to-day. Excellent meeting at Emporium, Penn." All will be glad to learn of Elder Butler's safe arrival home. We rejoice to know that his visit to Europe has been the means of giving a new impetus to the work there, and putting it upon a broader foundation. Of the good camp-meeting in Pennsylvania we shall doubtless receive particulars hereafter.

A LETTER received by the secretary of the missionary society, from a sister in Siskiyou County, Cal., states that Brethren Lamb and Church are meeting with success in that field, and finding favor with the people. A good and increasing interest is reported. Families that have never before been seen inside of a church, except at a funeral, came from quite a distance in the country to attend the meetings. Four or five persons have already begun to keep the Sabbath, and others are convinced of the truth.

WE are disappointed in not getting late news from the Walla Walla camp-meeting. Our last letter from there was a week on the way. At that stage of the meeting progress was reported. The plain truth spoken had taken hold of the people, and stirred them up to duty. We learn that Elder J. N. Loughborough was nominated for president of the Upper Columbia Conference, and has no doubt been elected. While the brethren in California, who expected to be favored with his presence and labors, will feel regret, they will rejoice that our neighboring Conference is to receive so strong a reinforcement. The cause is one, and in whatever portion of the field labor is bestowed, it goes to swell the grand result in which we all have a common interest.

BISHOP SIMPSON, of the M. E. Church, died at his home in Philadelphia, on the 21st. inst., aged seventy-three years. He had been a preacher for more than fifty years, and a bishop for thirty-two. He was justly entitled to be considered one of the leading preachers of the country. As a theologian, he gave no countenance to the antinomianism which is sapping the foundation of Methodism as taught by Wesley and his associates. Bishop Simpson kept close to the original standard of faith, and therein lay his strength as a preacher, which had in it nothing of the sensational. In his death the Methodist Church suffers a loss which will, doubtless, never be repaired.

A MAN in Philadelphia, who has read a portion of Mrs. White's "Sketches from the Life of Paul," says: "She should be careful not to make misstatements of Scripture, as is done on page 22, where, in speaking of the conversion of Paul, she says that those who were with him heard the voice, whereas the Scripture says they heard not the voice. Acts 22:9." We presume our friend never read Acts 9:7, which

says they did hear a voice, hence his hasty criticism. And when he reads this text, in connection with the one he mentions, we would caution him against rashly concluding that Luke and Paul contradict each other. Any commentator will explain to him how it is possible to hear a sound or voice, and not understand what is said, and that this was the case with those who were with Paul. We have often heard people talk, and at the same time were unable to understand, and sometimes even to hear, a word that was uttered.

Correct.

A BROTHER sends us a Lutheran paper which has been sent to him from Virginia, which contains a short article entitled, "Say 'Sunday.'" In it the question, "Is it right to say *Sabbath* when you mean *Sunday*?" is thus answered: "The sum of it all is, when you mean *Sunday*, say *Sunday*, and not *Sabbath*. It has a twang of Puritanic putting on, for people to say *Sabbath* when they do not mean *Sabbath* at all. The Sabbath is *Saturday*, not *Sunday*." Again we say, Correct.

The remainder of the article is a tirade against those who hold to the "old Sabbath," charging them with hating Christ, and disbelieving that he rose from the dead. This ill-natured assertion is unworthy of notice; but we would like to ask the writer one question: "You say that Saturday, and not Sunday, is the Sabbath; now where in the Bible is there any commandment or authority of any kind for the observance of Sunday? Where do we find such a day mentioned? If you cannot find it, what warrant have you for keeping it? We do find, however, a very explicit command, often repeated, to keep holy the *Sabbath*, and we propose to obey it until somebody can show us better authority than the ten commandments for a change.

Important to Missionary Workers.

THE San Francisco *Chronicle* of June 21, contains the following:—

"The postmaster has received notice of the going into effect of the act of Congress of June 9, 1884, by which the postage on newspapers and periodicals of the second class, when sent by others than the publisher or news agent, is reduced to one cent for each four ounces or fraction thereof, to be fully prepaid by postage stamps. Until now any one, other than the publisher or news dealer mailing a paper, had to affix one cent if the weight was two ounces or less, and a like amount for each two ounces of increase. Many people failed to observe the rule, and would mail heavy double-sheet editions of papers, or a weekly, with only a one-cent stamp. Consequently the papers never went further than the office at which they were posted. Now the trouble will be obviated, for one cent will carry any newspaper."

Of course any paper, however small, will require a one-cent stamp, but under the above act, two copies of the SIGNS may be sent in one wrapper for one cent. This reduction, it will be understood, goes into effect only in the United States. Papers sent to other countries will require the same postage as heretofore.

New Receipt Book.

WE have now ready a receipt-book to be used in taking short-term subscriptions for the SIGNS OF THE TIMES. Each book contains fifty blank receipts. The receipt has a brief description of the SIGNS, and answers several questions and objections, and is thus calculated to facilitate the work of the canvasser. Elders Whitney and Brown, of New York, and Bro. E. E. Miles, who has been canvassing in Cortland, Homer, Auburn, and Buffalo, say of it: "It is a great help in meeting certain difficulties which we have experienced. It has been developed in the field, and thoroughly tested." Sent by mail, post-paid, for twenty cents.

Liberty and Law.

UNDER this heading the *Occident* (Presbyterian) discourses so sensibly upon what constitutes true freedom—gospel liberty—that we consider the following extract worthy of a prominent place:—

"Liberty is not license. Rather, it is the bringing of the whole heart and life into such perfect subjection to God that the highest freedom is the truest devotion to him. The child that is free is not the prodigal who has torn away from the restraints of home, but the one who is lovingly and faithfully doing filial duty. Christian freedom is consecration to Christ's will. He who can say, 'Thy will be done,' and say it sweetly and lovingly, whether it be a hard duty or a painful submission, is free. George McDonald says: 'When God's will is our law, we are a kind of noble slaves, but when God's will is our will then we are his free children.' So it is not freedom from God's law, but in it, that is the Christian's privilege."

An Encouraging Word.

A LADY in Dakota, ordering the SIGNS for a year, writes: "We have been reading your paper for some time, through the kindness of one of your members. We like it very much; think it is just what we all need for these last days. It opens up the Scriptures in a different light from what I ever understood them before. I certainly have more reverence for the seventh day than I did before I read your paper, and hope I may have more."

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