

# 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, SEPTEMBER 18, 1884.

NUMBER 36.

## 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 UNKNOWN FUTURE.

God holds the key of all unknown,  
And I am glad.  
If other hands should hold the key,  
Or if he trusted it to me,  
It might be sad.

What if to-morrow's cares were here  
Without its rest?  
Rather would I unlock the day,  
And as the hours swing open, say,  
"Thy will is best."

The very dimness of my sight  
Makes me secure;  
For, groping in my misty way,  
I feel his hand—I hear him say,  
"My help is sure."

I cannot read his future plan,  
But this I know,  
I have the smiling of his face,  
And all the refuge of his grace,  
While here below.

Enough; this covers all my want,  
And so I rest;  
For what I cannot, he can see,  
And in his care I sure shall be  
Forever blest.

## General Articles.

### The True Object of Education.

BY MRS. E. G. WHITE.

THE true object of education should be constantly kept in view. God has intrusted to each one capacities and powers, that they may be returned to him enlarged and improved. His gifts are granted to us to be used to the utmost. He requires every one to attain the highest possible degree of usefulness. All the talents that we possess, whether of mental capacity, money, or influence, are of God, so that in dedicating them to his service we may say with David, "All things come of thee, and of thine own have we given thee."

Dear young friends, what is your aim in life? Are you ambitious for education that you may one day have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in lofty aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

But remember that the "fear of the Lord is the beginning of wisdom," and lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Balanced by religious principle, you may climb to any height you please. We would be

glad to see you rising to a noble elevation. Jesus loves the precious youth, and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become men and women of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve.

Let none commit so great a crime as to pervert their God-given powers to do evil and destroy others. There are gifted men who use their ability to spread moral ruin and corruption; but all such are sowing seed which will produce a harvest that they will not care to reap. It is a fearful thing to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold in a napkin the talent intrusted to us, and hide it away in the world; for this is casting away the crown of life. God claims our service. There are responsibilities for every one to bear; and we can fulfill life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged.

Says the wise man, "Remember thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy. Never lose sight of the fact that Jesus is a well-spring of joy. He takes no pleasure in the misery of human beings, but loves to see them happy. Religion will not block up the way to success; it does not obliterate or even weaken a single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society.

"The entrance of thy word giveth light; it giveth understanding to the simple," is the testimony of the psalmist. As an educating power the Bible is without a rival. The study of the Scriptures will ennoble every thought, feeling, and aspiration, as the study of no other book can. Nothing else will so impart freshness and vigor to all the faculties. The mind gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, or tasked to comprehend important truths, it will, after a time, almost lose the power of growth.

The Bible is the most comprehensive and the most instructive history which men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. Its bright rays shine into the far-distant past, where human research seeks vainly to penetrate. In God's word alone do we find an authentic account of the creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. Here only can we find a history of our race, unsullied by human prejudice or human pride.

In the word of God the mind finds subject for the deepest thought, the loftiest aspiration. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold the Majesty of Heaven as he humbled himself to become our substitute and surety; to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of the themes brought to view in the word of God, cannot fail to soften,

purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and energy.

This sacred word is the will of God revealed to men. Here we learn what God expects of the beings formed in his image. Here we learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind and the cravings of the heart. By obtaining a knowledge of God's word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation, to become sons of God, associates of sinless angels.

A clear conception of what God is, and what he requires us to be, will give us humble views of self. He who studies aright the sacred word, will learn that human intellect is not omnipotent; that, without the help which none but God can give, human strength and wisdom are but weakness and ignorance.

This is the education so much needed at the present time. In an age like ours, in which iniquity abounds, and God's character and his law are alike regarded with contempt, special care must be taken to teach the youth to study, and to reverence and obey, the divine will as revealed to man. The fear of the Lord is fading from the minds of our youth because of their neglect of Bible study.

With Daniel, the fear of the Lord was the beginning of wisdom. He was placed in a position where temptation was strong. In kings' courts, dissipation was on every side; selfish indulgence, intemperance, and gluttony were the order of each day. Daniel could join in the debilitating, corrupting practices of the courtiers, or he could resist the influences that tended downward. He chose the latter course. He would not even defile himself with the king's meat, or with the wine that he drank. The Lord was pleased with the course that Daniel pursued. He was greatly beloved and honored of Heaven; to him the God of wisdom gave skill in the learning of the Chaldeans, and understanding in all visions and dreams.

If the youth who attend our various educational institutions would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. If they would be firm for the right, and would not associate with those who walk in the paths of sin, like Daniel they would enjoy the favor of God. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It requires a continual struggle to be constantly on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness.

A spotless character is as precious as the gold of Ophir. None can rise to an honorable eminence without pure, unsullied virtue. But noble aspirations and the love of righteousness are not inherited. Character cannot be bought; it must be formed by daily efforts to resist temptation. The formation of a right character is the work of a lifetime, and must be the result of individual effort. Friends may encourage you, dear youth; but they cannot do the work for you. Wishing, sighing, dreaming, will never make you great or good. You must climb. Gird up the loins of your mind, and go to work with all the strong powers of your will. It is the wise improvement of your op-



portunities, the cultivation of your God-given talents, that will make you men and women that can be approved of God and a blessing to society. Let your standard be high, and with indomitable energy press to the mark.

The fear of the Lord is the very foundation of all progress. Your intellectual and moral faculties are God's gifts, talents intrusted to you; and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed for lack of exercise. It is for you to determine whether or not the weighty responsibilities that rest upon you shall be faithfully met, whether or not your efforts shall be well-directed and your best.

### Working on Sunday.

WE are continually assured that Sunday is the workingman's day; that he prizes it above all others, and that any relaxation of the Sunday laws would be a deadly wrong to the workingman. We have often expressed a very confident opinion that all this is mere fudge. In fact, it is notorious that Sunday excursions and amusements, whenever they can be had, are patronized almost exclusively by the "working classes." The telegraphers have no objection whatever to working on Sunday.

For Sunday work they want higher, perhaps double pay. To a man who really believes that it is wicked to work on Sunday, the mere offer of double pay, or any amount of pay, would be an insulting bribe. But the telegraphers regard the whole subject as a matter of business. The only reason why employers are compelled to pay wages at all is this: That work involves a more or less painful sacrifice, and nobody will put himself to inconvenience for somebody else without remuneration. Now to work on a day when everybody else is playing, is a peculiarly unpleasant sacrifice. It means giving up the only holiday in the week. It means, for the operative of Baltimore, or Philadelphia, or New York, giving up the only chance in the week of going to church, or to a country beer garden, or to the park, or down the bay, or to Atlantic City, or Coney Island. It means that, while the little party of which he expected to be one, is "having a splendid time," the Sunday-worker is "wiring messages," or handling freight, or driving an engine. The bodily fatigue is the same as on Monday, but the mental discomfort, the total sacrifice involved in working, is much greater. Therefore, and therefore only, he demands higher remuneration—and he is sure to get it. Sunday laws do not secure for the workingman absolute rest; but they do secure for him what he values much more—the chance of double pay if he chooses to work. This is a very good thing in its way; but it has nothing to do with religion or with the fourth commandment.—*American Literary Churchman.*

### The First Sin.

THE foundation wall beneath the house came down in a sudden collapse, and yet there was a long, gradual process of undermining. Into a crevice in the wall oozed a raindrop, followed by another, and a third, and by many ultimately, all uneasy, all working and boring, the crevice enlarging steadily. A rill plied its crystal bar where a drop once worked, other rills succeeding, till one day the wall tumbled, with a roar, into the cellar. Apply the thought to spiritual life. The last manifestation of sin may be sudden, but there is a long previous process of development, beginning with some small transgression. If the owner had known the wall was about to tumble, how he would have hurried to it with prop and brace! Look out for that sly little drop, rather, the first transgression.—*Christian at Work.*

"The counsel of the Lord shall stand."

### Civil Government and the First Table of the Law.

ROGER WILLIAMS enunciated the doctrine that "the civil magistrate has no authority over offenses against the first table" of the law of God. On this Dr. Crafts remarks that it "is worthy of all acceptance; but it must be interpreted and applied with common sense." Then he proceeds to give us an "interpretation," which presumably he considers to be "common sense." And now—

"Turn here your steps, and your eyes employ,  
Ye hapless daughters, and ye sons of Troy,"

And see how he does it. He says: "The Mormon is not to claim under it a right to bigamy and polygamy."

What shadow of connection is there between "*bigamy and polygamy*," and the *first table of the law*? Or has he become so accustomed to looking at everything in the reverse that the law of God too is turned backward, and so to his vision the second table of the law is the first, and duty toward men takes precedence of that toward God? The Mormon in his "*bigamy and polygamy*," commits *adultery*, which is transgression of the seventh commandment, the third statute of the *second table*; and the second table regulates our duties toward our fellow-men, and civil government has a right to, yea, it *must*, exercise its authority there, because that is one of the main purposes of civil government. And when Congress legislates on the Mormon adultery, what kind of "common sense" is that which interprets such action as legislation upon offenses against the first table? So far is it from being *common sense*, that it is the baldest kind of nonsense—in short there is *no sense at all* in it. But utterly destitute of sense as it is, it shows plainly that there is no sophistry, no subterfuge, that will not be employed to blind the minds of the masses to the unrighteousness of the enactment and enforcement of Sunday laws.

This statement by Roger Williams is sound doctrine and eminently common sense as it stands. It is truth that civil government has no right to legislate in matters pertaining to the first table of the law. The first table has to do alone with man's duty to God; and whatever conception of what God is or what God requires, is distinctively his own conception, and lies exclusively between that man and his God. And when the State attempts by law to regulate such conception, it enters a domain where it does not belong, and where it can have no shadow of right.

The State has no right to say whether a man shall have one God or fifty, or whether he shall have any God at all. It has no right to say whether its subjects shall worship Jehovah, Jupiter, Josh, Buddha, Thor, Odin, Isis, or Osiris. So far as the State is concerned, the Chinaman has a right to bring his graven images of his gods with him, and worship them. The Hindoo has a right to bring his Buddha with him and worship him here. The Sabian has the right to bring his sacred fire, and worship it.

But, on the other hand, the worshiper, of what kind soever he may be, must keep his worship between himself and his god, must keep it within the limits of the first table. He, on his part, must not invade the domain of the State. The fire-worshiper may carry on his worship unmolested so long as he keeps it between himself and his fire-god; but the moment that he seizes one of his fellow-men and attempts to kill him and burn him in the fire as a sacrifice to his god, that moment the State stretches forth its powerful hand and stops him. Because, in the exercise of one of its chief offices, the State must protect the life of this one of its subjects. Therefore when any one in his worship of his god attempts the life of another, even though it be his own child, the State *must* interfere and protect the life of its subject, and prosecute the offender. Prosecute him, not for

any offense against any part of the first table, but for his offense against that statute of the *second table*, which says, "Thou shalt not kill." And the State has the right to so prosecute, even to the annihilation of such worship, if it prove to be necessary to the protection of the lives of its subjects.

So likewise the Mormons have the right to separate themselves, and go away into the wilderness, and there establish a hierarchy if they choose, and the Government can say nothing against their proposal to worship their god in that way. But when they make adultery the chief corner-stone of their hierarchy, and when every act of worship toward their god must be sanctified by adultery, then the Government *must* interfere; because the State has the right to, yea, it *must protect* its subjects from the adulterer as well as from the murderer. And in this, as in the above case, such interference is *not* because of any infringement of the first table of the law, but solely because, and in correction of, their infringement of that statute of the *second table* which says, "Thou shalt not commit adultery;" and the State has the right to carry such interference to the extent of annihilating that hierarchy, if it be found necessary to the abolition of their adulterous practices.

Again, suppose a class of religionists should arise, holding, upon Acts 4:32, that no worship was acceptable to God except that based upon the principle of community of property. So long as such religionists, believing it their duty, maintain such views and worship between themselves and God, the Government has nothing to say against what they do. But if they, in carrying out their principle of "all things common," begin to appropriate the property of their neighbors, then the State asserts its right to protect the property of its citizens. And such action in no wise touches relations nor duties of the first table, but does solely with that part of the second table which says, "Thou shalt not steal." The same principle would hold in regard to any infraction of the ninth commandment, "Thou shalt not bear false witness against thy neighbor." Therefore it is plain that the civil Government has no right to interfere with the religious practices of any people so long as such practices are confined within the limits of the first table of the law.

Now the question arises, Has the State any right to compel the observance of the Sabbath? From the principles pointed out in the foregoing, the question must be answered in the negative; because the Sabbath is an institution belonging exclusively to the first table of the law, and is regulated wholly by a statute of the first table. The non-observance of the Sabbath interferes with no person's life, nor chastity, nor property, nor character. Consequently the non-observance of the Sabbath on the part of any person, can by no possibility come within the limits of the jurisdiction of the State. This of the Sabbath. We do not here refer to Sunday, because Sunday-keeping has no connection whatever with anything in either the first or the second table, unless it be in the form of a *transgression* of the *first commandment*. And as we have seen that, though it were part of the first table, the State can have nothing to do with it; and as every one knows it is no part of the second table, therefore any legislation in behalf of Sunday is utterly excluded, so far as the two tables of the law are concerned.

But suppose that Sunday were truly the Sabbath; is there then any just ground for legislation, in the claim of the Sunday-law people, that their rest is disturbed by other people not keeping Sunday? It is difficult to see how one person's choice not to rest on a certain day can disturb the one who chooses to rest that day. Suppose I rest on Sunday; my neighbor across the way works on Sunday. Now how can his work, on his own premises, disturb my rest on my premises? It does not disturb my rest and it cannot. This we know, for we are acquainted



with the experience, not in keeping Sunday, it is true, but in keeping the Sabbath, and the principle is the same. There are thousands of Sabbath-keepers in the United States. They are found in city and country in every State and Territory in the Union. They all rest on the Sabbath of the Lord (Saturday), which is acknowledged to be the busiest day of the week, yet no such thing was ever heard of as a Seventh-day Adventist complaining of his rest being disturbed. We have churches in such busy cities as Chicago, San Francisco, Denver, and many others, where they meet for worship every Sabbath, and although in the midst of these busy cities, on the busiest day of the week, yet no one ever heard a complaint of their worship being disturbed by other people working. And if such complaint were made (which will never be), how much respect would it receive from Sunday-keepers? Just none at all. It would be considered as wholly unworthy their notice. And this shows that their cry about their rest, worship, etc., being disturbed by people working on Sunday, does not spring from *principle*, but entirely from *willfulness*. Well they are consistent in that at least; for as we have shown in the articles that have gone before, that Sunday-keeping itself is *will-worship*, so, therefore, they are consistent in consulting their own *willfulness* alone in seeking to compel others to keep it. In their whole system there is no recognition of the principle of *equal rights*, but as we have shown in a previous article, it rests wholly upon the idea that "*might is right*." With them there is no recognition of the right of every man to worship God according to the dictates of *his own* conscience, but every man must worship according to the dictates of the conscience of the Sunday-law claimant. Yet even this is not the true statement of the case, but rather that every man must worship according to the *will* of the Sunday-law claimant. We say "*will*" because in this case, as a matter of fact, there is no *conscience at all*.

In short, the more closely the Sunday institution, and the claims for Sunday laws, are examined, the more plainly it appears that they rest upon no particle of right nor equity. The more carefully they are weighed in the balances, the more decidedly they are found wanting. Instead of the National Reform movement being a work of reform, it is the opposite. Instead of its being a progression in the civilization of the nineteenth century, it is a retrogression to that of the twelfth century. Instead of its shedding a broader and purer light upon the intellectual world, instead of its turning the shadow *backward*, it swings it forward until the bright face of the intellectual dial-plate is covered with the blackness of darkness of the Dark Ages.

In closing we give the following words of wisdom from Washington: "I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable to God alone for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." And with this we say that the government has no right to enact laws making any of the duties of the first table a *test of good citizenship*.

ALONZO T. JONES.

Oakland, Cal., Sept. 10, 1884.

NOTE.—I believe that the principles laid down in this article will bear the test of just judicial criticism. If any think otherwise, I shall be glad to receive any suggestions they may make.

A. T. J.

THE world has few greater treasures than the book of Psalms. For ages they have been the comfort and stay of wearied and discouraged hearts. They have been sung on the field of battle, at the bedside of the dying, and at the hour of quiet worship. All lands and races have felt their power on the heart, and praised God for their inspiration.—*Sel.*

# COME.

BY M. A. DAVIS.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

O WANDERER, heavy laden, come,  
The Saviour calls to-day;  
Within the fold there yet is room,  
Why, then, remain away?  
Come to the Great Physician, come!  
His touch will make thee whole;  
Bow to his yoke, and thou wilt find  
Rest for the weary soul.  
For thee he toiled up Calvary's side;  
For thee he bowed his head and died.

The city of God in her loveliness,  
Her palaces and towers,  
With Heaven's own sunlight falling soft  
On her bright, immortal bowers,  
The river of life, the crystal sea,  
Life's tree with its fruitage fair,  
And the angel harpers bid thee come  
To dwell mid the glory there.  
Wouldst thou enter those shining gates of day?  
Turn, then, from the glitter of earth away.

We have heard, and we gladly echo the call,  
Come from the fields of strife,  
Come to the pastures cool and green,  
Come to the fount of life.  
Long we to broken cisterns sought,  
But they left us thirsting still,  
And we turned with joy to the living stream  
That flows from Zion's hill.  
Unsealed to man on Calvary's brow,  
Through earth's dark plains it floweth now.

Ho, every one who thirsteth, come,  
Drink from the healing tide.  
Why seek to quench thy fevered thirst  
Earth's turbid streams beside?  
Come to the living waters, come!  
To-day they freely flow;  
Drink from this stream, and nevermore  
Soul-thirsting shalt thou know.  
While Jesus pleads there yet is room,  
Whoever is athirst may come.

And whosoever *will* may come;  
Turn thee, why wilt thou die?  
Delay not lest thou be too late,  
And he not heed thy cry.  
E'en now the day is waning fast,  
'Tis Mercy's last sweet call;  
Soon Justice will the scepter sway,  
Soon will the darkness fall.  
Haste thee, oh haste! ere thou seek to hide  
In terror from the Crucified.

## The Danger Signal.

"Christ died for the ungodly."—Rom. 5:6.

It is clear that those of you who are ungodly—and if you are unconverted you are that—are in *great danger*. Jesus would not interpose his life and bear the bloody sweat and crown of thorns, and nails, and spear, and scorn unmitigated, and death itself, if there were not solemn need and imminent peril. There is danger, solemn danger for you. You are under the wrath of God already; and you will soon die, and then, as surely as you live, you will be lost, and lost forever; as certain as the righteous will enter into everlasting life, you will be driven into everlasting punishment. The cross is the danger signal to you; it warns you that if God spared not his only Son, he will not spare you. It is the lighthouse, set on the rocks of sin, to warn you that swift and sure destruction awaits you if you continue to rebel against the Lord. Hell is an awful place, or Jesus had not needed to suffer such infinite agonies to save us from it.

It is also fairly to be inferred that *out of this danger only Christ can deliver the ungodly, and he only through his death*. If a less price than that of the life of the Son of God could have redeemed men, he would have been spared. When a country is at war, and you see a mother give up her only boy to fight her country's battles—her only, well-beloved, blameless son—you know that the battle must be raging very fiercely, and that the country is in stern danger; for, if she could find a substitute for him, though she gave all her wealth, she would lavish it freely to spare her darling. If she were certain that

in his heart a bullet would find its target, she must have strong love for her country, and her country must be in dire necessity, ere she would bid him go. If, then, "God spared not his Son, but freely delivered him up for us all," there must have been a dread necessity for it. It must have stood thus: die He, or the sinner must, or justice must; and since justice could not, and the Father desired that the sinner should not, then Christ *must*; and so he did. Oh, miracle of love! I tell you, sinners, you cannot help yourselves, nor can all the priests of Rome or Oxford help you, let them perform their antics as they may; Jesus alone can save, and that only by his death. There on the bloody tree hangs all man's hope; if you enter Heaven it must be by force of the incarnate God's bleeding out his life for you. You are in such peril that only the pierced hand can lift you out of it. Look to Him, at once, I pray you, ere the proud waters go over your soul.

Then let it be noticed—and this is the point I want constantly to keep before your view—that *Jesus died out of pure pity*. He must have died out of the most gratuitous benevolence to the undeserving, because the character of those for whom he died could not have attracted him, but must have been repulsive to his holy soul. The impious, the godless—can Christ love these for their character? No; he loved them notwithstanding their offenses, loved them as creatures fallen and miserable, loved them according to the multitude of his loving-kindnesses and tender mercies, from pity, and from admiration. Viewing them as ungodly, yet he loved them. This is extraordinary love. I do not wonder that some persons are loved by others, for they wear a potent charm in their countenances, their ways are winsome, and their characters charm you into affection; "but God commendeth his love towards us in that while we were yet sinners Christ died for us." He looked at us, and there was not a solitary beauty-spot upon us; we were covered with "wounds and bruises and putrifying sores," distortions, defilements, and pollutions; and yet, for all that, Jesus loved us. He loved us because he would love us; because his heart was full of pity, and he could not let us perish. Pity moved him to seek the most degraded objects, that his love might display its utmost ability in lifting men from the lowest degradation and putting them in the highest position of holiness and honor.

Observe another inference. If Christ died for the ungodly, *this fact leaves the ungodly no excuse if they do not come to him*, and believe in him unto salvation. Had it been otherwise they might have pleaded, "We are not fit to come." But you are ungodly, and Christ died for the ungodly—why not for you? I hear the reply, "But I have been so vile." Yes; you have been impious, but your sin is not worse than this word ungodly will compass. Christ died for those who were wicked, thoroughly wicked. The Greek word is so expressive that it must take in your case, however wrongly you have acted. "But I cannot believe that Christ died for such as I am," says one. Then, sir, mark! I hold you to your words, and charge you with contradicting the eternal God to his teeth, and making him a liar. Your statement gives God the lie. The Lord declares that "Christ died for the ungodly," and you say he did not. What is that but to make God a liar? How can you expect mercy if you persist in such proud unbelief? Believe the divine revelation. Close in at once with the gospel. Forsake your sins and believe in the Lord Jesus, and you shall surely live.—*C. H. Spurgeon, in the Watchman.*

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—*Ruskin.*



### Do Seventh-day Adventists Honor Christ?

It is by some people persistently charged against Seventh-day Adventists that they do not teach Christ and him crucified; that they merely hold up the law, expect to be saved by the law, utterly ignoring Christ. That this accusation is not promulgated in ignorance, is shown in the fact that those who make the most use of it are the very ones who ridicule the Adventists for their faith in the coming of the Lord. There are, no doubt, many people who actually believe that Seventh-day Adventists expect to be saved just because they observe the seventh-day Sabbath; but they have received their opinions from second-hand sources. No one who has ever read their literature, or heard any considerable number of their ministers' discourses, can honestly assert the belief that Christ is not the prominent point in their teaching. It is a lamentable fact, however, that not a few ministers who are not ignorant in the matter, do build up a bitter opposition to Adventist doctrines on this baseless assumption. They adopt this mode because it is an easy way to delude their flocks and turn them from investigating for themselves. And to a great extent they have been successful, and "have their reward."

A very little investigation would convince any unprejudiced mind—any one at all susceptible of conviction—that Adventist works abound in the doctrine of Christ, and that he is the ground of their faith. It may be safely asserted, and can be easily maintained, that no other denominational literature hangs so dependently upon the teachings of the prophets and apostles, who were directly inspired by Christ, or so constantly refers to his word and example, as does that issued from the Seventh-day Adventist publishing houses.

The Adventist faith is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." These are directly appealed to in support of every point of doctrine, and without this corner-stone of the foundation, not an iota of the structure could stand for a moment. Adventists as a people are not foolish enough to pull their own foundation from under them in the face of the warning message which God has intrusted to them. Their existence as a distinct people has grown out of the fact that they have seen the result of this kind of work on the part of the churches out of which a majority of the body has come.

The very name, "Adventist," indicates a distinctive and prominent faith in Christ—that he is expected to come again to redeem his people. The ground of this faith is in his promise, John 14:3: "If I go away, I will come again, and receive you unto myself, that where I am there ye may be also." Another prominent tenet of their faith is that Christ, as our great high priest, is performing the work of ministering in the true sanctuary, making the real atonement for sin, with his own blood; and that this will be followed by his second coming, "without sin unto salvation." Heb. 9. Again Adventists believe and teach that only through Christ can they obtain a resurrection from the dead, or a translation to immortality if alive at his coming; and through these processes only, eternal life. Luke 20:35, 36; 1 Cor. 15:14-24; 1 Thess. 4:15-17. Although they do believe the words of the Saviour, "If ye will enter into life, keep the commandments," they also believe and teach that the life here spoken of is in the Son (1 John 5:11, 12), and will only be bestowed when he comes to receive his own unto himself. Col. 3:4; 2 Tim. 4:6-8; 1 Pet. 5:4.

Another prominent doctrine of Seventh-day Adventists brings Christ conspicuously to view; that is, justification by faith. While the true believer will take the commandments of God as a rule of life, this cannot take away his past

sins; faith in Christ's atoning blood alone can settle that account. Rom. 3:25. Here, then, they must rest in Christ as the only source of salvation. There is much popular speculation about "saving ordinances;" this or that cannot save anybody; one holds that we are "saved by grace," another that faith alone can do the work, etc. Now Seventh-day Adventists believe that we are saved by grace (Eph. 2:5, 8; Acts 15:11); that we are saved by hope (Rom. 8:24; Heb. 11:1); that we are saved by faith (John 3:16; Acts 2:21; 16:31; Gal. 3:26; 5:5; Heb. 2:4); that we are saved by works (Jas. 2:14-26; Rev. 22:12); that every ordinance appointed by the Lord is a saving ordinance (Matt. 28:19, 20); that every commandment is a saving commandment (Rev. 22:14); and that the Scriptures teach no superfluous doctrines, require no superfluous duties (Matt. 4:4). Grace, faith, and obedience (works) are all included in the gospel of Christ, by which we are saved (1 Cor. 15:1, 2).

According to the Scriptures, the opponents of Adventist doctrines are guilty of ignoring Christ. They set aside his life-giving power, by claiming that man has immortality in himself. They deny the necessity of his coming again "unto salvation," by assuming that Christians go to Heaven at death. They slight his memorial ordinances, by rejecting some and changing others to suit their own convenience. They ignore his absolute authority, by making void his commandments through substitution of their own traditions. "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:8, 9; Isa. 29:13, 14; Eze. 33:30-33.

And now, reader, if any one should tell you that Adventists do not preach Christ, and that they expect to be saved by the law alone, just ask them if they have read "The Atonement," or "Justification by Faith," by Eld. J. H. Waggoner; "The Sanctuary," or "Thoughts on Daniel and Revelation," by Eld. U. Smith; "The Great Controversy," or "Sufferings of Christ," by Mrs. E. G. White; "The Honor Due to God," by Eld. E. J. Waggoner; or half a dozen numbers of any of their periodicals. Then refer them to the following scriptures: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. "Ye are my friends, if ye do whatsoever I command you." John 15:14.

W. N. GLENN.

### Did Christ Observe the Seventh-day Sabbath?

SOME say that he did, others say that he did not. We have no other standard but the Bible by which to test these opinions, so let us see what it teaches respecting this question.

After our Saviour had restored sight to the man who was born blind, the Jews accused him of desecrating the Sabbath. Many persons take sides with the Jews and claim that Christ did this miracle and others on this day, to show that he no longer regarded the Sabbath that the Jews observed, as holy time. They say that he was preparing the minds of the people for the reception of a new sabbath which he was about to institute. If those wicked Jews were the only ones who said that the day upon which this marvelous cure was effected was the Sabbath, there might be a deeper shade of reason in the above position; but there is better and clearer testimony. The apostle who penned this narrative some sixty-three years after Christ's resurrection, calls the same day the Sabbath. Hear his words: "And it was the Sabbath day when Jesus made the clay and opened his eyes." John 9:14. He does not say that it was the day that the Jews called the

Sabbath, or that it *used* to be the Sabbath, but plainly says it *was* the Sabbath day.

Again: When Jesus was about to heal the man with a withered hand, the Pharisees kept their eyes on him to see whether he would heal on the Sabbath, that they might accuse him. They asked him, "Is it lawful to heal on the Sabbath days?" There was no dispute between Christ and the Jews respecting the day being the Sabbath, but it was in reference to whether healing was a work that was proper to be done on that day. After the Saviour had shown to them that it was a work of mercy, and therefore perfectly proper to be performed on the sacred day, he answered their question in the following words: "Wherefore it is lawful to do well on the Sabbath days." Matt. 12:10-12. We justly infer from Christ's answer here that the violation of the Sabbath consisted in going contrary to some law that enforced it. Webster defines lawful—"Constituted by law; conformable to law." From this we must conclude that Christ observed the Sabbath enjoined by the law given on Sinai, for this is the only instrument whatever, in the whole Scriptures, that enforces the Sabbath by lawful measures.

Matthew, who wrote six years after the resurrection of Christ, mentions the first day of the week in contradistinction from the Sabbath: "In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. We also learn in Acts 13:42 that some thirty years after the resurrection both the Jews and the Gentiles repaired to the synagogue on the Sabbath to hear Paul preach. After the Jews had gone out, the Gentiles went to Paul and invited him to preach the same words to them the next Sabbath. Nearly the whole city came together at the appointed time. "And the next Sabbath day came almost the whole city together to hear the word of God." Verse 44.

Some tell us that the reason these meetings were held upon the seventh-day Sabbath was that it presented a more favorable opportunity for Paul and Barnabas to preach Christ to the Jews. On this very occasion these people became envious and contradicted Paul and his fellow-laborer, and even blasphemed. Then these noble men waxed bold and addressed these wicked Jews in the following manner: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. Now after they had rejected the gospel, and these apostles had turned to the Gentiles, there was no obstacle in the way of proclaiming a new sabbath, if, indeed, one had been instituted. But no hint is given of any such thing. We have learned, on the contrary, that Christ kept the Sabbath of the fourth commandment, and that inspired writers called the same day the Sabbath many years after Christ was raised from the dead.

Dear reader, let us obey the teachings of the word of God, and follow the example of our blessed Saviour, no matter if the whole world should stand against us. E. HILLIARD.

Medford, Minn.

"LET me die the death of the righteous, and let my last end be like his." So prayed a man who had opportunity to know the value of the blessing which he sought. And yet he died as the fool dieth, simply because he, while desiring the peaceful death of a righteous man, was not willing to live the obedient, self-denying life of the righteous man. Although this happened several thousand years ago, it is still the law of life and death, and is likely to be to the end of time.—*Sabbath Recorder*.

NO ONE who is thoroughly convinced of God's love, can withhold implicit trust.



### A Union of Catholics and Protestants as a Possibility of the Future.

In the February number of the *Century* magazine, there is a suggestive article in the editorial department discussing the possibilities and probabilities "of a reunion in the future between the Roman Catholic and the Protestant bodies."

The discussion of that subject in such a place is peculiarly significant, because the *Century*, though a secular periodical, has always been conducted with special reference to meeting the tastes and steering clear of the prejudices of the average Protestant public. Its original editor, Dr. Holland, was a strict Calvinist, and its chief owner and manager, Mr. Roswell Smith, is a prominent and pronounced Presbyterian.

The *Century* takes for its text the celebration of the four hundredth anniversary of Luther's birth, which, it says, brought to view the fact that "the religious reformation of the last four centuries has not been confined to the Church of the Reformers. A constant reformation in discipline, if not in doctrine," it thinks, "has been going on in the church" assailed by Luther.

So premising, this Protestant exponent shows that bonds of sympathy are now joining Catholics and Protestants to a degree which twenty-five years ago could not have been anticipated. It sees especially the growth of a feeling that these two bodies of Christians need to be united to resist the onset of modern infidelity.

"As the conflict with materialism and agnosticism has been waxing hotter and hotter," to use the words of the *Century*, "it must have become evident to intelligent Protestants that they have in the Roman Catholic theologians a strong body of allies with whom they ought to maintain friendly relations. It is not Protestantism, nor the papacy, nor Calvinism, nor Trinitarianism, nor any other secondary Christian dogma, that is now on trial," it says further, but "whether there is any such thing as religion—whether there is a conscious God, and a life beyond the grave, and a free will, and a moral law."

The *Century* also renders just tribute to the exalted ethical standards of the Roman Church, and to its courage and consistency in maintaining them against all efforts at compromise. It acknowledges, for instance, that "the Roman Catholic doctrine and practice respecting divorce are much closer to the law of the New Testament than those of the Protestant churches have been." It speaks, also, of the "earnest effort at the present time to bring the practice of the Protestant churches a little nearer to the Roman Catholic standard."

It becomes more and more evident every day that the civilized world is dividing into two classes, the believers and unbelievers, the Christians and the agnostics. The separation between them is not like that between Catholics and Protestants, which is caused by difference of dogma and ecclesiastical practice, while both agree on fundamental points of theology. It is total, for modern belief does not attack portions of the faith only, but rejects the whole, abandoning faith altogether. In its view Christianity has no more supernatural basis than the mythologies it succeeded.

The ultimate union of all the forces of faith and theology to meet such an enemy, steadily increasing in numbers and audacity, seems, therefore, to be inevitable. Protestantism needs alliance with Roman Catholicism to enable it to stand up against the current of modern skeptical thought. It requires the aid of the more steadfast and uncompromising body the more because many of its leading exponents and some of its chiefs who have hitherto been most trusted are opening the gates of the fortress of faith to the hosts of infidelity. Even if they are not doing that, they are parleying with

them, when there can only be war to the knife between the two.

There is no possible compromise between theology and infidelity. The church must understand that at the beginning. One or the other must triumph, and its victory will mean the utter destruction of the conquered. While this great contest is going on, intestine divisions must weaken the army of faith, and we are not surprised that intelligent Protestants desire to heal them.—*St. Louis Globe-Democrat*.

### Did Christ's Blood Decay?

DR. DANIEL STEELE, in the *Advocate of Bible Holiness*, enters the following solemn protest against any such statement as that "The blood of Christ dried and decayed on the ground." His objections are as follows:—

1. It is derogatory to the dignity of the Son of God, and plucks the crown of divinity from his head, to assert that one part of his humanity, and that a vital part, is permanently subject to death. If death retains the blood of Jesus, the vehicle of his earthly life, under the dominion of corruption forever, then the king of terrors is, in an important sense, Christ's eternal conqueror.

2. It is taking the first step in the path which ends in "counting the blood of the covenant an unholy [common] thing," i. e., like the blood of an ordinary man.

3. The Christian man who asserts that the blood of Jesus was decomposed like that of an animal, can give no better reason for his assertion than to say, This is the law of nature. In saying that natural law had its course in disposing of the blood of Christ, the writer has put himself into a position where a skeptic can logically force him to make the same admission respecting the body of Christ. Thus one-half of the fortress of supernaturalism is needlessly surrendered to the enemy, who will use his advantage to force the surrender of the other half.

4. If it is said that Christ's resurrection is proved by positive Scripture testimony, we say that the incorruptibility of his blood is established by just as strong testimony of Holy Writ. Thus Peter, in Acts 2:27, asserts that the prediction of the psalmist is fulfilled in Christ, "Thou wilt not suffer thine Holy One to see corruption." This covers the blood, the very medium of life; if it does not, the Holy One saw corruption.

But still more plainly does Peter proclaim the undecaying nature of Christ's blood in the first epistle, 1:18: "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." Acids may dissolve silver and gold, but no chemical agent can decompose the precious blood of the Lamb of God. If Peter does not assert this, then he asserts nothing intelligible on this question.

In refuting this error we are not under obligation to show what became of the blood of Christ, but for the information of the reader we will say that two theories have divided theologians and exegetes.

1. That it was restored to his veins when he arose from the dead. This is a modern theory devised by the Romanists after they had begun to deny the cup to the laity. They were told that the touch of the priest changed the wafer into the veritable body of Christ, and that, since the blood was in the body, the laity received the blood in the wafer. There is not a shadow of a hint in the Scriptures on which to base this theory of the restoration of the blood. It is a pure invention of popery.

2. The view of eminent Christian writers, including some of the greatest names in church history, such as Chrysostom, Calvin, and Bengel, is that the blood always remains blood

shed, ever fresh and pure from corruption, in the presence of God, having been carried into the heavenly sanctuary by Jesus, the great high priest, after his resurrection. Heb. 9:12: "By his own blood he entered once into the sanctuary, after he had obtained eternal redemption." Since the whole office of a priest, especially of a high priest, was blood-sprinkling, it follows that Jesus, the great antitype, *must* (Heb. 8:3) have had blood to offer in the tabernacle not made with hands.

In John 20:17, we have an intimation that this high-priestly act was performed on the resurrection morning, immediately after his appearing to Mary. He says to her, "Go to my brethren and say unto them, I am ascending unto my Father." If this refers to the ascension after forty days, why did Jesus use the present tense? And why did he send such a message to his disciples, whom he was to see and speak to nine times during that period? Mary could have delivered no other message than this: "Jesus is ascending to his Father."

I know that my readers may feel a shrinking back from the incongruity of material blood in Heaven, a sphere of purely spiritual realities. But there is no greater incongruity in the presence of Christ's material blood in that sphere than there is in the presence of the very body that was laid in Joseph's tomb. The advantages of this doctrine are:—

1. It makes the atonement a vivid, present reality, eternally fresh and efficacious, as if the blood of the divine victim were continually flowing before the eyes of all moral intelligences.

2. It explains the studied peculiarity of the Scripture phraseology. Our redemption is always through the blood shed, and not through the shedding of blood. As our redemption is eternal, the price remains eternally existent, just as if the Redeemer hangs on the cross daily, and daily dies for us. It is fitting that the price of redemption should ever remain an objective reality, the immutable basis of faith.

3. It gives a beautiful symmetry and a wonderful significance to the Lord's supper, the bread being the shadow of a true substance, the really existent body; and the fruit of the vine the shadow of a true substance, the really existent blood of Christ, and not the shadow of a shadow, the non-existent blood of atonement.

4. It gives a powerful leverage to my faith, when I attempt to move God in prayer. Says Bengel, "He who will not straightway shrink from that which seems at first a paradox, will soon after taste its sweetness with the progress of faith." My experience has abundantly verified this remark of the great exegete in his extended note on Heb. 12:24, where he shows that we have in Jesus a living mediator, and in his blood (a separately existing material substance), the ground of eternal salvation. "Ye are come unto Jesus, the mediator of the new covenant, and to the blood of sprinkling."

5. It affords an intelligent conception of the truth that the blood of Christ cleanseth from all sin. For the shed blood stands in the presence of God, as the eternal reason for administering pardon to the penitent believer, and the eternal purchase price of the Holy Spirit, the regenerator and sanctifier.

### Christian Courtesy.

PAUL was a noble example of this grace, and Peter exhorts to its exercise. It were to the honor of religion were it more generally practiced by the disciples of the Saviour, in whom it was conspicuous. It is one of the methods by which his religion is advanced and recommended. More of it would please the great Master, honor his religion, and be promotive of good. The Christian who is deficient in courtesy, is lacking in one of the most beautiful garments that religion calls us to put on.—*Sel.*



## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—OCT. 11.

1. What is the meaning of the word "immortal"?
2. What is the appointed lot of mankind? Heb. 9:27.
3. Are any exempt from death? Rom. 5:12.
4. Then can it be that any of the human race are immortal?
5. What exhortation did Paul give to Timothy? 1 Tim. 6:12.
6. Until what time did he charge Timothy to keep this commandment? Verses 13, 14.
7. What did he say that Christ in his times should show? Verse 15.
8. What did he say further concerning this "blessed and only Potentate"? Verse 16.
9. Who is this "blessed and only Potentate" here referred to?
10. Then who alone is possessed of immortality?
11. Does Christ share this attribute equally with the Father? John 5:26.
12. What contrast does the apostle Paul institute between God and man? Rom. 1:23.
13. What is the meaning of the words "corruptible" and "incorruptible"?
14. Since God only hath immortality, what term must be applied to man? Job. 4:7.
15. Who has eternal life to bestow? Rom. 6:23.
16. Through whom may it be obtained? *Id.*
17. To what class of persons will it be given? Rom. 2:7.
18. If men have immortality, would they be exhorted to seek for it?
19. How are we to seek for it? Rom. 2:7.
20. Then if none get it but those who seek for it, what can you say of those who do evil?
21. Who is it that has brought immortality to light? 2 Tim. 1:10.
22. By what means is it presented to mankind? *Id.*
23. Then where are we to seek for immortality?
24. What can you say of those who do not accept the gospel?

THE definition which Webster gives of the word "immortal" is this: "Not mortal; exempt from liability to die; undying; imperishable; lasting forever; having unlimited existence." To say, then, that any being is immortal, is equivalent to saying that he cannot die. This will be the case with the redeemed saints, for Christ says: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36. When they obtain the resurrection from the dead, they are immortal, for they cannot die any more. But they did die once, and therefore they were not always immortal. And so Paul says that "it is appointed unto men once to die" (Heb. 9:27), and that "death passed upon all men, for that all have sinned." Rom. 5:12. To say, then, that the Scriptures teach that men are by nature immortal, is to say that words have no meaning. Death is the appointed lot of mankind; and there are only two men (Enoch and Elijah) who have been favored above their fellows, in that they did not see death.

IN 1 Tim. 6:12 Paul gives the exhortation to "fight the good fight of faith, lay hold on eternal life." If we are already in possession of immortality, it would be impossible for us to heed this exhortation, for we could not "lay hold on" that which we already held; and no matter how earnestly we might fight the good fight of faith, it would have no effect on our immortality, if we already possessed it. Immortality is absolute; no man can be more than immortal. But in the thirteenth and fourteenth verses the apostle says that this charge must be kept until the appearing of our Lord Jesus Christ. From that we learn that we are to continue the fight of faith until the Lord comes; and since it is by that means that we lay hold

on eternal life, we must also conclude that eternal life will not be gained until that time.

THE apostle goes on to say that Christ will show who is "the blessed and only potentate, the King of kings, and Lord of lords; who only hath immortality." The reference here can be to no other than to God himself. Nothing, then, can be plainer than this statement that God alone has immortality. That is, he has "life in himself" (John 5:26). Immortality is an attribute of God, just the same as infallibility, omniscience, omnipotence. Christ, as the Son of God, possesses the same attributes, and is therefore equal with God and worthy to be called God. But man has no more right to claim one attribute of God than all; he may as well put himself on a level with God in respect to knowledge, as to claim equality with respect to life. The simple fact is, as the text shows, that God alone possesses immortality; and therefore if man ever gets it, it must be as a gift from God.

THIS distinction between God and man is clearly defined throughout the Bible. Paul, in showing the depth to which the heathen had fallen, says that they "changed the glory of the uncorruptible God into an image made like like to corruptible man." Rom. 1:23. This might with equal propriety be translated: "Changed the glory of the immortal God into an image made like to mortal man." In Job 4:17 the question is asked, "Shall mortal man be more just than God?" In Isa. 51:12, the Lord, through the prophet, asks: "Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass?" In contradistinction to this, God is everywhere spoken of as "the living God," that is, the one who ever lives, who can never die. If man were possessed of immortality, then he might with propriety have the same titles applied to him that are applied to God.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Here we have the statement that eternal life comes alone from God, and the additional fact that it comes only through Christ. In Rom. 2:7 we learn still farther that God will give it only to them who "seek" for it, by patient continuance in well-doing. And in 2 Tim. 1:10 we learn that we are to seek for it in the gospel. The apostle says that Christ has "brought life and immortality to light through the gospel." From these three texts we are forced to the following conclusions: No sinner can have eternal life, for "the wages of sin is death." No one can have eternal life unless he *seeks* for it, and the proper way to seek for it is by patient continuance in well-doing. Again; since it is only through the gospel that immortality is brought to light, and eternal life comes only through Christ, it is evident that no one who rejects Christ and the gospel can have immortality.

It may be argued by some that, while it is true that immortality comes from God alone, and he alone has life in himself, he has implanted it in all human beings. But this will not harmonize with the Bible. If men were by nature immortal, then it would not be true that immortality comes through Christ and the gospel. If we accept the Bible as authority, then immortality cannot be bestowed until it is seen who have accepted Christ, and have persevered in well-doing. And this cannot be seen in this life, for there is always a possibility of the best man's falling from his steadfastness. And still further, if it be true that all men have in them an immortal principle, then there can be no such thing as sin. For immortality means exemption from death. Whoever is immortal cannot die. But "the wages of sin is death;" that is, who-

ever sins will die; and no one will die except those who sin. Now, then, if we claim that all men are immortal, and that none can die, the logical conclusion is that none are sinners. In other words, wages will be given wherever due; and if death, the wages of sin, is given to no man, then it follows that no man is deserving of it. Thus immortal-soulism is pure universalism.

THE following extracts from standard commentaries will be read with interest, and will show that the conclusions which we have drawn from the texts used in the lesson, are warranted by the best scholarship.

ON 1 Tim. 6:16 Olshausen says: "Who only hath immortality." He is therefore the source of immortality to all who are partakers in it; out of him is death."

Dean Alford quotes Justin Martyr as follows: "God is said only to have immortality, because he hath it not by the will of another, as the rest who possess it, but by his own proper essence."

Dr. Bloomfield says: "*ho monos echon athanasian*," i. e., immortality self-derived; by which it is implied that he alone can confer it."

Dr. Barnes says: "Who only hath immortality." The word here—*athanasia*—properly means exemption from death, and seems to mean that God, in his own nature, enjoys a perfect and certain exemption from death. Creatures have immortality only as they derive it from him, and of course are dependent on him for it."

ON Rom. 5:12 Dean Alford says: "Literally 'on ground of,' 'on condition that,' which meaning, if rightly applied, suits the case in hand. Life depended on a certain condition, viz., obedience; death, on another, viz., disobedience. Mankind have disobeyed; the condition of death's entrance and diffusion has been fulfilled; death extended to all men, as a consequence of the fact that all have sinned."

ON Rom. 2:7 Dr. Barnes has the following: The word *immortality* means that which is not corruptible, or subject to decay. It is applied to Heaven as a state where there will be no decay or death, in strong contrast with our present condition, where all things are corruptible, and soon vanish away. These expressions are undoubtedly descriptive of a state of things beyond the grave. . . . 'Eternal life.' That is, God will 'render' eternal life to those who 'seek' it in this manner."

### NOTES ON THE INTERNATIONAL LESSON.

OCTOBER 5—1 KINGS 1:22-35.

THIS lesson begins so abruptly that it is necessary to go back to the beginning of the chapter to get a proper understanding of it. David was on his death-bed, and all effort to raise him had proved futile. He was but seventy years of age, but had suffered many afflictions, both physically and mentally, which, with an unusually exciting life, had made him prematurely old.

Adonijah, the son of Haggith was now David's oldest son, at least he was older than Solomon (chap. 2:22), and he set about establishing himself in the kingdom. There was much in his case that resembled that of Absalom; he was good-looking, self-conceited, and his father "had not displeased him at any time" by requiring him to give an account of his conduct, and the result was much the same as in the case of Absalom, though not so aggravated. It is another illustration of how good men in other respects may bring trouble upon themselves and homes by a lack of family discipline.

It is an unsettled question whether the original appointment of Solomon to the succession was generally known. David says, in verse 30,



that he had sworn to Bathsheba that her son Solomon should sit upon his throne, and Nathan seems to have been aware of the Lord's will in the matter. But some other circumstances are supposed to prove that no others were aware of the intention. The oath is nowhere previously recorded. Joab, and Abiathar, both of whom were loyal to David in Absalom's rebellion, were now with Adonijah; and the latter, as soon as he saw that Solomon was proclaimed king, immediately gave up the contest and sued for pardon, although a high priest and the commander of the army had espoused his cause and assisted in his pretension as king. Dr. Adam Clarke takes the view that "no man knew who was to succeed to the crown, and the minds of the people were as unsettled as the succession."

ADONIJAH'S omission to call the prophet Nathan, who was the king's counselor, and Zadok, a high priest, as also Solomon, to his inaugural feast, when all the rest of the king's sons were invited and present, would indicate that either he knew he was usurping Solomon's rights, or that he knew these parties would oppose his own rights. Again, Nathan's warning to Bathsheba to save the lives of herself and son, by appealing to the king, shows that for some reason Adonijah would have put them to death. He must have known that Solomon had been promised the kingdom or was fearful that Bathsheba and her son were intriguing for the throne as against his prerogative. If the latter, he would not, with his influential backing, have yielded his advantage so readily upon Solomon's success. It seems plain that Adonijah knew that he was doing wrong, which opinion is strengthened by his contradictory statement in chap. 2:15, where he says to Bathsheba, "Thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reign; howbeit the kingdom is turned about, and is become my brother's; for it was his from the Lord."

ABIATHAR and Zadok have both been mentioned as high priests. They both acted in that capacity, the former having care of the ark at Jerusalem, and the latter ministering in the tabernacle at Gibeon. Abiathar was a high priest of the line of Eli, was the only one of the sons of Ahimelech who escaped the slaughter of his father's house by Saul for giving bread to David and his men. Zadok was of the house of Eleazar the son of Aaron, the eleventh in descent from Aaron. After Solomon's promotion to the throne, he banished Abiathar from Jerusalem, and placed Zadok in his place.

THE ceremony of anointing the successor to the throne was quite imposing. No subject could use anything that belonged to the king without forfeiting his life, and of course a king would not use anything that had been previously used by a subject. Then when Solomon rode out publicly upon the king's mule, escorted by the king's guard under Benaiah, that of itself was evidence of his appointment. But he was taken to a public watering-place, where there were generally many people assembled, and there anointed by Nathan the prophet and Zadok the priest, whom everybody knew; and then a further proclamation was made by the sounding of trumpets.

The honor attached to riding upon the king's mule, escorted as Solomon was, may be better understood by a reference to the reply of Haman, when king Ahasuerus asked him, "What shall be done unto the man whom the king delighteth to honor?" Esther 6:6. Haman, supposing the honor was for himself, of course chose the most distinguished consideration of which he could imagine, and that was, to wear the king's apparel, and to ride the king's horse

through the city, escorted by one of the king's most noble princes.

THIS ceremony of conducting the anointed one in public, shows the significance of the Saviour's entry into Jerusalem riding upon a colt "whereon yet never man sat," and all the attendant honors. The Lord had anointed him three years and a half before, and here was the formal public proclamation, in the capital, of his kingship. It was a veritable transaction; it meant much more than a mere demonstration of joy on the part of the people. They were looking for a temporal king, and here he came, proclaimed to them according to the ancient custom (2 Kings 9:13), and in exact fulfillment of prophecy. See Zech. 9:9. From these circumstances we can better realize the culpable nature of his rejection by the authorities, and the hardness of heart over which he so tenderly wept. There was probably nothing in his whole life that came so fully within the scope of the Jewish understanding, and so plainly fulfilled the Scripture before their eyes. It seems that just at the last, following right upon his bringing to life the decaying body of Lazarus, was the crowning evidence of his Messiahship brought home to their comprehension, and made so plain that even the children could understand it. Matt. 21:15.

W. N. GLENN.

## Temperance.

### Teach the Children.

THERE is, probably, no hallucination so obstinate as that which attributes to alcoholic drink a certain virtue which it never possessed. After all the influences of the pulpit and the press, after all the warning examples of drunkenness and consequent destruction, after all the testimony of experience and science, there lingers in the average mind an impression that there is something good in alcohol, even for the healthy man. Boys and young men do not shun the wine cup, as a poisoner of blood and thought, and the most dangerous drug that they can possibly handle; but they have an idea that the temperance man is a foggy, or foe to a free, social life, whose practices are ascetic, and whose warnings are to be laughed at and disregarded. Now, in alcohol in its various forms, we have a foe to the human race so subtle and so powerful that it destroys human beings by the million, vitiates all the processes of those who indulge in it, degrades morals, induces pauperism and crime in the superlative degree when compared with other causes, and corrupts the homes of millions.

It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society.

What we want in our schools is to do away with the force of a pernicious example and a long-cherished error, by making the children thoroughly intelligent on this subject of alcohol. They should be taught the effect of alcohol upon the processes of animal life. 1. They should be taught that it can add nothing whatever to the vital tissues, that it does not enter into the elements of structure, and, in the healthy organism, it is always a burden or disturbing force. 2. They should be taught that it invariably disturbs the operations of the brain, and that the mind can get nothing that is to be relied upon. 3. They should be taught that alcohol inflames the baser passions, blunts the

sensibilities, and debases the feelings. 4. They should be taught that the appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive to health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. 5. They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. 6. They should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as six hundred million dollars are annually spent for drink in this country, every ounce of which was made by the destruction of bread, and not one ounce of which has ever entered into the sum of national wealth, having nothing to show for its cost but destroyed stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct.

The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bodies of our neighbors and friends, happy should we be. But this great, abominable curse dominates the world. The tramp reminds us of it as he begs for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from hovels and haunts of the poor everywhere. Even the clean, hard-working man of prosperity cannot enjoy his earnings because the world is full of misery from drink. The more thoroughly we can instruct the young concerning this dominating evil of our time, the better will it be for them and for the world.—Dr. Holland.

### Natural Enemies.

THERE is just so much money in any community to spend for all purposes. There is just so much and no more to buy with, and pay for. The workingmen, in whose pockets are found the bulk of the money in circulation, get but so much a day, or week, or month, and they can only spend what they get—no more. As a rule they can only buy what they have money to pay for. Each and every one of these workingmen will bear strong testimony that he is not getting wages enough to maintain himself and family in the comfort he and they desire.

Consequently every dollar spent for beer and whisky is a dollar taken out of the tills of the dealers in the necessities of life. In place of the retailers of this or any other city having interests in common with the beer-sellers, as the latter impudently claim, in their attempts to bulldoze others into acting with them, the reverse is true. The interests of the two classes are hostile—implacably so.

The more money spent in the saloons the less there will be spent in the dry goods stores, the groceries, the shoe stores, and the real estate offices. If a million dollars are paid out for beer and whisky, the business of the sellers of the comforts and necessities of life is decreased by that amount.

The other branches of retailing are not hostile to each other. A man and his family can only eat up so many barrels of flour per annum, and can only wear so many pairs of shoes. What money is left over and above after buying these is expended in other stores. But a man's capacity for consuming beer is infinite, and constantly increasing. He may begin by expending only one-hundredth of his wages in beer; it is not unlikely that he will end by pouring all of them down his throat.

Therefore, instead of the retailers of all kinds uniting in support of the saloons, they should do just the contrary, and bend all their energies to help pulverize the rum power.—Toledo Blade.



# The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.  
E. J. WAGGONER, - - - - - ASSISTANT EDITOR.  
URIAH SMITH, - - - - - CORRESPONDING EDITOR.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 18, 1884.

## Nevada Camp-Meeting.

ALTHOUGH there was no Conference business to be transacted at this meeting, it was a season of labor and much anxiety for the workers. As before reported, the meeting was very small, and from a certain stand-point it might seem that the expense incurred was great for the size of the meeting. But we are satisfied that it was all right, and that the interests of the cause were well served thereby. The churches greatly needed such a meeting, and there was probably no other way in which they could have been brought together for a sufficient length of time to materially benefit them. Some came from other places and became interested, who would not have come to a meeting of another kind. And the camp-meeting enterprise has been inaugurated in Nevada, and we hope that each coming year may witness one in that State. We believe that nothing else will so rapidly and effectually give character and standing to the cause, and extend a knowledge of the truth throughout that field.

The attendance from the city of Reno was very small indeed. On this point we think the remarks of Brother Butler are applicable, which he made in regard to the reasons for the non-attendance of citizens in Dallas, Texas. Considerable labor has been done in Reno, and not all of it to the benefit of the cause. Six years ago Brother Loughborough held a tent-meeting there which was successful in creating an interest, and in bringing some into the truth. But that which followed him had a scattering influence, from which the cause has not recovered to the present day. Brother Ballou held a tent-meeting there the past summer, which gave them rather more opportunity than they cared for, to hear the preaching of the present truth.

It has been generally known that the brethren in Nevada entered warmly into politics, which divided the church in feeling, and "separated very friends." We are happy to record our belief that this evil has been effectually cured; that all regret the course pursued in this respect, and are resolved hereafter to make the cause of God's truth their chief interest. Though it was difficult to bring all to see the extent of the error committed, and to realize the baneful consequences, they all seemed fully resolved at last to arise and live on a higher plane than they had for years in the past.

During the first part of the meeting the weather was very warm, but there came a very great change. For several days the wind blew nearly a gale, bringing snow on the surrounding mountains and hills, and so depressing the temperature as to make ice in the camp. In the latter part of the meeting it was uncomfortably cold most of the time, both day and night. Three tents were blown down, and much care was necessary to keep up the large tent.

On the last Sabbath, as the brethren and sisters were growing in interest and zeal in the work, it was our intention to make a special effort in behalf of the backslidden, the youth, and those who have newly become interested in the truth. But it became so cold in the tent that we were obliged to close, taking time only to call for candidates for baptism, who were immediately taken to a small tent where there was a fire. We felt assured that more might have been accomplished if the weather had permitted us to carry out our plans for all the meetings. Ten were baptized on Monday morning, some of them

being the fruits of the labor of Bro. Ballou in the tent in Reno. Others will probably be baptized soon.

The preaching was done by Elders Loughborough, Ballou, and the editor of the SIGNS. Instruction in missionary work by Elder Israel. Some important Bible-readings were held to good effect. The missionary work and Sabbath-school interest were given prominent places. Everything was done that could be done under the circumstances to make the meeting profitable. Though appearances were sometimes discouraging, we believe that all were much encouraged before the meeting closed, and that the future will show that it was a profitable season for individuals and for the cause in that State.

One pleasing feature was the number of persons who came from Virginia City. And they were almost all deeply interested in the truths which they heard. We look upon that city as a favorable field for labor. Verily, the fields are ripe for the harvest, but the laborers are few.

Without any strong effort, pledges were secured for the college to the amount of \$2,250. And the book sales amounted to \$100.

On Monday evening a meeting of the St. Clair church was held at the house of Bro. C. Allen, in Reno. Bro. Jackson Ferguson, who was formerly elder of the St. Clair church, but who was some time absent when elected to an office which took him to the State capital, was recalled to his office in the church. Brother Bond, who was some time ago elected deacon, was ordained to that office. A good spirit prevailed in these services, and we rejoiced greatly to see the church drawing together in Christian union.

We were happy to enjoy a comfortable home while in Reno at the house of Brother Allen, just across the street from the camp-ground. In the cold, windy weather we highly appreciated this favor. By this means we were enabled to do much more work, especially in writing, than it was possible to do in a tent. At 8:40 on Monday evening we took the cars for our busy home at the office.

## A Word of Warning.

IN our report of the Nevada camp-meeting we mentioned the cause—or the main cause—why the churches in Nevada had not prospered spiritually as they should have done. The brethren entered warmly into politics, as partisans engaging in contentions with one another. Their interest in that direction increased with their efforts, and they soon arrived at that point where they contended far more earnestly for their political parties than they did for the faith once delivered to the saints. We do not speak these things to harrow up their feelings; we are happy to say that they see and repent of their error. We rejoice with them in their recovery from a snare. But we speak of facts that our brethren at large may know that our word of warning is not uttered without our knowing whereof we affirm.

We are now in the midst of a political canvass which agitates our country from one end to the other. It promises to be a very exciting campaign—possibly one of much bitterness before it ends. There are so many parties, and so many tickets are in the field, that the feelings of every man will be appealed to, whatever his position may be in society or even in the church. Under these circumstances our brethren will have to be watchful, prayerful, and careful, or they will be drawn into the vortex and perhaps make shipwreck of their faith.

Some may think that we magnify the danger, and that we have an undue prejudice against politics. Not so. We love our form of representative government, and in such, elections are a necessity. We have not a word to say against any man voting

who chooses to vote. We are not surprised that our brethren have their preferences for parties and for candidates. It is right to have a proper regard for the welfare of our country, and for the upholding of our laws. Our Government is the safeguard of our rights. But the amount of recklessness and depravity that is manifested in a political campaign is absolutely appalling. Intrigue and chicanery are the common methods used to win in politics, and cheating is considered not only justifiable, but laudable, for the success of the party.

Now we do not wish to be understood to say that there are no honest politicians, and no conscientious candidates. Far from it. But we do say that a political campaign is a whirlpool of excitement, with designing men on every hand pulling the wires, and too often controlling the whole machinery, and that no Christian can retain his spirituality and mix with it. Among active, zealous, working politicians we are confident that honest, conscientious men are but a small minority. We regret that this may be said, but we believe it is truth. In former years we had some opportunity to see the inside working of "the machine," and we do not think it has improved any in the last forty years.

We believe that a man of the world may enter into the arena of politics and so conduct himself as to maintain his self-respect and the respect of his neighbors. Of course we believe that a Christian may do the same; he may maintain his character for integrity and honesty. But to maintain his spirituality of mind in the midst of such surroundings, with such associations as he must accept, we do not believe is possible. Many think they do it, but it is only because their standard of Christian consistency is much lower than ours.

But we have special grounds on which to appeal to our brethren. Our views of the future, both of the church and the State, are different from those of others. We found our faith and hope on the "sure word of prophecy." They who act heartily with a party are expected to indorse the work of the party; and if, for the best reasons, from conscientious motives, they cease to act with or to indorse the party, their former associates will become their most bitter opponents when trouble comes. It has been so in the past, and human nature is not improving. Brethren, perilous times are just before us. Prophecy is fast fulfilling. We must study to show ourselves approved unto God. If the love of God dwell in our hearts; if we are zealous for his truth, and alive to the interests of his cause, we shall have no taste for the whirlpool of politics. Our great fear is that the excitement will be the means of checking our missionary work, and for a time of hedging up the way for the successful spread of the truth. Let us pray continually that nothing shall be suffered to bind the word of God. And if we have any earnestness and zeal, let it be manifested in efforts to save our fellow-beings from everlasting ruin, and lead them into the way of life.

SEARCH not for excuses, search for helps. The word of God abounds in them. All Heaven is pledged to help thee if thou wilt put thy trust in God. List ye to the promises: "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." We pass over eight hundred years, and the promise has lost none of its fullness or power: "But my God shall supply all your need according to his riches in glory by Christ Jesus." What a bountiful supply! Will it ever be less? "Jesus Christ the same yesterday, and to-day, and forever." Is the cross heavy, Christian? Take hold of *his* strength! Art thou weary? Rest on *his* promises. Art thou fainting? Drink, drink of the water of life. "God will supply all your need."—*Present Truth, England.*



### Shaking of the Powers of Heaven.

A SUBSCRIBER asks a question concerning the shaking of the powers of the heavens, spoken of in Matt. 24:29. In the Sabbath-school lesson, as he says, the idea was conveyed that this is to take place in connection with the coming of the Lord, and is not one of the signs of that coming. We give the substance of his query below:—

"In three of the gospels, where events seem to be named in their proper order, so far as they have been fulfilled, the 'shaking' is made to precede his coming. Now can it be proved that the 'shaking,' of Matt. 24:29 and the passing away of the heavens (2 Pet. 3:10), are identical? May not this prediction of our Saviour be fulfilled in the disastrous storms of the present time, or in the great conflagrations upon the sun's surface, as is evident from the sun spots, or in the perihelion disturbances of the solar system, or in all these combined? May not this prophecy be double in its signification, and be fulfilled before his coming, and again in connection with that event?"

ANSWER.—In Heb. 12:25-27 we read: "For if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from Heaven; whose voice then shook the earth; but now hath he promised, saying, yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifies the removing of those things that are shaken," &c. From this we learn that as the voice of God at Sinai shook the earth, so *once more* it will shake both earth and heaven, and but once more. This then would preclude the possibility of there being two "shakings."

The question then remains, when will the shaking occur? Peter says that in the day of the Lord "the heavens shall pass away with a great noise" (2 Pet. 3:10); the prophet says, "And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Here is the shaking of both earth and heaven; and it is in connection with Christ's coming, for all the wicked hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6:14-17.

We think our querist mistakes the meaning of the expression, "precede the coming of Christ." Nothing can properly be called a "sign" of Christ's coming except that which is given to show the nearness of that event, so that men may prepare for it. Those things that take place after the close of probation are not really signs of the coming, because there is then no need of them.

Again, the second coming of Christ, like the first, is an event covering a period of time. The whole time of Christ's earthly ministry is called the first advent. There are many events spoken of as taking place when the Lord comes, such as the resurrection of "all that are in the graves" (John 5:28), the translation of the righteous, and the punishment of the wicked with everlasting destruction (2 Thess. 1:7-9). But we know that the resurrection of the wicked, and their final destruction does not take place until a thousand years after the translation of the righteous. We therefore say that the "second coming of Christ," with all its attendant phenomena, is not an instantaneous event taking in simply the moment of his first appearing in the clouds of heaven, but one which, like his first advent, covers a period of time.

Of course the shaking of the powers of the heavens precedes the manifestation of Christ in the clouds, yet it occurs "in connection" with that event. And that is in the regular order of events as mentioned by the evangelists.

Concerning the storms, conflagrations on the sun, etc., we would say that they are not such events as

would meet the requirements of 2 Pet. 3:10 or Rev. 6:14-16 and other passages. And as for "the perihelion disturbances of the solar system," the worst result we have seen from the perihelion is the overwhelming lot of trash that has been published concerning it in certain would-be scientific journals. E. J. W.

### Under the Law.

(Concluded.)

THERE is yet one more instance of the use of this term, and though the text is probably not so often quoted in opposition to the law of God as are the others, we will examine it, because it adds strength to the position that the law is unchangeable. In the fourth chapter of Galatians Paul continues the argument of chapter three. He starts out with the statement that the heir, so long as he is a child, must be under tutors and governors, even though he be lord of all. He cannot come into possession of his inheritance until he is of age. "Even so we," says the apostle, "when we were children, were in bondage under the elements of the world." Gal. 4:3.

In this figure the child is used to represent the sinner before he accepts Christ. Until that time, as has been repeatedly shown from the Bible, every man is in bondage, in prison; we are at liberty only when we are in Christ. That the bondage here referred to is indeed the bondage of sin, may be seen by an examination of verses 8 and 9. In verse 8 the apostle says: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods." This language shows to whom Paul was writing. The members of the Galatian churches had been heathen, doing service to "them which by nature are no gods," and not to the God who created all things; that is, before they knew the true God, they worshiped idols. And Paul's language to them will apply equally well to us, for, whether a man be brought up in a Christian or a heathen land, so long as he does not know God, he is virtually a heathen; he may not be a worshiper of images of wood or stone, but he has other gods before the one, true God. And no man who is not in Christ can know God, for Christ says: "No man cometh unto the Father but by me." John 14:6. So then, although Paul addressed his words directly to those who had been idolaters in the commonly accepted sense of the word, they apply to all.

The apostle continues in verse 9: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" To what were they once in bondage? To sin, for they had been practicing idolatry, with its accompanying vices, in direct violation of God's law. Then sin, in its various forms, constitutes the "elements" under which they had been in bondage. It is justly termed "the elements of the world," because it is of the earth, and not of Heaven. It is the same term which Paul uses when, in writing to the Colossians, he warns them not to be spoiled by "philosophy and vain deceit," by the "tradition of men," by the "*rudiments* of the world." Col. 2:8, 20. They are weak in that they can give no liberty or peace even though they promise it (2 Pet. 2:19); and the term "beggarly," fitly expresses the despicable nature of sin.

We find, then, the same statement in Gal. 4:3 that is made in Rom. 3:19; Gal. 3:22, etc., namely that all the world are by nature in the bondage of sin, "under the law." What next? "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. Whom did Christ come to redeem? "Them that were under the law." Compare this with 1 Tim. 1:15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to *save sinners*,

of whom I am chief;" and again with this: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10), and you can have no doubt as to the meaning of the term, "under the law." The plan of salvation has no reference to any but to those who were "lost," who were "sinners," or, in other words, "under the law." The name "Jesus" was given to Christ before his birth, because, the angel said, "he shall save his people from their sins." Matt. 1:21. He saves us from nothing but sin and its penalty.

This point will be made still more clear when we consider the position Christ had to assume in order to accomplish our salvation from sin. The text under consideration (Gal. 4:4) says that he was "made under the law, to redeem them that were under the law." That is, he had to put himself in the exact condition of those whom he would save. In Heb. 2:16 we read of Christ, "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." The meaning is, as indicated by the marginal reading, that he came not to redeem angels but men. "Wherefore," the apostle continues, "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. He was made "*in all things*" like those whom he came to redeem.

Some one may exclaim, "What! do you think that Christ was a sinner?" By no means; he was in all points tempted like as we are, *yet without sin*" (Heb. 4:15); he was absolutely good, the embodiment of goodness, yet he was counted as a sinner. In no other way could he be made "*in all things*" like his brethren, for they were sinners. In proof of this we quote 2 Cor. 5:21: "For he [God] hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." As a parallel to this, read Isa. 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [Christ] the iniquity of us all." He bore the sins of the world as though they were his own. If it were not so, he would not have died; for "the wages of sin is death." None can die except those in whom sin is found; our sins were laid on Christ, and accounted as his; and so, although personally "he knew no sin," he was made to suffer the penalty of the law as a transgressor. And herein is the unspeakable love of Christ, that the innocent should assume the crimes of the guilty, and die in his stead. It was because Christ had taken upon himself "the form of a servant," that he became obedient unto death. Some have thought it nothing less than blasphemy to speak of Christ, the sinless one, as being made a sinner, and suffering the penalty for sin, but it is from this very thing that he derives his highest glory. We simply state the fact as we find it in the Bible. This is the unfathomable mystery which angels desire to look into, and which will for all eternity call forth the love and adoration of the redeemed hosts.

We think a careful reading of the above, together with many Scripture texts for which we have not space, will convince all that to say that one is "under the law" is equivalent to saying that he is subject to its penalty as a sinner. Gal. 4:1-5, then, teaches the simple fact that in order to save those who, on account of having violated the law, were under the condemnation of death, Christ put himself in their place and suffered the penalty of the law. And what is the condition of those who are thus redeemed from under the law? They "receive the adoption of sons" (Gal. 4:5, 6); and in harmony with this, Paul says in the eighth of Romans that those who "walk not after the flesh," but are led by the Spirit of God, are the sons of God.

Before leaving this text, we wish to apply it to the theory that the law of God was given solely to



the Jews, and that "under the law" means subject to the law; the theory that would make the law binding upon the Jews alone. If this theory be true, what is the result? Since Christ came to redeem only those who were under the law, it would follow that all the Jews will be redeemed, and no others. This would be making salvation not only "of the Jews," but *for* the Jews. This conclusion cannot be evaded. Christ came to save the "lost," those who were "under the law." Now none can be under the law, that is, transgressors of the law, but those to whom the law was given; and therefore if the law was given for none but the Jews, then none but the Jews will be saved. But this is not true, because Christ died for all. A man should think at least twice before he takes a position that not only contradicts the Bible but shuts him out from an interest in the plan of salvation. Christ died for those who were under the law; and that all men were under the law, is shown by the fact that "who-soever will," may avail himself of the provisions of the gospel.

At the risk of making this article too long, we notice one more passage, which should be considered in this connection. It is Gal. 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed be every one that hangeth on a tree." This is an exact parallel to Gal. 4:4, 5. Christ was made a curse, in order to redeem us from the curse. Now what was the curse which fell upon Christ? It was death, as the remainder of the verse shows: "For it is written, cursed is every one that hangeth on a tree." "The wages of sin is death." Death is the curse which the law pronounces upon every transgressor; but from this Christ has delivered us (if we believe on him), by voluntarily becoming our substitute. Take this verse in connection with the preceding: "And the law is not of faith; but the man that doeth them shall live in them." The man that keeps the commandments of God shall live. See Lev. 18:5. But no man has kept them; consequently the curse has fallen upon all. "Death passed upon all men, for that all have sinned." Rom. 5:12. From this curse we can be redeemed only by Christ. And the person thus redeemed from the curse must keep the law, or else he will again bring himself under the curse; for those only have life who keep the law.

In each of these texts that we have considered we are brought to the same point, namely, that Christ is our only hope of escape from the penalty of universal and immutable law. And knowing with what an inexorable grasp the law holds its victims, we can glory in the fact that Christ is "made unto us wisdom, and righteousness, and sanctification, and redemption."

E. J. W.

### The Last Message.

It is very evident to my mind that the "Third Angel's Message" (Rev. 14:9), is the last of the series of three that are due this age, just prior to Christ's coming. It may not be and very likely is not, separated wholly from the others, but stands connected with them, just in the same relation and importance in the last grand and awful warning message to the inhabitants of this world that their chronology and order sustain to the events transpiring in the world, and to the end of man's probation, the coming of Christ, and the final judgment.

To place this message in the past, not only throws it entirely out of God's chronological order, but it detracts from its interest, and nullifies the vast importance of the message to the world, in its just and true light, as set forth by the Revelator, thereby hiding or covering up some astounding facts which God has made known and which he wishes to be taught in the last message and voice of a judgment-bound world.

It cannot be that God made a mistake in the

order of the messages when he gave them to St. John. If the first angel's message is the advent message, and the second the fall of Babylon, the loss of civil power to the papacy, then the third message is now about due, and surely applies to a power not yet fully developed, but near at hand, and the last in the series; and also the last phase of human government, prior to the "breaking with a rod of iron, and dashing to pieces as a potter's vessel" the kingdoms of this world.

A more important matter could not be revealed. For upon our individual spiritual condition now, at this time, depends our immortal life. Our condition, spiritually, is the result of our choice. Our choice depends somewhat upon our knowledge of events and the character of existing powers and their influences. Here, as revealed, arises a miracle-working power, a seducing power, which will, "if possible, deceive the very elect." This power commands the worship of the beast, and his image also. "He exerciseth all the power of the first beast before him, so that he causeth all, small and great, rich and poor, free and bond, to receive the mark or the name of the beast or the number of his name." Rev. 13. It is very evident that this power will be popular with the world. It is an *image* of the first beast. It exercises the same power, "and all the world wondered after the beast." Under the symbol of a woman, the same power "is decked with gold and precious stones and pearls," and "the inhabitants of the earth have been made drunk with the wine of her fornication." So, likely, it will be in a limited sense again under this image power.

It is Satan's last grand effort to get control of this world, and the hearts of the children of men, and he will accomplish it, except with few, who "fear God and give glory to him in the hour of his judgment," and who have "the patience of the saints, and keep the commandments of God, and have the faith of Jesus." Rev. 14:12. There is no other alternative; God has set his seal to his own word, and to his own people. They are his, and no others are. Their names must pass before the court of Heaven, approved of God the Father, and cleansed by the precious blood of Christ—their sins blotted out of Heaven's record through his ministrations in the heavenly sanctuary. These will not receive the mark of the beast; all others will.

This, then, is a wonderful period in the history of God's people. Under this message this world will be tried and tested, for this message will go to every nation, kindred, tongue, and people. A message of such vast moment to the church and world should not, and must not be left out, or slighted by those looking for the Lord and expecting his soon return. This message, with the others, demands of us a full surrender to God and to the word of his testimony, to keep his commandments to the glory of his dear name.

May the Lord give us wisdom and grace to know and do his will in all things to his praise and glory.—S. K. Gibson, in *World's Crisis*.

**SYMPATHY OF CHRIST.**—They tell us that in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken or a leafy stem bent down with the tread of Christ's foot, and the brush of his hand as he passed, and to remember that the path he trod he has hallowed, and that there are lingering fragrances and hidden strength in the remembrance, "in all points tempted as we are," bearing grief for us, and with us.—*Maclaren*.

## The Missionary.

### New England Camp-Meeting.

THIS meeting was held upon the fair-ground in the city of Worcester, the same as last year. Worcester is an inland city of about sixty thousand inhabitants, about thirty-five miles from Boston, and forty from Providence. It is a great railroad center for Massachusetts, and is noted as a manufacturing place for agricultural implements and all kinds of machinery.

The meeting commenced according to appointment, Aug. 21, and continued until Sept. 2. About seventy-five tents were pitched, forming quite an extended circle around the large 80x125 ft. pavilion in which the services were held. This meeting was one of hard labor, and we trust that the results will show that it was the most profitable camp-meeting ever held in New England. Frequent rain prevented as large an outside attendance as there was last year, but many who came upon the ground manifested the deepest interest to hear, and were constant in their attendance. Each Sunday it was estimated that there were five thousand people on the ground. The attendance among our brethren was never better. Scattered brethren were present from all parts of the Conference, also persons from other States.

A general interest was manifested in the different enterprises connected with the cause. At different times during the meeting special efforts were made for the unconverted and unconsecrated. Sabbath, Aug. 30, the move was more general. At the close of a discourse by Sister White the Spirit of God settled upon the congregation in a wonderful manner. Persons who had never kept the Sabbath, but who had been convicted on the subject, came forward with others to seek God. As seat after seat was vacated by the congregation and filled by those who came forward, all present were deeply affected.

After a season of prayer, many bore the testimony that they had found peace in God.

One lady who happened to be in the city on a visit, returned home decided to observe the Sabbath, the Signs advertising the camp-meeting having been the first means of calling her attention to the subject. The meeting, although a season of labor, because of some who did not realize the sacredness of divine things, gradually increased in interest until the close. The change in the moral atmosphere was very apparent as the meeting advanced.

Notwithstanding the fact that the brethren in New England gave largely to foreign missions last year, and have taken the responsibility of raising \$25,000 for educational purposes, including what help they might receive from others, they decided, in order to increase their T. and M. Reserve Fund and carry forward the city missions, to raise an additional five thousand. This was immediately pledged, and we think that the spirit there manifested by the brethren to give of their means will continue with them and lead to still greater sacrifices in the future.

Elder Smith and Sister White came upon the ground the second week of the meeting, and their labors were never more highly appreciated. The Boston *Journal* published reports of between one and two columns in length every day, containing Bible-readings and a synopsis of each discourse. The daily papers in Worcester also gave reports of the meeting.

On Monday, after a discourse on baptism by Elder Smith, the congregation repaired to Salisbury Pond, about a mile distant, where twenty were baptized. This was an interesting sight. The candidates included not only young men and maidens, but aged persons with gray hairs, and the child of six summers. Everything passed off quietly and with good order. Upon



returning to the ground, it was observed that we had been absent but three-quarters of an hour. Allowing fifteen minutes for going and returning, the baptism, including singing and arrangements at the water, occupied but thirty minutes. This shows how easily three thousand could have been baptized on the day of Pentecost by the disciples at Jerusalem. Allowing to each candidate the same time occupied in Worcester, seventy could have administered the ordinance in a little more than an hour, and twelve could have performed it in less than seven hours.

The school interests were considered, and the reports concerning finances and the erection of buildings received with favor. It is expected that there will be quite a full attendance at the South Lancaster Academy the coming year, from different parts of this Conference, including some who will be prepared to give lectures on the subject of health, hygiene, etc.

S. N. HASKELL.

### Kansas Camp-Meeting.

THE northwestern Kansas camp-meeting was held according to appointment, Aug. 21-31, at Concordia, Cloud Co. The location was Court House Square, a nice grove of cottonwood of about three acres near the center of the town. The place had been quite thoroughly canvassed by colporters, and by liberal advertising a good attendance of the citizens was secured. The meeting extended over three Sabbaths and Sundays. A few days preceding the meeting were devoted to instruction in the canvassing and colporter work. A class of about twenty-five attended these meetings.

Weekly reports of the meeting were published by one of the papers of the town, the *Cloud County Critic*. This paper is devoted to the cause of prohibition and supports the national candidates, St. John and Daniel. The editor gave us the following unsolicited notice:—

"The Seventh-day Adventists have been holding a camp-meeting on the Court House Square since the 15th, and will continue till Sept. 1. They are a very good class of people, and have some very able ministers here, whom it will repay any of our citizens to hear."

About 250 brethren were in attendance, some coming nearly 100 miles in wagons. Twenty-one family tents were pitched. The preaching was done by Brn. Cook, Barton, Gibbs, Curtis, Johnson, Enoch, and Sister Enoch. On Sundays and evenings it was mostly of a doctrinal character, embracing some of the prominent points of our faith. At other times it related to practical duties—personal consecration and devotion to God. "The Vigilant Workers" had a special meeting every morning at 9 o'clock for consultation and report of labor. By this plan every one on the ground could have the benefit of personal labor. The spiritual condition of all was thus ascertained, and great good resulted. Many were converted, the lukewarm aroused, and backsliders reclaimed. Many with tearful penitence returned to their first love and took up the cross anew.

The end sought by those who had the work in charge, was thorough conversion and consecration to God, a thorough putting away of sin, and the destruction of every idol. We have a truth for these last days. Let us be fully sanctified by it.

The children received a share of attention. Meetings for them were held each day. Eld. John Gibbs had charge of this work, and good was done. Several were converted and baptized.

Eld. O. A. Johnson, of Nebraska, was present and did good service. He had charge of the Scandinavian work. About twenty-five believers of this nationality were present. Services were held in their language daily.

The last Sunday afternoon twenty-nine persons were baptized in the Republican River,

about half a mile from the camp. About 500 persons witnessed the rite.

Sunday morning, the 31st, \$1,530 was pledged and paid in for the various enterprises of the State, and this with no special urging.

Quite a number will keep the Sabbath as a result of the meeting. N. J. BOWERS.

### The Cause in North Dakota.

IN the history of our country and perhaps of the world, there has never been recorded so rapid a settlement and development of country as has taken place within the limits of this Territory. There are so few obstacles here to be overcome before the reward of labor can be reaped. The hospitalities of free homes and free government have been extended to other nations; and they, with a large class of our own people, have availed themselves of the advantages offered by the boundless prairies of Dakota. Many young men starting out for themselves in life have chosen homes here. The land and money "sharks" and speculators have discovered their opportunities. Men of more money than judgment have also tried their fortunes here. Some have come here for their health; some to obtain a home which they could call their own; but the moving consideration with nearly all is to make money.

In North Dakota the principal dependence is upon raising wheat. The farms are generally large, sometimes embracing several thousand acres, one man having the present year 32,000 acres of wheat. The season is short. The work is facilitated by machinery; and seeding, harvesting, threshing, and plowing are "rushed." Between the seasons there intervenes a long and fierce winter, during which but little can be done or is undertaken.

Being far north, and upon the western border of the standard central time division, the evenings in summer are almost annihilated. One can read by natural light in summer until 9:30 o'clock. In the country, houses are very scattering, and the villages lie along the lines of railroad. Civilization in the shape of railroads and school-houses has, in most instances, preceded the people. The former are built through countries without inhabitants; and the latter are often built by a town system of schools which prevails where there is scarcely a house in sight, and that means a long distance.

Into this country a few Sabbath-keepers have moved, and for some time have been sending calls for labor. Directed by the counsel of the General Conference Committee, and, we humbly trust, by the will of God, this field has now been opened. There are difficulties to meet, as may be seen; but already have we seen many tokens for good. A large portion of the inhabitants are Scandinavian, and there are many indications of an earnest interest among them. We are happy to have Eld. M. M. Olsen associated with us in this field, and he is sometimes welcomed with tears of joy by those of his language who have been receiving the papers from missionary workers, and are longing to see the living preacher. Several opportunities for public labor are already presented. "A great door" is opened to us. God grant it may be an effectual one. G. C. TENNEY.

Fargo, D. T., Sept. 5, 1884.

THE doctrine of self-support has been so well inculcated by the successors of Dr. Judson in Burmah, that 206 of the churches are now reported as self-supporting. There were 1,636 baptisms the past year, chiefly among the Karens. The ruling class, the Burmans, clings to Buddhism, and has as yet been little affected by Christianity. There are in Burmah 491 stations, 97 missionaries, and 452 native preachers. The total number of members is 25,200. The Telugu field, under the auspices of the same society, has 24,500 members.

### Fault-finding Philosophy.

WE do not say that the fault-finder is not a Christian, but he is certainly a very imperfectly developed Christian. He is the slave of an evil habit, of an infirmity of speech that it is his duty to overcome. We have often insisted on the duty of truthfulness, and the evil of exaggeration in speech; the fault-finder is simply a man who has fallen into the habit of exaggerating the evil that he sees about him. He magnifies every disagreeable circumstance in his life to thrice its real proportions, and then puts his thoughts into words for the annoyance of others.

Things do go wrong sometimes; work is badly done, and services well paid for are rendered in an incompetent and bungling fashion. It is perfectly right to call the offending person to account, and administer a fitting reprimand for the misdoing. If this is done in the right spirit, it will have a good effect and be followed by amendment. But the habit of finding fault results in the opposite way. After a little, finding that good work as well as bad is criticized, that honest endeavors to please meet no appreciation, the conclusion is finally reached that it is no use to try, and the consequences on the conduct are likely to be bad. The fault-finder defeats his own object, if he can be said to have any object beyond the venting of his ill humor on somebody.

A habit that is equally useless and odious, a habit that violates the Christian principle of utter truthfulness of speech, a habit that makes one a nuisance and a burden to one's dearest friends, is surely no habit for a Christian man to cherish, but rather one to be fought against. —The Examiner.

### Charity or Justice.

A RECENT communication in the *Boston Transcript* takes up very briefly the controversy which has been recently opened on this subject, and makes the plain and blunt inquiry, Why are there so many people who are subjects of charity? What is the real occasion of these innumerable and extensive charitable institutions? It asks if they are generally from the laboring classes; and if they are indeed honest and hard-working people, what is the reason of their poverty and their necessity for help? The writer asserts of his own knowledge that they are not unfortunates, crippled, incompetent, incapacitated for self-support. He says he knows that the great majority are able-bodied, constant, and life-long toiling producers. Then why are they in need? He asks us to look at the great building just completed for the working-women of Boston, the Young Women's Christian Association Building. Why, he inquires, are not these girls paid self-supportingly for their labor? Why are they so poorly remunerated as to be in need of such benevolence, and why should there be any occasion for it? He reminds us of the old maxim, "Justice before generosity," and says with stinging truthfulness that the wealth that is bestowed as charity would, if it were paid in decent wages, be immeasurably better and more just for all concerned. The charities increase; the institutions by that name multiply; and the demand is constantly for more. Meanwhile poverty is on the increase. The monster grows by what it feeds upon. And yet the source of the evil is not touched. Evidently it will not be until justice comes before charity.

God can make the grief a grace, the burden a blessing, and light up the disappointment so that it becomes the torch of hope. The rod itself shall bud and blossom and bring forth almonds, so that the very things that chasten us shall present beauty and fruit. "Tribulation worketh patience," and "we must through much tribulation enter into the kingdom of God."



## The Home Circle.

### THE LOOM OF LIFE.

ALL day, all night, I can hear the jar  
Of the loom of life, and near and far  
It thrills with its deep and muffled sound,  
As the tireless wheels go always round.

Busily, ceaselessly goes the loom,  
In the light of day and the midnight's gloom;  
The wheels are turning early and late,  
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love wove in;  
Click, clack! another of wrong and sin;  
What a checkered thing will this life be  
When we see it unrolled in eternity!

Time, with a face like mystery,  
And hands as busy as hands can be,  
Sits at the loom with its arm outspread,  
To catch in its meshes each glancing thread.

When shall this wonderful web be done?  
In a thousand years, perhaps, or one;  
Or to-morrow. Who knoweth? Not you nor I,  
But the wheels turn round and the shuttles fly.

Ah, sad-eyed weaver, the years are slow,  
But each one is nearer the end I know;  
And some day the last thread shall be woven in.  
God grant it be love instead of sin.

### A Boy Who Cured Himself.

NOT of croup, or diphtheria, or measles, or any other physical disease, but of a moral weakness—a bad fault.

His name is Oliver Perry. The Perry family, of Merrville, is a large one, and there are so many Georges, Johns, Joes, Harrys, etc., that this little boy was given an unusual name—Oliver Hazard Perry. Did you ever hear of a person by that name? If you have ever read United States History you will at once get an idea that there is something familiar in the name.

Nolly, as they called this hero of mine, was the son of a poor widow—that is, she was called poor because she had but little money, though she was very well off in other things. She was well educated, a grand woman, and a Christian. Her two boys, Nolly and little Theo, were the very best boys in the place, everybody said; and any mother who can have that said truthfully of her children ought to be considered richer than Vanderbilt or Jay Gould & Co.

Nolly was not only one of the best boys in town, but the best scholar in the school. He won his title and position fairly and squarely, too. He never thought of peeping into a book on the sly when reciting, or having some bigger scholar behind whisper the answer to him. Not he. His lessons were learned through persevering study. He wasn't so very "clever," but he had a good faculty for sticking to what he undertook to do.

He always wanted to understand his lessons before he "learned them by heart," so when once learned they were never forgotten. He rarely failed to answer a question to a lesson he had learned; but when he did fail it was due to his one great fault—heedlessness.

This failing of Oliver had cost his mother much trouble and some money, and himself not a few tears. Twice in this particular summer he had laid his books down "just for a minute" by the roadside on his way to or from school, and, forgetting them, they had been caught in showers and ruined, or torn by dogs, or carried off by somebody.

He had resolved each time that he would never do such a thing again, never. But he must have the last tag, and his books would drop—for he lost his book-strap and "couldn't keep track" of a string stout enough to tie them with. If it was not "tag" that went against his book-keeping, it was leap-frog, or "snap the whip," or fifty other things. It took so much cash to keep him in books that his

mother could not afford to buy him a satchel or even a piece of canvas of which to make him one.

He had a bright idea one day when he saw an old woman plaiting straw. In two weeks he had plaited enough straw to make him a very nice school-bag.

"Now," he said triumphantly, "my books are safe! I'll have to lose my shoulders or my head before I lose track of my school-kit again."

But one day at the close of the school session, as he was putting his books into the satchel, one of the boys outside called to him excitedly: "Nolly! Nolly! There's a snake out here in the grass—or a muskrat! Come quick and help catch it!"

Oliver rushed to the door, his satchel in one hand and slate in the other. Sure enough there was something mysteriously moving about in the tall grass a rod away. All thoughts of books and slim portemonnaies and good resolutions vanished in a twinkling; the articles in his hands dropped—he did not know where—and he was on the hunt in two seconds, the merriest boy in Merrville.

The largest girl in the school was Carrie Small, a great, overgrown, fleshy girl, pretty, good-natured, clumsy, and near-sighted. Highly pleased over something, she emerged from the school-room with what one of the "Natural Philosophy" class called "her double accelerated quantity of motion."

As she reached the last step there was a stumble, then a crackling like that of half-smothered fire-crackers. A long, surprised "W-e-l-l!" came from Carrie's lips, and the teacher and half a dozen girls appeared in the entry to see what was the cause of the exclamation.

On the lower step Nolly Perry's slate lay in fragments, his arithmetic face downward in the gravel, and the strap of his satchel was still coiled about Carrie Small's foot—she quite unconscious that she was using the precious straw-work as a mat.

Nolly was called, and met the facts with blank dismay at first. Then his anger arose.

"You great, clumsy elephant, you!" he began, addressing himself to regretful-looking Carrie. "You never—"

But the teacher stopped him.

"Don't be so ungentelemanly as to call names, Oliver. You can't blame Carrie. How was she to know that you had made a book-shelf of the steps? and what *did* possess you to do it?"

"I—I—didn't think," stammered the troubled boy.

"That looks like multiplication of complex fractions," said a boy at his elbow.

Nolly did not smile. He felt as if it were complex everything. He picked up the frame and the largest pieces of slate, and carried them home soberly enough. He laid them on the table before his mother and burst into tears.

"I put it down on the step for only just one minute, mother," he sobbed, "and when I came back it—was—no—nowhere."

"Carrie Thmall put her foot down on the thame plathe where it wath and cwuthed it tho," exclaimed Theo, pressing his fat palms together.

Mrs. Perry looked very, very sorry, and she sighed as she said gently:—

"I don't know how you are to be kept at school at this rate, Oliver. I had hoped your fault would be overcome as you grew older; but, instead—"

She said no more. Nolly wished she would whip him, or punish him in some way. He thought he could stand anything rather than to see her look so troubled.

He took himself to task stoutly that night after he had gone to bed.

"Oliver Hazard Perry," he said—he always gave himself the full name when he was disgusted with himself—"Oliver—Hazard—Perry, you'll have to be disciplined. Yes, sir, disciplined! You're old enough and big enough to have some judgment, and I saw somewhere

that where there's judgment there's inquiry and decision. Now, sir, you will have to look into this and decide on something that will put a stop to such affairs in future."

What was resolved upon was made known to his mother the next morning. Observing that he took the worst-looking corn-cakes and the most uninviting pieces of dry bread (and did not garnish these with either butter, gravy, or molasses), she tried to press upon him some warm cakes and gravy, but he thanked her and refused them.

"I am going to diet," he said. Then, in reply to further questioning, he continued:—

"Dr. Foote says when a person gets wrong, dieting is a good way to get set right again. There must be something wrong with my constitution, or I wouldn't be so careless when I really don't mean to be. I am going to discipline my constitution by dieting; and please, mother, don't ask me to eat anything but the barest sort of victuals for a week."

Mrs. Perry at first thought of urging her son to give up the idea of curing heedlessness by such stern measures; but, on reflection, she wisely decided to let him alone as long as his earnest attempts at reform did him no harm.

She soon saw that this self-discipline was just what was needed to make a true man out of her darling child. She feared his resolution might not hold out a week. It was a long time in which to deny himself what he loved so well—good things to eat.

But he did hold out. No rock in the hills or no oak in the forest was more unyielding. When the week was ended, there was a tip-top dinner in that widow's cottage, and a splendid supper—it was good enough for a birthday.

And there was something better. There was the stuff in at least one of the boys of that cottage out of which the world's heroes are made.

Oliver is a young man now, gladly supporting his mother, and in a position of trust and honor which few so young men are called to fill. In speaking of his first act of self-discipline, he says:—

"Of course I thought of my fault all the time I was dieting myself to cure it. I got a good start toward reform in that week, and as 'a good start is half the battle,' I found it much easier to remember after that. Every time I failed I repeated the prescription; and I shouldn't wonder if, after all, the ruin of that slate was the means of putting me into the way of becoming of some account in the world."

Of course the spoiling of the slate did not help him one particle. If he had not put into strong actions the resolves which sprang from the crumbled slate-dust, the slate and spoiled books would have been a total loss to this day—"only that and nothing more."—*Gracious Words.*

### Philosophic Birds.

ONE who has given much study to the habits of birds, insects, etc., writes to an exchange as follows: "A few mornings since my attention was attracted to a flock of English sparrows, whose chattering was so earnest that I at first thought war was declared in the bird world, and that they were trying to adjust an amnesty. But soon I saw one fat, chubby little brown fellow fly up a few inches from the ground, carrying in his beak a soda-biscuit. He flew but a few feet before he dropped his biscuit, when another sparrow seized it and carried it a few feet farther on, and so one after another of the little brown-coats carried it along, until finally the last sparrow dropped it plump on to the horse-car track. Then away they all flew, as if their object had been accomplished. Pretty quickly along came a car, and, passing over the cracker, ground it into crumbs. Then down swooped the whole flock of feathered philosophers, and made a good breakfast."



### The Crater of Pichincha.

THE following interesting sketch of an ascent to the crater of Pichincha is from the note-book of a young English engineer, who has recently returned home after a six years' residence in South America:—

"Pichincha is a volcano situated in close proximity to the city of Quito, the capital of the republic of Ecuador, South America. Its height above the sea is estimated at fifteen thousand eight hundred and sixty-five feet, or about six thousand three hundred and fifty-five feet higher than the city of Quito, which is situated at an altitude of nine thousand five hundred and ten feet.

"Humboldt tells us that he was twice at the mouth of this crater, and goes on to say: 'I know of no one but Condamine who ever reached it, and he was without instruments, and could not stay above a quarter of an hour, on account of the extreme cold. I was more successful. From the edge of the crater rise three peaks, which are free from snow, as it is continually melted by the ascending vapor. At the summit of one of these I found a rock that projected over the precipice, and hence I made my observations. This rock was about twelve feet long by six broad, and was strongly agitated by frequent shocks, of which we counted eighteen in less than half an hour. The mouth of the volcano forms a circular hole, a league in circumference, the perpendicular edges of which are covered with snow on the top. The inside is of a deep black; and I have no doubt that the bottom of the crater is on a level with the city of Quito. Condamine found it extinct, and even covered with snow; but we had to report the unpleasant news that it was burning. On my second visit, being furnished with far better instruments, I found the diameter of the crater to be sixteen hundred yards, whereas that of Vesuvius is but six hundred and seventy yards.'

"Humboldt's 'eighteen shocks in less than half an hour' excite no surprise, when we remember that throughout this region the mighty and irresistible subterranean 'fire-king' seems to reign supreme, and earthquake shocks are so common that the people seem to heed them but little, notwithstanding the terrible facts that in 1795 a fearful earthquake, doing an enormous amount of damage, occurred here; and another two years later, which was so appalling in its destructive powers, that it is said forty thousand persons perished in a few minutes; that the ground opened in all directions, throwing out sulphur, boiling water, and mud; and that the face of the country was changed in consequence. And yet the denizens of Quito, in spite of these visitations, are a gay, light-hearted people, much given to amusement and pleasure, never appearing to recollect that awful 'mine' lying beneath their feet, which at any moment, and without the least warning, may hurl both city and citizens into eternity."

### Ants' Eggs.

THE eggs of the ant are very minute, and are covered with a glutinous matter, which enables the worker to carry them off, without injury, in her mandibles. The eggs are placed in specially prepared chambers, and licked now and then, probably to give them the requisite amount of moisture, and they are carried alternately to the upper and lower stories, in order that they may be kept at the proper temperature. "When the larvæ are hatched," says Blanchard, "more care than ever is required on the part of the laborious insects; for then the ants, which we have noticed as able and industrious architects, have to take their turn in the nursing, and certainly more attentive, vigilant, and devoted servants could not be

found. The little vermiform larvæ cannot move; but they have the instinct to lift their heads and open their mouths, so as to receive their subsistence from the jaws of the nurses; and they are thus fed like the little birds lately hatched." Even when the larval state is passed, and the little grub fastens itself up in its silken web, and lies inert and helpless, the care of the nurses does not cease. Should an ants' nest be disturbed, the first care of the workers is to seize these little silken balls, so often erroneously called ants' eggs, and to convey them to a place of safety; and when at last, by attentive listening, they discover the pupa moving within its silken prison, they hasten to tear it open and release the prisoner. Should the newly-born insect prove winged, the attentive nurse smooths out the glittering wings caressingly, feeds it, and cares for it, till it is time for it to take its flight from the parent nest. Should it, on the contrary, prove a worker like herself, she takes her and instructs her in household affairs, as human mothers would do; and, doubtless, this early education has much to do with the so-called instinct so largely developed in this class of insects.—*Selected.*

### Piteairn Island.

WE have been favored with the following extract from a lady's letter: "I must not forget to tell you of one very pleasant experience of this passage. F. intended to come up through the Fijis, that being the shortest route, but the wind we had at starting soon squashed that, so we had to come round Piteairn Island, which we sighted at 4 A. M. When nearly up to the island it fell calm, and a boat with ten men came off to us with quantities of fruit—oranges, lemons, limes, bananas, cocoanuts, pines, rose apples, jack fruit, Cape gooseberries, sugar cane, and pumpkins. They pressed F. very hard to go ashore and take me, but he would not leave the ship, but intrusted me to Mckoy, the head man of the island, who took me off in his boat. We pulled for about an hour, the men all singing from 'Moody and Sankey,' to the landing, close to the wreck of the old *Bounty*, where some of the women of the island met me and showed me everything. I had to go into each house, and every one gave me something—relics of the *Bounty*, old native curiosities, coral shells, baskets, straw hats, fresh fish, cocoa-nut oil, choucokki, arrowroot, coffee, tappa, or native cloth, and some most awful combinations which I was recommended to eat for supper; but those I handed over to the apprentices, who in their turn consigned them to the deep. Besides all this they ransacked the island for fresh eggs, and when I left, all the inhabitants escorted me to the beach, laden with these presents and a fresh supply of fruit. I was on the island four hours, when F. signalled with a rocket for my return. A fresh regiment pulled me off for about five miles, and they stayed till midnight, singing 'Moody and Sankey,' and as the ship was proceeding slowly all the time, they must have had about twelve miles to pull back. The vegetation of the island is simply magnificent, everything appearing to grow spontaneously. Some of the orange and bread fruit trees were gigantic, and the whole place was sickly with the scent of the orange blossoms. Flowers grew everywhere, heads of double geraniums as large as my head, and some splendid lilies. Our cabin was like a florist's shop for the next fortnight. I was very much pleased with it all, and they said I was the first English lady who had been there for twenty-five years. They have built a nice little church and school-house, and they seem perfectly happy and contented. Piteairn is a small island in the Polynesian Archipelago, and was first taken possession of in 1790, by some mutineer sailors of the English ship *Bounty*.—*London Times.*

## A MINE OF INFORMATION.

### HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

By ELD. J. N. ANDREWS.

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

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

Should be read by everybody. 528 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## THOUGHTS ON DANIEL, CRITICAL AND PRACTICAL.

By ELD. U. SMITH.

### AN EXPOSITION OF THE BOOK OF DANIEL, VERSE BY VERSE.

WE are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19: 42-44), and shall meet a similar fate.

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## THOUGHTS ON REVELATION, CRITICAL AND PRACTICAL.

By ELD. U. SMITH.

THIS work presents every verse in the book of Revelation, with such remarks as serve to illustrate or explain the meaning of the text. It is a new and harmonious exposition of that important book, and is designed to create an interest in its study.

416 pp. Price, \$1.25.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## THE TRUTH FOUND.

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

By ELD. J. H. WAGGONER.

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

Address, SIGNS OF THE TIMES, Oakland, Cal.

## THE COMING CONFLICT;

—OR—

### THE GREAT ISSUE NOW PENDING IN THIS COUNTRY.

By W. H. LITTLEJOHN.

THIS book contains a complete history of the rise and progress of the National Reform Party, together with an exegesis of the last portion of the thirteenth chapter of the book of Revelation, assigning to the United States its proper place in prophecy.

EMPHATICALLY A BOOK FOR THE TIMES.

434 pages, in muslin covers, and will be mailed to any address post-paid, for \$1.00.

Address, SIGNS OF THE TIMES, Oakland, Cal.

## BIBLE SANCTIFICATION:

A CONTRAST OF

### TRUE AND FALSE THEORIES.

By MRS. E. G. WHITE.

THIS is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price, 10 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.



## Publishers' Department.

NOTICE.—We send no papers from this Office without pay in advance, unless by special arrangement. When persons receive copies without ordering them they are sent by other parties, and we can give no information in regard to them. Persons thus receiving them are not indebted to the Office.

Money orders, drafts, etc., should be made to "Pacific Press," NEW to individuals, as they may be absent, and business thereby be delayed.

## OUR GENERAL AGENTS.

Michigan—Miss Hattie House, care *Review and Herald*, Battle Creek, Mich.

New England—Mrs. E. T. Palmer, N. E. Tract Repository, South Lancaster, Mass.

North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.

England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.

Norway—Eld. J. G. Matteson, Akersveren No. 2, Christiania, Norway.

Switzerland—B. L. Whitney, care *Les Signes des Temps*, Bale, Suisse.

## Testimonials for "Thoughts on Daniel and the Revelation."

ELD. CHAS. L. BOYD, president North Pacific S. D. A. Conference, East Portland, Oregon, says: "Prophecy is to the Bible student what history is to the intelligent scholar. Prophecy is history in advance. Man collects and rehearses events of the past. In the books of Daniel and Revelation we have continuous chains of prophecy reaching from the kingdom of Babylon to the kingdom of Jesus Christ. 'Thoughts on Daniel and the Revelation,' by Elder Smith, a classic author, is a mine of wealth, and cannot fail to interest the intelligent reader."

Prof. S. Brownsberger, Healdsburg, Cal., says: "I have read Elder Smith's 'Thoughts on Daniel and the Revelation' with deep interest, and I have no hesitancy in saying that it is replete with facts concerning the fulfillment of prophecy that must be interesting, and from their very nature even startling, to every intelligent person. The truths here developed are marvels of force and beauty. Though the work is professedly a religious one, dealing as it does with revelation, yet its historical value in connection with the fulfillment of prophecy is such as to recommend it to every student of civil history. In short, it interprets more of that kind of truth so little understood than any other book before the public."

Eld. J. N. Loughborough, president Upper Columbia S. D. A. Conference, Walla Walla, W. T., says: "As a book treating of the rise and fall of the nations which have fulfilled the Scriptures, 'Thoughts on Daniel and the Revelation' is the most interesting work I have ever read."

J. H. Kellogg, M. D., Physician-in-chief of the Sanitarium, Battle Creek, Mich., says: "'Thoughts on Daniel and the Revelation,' by Eld. U. Smith, is a work of immense value to every student of prophecy. We know of no work, in any language, which throws such a flood of light upon these two books. The author offers no idle hypotheses, but bases his views upon the most extensive research in ancient and modern history, and presents an array of arguments in support of his positions which cannot be easily set aside."

This valuable work is sold by subscription. If there is no agent in your vicinity, write to the general agents, and they will see that you are supplied.

PACIFIC PRESS, Oakland, Cal.

General Agents for Pacific Coast States and Territories.

REVIEW AND HERALD, Battle Creek, Mich.

N. E. TRACT DEPOSITORY, South Lancaster, Mass.

## RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

CALIFORNIA CONFERENCE FUND.—Joseph Leininger (title) \$1,000, C A Dye \$1.20, San Diego Church \$2.85, Reno, Nevada, Church, per Eld J H Waggoner \$25, Healdsburg Church, per Jasper G Smith \$50, Nord Church, per Joseph Leininger \$63.

COLLEGE ENDOWMENT FUND.—(Healdsburg) Joseph Leininger \$5,000.

HEALDSBURG COLLEGE.—Joseph Leininger \$500, Louisa Leubecker \$10.

FOREIGN MISSION.—Louisa Loubecker \$5, Joseph Leininger \$500, Mrs Julia Scott \$5.

KAMAN'S MISSION, Mrs R \$10.

CASH RECEIVED ON ACCOUNT.—C Maynard \$100.

CALIFORNIA T AND M SOCIETY.—Sam Vincent \$2, J S Howard \$2, C R Sam \$2, M A Anderson \$4.08, Rosa Strickler \$3.65, Mrs M Borland \$2, Mrs R \$3.

## News and Notes.

## RELIGIOUS.

—Newsboys are prohibited from crying their papers on Sunday in New Haven, Conn.

—The London Sunday-school Union has issued a call for a season of prayer throughout the world, for Sunday-schools, on October 19th and 20th.

—Members of the Salvation Army to the number of two thousand paraded the streets of Toronto, September 1. One person in the procession was a millionaire, who was recently converted.

—In the M. E. Church Conference at Monterey, Cal., a representative of the Germans reported that the church amongst his nationality is a total abstinence church. A Japanese from the mission in San Francisco was received into the Conference, and reported great prosperity in the mission.

—The *Western Watchman*, a Catholic journal, says: "Catholics seldom read Catholic books. Pious Catholic literature is an abomination in their sight. Protestants accuse them of not reading the Bible; that is only half the truth. They read neither the Bible nor anything else of a religious character. The majority of our people read their mass prayers and look over the table of sins, and farther into Catholic literature they do not go."

—Rev. Father Prendegast, of San Francisco, has been reviewing the difficulty in the High School, caused by certain statements about the Catholic Church. He condemned Swinton's history as untrue. Concerning the gross immoralities charged upon certain popes, he indignantly stated that those popes were not as bad as their enemies claim. Perhaps not; but if some of them were only one-fourth as bad as they are represented, they were human monsters.

—The *Central Presbyterian* treats its readers to this bit of news: "The Church was organized after the fall, and Adam was the first person admitted into it. He started the church of Redeemed Humanity on the Presbyterian model. If he had been a Presbyterian elder before this time, he never would have fallen." This is only equaled by the little girl who, when she learned in Sunday-school that Jesus was a Jew, indignantly stated that she knew better, because God was a Presbyterian.

—The *St. Louis Globe-Democrat* says: "The territory of Russian Siberia, one and a half times as large as the United States, has belonged to Russia three centuries, yet of the 4,000,000 inhabitants nearly one-half are still pagan. Paganism is fostered by the home Government. The pagan priests are allowed to collect and burn the copies of the Bible with which the missionaries supply the converts, and no missionary may baptize without the authority of the pagan civil authorities, who are allowed to do most anything to drive Christianity from the country."

—Mr. Moncure D. Conway has resigned the Unitarian pulpit in which he had charge. He complained that the London Unitarians gave him the cold shoulder. The *Christian Life*, the organ of the Unitarian body, gives us the reason for this, that he "openly rejected Christianity, discarded the Christian name," and held views of the universe virtually atheistical. This is a very good reason for a body of Christians getting rid of a minister. Our Unitarian friends have done well in getting rid of Mr. Conway. But they would have done far better had they never been obliged to get rid of him. A pronounced agnostic and a suspected atheist in a professedly Christian pulpit is not a sight edifying to men or angels. It is a kind of liberality, though, that must please old Satan.—*Christian at Work*.

—The *Christian at Work* advocates the dropping of Sunday evening services, and the idea is being discussed in its columns. A paragraph from a minister who favors the plan, strikes us as being to the point. He says: "In case it seems best to keep up the second service, that it may be made interesting and popular, the preaching should be extemporaneous. Many will come to a second service to listen to a glowing unwritten presentation of the claims of the gospel who would not come to hear a second written sermon. The church is calling for speakers, not readers; for a return to the primitive Christly and apostolic method of speaking directly to the people on the sublime themes of inspiration." Query: If that would work well for an evening service, why should not the "Christly and apostolic method of speaking" be adopted for the morning service also?

## SECULAR.

—The State Fair at Sacramento, Cal., is now in full operation.

—The first snow of the season fell at Truckee, Cal., on the 6th inst.

—It is said that 50,000 French troops are ready for transportation to China.

—The Arlburg Tunnel, between Austria and Switzerland, will be opened Sept. 20.

—The physicians of La Spezzia, Italy, have decided that cholera is transmitted by flies.

—Thirty cents a day is said to be the common rate of wages for country-laborers in Mexico.

—In future Russians will not be allowed to reside in Germany without the permission of Russia.

—The steamship charges for taking cattle from this country to England are now \$7.25 per head.

—An underground stream flows beneath the city of Birmingham, Ala., and it is to be used for a sewer.

—For the past thirty years Denmark has contributed a yearly average of 1,500 people to Mormonism.

—The loss by the recent flood in Wisconsin, from Chippewa Falls to Eau Claire, is estimated at \$1,500,000.

—On the 10th inst., 432 Mormon immigrants from Europe were landed at New York and forwarded to Utah.

—Seventeen persons were poisoned by eating canned fruit, at a wedding in Burnside, Ill., last week.

—Efforts are being made in the postal department to expedite the delivery of Eastern mails in California.

—The Prohibitionists of Massachusetts have nominated President Seelye, of Amherst College, for governor.

—At Boonton, N. J., on the 12th inst., W. M. Messor killed his wife and daughter, and then committed suicide.

—All Mormons in Lewis County, Tenn., are being warned to leave or die, and many of them are obeying the edict.

—George Moore, superior judge of Amador County, Cal., was found murdered in his own house at Jackson, on the 8th inst.

—A large number of temples in Foo Chow, China, are leased by the priesthood to Europeans for dwellings or business purposes.

—At Petaluma, Cal., on the 9th inst., a stranger named Patrick Shea poisoned himself and four children with strychnine.

—An Indian in jail at Spokane, W. T., charged with assaulting a white woman, was hanged by vigilantes on the 7th inst.

—The Pittsburg Council has instructed the chief of police to make ample apology to the Austrian consul for tearing down his flag.

—The Germans have lately added twenty-five torpedo boats to their navy, and many larger vessels are now in course of construction.

—The small town of Clear Lake, in northern Wisconsin, was almost obliterated by a tornado, on the 9th inst. Three persons were killed.

—It is calculated that in India alone there are over one hundred thousand lepers, with very few asylums where they can find any refuge.

—A Senatorial Committee, consisting of Messrs. Dawes, of Massachusetts, Cameron, of Wisconsin, and Morgan, of Alabama, are investigating California Indian affairs.

—Among the last arrival of Mormon converts from Europe, was one Irishman, Rev. A. W. Blossett. He is said to be the only Irish importation by this people in fifteen years.

—Yellow fever so reduced the crew of a vessel which arrived in New York from Cuba, last week, that the captain, his son, and one sailor were all the available working force on board.

—Over 15,000 Italians have sailed from New York to return to their native country during the past four weeks. The stoppage in railroad building and the hard times have thrown them out of business.

—Admiral Courbet has been ordered by the French Government to resume active operations against China. The latter Government, it is said, is willing to submit the difficulty to the arbitration of any friendly power.

—A large shipment of arms and ammunition is on the way overland from the East for the Chinese Government, to be sent on the Mail steamers. Large consignments are also being made by the way of Liverpool from New York.



—Two lawyers in a Nashville (Tenn.) court recently became so abusive toward each other that the judge gave them permission to fight out their dispute in presence of the court. After one blow, the audience interfered and the trial proceeded.

—The president of the National Bank at New Brunswick, N. J., committed suicide on the 8th inst. The cashier, to whose dishonesty the bank's failure has been attributed, had taken his own life a few days before. There is said to be a deficit in the funds of over \$1,000,000.

—The cholera scourge still rages in Naples and other parts of Italy. King Humbert went to the afflicted city in person, last week, and visited the worst localities, giving all the aid he could, thus shaming the flying nobles and wealthy people, many of whom turned around and began to imitate the king's worthy example.

—The Victoria, B. C., daily *Times* of August 30, is quite sensational on the subject of leprosy. It says several cases are known in that city, and one has appeared in the jail, the victim being a Chinese vagrant. Another instance is reported of the Chinamen burning to death one of their countrymen who was afflicted with the disease.

—At Bridgeport, West Va., the people have tired of drunken men being run over by railroad trains, so last week they resolved to put a stop to it. A party of masked men chopped down a grog-shop, poured out all the liquor, and ordered the female proprietor to leave the place. Notice has been given that no more liquor shall be sold in the town.

—The czar of Russia visited Warsaw, Poland, last week. Great precautions were taken to secure his safety. Five hundred secret police preceded him, and the city was thoroughly searched for evidences of intended hostility. Many persons were arrested on suspicion. The police issued an order prohibiting unauthorized persons from approaching within 300 paces of the czar. The soldiers and *gendarmes* were ordered to fire at any one who crossed the czar's route as he entered the city. During his stay, a nihilist proclamation was profusely distributed in the city, boldly declaring their purposes and boasting of the murder of Skiritsky, the journalist, whose death had been attributed to thieves. It says: "He was executed by us as a spy; no traitor escapes." The police failed to discover the source of the publication.

## 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.

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

## California Conference.

THE thirteenth annual session of the California Conference of Seventh-day Adventists will be held in connection with the State camp-meeting at Oakland, Sept. 18-30, 1884. Every company of Seventh-day Adventists in the Conference should be well represented. The delegates should be elected according to the following ratio: Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members.

S. N. HASKELL,  
M. C. ISRAEL,  
W. C. WHITE.

Cal. Conference Committee.

## California Tract and Missionary Society.

THE fourteenth annual meeting of the California T. and M. Society will be held during the session of the camp-meeting, to be held at Oakland, Sept. 18-30, 1884.

This will be the most important meeting of the kind ever held in the State, as the work is nearer its close and the field is opening up more fully before us. Arrangements should be made at this meeting to provide for many places that are calling for labor in our own State and Nevada; also to extend efforts already being made for the islands of the Pacific Ocean.

M. C. ISRAEL, Vice-Pres.

## Hard Work and Slow Gains.

A BUSINESS man is doing well, conducting a safe business, supporting his family, and saving a few hundred annually. But the process is slow and the labor hard, and he turns his thoughts to some lucky expedient to avoid labor and increase gain. He reads of some remarkably lucky ventures in stocks on Wall Street, or in mines in some distant State or Territory, and he risks his money, weakens his business and credit at home, and loses all. It was an evil hour when he became dissatisfied with small profits, hard work, and slow gains. It was rebellion against the law of God that will not allow men to get rich hastily. Ruin will follow him in the years to come. Perhaps one-half of all the men who are to-day engaged in business that they understand, and are succeeding reasonably well, are dissatisfied at heart with their condition, and meditate by the hour on changing place and business so as to make money faster; and is it out of the way to say that more failures than successes result from such changes? Yet men are slow to learn; and it is an evil day when both observation and experience fail as teachers.

THERE are 2,000,000 acres of coffee fields in Brazil, upon which are 800,000,000 trees. Each tree averages one pound of coffee every year, and 1,000,000 hands are employed by the industry.

## Obituary.

### The Death of Sister Rice.

LAST week's SIGNS announced the death of Sister Rice. Although the nature of her disease was such that those best acquainted with the case felt she must soon yield to its ravages, yet to some her death was sudden and unexpected. She died of consumption, at the home of her father, Bro. Reuel Stickney, near Little River, Mendocino County, Cal., Sabbath morning, Sept. 6, 1884, aged 32 years, 1 month and 27 days.

Barbara C. Stickney was born in Windsor, Maine. In 1862, her parents removed to California, and very soon located in Mendocino County, where they now reside. Barbara being quite apt, became proficient in her studies, and at the age of twenty commenced teaching. She followed this calling successfully for two years, when, her health failing, she went East.

Sister Barbara was chosen secretary of the California State Tract and Missionary Society of S. D. Adventists in the fall of 1879. She occupied this position, with the exception of one year, up to the time of her death. She was also elected, in 1881, secretary of the California State Conference, and performed the duties of that office for two years with much credit to herself. For some years she was secretary of the State Sabbath-school Association of California, and much of the efficiency of that organization is due to her faithful labors in its behalf. At the time of her death she was also corresponding secretary of the International T. and M. Society. In all these positions, she labored ardently for the success of the work. Every effort was marked with faithfulness and untiring energy. Her devotion to the cause of Christ was life-long, and when strength failed her to longer labor, she often expressed solicitude relative to the progress of the work.

May 18, 1882, she united in marriage with Eld. J. D. Rice, and proved a loving and devoted wife. In the fall of 1883, they went East to recuperate their health, when her disease became aggravated, and she was for a time prostrated. They returned to California last spring, and she grew steadily worse until death came to her relief.

The funeral was attended by a vast concourse of sympathizing friends, to whom the writer spoke from the words, "The last enemy that shall be destroyed is death." 1 Cor. 15:26.

In the death of Sister Rice, the church at Oakland sustains the loss of a faithful, devoted member, and the California Conference loses one of its most efficient workers. The husband, parents, brothers, and sisters have the sympathy of the church in their deep affliction.

J. O. CORLISS.

## THE SABBATH QUESTION.

### Assorted Package No. 1. Price, 10c.

Which Day Do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—God's Memorial—Sunday Not the Sabbath—Why Not Found Out Before—One Hundred Bible Facts about the Sabbath.

### Assorted Package No. 2. Price, 25c.

This package contains all the tracts in package No. 1, and the following in addition:—

Seven Reasons for Sunday-keeping Examined—The Ten Commandments Not Abolished—The Seventh Part of Time—The Definite Seventh Day—Perfection of the Ten Commandments—Address to the Baptists—The Sunday Law.

### OTHER WORKS ON THE SABBATH.

**The Truth Found.**—A comprehensive exposition of the nature and obligation of the Sabbath of the fourth commandment. 64 pp. .... 10c

**Sunday Seventh-day Examined.**—A critical examination of the claim that Sunday is the true seventh day of the fourth commandment. 88 pp. .... 10c

**Brown's Review of Gilfillan on the Sabbath Question.** 64 pp. .... 10c

**Appeal to the Baptists.**—An address from the Seventh-day Baptists to their first-day Baptist brethren, urging a restoration of the Bible Sabbath from the stand-point of Baptist principles of argument and interpretation. 48 pp. .... 10c

**Vindication of the True Sabbath.**—By a former missionary of the Presbyterian Church. .... 10c

**Morality of the Sabbath.**—Showing that the Sabbath commandment, being found in the midst of the nine acknowledged moral precepts, is, like the others, moral in its nature. 96 pp. .... 15c

**Testimony of the Fathers of the first three centuries concerning the Sabbath and First-day.** A candid examination of both sides of the question. 112 pp. .... 15c

Address, SIGNS OF THE TIMES, Oakland, Cal.

## THE SECOND ADVENT.

### Assorted Package No. 3. Price, 10c.

The Coming of the Lord—Is the End Near—Can We Know—The Signs of the Times—The Judgment—The Second Advent.

### Assorted Package No. 4. Price, 25c.

Containing package No. 3, and the following in addition:—

The Millennium—The Present Truth—The Third Angel's Message—Exposition of Matthew Twenty-four.

### OTHER WORKS ON THE SECOND ADVENT.

**Our Faith and Hope.**—A series of ten sermons on the coming and kingdom of our Lord Jesus Christ. 198 pp. .... 25c

**Second Coming of Christ.**—An exposition of Matthew 24th chapter. 64 pp. .... 10c

**Three Messages of Rev. 14.**—Showing the nature and character of the warning messages designed to prepare the world for the last great Judgment. 96 pp. .... 10c

**The Saints' Inheritance, or the Earth Made New.** 82 pp. .... 10c

**The Seven Trumpets.** An exposition of the symbols of Rev. 8 and 9. 96 pp. .... 10c

Address, SIGNS OF THE TIMES, Oakland, Cal.

## MAN'S NATURE AND DESTINY

### Assorted Package No. 5. Price, 10c.

Is Man Immortal—Thoughts for the Candid—End of the Wicked—The Rich Man and Lazarus—Departing and Being with Christ—Milton on the State of the Dead.

### OTHER WORKS ON MAN'S NATURE.

**The Hope of the Gospel.**—What is it, and when will it be consummated? 80 pp. .... 10c

**Matter and Spirit.**—An argument on the relation of matter and spirit, and the dependence of thought upon organization. 66 pp. .... 10c

**History of the Doctrine of the Soul.**—The belief in its immortality traced among all races and peoples to the present time. 186 pp., cloth. .... 75c

Address, SIGNS OF THE TIMES, Oakland, Cal.

## MISCELLANEOUS TRACTS.

### Assorted Package No. 6. Price, 25c.

The Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The End of the Wicked—The Two Thrones.

Address, SIGNS OF THE TIMES, Oakland, Cal.



# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 18, 1884.

## Camp-Meetings for 1884.

NEBRASKA, Omaha, .....	Sept. 24-30
INDIANA, Logansport, .....	Sept. 25 to Oct. 7
KENTUCKY, Glasgow, .....	Oct. 3-14
MINNESOTA, Sauk Center, .....	" 8-14
MISSOURI, Independence, .....	" 9-21
TENNESSEE, —, .....	Oct. 10-21

## No Signs Next Week.

OUR camp-meeting begins on the day of the date of this paper. No paper will be issued Sept. 25. The next will be dated Oct. 2. It is our desire to give the hands in the office the opportunity of attending the camp-meeting just as far as possible.

As work progresses on the camp-ground the admiration of all concerned increases for the beauty and fitness of the location. Everything will be done that can be done to make it pleasant. We invite our brethren and sisters and friends to come and lend their assistance to make the meeting profitable. Pray for the blessing of the Lord. We need it; we must have it, on this occasion.

## Death of Sister Rice.

THE news of the death of Sister Rice reached us on the camp-ground in Nevada, about five hours after she fell asleep. It cast a gloom over our meeting, for all knew her and loved her for her devotion to the cause of God. We all feel afflicted in the affliction of the family. The "Band of Hope" of Little River passed some expressive and touching resolutions on the occasion. She was its first president. For the sake of the cause which she served so well we feel her loss deeply. But God is not straitened for resources, and she will not sleep long. "Blessed are the dead which die in the Lord from henceforth."

## The Tent-Meeting.

THE tent-meeting in Oakland closed last Sunday evening, to give the people a chance to rest and prepare for the camp-meeting. It was pitched the last time not far from the camp-ground, to raise the interest in that direction, and turn attention to the camp. On this account, and as the time was short, the effort was not made to finish up the work there, as all who attend can also attend the camp-meeting and learn all about our work.

## New Press.

AS WE close up this paper the work of putting in a new first-class press in our office is nearly completed. This will greatly increase our facilities for fast printing, and will enable us to get the SIGNS in the mail in good season without disappointing any of our regular customers, as we have had to do several times heretofore. By and by we shall have them all busy printing the "present truth." And our people should remember that they all can do something to hasten that day. Will they do it?

## No Inducement.

THE editor of the *California Christian Advocate* has been traveling in Nevada, and writes to his paper the result of his observations. While there he saw a reward of \$500 offered to any one who would produce a text proving Sunday to be the Sabbath. There is nothing very strange in that, for we have known much larger rewards to be offered for things far more plentiful than texts authorizing Sunday observance. Editors are proverbially poor, and do not usually let slip any lawful means of increasing their worldly store; but our brother of the *Advocate* made no effort to furnish the required text, saying

in justification of his course, "We do not need the \$500."

We are surprised to learn that our brother is so rich and increased in goods that he is in need of nothing. Our editorial work is not so remunerative, and since he is in such good case, we ask him to do for us as a *favor*, what he could not be induced to do for money. Let us have one "Thus saith the Lord" for Sunday-keeping. We promise that as soon as it is received, we will immediately begin to keep Sunday, and will even vote for a Sunday law.

## Interesting Articles.

AMONG the interesting articles in this paper we call attention to the two on page 565. The first, on the union of Catholics and Protestants, was sent to us from Missouri, clipped from the *Globe-Democrat*. It presents nothing new to us, as we have marked this tendency for some time. Many representative Protestant teachers in the United States are courting the favor of the Catholics, praising their stability, and pitying them for the abuse they have received from historians! The article in the *Century*, from which the paper quotes, says that "the Roman Catholic doctrine and practice respecting divorce are much closer to the law of the New Testament than those of the Protestant churches have been," which, to the shame of the Protestant churches, is only the truth. But the writer further speaks of "the earnest effort at the present time to bring the practice of the Protestant churches a little nearer to the Roman Catholic standard." Why not a little nearer to the New Testament standard? The tendency of the age is to belittle or underrate the authority of the Scriptures and to glorify human ideas and to correct the church by human standards.

But it is a significant fact, and just what might be expected, that all the dalliance is on the part of the Protestants; not a particle of it comes from the Catholics. The time will come when they will take advantage of this anti-Protestant spirit on the part of Protestants; but the time has not yet arrived. When "the chief festival of the church," the Sunday, is to be exalted in the land, then will be the time to unite their forces, because this will redound to the honor of the body which made it "a festival of precept under sin." But warnings will not avail with the masses, for their religion is too easy in its nature to sacrifice a popular idol to save a principle.

The other article on page 565, is by Dr. Steele, a Methodist minister, on the query, "Did Christ's Blood Decay?" It is a subject on which we had thought much before we saw this article, and had come to the same conclusion at which Dr. Steele arrived. We have had this on hand for some time, and now conclude to give it to our readers. We love to see the blood of Christ exalted among men; and our people, who give so much attention to the work of our High Priest in the sanctuary in Heaven, cannot fail to read it with interest.

## Woman Killing.

THERE seems to be an epidemic of woman murdering in these days. Last Friday, Sept. 12, a man named Hutchings was hanged in San Francisco for choking to death a woman with whom he had lived, though they were not married. His counsel labored persistently to get him to move for a new trial, but he refused, declaring that he would rather meet his fate now than to prolong his life, for he knew the hanging would come. There was not a particle of doubt of the murder, and all the physicians who examined him declared that he was sane. Why the lawyer wished to saddle upon the tax-payers the expense of a new trial is a mystery to us. We have no respect for this sickly sentimentality which spends all its force in sympathizing with crime, and

tries to reverse the words of Scripture that government is a terror to evil-doers.

On Thursday night previous to the hanging another man murdered his wife in San Francisco. And while the crowd surrounded the jail in their efforts to catch a glimpse of the execution, a woman ran into the street from an adjoining house followed by a man with evident murderous intent. The woman was rescued, and before the man could be arrested he was lost in the crowd.

Of course Hutchings was "converted" before he was hanged. Murder seems to be an easy way of getting to Heaven speedily, according to common or popular belief. Not a murderer fails to make a sure passage there, while no one would ever think of insuring them such a boon were it not that they killed somebody! The Bible says that "no murderer has eternal life abiding in him," but that is fast being changed to read: "Every murderer has eternal life abiding in him."

We referred to the expression of the murderer hanged in San Jose this year to show what kind of religion he had imbibed, from Dr. Bentley, who baptized him, to prepare him for Heaven. The following will show the nature of Hutchings' preparation to swing off into glory. Among his last sayings was this:—

"I have been converted through the good priest who has come to see me. I do not know that a death-bed repentance will avail, but I believe if I die like a man it will be looked on in my favor by the Almighty."

This we call gallows theology! Under such instruction the vilest of criminals are deceived into the belief that they will be saved, while they have no conception of the nature of true repentance and faith in Christ. And the terror of retribution is removed from the sight of other criminals, and they make light of sin and despise the threatenings of the word of God. It is a shame—a reproach to the gospel of Christ, and an abuse of the grace of God shown forth in his Son.

## Whales in the Bay.

THE San Francisco papers notice that some fishermen have been badly scared by whales rising near their boats, in one instance within thirty feet of an Italian, who vigorously crossed himself and called upon the Virgin to protect him. But we had a nearer view of one than that. While on the bay last week in a small craft, we saw two whales sporting in the waters near the Golden Gate. A large one appeared to be moving across our track, and our "associate editor" stood in the bow to watch for him. He arose about fifteen feet from our bow, and gave us a splendid sight of almost his entire body. Had we been even a few seconds in advance of our position, he might have risen under us. We have seen hundreds up this coast, and we recognized this as a large one—upon whose back our boat would have risen like a cork. It was a rare opportunity to view such a monster of the deep.

In company with Bro. W. C. White we expect to start east very soon after the California camp-meeting. It will give us pleasure to meet the friends in another General Conference—an opportunity we hardly expected.

## THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, . . . . . \$2.00

In Clubs of five or more copies to one address, to be used in Missionary Work, . . . . . 1.50

Address, . . . . . SIGNS OF THE TIMES, Oakland, Cal.