

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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MY PRAYER.

If, when I kneel to pray
With eager lips I say:

"Lord, give me all the things that I desire,
Health, wealth, fame, friends, brave hearts, religious fire,

The power to sway my fellow-men at will,
And strength for mighty works to banish ill"—
In such a prayer as this
The blessing I must miss.

Or if I only dare

To raise this fainting prayer:

"Thou seest, Lord, that I am poor and weak,
And cannot tell what things I ought to seek;
I, therefore, do not ask at all, but still
I trust thy bounty all my wants to fill;"
My lips shall thus grow dumb,
The blessings shall not come.

And if I lowly fall,
And thus in faith I call:

"Through Christ, O Lord, I pray thee give to me
Not what I would, but what seems best to thee,
Of life, of health, of service, and of strength;
Until to thy full joy I come at length;"
My prayer shall then avail;
The blessing shall not fail.

General Articles.

The Vision at Bethel.*

BY MRS. E. G. WHITE.

"AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." Gen. 28:10-17.

Jacob was not perfect in character. He sinned against his father, his brother, his own soul, and against God. Inspiration faithfully records the faults of good men, those who were distinguished by the favor of God; indeed, their faults are much more fully transcribed than their virtues. They were compassed with infirmities; they were assaulted by temptations, and were often overcome by them; but they were willing to learn in the school of Christ. Were these characters presented before us as faultless, it would tend to discourage us in our strivings after

righteousness. We should not take pleasure in the faults of others; but it may give us courage to know that men of like passions with ourselves have fought the good fight of faith, and bruised Satan under their feet. The record of their lives may serve as a warning to us. It shows that God will by no means clear the guilty. He sees sin in his most favored ones, and he punishes them even more decidedly than those who have less light and responsibility. But in contrast with the sins and errors of humanity there is presented one perfect character,—that of the Son of God, who clothed his divinity with humanity, and walked a man among the children of men. He is our Pattern, pure, sinless, and undefiled.

Jacob obtained by fraud the blessing designed for his brother. God had promised him the birthright, and the promise would have been fulfilled in good time had he been willing to wait. But like many who now profess to be the children of God, he lacked faith, and thought he must do something himself, instead of submissively leaving the matter in the hands of the Lord. As a result, he was a fugitive from his father's house, hurrying for fear of his life from the rage of his brother, Esau.

As he pursued his lonely way, he was greatly cast down and discouraged. He feared that through his own rash course he had lost the blessing God designed to give him, and that his opportunity was gone forever; and Satan was ready to take advantage of his depression and press in his temptations. Yet God did not utterly forsake Jacob. His mercy was still extended to his erring, distrustful servant, although he would permit afflictions to come upon him until he should learn the lesson of patient submission. The Lord graciously and compassionately revealed just what Jacob needed, a Saviour. He had sinned; but his heart was filled with gratitude as he saw revealed a way by which he could be restored to the favor of God.

Wearied with his journey, the wanderer lay down upon the ground, with a stone for his pillow. And while he slept, the Lord gave him a vision. He beheld a ladder, bright and shining, whose base rested upon earth while the top reached to Heaven. Upon this ladder angels were ascending and descending, and above it was the Lord of glory, who addressed Jacob in words of wonderful encouragement. He assured Jacob that he was under divine guardianship in his absence from home, and that the land whereon he lay as an exile and a fugitive should be given to him and his posterity. The promise given to Abraham was solemnly renewed, "In thee and in thy seed shall all the families of the earth be blessed."

The Lord knew the evil influences that would surround Jacob, and the perils to which he would be exposed; and the future was opened before him, that, fully understanding the divine purpose with reference to himself, he might be prepared to resist the temptations that would surely come to him alone amid idolaters and scheming men. There would be ever before him the high standard at which he must aim, and the knowledge that through him the purpose of God was reaching its accomplishment would be a constant guard and shield.

Jacob awoke with a solemn sense of the presence of God. "The Lord is in this place," said he, "and I knew it not." Through the Spirit of God, the plan of redemption was revealed to him, not fully, but such parts as it was essential

for him to know. The time of Christ's first advent was yet far in the future; but God would not let his servant remain in ignorance of the fact that sinful man had been provided an Advocate with the Father.

Up to the time of man's rebellion against the government of God, there had been free communion between God and man. Heaven and earth had been connected by a path that the Lord loved to traverse. But the sin of Adam and Eve separated earth from Heaven. The curse of sin was upon the human race, and was so offensive to God that man could have no communion with his Maker, however much he might desire it. He could not climb the battlements of Heaven and enter the city of God; for there entereth into it nothing that defileth. The ladder represents Jesus, the appointed medium of communication. Had he not with his own merits bridged the gulf that sin had made, the ministering angels, ascending and descending on that ladder, would have held no communication with fallen man.

All this was revealed to Jacob in his dream. Although his mind at once grasped a part of the revelation, its great and mysterious truths were the study of his life-time, and unfolded to his understanding more and more. In his conversation with Nathanael, Jesus referred to this mystic ladder on which Jacob gazed with pleased wonder. Said he, "Verily, verily, I say unto you, Hereafter ye shall see Heaven open, and the angels of God ascending and descending upon the Son of man."

It is our life-work to commence at the lowest round of the ladder, and step by step to ascend toward Heaven. There is earnest work in this, but we can gain eternal life in no other way. We must take up our daily duties. There must be self-sacrifice, self-denial, and walking in the humble path of obedience. Earnest battles must be fought with self and with the powers of darkness. We shall meet with strong temptations to go with the crowd, which is pressing downward; for by this means we can avoid being singular. But we must have a firm hold on Christ, and keep on climbing. To look back is to become dizzy; to let go is to perish. The eye of faith must be continually directed upward to discern a mighty helper in our tender heavenly Father.

We ascend by successive steps. When we let go of one round, it is to grasp another that is still higher. Thus the hand is constantly reaching upward for successive degrees of grace, and the feet are planted on one round after another, until finally an abundant entrance shall be administered to us into the kingdom of our Lord and Saviour, Jesus Christ.

There is necessity for striving, and yet it will be of no avail unless we strive lawfully. To profess to climb up by Christ, and claim his righteousness, while living in disobedience to the law of God, is to continue in sin that grace may abound. It is to cry, Christ, Christ, and trust in him, while in daily rebellion against God. We must have repentance toward God, whose law we have broken, as well as faith in Christ, through whom our offenses are pardoned. Man lost paradise through the transgression of God's holy law, and he can regain it only through obedience to that law.

We have reason to rejoice that the world has not been left in solitary hopelessness. Jesus left the royal throne and his high command in

* A sermon delivered at the Los Angeles, Cal., camp-meeting, May 10, 1884.

Heaven, and became poor that we through his poverty might be made rich. He took upon himself our nature, that he might teach us how to live. In the steps which the sinner must take in conversion,—repentance, faith, and baptism,—he led the way. He did not repent for himself, for he was sinless, but in behalf of man.

Jesus became "the repairer of the breach, the restorer of paths to dwell in." He became an exile to earth to bring back the one lost, straying sheep, the one world ruined by sin. In him were combined the earthly and the heavenly, the human and the divine; otherwise, he could not be a Mediator whom the sinful could approach, and through whom they could be reconciled to their Maker. But now he encircles the race in arms of sympathy and love while he grasps the throne of the Infinite, thus uniting man in his weakness and helplessness with the Source of strength and power.

As Jesus prayed after his baptism, the Holy Spirit, in the form of a dove of burnished gold, hovered over him, and a voice was heard, saying, "This is my beloved Son, in whom I am well pleased." Through the gates ajar there streamed bright beams of glory from the throne of Jehovah, and this light shines even upon us. The assurance given to Christ is assurance to every repenting, believing, obedient child of God that he is accepted in the Beloved.

We are indebted to Jesus for all the blessings we enjoy. We should be deeply grateful that we are the subjects of his intercession. But Satan deceives men and women by presenting the service of Christ before them in a false light, and making them think that it is a condescension on their part to accept Jesus as their Redeemer. If we viewed the Christian privilege in the right light, we should consider it the highest exaltation to be accounted a child of God, an heir of Heaven; and we should rejoice that we can walk with Jesus in his humiliation. But our Saviour assures us that there are some who would like to climb up some other way than the toilsome, self-denying way of the cross. They would avoid reproach and shun sacrifices. Christ calls such thieves and robbers. If we are not willing to breast the storm of opposition, if we choose to float with the current, we shall lose eternal life.

And now the question for each one to settle is, Will you leave the dark abodes of sin and woe, and seek the mansions Jesus has gone to prepare for his followers? In his name we beseech you to plant your feet firmly on the ladder, and climb upward. Forsake your sins, overcome your defects of character, and cling with all your powers to Jesus, the way, the truth, and the life. We may every one of us succeed. None who shall persevere will fail of everlasting life. Those who believe on Christ shall never perish, neither shall any pluck them out of his hand. Evil angels will try to weaken their hold on Christ, and to attract their eyes to earth; but God will send holy, ministering angels to help them and to strengthen their hands.

The Lord showed Jacob the open heavens. He beheld earth linked with Heaven, and saw the bright array of angels and the majesty of Deity. A divine voice addressed the repenting, discouraged one in words of gracious assurance, and spoke to him of great things to come. And so, through the merits of our Redeemer, the Father looks upon us with tender compassion, and speaks to us hopefully the language of forgiveness and love.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him." The farther the Christian advances on the Heavenward way, the more clearly will he discern the nothingness of earthly things, while by an eye of faith he views the glories of the unseen, eternal world. We point you, dear fellow-traveler, to a city that hath foundations, whose builder and maker is God. But the hills

to which we journey are not on earth, and we might well despair of ever reaching them, were it not for the glorious ladder whose base is on earth while its top reaches the highest Heaven.

Charity the Object of the Law.*

TEXT.—"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling." 1 Tim. 1:4, 5.

THE word "end" is used here as in other places in the Scriptures, as meaning *purpose*, as in Jas. 5:11. In exhorting to patience unto the coming of the Lord, he says, "Ye have heard of the patience of Job, and have seen the end of the Lord." That is, we see the purpose of the Lord in allowing Job to suffer affliction. Again the word is used in Rom. 10:4. "For Christ is the end of the law, for righteousness, to every one that believeth." That is, Christ is the purpose of the law for righteousness. Righteousness is in the law of God. Ps. 119:172. To maintain righteous character is one of its purposes. But that purpose has been frustrated by man in his transgression, and he has forfeited all opportunity of obtaining righteousness from the law. Now Christ steps in; through him we obtain righteousness, and he thus becomes the purpose of the law for righteousness. This is the point of Paul's argument in Rom. 8:3, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us," &c. So then we may read the text, "The purpose of the commandment is charity," &c.

From the context, it appears that the word "commandment" also is used in an accommodated sense, as being synonymous with the word "law." It is used the same way by Paul in Rom. 7:8. "Sin taking occasion by the commandment. . . . For without the law sin was dead." Verse 9: "I was alive without the law, . . . but when the commandment came." Now putting these definitions in the place of these two words, we get the real meaning of the text by reading it: "Now the purpose of the law is charity." And as charity means *love*, Prov. 10:12; 1 Pet. 4:8, we have this still further reading: "The purpose of the law is love;" and by it we discover that the purpose that God had in giving the ten commandments was love. This is further proven by Deut. 33:2, 3: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them. Yea he loved the people." And as God is love, 1 John 4:8, and as it was love which led him to give his law to the people, and as the very purpose of that law is love, it could be nothing but a law of love. And so we find it. Rom. 13:8, "He that loveth another hath fulfilled the law." Verse 10, "Love is the fulfilling of the law." 2 John 6, "This is love, that we walk after his commandments." 1 John 5:3, "This is the love of God, that we keep his commandments," and Matt. 23:37-40. So then we see that the degree of love which is demanded by the law of God is measured only by the demands which are made upon us by the Lord himself, for the law is simply and only an exposition of the perfections of God. But this purpose of the law cannot be met by the natural man. Rom. 8:7. Therefore the apostle adds a phrase, "The purpose of the law is charity, out of a pure heart." "The heart is deceitful above all things and desperately wicked." Jer. 17:9; and the Saviour gives us a picture of the natural heart in Mark 7:21, 22, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness,

deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." And this is what God finds in men, instead of the purpose of his law. Well indeed it is that Paul says that the purpose of the law can come only out of a pure heart. And blessed be God who has not only in love given us a law of love, but has given the Son of his love to redeem us from this iniquity, and to teach us the way of love. By faith in him the heart is purified. Acts 15:9. And by his Holy Spirit dwelling in the heart, making it spiritual and thus in harmony with the law, the purpose of the law can be met,—love out of a pure heart, for the fruit of the Spirit is love. Gal. 5:22.

There is another phrase added in the text. "The purpose of the law is charity out of a pure heart, and of a good conscience." It is a point that has been much debated whether conscience be a sufficient guide; and it may always be answered in the negative, because the conscience itself must be guided. The phrase now under consideration shows that, because it says a *good* conscience, implying that there are consciences that are not good. And this is made sure by 1 Tim. 4:2, where we read of the "conscience seared with a hot iron." Surely such a conscience as that needs to be guided; for a bad conscience could be nothing but a bad guide, and needs itself to be guided to that which is good; in short, needs to be made good.

This "seared with a hot iron," of course is a figure, applied to the conscience, but if we understand the real searing with a hot iron, we may understand what the figure really means, applied to the conscience. If by accident your hand were struck upon a red-hot iron and held there a moment, it would be burned so much that the pain would be very severe. If the same hand were put a second time upon the same piece of hot iron, the pain would not be so great. And if it were put there the third time, there would be no pain at all. The tissue of the flesh would be so deadened that all sense of pain would be gone. Now carry the illustration to the conscience. Take, for instance, a young man, the son of pious parents, and who has been brought up in the fear of God. He leaves home and goes out into the world and falls in with evil associates, say with a class of persons who will steal, and who think that the one who can steal most expertly should be held in esteem among them. The young man is influenced finally to steal, for the first time; and his conscience will sting him to the quick. I once saw a young man steal a fine scarf, and go and put it away where it was perfectly safe; no one saw him but myself, and he did not know even that, but he was as restless as a person could be; and when he had stood it perhaps half an hour, I saw him go and get the scarf, and put it right back where he stole it from. Then he was easy.

Suppose now this young man resists the pleadings of his conscience, and keeps what he has stolen; when he steals the second time, his conscience will not affect him nearly so much; and when he has stolen the third or fourth time, he will have no conscience on that point at all. He has utterly deadened his conscience, "seared it with a hot iron." And so can he do under any commandment of the decalogue; and finally bring himself to that place where he will have no conscience at all on any of these points. Now suppose he by some means is induced to enter a church, where he, perhaps, hears read from the Bible the words his mother taught him, or he hears the words of a hymn which she sang to him, when a child, and he becomes a child again and listens to it all, until he falls on his knees before God, and cries for forgiveness; it is granted, and, like a child, again he starts into the world; he meets his old associates; they invite him to go with them in the old way, and he abhors it. Why, what is the matter? Ah! he is converted. The law of God is written anew upon his heart by the Holy

*A sermon delivered by Eld. A. T. Jones in Oakland, Cal., Sabbath, July 5, 1884.

Spirit, 2 Cor. 3:3, and now he has a *good* conscience, one which recognizes the claims of the command, "Thou shalt not steal."

Now I say that the *law of God is the great regulator of the conscience*; and so much of the law of God as is in the heart, just that much conscience a man has, and no more. Webster remarks on the word conscience that—"The English word implies a *moral standard of action* in the mind." What moral standard of action is there for the human mind? None other than the ten commandments, which show the whole duty of man. Eccl. 12:13. And Paul expresses it clearly in Rom. 7:25: "So then *with the mind* I serve the law of God." This is further confirmed by Rom. 2:14, 15: "For when the Gentiles, which have not the law, *do by nature the things contained in the law*, these having not the law are a law unto themselves; which show the work of the *law written in their hearts, their conscience also bearing witness*," &c. So we see that when they show (by doing the law) the work of the law written in their hearts, their conscience bears witness. And it is only to the *work of the law*, that their conscience does bear witness. Therefore it is plain that where there is no work of the law, the conscience cannot bear witness, and consequently, virtually, *there is no conscience*. On the strength of these "proofs of Holy Writ," let me repeat, Just as much of the law of God as is in the heart, just so much conscience a man has.

However from the quotation before made from Mark 7:21, 22, it appears that there is hardly any of the law of God recognized in the natural heart. But God in his great love "wherewith he hath loved us," has made abundant provision for this lack. If we will repent, he will convert us, Acts 3:19; and write his law new in our hearts, 2 Cor. 3:3; Heb. 10:15, 16; Ps. 19:7; and thus, in writing his *good* law in our hearts, he gives us a *good* conscience, and the purpose of the law can be met.

There is yet another phrase that Paul has given us: "The purpose of the law is charity out of a pure heart, and of a good conscience, and of *faith unfeigned*." James (chap. 2:14-26) sets before us fully the nature of a feigned faith, a faith that depends all upon *believing* without any *doing*—all faith and no works. But Paul in Gal. 5:6, shows us what he means by the phrase "faith unfeigned." "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which *worketh by love*." There it is; it is not alone a faith which *works*, but a faith which *works by love*. And thus in this, the "purpose of the law" is met. What a wondrous view of the law of God is here set before us! The purpose of the law is love. Love out of a heart from which love alone can flow. Love out of a conscience which witnesses to nothing but love. Love by a faith which works with nothing in view but love.

And this brings us to notice, for just a moment, the last part of our text, with the marginal reading. "From which some *not aiming at*, have turned aside to vain jangling." This shows that the purpose of the law, which is charity (love) must be our aim in the Christian life. What more painful thing do we see than a person who has no aim in life, having no controlling influence, no guiding star, but wholly and entirely the creature of circumstances, now here, now there, and finally nowhere. But the person who has an aim, it matters not what it may be, everything must be turned to helping him reach it. Circumstances may seemingly turn him from it, but in the outcome they have only helped him onward. Warren Hastings, one of the men to whom England owes the greatness of her dominion, when he was but a child playing in the fields, saw the castles and estates that had once belonged to the name of Hastings. And child though he was, he determined *then* that he would bring them back once more to the name. And though it was nearly at the end of a long

life before he reached it, he did reach it. Through many vicissitudes, adversity and prosperity, his one aim in life was that, and he accomplished it. In the Christian life God has set before us this aim, charity. And we are to aim at nothing else; for he who aims at anything else, even though he should reach his aim, really aims at nothing and reaches nothing. For though I aim at the eloquence of the tongues of men and of angels, and reach it, I reach only the lifeless, sounding brass. Though I aim at the gift of prophecy and reach it, or the understanding of all mysteries and reach it; though I aim at all knowledge and reach it; though I aim at martyrdom and reach it; though I aim at any or all of these, and reach them, I have aimed at nothing and reached nothing. But if I aim at charity, I aim at that which God has set for my aim; and he will help me to reach it. And in reaching that, the highest, in the very nature of the case I reach all below it.

Here, then, is our aim. Let it be indeed our aim. Let nothing swerve us from charity. For as surely as we lose our aim, vain jangling is the inevitable consequence. The apostle Peter, after showing us how to reach charity, says: "For *so* an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." *So* means *in this way*, which shows that without charity we cannot obtain that entrance. Oh! we must aim at charity; we must reach it. And may the Lord help this people, who are set for the defense of the law of God in the earth, to aim at charity out of a pure heart, and of a good conscience, and of faith unfeigned, and so fulfill the purpose of that law.

Light on the Prophecies.

SOME go in search of light on Bible truth back toward the Dark Ages. They go to commentaries written some hundreds of years in the past for an exposition of prophecies relating to the closing events of time. I do not speak disparagingly of these commentators. Much light and truth may be elicited from them. But those who would cite us to them on prophecies that are now being fulfilled, which relate to the last days in the most emphatic sense, seem to forget the testimony of the prophets themselves to whom these things were revealed. Speaking of these things, said the angel to Daniel, "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:4, 9, 10.

This testimony is equivalent to asserting that these prophecies of Daniel could not be fully understood till the time of the end; and that when that point is reached, knowledge on them should be increased, and the wise should understand them. Then no one that lived and died before the time of the end had the clear light on these prophecies. The further we go back toward the Dark Ages, the further we are from the light.

Those who thus go back to the wisdom of the past, would do well to heed such testimonies as that of Prideaux, one of their chosen expositors. After giving the best light he had on the profanation and the cleansing of the sanctuary of Daniel's prophecy, supposing that it had a primary and typical fulfillment in the times of Antiochus Epiphanes and of the Maccabees, he gives his opinion that in its full and complete sense it refers to the defilement of antichrist, during the 1260 years of its supremacy, and he very wisely remarks, "Those that shall live to see the extirpation of antichrist, which will be at [after] the end of those years, will best be able to unfold this matter, it being of the nature of

such prophecies not thoroughly to be understood, till they are thoroughly fulfilled."

He refers us to the time of the end, beginning with the expiration of the 1260 years, for more light than was then had. He points us in the right direction. But those who live to see these prophecies "*thoroughly fulfilled*," and the "*extirpation of antichrist*," will live to see the coming of Christ; for of this wicked power Paul says, "Whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. 2:8.

R. F. COTTRELL.

Faith and Sight.

"For we walk by faith, not by sight." 2 Cor. 5:7.

BUT few strive to enter in at the strait gate; because the "great and precious promises" are things of faith and not of sight. Would our wealthy, worldly neighbor even deign to talk with us on the Christian's hope? Let us approach him.

"Friend, your life and energy are being spent in amassing and enjoying riches. If these perishable things do not leave you, you must soon leave them to others, perhaps to their injury. Why should you not rather prefer to lay up treasure in Heaven, where neither moth nor rust can corrupt, and where no thieves can steal. This durable life, which the righteous alone will receive, will be attended with durable happiness."

See on his face the mingled expression of contempt and derision. With an air of wisdom, he finally replies: "A bird in the hand is worth two in the bush; but your treasure in Heaven does not even amount to birds in a bush, for we can see birds in the bush, and we know that it is possible to catch them. You have never seen any one rise up from death to immortality, and all that you think you know about the resurrection of Christ is what you have read. Your fulfillments of prophecy may be only hap-hazard coincidences. Your 'world to come' does not yet exist, and may never exist. You would not work for a man, if you could not see the pay; then why trust in an unseen God, making promises of unseen things, and suffering you to remain poor, while I, who do not trust in him, stand right before your eyes a rich and honored man." Something whispers to us, "Ephraim is joined to his [visible] idols, let him alone."

But, beloved brethren, "we walk by faith, not by sight." "While we look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal." The resurrection, immortality through Christ, the "world to come," with the unending reign of Christ, are things yet to be revealed, *eis tous aionas tou aionou*, in the ages of the ages, or, as translated in our English Bible, these unseen things are to be realized in the future, "forever and forever." We cannot give a purely scientific explanation of any of them. Those skeptics who ask us for a scientific reason for the possibility of the resurrection, cannot themselves scientifically explain how matter came into existence. To believe in God at all, is to believe in miracles. "But without faith it is impossible to please him [God]; for he that cometh to God must believe that he is [does exist], and that he is a rewarder of them that diligently seek him."

Now it is not possible for us to believe that God is, does exist, without believing in his miraculous power. The God who established laws of nature is not like us, a servant of these laws. He is master. He has not created for himself a master, laws of nature, and become a servant. His miraculous power still exists, as it did in the creation of all things. He is able, and will surely fulfill his promises. Do we believe it with all our heart? Then what encouragement we have to ever strive to walk in the strait and narrow way that leads to endless glory!

EPSILON.

Salvation Conditional.

THOUGH a doctrine should be maintained or admitted on the strength or correctness of its principles, in the minds of some an objection is suffered to obscure a principle, however well it may be established. Many have been so thoroughly indoctrinated in the idea that the death of Christ is equivalent to the Atonement that it is really difficult for them to appreciate our argument on justification by faith, and to understand the relation of such justification to a future Judgment. And again, by assuming that the death of Christ and the Atonement are identical, they are involved in endless controversy in regard to the application of the benefits of the Atonement. It will not appear to be out of place to further notice these points.

We read that Christ died for all. Some who take the view that the death of Christ is the Atonement, readily conclude that the sins of all have been atoned for, and argue thence that no condemnation can remain to any. The argument is reasonable, but the premise is defective.

Others, assured from the Scriptures that all will not be saved, that some do now and will finally rest under condemnation, are shut up to the conclusion that the Atonement is not made for all. They also regard the death of Christ and the Atonement as the same thing, and therefore are necessarily precipitated to the opposite extreme, that Christ did not die for all, but only for a chosen part of mankind. Here again, the difficulties of ultra Calvinism lie in the assumption on which their argument is based. The distinction herein advocated and sustained by plain Scripture facts and declarations, removes the errors of "Universalists" and "Partialists," and, if recognized, would bring all together on the harmonious testimony of the word of God.

And we would urge upon the consideration of the reader that, assuming that the Atonement was made on Calvary, one of the above positions must necessarily be admitted. Either the death of Christ was for a limited number (as the Atonement is), or else the sins of all have been atoned for, and all must be saved. If the Atonement be already made, if the sanctuary be already cleansed, and sin blotted out by an act long passed, we are unable to see how the destiny of man is to be affected by the proclamation and belief of the truth. It will be said that our faith lays hold of that which has been done for us; and if the declaration referred merely to what the Scriptures say *has been done*, it would be correct. But if our sin was removed or blotted out long before we were born, it is hard to see how the fact could be more a fact, or made more certain by our belief of it; or if our sins were not so blotted out, our unbelief could not affect the omission. But "Christ died for all;" and yet the impenitent will be "punished with everlasting destruction." This is in harmony with what has been shown in commenting on Rom. 5:10, pages 193-195, namely, that the death of Christ does not of itself save any one, but it makes salvation possible to every one. It is a matter of wonder that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the Atonement is *always* represented as the work of the priest, performed in the sanctuary, with the blood of the offering.

The position of an individual who is justified by faith may be illustrated thus: A owes B a sum which he is not able to pay, and C engages to take the responsibility of the debt on certain conditions; and in order to make it sure, C deposits with B an amount sufficient to cover the debt. Now it is stipulated that if A fulfills the conditions, B shall cancel the debt from the deposit made by C. And as long as A is faithfully fulfilling the conditions, so long is B satisfied in regard to the debt; and of

course he will not trouble A for it, knowing it is secure. Thus A is accounted just, in the sight of B, though not really just in himself, because he fails to pay a just debt. He is considered as just, or justified through obedience to the conditions of C, who is his surety. But if A refuses or neglects to fulfill the conditions, the deposit of C no longer avails for him; he falls from the favor of B, which he had enjoyed through this arrangement, and the debt stands against him as fully as though C had never engaged to pay it on any condition.

That justification by faith, or the pardon we receive while on probation, is a *conditional pardon*, is proved by our Saviour's words in Matt. 18:23-35. Here is presented the case of a servant who owed his lord ten thousand talents; but having nothing to pay, and manifesting honesty of intention, "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." But this servant met his fellow-servant, who owed him the trifling sum of two hundred pence; and who plead for mercy in the same terms in which the first had so successfully plead before his lord. But this servant would not show mercy; he thrust his fellow-servant into prison till he should pay the debt. Hearing of this, his lord called him, and said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." This we say is the Bible view of forgiveness in the gospel, or justification by faith, while we are waiting for the decisions of the Judgment. And on this plain case we are not left to merely draw a conclusion; the Saviour has made the application for us, and from this application there can be no appeal. He says: "*So likewise shall my Heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses.*"

That this is a true representation of the position of the penitent, is evident from the declarations that "he that endureth unto the end"—he that is "faithful unto death"—shall be saved; while he that is justified by faith may, by disobedience, lose that justification, and his righteousness will not be remembered. The blood of Jesus is the bounteous supply—the rich deposit where all may find a covering for their sins; but whether their sins are actually atoned for and removed by that blood, depends upon their acceptance of it and their faithfulness to the conditions of acceptance. Without faith and obedience this deposit will never avail for any one.

Yet we hear many say, with the utmost assurance: "My debt is all paid; I cannot be lost, since Christ has died for me." But this is not the language of *trust*; it is rather that of *presumption*. Faith claims the promise of God on the fulfillment of its condition. We cannot consent to the idea of *unconditional salvation*. Whether they are aware of it or not, this is the position of all who expect to be saved *because their debt is paid*, or because Christ died for them. Every human being can say the same.

But we must notice the real point of this doctrine, namely, that God chose a certain part of mankind, and predetermined that they should be saved, passing by or reprobating the remainder. In 2 Cor. 5:14 we are told that "Christ died for all;" in Heb. 2:9, "that he by the grace of God should taste death for every man;" and in 1 John 2:2, that he is the propitiation "for the sins of the whole world." Did Christ shed his blood for these reprobate ones? Is he their mediator? And some of this faith will answer in the negative; they will say that he did not die for them, but only for the elect. But if he did not die for them, was anything done for them? And how can

they be said to "neglect so great salvation" (Heb. 2:3), if no salvation was provided for them? or trample on divine grace, which was no grace to them?

On account of the inherent repulsiveness of the doctrine known as "Calvinism," we often find persons claiming to hold it in a modified form. But that is impossible; it cannot be modified. It is fixed and inflexibly rigid in every feature. It is a belief that God irrevocably decreed and determined all things; and the belief can no more be modified than a fixed decree of Deity can be modified. It may only be exchanged for something else; but in itself it admits of no degrees; for the moment that a condition is incorporated into it, it *is* something else. Calvinism teaches unconditional personal election; and unconditional personal reprobation is its converse and necessary attendant.

EDITOR.

(To be concluded.)

The Texas Sunday Law.

THE Sunday law of Texas is not oppressive, but very liberal and merciful in its provisions. For the benefit of those who believe the seventh day is the Sabbath, and are not keeping it because they fear the consequences of violating the law, we append below the State Sunday Law as found in chapter 2 of title 7 of the Penal Code:—

Art. 183. Any person who shall hereafter labor, or compel, force, or oblige his employes, workmen, or apprentices, to labor on Sunday, shall be fined not less than ten nor more than fifty dollars.

Art. 184. The preceding article shall not apply to household duties, works of necessity or charity, nor to necessary work on farms or plantations in order to prevent the loss of any crop, or the running of steamboats or other water craft, rail cars, wagon trains, common carriers, nor to the delivery of goods by them, or the receiving or stowing of said goods by the parties, or their agents to whom said goods are delivered, nor to stages carrying the United States mail, or passengers, nor to foundries, sugar mills, or herders who have a herd of stock actually gathered and under herd, or to persons traveling, nor to ferrymen, or keepers of toll-bridges, keepers of hotels, boarding-houses, and restaurants, and their servants, nor to keepers of livery stables and their servants, nor to any person who conscientiously believes that the seventh or any other day of the week ought to be reserved as the Sabbath, and who actually refrains from business on that day for religious reasons.

The Texas code protects those who keep the seventh day as well as those who observe Sunday.

R. M. KILGORE.

How to Become Interested.

As a rule, those who pay nothing towards church work have no interest in it. We do not mean merely that they pay nothing because they care nothing. The converse is true also. They care nothing because they pay nothing. One way to get people interested in the congregation's affairs is to get them to contribute. It secures their interest. What costs them something concerns them, if it were only *because* it costs them something. The same is true also of institutions, missions, etc. Those who contribute nothing are not likely to inquire about them, and read about them, and talk about them. The consciousness that these are *our* institutions, and that the work done is our work, is awakened adequately only when they have cost us something. And when we recognize them as ours, and learn to rejoice in the prosperity of our work, we give more freely, more liberally, and more cheerfully.—*Lutheran Standard*.

HE that chooses his good things in this life makes no provision for the next.

The Waiting Church.

THE position of the Christian church since the departure of Christ from earth, like that of the Jewish church before his coming, has been one of waiting. Having finished his work here below, and opened a way of salvation, having become the one offering for sin, and having established a kingdom, a body, and made it ready for receiving as its soul the Holy Ghost, he, in accordance with the announcement made to his disciples, went away from them, ascended into Heaven, there to remain an intercessor at the right hand of the Father *until* his coming again to judge both the quick and the dead, and to receive his children unto himself.

For the first few centuries after his departure, and even down to the time of Constantine, his church was emphatically a waiting and a watching church. The thought of his return was the one hope that burned with increasing brightness in proportion as the darkness of persecution deepened. Watchmen stood upon the walls, anxious above all things to detect signs of the promised morning, to discern the first herald of his glorious coming. The apostolic faith in Christ was, among other things, a faith in him as about to return and gather his suffering followers into a kingdom blessed and illuminated by his divine, yet personal presence. He was regarded as an absent Lord, and therefore the nature of his presence on earth, in the sacraments, was not discussed. They regarded the whole existing economy, both civil and spiritual, as only temporary.

They accepted the parting benediction of their Master when he was lifted from among them out of sight, into Heaven, in its literal meaning; believed as they were told, that "this same Jesus" would come again in the very same manner in which they had seen him go, that is, visibly, personally, surrounded by clouds, not of mystery, but yet of glory.

That promise was thenceforth the central hope of his orphaned church. It breathed in every epistle, from the first; and the last prediction of the Apocalypse, "Behold I come quickly," was only a continued echo of what had been constantly heard since the hour of the Lord's ascension.

And the belief of Christians in that promise, was, more than physical signs and wonders, the secret of their marvelous power of patience. This attitude of waiting for a Judge and Saviour about to return; for a Christ, then localized as to his presence only in Heaven, yet soon to become localized on earth, separated the early church, by lines which no one could mistake, from the careless, self-seeking, and scoffing world. If men then speculated too much upon prophecies relating to Christ's second advent, they were thereby prevented from speculating upon other subjects which have since done so much towards making the unity of the church little more than a name.

But because the Christ of the apostles was a waiting Christ, and their church a waiting church, the faith was kept as delivered, and the kingdom remained unbroken all through that fearful night of persecution. And it was not till the church ceased to watch and to wait for the Bridegroom's return that it showed signs of unfaithfulness. But when it forgot its absent Lord, and looked no longer for his coming, heresies and corruption began to rend and stain its Heaven-wrought vesture.

This attitude of waiting, in which Christ left the church, should and must be preserved until the end. Every advent season through all the more than eighteen hundred that have come and gone, has brought nearer the consummation which seemed so near to those who first believed. Every moment of this waiting, every moment which lengthens the period of the Lord's delayed coming, hastens the hour of his return. Let us then trim anew the lights that have been growing dim, and gird up our loins

as those whose work it is to watch, lest coming suddenly he find us sleeping. For while Christ waits, he pleads for the reconciliation of souls to God, through himself, by the Spirit, and for the building up of his saints unto such an image of his measure and stature as will make them meet for the promised inheritance.—*the Churchman.*

Who Are Israel?

THIS is an important question, for, according to the Scriptures, Israel is a very important people. The direct answer is: They are the seed of Abraham (Rom. 11:1), "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Rom. 9:4, 5. But in the succeeding verses we have a qualification given which is very significant: "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children."

Now there are several prominent facts brought to view in the Scriptures: 1. All Israel is accounted as Abraham's seed. 2. All of Abraham's natural seed are not Israel. 3. There may be a seed unto Abraham not of natural descent. "God is able of these stones to raise up children unto Abraham." Matt. 3:9. 4. They that are Christ's are Abraham's seed, and "heirs according to the promise." Gal. 3:29. There is no partition between the Israelites of all ages; they constitute one "household of God," a "building fitly framed together" (Eph. 2:14-22), "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all in all." Col. 3:11. "So then they which be of faith are blessed with faithful Abraham." Gal. 3:9.

It is great gain to become an Israelite. Mark our condition before conversion as contrasted with our position afterward: "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. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Eph. 2:12, 13. Thereby we are adopted into the family of God. Rom. 8:14-17.

In Jer. 11:16, Israel is called a green olive tree. Modern hostility to anything "Jewish" would convey the idea that *all* the branches were broken off, or rather that the entire tree was removed; but Paul gives us the idea that *some* of the branches were broken off, and the Gentiles by faith were grafted in among those that were left, being *with them* partakers of the "root and fatness of the olive tree," which remained unchanged. And thus they become Israelites indeed, and Jews inwardly, circumcised in heart and spirit. Rom. 2:28, 29.

Having found who are Israel, and that they are one in all ages, we will notice briefly how they are to be recognized. If they are Abraham's children, they will do the works of Abraham (John 8:39); for Abraham was chosen because the Lord knew that he would command his children after him. Gen. 18:19. Abraham not only had faith, but his faith was accompanied by works; he obeyed God's voice, and kept his commandments. Gen. 26:5. And this is the distinguishing mark of his children down to the very end. The good Shepherd is known of his sheep, and they hear his voice. John 10:14, 16. It is the test of love to God and to the brethren. 1 John 5:1-3. It is the objective point against which great persecution will be directed. Rev. 12:17. And it will be said of those who pass unscathed through the indignation upon those who worship the beast and his image (Rev. 14), "Here are they that keep the commandments of God, and the faith of Jesus." W. N. GLENN.

Prophecy Fulfilled.

THE present condition of Egypt strikingly fulfills the prophecies concerning her, and, what is remarkable, the ruin of this nation was brought about, as foretold, by internal dissensions: "I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, . . . city against city, and kingdom against kingdom; . . . and I will . . . give [them] over into the hands of a cruel lord; and a fierce king shall rule over them, saith the Lord." "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; . . . and there shall be no more a prince of the land of Egypt." Isa. 19:2; Eze. 29:15; 30:13. And more remarkable still is the fulfillment of the prophecy touching the reeds that once abounded along her water-courses, the papyrus being now unknown in Egypt: "The reeds and flags shall wither . . . the paper-reeds by the brooks . . . shall wither . . . and be no more." Isa. 19:6, 7.

Thus, in the literal fulfillment of these predictions, as well as in the harmony of biblical and Egyptian chronology and in the perfect agreement between the narratives of Scripture and the arts and productions, manners and social life, of this ancient people, we have beautifully set forth the truth of the inspired record, so that they who half a century ago sneered at the Bible as a budget of fables, errors, and contradictions, now regard it as the infallible word and wisdom of God.—*Bible Lands.*

Humble Dependence.

GOD knows me better than I know myself. He knows my gifts and powers, my failings and weakness, what I can do and cannot do. So I desire to be led, to follow him. And I am quite sure that he has thus enabled me to do a great deal more in the ways which seem to me almost a waste in life in advancing his kingdom than I could have done in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so he led me, and greatly blessed me, who am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate art thou, O God! O my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from thee. Deliver me from the sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his gifts and talents; and may I be truly glad in his superiority to myself if God be glorified. Root up all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer! Grant me the wondrous joy of humility, which is seeing thee as all in all.—*Dr. McLeod.*

THE Bible abounds in declarations that God answers prayer; as when the psalmist says: "O thou that hearest prayer, unto thee shall all flesh come;" and when Jesus says, "Ask and it shall be given unto you." This is, of course, subject to the natural and obvious limitation, that God will use his superior wisdom in deciding what to give and what to refuse, and also when and how to bestow his favors. Prayer does not set aside God's sovereignty, which is simply his love directed by his wisdom. But then these general pledges are an assurance of real aid. They mean that in human experience prayer will be found to be an actual help; that it will not prove a mockery of human hope. Faith will accept these pledges at their full value, and will so rest upon them, as habitually to carry all wants to God in child-like petition, certain that he will do the very best for us that is possible, and taking the comfort of that fact. It will also have the spirit of expectation, and will watch for answers to its petitions, relying on the fatherly character of God and his invitations to his children to make known their desires with the utmost freedom.—*Sel.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—AUG. 16.

1. In our last lesson, what scripture was quoted concerning a time of tribulation?
2. What was this time of trouble to follow?
3. Show that the time of trouble referred to does not mean the destruction of Jerusalem.
4. Prove that the predicted tribulation was to come upon the people of God alone.
5. Repeat the words of prophecy that foretell such a period of tribulation. Dan. 7:25.
6. What power is here referred to as "wearing out" the saints of God?
7. How long were the saints and laws to be given into his hand?
8. To how many days is this equal? Rev. 12:6, 14.
9. In symbolic prophecy what does a day represent? Eze. 4:5, 6.
10. Then how many years of papal supremacy and persecution were predicted?
11. From what date are they to be reckoned?
12. Then when would they end?
13. How was the papal power broken in 1798?
14. What did Christ say would be done to those days for the elect's sake? Matt. 24:22.
15. What must be meant by this?
16. What great movement produced a sentiment against persecution for conscience' sake?
17. What did the Lord say would immediately follow the tribulation of those days? Matt. 24:29.
18. How definitely is the beginning of these signs located? Mark 13:24.
19. When did the darkening of the sun and moon take place?
20. When was the prophecy concerning the falling of the stars fulfilled?
21. Is the shaking of the powers of the heavens a sign of the coming of the Lord, or something that occurs in connection with it? 2 Pet. 3:10.
22. Are there to be any signs besides those in the heavens? Luke 21:25.
23. When these signs begin to come to pass, what is near? Luke 21:28.
24. How can we tell when summer is approaching? Luke 21:29, 30.
25. Do the signs here considered just as surely prove that Christ's coming is near? Verse 31; Matt. 24:32, 33.
26. Are we to admit of any doubt concerning it?
27. If the Lord commands us to *know*, is it not a sin to remain ignorant?

In our last lesson we identified the time of tribulation, of Matt. 24:21, 22, with the period of wearing out the saints of the Most High, mentioned in Dan. 7:25. The power that was then to "wear out the saints," is admitted by all commentators to be the papacy. The period of time during which they were to be given into its hand is stated as "a time and times, and the dividing of time." Without entering into any discussion as to the length of a "time," we can very easily determine how long this period of Dan. 7:25 was. In Rev. 12:14 we find the same period given as the length of time during which the "woman" (the Christian church) was nourished in the wilderness. In the sixth verse of the same chapter the same event is brought to view, and the time is said to be "a thousand two hundred and three-score [1260] days." We may therefore read Dan. 7:25 thus: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until [or during] twelve hundred and sixty days."

BUT twelve hundred and sixty days, only three years and a half, would be rather an insignificant persecution; the time would be entirely too short to accomplish the wearing out of the saints; and besides we know that the persecution of the church by the papacy lasted much longer than that. We remember, therefore, that the prophecy in which this prediction occurs, is symbolic, and that the time brought to view is figurative. If we turn to

Eze. 4:4-6, we shall find that in prophetic symbols a day represents a year. Substituting this, we are warranted in reading Dan. 7:25 thus: And he shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand for twelve hundred and sixty years.

THIS period of papal rule began in 538 A. D., when, by the overthrow of the Ostrogoths, Justinian's decree that the bishop of Rome should be head of all the churches, went into effect. Twelve hundred and sixty years from that date would bring us to A. D. 1798, for the close of papal supremacy; and just at that time it was that Pope Pius VI. was taken prisoner by the French, and the temporal dominion of the papacy was destroyed, never again to be restored to its former glory. That the years intervening between these two dates were filled with persecutions which literally "wore out" the people of God, is fully attested by history. The "tribulation" may doubtless be considered as beginning before 538 A. D., for under pagan rule the Christians suffered terrible persecutions; but pagan persecutions did not begin to compare in fiendish malignity with those waged by the apostate Christian church against the true followers of Christ.

"BUT for the elect's sake, those days shall be shortened." What days? Not the days of papal supremacy, for the time of its continuance had been definitely fixed years before. Our Lord must refer to the days of persecution by the papal power. Had that persecution been pushed to the close of the 1260 years with all the relentless rigor that characterized it in its height, none of the people of God (no flesh), as the Bible says, would have escaped. But in the providence of God the Reformation arose. God did not design that his truth and people should be utterly exterminated, so that he could have no witnesses upon earth. So he moved on the hearts of devout men like Luther, to preach the word, showing that men must be justified by faith, and not by penances, pilgrimages, or the payment of coin. Their preaching was accompanied with such power that thousands were constrained to believe the glad message of salvation through Christ alone; and when the rulers of various European States espoused the new light, and refused to yield abject obedience to the commands of the pope of Rome, the persecution was gradually diminished, until about the middle of the eighteenth century, it virtually ceased. So for the elect's sake the days were shortened.

"IMMEDIATELY after the tribulation of those days shall the sun be darkened," &c. As recorded by Mark (chap. 13:24) our Saviour was still more explicit in his prediction. After speaking of the affliction above noted, he said: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." We must therefore look for the fulfillment of these signs somewhere between the middle of the eighteenth century and the year 1798. Do we find it? The dark day of May 19, 1780, is one of the notable events of history. A brief description may be found in "Webster's Unabridged Dictionary," the list of "Noted Names," etc. The darkness extended over the entire day, after ten o'clock in the morning, and through the greater part of the night following. Although the moon was then full, not a ray of light was to be seen. Even in the day-time the darkness was so great that no work could be done out of doors, and persons who were out were actually unable to find their way home. Fowls went to roost in the forenoon, as though it were night. History contains no parallel to this wonderful event.

MANY have sought to find an explanation for the darkness of May 19, 1780, thinking thereby

to destroy its value as a sign of the Lord's coming. None of these efforts have been successful, and so good authority as that quoted above (Webster) says: "The true cause of this remarkable phenomenon is unknown." However, even if it were possible for any one to explain it on scientific grounds, that would not in the least invalidate the claim that it is a true sign of the Lord's coming. Mark the fact that Jesus did not say that a darkening of the sun should occur, which nobody could account for. What he did say was that at a certain time such an event should occur; its occurrence at the exact time specified establishes it beyond all controversy as a valid sign of the end.

"AND the stars shall fall from heaven." This was fulfilled in the memorable meteoric shower of Nov. 13, 1833. It accurately fulfilled Rev. 6:13, which likens the falling of the stars to the falling of unripe figs when the tree is shaken by a mighty wind. Prof. Olmstead, of Yale College, said:—

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world, or, at least, within the annals covered by the pages of history."

"WHEN these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. That is, these signs show that the Lord's coming is near. Says one, "I don't believe in frightening people with talk about the Lord's coming." Well, the Lord didn't say anything about getting frightened. He was speaking to his disciples (not simply to the chosen twelve, but to all who should believe on him through their word); and he tells them to rejoice. Why should they not? Their best friend is coming to redeem them, and to take them to himself. Does the prisoner tremble at the coming of the one who he knows will open his prison doors and let him walk at liberty? Does the bondman, toiling in weariness and pain, writhing under the lash of the taskmaster, become frightened at the thought that the time of his cruel bondage is nearly over, and that one is coming who will make him a free man? Then certainly the Christian will only rejoice at the thought that his Saviour is coming to end all his trials and temptations, and to give him an everlasting home in the mansions of light. The Lord saves those who love his appearing, and those who love his appearing will not shrink from it with alarm.

How do we know when summer is approaching? By certain infallible signs. We see the buds begin to swell, the leaves begin to appear, and the tiny blades of grass shoot forth from the ground. When these things begin to take place, we know that summer is not far distant. No one could make us believe differently. "So likewise ye," says the Saviour, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. This is a direct command. We are not to disbelieve, nor to be in doubt, nor to guess that he is near, but to *know*. To disregard this command is certainly a sin, as well as to disobey any other injunction. If we study his words carefully, how can we help knowing? How near is it? "Even at the doors." The day and hour are not given, nor is it necessary that they should be. When we are informed that a friend is at our door, we do not require a message telling us when to prepare to receive him. If we are not then ready, we know that we have no time to lose. No expression could more strongly convey the fact that Christ's coming is close upon us.

AND how shall we prepare for that momentous event? "Not every one that saith unto me,

Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. If we would enter into Christ's kingdom, we must obey the laws of that kingdom. There will be none but loyal subjects there. Treason will not be found. Let us then, by the aid of Christ and his Holy Spirit, have the law of God so written in our hearts that we may be found unto praise and honor and glory at the appearing of Jesus Christ.

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

AUGUST 17—2 SAM. 18:24-33.

"Is THE young man Absalom safe?" Had David asked himself this question earlier, he might not have needed to ask it then of another. The young man Absalom had not been safe for years. He had not been safe when allowed to have his own way, and let his passions run riot in the pleasures of a court. He had not been safe when his royal father failed to give him a father's care. He had not been safe when placed in the way of temptation, with no shielding influences. It was too late then to ask, Is the young man Absalom safe.—*Lesson Commentary.*

ABSALOM'S sin and shame had two sides. There was in it the curse that David's sin brought on David's house (2 Sam. 12:10), the misdeed of the father that is visited on the child (Ex. 20:5), and not less, Absalom's own wickedness and recklessness, which made him the bearer of the family curse. David looks at Absalom's deed not on the latter side, but on the former, for his own guilt seems to him so great that he looks little at Absalom's; hence his deep, boundless compassion for his misguided son.—*Kurtz.*

DAVID had not mourned after the death of his infant child, but had said, "Can I bring him back again? I shall go to him, but he shall not return to me." Chap. 12:23. Why, then, this mourning for Absalom? Why so intense a sorrow for him? (See chap. 19:4.) It was because David believed in the resurrection and in the Judgment to come. It was because his son Absalom had been cut off in the act of sin, the wages of which are the second death; and because by Absalom's death the door of repentance and pardon was shut upon him.—*Wordsworth.*

THE issue of the history, even as regards David, shows how sin brings suffering. Though his enemies are scattered and his throne restored, yet that deeply touching scene, where with keenest anxiety he waits for news of the battle, and with overwhelming grief laments his lost son, shows him still suffering the yet unfinished consequences of his great fall. How the bad example he had set his children, must have come home to him then. We sin, and our sin may be pardoned, but by sinning we have, perhaps, set in motion a chain of cause and effect which may work mischief years after. "Vouchsafe, O Lord, to keep us each day without sin."—*E. Stock.*

DAVID is a very forcible example of the weaknesses that often accompany and thwart the purposes of a natural affection. Of David's love we can have no doubt. The cry, "O, my son Absalom! my son, my son, Absalom! would God I had died for thee!" was a dirge that could only have been composed after the heart had broken. David did not maintain discipline in his family, and suffered sadly from the unchecked passion and ambition of his children. . . . Justice is not fatal to love. The rod is sometimes as much an evidence of affection as a kiss. To hold a child by the firm grip of authority may be as profitable as to fold him to the breast. Obedience is the condition of

soul that heeds instruction, and that love is inexcusable that worships what it should condemn.—*Rev. C. R. Barnes.*

THERE are many lessons to be learned from Absalom's sad end. It shows, as in a picture, the final ruin which is sure to befall all whose plans are for self and self alone. It shows that a father's anxiety over his son will not save him when he has neglected a father's duty in the past. It shows that our acts have an influence affecting others beyond ourselves; David's sorrow was so deep because he saw in Absalom's death the result of his own sin. It shows that parental tenderness may make one blind even to kingly obligations. It shows that no gift or graces or endowments will supply the lack of character. Absalom's beauty and popularity could not save his name from everlasting disgrace.—*Lesson Commentary.*

"HE is a good man, and cometh with good tidings." The messenger, Ahimaaz, was the son of Zadok the priest; David no doubt knew his character, and knew that his goodness would deter him from bearing evil tidings. And this is shown to have been his disposition, inasmuch as he conveyed to the king only the good news of victory, and withheld the intelligence of Absalom's death. But the language above quoted serves to express two prominent ideas of the Christian world to-day. 1. One believes that his father, or Rev. Mr. So-and-So, was a good man; he believed this or that doctrine, and therefore it must be correct. No further trouble is taken to investigate the matter; the teaching comes from a good man, and that is sufficient—if it is not according to Scripture, he would have known it. 2. We have the idea that one is a good man because he brings good tidings. He tells us the things we want to hear, therefore he is a good man. He "prophesies smooth things," therefore the multitude is pleased with him. Should one point out our faults, or the errors in our creed, he is deemed dangerous, a dissensionist, one that "troubleth Israel." "The steps of a good man are ordered by the Lord," Ps. 37:23; and the good man proclaims the truth, and will not object to having his teaching tested by the word of the Lord. See Acts 12:11.

GIFTS FOR THE KING.

THE wise may bring their learning,
The rich may bring their wealth,
And some may bring their greatness,
And some bring strength and health.
We too would bring our treasures
To offer to the King;
We have no wealth or learning;
What shall we children bring?

We'll bring him hearts that love him,
We'll bring him thankful praise,
And young souls meekly striving
To walk in holy ways;
And these shall be the treasures
We offer to the King,
And these are gifts that even
The poorest child may bring.

We'll bring the little duties
We have to do each day;
We'll try our best to please him
At home, at school, at play;
And better are these treasures
To offer to our King,
Than richest gifts without them;
Yet these a child may bring.

—Sel.

AN old man said: "I always speak to the children. They speak to me. It keeps me young. It makes me happy. It gives me an interest in them." Good results are these, from a small effort, and suggestive. While our Sabbath-schools are not designed wholly for children, these form a very essential part of the school. Speak to them. Treat them as you do grown-up gentlemen and ladies. Make them happy. Have a genuine interest in them, and have the happiness of knowing that you are kept young thereby.—*Ex.*

Temperance.

Why He Swore Off.

"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in the smoking-car and passed the bottle. "The fact is, boys, I have quit drinking—I've sworn off."

His words were greeted by shouts of laughter by the jolly crowd around him; they put the bottle under his nose and indulged in many jokes at his expense, but he refused to drink, and was rather serious about it.

"What is the matter with you, old boy?" sang out one. "If you've sworn off drinking, something is up; tell us what it is?"

"Well, boys, I will, although I know you'll laugh at me. But I'll tell you, all the same. I have been a drinking man all my life, ever since I was married; as you all know, I love whisky—it's as sweet in my mouth as sugar—and God only knows how I'll quit it. For seven years not a day has passed over my head that I didn't have at least one drink. But I am done. Yesterday I was in Chicago. On South Clark Street a customer of mine keeps a pawn shop in connection with his other branches of business. Well, I called on him, and while I was there a young man of not more than twenty-five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. Tremblingly he unwrapped it, and handed the article to the pawnbroker, saying:—

"Give me ten cents."

"And, boys, what do you suppose that it was? A pair of baby shoes, little things with the buttons only a trifle soiled, as if they had been worn only once or twice.

"Where did you get these?" asked the pawnbroker.

"Got 'em at home," replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. "My—my wife bought them for our baby. Give me ten cents for 'em—I want a drink."

"You had better take the shoes back to your wife; the baby will need them," said the pawnbroker.

"No s-she won't, because—because she's dead. She's lying at home now—died last night."

"As he said this the poor fellow broke down, bowed his head on the showcase, and cried like a child. Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and I swear I'll never drink another drop."

Then he got up and went into another car. His companions glanced at each other in silence; no one laughed; the bottle disappeared, and soon each was sitting in a seat by himself reading a newspaper.—*Chicago Herald.*

"STEVE HUNTER, while drunk, attacked his wife at Clinton, Ill., and inflicted wounds which will probably prove fatal."

And nobody responsible; not even the murderer, for the murder was committed while he was drunk, and certainly you would not hold a man responsible for what he does while drunk; and as for the saloon-keeper, he paid his money for the privilege of making the man insane, and to interfere with the right to sell liquor would be a violation of natural rights; so the selling and killing must go on.—*Asotin Spirit.*

WE do not "regulate" gambling; we prohibit it. We do not "regulate" piracy; we prohibit it. We do not "regulate" murder and theft and highway robbers; we prohibit them. Why endeavor to "regulate" rum, the cause, and prohibit the result. We chop off the branches, but cultivate the root.—*Home Guard.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JULY 31, 1884.

What Is Death?

DEATH is a "cessation of life." Webster says it is that state wherein there is "an entire cessation of the vital functions." Hence, life must precede death; there can be no cessation of the vital functions where no vital functions have existed. It is not strictly correct to speak of a stone as "dead matter," for it never died; it never took on the condition of death; it never had life. Every one can see that there can be no death where there is no process or act of dying.

Then the question arises, Can there be eternal or everlasting death without an everlasting act of dying? According to the philosophy of some people, there cannot. But we think there can. This is an objection which is often urged against those who believe that death is the penalty for sin. They say that a person cannot long suffer the pangs of death, and that his punishment is therefore of brief duration, as it must cease when his consciousness and sufferings cease. This may appear to them to be very good philosophy, but is scarcely good sense, and certainly not according to the teachings of the Scriptures.

The apostle Paul speaks of "eternal judgment." But we cannot think that he means that the process of judgment must be going on eternally. That is not the truth. Eternal judgment is that of which the consequences are eternal; it is a judgment of eternal destinies. The act of judging any individual must necessarily cease at some time; the consequences or the result of the act will never cease. And thus it is of eternal death. A person will never die unless he sometime reaches the point where he is dead; where the act of dying ceases. "The death that never dies," is a figment of a poet's fancy; at least, as the phrase is generally used. If by it were meant that the condition of death, into which the wicked will be brought as the penalty of their sins, will never cease, that from that death there will be no resurrection, then we would accept it as the truth of the Scriptures.

The idea of punishing a dead man with death would be an absurdity; and if a court should sit on a dead man's case, and resolve to punish him, the decision would be a nullity, unless the man were restored to life that he might be punished. All laws recognize the fact that a man must be conscious of the infliction of the penalty in order to his punishment. What would be thought of the court which would fine a man one thousand dollars for an offense, and then order the officer to go and abstract that amount from the coffers of the criminal, but not to let him know it? Such an order would only excite the derision of all sensible people.

With the infliction of death upon the ungodly, the Lord has threatened "tribulation and anguish;" Rom. 2:9. Or, as the Saviour says of "the children of the wicked one," "And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:38, 42, 49, 50. See also 2 Pet. 3:7, and Rev. 20:10-15. This tribulation and anguish is in the "furnace of fire," or "lake of fire and brimstone," which is the second death. Thousands of wicked ones go to the grave, of whom the man of God says, "there are no bands in their death; but their strength is firm. They are not in trouble like other men, neither are they plagued like other men." Ps. 73:4, 5. To say that such have

received their punishment *because they are dead* is to make a farce of the most solemn threatenings of God's word. Many, very many, of them have died as the patriarch said of the wicked, "One dieth in his full strength, being wholly at ease and quiet;" and the threatenings of tribulation and anguish upon such will be fulfilled only when that other scripture is fulfilled: "Do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." Job 21:23, 29, 30. The Saviour said they shall "come forth . . . to the resurrection of damnation." John 5:29; for "there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. They are willing to take awful risks who will quarrel with such plain statements of the word of God as these.

Now it must be conceded that no one can be "brought forth to the day of wrath," and be visited with "tribulation and anguish," and not be conscious of it. There is no tribulation, no anguish, where there is no consciousness; and it is equally evident that the tribulation and anguish must cease when the penalty of death is fully inflicted; when all the vital functions have forever ceased. And then returns the self-same question, though not in the same words, yet to the same intent: If tribulation and anguish are necessarily connected with the infliction of punishment on the wicked, must not the tribulation and anguish endure as long as the punishment endures? We answer, No; the tribulation and anguish are inseparable from the process of dying; but the process of dying eventuates in death; and when death has taken place, the process has ceased; anguish is past; consciousness is lost. But is the person still under the effects of the sentence? Or, in other words, is he still under punishment? Yes; and will be to everlasting; he will be, as long as the death endures to which he was sentenced.

It is easy to see that a person may be conscious of suffering under the sentence of an eternal judgment, without being eternally conscious of suffering. He may be conscious of suffering the pains of eternal death without being eternally conscious of the pains of death. And therefore he may be conscious of suffering the anguish of eternal punishment, without being eternally conscious in that anguish. Indeed, if that eternal punishment be eternal death, or everlasting destruction, it must be impossible that he should be eternally conscious, for, in that case, death could never take place—he would never be destroyed.

Peter says that God knows how "to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. Some say that past generations of wicked have already been punished, as they are already dead; and the wages of sin is death. But if that be so, then the generations of the righteous have also been punished in like manner, for they are dead also. But we need not argue the case; the argument is all made out in the inspired word. Thus:

1. Paul said, at Athens, that God has appointed a day in which *he will* judge the world. But if the wicked dead are already punished, there was no propriety in Paul placing the judgment of the world in the future; the longer part of it was then in the past.

2. He said the Lord would judge the quick, the living, and the dead at his appearing and his kingdom. According to that view this declaration could only be partly true, for the dead are already judged, and true wherein it is true only to a quite limited extent.

3. Peter said that the heavens and earth which are now are reserved unto fire against the day of judgment and perdition of ungodly men. This language can have no force according to the view we call in question, for the day of judgment and perdition of ungodly men has been in existence ever since the day of Cain's death.

4. The book of Revelation says that "the time of the dead, that they should be judged," comes under the seventh trumpet, at the very close of the gospel dispensation. If that view be correct, this text cannot be true, for they have been already judged, and as to the wicked dead, they have been both judged and punished.

We could greatly multiply such evidences, but there is no need. They who deny a few plain Scripture declarations will find no difficulty in denying many. We believe that the lake of fire, the second death, awaits all the ungodly, and that "*it shall be more tolerable for Sodom and Gomorrah in the day of judgment,*" than for those who reject the greater light of the present day. Matt. 10:15. Thus believing, "we persuade men."

"There Is One Body."

THESE are the words of Paul in his letter to the Ephesians. Christ is the head of the body, which is the church. As Christ is one, there is but one head, and of course there can be but one body. If there were more than one body, there would of necessity be more than one head. And yet, in spite of this truth, there are people, calling themselves by the various names of "Kingdom believers," "Age to Come believers," and "Christadelphians," who virtually deny this conclusion; who affirm that the Gentiles are not fellow-heirs with Israel, and of the same body, and partakers of the promises of God in Christ by the gospel. Eph. 3:6. These would build up the middle wall of partition that has been broken down, and insist that he *only* is a Jew which is one outwardly, and that they are all Israel which are of Israel. Rom. 2:28, 29; 9:6, 7.

Paul speaks to those who were "Gentiles in the flesh," that is, by birth, and says:—

"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."

And some there are who have not yet learned that in the gospel the position of believers from the Gentiles is so changed that they do not stand a separate body. The apostle continues:—

"But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore *ye are no more strangers* [from the covenants of promise] *and foreigners*, but fellow-citizens [of the commonwealth of Israel] with the saints, and of the household of God." Eph. 2:12-19.

It seems very much like obstinacy for any one or any class to still maintain, in the face of these declarations, that the literal Israelites are heirs to "the covenants of promise" to the exclusion of the Gentiles. Who are Abraham's seed? Not the unbelieving Israelites, but the faithful from every nation who believe in Christ. "For they are not all Israel which are of Israel." "He is not a Jew which is one outwardly." And if this be so, how can the promise be claimed for him which belongs to the Jew—to the Israel of God? The Saviour speaks of those who say they are Jews, but are not; they are of the synagogue of Satan. Rev. 3:9. To this agree his words to the Jews while he was on earth. John 8:39, 44. And Paul says again: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

We repeat what we have often said, that all the special promises to the literal descendants of Jacob, were to them *as a nation*, and were under a covenant made with them at Horeb, called the first or old covenant. But that covenant is all done away. Now if Israel, as a nation, can claim any promise under that covenant, two points must be taken for granted:—

1. An injustice was done to them in abolishing a covenant under which they had claims; or, if it were all of grace, it was a frustration of grace to many generations, to take from them a covenant under which they had claims on certain unfulfilled promises.

2. As all these special or national blessings belonged to the old covenant, and can have no place under the new, if they are yet to be fulfilled, the old covenant must be restored. That is to say, the middle wall of partition which was broken down by the gospel, must be built up again. And this can only be done by the abrogation of the new covenant, for both covenants cannot be in force at the same time.

And what is the position of those who are aiming to do such a work as this? Paul said: "If I build again the things which I destroyed, I make myself a transgressor." Gal. 2:18. And they who would restore the old covenant, and claim national blessings to those who are *not of faith*, and therefore are not truly Abraham's seed, make themselves transgressors against the gospel. They are enemies to the cross of Christ, by which Jews and Gentiles are made one body, and alike partakers of the promises.

Paul also says to the Romans that the natural branches (literal Israel) were broken off by reason of their unbelief, but they may be restored by faith. Hence the restoration is *an individual work*, and is accomplished in precisely the same manner, *and by the same means*, that the Gentiles are grafted in. In a state of unbelief they are not Abraham's seed; they are not heirs to the promises; they have become aliens and foreigners. God has not cast them away so that they cannot be recovered; but the work of recovery is in the same manner in which the Gentiles are made children of Abraham. He who denies this, denies the gospel of Christ.

When we presented these facts at the North Pacific camp-meeting, a "Judaizing" preacher said to his friends that we had not touched the point. He used a harsher expression than we care to reproduce, especially as it reflected directly upon the truths which we read from the Bible. But he rested principally upon the declaration that God had promised to favor Israel for his name's sake, and for their father's sake. Granted; and what then? Suppose we take the words of Christ and of Paul and prove that the believing Gentiles are the children of Abraham, and heirs of the promise; and in like manner prove that the unbelieving literal or fleshly descendants of Abraham have forfeited the promises, and have become the synagogue of Satan, and are not the children of Abraham, or children of the promise, the objector gains nothing by his confident declaration. We fully believe that every promise of God will be fulfilled; but we take the Scriptures to prove *to whom* they will be fulfilled. We do not believe that any promise of God will ever be fulfilled to any who forfeit them by unfaithfulness. Who can gainsay this, Christ said the kingdom of God was taken from fleshly Israel because of their unbelief, Matt. 21:43; and James tells us who are heirs of it. Jas. 2:5. And to this agree all the Scriptures.

In opposition to the infidel assertion that only persons of small mental calibre believe in Christianity, Rev. W. F. Crafts, in the *Christian at Work*, gives a list of twenty of the principal mechanical inventions now in use, the most of which were produced by men who believed in the Christian religion. It is stated that the world is indebted to infidels for but very few of the useful inventions of the age.

The Reason Why.

FOR years people were content to keep the first day of the week as the Sabbath because they were taught from childhood that this was right. No one felt called upon to give a special reason for doing that which no one questioned. We say that no one questioned the correctness of their action, not because there were none who condemned first-day observance both by word and act, but because those who kept the seventh day were so few in number as to be practically unknown. And so people kept Sunday because their parents did, and were content. Whenever the good people wished to reason with a worldlyling who would persist in finding his own pleasure on the first day of the week, they would quote, "Remember the Sabbath day, to keep it holy," taking it as a matter of course that "Sabbath" meant Sunday, and that the fourth commandment was gotten up for the express purpose of protecting the first day from worldly toil and pleasure.

But the time came when their quiet was disturbed. Those who read the commandment far enough to find out that "the seventh day is the Sabbath of the Lord," and had the courage to obey the commandment as it reads, preached the "new" doctrine with such vigor as to attract general attention. To the surprise of all the people who were quietly following custom, and to the disgust of many of them, it was found that the seventh day really is the Sabbath of the Bible, that it was that day that received the divine blessing and sanctification in the beginning, and that unfortunately the Bible writers had omitted to say anything about a change of the day of weekly rest. Some persons very sensibly concluded that if the Lord had wanted men to observe the first day of the week instead of the seventh he would have said something about it, and immediately adopted God's original plan. They reasoned that God was abundantly able to make known his will, that he had done so very clearly in times past, even concerning matters of seemingly little importance, and that when he had not spoken it was very presumptuous in man to speak for him. See Eze. 13:7.

Others, however, acted on the principle that Sunday-keeping *must* be right because, (1) It has been kept by nearly all the world for many centuries; (2) The leaders of the church do not accept the seventh-day Sabbath (see John 7:47, 48), and they certainly ought to know what is right; (3) It would be very inconvenient to make a change; and therefore (4) They were determined not to change. Having come to this conclusion, they felt that it was incumbent on them to give some reason for their course of action, especially since they were very strongly urged to do so by those who kept the Sabbath "according to the commandment." Accordingly they promptly gave, substantially, the following "reasons":—

1. "The Sabbath was changed from the seventh to the first day of the week, because Christ rose from the dead on that day."

2. "The first day of the week is the one that was originally sanctified. The Jews were too wicked to be allowed to keep it, so the Lord let them keep Saturday for a while; but there has really been no change at all in the Sabbath day."

3. "We keep Sunday because the world is round, and it is impossible to keep any one day."

4. "The seventh day is indeed the Sabbath, and all men ought to keep it, for it is plainly commanded; but we can't tell which day of the week is the seventh, and therefore we keep the first."

5. "The seventh day was the Sabbath from the beginning, but the Jews lost their reckoning while in Egypt, and since that time nobody has had the correct reckoning of the time."

6. "The Jews lost the correct reckoning during the Babylonian captivity, and consequently no one can tell whether or not the day that they now keep is the true seventh day."

7. "Christ kept the seventh-day Sabbath, and so did his disciples, "according to the commandment;" but during the dark ages of papal supremacy much time was lost; indeed, no reckoning whatever was kept for a long time, and so it is absolutely impossible to tell whether our Saturday is the seventh or the fourth day of the week, or even to tell in what year of the Christian era we are now living."

8. "We keep the first day of the week because, after the resurrection of Christ, the apostles kept it, and from their time to the present we have an uninterrupted record of Sunday observance."

9. "The commandment enjoins the observance of only a seventh part of time; there is nowhere in the Bible a command to keep a definite day, so we keep Sunday."

10. "The ten commandments are now abolished, and the New Testament is the Christian's only guide; but it is not a book of laws, and we don't find in it any express command for Sabbath observance, and we therefore observe the first day of the week."

These are only a few of the many "reasons" given for keeping Sunday rather than the seventh day. As will be readily surmised, they were not developed in council, but were "sought out" by different individuals as occasion required. We but state the simple truth, however, when we say we have heard every one of the above "reasons" given in a single discourse, and that by a minister who was held in high repute as a man of learning. Whenever the above-mentioned "reasons" seemed unsatisfactory, others were given that were equally conclusive!

In spite of all this, people would wonder why the Bible contains no command for Sunday observance. They "knew" Sunday-keeping was right, but felt hurt that the Lord had not vouchsafed them one word of encouragement. If only one text could be found, what a relief it would be. Such ones may set their minds at rest. The Rev. J. M. Bailey, D. D., has found out just the reason why the Bible is silent on the subject of first-day observance; and he has given his discovery to the world through the columns of the *Morning Star*, a Free-Will Baptist journal published in Dover, N. H. He says:—

"It appears that the day of convocation was changed from the seventh to the first on the very day of the resurrection of Christ. *What he said* to the disciples about it to convince them, *we have no means of knowing*. [Italics ours.] He met some of them several times that day, and then appeared in their assembly where they met with closed doors for fear of the Jews, and sanctioned their meeting by breathing on them the Holy Spirit, and sending them forth as the Father had sent him. Probably for fear of the Jews, *what he said* against Judaism, or in favor of the Christian Sabbath, was not published."

Do not smile, dear reader. This was written in sober earnest, by a learned D. D., for the express purpose of combating the errors of seventh-day keepers. We do not know how he regards his work, but it is our opinion that he leaves nothing more to be said. Before closing we wish to ask, Who was it that was so fearful? Was it Christ, who denounced the Jews to their face, calling them hypocrites? Of course he did not fear personal violence to himself. Was it Peter who feared to tell what Christ had said against the Sabbath and in favor of Sunday?—he who faced the Jewish Sanhedrim, and, charging that body with the murder of Jesus, boldly declared that "we ought to obey God rather than men." Paul was not present on that night, but he was "not a whit behind the very chiefest apostles" (2 Cor. 11:5), being taught by the Lord Jesus himself. Gal. 1:11, 12. No one can accuse him of fearing to preach the word, and he himself declared that he had not shunned to declare "all the counsel of God." Acts 20:26, 27; but he has left nothing on record concerning Sunday-keeping.

We need not pursue the subject further. We will simply say that we too believe that fear operated to a certain extent to prevent the disciples from preaching that the Sabbath was changed. Not the fear of

the Jews, but fear of disobeying Christ's instruction in Matt. 28:19, 20; fear of being found false witnesses of God, and bringing upon themselves the curse recorded in Gal. 1:8, 9.

E. J. W.

Healdsburg College.

AT the meeting of the Pacific Coast Council in East Portland, June 30, 1884, the recommendation that our Conferences encourage as many as possible to go to Healdsburg College, "to fit themselves for work, not only as preachers, but as canvassers, colporters, and teachers," being under consideration, Prof. Brownsberger made the following remarks:—

We all agree that much depends upon education. And much of our education is received outside of the school-room, in association with others. Few operate on correct principles. It is most important that right principles be inculcated in childhood, yet this duty is mostly neglected. The *first object* of the Healdsburg school is to give education to young men and young women to fit them for work in the cause of God. This is the object of all the schools established by the Seventh-day Adventists. The school at Battle Creek, for a time, declined to the giving only of a usual college course in Greek, Latin, etc., with a view to fitting the pupils for professions in secular things. As "the whole duty of man" consists in obeying God, and to glorify God is the chief end of man, we hold that our first object as educators should be to make men and women practical workers in the cause of God. This is the chief object of the Healdsburg College.

The character of the instruction in the Scriptures in this school, is more that of a *drill* than of lectures. Drill on the Bible, and in practical work in the various branches of the cause of God. This is instruction in practical godliness.

The daily recitation is from forty-five minutes to an hour. Questions on the topic of the hour are written on the blackboard beforehand, that the students may study them before they refer to the Bible references, which gives them time and opportunity to investigate, and think and reason for themselves. Then they are instructed in the Scriptures which give a solution of the subject under consideration. It is not a process of *pouring in*, but of leading out, by genuine educational principles. Reviews are frequent. Unless it is so, the lessons will soon fade from the mind; the ideas become dim. Review, review, review, makes *thoroughness*. This is just what they need when they go into the world and into the work; and then they can give Bible, in an intelligent manner, for whatever they believe or teach. We want familiarity with the Bible; and by such a process—such a drill—the students cannot help becoming familiar with the Bible.

In connection with Bible study there are many other things taught, so that every person who goes out to work may make himself useful in many ways. Some think that just one thing is all that is necessary. But we want to be able to do many things. In the school we have a missionary class daily during part of the year. Actual missionary work is done; letters are written, and everything is done to instruct in real work. By daily examinations, interchange and corrections of letters written, the rough edges are smoothed down and polished in the correspondence, and also in their association with others.

Also the general principles of book-keeping are taught, and especially the methods of keeping missionary books and accounts.

Instruction in the Sabbath-school work is not the least important. There is a great lack of good superintendents and teachers. There is a work to be done in the Sabbath-school that cannot be done in any other place. In Healdsburg we aim to have a model Sabbath-school, and to work as many as possible into becoming practical, efficient teachers. The teachers' meetings are made the most interest-

ing part of our Sabbath-school. We intend to make it the very best school for building up the Sabbath-school work, as well as as the other branches of the cause.

Besides these different lines of instruction, we have classes specially for those who need to be educated in the common branches. We could not put these into our general classes and reasonably expect to secure immediate results. Some use poor language, and must be taught that especially for a while. Others spell poorly. And, oh, so many are poor readers! When reading the Bible or a hymn, they obscure the real spirit or point of it, rather than make it clear, and forcible, and impressive to those who hear. All these points are made the subjects of special drill.

The exercises of the Students' Home (North College Hall), are intended to make the students both diligent and useful. All things there combine to elevate, refine, and fit them to have a refining influence upon others, and to strengthen them in character. As we go on, and the school increases, all these things will develop more and more, and we shall be better prepared to do good work for the cause in which we are engaged. We have the very best facilities and the very best instruction to fit your young men and young women for usefulness in the world, and in the cause of God.

NOTE.—The above is only a synopsis of the Professor's remarks, as they were not reported in full. They were well received, and increased the interest in the school. These northern Conferences are coming to realize that Healdsburg College is not merely a "California school," but is established for the benefit of the coast States and Territories.

Sunday Lord's Day, Papal.

1. THE whole theological world are assiduously taught that the first day of the week has been called the Lord's day, and unanimously observed as the Sabbath by Christians ever since the days of Christ. This claim is not sustained by either the Bible or history.

Rev. 1:10 is the only scripture that is brought forward to prove that the term "Lord's day" had become the familiar title of the first day of the week in the days of the apostles. There are a number of objections to such an application of this scripture:—

First. John does not say that it was the first day of the week which he here calls the Lord's day, nor does he make the least statement from which such a conclusion can be inferred. That point has to be wholly assumed.

Secondly. As we look back of the time of John's vision on Patmos, into the history of Sunday with Christ and the apostles, we find no intimation that they regarded it as the Lord's day; for Christ never took the day into his lips, and the apostles speak of it only eight times, and uniformly call it the first day of the week.

Thirdly. John wrote his gospel two years after his Revelation (see Thoughts on Revelation, p. 28); and in his gospel he twice speaks of the first day of the week, and calls it, not Lord's day, as he would have done if it had come to be the general name for that day when his Revelation was given, but simply "first day of the week."

Fourthly. The seventh day of the week is in the most express manner called God's holy day. It is the one day of the seven which he has reserved to himself. And the Son of man, through whom the worlds were made, John 1:3; Heb. 1:2, and who was consequently associated with his Father in the institution of the Sabbath at the beginning, expressly styles himself the Lord of the Sabbath-day. Mark 2:28. Therefore we say that the Lord's day of Rev. 1:10, is the seventh day of the week, not the first.

No ecclesiastical writer previous to A. D. 194 gives the title of Lord's day to the first day of the week. The so-called epistle of Barnabas is spurious. The letter of Pliny to Trajan speaks of a stated day, but does not specify which day of the week it was. The epistle of Ignatius to the Magnesians is itself a forgery; and the passage which is made to speak of Sunday as the Lord's day has been interpolated into that forgery. Justin Martyr, A. D. 140, does not use the term Lord's day, as is so often asserted. Clement of Alexandria, A. D. 194, uses the term ambiguously, perhaps referring to the first day of the week. Victor, bishop of Rome, A. D. 196, attempted to honor the day by an effort to have Easter uniformly celebrated on that day. Tertullian, A. D. 200, furnishes the first evidence of abstinence from labor on that day. In A. D. 321, Constantine made a law in behalf of the "venerable day of the sun," which was the first Sunday law. But this was a pagan edict, Constantine not yet having become even nominally Christian. At his so-called conversion, two years later, in A. D. 323, this law for Sunday as a heathen festival, being unrepealed, was made use of by Sylvester, bishop of Rome, now reckoned in the line of popes, to enforce Sunday observance as a Christian institution.

These are the indubitable facts of history, authenticated by a reference to the original authorities in the "History of the Sabbath," by J. N. Andrews, to which the reader is particularly referred.

2. An objection. The papacy was not fully established till A. D. 538, more than two hundred years after Constantine's law. How, then, can Sunday be called an institution of popery, and the change be attributed to the little horn, according to the prophecy of Daniel, which is a symbol of the papal power?

Let it be remembered that Sunday, as a subject of prophecy, is Sunday as a Christian institution. The question, then, is, What power or influence established this observance in the Christian church? Not Constantine; for his legislation referred to it as a heathen festival, although he furnished a means which was shrewdly manipulated by pope Sylvester in enforcing it among Christians. But it was brought in by the working of that influence which finally resulted in the establishment of the papacy. The papacy existed in embryo long before Constantine's time. The mystery of iniquity worked even in Paul's day, 2 Thess. 2:7, waiting only the removal of the restraining influence of paganism, to reveal, in its full strength, the papacy before the world. The root of this monstrous system of evil runs back far into the centuries before its open development, like the tree which sends its tap-root far down into the earth beyond the sight of the observer. Through that root the Sunday has found its way into the professed church of Christ; and on that tree it appears as one of the most characteristic fruits. As an institution, Sunday is both pagan and papal; as a rival of the Sabbath of the Lord, it is wholly papal.

U. S.

THE following item from the *Lever* is worthy of note: "The Catholics have set on foot a project which is, perhaps, the most important of any they have yet undertaken in regard to school matters in this country. It is to establish boards of education in all large cities, that shall have charge of all the Catholic schools, and thus systematize and make more effective the work of Catholic education. The first has just been instituted at Milwaukee, and the work is under the immediate authority and canonical blessing of the pope. This action is most significant and important, and will virtually consolidate the Catholic school system of America under the management and direction of Rome."

THE Waldensian Mission in Italy reported about 500 converts last year, chiefly from the Roman Church.

The Missionary.

California T. and M. Society.

REPORT FOR QUARTER ENDING JUNE 30, 1884.

DISTRICTS	No. of Members	Reports Returned	Members Added	Members Dismissed	Missionary Visits	Letters Written	Signs taken in clubs	SUBSCRIBERS OBTAINED.				
								Review	Signs	Good Health	Inst. under	Other Periodicals
No. 1	202	73	17	8	484	633	473	2	77	12	5	9
No. 2	90	40	6	7	116	152	181	6	7	1	1	5
No. 3	77	37	3	3	32	47	126	1	1	1	1	1
No. 4	27	5	1	1	34	167	35	2	2	2	2	2
No. 5	92	44	1	1	80	128	195	1	1	1	1	1
No. 6	10	2	1	1	1	1	1	1	1	1	1	1
No. 7	161	76	37	3	576	835	620	1	36	1	1	24
No. 8	95	43	1	1	1169	191	175	5	42	5	1	24
No. 9	37	17	7	1	142	20	55	33	1	1	1	1
No. 10	30	18	1	1	1	1	1	1	1	1	1	1
Ships	.....	.....	.....	.....	323	.....	50	.....	1	.....	.....	.....
Total	821	355	72	23	2953	2264	1953	16	220	20	8	162

DISTRICTS	READING MATTER DISTRIBUTED.		CASH RECEIVED.			
	Pages tracts and pamphlets	Periodicals	Membership and Donations	Sales	Periodicals	Total
No. 1	28001	5397	\$227 35	\$16 35	\$21 75	\$265 45
No. 2	25643	3185	16 45	16 80	43 65	81 90
No. 3	5137	1154	10 05	2 80	33 15	46 00
No. 4	4768	1235	13 78	5 40	44 52	63 70
No. 5	8232	4292	4 75	2 50	22 05	30 20
No. 6	3270	50	.....	.....	.....	.....
No. 7	53155	7756	24 35	25	167 95	192 55
No. 8	91908	8192	24 30	4 30	106 45	135 55
No. 9	18403	2245	45 65	1 50	72 15	119 30
No. 10	1458	1034	.....	.....	.....	.....
Ships	44011	4400	.....	30 50	.....	30 50
Total	285471	38940	\$337 18	\$80 40	\$517 57	\$965 15

No State quarterly meeting was held at the close of this quarter, as the missionary officers and workers are so scattered it would be impossible for them to attend.

This report is more complete than that of any previous quarter, in that the societies throughout the State are more generally represented, and in the increased amount of work done. In the following respects the excess over the last report is most marked: No. of members, 52; reports returned, 44; visits made, 559; letters written, 1,203; and pages distributed, 16,531. The faithfulness in reporting shows an increasing interest in the work.

The sum of \$965.15 was paid in to the State society during the quarter. Some of the districts are still quite deeply in debt. This is due, in some instances, to the large amount of publications on hand, and in others to the recent renewal of subscription for SIGNS club. We trust the librarians appreciate the advantage of a healthy financial condition, and will spare no effort to relieve the debt of their respective societies.

May God grant that each succeeding quarter find us far in advance of the preceding one, striving with untiring zeal to promote the interests of the truth and upbuild the cause of Christ.
ANNA L. INGELS.

Etna Mills, Siskiyou Co., Cal.

We commenced meetings in the Congregational church, at this place, May 28, and have held thirty-one meetings. Thirteen have commenced to keep the commandments of God, and others are in the valley of decision. We are now holding meetings at Oro Fino, a little mining town about eight miles from here. The interest there is good and the school-house is filled to more than its seating capacity every night.

Pray for the work in this county.

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

July 18, 1884.

"THERE is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

North Pacific Conference.

SINCE our excellent camp-meeting we have held meetings at Salem and Scio, Oregon. In each of these places we have made it a point to visit all the Sabbath-keepers, thus laboring "from house to house" as well as holding meetings in public. At Salem we sought to learn the exact standing of every member, that we might the more understandingly labor for them, and also that we might fill out the blank of standing which has lately been introduced in other Conferences. This will enable those who may follow us in the work to see at a glance the situation of the church and the condition of each member, and thus they may take hold to labor where their predecessors left off.

Though there had been some confusion occasioned, for a time, by one going out from us, we were glad to find that his boast that he should take many of the church with him, had thus far proved a failure, so far as the resident enrolled members in Salem are concerned. We are much encouraged with the prospect in Salem. If the members of the church are faithful to their vows, and active in the work, we expect yet to see a strong company here, where so many trials and conflicts have been passed through.

At Scio there is still some confusion resulting from the same cause mentioned at Salem. We were glad to meet the brethren at their houses and in meetings, and to have the privilege of correcting some wrong impressions they had received. We were sorry to learn that as the result of the opposition to the leaders in the cause, some persons were letting go of the Sabbath. This is not a new thing, however. Shake man's faith in those who are giving the message and the result is, with many minds, they lose faith in the message itself. It was decided to revive their Sabbath-school and Sabbath meetings, which have been omitted for some time. May the Lord bless the work at Scio.

The cloud of discouragement that has hung over the cause in this Conference seems to be lifting. The prospects are daily brightening. We hope, with God's blessing, to see the work advancing more rapidly than ever before. There is before us, in this Conference, a grand opportunity for doing good. May wisdom be granted to rightly occupy the field.

J. N. LOUGHBOROUGH,
C. L. BOYD.

From Washington, D. C.

A WORKER who uses a package of SIGNS in Washington City writes:—

"The paper is read by Catholics as well as Protestants, and it is spoken well of by all. On one occasion the package was broken in the post-office through the carelessness of the clerks, and then thrown into the waste basket. A mail distributor, a member of the Episcopal Church, came in possession of part of one, and became much interested in reading it, and taking it home remarked that the clerks ought to have more respect for such valuable papers than to leave them for destruction.

"Washington is noted for the great amount of its trivial reading; but I have noticed that in handing out the SIGNS, they lay aside their story and daily papers and read it with pleasure, taking a deep interest in its contents.

"This paper should be judiciously circulated for the good of the people. It may be lent and taken up and given to others, and thus each number do a great amount of good. In this way I have found many becoming interested and soon embracing the truth.

"Let us work while the day is ours, for the time will soon come when we can no longer work. It is a great work in which we are engaged, and the people must be warned. We must be faithful if we would secure a right to the tree of life, and ever be with the Lord."

Dupon, Indiana.

THE interest in this place is good. We came here entire strangers four weeks ago, but have many warm friends now. Ten or more commenced keeping the Sabbath this week. This is a new field, and we had much unreasonable prejudice to overcome, but by humble devotion to God, and energetic work, we have succeeded in getting a good start in the work here. Our congregations are not large, but they are quite regular in attendance, and attentive. Although it is in the midst of harvest, there are from fifty to one hundred present each evening through the week.

We received the twenty copies of the SIGNS yesterday at noon. Have taken nineteen short-term subscriptions in less than one day's work.

WM. COVERT,
M. G. HUFFMAN.

July 1, 1884.

Brauges, France.

I CAME to this place eleven days since to help a man who was struggling toward the light. I was among entire strangers, having no one with whom I could stay over night. I had to hire a room at a hotel, and, as a matter of economy, took most of my meals in visiting and doing missionary work from house to house. I soon began holding meetings in a private house; but finding no house large enough to contain the people, I took my stand in the open air, speaking to large audiences, composed mostly of Roman Catholics.

I have gotten up quite an interest; at least four persons have decided to obey. The mouths of some who said at first, "Why do you not go to Catholics?" are closed; and instead of my stopping here only about one week, as I had at first designed, in view of important work awaiting me at other points in France and Italy, I shall have to remain at least one month.

Among the subjects I spoke upon last Sunday, was the Sabbath question. The interest was intense, and at the close of my remarks, I had to go three times to my depository to get a supply of small tracts and papers to hand out, more than a hundred persons reaching out after printed matter on the subject.

Cholera at different points in France is arousing the fears of many. The Italian Government has forbidden French passengers coming into Italy by sea via Marseilles, the route I was going to take. So I shall hold on a while, or go by land.

My post-office address is still, Pasquart 79m, Bienne, Suisse.

D. T. BOURDEAU.

Brauges, Saone-et-Loire, France, July 7.

From England.

I SEE no reason why the coming year should not witness a great advancement for the cause of God in the Old World. Our new paper, the *Present Truth*, is very much appreciated by the people here, and will, by the blessing of God, accomplish much good. It is wonderful to see the activity of the prince of darkness in getting fresh ideas to deceive the people, and it is astonishing to see how readily his deceptions are accepted. We are all much cheered as we read, from week to week, of the progress of the work in America. I tell you it pays to work for Jesus in trying to spread his precious message. Many of our works sold here have been taken to Egypt, East Indies, and other parts of the world, and there distributed. I have just sent a good supply of tracts and papers to Calcutta and also to Denmark. I can truly say, I thank God for the Third Angel's Message. My address is 32 Grange Road, Birkenhead, Cheshire, England.

GEO. R. DREW.

"HE that winneth souls is wise."

The Home Circle.

THE RED SPIDER.

BEHOLD, this wondrous, living mite!
This speck of animated clay,
But just within the realm of sight,
When viewed by clearest light of day.

How strange to contemplate a form
Endowed with functions so complete,
With head and heart and pulses warm,
And limbs for locomotion, mete;

With brains and nerves and sinews, rife;
With hearing, sight, and feeling too,
And every part instinct with life,
Yet scarce perceptible to view,

Formed by that Power which made the world,
The sun and moon, and heat and light,
And through the firmament unfurled
The jeweled canopy of night.

That same strong hand that hurls the storm,
Or holds the elements in thrall,
Erected in a living form,
This atom so minutely small.

If God inspired this grain of earth,
To live and move and breathe the air,
Then, surely, man, of far more worth,
Can trust his providential care.

One whom would into being speak,
Sustain and feed from day to day,
Creatures so helpless, frail, and weak,
Would no dependent turn away.

Then let us kindly, gently deal
With harmless creatures of his care,—
All forms of life that pain can feel,
As we are spared, so let us spare.

—The Levee.

An Invalid's Mission.

SOME years ago a lovely young girl was suddenly stricken with disease. A long illness and the development of spinal trouble made her a helpless invalid. Pain, often excruciating and almost more than she could bear, depressed her sorely until she could not enjoy even the intervals of temporary relief.

The days had no pleasure in them, and the nights were filled with the phantoms of a weary brain that dwelt unceasingly upon her miserable condition. She sought solace in self-pity, until a morbid imagination made the picture all dark, or aglow only with the lurid flames of persecution. She thought of herself as a martyr, always suffering and always dreading inquisitorial dealing. God did nothing for her! His ears were not attentive to her prayer, and she could only cry aloud: "How long, O Lord, how long!" Thus her life seemed slowly ebbing away.

One morning she awoke very early. The fading stars were giving place to the glorious sun; "rosy light sprinkled the dewy lawn," and all nature revived in beautiful array. Birds sang blithely, not with the sleepy twitter of twilight, but with a full gush of pent-up melody they arose to greet the world. Green trees and shrubs waved gently in the morning breeze, while the sun rose higher and higher, until the triune rays of color and heat blended into one glorious white ray, that rested upon the world like a benediction.

Jennie had seen all this many times before, but that day she awoke to a special consciousness of these pleasant surroundings—her eyes were illumined from within. Not able to rise even to a sitting posture, something seemed to be quickening her heart, her brain, her soul. What did it mean? Instead of fretful and impatient waiting and longing, while words of re-pining were ready to spring to her lips, as a morning greeting to the household, she lay contented, a song of rejoicing and melody in her heart, with the constantly recurring refrain, "Lord, what wilt thou have me to do?"

Heretofore the only question had been, "How long must I suffer and be useless?" Now she

realized that, although she could not be of those who assist in drawing water from the "Pool of Siloam," or engage in lighting the great "candelabra" in the court of the tabernacle, she might in great measure be refreshed from the Living Fountain, and stand in the full blaze of the Light of the world.

That lovely morning the "Sun of Righteousness" had risen with healing in his wings." Not physical healing. No, no, her helpless body was not stronger, nor more comfortable than yesterday; but some impulse had set her little bark afloat on calm, restful waters, and she was enabled to forget self, and pain, and regret, while she watched and waited to cheer with a smile or help with an oar some fellow-voyager. When her sister came to the bedside, she was surprised with a cheerful smile and pleasant greeting. "Fanny," she said, "I wonder if I may not yet be able to work a little—to do something for others?"

"Work; why, Jennie, nobody expects you to work. What could you do?"

"I don't know yet; but at least I am determined to be more patient, and that will help a little to make others happy."

"Yes, indeed," Fanny tenderly replied. "That will help all of us, and after a while we will talk about your work, and see what may be done."

Jennie was deeply in earnest, and began at once to recall long-forgotten accomplishments with the needle. She soon found her fingers could follow, at first awkwardly and finally with skill and beauty, the mazes of crochet and knitting—then she took up her pen and succeeded in writing an occasional letter. One day she saw a newspaper article which riveted her attention. It spoke of a society entirely of invalids, called "The Shut-in Society." The members were those who would never get out of the house to enjoy walks and talk with friends, but they had established a correspondence with all such invalids throughout the country, and thus a bond of sympathy united and cheered the sufferers.

There was something for her to do. She was well educated, intelligent, and full of humor. This opened a new, interesting field, and has proved a source of real pleasure and comfort to many. Presents as well as words of love have been exchanged, and an electric chain connects this insulated circle of sympathetic invalids.

She looked about upon her comfortable, neat home, thought of the ready, loving attendance that sought to make her forget pain and prevent *ennui*, that gathered around her the beautiful in nature and in art, while friends and acquaintances cheered her daily life—all this, instead of squalor, unwilling service, and the bare necessities of life grudgingly furnished. Such might have been her lot, she reflected, and with a burning blush of self-reproach, she prayerfully acknowledged that "God had never forgotten to be gracious."

Her light could not be hid. She was known to many as a wise counselor, and her advice was constantly sought.

An important charity had just been inaugurated. Jennie was urged to become the president. At first thought this seemed to be impracticable; but she finally accepted the position, and for several years has fulfilled the duties, and, by means of marvelous executive ability, she works as well through other hands and feet as if her own could do the bidding of her heart. About a year ago a world-renowned violinist came to this city. He heard of the invalid girl who had not left her room nor taken a step for years, and, with characteristic charity, he determined she should not lose the pleasure of hearing his violin. He went to her home and waked the sweetest strains, and poured forth a flood of melody that made her pale cheek and dim eye glow with unwonted luster. The great artist did more. He promised a public concert at no distant day, for the benefit of

"The Flower Mission," of which she was president. A pleasant correspondence with the cheery, warm-hearted foreigner brightened the intervening months. The time for the concert approached; and now mystical, unseen hands seemed to be weaving threads of sympathy all over the city. Everybody was interested to make the evening a success, that the "Mission" might be benefited, and the brave Christian worker made happy on her bed of pain. The governor of the State responded to the invitation to be present. The mayor and the board of trade, the churches, the citizens, all came forward to do their part. A committee waited upon the invalid with a request to place a telephone in her room that she too might enjoy the music in the hall nearly a mile distant. This touched her almost to tears. She replied:

"Thank you, gentlemen; I may not be able, through nervous anxiety, to listen to the good artist's violin; but your thoughtful kindness is more grateful than the music to my ear." She did hear and enjoy it all, however, and the proceeds from that evening's entertainment were placed in the thin, transparent hands, to be distributed among the poor and the sick, bringing comfort, warmth, light, and health to many a household during the dreary winter months.

This is a true story of suffering and triumph. Whence this patience and cheerful activity? For answer we must go back to the morning without clouds, when the suffering Christian barked to a voice which said: "Cast thy burden on the Lord. He will sustain thee."—*N. Y. Observer.*

Molly's Pennies.

THE young assistant editor of one of the most important magazines in New York is also the teacher of a class of little ragamuffins in a mission Sunday-school. These children are allowed to bring a penny each on Sunday, for the help of other children still worse off than themselves. Mind, they are *allowed*, as a privilege—not required, or even expected. It is set before them as an honor to help in the good work; and many of them bring their penny regularly—others when it is convenient—others seldom; but there is scarcely one so poor as not sometimes to produce it.

Among the class is one little mite, perhaps six years old, who always comes well-patched and clean, yet whose whole aspect shows her to be one of the very poorest of those poor. She is not a pretty child. Life has been hard on her, and pinched her little face, and made sharp angles where there ought to be soft outlines and dimples; but she has bright, eager eyes, and she never loses a word the teacher says to her, and he feels that she is one of his most hopeful scholars.

One Sunday of winter, when the times were very hard, he heard a small voice at his elbow: "Teacher!"

"Well, Molly?"

"Please, sir, here's four pennies, for this Sunday, and three more Sundays."

"Why do you bring them all at once, Molly?" the teacher asked, with curious interest.

"Because, please, father is out of work, and he said there might not be any pennies if I did not take them now," and the thin little brown hand slipped into his a brown paper parcel in which the four pennies were carefully wrapped.

So the good work was not to suffer, however hungry the child's mouth might be before the month was over. The teacher wondered how many of the rich men, playing with fortunes as a child plays with toys, would remember, before making some desperate throw, to provide for the charities they were wont to help, lest there should not be any money in the weeks to come.—*Sel.*

Gossip has been defined as the art of putting two and two together so as to make five.

Dragons.

DRAGONS are often mentioned in the Scriptures, especially in connection with the ruins of cities, as in Isa. 13:22; but the imagination has always supplied any description of them that there might be. Now, however, through the researches of geologists, the veritable dragon itself has been brought to light. From a recent article on the subject, by C. F. Halder, in the *Youth's Companion*, we extract the following:—

"They ranged in size from that of a snipe up to nearly thirty feet in width, and when flying must have presented an astonishing spectacle. Those discovered in the chalk beds of the State of Kansas had no teeth, the jaws being covered by a horny case, as in the birds; in fact, when they were first taken from the ground, the discoverers did not hesitate to pronounce them a new and strange bird.

"There was a long, bird-like, toothless head; the sternum had a keel like that of birds, and the limb bones were also hollow, and contained air cells. But here a curious fact presented itself, the limbs themselves were those of a lizard, and the strange creatures were found to be reptile-like bats, being a combination of reptiles and flying birds; in fact, forming a link between them. In Europe most of these creatures found have ferocious teeth, and in all but the fiery breath, and double heads are perfect dragons. In one specimen the membrane that formed the wing is perfectly preserved.

"The animal was found in the lithographic slates near Eichstadt, Bavaria. It had fallen upon its back and had been buried up in that position, and preserved for untold ages. The membrane forming the wing is held in place by what corresponds to our little or fifth finger, which, curiously enough, like some of the Japanese finger nails, has grown out so that it is almost as long as the animal's entire body, thus forming a boom for the sail-like wing. If the reader can imagine his or her little finger ten feet long, and from its tip a wing or membrane extending to the ankle, an idea may be obtained of this curious contrivance.

"The hind limbs were also connected by a web that presented a surface like a kite, while the tail had grown out to a prodigious length, almost twice that of the body, and ending not in a point, but in a broad, leaf-like, vertical paddle or rudder that our dragon used to guide himself in the air.

"This membrane was rhomboid in shape, was probably of the same thickness as the wing, and held in position above and below by a series of cartilaginous spines that were flexible enough to allow a movement to and fro. The jaws of this monster were armed with teeth that protruded forward in a singular manner, seemingly utterly useless in either tearing or holding prey.

"The strange sight presented by these bat-like forms can only be imagined. From the cliffs along the shore, they perhaps hung like the bats of to-day, soaring away through the air with clumsy, labored flight. When crawling upon the ground the long finger was probably extended backward at an angle, and their motions could only be compared to the awkward shuffle of the bats.

"The living dracos or flying dragons of the East India Archipelago are also remarkable creatures. Between the limbs they have a membrane that is supported by the much prolonged five or six hind ribs. Their colors defy all description, and, flashing and glistening in the sun, their snake-like tails winding in and out, their curious ruffs trembling, they are dragons indeed."
A. T. JONES.

FAME is like a river, that beareth up things light and swollen, and drowns things weighty and solid.—*Sir Francis Bacon.*

Fishes that Carry Lanterns.

MANY curious forms of fishes have recently been found in the deep sea. One fish, dredged from a depth of nearly three miles, shows a complete modification of structure. At this distance from the surface the pressure can scarcely be realized. It is estimated that this fish has to contend against a pressure equal to two and a half tons to every square inch of surface. A sealed glass tube, inclosed in a perforated copper covering, has at two miles been reduced to fine powder, while the metal was twisted out of shape. Yet the fishes are so constructed that they can stand the pressure. Their bony and muscular systems are not fully developed; the bones are permeated with pores and fissures. The calcareous matter is at a minimum, and the bones of the vertebræ are joined together so loosely that in lifting the larger fishes out of the water they often fall apart. The muscles are all thin, and the connective tissue seems almost wanting. Yet these fishes are able to dart about and capture prey.

Sunlight penetrates only about 1,200 feet below the surface of the sea; at 3,000 feet the temperature lowers to forty degrees Fahrenheit, and from about a mile from the surface to the bottom, four or five miles, the temperature is about the same the world over—just above freezing. How do the fishes and other forms that live there see? Their eyes are modified as well as their other parts. The fishes that live 500 feet from the surface have larger eyes than those in the zone above them, so that they can absorb the faint rays of light that reach them. In a zone below this many forms with small eyes begin to have curious tentacles, feelers, or organs of touch.

Many of these deep-sea fish have special organs upon their sides and heads that are known to possess a luminous quality. Other organs are considered accessory eyes, so that the fishes have rows of eyes upon their ventral surfaces looking downward, while near are luminous spots that provide them with light. One of the largest of these deep-sea torch-bearers is a fish six feet long, with a tall dorsal fin extending nearly the entire length of the body. The tips of this fin are luminous, and also a broad patch upon its head. Along the sides of the body is a double row of luminous spots. One of the most ferocious of these deep-sea monsters is the *charidius*. Its mouth is fairly overflowing with teeth that protrude in a most forbidding manner. The fins are all tipped with flaming spots, while along the dorsal surface extends a row of spots that appear like so many shining windows in the fish, through which light is shining.

The little fishes called Bombay ducks are luminous over their entire surface, and when numbers are collected together they present an astonishing spectacle. One of the most interesting of these light-givers is the *chiasmus*, a fish that attains the length of only thirteen inches. The top of its head is the principal light-giving organ, and its fins gleam with phosphorescent light. It is not alone remarkable as a light-giver; it has a jaw so arranged that it can seize fish twice its size and swallow them. Its stomach has the elastic quality of India rubber. It stretches to enormous proportions, and appears like a great transparent balloon hanging under the fish and containing its prey.

The last expedition sent out by France brought to light some remarkable forms. The dredge off Morocco brought up from a depth of one and a half miles a fish that appeared to be all head or mouth. It was of small size, and the length of the mouth was about four-fifths of the entire body; so that, if the body had been severed behind the head, it and two or three like it could have been stowed away in its capacious pouch. It probably moves very slowly, scooping mud and ooze into its mouth, sifting out the animal parts and rejecting the rest.—*Philadelphia Record.*

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I WILL meet with the church in Salinas on Sabbath, Aug. 2, at 11 o'clock A. M., and 3 o'clock P. M. Would like to have all the brethren and sisters present. M. O. ISRAEL.

News and Notes.

RELIGIOUS.

—The Moody converts in London are estimated at 34,000.

—According to a Boston writer, the old Channing Unitarian Church makes the humiliating confession that it has not had an accession to its communicants in thirteen years.

—In an article in the *Independent*, Dr. T. T. Munger advises young college graduates to adopt the ministry as their profession, in preference to practicing medicine, on the ground that the latter profession is overcrowded to such a degree that it no longer promises a support to those who enter it, while in the former there is abundance of room, taking the whole country into consideration, and the minister earns a living from the first.

—Commenting on the fact that at the recent meeting of the alumni of Andover Seminary, the two essayists placed Christianity before the Bible in the order of history and in point of actual importance, the *Churchman* says: "It gives the keynote of much that is going on in the world of religious thought." "Once it was the Bible, and the Bible only; now it is beginning to be Christianity before the Bible. The question arises how soon it will be the church as the conservator of Christianity, and the witness to the integrity of the Scriptures and to the understanding of their contents."

—This is what the *Christian* says about it. We cannot testify as to the "large proportion," but we have seen the original of the picture in more than one school: "In a large proportion of the Sunday-schools one will find the teachers and scholars each sitting with a 'Lesson Paper' or 'Quarterly' in their hands. From it they first read the lesson, then the teacher looks on his paper and reads a question, and the pupil looks on his paper and reads an answer to it; and this goes around the class until the lesson is finished. And both class and teacher frequently give evidence that they knew little about the lesson before they commenced, and they probably know but little more when they are through with it."

—The *Christian Herald* quotes our words concerning the oft-repeated command to keep the Sabbath, and our statement that we should do so, until we should find better authority than the ten commandments, and says: "Yes, we further find a very explicit command, often repeated, for shedding the blood of bulls and goats, and offering them [?] on the altar [sic] of burnt offering, shall we also obey it? If not, why not?" Will the *Herald* please tell us which one of the ten commandments it is that enjoins any such practice? Stick to the text brother. We fear that the *Herald* took up theology too early. It should have received a little more discipline in the study of the grammar and the spelling book.

—The *Texas Advocate* says: "Very few professors of religion systematically read their Bibles. About all they know about religion is gained from the preacher, and when they hear a sermon only once or twice a month, their souls have to live on short rations. If each pastor could persuade his members to read their Bibles regularly, he could more easily induce them to erect family altars and attend prayer and class-meetings. The want of the church is a membership in vital and intelligent sympathy with the religion they profess. In theory they say the Bible is a message to men from their heavenly Father, but they treat that book with far less respect than they pay their county paper, and study its pages with less interest than they display over the columns of the weekly prices current."

SECULAR.

—The cholera epidemic has spread from France to Italy.

—There is to be a convention of trades unions at Chicago, Oct. 1.

—A heavy thunder-storm occurred at Yreka, Cal., on the 25th inst.

—Yellow fever and dysentery are reported as epidemic at Panama.

—The German African Society will send a new expedition to the Congo country.

—Cholera is abating at Toulon and Marseilles, but increasing in the surrounding villages.

—A great fire occurred on the wharf at Wrapping, England, last week. Loss, \$2,500,000.

—Rear-admiral George F. Emmons, of the U. S. Navy, died on the 23d inst., aged seventy two years.

—A trades unions' demonstration in London, on the 21st inst., numbered over 100,000 men in procession.

—Mrs. Jane Grey Swishelm, long known in this country as an able writer and lecturer, died on the 22d inst., aged 68 years.

—The Prohibitionists have nominated ex-Governor St. John, of Kansas, for president, and Wm. Daniel, of Maryland, for vice-president.

—Cleveland, Ohio, police courts are forbidden to screen prominent men who commit misdemeanors and attempt to pay fines under assumed names.

—The retail druggists of San Francisco have combined to raise the prices of medicines, but it is thought by some dealers that the effort will be a failure.

—The City Works Department of Brooklyn reported that at the close of the year there were 37,572 brick and stone, and 45,914 frame buildings in the city, with an average of seven inmates to each.

—The railroad lines between Chicago and Omaha are discussing the advisability of closing their individual offices in San Francisco, and establishing a joint office. Only the Rock Island road objects.

—The secret of a proposed Cuban insurrection has been discovered in New York, where the leaders have been buying large quantities of dynamite and other war materials. A depot is to be established at Nassau.

—Upwards of 4,000 acres of grain in Stanislaus County, Cal., were destroyed by fire, on Sunday, July 20. The total loss was about \$90,000. The fire was caused by sparks from the pipes of two men who were smoking.

—In an ocean steamship collision off Corunna, Spain, on the 22d inst., about 100 lives were lost. Both vessels went down almost immediately. The accident is said to have been caused by a mutual misunderstanding of signals.

—A New York lady recently left three children, aged 2, 4, and 6 years, at home by themselves. During her absence they went into the barn and commenced playing with matches. The straw was lighted, and all the children were burned to death.

—A distillery and bonded warehouse at Connelville, Pa., were burned on the 23d inst. The loss in whisky was \$50,000 and in buildings \$115,000. Much of the liquor was rolled away and consumed by the crowd, and hundreds of drunken men added excitement to the dramatic scene.

—The P. O. Departments of the United States and Canada have agreed that printed matter, lithographs, and chromos, sent by U. S. publishers as premiums to subscribers in Canada may hereafter be admitted to the mails, subject to such regulations and liabilities to customs as the laws of Canada may impose.

—The first successful electric railway in America was started in operation in Cleveland, O., last week, by a street railroad company of that city, which has just completed a mile of road. The experiment was so successful that the company expect to change their entire system, comprising over twenty miles, into the electric railroad. The economy in running is claimed to be greater than that of the cable roads, and the cost of construction less than one-third as great.

—The amended Chinese Restriction Act has been promulgated by the Secretary of the Treasury. The intent of the law is that no Chinaman can enter this country except, (1) On a certificate issued by the Custom House, certifying that he was a resident at the date of the signing of the treaty of Tienstin, on the 17th of November, 1880; or, (2) On a certificate from the Government from whose territory the applicant had departed, certifying that he belongs to either one of the four privileged classes—teachers, merchants, students, or travelers—and such certificates vided by our minister or consul at that place.

—At the general election to be held Nov. 4, there will be submitted to the people of California a proposed amendment to the State Constitution, providing that the State Board of Education shall compile, or cause to be compiled, and adopt, a uniform series of text-books for use in the common schools, which shall continue in use not less than four years. These books are to be printed by the State, and issued at cost of publishing and distribution. It is also provided that the governor, superintendent of public instruction, and the principals of the State Normal Schools shall constitute the State Board of Education.

To Their Power.

THE apostle Paul, when bearing witness to the great liberality of the Macedonian churches, declares that "to their power, yea, and beyond their power" they were willing to give of their substance to relieve the necessities of the saints.

Of how many Christians can it be said to-day that "to their power" they are willing to devote their time, and strength, and means, to the advancement of God's cause and the welfare of his people? "To their power" means something more than the devoting of the odds and ends of our time, and crumbs, and scrapings of our means, to sacred purposes; it means more than giving old clothes and cold victuals, or putting pence into the contribution box and sinking thousands in luxury, and show, and speculation; it means the utter devotion of our all to the Lord; the consecration of our lives to his service; the dedication of time and strength and everything to God and his work.

What have we done? What might we have done if to our power we had devoted ourselves to the service of the heavenly Master? What are we doing? And what might we be doing, if to our power we were willing to enter upon the work of the Lord to-day?

Let us consider the past; let us search and try our ways, and turn unto the Lord with purpose of heart, assured that when to our power we are ready to devote ourselves to the Lord's service, we shall find that his power shall aid us in our labors, his strength shall be made perfect in our weakness, and his blessing shall crown our efforts and reward our toils.—*Sel.*

Our Own Work.

A STORY is told of a king who went into his garden one morning and found everything withering and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life and determined to die because it was not tall and beautiful like the pine. The pine was out of all heart because it could not bear grapes like the vine. The vine was going to throw its life away because it could not stand erect and have as fine fruit as the pomegranate; and so on throughout the garden. Coming to a heart's-ease, he found its bright face lifted, as full of cheerfulness as ever. Said the king:—

"Well, heart's-ease, I am glad to find one brave little flower in this general discouragement and dying. You don't seem one bit disheartened."

"No, your Majesty. I know I am of small account, but I concluded you wanted a heart's-ease when you planted me. If you had wanted an oak or a pine or a vine or a pomegranate, you would have set one out. So I am bound to be the best heart's-ease that ever I can."

To be such a "heart's-ease" is a blessed thing for the Christian, and a saving power in the world.

To be my best is the great mission of life!—*Whispers of Peace.*

THE Chicago ministers who called attention to the dangers of studying the Bible by piece-meal, struck a large principle and deserve thanks. It is a poor church that is built on a few chapters taken here and there from the catholic whole, and it is a poor and dangerous kind of Christian opinion and of Christian character which is built on odd passages or books, selected, it may be, at random, or, worse yet, to suit a compiler. The word must be its own interpreter, and it is only in the broad and free comparison of its parts, the interpretation of one passage by another, the weighing of one against another, and the bringing of the less illuminated portions into the strong light of Christ and his apostles, that we escape the danger of using the word of God "deceitfully." Every child should have his whole Bible and study it as a whole. There is a solid

realism and hard-headed good sense, for example, in the Old Testament, which, in combination with the idealistic tone of some portions of the New Testament, bring out exactly the right result. In this broad view of the whole, things appear in the right proportion and come to the right equation.—*N. Y. Independent.*

How Not to Stamp a Newspaper.

"Do you wish that sent to the dead letter office?" said a clerk at a stamp window in the post-office recently, as he noticed a gentleman affixing a stamp to a newspaper.

"I can't say that I do," was the reply. "Why?"

"Because you are evidently unaware that a sealed package is not carried by the United States mails for one cent."

"This is not a sealed package."

"Excuse me, sir, but it is. The stamp is partly on the wrapper and partly on the newspaper, and the Post-office Department has very properly decided that that makes it a sealed package. Packages of that kind may get through to their destination occasionally, but it is in violation of the rule. It is very convenient to fasten a newspaper in its wrapper in that way, but it should not be done."

International Tract and Missionary Society.

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

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S. N. HASKELL, President.

Obituary.

BEATTIE.—Died at Darien Center, N. Y., July 7, 1884, our dear brother, David Beattie, aged 68 years. He was born in County Antrim, Ireland, of Scotch parents. He came to this country many years ago, uniting with the Presbyterian Church. In the fall of 1881, Elders Ballou and Brown pitched their tent in this place, and under their faithful ministry, Bro. Beattie and his wife both left the M. E. Church, of which they were members, and joined the little company of Sabbath-keepers who worship from Sabbath to Sabbath. He leaves an estimable wife and three daughters. Funeral services conducted by L. E. Rockwell (Methodist).

WM. S. DURBON.

A MINE OF INFORMATION.

HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 31, 1884.

Camp-Meetings for 1884.

VIRGINIA, Mt. Jackson	Aug. 5-12
TEXAS, Dallas	" 8-18
NEW YORK, Syracuse	" 14-26
IOWA, Marshalltown	" 14-26
ILLINOIS, Peoria	" 19-26
KANSAS, Concordia	" 21-31
NEW ENGLAND, Worcester	Aug. 20 to Sept. 2
MICHIGAN (Northern) Traverse City	" 27 " " 1
NEVADA, Reno,	" 29 " " 8
VERMONT, Burlington	" 28 " " 9
INDIANA (Southern), Farmersburg,	Sept. 2- 9
MAINE, Portland,	" 4-15
COLORADO, Denver	" 10-16
OHIO, Columbus	" 11-22
MICHIGAN, Jackson	" 18-29
NEBRASKA, ———	" 24-30
INDIANA, Logansport	Sept. 25 to Oct. 7
KENTUCKY, ———	" 30 " " 8

GENERAL CONFERENCE COMMITTEE.

THE article in the series, The Coming of the Lord, is laid over this week, on account of press of other matter.

Oakland Tent-Meeting.

THIS meeting is progressing with prospects favorable. Both the attendance and the interest are good. We attribute its success, thus far, very much to the efficiency of the missionary work done in this city, principally since the beginning of the meeting. We have no doubt that the present work will tell favorably on the camp-meeting in this city in September. It is expected to continue meetings in the tent, either in the place where it is now pitched or partly in another place, up to the time of the camp-meeting. We have waited and hoped a long time for meetings of this nature in Oakland, and now greatly rejoice that our earnest desires are gratified. "O Lord, I beseech thee, send now prosperity." Ps. 118 : 25.

Our College.

SPECIAL attention is called to the notice of the College, by Professor Brownsberger, which may be found on this page. This is our last opportunity before the opening of the school for the coming school year. We hope to be present at the opening, and hope to see there a large number of students from all parts of the coast country.

Seventh-day Adventist Year Book.

ALTHOUGH the year is more than half gone, the Year Book for 1884 is by no means out of date. The proceedings of the last General Conference, International Tract and Missionary Society, Publishing Associations, etc., will always be valuable for reference. Indeed, for these records, the Year Book is the more valuable the farther those meetings are in the past, as the papers containing them are rarely saved. All who wish to be intelligent in regard to the work, should keep these records, so as to compare them from year to year. The "Summary of Missionary Labor," which it contains, enables one at a glance not only to tell the whole amount of work done, but the comparative standing of different States. Price, post-paid, 25 cents.

Ecclesiastical Claret.

AN occurrence a little over two weeks ago that was not noticed at the time in our news column, was the fire in the old Catholic mission, in the village known as "Mission San Jose," near San Jose city, Cal. The fire itself was not worthy of note, except as imperiling a relic of early times—one of the oldest churches in the State. But one thing about it

was noteworthy, and that is, that in the scarcity of water the fire was extinguished by twelve casks of fine old claret, the property of Rt. Rev. Bishop Alemany. Good Catholics will doubtless want the bishop canonized for his great sacrifice, but heretics will inquire whether the wine was for his own use, or whether he was saving it against a possible emergency of that kind. Some people will take this case as an argument in favor of wine, but there are those irreverent enough to claim that even in such a case its effect is only deleterious.

Chance for a School.

IF any of our people wish to establish a school in their midst, they will do well to apply to Mrs. M. F. Gould, Healdsburg, Cal. Sister Gould has been attending the College, where she has been teacher in different departments, and is highly recommended by Prof. Brownsberger. She has also a first-grade certificate from the County Board of Education.

We give this notice because we are interested in the cause of education among us, and because we think there are some churches which need a school and are able and willing to support one.

College Notes.

OPENING OF THE NEW YEAR.

THE new college year will begin Monday, Aug. 4. The first day will be devoted to the classification of those who enter the school for the first time. All should make an effort to be present at the opening. Those who come early, have many important advantages over those who are late, not only in respect to their studies, but also in regard to the selection of rooms, etc.

There are two trains to Healdsburg daily. The boat leaves the Market Street wharf at San Francisco at 7:40 A. M. and at 5 P. M., and the trains connecting with this boat arrive in Healdsburg at 10:45 A. M. and 7:55 P. M., same day. Students announcing their coming in advance, will be met at the depot upon their arrival at Healdsburg. The fare after Aug. 1 between San Francisco and Healdsburg is \$2.50.

The new year comes with increased responsibility for teachers and students. Before entering upon their work, they should consider well their mutual obligation, for such obligations do exist. A very narrow and selfish idea upon this point exists in the minds of many students in the popular schools. They recognize no obligation on their part to any one except as it contributes *directly* to their own profit, ease, or pleasure. The idea of doing something *directly* for the good of the school, the teachers, or their fellows, is not entertained with any degree of favor. Such consider the teachers the only responsible party in the success or failure of the student.

Suffice it to say that the Healdsburg College is not that kind of a school, and that such sentiments are very unpopular among our students. They are inspired with the thought that to acquire the habit of doing good to others, and of making themselves generally useful, will insure their success in the practical affairs of the world, secure the greatest good to the greatest number, and thus accomplish the object for which the college was established.

We cordially welcome all to these halls who want to make this the active principle of their lives. The student must take a broad view of his relation to the teacher and his work. While the teacher's instruction is designed to shape the life and mould the character of the student, the latter is made the medium of good to the world. The teacher and learner must not be antagonized, for the latter is then counteracting the influence of the teacher over himself and his fellows instead of exalting it and insuring the efficiency and success of the school.

S. BROWNSBERGER.

Nevada Camp-Meeting.

THIS most important meeting for the cause in Nevada will be held in Reno, August 29 to September 8. The brethren and sisters are few in number and quite scattered, and many of them have never enjoyed such a privilege as this. There is much to be done for the unconverted in this State, and our experience thus far this summer demonstrates that there are souls here that are hungering for the truth. What the interests of the cause in this State most demand is a thorough awaking among the brethren and sisters here so that all will continually experience a burning desire for the spread of the Third Angel's Message. If we would see the cause prosper by the conversion of our neighbors and friends, there must be concert of action—a union of hearts in praying and laboring for the cause.

Our camp-meeting has been appointed to accomplish these ends. What we most desire is to have all who love the truth come to the meeting and bring their families. After resolving to do this, earnestly invite every one of your neighbors to come and camp with you on the ground. Tents will be furnished, also provision and hay or pasture for horses at low rates. The committee will endeavor to have everything in the best possible order from the commencement of the meeting. The tents will be pitched and in readiness Thursday, August 28. The provisions will be furnished on the ground, also several good cooking-stoves with wood so that all can be accommodated. We shall expect to see all on the ground on Thursday prepared to stay till the close so that the spiritual interest of the meeting may not be interrupted.

Come praying the Lord to meet with his people and abundantly bless his work in this new field. Come to consecrate yourself and your all to the work of the Lord. Come to help in the work by your earnest efforts in all possible ways, and come prepared to camp on the ground.

It is expected that the following ministers will attend our camp-meeting: Eld. Loughborough, the editor of the SIGNS, and Eld. St. John if his health will permit.

G. D. BALLOU.

Reno, Nevada.

Tents for the Nevada Meeting.

THOSE wishing to purchase or rent tents for the Nevada camp-meeting should correspond with us at once, that there may be time to have them shipped from Oakland. A new tent, of common striped awning cloth, 12x16 feet, three feet walls, can be delivered on the camp-ground for \$30.00. White cloth, same size, cheaper.

The prices for rental will be from five to eight dollars, according to size and quality. Second-hand tents will be sold at reduced prices.

Apply at once to ELD. G. D. BALLOU, Reno, Nevada.

Notice.

I HAVE located my home at Fargo, Dakota. My address will be there instead of Casselton.

G. C. TENNEY.

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