

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.

VOLUME 10.

OAKLAND, CALIFORNIA, FIFTH-DAY, AUGUST 14, 1884.

NUMBER 31.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

THE THREE LESSONS.

THERE are three lessons I would write—
Three words as with a burning pen,
In tracing of eternal light,
Upon the hearts of men.

Have Hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith. Where'er thy barque is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the host of Heaven,
The inhabitants of earth.

Have Love. Not love alone for one,
But man, as man, thy brother call,
And scatter like the circling sun
Thy charities on all.

Thus grave these lessons on thy soul—
Faith, Hope, and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else were blind.

—Schaller.

General Articles.

Striking Examples of Prayer.

BY MRS. E. G. WHITE.

PRAYER has been made the means of obtaining blessings that would not otherwise be received. The patriarchs were men of prayer, and God did great things for them. When Jacob left his father's house for a strange land, he prayed in humble contrition, and in the night season the Lord answered him through vision. He saw a ladder, bright and shining, its base resting on earth, and its topmost round reaching to the highest Heaven. At its top stood the God of Heaven in his glory, and angels were ascending and descending upon the mystic ladder. The Lord comforted the lonely wanderer with precious promises; and protecting angels were represented as stationed on each side of his path. Afterward, while on his return to his father's house, he wrestled with the Son of God all night, even till break of day, and prevailed. The assurance was given him, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men."

Joseph prayed, and he was preserved from sin amid influences that were calculated to lead him away from God. When tempted to leave the path of purity and uprightness, he said, "How can I do this great wickedness, and sin against God?"

Moses, who was much in prayer, was known as the meekest man on the face of the earth. For his meekness and humility he was honored of God, and he discharged with fidelity the high, noble, and sacred responsibilities intrusted to him. While leading the children of Israel through the wilderness, again and again it

seemed that they must be exterminated on account of their murmuring and rebellion. But Moses went to the true Source of power; he laid the case before the Lord. He knew that Israel had provoked divine wrath, and were deserving of punishment; but he could not bear the thought of their being rejected of God.

Moses pleaded the words of God with an earnestness and sincerity which mortals have never equaled: "And now, I beseech thee, let the power of my Lord be great according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." And the Lord said, "I have pardoned according to thy word."

Here is an example of intelligent prayer,—an appeal to the reason and the sympathy of Jehovah; and Moses' prayer was answered, because God is reasonable and compassionate. The sorrows of his people touch his heart of love; and will he not hear our prevailing prayer? Will not our very urgency be regarded? His loving-kindness faileth not. As a kind Father, he does not mock the miseries of his children. And will he not avenge his own, who cry day and night unto him?

Daniel was a man of prayer; and God gave him wisdom and firmness to resist every influence that conspired to draw him into the snare of intemperance. Even in his youth he was a moral giant in the strength of the Mighty One. Afterward, when a decree was made that if for thirty days any one should ask a petition of any God or man, save of the king, he should be cast into a den of lions, Daniel, with firm, undaunted step, made his way to his chamber, and with his windows open prayed aloud three times a day, as he had done before. He was cast into the lions' den; but God sent holy angels to guard his servant.

In the prison at Philippi, while suffering from the cruel stripes they had received, their feet fast in the stocks, Paul and Silas prayed and sang praise to God; and angels were sent from Heaven to deliver them. The earth shook under the tread of these heavenly messengers, and the prison doors flew open, setting the prisoners free.

There are two kinds of prayer,—the prayer of form and the prayer of faith. The repetition of set, customary phrases when the heart feels no need of God, is formal prayer. "When ye pray," says Christ, "use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." We should be extremely careful in all our prayers to speak the wants of the heart, and to say only what we mean. All the flowery words at our command are not equivalent to one holy desire. The most eloquent prayers are but vain repetitions, if they do not express the true sentiments of the heart. But the prayer that comes from an earnest heart, when the simple wants of the soul are expressed just as we would ask an earthly friend for a favor, expecting that it would be granted—this is the prayer of faith. The publican who went up to the temple to pray is a good example of a sincere, devoted worshiper. He felt that he was a sinner, and his great need led to

an outburst of passionate desire, "God be merciful to me a sinner."

In order to have spiritual life and energy, we must have actual intercourse with God. Our minds may be drawn out toward him; we may meditate upon his works, his mercies, his blessings; but this is not communing with him. To commune with God we must have something to say to him concerning our actual life. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who wrought wonderfully for his servants of old will listen to the prayer of faith and pardon our transgressions. He has promised, and he will fulfill his word. Then why should not the desires of our hearts go out after him, and the attitude of our souls ever be that of supplication?

"If ye abide in me," says Christ, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There are some who do not abide in Jesus, and his words do not abide in them, and these make little of prayer. They talk of praying in secret, but not in public nor in the family; but such ones seldom pray at all. Our Saviour taught his disciples: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This was not said to forbid public prayer, but to warn the disciples against praying as the Pharisees did, in the corners of the streets and in the market places to be seen of men. Jesus prayed, sometimes alone, sometimes in the presence of his most intimate disciples, sometimes in the presence of the twelve, and sometimes in the presence of the Jews.

Jesus promised a special blessing on united prayer. After his death, the disciples often prayed together in the place where they assembled for worship; they also resorted to the temple at the hour of prayer. Paul exhorted the Ephesians to pray "always with all prayer." He who loves to pray alone, as did Daniel, may be assured that in public prayer his motive is not to be heard of men.

Oh that we could impress on the minds of all the great willingness of God to help and strengthen every one who looks to him in trusting prayer. The oil and wine of consolation will be given to those who seek for it; the importunate soul will know him as the One who hears and answers prayer, the One who "comforteth those that are cast down." He is a God over all the earth, exercising over the whole human family an unwearied and solicitous watchcare which nothing can escape. Every moment he grants audience to those who lay their wants and desires before him; and every moment he is ministering to the necessities of thousands who live upon his bounties, yet yield him no tribute of grateful praise, give no token that they realize their dependence upon him.

After we have offered our petitions, we are to answer them ourselves as far as possible, and not wait for God to do for us what we can do for ourselves. The help of God is held in reserve for all who demand it. Divine help is to be combined with human effort, aspiration, and energy. But we cannot reach the battlements of Heaven without climbing for ourselves. We cannot be borne up by the prayers of others when we ourselves neglect to pray, for God has

made no such provision for us. Not even divine power can lift one soul to Heaven that is unwilling to put forth efforts in his own behalf. The unlovely traits in our characters are not removed, and replaced by traits that are pure and lovely, without some effort on our part.

As thus step by step we ascend the shining ladder that leads to the city of God, oh how many times we shall be discouraged, and come to weep at the feet of Jesus over our failures and our defeats. In our efforts to follow the copy set us by our Lord, we shall make crooked lines, and leave many a page blotted and blistered by our tears of repentance. Yet let us not cease our efforts. Heaven can be attained by every one of us if we will strive lawfully, doing the will of Jesus and growing into his image. Temporary failure should make us lean more heavily on Christ, and we should press on with brave heart, determined will, and unflinching purpose.

We should be continually loosening our hold upon earth, and fastening it upon Heaven. Soon we must render an account to God for all the deeds done in the body. This accountability extends to our minutest acts, words, and thoughts, and even reaches to the unconscious influence that breathes out from our life like the fragrance from a flower. We must give an account, not only for what we have done both of evil and of good, but for what we might have done, but have neglected. Viewed in this light, life is a sacred trust. It is not mere play. Every moment of it is intensely real, fraught with eternal interests. Let us, then, realize our great need of Christ and our dependence upon him; and let us thank God that help has been laid upon One who is mighty to save.

Martyrdom of Anne Askew.

LONG, indeed, is the list that might be given of those who suffered for the truth in the fires of Smithfield. Perhaps the most interesting victim was the celebrated Anne Askew. She had been singled out by the crafty and ambitious enemies of Queen Katharine Parr and the godly ladies of her court, to be the instrument through whom they might find an accusation against the queen for holding the faith and the principles of the Reformation. Anne Askew was the youngest daughter of Sir William Askew, of Kelsey, in Lincolnshire. Her eldest sister had been engaged to marry a gentleman of the name of Kyme, a harsh and bigoted papist; but the sister died, and she was compelled by her father to take her sister's place, and become the wife of Mr. Kyme. It had turned out a most unhappy marriage for poor Anne Askew. Her education had been superior to that usually given to her sex, and she was a woman of enlightened mind, unlike in character and disposition to her morose and narrow-minded husband. She seems to have been a child of God from her earliest years, and to have searched and prized the Holy Scriptures, which had made her wise unto salvation. Her love of truth, as it is found in its purity and freshness in the word of inspiration, had given great displeasure to her husband, and she was cruelly driven from her home. Being compelled to come up to London to sue for a divorce, the persecution of her husband and the popish priests followed her, and she fell into the toils which they had laid for her.

Two objects were plainly manifest in all the examinations which she underwent: The first was to make her criminate herself, the second to lead her to criminate the queen and those of her ladies who were suspected of holding "the new learning," as the eternal truths of the gospel were termed by the papists.

We read that she was examined and questioned concerning her opinions by Christopher Dare, and Sir Martin Bowes, the then lord mayor, and their brother commissioners. With

inimitable simplicity did she reply in the conversation which is recorded to have taken place between the lord mayor and herself.

But we pass over these examinations, in which the patience of those adversaries, who could not overcome her patience, was at length exhausted. These bold and crafty men were determined to spare neither threat nor violence, by which they might extort from her some word or other as a ground of accusation against the Lady Herbert, who was the queen's sister, or the Duchess of Suffolk, and so at last Queen Katharine herself. As yet they discovered nothing. Rich, and another of the counsel, came to her in the Tower, where she was then confined, and demanded that she should make the disclosures which they required concerning her party and her friends. She told them nothing. "Then they did put me in the rack," she relates, "because I confessed no ladies or gentlemen to be of my opinion; and thereon they kept me a long time, and because I lay still and did not cry, my lord chancellor and Mr. Rich took pains to rack me with their own hands till I was nigh dead." These two wretches, it is recorded, provoked by her saint-like endurance, ordered the lieutenant of the Tower to rack her again. He, Sir Anthony Kneville, "tendering the weakness of the woman," positively refused to do so. Then Wriothesley and Rich threw off their gowns, and, threatening the lieutenant that they would complain of his disobedience to the king, "they worked the rack themselves, till her bones and joints were almost plucked asunder." When the lieutenant caused her to be loosed down from the rack, she immediately swooned. "Then," she writes, "they recovered me again." After that, "I sat two long hours reasoning with my lord chancellor on the bare floor, where he with many flattering words persuaded me to leave my opinion; but my Lord God, I thank his everlasting goodness, gave me grace to persevere, and will do, I hope, to the very end." And she concludes this account to her friend by saying, "Farewell, dear friend, and pray, pray, pray."

She gives her confession of faith, and concludes it with this beautiful prayer: "O Lord! I have more enemies now than there be hairs on my head, yet, Lord, let them never overcome me with vain words, but fight thou, Lord, in my stead; for on thee cast I my care! With all the spite they can imagine, they fall upon me, who am thy poor creature. Yet, sweet Lord, let me not set by them that are against me; for in thee is my whole delight. And, Lord, I heartily desire of thee that thou wilt of thy most merciful goodness forgive them that violence which they do, and have done, unto me; open also thou their blind hearts, that they may hereafter do that thing in thy sight which is only acceptable before thee, and to set forth thy verity aright, without all vain fantasies of sinful men. So be it, O Lord, so be it."

Unable to walk or stand, from the tortures she had suffered, poor Anne Askew was carried in a chair to Smithfield, and, when brought to the stake, was fastened to it by a chain which held up her body; and one who beheld her there describes her as "having an angel's countenance, and a smiling face."

At the very last, a written pardon from the king was offered to Anne Askew, upon condition that she would recant. The fearless lady turned away her eyes, and would not look upon it. She told them that she came not thither to deny her Lord and Master. The fire was ordered to be put under her, "and thus," to use the words of John Foxe, "the good Anne Askew, with these blessed martyrs, having passed through so many torments, having now ended the long course of her agonies, being compassed in with flames of fire, as a blessed sacrifice unto God, she slept in the Lord, A. D. 1546, leaving behind her a singular example of Christian constancy for all men to follow." Her crime was the denial of the mass. "Lo, this,"

she wrote, "is the heresy that I hold, and for it must suffer death." She kept the faith to her God; she kept the faith to her friends, for she betrayed no one, enduring shame and agony with meek, unshaken constancy. *None but Christ, none but Christ* could have made the weakness of a delicate woman so strong, the feebleness of a mortal creature so triumphant!

And thus the square of Smithfield, which was made, in the reign of Henry the first, "a lay stall of all ordure or filth," and the place of execution for felons and other transgressors, has become not only drenched with the blood of martyrs, but hallowed by the faith and patience of the saints, by the witness of their good confessions, and by the breath of their dying prayers and praises.

But why bring these horrible details forward? Because, if ever there was a time when it was right to show the real character of popery, it is now. The principles of popery are beginning to spring up throughout the length and breadth of the land, openly in some parts, covertly in others; and men whose Bibles might have taught them other things, are beginning to be enamored with the delusions and ensnaring allurements of a system which can appear to be anything or everything, in order to suit all times and all circumstances; a system which, in the doctrine of tradition, opens the door to the most unbridled license, and finds a cloak for every enormity. We are told that those deadly superstitions, those savage persecutions, those inhuman tortures, were rather the fruit of those dark ages than peculiar to popery. I cannot agree to this. Popery contains in itself the germ of all the deadly errors and dreadful practices which have ever been inseparable from bigotry and superstition.—*Memorials of the English Martyrs.*

Superficial Religion.

THE world is full of superficial religion. The breaking-up plow of true repentance has gone out of use. The surface is stirred with exciting stories, and then the invitation is made to come forward and get salvation; and people are encouraged to believe that only faith is required, and that it is a very easy matter. Entire consecration is talked of, and the "rest of faith," which seems to mean perfect satisfaction with one's self, a knowledge of acceptance independent of a knowledge of the truth.

If ever the people needed instruction in the very rudiments of the religion of the Bible—the moral law—it is now. The wound is not probed, but healed slightly. That by which is the knowledge of sin—that instrument that shows how deep the wound is—does not enter thoroughly into the work of conversion. It will not do to deal thoroughly with the law of God in these days; too many would be condemned; and so it is that little is said and taught of God's perfect law, only in a general way. It seems to be taken for granted that those who are almost wholly unacquainted with the Bible, know as well what is right and wrong as their teachers; therefore there is but very little teaching. A conscience formed by tradition and custom is supposed to be an infallible guide, and the truth of God is but little sought.

A charity, falsely so-called, is highly esteemed; a charity which ignores the truth, instead of rejoicing in it, as Paul taught. 1 Cor. 13. Union is much talked of, which is only a confederation of discordant sects. Agreement in truth as a foundation is not thought of; and he that can cover the greatest number of conflicting creeds with a broad mantle, is esteemed the most pious as well as liberal. And so Protestantism has come to fellowship popery. And why not, since truth is no test? Ignorance is cherished; and all is made to depend upon the vain thought that "the heart is right."

R. F. COTTRELL.

Hungering for Righteousness.

THE last days were to be noted by the existence of a class of very degenerate professors of religion. 2 Tim. 3:1-5. The great mass would be satisfied with the form without "the power." Instead of earnestly seeking to know what God would have them do, they were to busy themselves in climbing "up some other way;" and "having itching ears," they were to "turn away their ears from the truth, and be turned unto fables." 2 Tim. 4:3, 4. It is evident that the time described by Paul has arrived, and that the perils of the last days are upon us. How men and women professing godliness can cling to the hoary-headed traditions and corruptions of that power which was to think to change the law of God, and to exalt himself above God (Dan. 7:25; 2 Thess. 2:4), after their attention has been called to the matter, is truly wonderful.

Our adorable Saviour has said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. Righteousness! What is it? John says, "All unrighteousness is sin," 1 John 5:17; and "sin is the transgression of the law," 1 John 3:4. This being the truth, of course righteousness would be the opposite, and is obedience to the law. That this is the exact truth is most clearly proved by the Scriptures. "Hearken unto me, ye that know righteousness, the people in whose heart is my law," Isa. 51:7. "All thy [God's] commandments are righteousness," Ps. 119:172. "Let no man deceive you; he that doeth righteousness is righteous," 1 John 3:7.

Notice, it is not he that believeth righteousness, professeth righteousness, or even teacheth righteousness, but he that *doeth* righteousness. Again, the Lord by Isaiah says, chap. 48:18, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God," Deut. 6:25. Hence, righteousness is right doing—a righteous life is a life in conformity with God's holy, just, and good law.

Hunger and thirst are very strong terms. It has been said that "hunger will break through stone walls," and it often has. Men, urged on by the keen gnawings of hunger, have dared to imperil their lives to get food. Women have even cooked their own children to satisfy the intense feelings of hunger. 2 Kings 6:29. How anxious the weary traveler is, as he marches under the burning rays of the summer's sun, for a cooling drink from the sparkling fountain to quench his thirst! See that look of distress, bordering almost upon despair, depicted on the countenances of the passengers on board that noble ship, in mid-ocean, as they hear it announced, "Our water is spent, there is no more fresh water on board the ship." As thirst presses upon them, they become more and more anxious. There is no carelessness, there is no indifference among them.

Dear reader, do you so hunger and thirst after the commandments of God, after righteousness? Are you as anxious to know what God commands as the famishing person is to get food, as the individual perishing with thirst is to obtain a refreshing draught from the cooling fountain?

If you have been a reader of this paper for any length of time, you know the position is not only taken, but sustained, that Sunday-keeping is a human tradition that makes void one of the commandments of God. How do you feel over this matter? Do you acknowledge that the arguments are conclusive, and the proof clear? and are you still saying by your actions that it makes no difference whether you respect the commandment of God or the tradition of men? "If the Lord be God,"

why not respect his authority? Oh! why not bow to his will? "Behold to obey is better than sacrifice." There is nothing so acceptable in the sight of God as a cheerful, faithful, willing, complete obedience to his holy will. How can you give "sleep to your eyes and slumber to your eyelids," until you have ascertained the will of God in this matter?

Be entreated by one who loves you, and would seek your best good, even your eternal interests, do not carelessly, and indifferently, turn away from an investigation of this solemn matter. It involves the weekly violation of one of the ten precepts of Jehovah. "As the hart pants after the water brooks," so may you desire to know what God would have you do; and then lovingly do it. Some people claim they are investigating for truth, when they are only seeing how many objections can be raised against it, and if there cannot be some argument that will offset one in favor of it. May you not be of that class who labor to find something to excuse them from obedience to God. But may the prayer of your heart be like that of David: "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. "Show me thy ways, O Lord; . . . lead me in thy truth and teach me." Ps. 25:4, 5. R. F. ANDREWS.

God's Wrath upon His Church.

THE narrative of the call of Samuel is a most important lesson of God's ways with his church. If the church makes a god of its forms, he breaks those forms to pieces. When the brazen serpent became an object of adoration instead of a memorial of God's grace and symbol of his salvation, he caused it to be destroyed. So when priest and people settled down satisfied with the ritual of the tabernacle, and were careless of their conduct, indulging in all sin, he sent the Philistines to plunder the tabernacle by capturing the ark and carrying it into a foreign country. When the ritual priesthood failed in their duty, he punished them, and set up an order of prophets above them to be the interpreters of his will. Samuel is thus a witness to God's demand for a spiritual religion in contrast to mere form.

There is no more mistaken notion than that the religion of the Mosaic covenant was a ritualistic religion. It had a ritual, certainly, brimful of Messianic symbol, but its whole core was spiritual. The love of God and one's neighbor was the inward principle which formed its heart. God, as a merciful Saviour providing a substitute to bear the sins of Israel, and calling for their grateful love and service, was constantly exhibited to them in every ceremonial, and the words of exhortation from God to them, in the law, were most touching and tender. To compare such a religion with the mere outward rites of paganism and Romanism is to compare light with darkness. God is a holy God, and he will have his people holy; and if they substitute a ceremonial for holiness, his holy wrath will certainly fall upon them; and in this blow, not only those will fall who, like Eli's sons, commit gross wrongs, but those also who, like Eli, through indulgence or apathy, fail to rebuke and resist the evil.

Let us take this lesson to ourselves to-day. The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness Christians are making a great deal of Lent and Easter and Good Friday and church ornamentation. It is the old trick of Satan. The Jewish Church struck on that rock. The Romish Church was wrecked on the same. And the Protestant Church is fast reaching the same doom. God will not bless a church that drags down his heavenly

things into the dust—that gilds vice, calls it Christian, and then indulges in it. But vengeance will come and strip such a church of its pride and make it eat the bread of affliction.

It is not only that people who come to the Lord's table go away to gamble and cheat and lead loose lives, but the ministers of Christ, the Elis, whom God has set to be watchmen to warn the people, yield to the tide of worldliness, and, instead of urging the people to a closer walk with God and a holier heart, give pulpit lectures on philosophy or art, or make *ad-captandum* harangues on the political questions of the day, or show off smart sayings that may raise a laugh, and then servilely seek the patronage of the rich and fashionable, when they ought, even if they have to wear only a rough garment and a leathern girdle like Elijah, to be sounding into the ears of these false Christians the words of the prophet: "A people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Ezekiel saw the six men, every one with a slaughter-weapon in his hand, going through the midst of Jerusalem, slaying utterly (at God's command) the old and young, and beginning at the temple; and when the prophet exclaimed, the Lord replied, "Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head." In this vision God showed Ezekiel that he would bring down his fearful and unsparing wrath upon his own church, which had gone away from him and identified itself with the world. The vision is meant equally for us. God never changes. He will treat the Christian Church as he treated the Jewish. His fierce anger will be felt both by ministers and people who turn his truth into a lie, and use the Christian name as a cover for lust and greed.

I do not speak extravagantly; I have not set up a man of straw to contend against. While it is perfectly true that there are those who fear the Lord and speak often to one another as they think on his name, it is also true that the great bulk of the Protestant Church is identified with the world. It has a name to live while it is dead. It has turned its doctrine into naturalism or rationalism, and its life into selfishness. The old landmarks are gone. Family prayer is given up, prayer-meetings are ignored, worldly partnerships are formed, social sins are connived at, and even excused, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. We may not cure this dreadful evil, but we may ourselves avoid it and its doom. We may look to ourselves and to our own families, that we go not with the multitude of Christians to do evil and to perish in the hour when Christ shall come as a thief to their dismay. We may be among the few in Sardis who have not defiled their garments, walking in white with our Lord.

But we cannot hold this exceptional position without an effort. The fast-rushing tide is all to the world. Anxiety to make money, to be fashionable, to obtain sensual indulgence, amid the thousand avenues of luxury now opened by Satan, is ready to carry away our young people, to their spiritual and eternal ruin. Unless parents by example, precept, and rebuke interfere to check their children, they will only prepare them for destruction. It is in the family that the religious life is nursed. It is by the family God would build up his true and spiritual church. If religion is neglected by the guardians of the family, the stream of posterity is poisoned at the source.

Let us take the warning given us in God's word from Israel's fall and ruin; let us keep ourselves unspotted from the world; and let it never be said of us, as it was of Eli to his condemnation, "His sons made themselves vile, and he restrained them not."—Howard Crosby.

Christ, Mahomet, or Confucius?

THEY who reject the Bible and the Atonement frequently refer to Mahomet and Confucius as being equally entitled with Christ, if not more than he, to honor and worship.

When persons compare the Koran with the Bible, and place Mahomet on an equality with Christ, we are constrained to think that they have never read the Koran (perhaps not the Bible), and have never inquired into the principles of the divine Government, nor sought to find a way to save fallen humanity, and vindicate divine justice. We have read the Koran with this thought in mind, desiring to find there these great principles and to give it credit for them if found; but did not find them. And from our reading of it, we should full sooner place the story of "Jack the Giant Killer" on a level with the American Encyclopedia, than place the Koran on a level with the Bible.

We shall all be agreed in regard to the infliction of punishment when it answers the end of justice; and that the divine Ruler has a perfect right to choose his own instruments to carry out his own purposes; that when nations become grossly immoral, he may use flood, fire, and tornado, the earthquake, or other nations, to effect their overthrow. When all the nations of earth had become corrupt, it became necessary to choose one family and plant them a separate people, and remove or destroy idolatry from their land, to acquaint them with the truth, and to preserve a genealogy that the world might be assured that the promises and prophecies were fulfilled in Messiah. As God overthrew the enraged Egyptians in mercy to his people, so the nations of Canaan, low sunken in idolatry and sensuality, were exterminated in mercy to the race, to unfold the doctrines and facts of the Messiah's future kingdom. We see the wisdom of God in the Levitical law, for the gradual development of the great plan of salvation, both to make it plain to human reason, and to impress it deeply on the human heart.*

The Bible reveals the faults of God's people, but does not justify them. It teaches love, kindness, good-will, humility, self-denial, purity, and all that is "lovely and of good report" in the human character; while it offers the only means to raise and restore the erring to the favor of a just Creator. It offers only joys that are pure, free from vanity and corruption; free from all that is low and sensual. The Koran, on the contrary, leads to hatred, to violence, to bloodshed, without even an effort to make this a mere element or necessity of a plan to eventuate in redemption; it presents the hope of power here, and of lustful gratification hereafter; the hope of overthrowing their enemies here as the best means of enjoying a plurality of wives in paradise! Not one principle of justice to be gained—not one attribute of God honored and glorified. Truly, he must be ignorant or depraved (or both) who compares the Koran to the Bible; and that this is often done we take as evidence of the perverseness of humanity.

Bishop Sherlock made the following just comparison:—

"Go to your Natural Religion; lay before her Mahomet and his disciples arrayed in armor and in blood, riding in triumph over the spoils of thousands and tens of thousands who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements, show her the prophet's chamber, his concubines and wives, and let her see his adulteries, and hear him allege revelation, and his divine commission, to justify his lusts and his oppressions. When she is tired with this prospect, then show her the blessed Jesus, humble and

meek, doing good to all the sons of men, patiently instructing the ignorant and the perverse. Let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scorn and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors: 'Father, forgive them, for they know not what they do.' When Natural Religion has viewed them both, ask which is the prophet of God. But her answer we have already had; when she saw part of this scene through the eyes of the centurion who attended him at the cross; by him she said, Truly, this is the Son of God."*

Confucius is doubtless entitled to more respect than Mahomet, for there appears to be no evidence that he was an impostor; for he was not a religious leader. And therefore they who put him forth as a rival to Christ are no more entitled to credit than the devotees or apologists of Mahomet. All that is known of Confucius is by Chinese tradition, which to those in anywise acquainted with the Chinese character, will not seem entitled to any great credit. Holding that all beyond their own borders are barbarians, they shut themselves up in their self-conceit; and from the divine titles and honors paid to their rulers, we may readily and justly conclude that the memory of "the Teacher," as they term Confucius, has not suffered in their hands. They never speak of their rulers without using the most extravagant language; and if their emperor is sick, he can have nothing less than a "celestial disease"! Their literature is generally considered below mediocrity; their educational systems tax the memory rather than the judgment; how then shall we arrive at a certainty as to the *real* merits of Confucius?

As a specimen of their literature, take the following:—

"The great extreme is merely the immaterial principle. It is not an independent, separate existence; it is found in the male and female principles of nature, in the five elements, in all things; it is merely an immaterial principle, and because of its extending to the extreme limit, is therefore called the great extreme."

"The great extreme is simply the extreme point, beyond which one cannot go; that which is most elevated, most mysterious, most subtle, and most divine, beyond which there is no passing. . . . It is the immaterial principle of the two powers, the four forms, and the eight changes of nature; we cannot say that it does not exist, and yet no form or corporeity can be ascribed to it. From this point is produced the one male and the one female principle in nature, which are called the dual powers; the four forms and eight changes also proceed from this, all according to a certain natural order, irrespective of human strength in its arrangement. But from the time of Confucius no one has been able to get hold of this idea."—*Chinese Repository*, Vol. 13.

If this were a specimen of Confucius' philosophy (which it probably is not), we could not wonder that A. J. Davis should put him in the "Pantheon;" for the above resembles the *philosophy* of Davis enough to have been written by his twin brother!

The "Middle Kingdom," a history of the Chi-

*The Cottage Bible says of Mahomet: "Most of the truths of divine revelation he has discarded, only he acknowledges the divine mission of Jesus, and so far may be considered a witness for Christianity." But even this is, I think, more than should be either claimed or granted, especially as some might thence infer that there is an agreement between the two; for though he may acknowledge the "divine mission" of Jesus, he does not acknowledge his *divinity*, for he says, Koran, Chap. iv., "God is but one God; far be it from him that he should have a son." Several other expressions show that he denied the divinity of Christ.

nese Empire, contains the following statement:—

"The remarks of Confucius upon religious subjects were very few; he never taught the duty of man to any higher power than the head of the State or family, though he supposed himself commissioned by Heaven to restore the doctrines and usages of the ancient kings. He admitted that he did not understand much about the gods; that they were beyond and above the comprehension of man, and that the obligations of man lay rather in doing his duty to his relatives and society, than worshiping spirits unknown."—*Vol. 2, p. 236.*

This is quite as good as we could expect from a heathen politician; but that professed reformers, who acknowledge moral relations and moral obligation, should quote him as an oracle, or place him on a level with Christ, and his teachings on a level with the morality of the Bible, is strange indeed. The gospel alone shows how God may be just and the justifier of him that believeth in Jesus; it alone shows the true relative importance of love to God and love to our fellow-men; it alone proclaims, "Glory to God in the highest, and on earth peace, good will toward men."

EDITOR.

Truth Against Majorities.

FELLOWSHIP between faith and unbelief must, sooner or later, be fatal to the former. "I would thou wert either cold or hot," has a deep significance for us. Truth is truth, and error is error. There the case begins and ends. The blending of light and darkness can at the best only produce twilight, not noon. We may tamper with doubt, we may trifle with certainty, and we may succumb to public opinion, but what will the end be? Has the one great oracle spoken? Has it spoken accurately and intelligibly? If it has, our only honest position is acceptance of its utterances. Every revealed truth has a distinct personal claim to be believed, however offensive to the taste or spirit of the age. Truth never demands a vote. It refuses to go to the poll, or to acknowledge majorities. It presents its evidence, and claims submission. To attempt to gather truth out of a multitude of errors by setting them to neutralize each other, is to revive the vain alchemy of the Middle Ages to turn iron into gold, or to imitate the folly of an old student of prophecy, who gathered some scores of conflicting prophetic dates together, and struck the mean among them in order to reach the true year! We are apt to forget that error is sin; that truth does not reverse itself; that inspiration and non-inspiration are two opposite poles, admitting of no medium; that infidelity ought not to cloak itself under the name of candid inquiry; and that candid inquiry should beware of being landed in unbelief, perhaps before it is aware.

There are some who are cowardly enough to trifle with or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of a soul. Much of the teaching of the present day is not in the direction of certainty, and men feel that to be tossed to and fro with curious speculations will make but a poor life for them. Meanwhile Revelation remains to us, and, when human thinkers have spent themselves, it will reassert its authority and power. The cross still stands and with it Jehovah's eternal purpose of grace—grace finding its way to the sinner through the righteous channel opened by the death of the divine substitute.—*Horatius Bonar, D. D.*

WEALTH is given to Christians, not to be expended in costly raiment, extravagant equipage, and luxurious living, but to be employed freely in the service of the Master. "Freely ye have received, freely give."

* See "Philosophy of the Plan of Salvation."

The Gospel Without the Law.

THERE is what is properly enough called preaching the gospel. There is a great deal of it in all Protestant countries. Yet for many years it seems to have been comparatively powerless to the conversion of sinners. The question is even asked, How long ere our churches will be extinct, unless the proportion of additions to losses turn in their favor, and that soon? And why, it is with reason asked, is there so general an indifference to religion, not to say contempt of it? Why so little of that real seriousness, which is at least part of the essence of a religious temper, which certainly marked the character of our forefathers, and which must always accompany the fear of God, and a just sense of eternal things?

Probably one great reason of all this is that the law of God and the truths that circle round it, are not fully and forcibly enough preached. We who are ministers do not present the law in all its demands. We do not, enough, make it seen and felt that God's law claims every one's entire and unqualified obedience and submission, even to the thoughts and intents of the heart. We do not carry back the demand to the first dawn of the hearer's reason and conscience, and lay that holy law along-side of all the dark past of his life, from the beginning till now. We do not strip sinners of the thousand and one refuges of lies to which they flee to justify or to excuse themselves for not having kept the law, or even to make it out that they have kept it sufficiently well. We do not, as we should, open the gates of the bottomless pit before their eyes, and make them read for themselves the inscription written in letters of flame, "This is the place of torment."

Again, we are apprehensive that we do not realize and set before men, as fully as we ought, the utter alienation of their hearts by nature from all that God requires. We believe the doctrine; that is, it is in our creed; and so, according to the rules of the world, the credit of believing the doctrine belongs to us. And sometimes perhaps we do deliver it, but its full force and significance we do not habitually feel and deliver.

Are not these the true reasons why our churches, instead of filling up with humble converts, are diminishing? Does not this account, in part at least, for the exceeding distance of men's minds and thoughts from God and eternity? Does not this, in a measure, account for the merely decent religious exterior of some, the open irreligion of others, the absorbing worldliness of the many, and the fraud and violence perpetually breaking out over all the land, like the eruptions of a volcano?

It is worse than of no avail to sing the song of redeeming love, unless the trumpet has first rung effectually the thunders of Sinai! Of what use to assure forgiveness to one who feels no particular need of forgiveness? What is a feast to a full man? What is wine to him that has "well drunk?" What is the best physician to the hale and hearty, to whom sickness and death are not only distant, but unrealized? What is civil pardon to the good citizen, who is at large and about his business as usual, and knows he has violated no law?

Not only the gospel, but even the office of preaching it is made contemptible, by sinking the moral law out of sight. Restore the law to its place; make its terms the actual terror of men's hearts, and pentecostal seasons will return; converts will be multiplied; public conscience will become a reality; fashionable religion, along with fashionable vice, will hide its diminished head; public men will shun commercial and political fraud, as they would shun the fires of perdition; the work of preaching the gospel with all its self-denials, will be in honor, and the best talent as well as the purest piety will offer itself for the service.—*Oberlin Evangelist, 1854.*

A Forgiving Spirit Essential to a Christian Life.

"If ye do not from your hearts forgive every one their trespasses, neither will your heavenly Father forgive you your trespasses." An unforgiving spirit gives evidence that sins are uncanceled. My readers, you must forgive every one their trespasses, or there is no forgiveness of sin for you. Do I hear some of you reply, "I can forgive but not forget?" When God, who is our pattern, forgives, he says: "I will remember thy sins no more forever," and does he require any less forgetfulness of you toward your offending fellow-creature? Have you any right to claim to do in harmony with God while you are violating a known law by which he is governed? Nay, verily, as God's word is true, you are deceiving yourselves. Because some of your fellow-creatures have wronged you or your friends, you seek every occasion to manifest your resentment and spite. This is done, either by the neglect of that civility which is due to all, or by aggressive acts of petty malice, either secretly or openly manifested. Too many illustrations of this kind abound in the Christian world.

During the early days of my ministry, an individual, professing pre-eminent sanctity and bold in proclaiming the power of Jesus to personally save, was not on speaking terms with his sister, and when asked to go and try to effect a reconciliation, positively and spitefully refused. Reader, if you have any such spirit of unforgiveness lurking within, indulge not the thought that you are a saved soul. Go to your closet, and on your knees before God forgive every one their trespasses, then by faith claim Jesus as your Saviour. To claim him as a personal Saviour from sin without doing this, is to either deceive yourself, or to show to the world the hypocrisy of your heart.—*Wesleyan Methodist.*

Dangers of Idleness.

A MAN who wastes his time and his strength in sloth offers himself to be a target for the devil, who is a wonderfully good rifleman, and will riddle the idler with his shots: in other words, idle men tempt the devil to tempt them. He who plays when he should work has an evil spirit to be his playmate; and he who neither works nor plays is a work-shop for Satan. If the devil catch a man idle, he will set him to work, find him tools, and before long pay him wages. Is not this where the drunkenness comes from which fills our towns and villages with misery? Idleness is the key of beggary, and the root of all evil. Fellows have two stomachs for eating and drinking when they have no stomach for work. We have God's word for it that "the drunkard and the glutton shall come to poverty;" and to show the connection between them, it is said in the same verse, "and drowsiness shall clothe a man with rags." I know it as well as I know that moss grows on old thatch, that drunken, loose habits grow out of lazy hours. I like leisure when I can get it, but that is quite another thing; that's cheese and the other is chalk. Idle folks never know what leisure means; they are always in a hurry and a mess, and by neglecting to work in the proper time, they always have a lot to do. Lolling about hour after hour, with nothing to do, is just making holes in the hedge to let the pigs through, and they will come through and no mistake, and the rooting they will do nobody knows but those who have to look after the garden. The Lord Jesus tells us himself that when men slept, the enemy sowed the tares; and that hits the nail on the head, for it is by the door of sluggishness that evil enters the heart more often, it seems to me, than by any other. Our old minister used to say, "A sluggard is fine raw material for the devil; he can make anything he

likes out of him, from a thief up to a murderer." I'm not the only one that condemns the idle, for once, when I was going to give our minister a pretty long list of the sins of one of our people that he was asking after, I began with "He's dreadfully lazy." "That's enough," said the old gentleman; "all sorts of sins are in that one; that's the sign by which to know a full-fledged sinner."—*John Plowman.*

Chromo Christianity.

DEALERS in tea, coffee and crockery, coax customers with chromos. Newspapers have done the same, but the whole thing is getting into disfavor. An editorial in the *Baptist Weekly* says also that "Chromo Christianity is not a success. The work and worship of a church should constitute its most potent attractions." Entertainments, oyster suppers, fairs, shooting galleries, and theatricals, are no more signs of real life in a society than are the ghastly contortions of a corpse when galvanized into motion. There is significance in the sneer of the novelist, Howells, who tells of the town Equity, where religion had ceased as a spiritual experience, and the salvation of the soul came to be regarded as "too depressing a theme" for young folks to consider. As a result they tried to draw them in by other attractions than those of religion. But as chromo subscribers do not stick, so our contemporary says the results of these religious devices are disappointing. Men are not to be coddled and cajoled. Religion is worth all it costs. Eternal life and eternal death are tremendous realities. Sin is not to be cast out by sweetmeats, nor are revivals the result of tea-parties. The social element of a church is best developed in the line of its legitimate work. Warm prayer-meetings, earnest Sunday-school and mission work, hearty congregational rehearsals or song-services, and other church fellowships, will infuse a permanent and cohesive life that no temporary schemes can create. Sensible men will not be slow to detect the difference between the reality and the counterfeit, between the healthful activity of genuine life and the temporary devices of a faltering, failing cause.

Something to Do.

THEY that eat must work. They are to be "doers of the word and not hearers only." Every truth taken into the life wants to be wrought out in loving service. Just now there is need of Christian fiber of the hard and sinewy type. Stalwarts are in demand in the churches—men, women, and children, who can "take a square meal" and do a day's work of ten hours, through heat or cold.

Whatever may be the ailments of the older members of the flock, the lambs should not be nursed into spiritual dyspepsia. Every pastor will need to study the "whats" and the "hows," as related to the activities of young converts. They are to be taught to creep, to walk, to run, to bear burdens, to endure toil and hardness as good soldiers of Jesus Christ. There is great danger of failure just here. If you inquire into the causes of inactivity of older members of the church, you will find them lying far back in their religious experience. They were quietly slipped into the church and given an easy seat. They have filled it ever since. Out of mistaken tenderness, we pastors sometimes want to make it easy for those coming into the church, and we put them in bed. They are still tucked under the covers, and we cannot start them now out of their warm nests. Let us never commit the error again. The discipline of work is scarcely less helpful than the discipline of grace. We learn to do by doing. Young converts should be kept moving on.—*Baptist Weekly.*

THE blood of Christ cleanseth from all sin.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—SEPT. 6.

1. For what purpose will Christ come the second time? John 14:3.
2. What is implied by the last clause of this verse?
3. When does Paul say that the saints will be with Christ? Col. 3:4.
4. As Paul was about to die, what did he say was laid up for him? 2 Tim. 4:8.
5. When will this crown be given? Ib.
6. What is the testimony of Peter on this point? 1 Peter 5:4.
7. What, then, is the Christian's hope? Titus 2:11-13.
8. What is his incentive to patience under trials? James 5:8.
9. When will salvation be brought to God's people? 1 Pet. 1:5, 13.
10. How does Paul describe the coming of the Lord and its attendant circumstances? 1 Thess. 4:15-17.
11. What authority does he give for these statements?
12. What is meant by the words, "we shall not prevent them which are asleep"?
13. What was the necessity for such an assurance?
14. Do people nowadays generally think that the living receive their reward before those that have died?
15. What is the first thing that takes place when the Lord comes? Verse 16.
16. What is the next occurrence? Verse 17.
17. Whom do the living saints and those raised from the dead meet in the air?
18. How long do they remain with him?
19. Then when and how are all the saints taken to be with Christ?
20. Show that God did not design that the patriarchs, prophets, and martyrs should receive their reward before we do. Heb. 11:39, 40.

"AND if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. The thoughtful reader cannot fail to notice that the same text which contains the promise of Christ's coming, gives also the reason for that coming. For what purpose is he coming? "That where I am, there ye may be also." Now we will make a statement which must be self-evident: Christ will not do that for which there is no reason; we cannot conceive of his doing such a thing. Then if he has promised to come to earth for a certain purpose, the necessity for his coming must still exist, else he will not come. But he will come, because his promise stands on record; therefore the reason which he gave for his coming does exist still. So we ask again, For what purpose did he say he would come? Anybody may read the answer in Christ's own words, that it was to receive his disciples to himself. Then it must follow that they are not with him now; for if they were, there would be no reason for him to return for them. It would be the height of absurdity for Christ to return to earth for his disciples, if they were already in Heaven. We hope no one is bold enough to accuse Christ of such foolishness as that.

THERE is another thought on this verse that is worthy of notice. It is this: Since Christ promised to return for his disciples, it must be that he did not contemplate such a thing as that they would go to him before he should return. He could see what was in the future, and if the disciples were going to be with him at any time before his second coming, he knew it. But if such had been the case, he would not have said that the object of his coming was to take them to himself. The fact, therefore, that he did make the receiving of them to himself the object of his coming, shows that he did not know that they could be with him without his coming, and that is equivalent to saying that they could not be with him unless he should come.

PAUL adds the weight of his inspired testimony to that of our Saviour. Said he: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. Notice the adverb of time. When Christ shall appear, *then* shall ye appear with him. No comment on this text could make it any clearer than it is as it stands. Read it, and accept it in its most obvious sense, and you have the main facts concerning the second coming of Christ.

AGAIN the apostle says: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at *that day*; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. He had reached the end of his course, and he had confidence of his acceptance with God. Did he therefore say, I shall therefore receive my reward immediately? No; "*henceforth*," *i. e.*, from this time onward, "there is laid up for me a crown of righteousness." Well, how long is it to remain "laid up"? The answer is implied in the closing part of the verse: "And not to me only, but to all them also *that love his appearing*." We would gather from this that the crowns are given at the appearing of Christ. But we are not left to conjecture and inference in so important a matter. Peter exhorts the elders of the church of Christ to do their duty faithfully, and says by way of encouragement: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. That is when the crowns will be given. If they are given when Christ appears, they cannot be given before.

It is with this in view that the apostle James exhorts the brethren to patience. "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Jas. 5:8. The full force of his exhortation cannot be appreciated unless we read the previous verses. He begins the chapter with an arraignment of certain ones for oppressing the poor. He says to them: "Ye have condemned and killed the just; and he doth not resist you." Verse 6. And then turning immediately to the brethren—the oppressed ones—he says: "Be patient therefore brethren, unto the coming of the Lord." As much as to say, Endure these things patiently, however unjust they may be, for the Lord is coming soon, and then you will receive your reward. And with all this Peter heartily agrees when he says: "Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:15.

IN 1 Thess. 4:15-17 Paul gives a most graphic description of the coming of the Lord. He prefaces his account with the statement that it is "by the word of the Lord;" he did not give it on his own authority. We that remain unto the coming of the Lord, he says, shall not go before them that are asleep. The Thessalonian brethren did not comprehend the doctrine of the resurrection of the dead, and supposed that their departed friends were lost forever; that only those who should be living at the time of the Lord's coming could share in its glory. The apostle comforts them with the assurance that the living shall not have any precedence over the dead. Take particular notice, however, of what Paul did *not* say. He did not say, as many a modern comforter would do, "We shall not go before them which are asleep; on the contrary, they have gone before us, and are now safe in the arms of Jesus." This is what Paul did *not* say. Had he said so, some of his brethren might have inquired if all who go before to the arms of Jesus, spend their time in sleeping. If the doctrine that the saints receive their reward at death had been believed in by Paul, here would have been a

grand opportunity to present it. But he did not do so. Let us see why.

"FOR the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; *then* we which are alive and remain, shall be caught up *together with them* in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. This is what Paul *did* say. The "dead in Christ" shall rise. What did they care about that? Why, he was telling them about their dead friends. Yes, but when he introduced the subject, he was speaking of "them which are asleep;" them "which sleep in Jesus." Exactly; and now he uses this other term in reference to the same class; and so we learn that those "which sleep in Jesus," are "the dead in Christ." They are to "rise" when the Lord comes; and further, they will "rise first;" that is, before the living are taken. As soon as the dead have been raised, *then* "we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air." So neither class has the precedence; the living do not go to be with the Lord before those that have died; the dead are not now enjoying the bliss of Heaven while the living are toiling in this world; but at the coming of the Lord both shall together be taken to be with him.

"AND so shall we ever be with the Lord." Explicit enough, is it not? How shall we be with the Lord? By the resurrection of the righteous dead and the translation of the living, which will take place at his coming. And notice that this takes in the whole multitude of the disciples of Christ; for it comprises all that are dead, and all who are alive when the Lord comes, and there can be no other class. There is, then, no other means revealed in the Bible, whereby men may be with the Lord, except these two of resurrection and translation. A few favored ones, as Enoch and Elijah, and those who came from their graves at the resurrection of Christ, were not obliged to wait until the coming of the Lord; but they were taken only by one of the two ways mentioned—resurrection from the dead and translation without seeing death.

It is interesting to note the harmony of the different portions of the Bible on this point. What we were forced to conclude from the promise of Christ, namely, that his disciples could not be with him until he comes, is stated in plain words by Paul. Besides what we have read above, we have his testimony in Heb. 11. In that chapter Paul speaks of Noah, Abraham, Isaac, and Jacob, Moses, Gideon, David, Samuel, and many martyrs, "of whom the world was not worthy," and says: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. What stronger testimony is needed? One needs only to read the plain texts of Scripture to be convinced that to the people of God the coming of the Lord is everything. Without that, all their hopes are lost. It is the time of their reward.

"THEM which sleep in Jesus." On this clause Dr. Albert Barnes comments as follows:—

"A most beautiful expression. It is not merely that they have a calm repose—like a gentle slumber—in the hope of waking again, but that this is 'in Jesus'—or 'through' (*dia*) him; that is, his death and resurrection are the cause of their quiet and calm repose. They do not 'sleep' in heathenism, or in infidelity, or in the gloom of atheism, but in the blessed hope which Jesus has imparted. They lie, *as he did*, in the tomb—free from pain and sorrow, and with the certainty of being raised up again."

On the expression in 2 Tim. 4: 8: "Unto all them also that love his appearing, Dr. Barnes says:—

"That is, all who *desire* his second coming. Faith in the second advent of the Lord Jesus as coming to judge the world, and a desire for his return, became a kind of criterion by which Christians were known. No others but true Christians were supposed to believe in his return to our world, and no others truly desired it. Compare Rev. 1: 7; 22: 20. It is so now. It is one of the characteristics of a true Christian that he *believes* that Christ will come again to judge the world; that he *sincerely desires* his return, and that he would *welcome* his appearing in the clouds of heaven." E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

AUGUST 31—Ps. 19.

"THE heavens declare the glory of God, and the firmament sheweth his handy work." Verse 1. The highest conception of a deity entertained by any idol-worshippers has only comprehended the heavenly bodies. The extent, then, of the natural mind is limited to the things that are seen, or otherwise brought within the scope of the natural senses. All knowledge beyond this must be received of the Spirit, and is spiritually discerned. But these heavenly bodies, notwithstanding their magnificence, are revealed to us by inspiration as merely the handiwork of the true God. The infidel scientist, so-called, will study and admire the planets and their wonderful movements, but he fails to see in them the evidence of that which they so loudly declare, namely, the glory of God.

REGARDING the majesty of the Creator, a more beautifully scientific utterance could hardly be imagined than the first six verses of this psalm. The planets and stars furnish evidence, speaking to the senses of man wherever their light is seen; and the evidence is continual—"day unto day uttereth speech, and night unto night sheweth knowledge." An expressive incident is told of a heathen monarch who haughtily said to a Jew, "Where is your God? show him to me." The Jew replied, "I cannot show you my God, but come and I will show you one of his messengers;" and pointing to the sun, added, "look at him." The monarch answered, "I cannot, it pains my eyes." "Then," said the Jew, "how could you look upon the sun's Creator, at whose rebuke the pillars of heaven tremble?"

NATURALLY, the seventh verse and onward contemplate the law of the Creator whose glory and power are so emphatically attested in the preceding verses. "The law of the Lord is perfect, converting the soul." Six thousand years of practical test have demonstrated the perfection of his law governing the movements of the planets, and we would naturally expect an equal degree of wisdom in framing a moral law. The expression, "converting the soul," shows that the moral law is referred to, as such an effect could hardly be expected of any other law—not even a "constitutional amendment." True, a law of the senate of pagan Rome did once declare the empire to be "Christian," but the sequel failed to show that there was any conversion of soul about the transaction. Nor have any subsequent bulls or edicts to a like end evinced any soul-converting influence upon the world. According to Paul's experience, it was the law that showed him his sin, and he identifies it by referring to the command, "Thou shalt not covet." Rom. 7: 7. And in verse 12, he adds his testimony to that of David, "Wherefore the law is holy, and the commandment holy, and just, and good."

"THE testimony of the Lord is sure, making wise the simple." Spurgeon remarks upon this:

"What a blessing that in a world of uncertainties we have something sure to rest upon. We hasten from the quicksands of human speculation to the *terra firma* of divine revelation."

The testimony of the Lord is given to us through his prophets, and he has said that he "will do nothing but he revealeth his secret to his servants the prophets." Amos 3: 7. Most people, even Christian ministers, claim that the prophets are obscure and uncertain of interpretation. It is nowhere promised that they shall be understood without study and prayer. Daniel searched and prayed earnestly to understand the prophecy regarding the return of captive Israel to Jerusalem. Jesus enjoined the Jews to search the Scriptures for eternal life—not merely to read them casually; and furthermore, it was necessary for them to *do his will* in order to know of his doctrine. According to Peter's testimony, the word of prophecy is "more sure" than actual human sight, and is a "light that shineth in a dark place." But every attainment in the Christian life costs an effort, and it is only through earnest labor and faith that light and help may be secured in the narrow and difficult way of salvation. But "the testimony of the Lord is sure," his arm is strong, and he is willing to "save to the uttermost" all who come unto him through Christ.

"THE statutes of the Lord are right, rejoicing the heart." What heart can it be that is rejoiced by God's statutes? It must be the converted heart, for the unconverted, or carnal, heart "is not subject to the law of God, neither indeed can be." Rom. 8: 7. Then what estimate can we place upon that "Christianity" that says, "We have nothing to do with the law," and persists in its violation.

"MORE to be desired are they [the statutes and judgments of God] than gold, yea than much fine gold; sweeter also than honey and the honeycomb." This does not sound as though they were very burdensome, as some religious teachers would have us believe. We are told by modern expounders that Peter refers to the moral law in Acts 15: 10, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." We can hardly credit David with desiring a yoke that he could not bear, much less with calling it "sweeter than honey." Furthermore, Christ enjoined the keeping of the commandments (Matt. 19: 17), yet declared that his yoke was easy (chap. 11: 30).

"MOREOVER by them is thy servant warned; and in keeping of them is great reward." Verse 11. To this add Solomon's testimony: "For the commandment is a lamp, and the law is light; and the reproofs of instruction are the way of life." Also that of James: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Not in his belief; not in his feeling; but "in his deed" [margin, "or doing"]. And with these Paul agrees: "By the law is the knowledge of sin." Rom. 3: 20.

Now how can we dispense with so important an element as this, or dare to change a perfect God-given guide. It serves as a *warning*, and brings great reward to the obedient. It is a light, and the reproofs of its instruction are the *way of life*. It is a "law of liberty," and not a yoke of bondage; and he who continueth therein shall be blessed in *doing* it. It is a glass, before which we may see all character blemishes. By it we have the knowledge of sin, and are driven to Christ as the only remedy. Rom. 7: 24, 25; Acts 4: 12.

"KEEP back thy servant from presumptuous sins; let them not have dominion over me." Verse 13. What are presumptuous sins? They are sins against light and knowledge. "The soul that doeth aught presumptuously, whether

he be born in the land or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Num. 15: 30, 31.

Pharaoh, Korah, Saul, Jeroboam, and Ahab are notable examples of presumption, stubbornly persisting in opposing the known will of God. All will agree in condemning these; but what about the professed Christian who will persist in violating the plain law of God as it is published in every one of the millions of Bibles, in nearly every known language on the earth; and will uphold an acknowledged man-made change in the only commandment that points out the true God of the universe? Surely "the fear of the Lord is the beginning of wisdom," and "to obey is better than sacrifice."

W. N. GLENN.

Temperance.

Comfort for Drinkers.

IN New York recently, Maj. C. B. Cotton, vice-president of the Manhattan Temperance Association, made a revelation well calculated to startle liquor drinkers. After confessing that he had manufactured liquors for twenty-five years, he said:—

"We make champagne which you buy for the genuine article. It costs \$4.00 a basket to manufacture it; we sell it for \$10.00 to dealers. We make the stuff and put it in our own bottles, make a fac-simile label of the genuine, import Spanish corks for the bottles, and French straw and baskets to pack them in. We want to make a genuine imported wine. We buy one barrel of it. Our cooper takes the barrel as a pattern and makes ours by it. They are new and bright. We put them through a staining process, and they come out old and nasty and worn, just like the genuine importation. Thirty-two deadly poisons are used in the manufacture of wine. Not one gallon in fifty sold here ever saw France. We send thousands of gallons of whisky to France to have them come back to us something else. Of all poisonous liquors in the world Bourbon whisky is the deadliest. Strychnine is only one of the poisons in it. A certain oil is used in its manufacture eight drops of which will kill a cat in eight minutes, and a dog in nine minutes. The most temperate men in New York are the wholesale dealers. They dare not drink the stuff they sell."—*Sel.*

Cigarette-Smoking.

IN regard to the results of cigarette-smoking, physicians say it affects seriously the functions of the stomach, especially in the young. It has a tendency to increase the action of the heart, causing palpitation. It is a fruitful source of indigestion. It has a decided tendency to produce catarrh in the head. This, it is said, arises from the fact that a cigarette, being much shorter than a cigar, more of the smoke finds its way into the mouth and nasal organs, a very much larger percentage of smoke being inhaled by the smoker from a cigarette than from a cigar. Cigarette-smoking, it is averred, has also a decided tendency to produce asthma, and renders the system more liable to the attacks of pneumonia and bronchitis. In its effects upon the nervous system, cigarette smoking is said to be in the highest degree pernicious, both directly and indirectly. It destroys healthy appetite for solid food, and by the constant expectoration it produces, leads to a morbid craving for drink. Injury or destruction of the nerves of the eyes, it is alleged, has been in hundreds of instances produced by cigarette-smoking.—*Scientific American.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 14, 1884.

Church Order.

WHEN William Miller preached the doctrine of the *advent near*, he disclaimed any intention to form a new church; he never made any effort in that direction. After the passing of the set time, in 1844, when most of the churches turned so decidedly against the advent doctrine that its believers had generally to separate themselves from their communions, they were yet opposed to the idea of forming themselves into a church, and suffered much from contention and confusion rather than organize into another denomination. Nearly all of them considered that they were ill used and oppressed by the several churches to which they had belonged, and they feared to risk an organization which might be the means of again restricting their religious liberty. It is truth that the Adventists, of all classes, never took kindly to the idea of organization; and some of them to this day have scarcely enough of the form of organization to preserve order in their own midst.

The Seventh-day Adventists were not an exception to the above statement. They put off the work of organization as long as they possibly could. At first they formed churches on the most simple plan they could devise, each being separate from all others, having no defined relation to one another. And when it was seen by most of those who traveled and visited the various churches that they needed in some way to recognize the existence and authority of their sister churches, which could be best done by organizing Conferences, the plan was opposed by some of our strongest brethren, almost up to the very time of its consummation.

It was first found necessary to organize churches that it might be known to all who were and who were not accepted as brethren and sisters in the faith. We were often troubled by fanatical spirits who represented themselves as Seventh-day Adventists, but who, by their conduct and influence, misrepresented the people and the faith. Without some kind of an organization it could not be determined who were to be acknowledged as members; and of course discipline could not be administered.

In this condition we stood for a number of years, having churches formed in a large number of States; but as far as discipline or concert of action was concerned, we found ourselves crippled and bound. We were amongst those who were slow to adopt the idea of Conference organization, but we were converted to it by the necessities of the case; by the prevalence of confusion and disorder which we had no power to correct.

From the very beginning of our work, fanatics pressed themselves amongst us, professing great love for the truth. Such persons have no lack of zeal, however greatly they may lack knowledge (Rom. 10:2) and prudence. And they are generally "wandering stars" (Jude 13) going from church to church, their show of zeal warming the hearts of believers toward them, while they may not remain long enough in any place for their true character to be fully known. If the church where they resided, or where they were well known, endeavored to restrain them, they had no power to control them beyond their own neighborhood, and no means to secure action on the part of other churches. This was an evil which we lamented, and yet took no steps to prevent it for some years.

Another difficulty presented itself. When a church found it necessary to withdraw from one who walked disorderly, he could easily apply for membership in another, and thus the cause suffer on from his evil influence. We remember an instance which did much to secure our action in favor of more thorough organization. A certain church withdrew from a member because of his persistent disorderly walk; he applied to another church for admittance; the church to which he had belonged warned them of the consequence if they received him; but, instead of being thankful for the warning, they resented it as an interference with their rights, saying that they alone were to judge whom they should admit to church fellowship. In one sense they were right; every church is to judge of its own membership; but in case of a great misjudgment, and also in case of mal-administration of discipline, justice can be done to the truth and to all parties by having some opportunity of appeal.

In the case above referred to we laid before them plainly the danger of the course they were about to pursue, but they would not be persuaded; they feared an infringement upon their freedom of action, and admitted the applicant. They had abundant reason to regret their course, as the man soon involved the church in trouble which nearly proved its ruin. Such things caused the friends of the work to resolve to form Conferences; and we drew up a constitution for a General Conference, which was approved by the brethren, and adopted, and although it served its purpose well for a score of years, with very few changes, it has only recently been changed in one point where it should have been changed years ago; thus showing the conservative spirit of the S. D. Adventists—quite the contrary of the judgment people pass upon them. Conservatism is a good quality; but all good qualities may be abused. In the case to which we refer, the cause has suffered because of an unwillingness to change that which served a good purpose in the infancy of the work, when we had few believers, no State Conferences, no missionary societies, no camp-meetings, no associations of any kind, and no school or health organizations.

It is now adopted as a rule that a person coming from another church must bring a letter in order to be admitted to membership. Without this he must be proved before he can be accepted. There is no injustice in this, for if a member is in good standing, there will be no difficulty in obtaining a letter; but if he is not, then the cause should be protected. No one who loves the cause, and is at all zealous for the right, will find fault with this arrangement. This is, or should be, invariably followed where members change their residence.

But it is frequently the case that our members go on journeys to be absent from the church weeks and even months. And they may visit other churches, yet not change their residence, and, of course, not wish to transfer their membership. In such cases they should receive a "traveling letter," good for three months, to be renewed on application if needed for a longer time. It is the duty of every member to communicate with the church every three months. In the church of Oakland we give traveling letters, and all churches ought to give them to traveling members.

Now we wish to introduce another point which has not yet received the consideration which it demands. We refer to ministers moving from place to place without taking the necessary papers from the Conferences to which they belong. We believe that Conference officers and ministers ought to set an example of good order. If a church should not receive a member from another church without a letter recommending him as a member, much less should a Conference receive as a minister a person coming from another Conference without a recommendation from that Conference as a minister. We

have seen injury done to the cause on account of carelessness or imprudence in this respect. And it is not sufficient that the person bring a church letter. It often happens that a church may give a letter certifying that the bearer is a member in good standing, yet if the same person should apply for a letter recommending him as a preacher he could not get a vote in favor of it. Why, then, should another church, or another Conference, accept him as a preacher on his church letter?

But if the person has had credentials as a minister, the case is no better. If his standing is good, and if there are sufficient reasons for moving from one State to another, he will have no difficulty in procuring a certificate from his Conference officers to that effect. And unless the person and his circumstances are well known, we believe that such a certificate should be required in all cases.

Our people have found it advisable to consult the General Conference in regard to the removal of ministers, and we believe that this is the wise and prudent course. We are aware that some oppose this idea because (they say) it gives too much "authority" to that body. But we have no fears that our General Conference, or its officers, will act in a dictatorial or haughty spirit. It has not been so in the past. They have acted more as *advisers* than *directors*; and having the whole field under their constant inspection, they are better qualified to advise than any others. Besides the constitution makes them advisers in all such matters. We have never found any to complain in such cases except restless ones who do not take kindly to order or restraint; but we want order for their benefit as well as for others. "God is not the author of confusion." He has given us strict orders in his word concerning discipline, and laid upon the church the responsibility of maintaining it. And respect for the authority of God, and regard for the welfare of the churches, both demand that we should heed these orders.

That First-Day Sabbath.

IN a recent report of meetings in Pennsylvania, found in the *Review and Herald*, it was stated that opposers "secured the help of Dr. J. Litch and Elder Osler from the East to attack us." Also that Dr. Litch claimed "that in the Greek the first day was always called Sabbath."

We are much surprised to read this statement. Dr. Litch *must know* that he was "handling the word of God deceitfully." The reason why we were particularly struck with this report is that he once made the same statement in the *Advent Herald*, the organ of the denomination with which he then stood and now stands connected. This was in 1851, when Sylvester Bliss was editor of the *Herald*. Mr. Litch accused the seventh-day people of a want of candor in saying that the first day is never in the Scriptures called the Sabbath, and referred to the Greek of Matt. 28:1, etc. Mr. Bliss was an accomplished scholar, both in Hebrew and Greek, and he was also a man of more than usual candor; for it too often happens that disputants will pervert or evade the truth in order to overcome an opponent. To the assertion of Mr. Litch, the editor, Mr. Bliss, appended the following note:—

REMARKS.—Lest any should gather from the above that the word 'Sabbath' is represented by the phrase 'first day of the week,' we add that 'Sabbath' is simply translated 'week' in those texts—other words indicating the day of the week. The word 'Sabbath' is originally a Hebrew word, and signifies rest; but occurring at regular intervals, by a metonymy it became significant of the periods separated by these rests. So that we have the seventh day of the rest, and the first day of the rest, week, or Sabbath.—ED.

Mr. Bliss was a keeper of the first day, but he could not let such a false statement as that made by Mr. Litch pass uncorrected. And now for Mr. Litch

to reiterate the statement does not speak well for his conscience.

We see by a note in the *Christian Advocate* of San Francisco that the man whose errors we pointed out on this subject proposes to refer the question to the faculty of a college for decision, and inquires if the editor of the SIGNS will agree to this proposition! It struck us as being singular that he should consider it necessary to ask our consent to submit it to a college faculty. But if that is what he wants, he has it, given most heartily. We have in our possession the decision of a college faculty in the East to whom the same question was submitted. They were all Sunday-keepers, but they decided against the Sunday-Sabbath view on those passages, as every scholar is bound to do. We shall anxiously wait for the decision of the faculty on this coast, and when it appears, we will also publish the other.

We may also give a more extended collation of the testimony of versions, lexicons, and commentaries, than we gave before. We hope to see that decision soon.

Spiritualism.

THE people of this busy age resemble the Athenians of many years ago, who "spent their time in nothing else, but either to tell, or to hear, some new thing." Acts 17:21. Spiritualism has been before the American people more than a third of a century, and is so well known that it has ceased to be a novelty, and for this reason attracts less attention than it did some years ago, when its believers were comparatively few in number, and when it was doing little in the way of presenting convincing phenomena compared to what it is doing at present. We have no doubt that many of our readers will be surprised at the statement that Spiritualism was never so active in presenting evidences of its reality, never so successful in making converts, as at the present time.

Another reason why Spiritualism makes so little noise in the world is that it meets with very little opposition. Its main doctrine—the immortality of the soul—is one of the most cherished dogmas of the age, and many who are not prepared to accept all its teachings and conclusions, declare it is "a beautiful theory," "a beautiful belief," and are all ready to yield to its fullest claims whenever it presents evidences which appeal to their sensibilities. They believe in everything which makes communication with their dead friends possible, and Satan has a thousand ways to make them believe it is actual.

In the early stage of Spiritualism there was no one who exerted a wider influence than Warren Chase. But he was dogmatic in atheism, and in his opposition to marriage as a legal or ecclesiastical rite; and these views are not as popular amongst Spiritualists as they were years ago. From the first, we have believed that it would achieve its greatest and final triumph in the garb of religion, and everything is tending in that direction at the present time. Dr. Peebles is exerting as strong an influence as any Spiritualist, and he is decided in favor of the religious phase. Soon after he embraced Spiritualism, he became a free-thinker, and spoke disparagingly of the Bible. In a recent letter he says:—

"Reviewing my earlier productions, I am frank to confess that they contain paragraphs and passages that I would gladly expunge, but I wrote the best I then knew."

Now he is among the foremost to advocate the religious phase of Spiritualism. He says his pamphlet entitled, "Christ the Corner-Stone of Spiritualism," has had a sale of over 21,000 copies. It will be of interest to every one to know in what light he holds Christ. The following words show:—

"Close thinkers make the proper distinction between Jesus, the physical man—called our 'Elder Brother,' and who, to use apostolic language, was 'made perfect through suffering'—and Christ the

'Way, the Truth, and the Life.' To this Christ—the living Christ of God—my soul clings."

It is to be regretted that there is in the churches, among church members, so much superficial, fashionable, vain religion, that goes no deeper than a profession, and has no clearly defined and thoroughly grounded faith in the word of God. With the mass of such this declaration of Mr. Peebles would be accepted as a mark of genuine Christian faith. Where the "mystical" or "spiritual" meaning of the Bible is sought for to the exclusion of the literal; where literalism is scouted as "materialism," the rejection of "Jesus, the physical man," would be overlooked, if Christ, the way, the truth, and the life—the living Christ of God—were accepted.

And they would no doubt raise the question in astonishment: "Why not? Is it not sufficient to accept Christ as the way, the truth, and the life, the living Christ of God?" We say, No; not if he is rejected as that Jesus who was made perfect through suffering. The Scriptures allow of no such distinction as that made by Dr. Peebles. Paul said he was determined to know nothing among them but "Christ and him crucified." But this is not the Christ of "Christian Spiritualism." Satan exults over a profession of Christianity which excludes the cross of Jesus of Nazareth; which does not rest upon the merits of that blood which cleanses—and which alone can cleanse—from all unrighteousness. In the death and resurrection of "Jesus, the physical man," the arch enemy saw the death of all his hopes, without the possibility of their revival. And it well suits his purpose to turn away the minds of the people from this view of Christ, taking upon himself the nature of man, "that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14.

Though Dr. Peebles professes that Christ is the corner-stone of Spiritualism, he well knows that it stands as firmly and securely without this corner-stone as with it. Speaking of his own opportunities of observation, and consequent ability to compile his contemplated book, "Thirty Years' Work in Spiritualism," he says:—

"As I have personally witnessed the phenomena of both Spiritism and Spiritualism in its higher phases in the Occident and the Orient, in nearly all lands, civilized and savage, I can write of the demonstrations and their tendencies, of workers and their teachings, with some degree of authority."

Spiritualism is the same in "all lands, civilized and savage," but until the last thirty years it was far better known in the savage than the civilized. It was *always* practiced among barbarous peoples. The Bible denounced it as heathenish, an abomination to the Lord, which brought the Lord's displeasure upon the nations in Canaan. Deut. 18:9-12, and others. When Mr. Peebles was traveling in Asia he said in his letters that he found Spiritualism existing everywhere. Almost all the superstitions of the Mongolians are founded upon the theory of the immortality of the soul, and the direct presence and aid of the spirits of the departed. Their conservatism, or opposition to innovations and improvements, grows out of a regard for these things. They expressed their fears that the railroad trains would frighten away the spirits of their ancestors; hence their determined opposition to their introduction. They deify the spirits of the dead. The Catholic doctrine of the "invocation of the saints," and "canonizing" the illustrious dead, is transplanted from heathenism. To this day both Catholics and Protestants accept the speculations and vagaries of Plato as the best proofs and arguments on the immortality of the soul.

The *Banner of Light* of Aug. 2, 1884, contains an article on "Spiritual Phenomena in New Zealand." Speaking of some recent manifestations in a circle where several Maori chiefs were present, the report says:—

"The natives were awe-struck, and talked together

in their own tongue, calling to remembrance that which they had seen in their younger days. *Before the missionaries came they always had communications with departed spirits; the missionaries, however, forbade it.*"

The italics are given as found in the report. The professed Christians of the present generation, however, do not forbid it. The report is copied from the *New Zealand Times*, which says:—

"At the present time circles have been formed everywhere throughout the districts. Some of the church people denounce the movement, but others of their body meet in secret conclave, and try to obtain the manifestations."

From time to time we are receiving evidences that Spiritualism prevails very extensively in church circles, especially in the large cities, and among the more rich and fashionable congregations. Everything is tending in the direction of popularizing the "abomination," and so to enable it to speedily act the part which inspiration foresaw and recorded that it would act, both in church and State. Rev. 13:11-18.

"It Is My Way."

MANY people, when reproved for an improper word or action, excuse or justify themselves by saying, "It is my way." Is this a proper ground for justification? Let us see what the Scriptures say about it.

The Lord says, "Amend your ways." Jer. 7:3. If our ways are not right they should be amended, and not justified. The weeping prophet says, "Let us search and try our ways, and turn again to the Lord." Lam. 3:40. The Lord calls upon us to consider our ways. Hag. 1:5, 7. By careful consideration our ways may not appear excusable.

But the fact that certain ways are our own ways should be no excuse for retaining them, but rather a reason for rejecting them. If we would honor God, we should not do our own way. Isa. 58:13. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 55:8. Of the wicked he says, "Destruction and misery are in their ways." Rom. 3:16. In pleading with Israel he says, "Thou shalt remember thy ways and be ashamed." Eze. 16:61. The psalmist asks, "Wherewithal shall a young man cleanse his way?" and the answer is given, "by taking heed thereto according to thy word." Ps. 119:9. His own experience is given in verse 104: "Through thy precepts I get understanding; therefore I hate every false way." The law of God is a detector of false ways, therefore we should test all our ways by it. If they are not in harmony with this rule, let us not extenuate nor follow them, but "ask for the old paths, where is the good way, and walk therein." Jer. 6:16.

"Another Day."

WE find these words in Heb. 4:8; and it is strange that any one should attempt to find in them proof for the change of the Sabbath, but so it is. Sunday is indeed "another day" from the Sabbath of the fourth commandment, but it is not the other day of this text, as can in a few words be shown.

The verse reads: "For if Jesus had given them rest, then would he not afterward have spoken of another day." The margin reads correctly, Joshua instead of Jesus; and the reference is to the only "rest" which Joshua ever gave to the children of Israel, which was the rest in the land of Canaan to which he brought them. The "other day" is therefore brought in contrast with the rest in Canaan, not with the weekly rest of the Sabbath.

If Joshua had tried to give them the rest of the seventh-day Sabbath and failed, then another day being spoken of it might perhaps refer to the first-day Sabbath. But nothing of this kind is brought to view in the chapter.

The rest which remains, of verse 9, is not the ob-

servance of a weekly Sabbath here upon the earth; but if it did refer to that, even if it was the first-day Sabbath, as some claim, then it was still future in the year 64, when Paul wrote this epistle to the Hebrews; for it still "remained" before them, and Christians were exhorted to beware of unbelief lest they should thereby fail to enter into it.

The teaching of this portion of Scripture, beginning with the seventh verse of the previous chapter, briefly described, is this:—

God has purposed that the human race, after their probation is ended, shall enter into a heavenly rest like the rest into which he entered when he had finished the work of creation.

In Canaan he gave to the people a type of this heavenly rest. The history of the Israelites in journeying to that rest was an example of the spiritual experiences of all who are seeking the heavenly rest. Some of the Israelites failed to enter into the rest of Canaan, through unbelief. Just so, many professing to be Christians will fail to enter into the heavenly rest, the antitypical Canaan, through the same sin.

God's rest which he has promised that his people shall finally enter, dates from the seventh day of the first week of time; and this explains the reference to the seventh day of verse 4 of chapter 4. It simply gives an idea of the nature of God's rest, and the point from which it dates. Into such a rest as God then enjoyed, blissfully contemplating all his works and pronouncing them very good, he has purposed that his people shall enter when they have finished the period of their probation.

And he has waited from generation to generation for the number to be made up which should enter therein; namely, the destined number to inhabit the earth when it shall be redeemed. Isa. 45:18. One generation passed, and the number was not made up, so the invitation went to the next. That passes, a few receive the offers of mercy, the number is not made up, and the invitation is still extended to generations in the future.

If it had been completed under the Mosaic dispensation, and with that people whom God then called, the work would have closed. But so many of them proved apostate, that "after so long a time," another day, or dispensation, is set apart in which we have the privilege of hearing his voice if we harden not our hearts. This is the day that was spoken of by David. It refers to the whole gospel dispensation, in which the invitations of mercy are going to the Gentiles. The heavenly rest is still before us. The "promise is left us" of entering into it on certain conditions. But we are exhorted to fear lest we shall come short of this through unbelief, as the Israelites failed to gain the typical rest in Canaan.

It may be thought that two or three expressions demand more particular notice, to harmonize them with the view here advanced.

Verse 3: "For we which have believed do enter into rest." The entering into rest is after the work of believing is all done. We do not enter into rest until after we "have believed," or have finished our course of belief. Some translate this passage thus: "For we which believe are to enter into rest."

Verse 10: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

This shows us that no man enters into this rest in this present state. He does not enter it until after his work of probation is done. For here we are constantly engaged in working out our salvation with fear and trembling. But when we enter into the heavenly rest, we shall then have ceased from all this work, as God ceased from his on the seventh day of creation.

Neither the subject nor the language of this chapter has any reference to the weekly Sabbath, except the allusion in verse 4 to the first seventh

day of time, which was to show us when God's rest commenced, and the nature of that rest into which we are to enter if we continue faithful to the end.
U. S.

The Missionary.

Bible-Readings in City Missions.

THE city missions were entered upon less than a year ago as an experiment; but they have already been established in quite a number of our leading cities. There are scarcely any two of them where those in charge adopt precisely the same method of carrying forward the work, and the question to be solved is, Which method will be productive of the most good? We hear very encouraging reports from Buffalo and Syracuse, N. Y., also from other cities West. Hundreds of subscribers for the SIGNS have already been taken in the city of Buffalo; a few have embraced the Sabbath, and many more are interested. We also hear encouraging reports from Boston.

It is evident that no one method can be adopted in every city with the same success. And yet there are certain principles which will apply to all places. The plan which as yet has seemed to be most successful is that of holding Bible-readings in families, and obtaining subscribers for the SIGNS, delivering them each week and receiving pay for them when delivered, at five cents per copy. The papers are also sold in public parks, depots, and wherever the people are accessible. To those who become interested our tracts and pamphlets are sold. Bound books do not sell so readily in the Eastern cities as in the West.

The following is an extract of a letter just received from the Boston mission:—

"Have you any tracts in Swedish? If so, please send us an assortment. There is a family of Swedes where we hold Bible-readings who are going to keep the Sabbath. They want to know how to show it to others, so, as they said last Sunday, 'When we take away what people believe we can give them something better.' We hope to have them doing missionary work. They are two young ladies—dress-makers. We held a Bible-reading with them and they said after we left, the Sabbath came home to them 'so sharp' they could hardly wait to keep it. Please send something in Swedish, Danish, or Norwegian.

"We have sold over one hundred copies of the SIGNS in a week past, at five cents per copy. Bro. — and myself sold over thirty, Sunday morning on the Common. We have been selling old papers which we had loaned and taken up. After we get all these odds and ends disposed of, I hope to call on you to increase our club.

"Our Bible-readings in families are becoming intensely interesting. Several seem to be brought right to the deciding point. It seems as though we had led some of these just as far as we know how to lead them; and we feel a great responsibility rests upon us to know how to make them feel the importance of obeying the truth. Some of these persons will be a great help to us if they will take their stand with us.

"We have had to give up for the present the Wednesday night meeting at the mission, in order to keep up the appointments in families; have one Bible-reading every night, and three on Sundays. Then we have one every morning among ourselves; so you see we get some drill on the Bible.

"Hope we shall have your prayers for God's blessing to attend the work here. We are all working hard and wishing we could do ten times as much. Please send *Present Truth* one year to ——. Send a set of charts on roll-

ers. A gentleman who was here yesterday wants to buy them."

These Bible-readings embrace more than a single family. Sometimes they are held with the family during the first visit, then an appointment is left for another, when the family themselves invite in their neighbors. In this way the families become interested for their neighbors, and not unfrequently there will be from five to fifteen in attendance at each Bible-reading. They sit around a large table, each one with a Bible, and all turn to the various texts. Questions are asked and the Bible explained, or rather texts are quoted so that the Bible explains itself. On Sabbath and Sunday there are public social meetings or readings at the mission rooms. Bible-readings are also held on board the ships. Some of our sisters are quite as successful in holding Bible-readings as our brethren. There is no reason why there should not be a hundred of them acting as colporters, visiting from house to house and holding Bible-readings, where there are now but ten. But it is not every one who can hold a successful Bible-reading. It is as important that our brethren be instructed how to do this successfully as it is doing missionary work of any kind. Some will naturally adapt themselves to it, while others need a special drill to prepare them to give the readings acceptably. There are many who have engaged in the missionary work in the past, and given up discouraged because they failed of having success; when, had they felt the importance of being instructed by some person of experience before they commenced, they would have had success. One thing is certain, God is with his truth, and he will help those who not only feel their need of him but feel the importance of qualifying themselves to labor in the best manner. The Lord seems to be blessing the work in Worcester, Mass. The Bible-readings are also made prominent at that place. For all of these things we thank God and take courage.

S. N. HASKELL.

Ashland, Oregon.

THIS is a town of about 1,500 inhabitants. A series of meetings was commenced at this place about seven years ago, but sickness prevented the completion of the work. Through the advice of the brethren from California, arrangements were made at the camp-meeting to come here with the tent.

We commenced meetings August 1. Our tent is pitched in a pleasant grove in a convenient part of town. The people are being persistently warned against coming to the tent; nevertheless, they do come. Our congregation averages from seventy-five to one hundred and fifty. Mrs. Boyd and Bro. John Burden are assisting in the work. We ask the prayers of those who desire the advancement of the truth.

CHAS. L. BOYD.

August 5, 1884.

Encouraging Words.

THE following is from one of the old-time believers in the Third Angel's Message. Our prayer also is that God will tenderly lead the remaining ones of the "little flock" who embraced the present truth when the work was so small that worldly-minded people would not recognize it. May they have faith and patience to hold out till the crown is given.

"I would say: We are highly interested in the SIGNS and hail it with joy. The good old SIGNS! how can we do without it? Our fervent prayers ascend to Heaven for you, upon whom the burden of the work falls so heavily, that you may be sustained and guided all the way through to the end of this great and good work. In much love,

WASHINGTON MORSE."

Mankato, Minn.

The Work in Portland, Oregon.

TWO MONTHS ago I left San Francisco, and during this time I have been assisting in the work in this Conference, but more particularly in Portland. This is a very important point for our work, owing to the amount of travel. Much of this emigration consists of seekers after homes, both in Oregon and Washington Territory, which gives us an excellent opportunity of placing reading matter in the hands of those who are broken off from their former associations.

There are eighteen passenger steamers that leave this place, three of which go to San Francisco. The others navigate the Columbia and Willamette Rivers. On these are excellent chances for people to read, as the water is smooth and some of the journeys are from eight to ten hours in length. We have our distributors on every boat, two on each—one the loaning library of fifteen pamphlets, the other a free distributor containing our periodicals and tracts. The last mentioned is supplied on the return of each boat, some daily and others every other day.

The work of getting our cases on these boats has been brought about through the direct providence of God. Without his help this could not have been accomplished. Nothing was allowed to be attached to the finely polished walls of the saloons, but God put it into the hearts of men to permit our cases, holding the truths that are to warn the world, a place on the walls, and in several instances those having the authority would take them and with their own hands place them in position for us. The favors that we have been granted far exceeded our expectations.

We have cheering reports as the result of this work; people will read for hours, and others, when the distance is short, ask the steward to let them take the pamphlet to their homes with the promise of returning it to the boat.

We have placed thirty holders for SIGNS in nineteen of the leading hotels. In this the Lord has given success; not one having refused, and all were pleased to have it in their houses. By this means thousands will have access to our valuable pioneer paper, and we little know of the good it will accomplish.

Two overland trains are visited daily, and many persons are found who become interested in our work. After learning the object, papers are taken freely and hardly a train is visited but something is sold.

We are using 650 SIGNS per week to good account, besides many tracts and pamphlets. The latter are sold. Brother Reed, who is devoted to the cause, will have this work in charge, and will find plenty of work to do.

Since the canvassing class closed its work, the friends have gone to their fields of labor. The prospect for this Conference was never more favorable than at the present time. The camp-meeting brought about excellent results. The labors of Elders Boyd and Loughborough among the churches have been appreciated, and my visits have been a source of encouragement to me, and I trust profitable to them. Clubs of SIGNS have been taken, the missionary spirit has been revived, and all are encouraged to work. The Lord has given strength, and helped in the work we have tried in his fear to do. To him be all the praise. WM. INGS.

Portland, Aug. 5, 1884.

RELIGION is never fashionable. The way of peace is not the broad way superintended by Paris, but the narrow way watched by the Redeemer.—*Moody.*

CHRIST carried the cross in his heart long before the mob laid it on his shoulders. Even at the marriage scene in Cana of Galilee he spake of "his hour."

The Missionary Spirit.

IT is an exalted privilege to bear some part in the work of God. It is the highest honor that can be conferred upon man in his fallen condition. As the result of personal transgression, every power of man's being has become demoralized and weakened. The fact that God does accept efforts, when put forth in a proper spirit, while in this fallen condition, shows unbounded mercy and condescension on the part of our Creator, notwithstanding much that is professedly done for Christ's sake is not acceptable to him. Therefore, an understanding of what constitutes acceptable service is of the utmost importance. The outward acts of the Pharisee who went up into the temple to pray, so far as we can judge, are not worthy of censure. Doubtless it was his duty to do these very things, yet his service was not pleasing to God; while the poor publican, who perhaps had committed grievous sins, found acceptance. Also, it was the duty of the rich men to cast much into the treasury, notwithstanding the poor widow's offering was of far greater value in the sight of the Lord than all that they had done.

The lesson here taught is not that those only who are poor, and such as the world does not esteem, can find favor with God; but that he regards the state or condition of the heart more than the outward acts. It was the motive which actuated these individuals that rendered their efforts, although insignificant in themselves, acceptable to him. Had those who did much possessed the same spirit, their services would also have been acceptable. There are motives unseen by man, and underlying every act of life, which God regards. He reads the heart, and sees not as man seeth. The apostle refers to this principle when he says that, though he should give all his goods to feed the poor, and his body to be burned, if he had not charity it would profit him nothing. It is the spirit that is drawn out for others' good, that labors not for earthly reward, but for the salvation of their fellow-men, that is of value in the sight of God.

This spirit is everywhere seen in the life of Christ. It is what led him to come into this dark world, and sustained him in the hours of fearful temptation and terrible agony which he endured. It is the same spirit which prompted those who have left all that was dear and desirable to them to go to heathen lands to spend and be spent in the service of God. Many have seemed to think that such earnestness, zeal, devotion, and self-denial as have been manifested in the lives of sacrificing missionaries were only necessary in instances of great responsibility; but it is the spirit of Christ, and without it we are none of his. The importance of the present time demands that every individual who accepts the light of present truth should possess this sacrificing spirit to a large degree. Children should be educated in it. The responsibility and the importance of the work of those who in time past have thus gone to foreign lands, does not equal that of ours. A life-time is short to devote to the service of God, but when only a few years remain in which so much is to be done, the importance of rightly improving every day cannot be expressed.

This spirit prompts to constant action. It cannot rest in inactivity. It will labor long and suffer much, even though its efforts may seem to be fruitless, and although it may meet with almost insurmountable difficulties, and the effort to overcome them may wring from the soul prayers and tears of anguish; but it brings no rest, no reprieve, until the work is done. The dungeon and the stake have been arrayed against it in vain. From the inner prisons and upon couches of suffering it has spoken words of eloquence and power which have resounded through the earth; and sung hymns of praise and thanksgiving to God that melted the stony hearts of those who heard. It has no part nor lot with that kind of voluntary humility which

pleads unworthiness and inability as an excuse for not bearing burdens in the work of God, when at the same time the business of this world is performed readily and with success. It rather exclaims, Here, Lord, am I; send me.

Not one-twentieth is accomplished that might be if all possessed the spirit of sacrificing labor. As the man of this world watches for opportunity to increase his wealth, and takes advantage of every favorable circumstance, so should opportunities for missionary labor be sought out and improved. The providence of God has so arranged it that every one can have a part in his work, and what each individual does is valued in proportion to the ability he possesses to do, and the motive that actuates him in doing it.

What, then, can be said for those who consider themselves or anything they possess too good to devote to a cause like this. It is worthy of the best affections of the heart; and could we rightly view the blessedness of enlisting our interests in the cause of Christ, we should be led to exclaim, "What shall we render to the Lord for all his benefits to us!" Truly, it is a condescension on the part of God, and an exalted privilege to us, that we are permitted to bear some humble part in the work of God upon the earth.

M. L. HUNTLEY.

FIFTY years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes, and was carried away from his home to be sold as a slave. First he was sold for a horse. Then his buyer thought him a bad exchange for the horse, and compelled his master to take him back. Then he was sold for so much rum. This was called another bad bargain by the man who had bought him, and again he was returned, to be sold for tobacco, with the same result. Nobody wanted the poor, miserable slave-boy, who was on the point of committing suicide, when he was bought by a Portuguese trader, and carried away in a slave-ship. How little that wretched boy knew what the future had in store for him as he lay chained in the hold of the crowded slave-ship! But one of England's war-ships that were clearing the high seas of the slavers bore down upon the Portuguese vessel, rescued the captives, and the African boy was placed under Christian influences, baptized and educated, and to-day he is Bishop Crowther, England's black bishop in Africa.—*Gospel in All Lands.*

THIS incident is given as one of Dr. Moffat's early experiences in Africa: Shortly after his arrival in Africa, the young missionary was about to conduct a religious service in the family of a Dutch farmer, when he noticed the absence of the black servants, and remarked to the master of the house, "May none of your servants come in?" "What! Hottentots! Are you come to preach to Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them!" The quick-witted missionary at once read as his text, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table!" Quietly he repeated the words a second and a third time, till the Boer was compelled to say, "No more of that, I'll bring you all the Hottentots in the place!" After the service the Boer, still surprised by the way in which he had been answered, remarked to the missionary, "Who hardened your hammer to deal my head such a blow? I will never object to the preaching of the gospel to Hottentots again."

THE little things which you may do for those about you will fall back upon your heart as the summer dews fall upon the vineyards. What if it is nothing but a kind word to a school-boy crying in the street; it dries his tears, and the aching heart grows light and glad again. Who knows what cloud of darkness one kind word may dispel?

The Home Circle.

SMILE WHENEVER YOU CAN.

WHEN things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown.
Since life is oft perplexing,
It is the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread to-morrow,
And thus spoil your to-day?
For when you borrow trouble,
You always have to pay.
It is a good old maxim,
Which should be often preached—
Don't cross the bridge before you,
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel, health.

Though you are strong and sturdy,
Not full may be your purse
(And earth has many trials
Which I consider worse);
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

—Sel.

Nellie and Her Flowers.

THERE are many ways of making children happy, and by wise means and timely thoughts, winning them from peevishness and mischief; that, indulged in year after year, will, sooner or later, lead them into habits difficult to overcome, causing regret and suffering on the part of both parent and child.

A single fact will exemplify my meaning. Sitting with a friend, one afternoon, we were interrupted suddenly by her daughter, a bright child of five years, who, with a handful of common field-flowers, came running to the mother's side, exclaiming, with mingled eagerness and diffidence, "See! mamma, these *are* beautiful; I picked them for *you*." The manner of the little girl, and the peculiar emphasis, suggested to me that she had not always found her offerings received as she desired.

The mother, without noticing her, continued the conversation; and as I listened to one, and watched the other, I was painfully affected by the patient sigh of the waiting child, and the look of anxious desire upon her face. The mother's eye at last followed mine.

"Well, sis, what now? Oh, dear, dear! child; will you be forever littering up the house with your weeds? Indeed, I can't have it. There! Let them all go, and don't bring another one into the house. Play with them outdoors all you like."

"They *are* pretty," answered the grieved child with some spirit; and the tears brimmed over as she saw the cherished blossoms thrown from the window.

"So they are, pet," answered the mother. "But you know they litter up the house, and make work for mamma. Now run away and play, like a good girl."

She obeyed; but the sensitive nature had been rudely repulsed; and the grieved spirit told how bitter was the shock, in the bowed head and lingering step as she went out again to her flowers.

For a moment, I could not speak; my heart was sore with this great wrong the child had received at the hands of her mother. My own childhood, made bright and beautiful by the wise forbearance of that dearest earthly friend, came before me as a picture; and I determined to show this young mother a page of it, that might be to her a word in season.

"Shall I tell you a story of my childhood that has just occurred to me?" I asked.

"Yes, indeed; I do so like facts of long ago!" she replied with her usual eagerness.

"I remember, when I was as old as Nellie, I used to take the most exquisite delight in gathering from the meadow near our old home, and along the banks of a shallow brook that ran through it, buds and blossoms of every kind, like those just brought to you. I can remember every one,—violets, innocents, dandelions, and the tall meadow-grass. They were, to my childish imagination, the most wonderful things of earth. Did I gather them for myself? No, indeed! there would have been no joy in that; but for mother, my sweet mother, with her gentle smile, and sometimes, to be sure, her look of perplexity, that I always interpreted as a fear that the fragile flowers might wilt too soon."

"What did she do with them?" asked my friend with a blush. "Sent them flying from the window, I warrant, as I do Nellie's."

"Not once," I answered. "She never refused to take them, even though they might be nothing but the dried stalks of last year; they were accepted and treasured, at least until I had forgotten them myself. I have since heard her say that it at times caused her trouble and annoyance to do so; but it more than repaid her to know that the long hours I spent in searching for these offerings were keeping me from mischief, and filling my heart with the purest happiness. Dear mother, the flowers of earth can only be strewn upon her grave now; but the memory of her tender love, of her winning smile of thanks, as I day after day *littered* her room, will never pass away. Each day it became a new joy; and if, perchance, a strange blossom could be added to the collection, how my young heart would bound, sure as I was of my reward,—her appreciative smile and kiss!"

"Poor Nellie! I'm afraid she was grieved." "I know she was," I answered. "Throw down your work, and let's find her, and pour the balm of consolation on the bruised heart by praising her pet weeds."

"I'm afraid you'd make the child morbidly sensitive," was the laughing reply as we rose.

"No; I'd only make her happy, and help her to keep the sensitiveness she has. Children should be sensitive to a mother's praise or rebuke; and the mother should be wise in administering either. The world will brush away the peach-bloom soon enough."

The next time I saw my friend, she exclaimed merrily, "You've made me trouble enough with your story of the weeds and dried stalks. See there!" She pointed to a vase filled with dandelions and apple-blossoms, whose white petals were scattered over the neat table-cloth.

"Ah, that looks pretty!" I answered joyfully.—Sel.

Dime Novels.

MOTHERS, look out for the dime novels. No poison more insidious could be introduced into your homes. Keep the mind's health as carefully protected as you do the body's, and the State Reform School will not open its doors to close them for years upon one of your darlings. A mother's boy in Montreal, only fourteen years old, was recently detected in a three hundred dollar forgery. He and two companions were about starting for New York, and had thirty dime novels in their possession. A boy in the Thaddeus Stevens' Public School at Philadelphia, when reprimanded by his teacher, drew his revolver and threatened to shoot her. This led to a search of the pupils, when seven revolvers were captured from boys about ten years old. About one hundred and twenty dime novels were discovered to be the property of the youthful scape-graces.—*Union Signal*.

NATURE's laws are only felt when one runs against them.

Safe in God's Keeping.

AN awful thunder-storm was raging one evening. One flash of lightning followed another so quickly that the bedroom in which two girls were lying was brilliantly lighted up every few seconds; and the roar of the thunder—harmless, if they had but known it—had a terrible sound in the ears of the children. They hid their heads beneath the bedclothes, trembling and afraid, or peeped out for a moment, only to shrink again below the welcome covering.

It was early in the evening, and only the children were in bed. Passing backwards and forwards on the landing outside their door went a young house-maid, who was arranging the other rooms for the night. As she moved briskly from place to place, she lifted up her sweet young voice, and sang a favorite hymn:—

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defense is sure."

"Jane, Jane," cried a little voice from the bedroom, "are you not afraid? How can you go on singing when it lightens so and the thunder makes such a noise?"

"Afraid, Miss Annie! Oh, no," said the girl. "How can I be afraid, when I know that God is here? He takes care of me, and nothing can hurt me without his will. Besides, he made the lightning and thunder and rain, and they all do a great deal of good, too, each in its way."

"Do they?" said the child, venturing her head outside the clothes, and taking courage. "But the lightning kills people sometimes," she added, with a shudder.

"Yes, dear," said Jane, "but it is only as God wills. It cannot do anything but just what he sends it to do. Don't be afraid; just try to think that *you must be safe in God's keeping*. He will take care both of you and me."

Then Jane kissed the young faces, and bade them notice how, already, the lightning did not come so frequently, or the voice of thunder sound so loud. Her words left them comforted, and with the sweet thought in their minds, "God will take care of us," whilst the young house-maid resumed alike her work and her song:—

"Before the hills in order stood,
Or earth received her frame;
From everlasting thou art God,
To endless years the same."

It was noticed, in after years, that when other people showed fear during a storm, these children were calm, cheerful, and always ready to cheer others. Their confidence arose from the lesson of trust taught them by the young servant's words and example. They learned to say, "These are God's works. They are only fulfilling his word. 'Under the shadow of his wings will we rejoice.'"—*Child's Companion*.

A CAT, in a Swiss cottage, had taken poison and came in a pitiful state of pain to seek its mistress' help. The lady cared for the cat tenderly, and it revived. After its recovery, it could not find ways enough to show her gratitude. One evening the lady had retired to her room when she heard a mew at the window. When the window was opened, the pussy laid a mouse at the lady's feet. After this a mouse was a frequent gift to the lady. Even when it had kittens, they were not allowed to touch the mouse, and if they attempted to eat it, the mother gave them a little tap. After a while, however, the lady accepted the gift, thanked the giver with a pleased look, and then restored the mouse, when the mother cat allowed her kittens to eat it.

That Little Toad.

Mr. Brooks is a stalwart farmer, with broad acres, rich and clean, a kind, frugal wife, a pleasant home, and two bright, happy, industrious children.

With a dear little friend of mine, some seven years old, I went out to "the farm" and passed a week.

One evening Mr. Brooks took Georgie on his knee and said:—

"I hope you are a temperance boy. Are you?"

"I am a Band of Hope boy, sir."

"I am very glad. If they had had Bands of Hope when I was a shaver it would have saved me the last fifty years of more or less trouble with that foot."

And he pointed to his right foot, on which was an embroidered slipper.

"That handsome slipper does not look as if it covers a boy's sin and shame, does it?"

Georgie's eyes grew very large and questioning as they looked first at the foot and then in the face of the good man.

"Oo-o, sir! Please tell me all about it."

"Yes, my little fellow, I will. When I was about your age—let me see—you are—how old?"

"Seven years old, sir."

"Well, I was but six years old. My father was a farmer and made a great deal of cider, and when it was new and sweet he let me drink as much as I wanted to. But after it began to work I wasn't allowed to drink any. But every fall he bottled up a supply for summer. One sunny autumn day I thought I would make some mud-pies, and went into the kitchen for a big iron spoon. They were putting some raisins into bottles in which cider was to be put and corked tight, so that when they were ready to drink the cider it would sparkle like champagne."

"My papa has champagne-cider, and one day some popped right into my face, and made me jump."

"I hope none will ever pop into your mouth. Well, my mamma filled my little hand with raisins and let me take a swallow of cider, and it tasted so good, I begged for more, and mamma said I might have one more swallow. And I took a big swallow and ran out to play. But though the sun was shining bright, and the mud was soft and warm, just right for pies, those raisins and that delicious cider kept tempting me back to the kitchen to ask for just a few little raisins and just one more sip before it should be all bottled up. But no one was in the kitchen at the moment, and I knew my kind mother wouldn't refuse me, so I took just one raisin and one little sip, and how many ones I took I don't know. But mother came in and told me to go out and play. I ran back to my pies and in a minute I saw a toad stick up its black head right where I was playing. I tried to scare it off, but it would come right back and keep squirming. I could not stand that intrusion in my bakery and I caught up my hatchet and brought it down with a vim, and then I screamed."

"Did the toad jump right up and bite your foot?"

"No, my boy, worse than that. It was no harmless little toad, but the serpent in the cider that bit my foot. I had drank so much that I did not know my own muddy toe from a toad, and it was not a toad's head but my own foot that took the blow. And when the doctor came, my great toe had to be cut entirely off."

"Oh, didn't it hurt awfully?"

"Yes; and it hurts me yet whenever I am tired. But that lost toe has been a life lesson, perhaps a life blessing to me. I might have kept on, sip by sip, and drank up my character, my farm, my home, my happiness, the happiness of all who loved me, my own life, and, more than all these, Heaven itself."

George's intent face looked very solemn a

moment, then broke into the brightest of smiles, and he exclaimed:—

"Pretty high price to pay for cider!"

"Yes, yes!" said Mr. Brooks; "but many a man has paid it. It is the first step."—*Temperance Banner*.

The Best Gymnasium for Girls.

THE exercise that is best adapted to develop all parts of the body in a natural, healthy manner, is domestic labor. It is always at hand; it can be taken regularly every day, and there is such variety that almost every muscle can be exercised. Housework should never be considered menial or degrading; it is nature's laboratory, in which the girl may obtain not only the best physical development, but most valuable knowledge that will fit her for the practical duties of life. This training may be supplemented by other kinds of exercise, such as walking and outdoor sports.

The very general introduction of foreign help into domestic service has proved most unfortunate for the health of American women. Closely connected with this neglect of physical training at home is an evil of great magnitude, that is, supreme devotion to brain-work. The practice pursued very generally, at the present day, of confining the girl in school or seminary for a series of years, consecutively, is attended with the most serious evils. In the language of a popular writer, "It is educating our girls to death." While I would not discard education in all its various departments, extending to the highest culture, I maintain that it is no advantage or blessing if it is to be obtained at the expense of the physical system. There are other parts of the body besides the brain that need faithful training. The highest accomplishments and mental acquisitions will not compensate for impaired constitution and poor health.

—*Our Continent*.

The Relative Age of Animals.

THE average age of cats is fifteen years; of squirrels and hares, seven or eight years; a bear rarely exceeds twenty years; a wolf, twenty; a fox, fourteen or fifteen; lions are long-lived, the one known by the name of Pompey living to the age of seventy. Elephants have been known to live to the age of 400 years. When Alexander the Great had conquered Porus, king of India, he took a great elephant which had fought valiantly for the king, named him Ajax, dedicated him to the sun, and let him go with this inscription: "Alexander, the son of Jupiter, dedicated Ajax to the sun." The elephant was found with this inscription 350 years later. Pigs have been known to live to the age of twenty, and the rhinoceros to twenty-nine. A horse has been known to live to the age of sixty-two, but the average is twenty-five or thirty. Camels sometimes live to the age of 100. Sheep seldom exceed the age of ten; cows, fifteen. Cuvier considers it probable that whales sometimes live 1,000 years. An eagle died at Vienna at the age of 104. Ravens have frequently reached the age of 100; swans, 300. A tortoise has been known to live to the age of 107.—*Sel.*

A MAN who will wrong you, in most cases will abuse you if you resent the wrong. A man who misrepresents you, will slander you all the more if you contradict him; and one who has damaged you in purse, will damage you in reputation also, if his interests require it. In nine cases out of ten, the wisest policy is, if a man cheat, stop trading with him; if he is abusive, shun his company; if he slanders you, take care to live so that no one will believe him; no matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than a cool, calm, quiet way of dealing with the wrong we meet.—*Ex.*

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News and Notes.

RELIGIOUS.

—A five-story building, to cost \$50,000, is to be built on the Bowery, New York, for the German Branch of the Young Men's Christian Association.

—At the recent International Sunday-school Convention, at Louisville, \$10 were received from an Indian Sunday-school "to help Christianize the whites." Who shall say that the sarcasm was undeserved?

—The Rev. Charles H. Burr, pastor of Bethany Congregational Church, New York City, writes: "Until we find that summer weather decreases the tendency to sin, we shall not close our church or Sunday-school for a single Sunday."

—A recent number of the *London Truth* contains the following concerning Mr. Moody: "If you were to combine the entire bench of bishops with the whole Wesleyan Conference, and then throw in the Baptist and Congregational Union as makeweights, the entire body of theologians and pulpites would be found to possess between them less practical wisdom than this plain, unlettered American preacher."

—The last *Banner of Light* contains in its page of "Spirit Messages," the following statement purporting to come from a spirit, in answer to a question: "We believe the time is coming when the natural law of spiritual expression called materialization will become so perfected that spirits will be enabled to temporarily inhabit material bodies and be plainly seen and recognized by their friends in their own homes; that they will be enabled to make themselves seen and felt in the presence of large assemblies." We also believe that this will yet be done. If Satan possesses the power to transform himself into an angel of light, we need not wonder if he and his angels are enabled to successfully personate human beings. And when that time comes, what will hinder those who believe that men live after death, and that in fact there is no death, from taking these manifestations for just what they purport to be? Will not every one who holds to that belief become a Spiritualist?

—About two weeks ago the Salvation Army celebrated its first anniversary in Oakland by an all-night meeting. Those who live near the "barracks" describe the noise as simply hideous. The editor of the *Holiness Evangelist* was present and was completely captivated. From his report, we extract the following: "There is a commingling of frolic with deep spirituality in these meetings which is as incomprehensible as their power is magical over all who attend them. There is at times a sort of *holly revelry* [italics ours], which one would think would degenerate into mere animal excitement, followed by a season of the most intensely searching spiritual power surpassing in thoroughness anything we have ever witnessed." Of this particular meeting he says: "They opened with a banquet at 6:30. Then they formed into line about a hundred strong and marched up and down Broadway, holding some street meetings. At eight o'clock they filed into the barracks, holding a sort of *praise and jollification meeting*. They then had an intermission of an hour, in which they served a lunch to all who desired, for ten cents. At eleven o'clock the work began in good earnest," etc. The editor advises his readers "to attend the next all-night meeting, saying, 'You won't get sleepy.'" If outside testimony can be believed, nobody in the neighborhood will get sleepy either.

SECULAR.

—About 125,000 elephants are annually killed in Africa to supply the ivory trade.

—A mob to attack Jewish houses in Witepsk, Russia, recently, was led on by a priest.

—It is said that 18,000 homesteads have been entered in Florida during the past year.

—Officials of the Navy Department estimate the cost of the Greely Expedition at \$700,000.

—A steamer collision on the Thames River, last week, resulted in the death of seventeen persons.

—Outlaws from Montana are reported to be committing stock depredations on the Canadian border.

—It is said that the debt of the Union Pacific Railroad would more than build the road three times over.

—A house near Marysville, Kansas, was struck by lightning, July 30, and four children were killed and one seriously injured.

—It is said that fifty Canadian newspapers have declared in favor of independence. Annexation finds but few advocates.

—A survey is being made for a narrow-gauge railroad from Antioch up the San Joaquin Valley on the west side of the river.

—In San Francisco, last week, 704 boxes of opium were condemned and forfeited to the U. S. Government, by decree of the District Court.

—About 400 negroes are employed in the cotton-fields about Bakersfield, Cal., who were imported from the Southern States during the past year.

—At Shenandoah, Pa., on the 6th inst., three men were buried under twenty-five tons of coal, which suddenly caved upon them, and all were killed.

—A lady in New York has brought suit against a grocery firm, claiming damage for having her life endangered from eating canned tomatoes put up by the firm.

—The grasshopper plague has been so disastrous to the crops in Yucatan that the main Government has been petitioned to permit American grain to enter free of duty.

—A Chicago woman is afflicted with "lumpy jaw," a disease peculiar to cattle, and it is said to have been contracted by eating meat from cattle suffering with the disease.

—On the night of the 4th inst., a gas explosion in the railroad depot at Jersey City, and the resulting fire, damaged the building and ferry ships to the amount of \$100,000.

—The French troops have seized the port of Kelung, Island of Formosa, as security for indemnity claimed from China. France declines mediation in the Chinese difficulty.

—The war articles which General Grant has agreed to write for the *Century* will number, it is said, eighteen or twenty. He will receive \$10,000 for them from the publishers.

—The inhabitants of Foo Chow are fleeing to the interior; foreigners are alarmed, and the natives have become very aggressive. War with France, it is thought, cannot be averted.

—It is claimed that the cow-boys of Montana have, in all, disposed of about twenty horse-thieves. They are also reported to have hung a woman suspected of harboring the thieves.

—The Illinois State Board of Health has begun a war on specialist doctors. Thirteen have been indicted for practicing without license in Chicago, claiming to cure secret diseases.

—A charity society in Philadelphia reports that in six months 185 cases of desertion by men of their families have come under its care. Intemperance was the active cause in 112 of these.

—A destructive cloud-burst occurred in Cajon Pass, near San Bernardino, Cal., on the 3d inst. The flood rose to a height of thirty feet, and destroyed considerable timber and farm property.

—During a thunder-storm in the Sierras, near Loyalton, last week, a barn, a large amount of hay, and two horses were burned by lightning; a number of trees were also ignited by the electric currents.

—"El Mahdi has ordered a force of 50,000 men to reinforce Osman Digna," is the latest news from Soudan. But reports from that country are so contradictory that nothing is reliable until confirmed several times.

—On Monday of last week a destructive fire occurred on Main Street, San Francisco. The Schmidt Lithographing Co., and Tatum & Bowen, lubricating oil manufacturers, were the principal losers. The total loss was over \$200,000.

—A letter from Tananarivo, Madagascar, dated July 6, says: "The Hovas are showing great spirit and are determined to resist the French. The Queen has proclaimed negotiations at an end and ordered her subjects to prepare for war."

—On the 5th inst., a cyclone struck the town of Wasco, Oregon, and demolished the Methodist Church, a school-house, Wiesick's mill, and several other buildings. The roof of Barrett's store was carried away, and the owner seriously injured.

—A fire in John Roach's ship-yard at Chester, Pa., on the 8th inst., destroyed buildings and machinery to the value of over \$250,000, and threw 500 men out of employment. Work on the Government cruisers will necessarily be suspended for some time.

—The Russian Government has issued a circular to the principals of schools in Russia, holding them responsible for any revolutionary tendencies their scholars may have, and enjoining them to maintain a strict supervision over their pupils, in order to dissipate the slightest nihilistic sentiment.

—The latest computation of births and deaths for the whole world, gives seventy births and sixty-seven deaths per minute.

—It is reported that the cholera is making rapid progress through southern France and northern Italy. The panic is so great that fathers and mothers have fled, leaving little children uncared for.

—The glass-works at Bradford, Pa., which were recently closed on account of a strike, have been re-opened with non-union hands. On July 30 the strikers captured the new foreman, named Fortune Degneaux, and gouged his eyes out to prevent his working any more.

—The unusual occurrence of August rain in California is reported from various points. Around San Francisco Bay it was quite general. At Santa Rosa, Merced, and Salinas, slight showers fell, and at Hollister there was a heavy fall, accompanied by thunder and lightning.

—The Sultan of Morocco has caused the massacre of a whole tribe in Augara Kabila because they asked for French protection. The men were killed and the women and children made slaves. Five thousand men from different tribes have gathered to attack the Sherif of Ouadzan, and war with France is probable.

—James Murphy, the famous temperance lecturer, has declared against the policy of inaugurating a third political party in the interest of prohibition. He argues that success so far has been accomplished through the influence of temperance workers in the old parties, many of whom will be antagonized by a third party movement.

—Germany having asked the African International Association to dispose of land in the Congo country on favorable terms to German traders and colonists, the directors of the association reply that their territory is open to the world, and they are willing to negotiate with Germans seriously intending to found a settlement there.

—At the general election for county officers in Utah, on the 4th inst., the Mormons were everywhere victorious. Apostle Brigham Young declared that although he was disfranchised, he had sons and daughters who many times over made good his vote. Although 12,000 are disfranchised, the aggregate voting list has not been depleted.

—The business of making wooden houses in the United States for custom sale is stimulated by a brisk demand for these products in Brazil. Several large shipments have been made to Rio Janeiro, and they were all sold soon after their arrival. Fifteen hundred of them have already been erected in the new city of La Plata, the new capital of the province of Buenos Ayres.

—All the squatters on lands in the Indian Territory were ejected last week by the U. S. military authorities. The famous Payne camp, at Rock Falls, numbering about 250 persons, was entirely broken up, and the buildings burned. Six of the leaders were sent to Fort Smith, Ark., for trial, and the remainder were escorted over the Territorial line into Kansas. The military then proceeded to eject all other settlers in like manner. Thus ends a determined effort to grasp the lands set apart for the use of the Indians.

—It is claimed that in New York City there are thousands of chloral victims confirmed in the habit. An exchange says: "It is now about ten years since chloral was introduced to the public as a patent medicine, with seductive promises of what it would do to calm disordered nerves, soothe the irritable, and drive insomnia from restless pillows. The nostrum succeeded for a time and made an army of slaves to the chloral habit, but they soon gave up taking the drug in its expensive form and returned to the simple chloral in grains. The medical fraternity have come to look on 'chloralism' as a habit second only to opium-eating and smoking in its demoralizing effect on the system and in its difficulty of cure."

Appointments.

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

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The English Language.

A RUSSIAN priest who has traveled around the world, asked by a New York interviewer what struck him most during his trip, made this interesting and noteworthy reply:—

The lead that English-speaking people have taken everywhere. English has become the international language. With my limited knowledge of English, during my trip, I have been far better off than any of my occasional German and French friends. English has a glorious future. It is bound to become the universal language of science, trade, and industry. There have been three great epochs in which all the educated men talked Greek, Latin, and French, respectively. Now we are entering the epoch of English. The Greek world was too limited in both area and age. The Latin world was larger than the Greek, but its field was too narrow. The French epoch was diplomatic. Now the English, or rather Anglo-American, epoch will embrace the whole world. The English-speaking nations lead the world in the higher politics, and in industry and trade; and they are unsurpassed by any nation in scientific, religious, or philosophical thought. Our German friends object to English on the ground that it is, in their opinion, not an original language, being rather a mixture of German and Latin. In my opinion, this is rather an advantage, for English is not quite a foreign tongue to Germans, and to the nations of Latin origin, and so much the more easily can be adopted by all of them.

WHAT madness it is for a man to starve himself to enrich his heir, and so turn a friend into an enemy, for his joy at your death will be in proportion to what you leave.—*Seneca.*

Obituary.

HUGHES.—Died, at Ukiah, Cal., Aug. 3, 1884. Sister Ella Hughes, aged 25 years, 8 months, and 12 days.

Sister Hughes united with the Baptist Church at about the age of 19, and lived an honored, beloved, and useful member. When the tent-meetings were held in the place two years ago, she left the Baptist Church, and embraced fully the truths of the Third Angel's Message, to which she remained faithful to the last. She died in hope of the first resurrection. She leaves her parents, and many relatives and friends, as well as the church, to deeply feel her loss.

If faithful, we will meet her again. The funeral was largely attended by sympathizing friends. Remarks by the writer, from Rev. 14:14.

J. D. RICE.

SKINNER.—Died, in Petaluma, Cal., Aug. 3, 1884. Sister Annie E. Skinner, aged 25 years, 5 months, and 9 days.

In the decease of Mrs. Skinner we are called to mourn the loss of a loving daughter, a dear sister, and a devoted wife. She led an exemplary life of unselfishness and childlike trust in the promises of our dear Saviour. She always loved Jesus, and ever desired to follow in his footsteps, which motive led her to be buried with him in baptism when the first opportunity was obtained, at the age of fourteen. Of the various diseases which sapped her vital energies, dropsy was the principal one. In all her sickness, she was calm, cheerful, and meekly resigned to the will of the Lord. Her sufferings were intense and of long duration, yet she selected, as the language of her heart, the words found in 2 Cor. 4:17, for the text of her funeral sermon. She expressed her great desire to tell everybody how precious is Jesus in affliction. Many times she called the loved ones to her bedside to exhort them to prepare to meet her "where parting is no more." We hope to realize the beautiful words of the song which she selected:—

"We shall meet with those departed
From this world of sin and strife,
Meet no longer broken-hearted,
But with an eternal life."

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 14, 1884.

Camp-Meetings for 1884.

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

GENERAL CONFERENCE COMMITTEE.

MONDAY afternoon, August 4, Mrs. E. G. White left Oakland to attend some of the Eastern camp-meetings. A letter from her, written just before she reached Ogden, stated that she was well and enjoying the trip.

EDITIONS of the following tracts have just been printed in this office: "Scripture References," "Millennium," "Who Changed the Sabbath?" "Why Not Found out Before?" and "Evil Effects of Intemperance."

Tent-Meeting in Oakland.

THIS meeting is progressing with, not only favorable prospects, but favorable results. Last Sabbath thirteen adults signed a covenant to "keep the commandments of God and the faith of Jesus." And still the interest is growing. We think the tent should be kept up in Oakland, in some locality, all this season. As the rains continued late this spring, and into the summer, we may reasonably expect a long fall season in which to work.

There was a slight rain here Aug. 4; enough to freshen up things, Eastern style. In some places there was considerable. Hollister boasted of a regular thunder-storm that day.

Justification by Faith.

THIS office has just printed a new edition of this valuable tract. A number of our ministers have said that their minds were greatly helped on some points by this tract. Orders can be filled to any amount.

Honor Due to God.

THIS pamphlet has not received the attention that it deserves. For a while after its publication, orders came in briskly, but they have greatly fallen off. All the camp-meetings should be well supplied. We believe it is the best argument or statement of the Scriptural doctrine of tithing that has ever been published.

The comparatively large sums raised at the camp-meetings are encouraging, but these are for special purposes. The real support of the cause comes from the small sums coming in from every direction in the form of tithes. Our ministers should not only see that the churches have this work, but that they study it and understand it. A Bible-reading on this subject in every church, and even in every family, would be vastly profitable. Let every means be improved to insure in the churches a thorough knowledge of the truth and of duty.

A FRIEND in a distant State asks if the "cholera scare" has reached us. We have heard and seen nothing of it, and hope we shall not. A scare is a great helper to epidemics.

Bible-Readings.

THE Bible-Readings, Nos. 1 and 2, covering most of the subjects embraced in the Biblical Course in Healdsburg College last winter, were earnestly asked for by the students who attended that course. We have quite a quantity of them still on hand; also an edition on *thin paper*, convenient to carry in the Bible, has just been printed. No more valuable readings than these can be obtained. The whole edition ought to be taken soon. Price, 25 cents a copy.

We have received quite a number of orders for the Bible-readings held in Oakland, at our spring meeting. For the benefit of all we would say that they are all in this series. The Bible-readings held at the Oakland meeting were, with two exceptions, the same that had been given at the Healdsburg course. Two new readings were given in Oakland, and they were printed with the rest under the name of "Healdsburg Readings."

Our Office Work.

OUR denominational work in this office is greatly increasing. As was announced some time ago, we have been much straitened for want of sufficient presses to do our work. To keep up the office we are obliged to do a large amount of job work, and the SIGNS occupies so much of the time of the presses that we have not only had to delay other parts of our own work, but sometimes been compelled to disappoint our customers. For this we have been and are exceedingly sorry. Up to the present time we have not been able to procure a press, mostly because we had not the means which the business could spare. But now, we are happy to say, we have about perfected arrangements for putting in another good press in a very short time. We hope to have it in its room by the time this paper reaches its Eastern readers.

Our Sabbath-School Department.

For a long time our chief thought in preparing matter for the Sabbath-school Department was to make the department one of interest to the general reader, since but few of those who were studying the lessons could receive the SIGNS in time to make use of the comments. The many encouraging reports, however, from those on this coast who did make use of the notes in preparing their lessons, made us determine to begin with the new series of lessons to make this department of practical interest to the Sabbath-schools all over the land. Circumstances made it impossible to put this plan into execution at once, but this week we are "on time." By omitting the lesson immediately following the one commented on last week, it being a review, we this week print the lesson which appears in the *Youth's Instructor* of same date. We believe this advance will not be unappreciated by the multitude of Sabbath-school scholars in the East. As before, we design to comment in such a manner that those not connected with any Sabbath-school may not feel that there is any portion of the paper in which they have no interest. The fact that the lessons are printed in full will add to the interest of this department. The many readers of the SIGNS who may not be favored with the weekly visits of the *Youth's Instructor*, may thus pursue by themselves a systematic course of Bible study.

Nevada Camp-Meeting.

THE time for this meeting is drawing near. Everything will be done that can be done to make it successful. Brethren J. W. Allen, J. W. Bond, and S. K. Shannon have been named as the camp-meeting committee. Brother M. C. Israel will go there about a week before the time of the meeting, to assist in perfecting the arrangements. We have be-

fore announced that Elders Loughborough and St. John, and the editor of the SIGNS, are expected to attend.

They who wish for tents, either to rent or buy, should apply early, to Eld. G. D. Ballou, Reno, Nevada. It is not advisable to take up tents which may not be wanted, therefore to make sure that tents may be obtained, apply in season. Remember the time, Aug. 29 to Sept. 8. And we hope that every Sabbath-keeper in Nevada will be there, and all the children of all the families, and as many of their friends as they can bring.

San Francisco Mission.

A COUNCIL of the friends of the cause in Oakland and San Francisco was recently held in the latter city, at which it was unanimously voted to move the mission rooms and library from Fremont Street to the basement of the Seventh-day Adventist meeting-house, on Laguna Street, between McAllister and Tyler. The location on Fremont Street was accepted as the only available one near the wharves. But among the reasons for the change are the following:—

1. There are no cars running on Fremont Street.
2. There are so many foundries and heavy workshops on that street that it is noisy by day, and disagreeable walking by night.
3. That they have failed to get any considerable number to visit the reading-room, or to attend the meetings.
4. The new cable-car line up McAllister Street makes the time between the Market Street ferry landing and the meeting-house only twenty minutes.
5. The Market Street car line transfers to the Fifth Street line, thus making an easy and direct passage between the meeting-house and the shipping in Mission Bay.
6. There are several car lines not far distant from the meeting-house, so that all parts of the city are easily accessible by street-cars from the house.
7. All those who are induced to visit the mission for any purpose become acquainted with the location of the Sabbath meetings. And the mission and the missionary meetings, and all the meetings, are at the same place.
8. And there will be a saving to the mission of about \$20 a month.

All those who are acquainted with the city and with the two localities, will readily understand the force of all these reasons. All that has been accomplished thus far, or nearly all, has been by visiting, which can be done from the neighborhood of the meeting-house full as well as from Fremont Street. It was the general opinion that more could be brought to visit the mission at the present location than at the former.

Missionary workers in San Francisco find plenty to do. There are many interested readers of our papers and books at the present time, and accessions to the truth are frequent. And so it will continue to be. The only difficulty we find in these two cities is to get laborers enough to meet the demand.

"THE Lord taketh pleasure in his people; he will beautify the meek with salvation."

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