

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. 23:12.

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The Signs of the Times.

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TRUST AND DISTRUST.

DISTRUST thyself, but trust His *grace!*
It is enough for thee!
In every trial thou shalt trace
Its all sufficiency.

Distrust thyself, but trust His *strength;*
In Him thou shalt be strong;
His weakest ones may learn at length
A daily triumph-song.

Distrust thyself, but trust His *love;*
Rest in its changeless glow;
And life and death shall only prove
Its everlasting flow.

Distrust thyself, but trust alone
In HIM for all—forever!
And joyously thy heart shall own
That Jesus faileth never.

—British Evangelist.

General Articles.

JESUS REJECTED AT NAZARETH.

BY MRS. E. G. WHITE.

"And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

THERE is a solemn warning to us in these words of Christ to the men of Nazareth. Upon visiting the little town where he had been brought up, the Saviour, according to his custom, went into the synagogue on the Sabbath-day, and stood up to read. The book of the prophet Isaiah was handed him, and he read the words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And then, as the eyes of all in the synagogue

were fastened on him, he said unto them: "This day is this scripture fulfilled in your ears."

The scripture which he had read was understood by all to refer to the Messiah. And when Jesus explained the prophet's words, and pointed out the sacred office of the Messiah as a reliever of the oppressed, a liberator of the captive, a healer of the sick, and a revealer of truth to the world, "all bare him witness, and wondered at the gracious words that proceeded out of his mouth." His impressive manner, the mighty import of his words, the divine light that shone from his countenance, thrilled that listening company; their hearts were filled with joy, and they responded to his words with hearty praises to God.

Not one who looked upon that scene could doubt that this was indeed the promised Deliverer, the hope of Israel. Now was the golden opportunity for the men of Nazareth to accept Christ, and receive the blessings that he came to bring. Angels of light were in that assembly, watching with intense interest the decision of the hour. Angels of Satan also were on the ground to suggest doubts and arouse prejudice. The people had long indulged pride and unbelief, and the current of their thoughts soon returned to the natural channel. They forgot the power of divine love which had stirred their souls, and turned to consider the lowly birth and humble life of Him who claimed to be their Messiah.

In their pride they had expected a king who should appear in earthly pomp and power; and as they recalled these hopes, they asked themselves, Is not this the son of Joseph and Mary, whose home has been so long among us? Can this be the promised deliverer of Israel? If this man is the Christ, why does he not give some mighty evidence of his power? And blind, unreasoning prejudice followed close on the steps of unbelief.

Jesus gave them a proof of his divine power by reading, as from an open book, the secrets of their hearts: "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country."

Jesus continued: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

In the days of Elijah, Israel had departed from the living God. In vain the Lord by

his prophets spoke to that backsliding and rebellious people. In vain he reproved their sins, and threatened them with his judgments. The message which might have been a savor of life unto life, proved to them a savor of death unto death. They would not heed the warning which called them to a life of humility and faith. Instead of leading them to repentance, the prophet's words offended their pride, and aroused their hatred against the messenger of God. Thus they multiplied their sins, and aggravated the guilt which had already brought the judgments of God upon the land. They sought to find and destroy Elijah, as though by silencing him, they would prevent the fulfillment of his words. But God found among the heathen a hiding-place for his servant.

By this relation of events in the life of a prophet of God, the Saviour met the secret doubts and questionings of those whom he was addressing. The apostasy of Israel in Elijah's day was a vivid picture of their own true condition. The unbelief and self-exaltation of the ancient Jewish nation made it necessary for the Lord to find an asylum for his servant among a heathen people; and, passing by the many widows in Israel, to intrust him to the kindness and liberality of a heathen woman; but the widow who was so highly favored had lived in accordance with all the light she possessed.

God also passed over the many lepers in Israel, because their unbelief closed the door of good to them. A heathen nobleman who had been true to his convictions of right, and who felt his need of help, was in the sight of God more worthy of his blessing than were the afflicted in Israel, who had slighted and despised their God-given privileges. God works for those who appreciate his favors, and respond to the light given them from Heaven.

Jesus stood before the men of Nazareth, calmly revealing their secret thoughts, and pressing home upon them the unpalatable truth of their unrighteousness. His words cut to their hearts, as their ingratitude, their selfishness, their strife for the supremacy, their pride and unbelief, their secret crimes, were all laid before them. They knew that they were in the presence of One who could read their souls. For one brief moment they had been inclined to accept him as the Christ; but they had given place to Satan, and now his power controlled them. And they scorned in their hearts the spirit of tenderness, faith, and reverence which had first inspired them.

From unbelief sprung malice. That a man who had sprung from poverty and a lowly birth should dare to reprove them, filled the hearts of the Nazarenes with hatred amounting to madness. The assembly broke up in confusion. The people laid hands on Jesus, thrusting him from the synagogue and out of

their city. They hurried him to the brow of a hill, intending to cast him down headlong, and shouts and maledictions filled the air. Suddenly he disappeared from among them. Angels from Heaven surrounded the world's Redeemer, and conducted him to a place of safety.

The history of Christ's rejection by the men of Nazareth contains an important and solemn lesson for our time. The spirit of enmity which in every age has been manifested against those who preach the simple, cutting truths of God's word, is seen in a greater degree as we near the close of time.

Our Saviour asks, "When the Son of man cometh, shall he find faith on the earth?" implying that true faith will then be almost extinct. The spirit of doubt and criticism is destroying confidence in the word and work of God. All who desire to doubt or cavil will find occasion; for it is impossible for the carnal mind to understand or appreciate the mind of the Almighty. Those who refuse to obey God till they can see all occasion of doubt removed, will be left in darkness; while those who, in humility of heart, walk in the light as it shines upon them, will receive clearer and clearer light. Their path will be that of the "just, that shineth more and more unto the perfect day."

Basel, Switzerland.

JUST ONCE.

THE temptation to step aside "just once" from the strait and narrow way comes not infrequently to the young Christian. If Satan can but gain our consent to one departure, he knows that succeeding steps in the wrong direction will easily follow. The following extract from the recently published life of Dr. Judson, by his son, may come as a timely word to some tempted and hesitating soul:—

"A native Christian woman told me that she was about to engage in something which Dr. Judson considered not conducive to her spiritual good. He sent for her and remonstrated; but she would not give up her darling project. 'Look here!' said he, eagerly, snatching a ruler from the table, and tracing not a very straight line upon the floor, 'here is where you have been walking. You have made a crooked track, to be sure: out of the path half the time; but then you have kept near it, and not taken to new roads, and you have—not so much as you might have done, mind, but still to a certain extent—grown in grace; and now, with all this growth upon your heart and head, in the maturity of your years, with ripened understanding, and an every day deepening sense of the goodness of God—here,' bringing down the ruler with emphasis to indicate a certain position, 'here you stand. You know where this path leads. You know what is before you. Some struggles, some honors, and finally eternal life and a crown of glory. But to the left branches off another very pleasant road, and along the air floats, rather temptingly, a pretty bubble. You do not mean to leave the path you have walked in fifteen years—fifteen long years—altogether; you only want to step aside and catch the bubble, and think you will come back again, but you never will. Woman, think! Dare you deliberately leave this strait and narrow path, drawn by the Saviour's finger, and go away for one moment into that of your enemy? Will you? Will you? WILL YOU?'"

"I was sobbing so," said the woman, "that I could not speak a word; but he knew, as he always did, what I meant; for he knelt down and prayed that God would preserve me in my determination. I have made a great many crooked tracks since," she added, tear-

fully, 'but whenever I am unusually tempted I see the teacher as he looked that day, bending over in his chair, the ruler placed upon the floor to represent me, his finger pointing along the path of eternal life, his eye looking so strangely over his shoulder, and that terrible, "Will you," coming from his lips as though it was the voice of God; and I pray just as Peter did, for I am frightened.'"—*Christian at Work.*

THE OVERCOMERS.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7:18. "And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force." Matt. 11:12. "Then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33:23, 24.

THESE expressions concerning the kingdom of God, which is to be established in our earth and to stand forever, would seem at first view to almost imply that the saints were to take the kingdom by actual conquest. That is, that they should by violence seize, not the kingdom now possessed by the men of the world, but the glorious kingdom of God itself. This of course cannot be literally true. When the saints do actually enter upon the possession of the kingdom of God, Jesus himself invites them to it, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Yet the saints are spoken of as taking the kingdom as if by force, violence, and conquest, and as though it became a spoil to be divided to them. There is some truth to it after all. But they have no occasion to take the lives or to shed the blood of others. They have battles to fight, victories to gain, conquests to win. But their war is with sin, with Satan, and with self. If any blood is to be shed, it is their own. If any lives are to be sacrificed in the conflict, it is not others but themselves that die. They overcome not by killing others, but by dying themselves. They resist the devil, who attempts to prevent their progress heavenward. They make him flee before them as they meet him clothed with the strength and the armor of God which he cannot withstand. They overcome sin by repenting of it, confessing its wicked power and presence, and resisting its alluring and deceitful charms. They overcome self by dying to it daily. They snatch victory even from defeat by the help of the angels of God. They go from strength to strength, till at last they appear in Zion before God.

The conquest of the kingdom is the conquest of the evil powers that oppose our march to that country of eternal joy. The overcomers shall inherit it. And when as victors they shall receive the kingdom of God, they are represented as having a great spoil to divide. Every man shall have a mansion in the city. Every man shall have an inheritance in the fair plains of the new earth. Every one shall have a crown of heavenly glory, and a place with Christ upon his throne.

And who shall take this infinite spoil? Not the great and mighty and noble of earth. The world that now is has too many charms for them. But the poor, the humble, and the lowly, *these are the lame* that shall take the spoil; the very ones that would seem utterly incapable of winning the victory in this mighty conflict, shall, by the grace of God, obtain the prize, while the wise and great of earth shall be cast out into outer darkness.—*J. N. Andrews.*

WHY THIS AGITATION?

It is undoubtedly true that there has never been a time when the agitation on the Sabbath question at all compared with the present. But why is it so? Why should the public mind become unsettled on a subject which is supposed to have been settled by divine authority for more than eighteen hundred years? The answer is simply this: Since the beginning of the Christian age, there has been a great apostasy from the truth, and in consequence the mass of Christians have been in darkness on the subject of the Sabbath since the dawn of the Reformation; but the time has come when in the providence of God light is shining upon this important subject.

The hand of God is in this work. The Lord foresaw that the great apostasy would come; and it was plainly foretold by prophets and apostles. Dan. 7:25; Rev. 13:1-10; 1 Tim. 4:1; 2 Thess. 2:3-8. And the restoration of the truth to the people of God in the last days is also clearly predicted in the word of God. Isa. 8:16; 56:1, 2; 58:1; Rev. 14:9-12. The time has come when the promised messages of Rev. 14:6-12 are having their fulfillment. The work of the great Papal apostasy, the power that should "think to change" the times and laws of God, is being exposed; and the light on the "commandments of God and the faith of Jesus" is shining forth all over the world. The Spirit of God is applying his word to the hearts and consciences of believers; the last predicted warning is on its way; and the living are soon to be judged by the law of the Father and the testimony of the Son.

The hour of Judgment is come; the time message (Rev. 14:7; 10:6) has been announced; Babylon is fallen, and is fast becoming the habitation of devils, the hold of foul spirits, and the cage of every unclean and hateful bird; and the prophesying again "before many peoples, and nations, and tongues, and kings" is heard in many of the nations of the earth. The progress of the proclamation of this last message all over the earth constitutes one of the present signs of the nearness of the end of this age; for when the last message of probation has done its appointed work, the end will come.

It is meet that in this Judgment hour the living should be tested upon the law of God. Now, since God has given the open Bible to all the people, it is fitting that they should be admonished by the solemn and fearful warning of the last message to "keep the commandments of God and the faith of Jesus." And it is because the time is come for this message to be given, and it is being done, that the minds and consciences of the pious are everywhere being called to the investigation of the Sabbath question. "The Sabbath question"? The subject is so plain that there need be no question about it; and there is none to those who take only the testimony of the Bible and the facts of history as their guide.

This agitation will not cease until the work of God in behalf of fallen humanity is completed. The spirit of God and holy angels are urging it forward. The work cannot be arrested in its course till men have been enlightened, faithfully warned, and the truly pious have heeded the warning, have forsaken the traditions of men, which make void the commandments of God, and have turned their feet unto the testimonies of God. O Lord, speed on the work! R. F. COTTRELL.

In the morning, prayer is the key that opens to us the treasures of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard.

LEARNING THE LORD'S PRAYER.

In the Middle Ages, when the great lords and knights were always at war with one another, one of them resolved to revenge himself upon a neighbor who had offended him. It chanced that, on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, in company with only a few men. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who tried in vain to persuade him to give it up.

At length, seeing that all his words had no effect, he said: "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?"

The duke consented, and he and the chaplain knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer that our Lord Jesus Christ himself taught his disciples?"

"I will do it," replied the duke.

The chaplain said a sentence, and the duke repeated it, till he came to the petition: "Forgive us our trespasses as we forgive them that trespass against us." Then the duke was silent.

"My lord duke, you are silent," said the chaplain. "Will you continue to repeat the words after me, if you dare pray them, 'Forgive us our trespasses as we forgive them that trespass against us'?"

"I cannot," replied the duke.

"Well," said the chaplain, "you must either give up your revenge or give up saying this prayer, for to ask God to pardon you as you pardon others is to ask him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the Judgment-day."

"No," said the duke, "I will finish my prayer. My God, Father, pardon me; forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil."

"Amen," said the chaplain.

"Amen," repeated the duke, who had now thoroughly learned the Lord's prayer.—*Sabbath Reading.*

TWO CLASSES OF MEN.

THERE are difficulties in the way of doing anything one has to do in this world; and there is a possibility of compassing the difficulties in the way of anything one has to do in this world. One man, when he is asked to do anything he is set to do, looks first at the difficulties in the way of its doing, and speaks of those difficulties as if they were barriers to its accomplishment. Another man, when he is asked to do anything he is set to do, looks first at the possible way of doing that thing; and, if he says anything at all, he speaks of the way in which he intends to do that thing.

These two classes of men are found in every sphere of life. Men of the first sort are both discouraged and discouraging persons. Even if they finally do their work successfully, they have made themselves, and they have made those who are over them and those who are about them miserable while they were doing what they were set to do. Men of the other sort are cheery, and are cheering workers. If they succeed, they both please and are pleased; and even if they fail, they fail in such a good-natured way that they cause less discomfort than they would if they succeeded after the gloomy and depressing manner of the other sort of persons. Here is a distinction which

you ought to have in mind in whatever undertaking you are called to. If you see difficulties ahead, don't say anything about them. Go ahead, and do the best you can. If you succeed, all right. If you fail, fail smilingly—and die *striving* to do.—*S. S. Times.*

SO SPEAK, SO DO.

THE apostle James (chap. 2:12) says: "So speak ye, and so do, as they that shall be judged by the law of liberty." The Judgment is a certainty in every individual case; "for we must all appear before the Judgment-seat of Christ; that *every one* may receive the things done in his body." It will be an investigation of all the words that have been spoken, and all the acts that have been done, comparing them with that great standard of righteousness called "the law of liberty;" this law is the one a part of which says, "Thou shalt not kill; thou shalt not commit adultery." See James 2:11; Ex. 20:13, 14. It is therefore the ten commandments.

All whose words and deeds have been in harmony with the requirements of the law of God, will be acquitted in the Judgment; and those who have disregarded its claims and refused obedience will be condemned. The first of these will be rewarded with everlasting life, while the latter will go away into everlasting punishment. Matt. 25:46. The obedient will have joy; the disobedient will have darkness, weeping, and gnashing of teeth.

The Judgment will be a solemn scene. It will forever fix the destinies of all. Reader, in that day you will sincerely wish that you had lived in perfect obedience to all God's holy precepts. It will then be too late to change. It is not too late now. Examine carefully every part of this law, and *so speak and so do* as they that shall be judged by it. "Whoso looketh into the perfect law of liberty, and *continueth therein*, he being not a forgetful hearer, but a *doer* of the work, this man shall be blessed in his deed." James 1:25.

E. R. JONES.

THE JUDGMENT.

(Concluded.)

WHEN probation closes, the saints of God have all been sealed (see Rev. 7), and each case forever remains as it has been fixed. Rev. 22:11, 12. At this time our Lord, having received his kingdom, *comes out* from before the Judgment-seat and the presence of the Father; and then will be fulfilled the saying of Christ: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come." Matt. 24:40-42; Luke 17:34-36. The following prophecy will then also meet its fulfillment: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

As we have already seen, the pouring out of the plagues also follows the close of probation, but the plagues will not fall upon those who have been sealed prior to the time of trouble. Their safety and peace is thus described by the psalmist: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right

hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:5-10. They pass safely through this trying time, because their names have been retained in the book of life. These waiting, longing ones are those who, when the opening heavens reveal the form of their descending Lord attended by all the angelic host, will exclaim: "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9. Seated in mid-heaven, he speaks the word that awakens the dead, and calls them from their dusty beds. At the sound of the trumpet voice, the angels go forth to every quarter and gather the saints to meet the Lord in the air. Matt. 24:31; 1 Thess. 4:16, 17.

The redeemed will then be escorted by the Saviour into the presence of the Father, in Heaven, there to sit down to the marriage supper of the Lamb. Rev. 19:9; Matt. 26:29. Just before he left the earth, our Saviour told his disciples that he would go away to prepare a place for them, after which he would come again and receive them unto himself. John 14:2, 3. In conversation with the Jews (John 7:33, 34) Christ said: "Yet a little while am I with you, and then *I go unto him that sent me*. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." Now as he was about to return to the Father, he said to his disciples: "And *as I said unto the Jews*, Whither I go, ye cannot come; *so now I say to you*." John 13:33. But in verse 36 he made the promise to Peter that he should follow him afterwards, and he then proceeded to comfort all the disciples by telling them, as already seen, that he would return for them after he had gone before and prepared a place for them.

Again we read: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:14. From this it is plain that if we believe that God brought Jesus from the dead, as the apostle affirms that he did (Heb. 13:20), "even so" that is, in the same manner, will he bring with Christ them that sleep in him. God is the one who "brings" the saints to himself with Christ. But we learn from Acts 3:20 that God sends Jesus Christ. He comes to execute the decision of the Judgment, which results in bringing back with him the sleeping saints. God brings them to himself by sending his Son to earth for them. He certainly does not bring them from heaven to earth; for they are not in heaven when Christ comes, but are asleep in the dust of the earth. Dan. 12:2. They are raised from the dead after the example of the resurrection of Christ, and brought into the presence of the Father, and there presented before him, unblamable in holiness. 1 Thess. 3:13.

It is then that judgment is given to the saints of the Most High (Dan. 7:22), and it was to scenes then to be enacted that John's attention was directed when he saw the glorified saints sitting upon thrones of judgment. Rev. 20:4, 5. These saints do not judge in the sense of ruling over men who are on probation, and guiding them in their affairs; but their judgment will be rendered in the cases of sinful men and fallen angels. This will be the fulfillment of 1 Cor. 6:1-3. The work of the saints in the Judgment is not to ascertain whether the others are guilty or not, for the fact of their having been denied a part in the first resurrection is evidence that they are known to be guilty. But the work of the saints is simply to determine the

amount of that guilt, that each one may receive the degree of punishment that belongs to his case. Thus our Saviour says: "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Luke 12:47, 48. See also Luke 20:47; Rom. 2:6, 8, 9.

We are told to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." 1 Cor. 4:5. In forbidding the work of judgment "before the time," this text teaches that when the time does come, then that work will be done by those who are now forbidden to do it. It is only "till the Lord come," that the prohibition is in force. After that the people of God will not err in judgment, having been themselves judged and made immortal; besides the Lord will then bring to light the hidden things of darkness, and make manifest the counsels of the heart. This will doubtless be done by placing in their hands the books which contain a record of all the deeds of the wicked. The angels that sinned, whom God delivered into chains of darkness, to be reserved unto judgment (2-Pet. 2:4; Jude 6), will also be judged at the same time, in order to determine the measure of their guilt. In this work all the saints will engage. This is clearly set forth by the inspired writer:—

"For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints." Ps. 149:4-9.

The meek are beautified with salvation when they are changed to immortality; and the change to immortality is at the sounding of the last trump, and the resurrection of the just. Those who were seen by the revelator, sitting on thrones of judgment, are those who will have come up in the first resurrection, and those who shall be translated. They are then sitting with Christ in his throne, as he had previously sat with his Father in his throne (Rev. 3:21) and he shares with them the execution of the Judgment committed to him by the Father. This is the work that all the redeemed saints have the honor to engage in, during the thousand years that intervene between the two resurrections.

At the close of the thousand years, the wicked live again. Rev. 20:5. Satan then takes his place at their head, and marshals them about the city of God, which has already descended to earth (verses 7-9), with the evident intent of capturing it. This is probably the time when the wicked see the righteous in the kingdom of God, and realize that they themselves are thrust out. Luke 13:28. Then, as for the first time, perhaps, they fully appreciate the infinite sacrifice made for them in the death of Christ, and the mercy of God they have slighted, their frames will be convulsed with anguish, and every knee will then bow in acknowledgment of God's justice in thus dealing with them. Rom. 14:10-12. Fire then comes down from God out of heaven and devours them, after the example of Sodom and Gomorrah. Rev. 20:9; 2 Pet. 2:6. In the great conflagration that follows, the earth is melted, and clean dissolved, and a new earth in which only righteousness shall dwell,

will spring forth in its place. This is according to the words of Peter: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:10, 13. All things will then have been made new. Rev. 21:5. The New Jerusalem will be the metropolis of the renewed earth, and the glory of God will fill the earth as the waters fill the sea. Hab. 2:14. J. O. CORLISS.

LIVING NEAR TO GOD.

THERE is an old hymn, coined in the mint of a soul often distressed to the point of hopeless despondency, and once sung oftener than it is now in our social meetings and in our great congregations, which begins:—

"Oh! for a closer walk with God!"

And has for one of its searching stanzas:—

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

The later and more familiar hymn in which we voice the same cry is:—

"Nearer, my God, to thee,
Nearer to thee!
E'en though it be a cross
That raiseth me!
Still all my song shall be
Nearer, my God, to thee,
Nearer to thee!"

It would be interesting to analyze these hymns in connection with the story of the writers, and see from what standpoint of differing experiences they came into the expression of a common desire. For at heart these hymns are not two but one. They utter one longing. They are the records of an identical desire to come into a deeper and more abiding intimacy with God; and they show a willingness—both of them alike—to pay whatever price may be necessary to secure this intimacy: "The dearest idol I have known"—"E'en though it be a cross." It is a desire to be cultivated and cherished—this of living near to God. There is comfort and strength and joy in it. Sorrows, calamities, losses, defeats, the hard stress and pressure of the world, never seem so sore when the soul has sure hiding in God, and there is the compensation of his blessed fellowship.—*Selected.*

ONE THING AT A TIME.

ONE thing at a time is all that any man can do to advantage. Indeed, no man is of any special worth in behalf of any cause or interest which does not so absorb his energies, for the time being, that he would be loath to turn away from it in order to attend to anything else whatsoever. "This one thing I do," said Paul, for himself; and when Paul was counseling Timothy as to his duties, he said to him: "Give thyself wholly to them, that thy progress may be manifest unto all." He who would work as efficiently as Paul, or as Timothy, or who would have his progress made manifest to others, must do one thing at a time, and must give himself wholly to that thing. A divided mind is not even half a mind, in any direction.—*Sel.*

OFTEN when it appears to be of the least use to do a good act or speak a kind word, God is ready to make the attempt a very sunburst to the soul.—*Golden Censer.*

THE LAW AND THE SABBATH BEFORE THE EXODE.

IT has been clearly shown in former articles upon this subject, that the Sabbath was set apart in the Garden of Eden as a memorial of God's rest, and as a day of rest for man, *i. e.*, for the race (Mark 2:27); and that it was known to all the nations of antiquity. This we know because the fact is inscribed in the languages of all those nations. (For full information upon this subject the reader is referred to "The Chart of the Week," Rev. W. M. Jones, 56 Mildmay Park, London, N., price 75 cents.)

We have seen also from the "Britannica" that even the ancient Babylonians called the seventh day the *subum* or rest; and according to Geikie, the Sabbath was one of the few truths known to the Chaldeans in the time of Abraham. And now it will appear from the Scriptures themselves that even though the children of Israel had for four hundred years sojourned among a most idolatrous and wicked people, the Sabbath of the fourth commandment was by no means new to them; but that they would, at the instance of Moses and Aaron, have kept it in Egypt if the Egyptians had permitted them to do so; and that they did keep it in the wilderness thirty days before the giving of the law at Sinai.

From a simple reading of the fifth chapter of Exodus we learn that, in obedience to the word of God, Moses and Aaron went and told "Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." But Moses and Aaron urged the matter, refusing to take no for an answer, and finally "the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let [hinder, see Webster] the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens."

The following comment upon this text, published some three years since in an Eastern paper, is to the point:—

"The word here translated 'rest' is in Hebrew *shabath*, and in every other place where the word is translated *rest*, it is in connection with the rest of the *seventh-day* Sabbath, except in Lev. 26:34, 35, where it refers to the land resting while it should be desolate. But when we turn to 2 Chron. 36:21, to the fulfillment of the words in Leviticus, there we have the word translated plainly, 'As long as she lay desolate, she kept *sabbath*.'"

The following complete list of the texts in which the word *shabath* is translated "rest" or "rested," is also given:—

"Gen. 2:2, 'And he rested on the seventh day;' Gen. 2:3, 'Because that in it he had rested;' Ex. 5:5, 'Ye make them rest from their burdens;' Ex. 16:30, 'So the people rested on the seventh day;' Ex. 23:12, 'On the seventh day thou shalt rest;' Ex. 31:17, 'The seventh day he rested;' Ex. 34:21, 'On the seventh day thou shalt rest;' Ex. 34:21, 'In earing time and in harvest thou shalt rest;' Lev. 26:34, 'Then shall the land rest and enjoy her sabbaths;' Lev. 26:35, 'It shall rest because it did not rest.'"

The same writer continues: "As before stated, in 2 Chron. 36:21 the same word is translated plainly, 'sabbath,' in fulfillment of Lev. 26:34, 35, 'As long as she lay desolate, she kept *sabbath*.' So, therefore, with the exception in Leviticus, in every place in the Bible where the word is translated 'rest,' it refers to the rest of the seventh day, the Sabbath of the Lord, unless we make a further exception of these words of Pharaoh in Ex. 5:5.

But why should this be made an exception when there is nothing in the text nor context which demands it as an exception? and when besides we have all these instances of the use of the word to justify the use of it in that same sense in this place?

"Further: the context appears to justify this meaning; for Pharaoh said also (Ex. 5: 8), 'For they be *idle*.' Now what good reason could he have for saying they were *idle*, unless it be in view of what he had said to Moses and Aaron that they made them *rest*, and in view of that rest being the Sabbath in which they should 'not do *any work*.' Consequently, there was a conflict of authority. Moses and Aaron came to the people with the authority of God, teaching the people to rest. Pharaoh refused to recognize the authority, and made their burdens heavier and their tasks harder, and would not let them serve God. Then (Ex. 8: 1) 'the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, *that they may serve me*.' And this is further confirmed by the fact that the very first service that the Lord demanded of them, after Pharaoh had finally let them go, was to keep the Sabbath—to rest on the seventh day."

The closing words of the last paragraph bring us at once to the proposition that the Sabbath was observed in the wilderness thirty days before the giving of the law at Mount Sinai. Turning to Ex. 16 we find that "the children of Israel came unto the wilderness of Sin, . . . on the fifteenth day of the second month after their departing out of the land of Egypt." Verse 1. And in Ex. 19:1 we read: "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." "The same day;" that is, upon the same day of the month in which they left Egypt, which was the fifteenth; for the Passover was killed upon the fourteenth day of the first month, and they left the next day. It was, therefore, sixty days from the time the children of Israel left Egypt till they came to the mount, which was three days before the giving of the law.

Returning again to Ex. 16, and recalling the fact that the children of Israel came into the wilderness of Sin only thirty days after they left Egypt, we find that there they murmured because they had no bread. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Verse 4.

Just how they were to be proved appears from verse 5: "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." The conditions in Egypt were such that they could not keep the Sabbath; or at least they could not without subjecting themselves to sore punishment for disobedience to their taskmasters. But now all this was changed, and they were not only free to keep the Sabbath, but the Lord proposed to provide them with food so that they could have no possible excuse for not keeping it; and in this way he would prove whether they really desired to keep it or not.

It does not appear from the record that the people were informed that they were not to gather manna on the Sabbath just the same as on other days. And not only so, but we must conclude that while the Lord told Moses what his purpose was, he purposely kept it from the people in order that they might show just what was in their hearts. And so we read (verse 22): "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses."

It appears from this verse that the elders felt somewhat uncertain about the propriety of gathering a double quantity and attempting to keep it over the Sabbath, and yet they knew that the next day was the Sabbath, and that the people could not observe it properly unless the manna would keep over; and so in their perplexity they came and told Moses. "And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

From verses 24–26 we learn that the manna gathered on the sixth day did keep over till the next day; and that Moses then explained to the people what God had before told him. We read: "And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

But notwithstanding this, "there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Verses 27, 28. "How long refuse ye," etc., implies that they had before knowingly neglected this duty; they had, no doubt, excused themselves on the ground that they could not keep the Sabbath in Egypt, but their disobedience in the wilderness after the manna was given, showed that they did not really desire to honor God by keeping holy the memorial of his creative work. And in this they were not unlike many in our own day, who are willing to adopt almost any sort of a subterfuge if it only promises to free them from the feeling of obligation to keep the Sabbath of the Lord in obedience to his law.

C. P. BOLLMAN.

KIND hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.
Love is the sweet sunshine
That warms into life;
For only in darkness
Grow hatred and strife.

—Selected.

PRAYING WHILE PREACHING.

WHEN I have been preaching, I thank God, my heart hath often—all the time of this and the other exercise—with great earnestness cried to God that he would make the word effectual to the salvation of the soul; still being grieved lest the enemy should take the word away from the conscience, and so it should become unfruitful; wherefore I have labored so to speak the word as that thereby, if it were possible, the sin and person guilty might be particularized by it. I have observed that a word, cast in by the by, hath done more execution in a sermon than all that was spoken besides.

And when I have done the exercise, it hath gone to my heart to think the words should now fall as rain on stony places, still wishing from my heart, oh that they who have heard me speak this day did but see, as I do, what sin, death, hell, and the curse of God are; and also what the grace and love and mercy of God are, through Christ, to men in such a case as they are who are yet estranged from him. And, indeed, I did often say in my heart before the Lord that if I should be hanged up presently before their eyes, and it would be a means to awaken them and confirm them in the truth, I gladly should be contented.

I have been in my preaching, especially when I have been engaged in the doctrine of

life, by Christ, without works, as if an angel of God had stood at my back to encourage me. Oh, it hath been with such power and heavenly evidence upon my own soul, while I have been laboring to unfold it, to demonstrate it, and to fasten it upon the consciences of others, that I could not be contented with saying, I believe, and am sure. Methought I was more than sure—if it be lawful thus to express myself—that those things which then I asserted were true.—*John Bunyan.*

THE WORD INDWELLING.

THE words of Christ are spirit and life. A little grain of musk hidden in one corner of a large drawer filled with garments will soon pour its pungent odor through the whole drawer, saturating every thread. So does the word of God, truly hidden in a human heart, touch and saturate with its holy sweetness the whole life. In a German tale a wonderful lamp set in a fisherman's hut changes the rude hovel and all its poor furniture to silver. The divine word is a heavenly lamp which, when set in a sinful human life, transforms it all from glory to glory, until it stands at last in transfigured beauty before God.

One invariable effect of this indwelling will be the cleansing of the life. We must be clean to be "polished shafts" in God's hands for his use. An old writer said: "Be thyself blameless of that which thou rebukest. He that cleanses a blot with blotted fingers makes a greater blot." And no earthly word will cleanse us, because in the purest human word there is sin, which will leave stain on the life our hand touches. But the word of God is cleansing. It keeps us from sin and purifies the heart's fountains.

Another effect of this indwelling is transformation into the likeness of Christ. Every fragment of divine truth which comes to us we should instantly turn into life. Every divine word that we ponder deeply opens to us a vision of beauty or excellence, something very lovely, a little of Christ's own image; and we should at once strive to paint the vision on our own life, to realize the beauty in ourselves. The Bible is not rightly used if we do not thus try to get every word of it which we learn transmuted into life and character. To do this requires the closest vigilance over ourselves and the most loyal fidelity to divine truth.—*Selected.*

CHARACTER.

CHARACTER shows itself in love more than in study or in labor. And love has more to do in shaping character than have study and labor combined. What we love shows what we are. And what we love makes us what we are to be. The truest force in our character and the truest test of our character, find their center in the affections rather than in the intellect, or than in the activities of our daily living and striving. It is in the lower sphere of life, as in the higher, that love is the fulfilling of the law. Hence we are to guard well the directings and impellings of our heart; for out of it are the issues of life.—*Selected.*

THE detractor may, and often does, pull down others, but he never, as he seem to suppose, elevates himself to their position. The most he can do is maliciously to tear from them the blessings which he cannot enjoy himself.

THREE things should be thought of by the Christian every morning—his daily cross, his duty, and his privilege, how shall he bear the one, perform the other, and enjoy the third.

The Signs of the Times.

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

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WHAT IS THE RESURRECTION?

In answer to a question upon the resurrection, the *Christian Union* says: "Resurrection, or 'rising up' (as the word means) is the entrance of the spirit into the embodied life of the world to come." This is Spiritualist doctrine, but it is held by very many who profess to be orthodox. There seems to be a sort of fascination about it, although we cannot conceive wherein the fascination consists, unless it is in the fact that the doctrine contradicts the Bible. Let the reader who is inclined to accept the *Christian Union's* definition of the resurrection, but who has a regard for the Bible, notice the following scriptures:—

1. Matt. 20:17-19: "And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." Paul also says that "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4. And he also states that this was "the resurrection from the dead." Rom. 1:4. The Spiritualist theory says that the resurrection is the rising of the soul from the body, at death; the Bible says that the resurrection of Christ was not till three days after his crucifixion. Which is more worthy of belief?

2. Matt. 27:62-64: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead." Notice the direct contrast between the Spiritualist theory of the resurrection and the Bible teaching. According to the Spiritualist theory, the resurrection of Jesus took place as soon as he breathed his last breath upon the cross. But here we find that the next day after the crucifixion the Jews desired a guard so that the disciples might not steal his body away and so claim that he had been raised from the dead according to his prediction. From this we learn that when Jesus, his disciples, and the Pharisees spoke of the resurrection from the dead, they all had no other idea but that some time after death the body should be restored to life. And the Bible nowhere recognizes anything as resurrection, except the restoration of the body to life. Just imagine the Pharisees asking for a guard to prevent the spirit of Christ from leaving the body! The Spiritualist theory makes nonsense of the Bible.

3. John 6:40: "And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." These are the words of Christ. The Spiritualist teaching is that everyone is raised at what is called death; Christ says that believers shall be raised *at the last day*. No "advanced thinker" would be so wild as to claim that the spirit does not leave the body of any man until the last day, yet Christ says that that is when the resurrection will take place. And lest some should claim that the "last day" refers to the last

day of a man's earthly life, we quote the words of Christ in John 5:28, 29: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." This shows that the resurrection is a coming forth from the grave.

4. 1 Cor. 15:51-54: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." No comment could make it plainer that the resurrection takes place at the last trump, and that it consists in the raising of the body to life.

We might cite additional texts by the score, showing the same thing. Shall we not believe the Bible doctrine of the resurrection, rather than the Spiritualist theory? Reason alone would say that we ought, since it is the Bible alone that reveals the fact that there will be a resurrection. And does it not seem strange that Spiritualists, and those who follow their teaching without taking their name, will prate loftily about the resurrection from the dead, while all the time they deny that there is any such thing as death? Surely "the legs of the lame are not equal," and all who depart from the simplicity of Bible doctrine are deplorably lame. w.

BORN OF GOD.

THERE are few texts that have been the subject of more anxious inquiry than 1 John 3:9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." This is made much of by the self-styled "holiness" people, who use it to bolster up their own claims to perfection. They seem to take it for granted that they are specially referred to in the text, and think that all one has to do to be beyond the reach of sin is to profess to be born again. On the other hand, there are some who think that such a condition as the text describes is impossible in this life, and that it refers to the life to come, claiming that the new birth is at the resurrection. A question having been asked as to the meaning of the text, we take space for a brief exposition of it.

In the first place we would say that being "born of God" is a change that takes place in this life, and not at the resurrection. John says in this same chapter (verses 1, 2): "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God." Men are not by nature children of God. Paul says that the "children of disobedience," who walk according to the lusts of the flesh, "fulfilling the desires of the flesh and of the mind," are "by nature the children of wrath." Eph. 2:2, 3. To the unbelieving Jews, who sought to murder Christ because he reproved their wicked deeds, the Saviour said, "Ye are of your father the devil, and the lusts of your father ye will do." John 8:44. Now since "all have sinned" and are consequently by nature the "children of wrath," children of the devil, it follows that those who are now the sons of God have become so by the new birth.

Again, being born again is a prerequisite to obtaining the life to come. Jesus said to Nicodemus: "Except a man be born again, he cannot see the kingdom of God." John 3:3. And he repeated the statement in these words: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Verse 5. These texts not only show that the new birth takes place before the resurrection, but they also set us on the track of what the new birth is.

We learn that in the new birth both water and the

Spirit have a part. This reminds us of what Paul says in Rom. 8:14-16: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." The possession of the Spirit shows that we are sons of God, and that we are Christ's. Rom. 8:9. It is called "the Spirit of adoption."

The first work of the Spirit upon the hearts of men, is to "reprove the world of sin." John 16:8. Conviction of sin, if not stifled, will necessarily drive the soul to Christ (see Rom. 7:24, 25; 8:1); and Paul says that "if any man be in Christ, he is a new creature." 2 Cor. 5:17. But if a man in Christ is a *new creature*, it must be that he has had a new birth; therefore we know that one who is born of God is one who is in Christ.

Now read Rom. 6:1-3: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" And also Gal. 3:26, 27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Here we learn, what has already been stated, that sons of God are they who are in Christ; and we learn also that we put on Christ, or are ushered into Christ, by baptism. Now connect with these texts 1 Cor. 12:12, 13, where baptism and the Spirit are coupled together, as in John 3:5. It reads: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."

Thus the Spirit convicts of sin; the convicted sinner repents and flies to Christ for cleansing from sin; he shows his acceptance of Christ by being baptized, and rises to walk in newness of life, a new creature in Christ, if he abides in Christ. This is the new birth, or, as it is commonly called, conversion.

But what has this to do with the statement in 1 John 3:9 that whosoever is born of God sinneth not? We shall see, when we have examined one or two texts more which relate to the new birth. We have already seen that the Spirit of God is the prime factor in effecting the new birth. It first works upon the heart, to convict of sin. But how does the Spirit convict of sin? Through what does it operate? In Eph. 6:17 we are told that the sword of the Spirit is the word of God. Then since the word of God is the Spirit's sword, it must be by means of the word that the Spirit convicts of sin. In support of this conclusion we read Heb. 4:12, 13: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do."

Then the word of God,—and by this the law is specially referred to,—has much to do in the work of conversion, or the new birth. Without it, the Spirit could make no impression on the heart; and so the psalmist ascribes to it a leading place in the work of conversion, saying, "The law of the Lord is perfect, converting the soul." Ps. 19:7. Now we are prepared for a text which will bring us right back to the one with which we started. We quote 1 Peter 1:22, 23: "Seeing ye have purified your souls in obeying the truth through the Spirit [note the union of the Spirit and the word of truth in the work of conversion] unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

In these texts last quoted we find the word of God

brought to view as the seed by which men are begotten sons of God. Now read once more the text which we are studying: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Why does not such an one commit sin? Because the seed by which he was begotten remains in him. And what is that seed? The word of God and the Spirit of God.

That the possession of the word of God in the heart is a guard against sin, is shown by the psalmist, who, speaking of the righteous man, says: "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. And again he says: "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11.

This statement about the law of God being in a man's heart, reminds us of what the Lord Jesus said, through the psalmist, of himself: "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. Now since David says that the law in the heart keeps a man's feet from slipping, we will examine a notable instance in the life of our Saviour, to see how it works.

After Jesus was baptized, he was led into the wilderness to be tempted. After he had fasted forty days and forty nights, the devil said to him: "If thou be the Son of God, command that these stones be made bread." Matt. 4:3. How did Jesus meet this temptation? Not with parleying, but with the words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That settled the question once for all.

Then the devil took Jesus up and placed him on a pinnacle of the temple, and said, "If thou be the Son of God, cast thyself down." Again the prompt reply came: "It is written again, Thou shalt not tempt the Lord thy God." Here again, from the fullness of the word which was hidden in his heart, Jesus drew a weapon which foiled this attack of the enemy.

Once more the devil plied his temptation. Taking Jesus into a high mountain, he showed him all the kingdoms of the world, and the glory of them, promising them all to him if he would but for one moment worship Satan as God. Quick as thought came the words from the lips of Jesus, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Notice that Jesus met every temptation with a text of Scripture. But these temptations were suffered and recorded for our benefit, that we might learn how to resist.

Again: Faith is said to be the Christian's shield. Eph. 6:16: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." But faith cannot be separated from the word, for "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. One's faith is just equal to the amount of the word that he has—not committed to memory, simply—but hidden in the heart. Now we can understand 1 John 5:18: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." The object of a shield is to protect the person from flying missiles. In ancient times, when men fought with swords and bows, the man who received all the blows on his shield kept himself, so that he was not touched. So in the Christian warfare, the one who receives the assaults of Satan upon the shield of that faith which is the outgrowth of God's own word, will keep himself untouched. Thus it was that Christ came off unscathed in his contest with Satan.

Once more: In John 15:7 we read: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." That is a comprehensive promise. "Ye shall ask what ye will, and it shall be done unto you." What will be the constant request of the one who abides in Christ? It will evidently be for more of a likeness to him. David expressed it when he said: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my

life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27:4. Dare anyone say that such desires will not be gratified. They must be, for Jesus said: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6. Not filled with a good, happy feeling; not filled with complacency; not filled with self-conceit; but filled with righteousness—right doing—obedience to God's commandments; as righteousness is inseparably connected with meekness. Zeph. 2:3; Ps. 25:9.

From this brief study it will be seen that 1 John 3:9 does call for perfect obedience. So does the whole Bible. That book makes no provision for a little sin to be retained. Christ died that he might present to himself, that is, find when he comes for it, "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27. This is the requirement. And surely if one abides in Christ, and if the word of truth by which he was turned from sin, still remains in him, it will continue to have the same effect that it had at first, and will keep him from sin. This does not mean that the individual will necessarily be perfect in knowledge, nor that he will be in a position where there is nothing more to gain; but it does mean that so far as he has knowledge of the law of God he will walk in it. He will be one of the "undefiled in the way." Ps. 119:1.

Such an one will never boast of his goodness. He will be too much occupied in keeping from falling, to boast, and how will he keep from falling? "Looking unto Jesus, the author and finisher of our faith." The more he beholds Christ, the more will he feel his own nothingness in comparison; this will beget humility; humility will beget trustfulness; and trustfulness will bring strength. Thus he will be "strong in the Lord and in the power of his might," and, going on from strength to strength, will at last appear in Zion before God. w.

THE EDICT OF NANTES.

WHEN the massacre of St. Bartholomew's Day was over it was expected by its authors that Protestantism in France was forever a thing of the past. In many of the cities and villages in the open country there was not a Huguenot left to breathe; but in the mountains the destruction was not so thorough, and before the first anniversary of the massacre came round, the Huguenot cause was almost as strong as it had been before that terrible day. When the anniversary came—August 24, 1573—the Huguenots met and drew up new demands, which they at once presented to the king. They sent delegates who "boldly demanded, in the name of the whole body of Protestants, to be replaced in the position they occupied before St. Bartholomew's Day, and to have back all the privileges of the pacification of 1570. The king was so taken aback that he did not know what to say. Catherine, pale with anger, burst out with: "What! although the Prince of Condé had been still alive, and in the field with 20,000 horse and 50,000 foot, he would not have dared to ask half of what you now demand."

Charles IX. died May 30, 1574, and his brother, the Duke of Anjou, became king of France, under the title of Henry III. He began his reign by issuing an edict commanding all his subjects to conform to the religion of Rome or leave the kingdom. But the Government had not the power to enforce the decree, and its principal effect was to give the Huguenots full warning that the sword of St. Bartholomew's Day still hung over their heads. Henry of Navarre now became the great leader of the Huguenots. There also arose what was called the State party, who, although they were Romanists, revolted at the policy of extermination pursued by the court, which was bringing the State nearer and nearer to the brink of ruin. These cast their influence on the side of the Huguenots, and thus re-enforced, the Protestants renewed their demands and the court had to grant all that they asked.

Besides certain matters of a political nature, it was granted that "the public exercise of the Reformed

religion should be authorized throughout the kingdom; that the provincial Parliaments should consist of an equal number of Roman Catholics and Protestants; that all sentences passed against the Huguenots should be annulled; that eight towns should be placed in their hands as a material guarantee; that they should have a right to open schools, and to hold synods; and that the States-General should meet within six months to ratify this agreement. This treaty was signed May 6, 1576. Thus within four years after the St. Bartholomew's Massacre, the Protestants, whom it was supposed that that massacre had exterminated, had all their former rights conceded to them, and in ampler measure."

At this the extreme Catholics took new alarm and formed "The League," whose immediate aim was to prevent the execution of the terms of the treaty just signed, and in the end to accomplish the purpose designed by the massacre—the extirpation of the Huguenots. The king, after some hesitation, went over to the side of the League, and to make himself secure with that party, swept away the treaty, by revoking all the privileges of the Protestants and once more commanding them to give up their religion or leave the kingdom. War followed, and the Huguenots, under the brilliant leadership of Henry of Navarre, held their own against the armies of the League and the king. It was soon seen, however, that the principal step in the accomplishment of the grand and ultimate purpose of the League was the establishment of the Duke of Guise upon the throne of the kingdom. This at once set the duke and the king at swords' points, each seeking to entrap and kill the other. The king succeeded and the Duke of Guise was slain. This turned all the Catholics into bitter enemies of the king; the Pope excommunicated him, and he went over to Henry of Navarre and the Huguenots. He was soon afterward assassinated by a monk, Jacques Clement by name. The death of King Henry III. was the extinction of his royal race, and the throne of France fell by right of succession to King Henry of Navarre, the leader of the Huguenots.

But, although the throne of right belonged to Henry, all the extreme Catholics, from the Pope downward, were opposed to his occupying it unless he would declare himself of the communion of Rome. At first he nobly answered: "Would it be more agreeable to you to have a godless king? Could you confide in the faith of an atheist? and in the day of battle would it add to your courage to think that you followed the banner of a perjured apostate?" But the Catholics were determined and Henry was not; they hedged him about with difficulties; he thought he saw the throne slipping from under him, and he began to temporize. He tried to be both Romanist and Huguenot at once. He concluded an arrangement with the Catholics in which it was agreed that he should have six months' instruction in both creeds, and at the end of that time he would make his choice.

The period of six months was drawn out to four years, and Henry's throne was no more secure than it was at the first. He however had had four years of practice in duplicity. In fact it is extremely doubtful whether he ever had any real godliness. His mother was a Huguenot and a sincere Christian. He had grown up under Huguenot influences, and his sympathies were with them of course, but when the subject came to the test and he had to choose between principle and policy he failed. The real strength of principle, the genuine spirit of the gospel of truth, was not in him. And so Sunday morning, July 25, 1593, he went to the Church of St. Denis and knocked at the cathedral door. "The Bishop of Bourges, at the head of a train of prelates and priests, met him and demanded to know the errand on which the king had come. Henry made answer, 'To be admitted into the Church of Rome.' He was straightway led to the altar, and, kneeling on its steps, he swore to live and die in the Romish faith." He also had to swear that he would endeavor to the utmost of his power, and in good faith, to drive out of his jurisdiction, and from the lands under his sway, all heretics denounced by the church.

Of course he never did it; he never intended to do it. His pretended conversion to Rome was nothing in the world but a piece of policy to gain the Catholics. And although the Huguenots suffered many hardships, Henry always secretly favored them and encouraged their organization.

The Huguenot Council applied to Henry's government for redress of their wrongs, and the restoration of their rights and privileges. Four more years passed away in negotiations, disputes, and contentions more or less bitter, which descended in one instance to actual violence, when at last the whole matter came to a happy issue in

THE EDICT OF NANTES, APRIL 13, 1598.

By this edict those who professed the so-called "Reformed religion" were to enjoy henceforth "full and complete" liberty of conscience, but with restricted liberty of worship. Lord's high-justiciary, of whom there were 3,500, were allowed to assemble with their families, their tenants, and those whom they chose to invite. Those of lower grade could not worship in assemblies of more than thirty persons. Huguenots were to be freely admitted to all colleges, schools, and hospitals; they might establish and maintain educational and charitable institutions of their own; and their religious books might be published in all places where their worship was authorized. They were made eligible to all public employments on equal terms with Catholics, and on taking office were not bound to take any oaths, or attend any ceremonies that would offend their consciences. Special courts were established, which should have jurisdiction in all cases arising between Catholics and Huguenots. Beside the worship of the land owners, named above, the Huguenot worship was legalized in one town or village in each bailage. But at the court of the sovereign, at Paris and within a radius of fifteen miles all round it, and in all military camps, except in the personal quarters of a Protestant general, the Reformed worship was absolutely prohibited. It was also directly prohibited, by special arrangement, in many cities and towns. The Huguenots were enjoined to show outward respect to the Catholic religion; to observe all the Catholic holy days; and to pay tithes to the clergy. Their provincial assemblies were to be at once dissolved, but the king was to license the holding of a representative synod once in three years, with the privilege of addressing the crown on their condition, and petitioning for redress of grievances. They were confirmed in the possession, for eight years, of all the cautionary towns that had been granted in the treaty of 1577; and the expense of the Huguenot garrisons was met by a grant of 80,000 crowns—about 2,000,000 francs of the present day—a year from the royal treasury.

Such was the "full and complete liberty of conscience" granted by the Edict of Nantes. But yet it was a precious boon to the hunted Huguenots. They now had a *legal existence*. At this time there were in France seven hundred and sixty Huguenot churches, and under the edict they soon began to fill France with flourishing manufactures and a valuable trade. They were excellent farmers; they manufactured silk, velvet, paper, and a great number of other articles. But it was not manufactures and trade alone that they spread over France. Much better than all this was the moral vigor which they instilled into the people, and by which society was renewed. "Honesty, purity, and mental culture supplanted the barren dreams of chivalry and the corruption and indolence of the Catholic rule." "To be as 'honest as a Huguenot,'" became a proverb.

Under this edict the Huguenots prospered till 1660, when Louis XIV. abolished the representative synods. In 1669 he abolished the special courts. In 1679 the doors of all public employments were closed to Huguenots. Children of seven years were empowered to change their religion against their parents' will, and "a word, a gesture, or a look," was sufficient evidence that a child intended to abjure "the religion," and to facilitate such abjuration a system of purchasing conversions was established. The dragoons were quartered upon the Huguenots,

"ruining the well-to-do, maltreating old men, women, and children, striking them with their sticks or the flat of their swords, hauling off Protestants in the churches by the hair of their heads, harnessing laborers to their own plows, and goading them like oxen." "Those who could fly left France, at the risk of being hanged if the attempt happened to fail." These persecutions went on for six years, growing worse and worse till

THE EDICT OF NANTES WAS TOTALLY REVOKED,

October 15, 1685. The edict of revocation ordered that all chapels that remained standing should be demolished; interdicted all Protestant assemblies or worship; all disobedient ministers were ordered to leave the kingdom within fifteen days; all new-born babies were to be sprinkled by the parish priest; and all Huguenots were forbidden to leave the kingdom, under penalty of sentence to the galleys for men, and confiscation of person and property for women. The superintendent of Rouen declared: "The will of the king is that there be no more than one religion in this kingdom; it is for the glory of God and the well-being of the State." And two hours were allowed for the Reformers of Rouen in which to make their abjuration and become Catholics. Of course the effect of the revocation was only to let loose the full tide of persecution once more.

"A wide scene of horror spread over the flourishing realm. Every Huguenot dwelling was invaded by fierce dragoons, the wealth of the industrious Reformers was snatched from them by the indolent and envious Catholics; the manufactories were deserted; flourishing cities sunk into ruin; and such crimes were perpetrated by the savage soldiers of Louis as can only be paralleled in the various persecutions instigated by the Popes of Rome. Yet the king and his courtiers found only a cruel joy in the sufferings of the people. Even literature, the faded product of the corrupt age, celebrated Louis as the destroyer of heresy; and the infamous band of gifted preachers who adorn and disgrace this period of human woe, united in adoring the wisdom of their master, and the piety of the Jesuits. Bossuet, with rare eloquence and singular inhumanity, triumphed in the horrors of persecution; Massillon repeated the praises of the pitiless Louis; Fléchier, the pride of the Romish pulpit, exulted in the dreadful massacres; Bourdaloue was sent to preach in the bleeding and desolate provinces, and obeyed without remonstrance; and the whole Catholic priesthood were implicated in the fearful crimes of that fatal period. The wise, the good, the gentle Huguenots became the prey of the vile, the cruel, and the proud."

"Hundreds of factories were destroyed, many villages were deserted, many large towns half depopulated, and great districts of the richest land in France became once more a wilderness. At Tours, of forty thousand persons employed in the silk manufacture, scarcely four thousand remained; the population of Nantes was reduced one-half; it is estimated that one hundred thousand persons perished in Languedoc alone, one-tenth of them by fire, strangulation, or the rack! Such was the victory of the faith over which Massillon, Bossuet, and Bourdaloue broke forth into loud applause; for which they celebrated the miserable king, with whose vices they were perfectly familiar, as the restorer of the church." "Let our acclamations ascend to Heaven," said Bossuet, "let us greet this new Constantine, this exterminator of the heretics, and say, 'King of Heaven, preserve the king of earth.'" "At the first blow dealt by the great Louis," cried Massillon over the general massacre, "heresy falls, disappears, and bears its malice and its bitterness to foreign lands."

"Rome and the Pope, too, were eloquent in congratulation over the ruin of the working-classes of France. *Te Deums* were sung; processions moved from shrine to shrine; the Pope addressed a letter to Louis filled with his praises. The whole Romish Church rejoiced in the slaughter of the heretics. Public thanksgivings were offered at Paris; medals were struck to commemorate the fortunate event; a brazen statue was erected to Louis on the Hôtel de Ville, with a brief Latin inscription, 'To the asserter

of the dignity of kings and of the church.' During the Revolution it was converted into cannon, to be aimed against the throne and the priesthood.

"There now occurred in the course of their annals that wonderful spectacle of heroism and devotion, the flight of the Huguenots from France. The pure, the wise, the good, the noble, the wealthy, or the poor, animated by a common resolution to preserve their faith at the cost of all they held dear, resolved to abandon their native land and throw themselves upon the charity of strangers. From every part of France, in mournful processions, in secret, by night, in strange disguises, and in fearful sufferings and dangers, great companies of men, women, children, made their way to the frontiers. No severity could restrain them; no offers of emolument or favors could induce them to accept the Romish creed. Louis and his priestly advisers dispatched the fierce dragoons in pursuit of the fugitives, and filled the galleys and the prisons with their helpless captives. The unparalleled enormities inflicted upon the flying Huguenots can scarcely be described in history."

J.

WHAT ABSURD THING SHALL COME NEXT?

WE had often heard of the mind-cure theory, but now we see it. We always thought it was a mess of nonsense, but now we know that such only it is. We have before us the "formula" by which prescriptions are to be compounded for the cure of all diseases that humanity is heir to. What? "humanity" did we say? Oh, no, there is no humanity! It is all divinity. And "diseases" did we say? It is all a mistake. There is no such thing as disease, nor ache, nor pain—all this is a hoax. You get your finger caught as in a vice; it is not pinched, it does not hurt—it can't hurt, for don't you know that "matter has no life, and is insensible to pain or pleasure"? You only believe it hurts, and that is all. In fact matter "has no real existence" anyhow, and how can anything be really affected that has no real existence? "Matter is only an appearance like an image in a mirror;" and do you suppose that your reflection in a mirror could have its hand cut with a buzz-saw, or its finger mashed with a hammer? Do you suppose its tooth or head ever aches? Does it ever have the dyspepsia or neuralgia? Why, of course not. Well, then, are you so lost to all true ideas of sense or perception as not to know that "you are not material," and that that about you which appears to be matter "is only an appearance like an image in a mirror"? And are you so dull as to suppose that an appearance can ache, or swell, or be inflamed, or be sick? If you are, you must get bravely over all that, for "pain and sickness exist only as beliefs, and come from consulting the appearance instead of clinging to the reality."

Gentle reader, do you wonder whether we are not just "making this up"? Do you wonder whether there is anybody in this wide world who would put forth in sober earnest, and apparently with the expectation of being believed, such utter senselessness? If you do then you may safely lay aside all wonderment, for such is the case, and it is all sober fact. Let us proceed:—

"The belief you have entertained of neuralgia, constipation, hoarseness, etc., is a profound error from beginning to end."

We know better, for we have had them all—not all at once, but one or two at a time—and instead of it being only a belief that we had them, it was a painful reality.

"You are a spirit . . . you cannot commit sin, be sick, or die."

Wrong altogether. We are not spirit, we are flesh, subject to all the laws of flesh. We *can* commit sin, and are afraid we shall (especially if we read much more of this stuff), and we often have, and are sorry for it. We *can* be sick, and must be very careful that we be not, as thousands of people are. We *can* die, as everybody, except two persons, has died that ever has lived in this world, and multitudes are dying daily, and as multitudes shall die.

"You are perfectly well [yes, we are], ever have been [no, we have not], ever will be." Thank you

for the consolation; hope we may be, yet we doubt it much.

"Jesus conquered all these beliefs in false seemings [that is false, for he died], and was lifted up into a perfect perception of the spiritual truth of being, and he said that if he was lifted up, he would draw all men unto him. Therefore, because he did reveal this Christ-life of spiritual truth to man, you have only to follow that thought of his in your thoughts to come, yourself realizing that you are perfectly well and cannot suffer from any inflamed nerves, or irritated vocal organs or bronchial tubes, which you call neuralgia and hoarseness; it is an illusion."

There, that is all we need to quote; there is much more to the same purpose, but this is enough. We can only say that if anything could possibly be more of "an illusion" than is this theory of the mind-cure, we should like to know how any conception of it could be conveyed to the human mind. And when we realize that there are men and women who actually believe in such unmitigated nonsense as is set forth in this "formula," we confess that our confidence in human nature is just about in the last stages of dissolution, for after that what is there, or what can there be, that men may not believe.

LONDON, ENGLAND.

THE European and South African party, sixteen in number, sailed for Liverpool on the ship *Baltic*, Saturday, May 14. The set time for sailing was the 12th, but on account of heavy fogs the boat was delayed. This unexpected delay seemed providential, however, as the officers of the ship informed us that there had been a severe storm just ahead, and upon arrival at Liverpool we learned that many ships had come into port dismasted, and otherwise showing the effects of heavy seas. Throughout our voyage the weather was pleasant and the water comparatively smooth, so that none of the party suffered greatly from sickness. Reaching Queenstown, we learned that the boat which we probably should have taken had we not selected the *Baltic*, collided with another ship in New York Harbor, damaging the ships and seriously injuring some of the passengers. Considering all circumstances, we have to thank God that we were so pleasantly and safely cared for.

Arriving at Liverpool on the morning of the 25th, we were met by Brethren Ings and Drew, who assisted in arrangements for our stay in England. It was decided that before going to Africa, Elders Boyd and Robinson should visit the Council in Norway, and meanwhile the party is to work in England in various places. Brother Robinson and wife and Sister Carrie Mace, of South Lancaster, are to assist Brother Durland in Kettering, while Brethren Anthony and Burleigh stop with Brother Drew in Birkenhead, where they will canvass for "Great Controversy." Sister Boyd and family will remain in Grimsby, and the rest of the party are in London. Next Sabbath it is expected that Elder Boyd will meet the church in Grimsby, while Brother Ings and myself will visit the Southampton brethren. Brother Lane met us in London, and it was decided to at once locate the girls who enter the Bible-work in London, so that they may be working while we are in Norway. Friday, May 27, the time of this writing, rooms have been secured, and their address will be for the present, 39 Parkhurst Road, London, N.

Everything has seemed to work favorably for us; and we can but feel that God has gone before us and is going to open the way for the work in London. Circumstances might be related which seem to indicate this, and we shall work, believing that God has a people here whom he would bring into the light of truth. It is his work, and to his own honor and glory to bless the efforts which may be put forth in faith. We expect to see continued indications that the time has come for the truth to reach this great city. We feel assured that the prayers of our brethren and sisters are going up to God that he will bless the mission in England, and also in Africa, and the continent of Europe. There are difficulties to be met in these places which are not found in America, but the truth is the same and must go to all, and in his providence God will open some way through which every honest soul may hear and accept it. S. N. H.

The Missionary.

NORTH PACIFIC CONFERENCE.

PURSUANT to appointment, the eleventh annual session of the North Pacific Conference of Seventh-day Adventists was held at the East Portland camp-ground, May 18-24, 1887.

FIRST MEETING, MAY 19, AT 9 A. M.

Elder John Fulton in the chair. Prayer offered by E. W. Farnsworth. The following churches were represented by delegates: East Portland, Beaverton, Salem, Vancouver, Carrollton, Newton, Renton, Coquille, Damascus, West Chehalem, Corvallis, and Lynden. The ministers from abroad and all members in good standing were invited to participate in the deliberations of the Conference. The minutes of last year's Conference were read and approved.

The following churches were received into the Conference: Seattle, consisting of twenty-six members; Harrisburg, consisting of twelve members; Gravel Ford, consisting of twelve members; Albany, consisting of five members.

The chairman appointed the usual committees, as follows: On Nominations—O. Dickinson, R. D. Benham, J. T. Bunch; on Credentials—T. H. Starbuck, O. Dickinson, R. A. Underwood; on Auditing—T. H. Starbuck, J. C. Hall, Henry Atkins, J. T. Chitwood, J. W. Will, A. Cloake; on Resolutions—J. A. Burden, W. C. Ward, E. W. Farnsworth.

SECOND MEETING, MAY 22, AT 9 A. M.

Prayer by H. W. Reed. The minutes of last meeting were read and approved. On motion the name of the Renton church was changed to Maple Valley.

The Committee on Nominations reported as follows: For President, Elder John Fulton; Secretary, H. W. Reed; Treasurer, O. Dickinson; Conference Committee, John Fulton, T. H. Starbuck, J. E. Graham. All were elected by unanimous vote.

Committee on Resolutions presented the following:—

Resolved, That this Conference express its appreciation and gratitude for the faithful and untiring labor of Brother and Sister Boyd, and that in being deprived of their help, we feel that we lose faithful and tried servants of God.

Resolved, That we assure them of our heart-felt sympathy and prayers, also that our means, so far as our ability will permit, shall go with them to sustain them in their new and untried field.

Resolved, That we express our thankfulness to the General Conference for sending Elder John Fulton to us, and that we pledge ourselves to stand by him and assist him with all our power.

WHEREAS, In the providence of God, the Healdsburg College has been established for the special benefit of laborers on the Pacific Coast; therefore,

Resolved, That we extend to it our hearty sympathy, and will do what we can to encourage licentiates and other workers who may need its instructions to avail themselves of the benefits of this institution.

These resolutions were adopted.

THIRD MEETING, MAY 23, AT 9 A. M.

Prayer by E. W. Farnsworth. The minutes of previous meeting were read and approved. The Committee on Resolutions reported further as follows:—

Resolved, That we re-affirm the resolution of last year pertaining to the East Portland school, which reads as follows:—

Resolved, That we indorse the action of the Conference Committee in establishing a school in East Portland for the instruction in the common branches, and in some parts of the missionary work, of those who are not able to attend the Healdsburg College, and we advise the continuance of the same. The object being not to instruct those who should have the benefits of the Healdsburg College, but to prepare persons to receive its instruction, and to rescue

our children from the evils of the public school, and to give some help to those who are not able to attend the Healdsburg College.

Resolved, That a board of directors of five be elected, of which the president of the Conference be one, to have the general oversight and to look after the interest of the school.

Voted that the chairman appoint a committee to nominate a board of directors. The chairman then appointed T. H. Starbuck as said committee.

Resolved, That we recommend that the school board increase the capacity of the school and church building to meet the growing needs.

WHEREAS, It is impossible to enter our large cities and towns with tent-laborers, but experience has shown that these people may be reached by the Bible-reading work, therefore,

Resolved, That we recommend that the Conference Committee select competent persons who may fit themselves for the work.

Resolved, That the tract society act as sole agent for our subscription works in its territory, and that an efficient man be appointed as general agent and be kept in the field who shall superintend the work of qualifying and appointing and working local sub-agents, in accordance with principles of order and thoroughness.

Resolved, That we urge and encourage those whom we have reason to believe could be successful in this part of the work, to arrange their business affairs so that they can give their undivided attention to this work.

WHEREAS, The Lord has spoken to us as a people that we have not faithfully paid our tithes and offerings, and has promised a precious blessing if we would do so, therefore,

Resolved, That we prove the Lord this coming year by keeping an accurate account of our income and sacredly laying apart the tenth for the Lord.

These resolutions were adopted.

FOURTH MEETING, MAY 23.

Prayer by R. A. Underwood. Minutes read and approved. It was voted to discontinue the reading-room at East Portland. The committee appointed to nominate a board of directors presented the following names: John Fulton, J. E. Graham, J. A. Burden, J. Gotzian, G. E. Tyszkiewicz. The persons named were elected. B. C. Tabor was elected superintendent of the canvassing work.

The Committee on Credentials and Licenses reported as follows: For credentials—Elder John Fulton; to receive ordination and credentials—William Potter; for ministerial licenses—H. W. Reed, J. A. Burden, W. C. Ward, J. M. Cole. The report was adopted.

A vote of thanks was rendered to Mrs. Hawthorne for the free use of the grounds for the camp-meeting.

FIFTH MEETING, MAY 24, AT 9 A. M.

Prayer by Prof. W. C. Grainger. Further report on credentials as follows: For ministerial license—Isaac Morrison; for colporter's license—G. W. Davis, E. D. Hurlburt, J. C. Bunch, Alice Bunch, E. M. Crosley, M. Durst, E. A. Baxter, H. A. Baxter, E. Edmiston, A. Benson, R. D. Benham, John Peterson.

Voted that \$5,000 be raised, \$1,000 for enlarging church and school building, \$1,000 for ship work, \$1,500 for foreign missions, \$1,000 for city mission, \$500 for educational fund.

The amount of tithes available for the year 1886-87 is \$4,013.78.

JOHN FULTON, *President*.

H. W. REED, *Secretary*.

A REALLY godly life will do more to win souls to God and redeem them from sin than all other work that can be done aside from it. If you have an influence over but one person, use it for God. Live right.

CONTENTMENT is a good thing until it reaches the point where it sits in the shade and lets the weeds grow.

UPPER COLUMBIA CAMP-MEETING.

THIS meeting was held at Milton, Oregon, May 24-31. There were 40 tents pitched, and about 175 persons encamped on the ground. The camp was pleasantly located in a beautiful grove not far from the village.

Elder Underwood and myself reached the ground Wednesday, and found the preparations for the meeting nearly completed. Brother and Sister Grainger accompanied us to represent the interests of the Healdsburg College. Brother and Sister E. M. Morrison were also with us, he to look after the interests of the canvassing work, while Sister Morrison rendered efficient service in holding children's meetings. These meetings were a great blessing to many of the young people and children, and so were a great help to the camp-meeting. Indeed the labors of these brethren and sisters from California did much to make this and the meeting at Portland the successful meetings which they were. We enjoyed their labor and association very much.

We were glad to meet Brethren H. W. Decker and Fero, and other old acquaintances, at this place. The burden of the preaching fell upon Elder Underwood and myself, and was principally of a practical nature, designed to arouse the hearer to the importance of putting away all sin and of being prepared to stand in the Judgment.

The Spirit of the Saviour was manifestly present and sent conviction to the hearts of many. Heart-felt confessions were made, and freedom and light returned to those who earnestly sought God. I never was in a meeting where the spirit of confession seemed to go so deep and thorough, and those who participated in it were greatly blessed of God. The meeting was not as free as the one at East Portland, yet we think it will be a great help to the cause.

The people felt the need of a reserve fund for their tract society, and so they raised one of about \$1,500, in pledges. Steps were taken to open a mission at Spokane Falls. On Monday fifteen were baptized by Brother Decker, in the Walla Walla River near by.

The business matters in the Conference and Tract and Missionary Society passed off pleasantly and harmoniously. Elder Decker was chosen President of each, Brother Scoles, Secretary of the Conference, and Sister Fero Secretary of the Tract and Missionary Society.

There has been some success in the cause in this Conference the past year; we hope and believe we shall see a great increase in the year to come.

Our labors on the Pacific Coast have been pleasant indeed. We have formed many new and we trust lasting acquaintances. The cause is prospering here. The light of truth is spreading, and we see tokens everywhere of its onward march. We pray that the meetings recently held, will add somewhat to its prosperity and advancement.

E. W. FARNSWORTH.

A CANDID ADMISSION.

THE *Christian Oracle* says: "The Lord's day is an ordinance—an appointment or arrangement—to subserve spiritual ends; likewise the Lord's Supper and Christian baptism." We should like to see the first part of this statement established by the holy Scriptures, if it is a fact; but we are certainly not able to accept it without. There is not to our knowledge any ordaining of a day under the gospel; whatever ordaining there may be about it is because of civil enactment, and not of divine command, as are baptism and the Lord's Supper.—*New England Evangelist*.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

THE INFANT JESUS.

(July 3.—Matt. 2:1-12.)

THE Jews had separated themselves so far from God by their wicked works, that angels could not communicate to them the tidings of the advent of the infant Redeemer. God chose the wise men of the East to do his will.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." These men were not Jews; but they had been waiting for the predicted Messiah. They had studied prophecy, and knew the time was at hand when Christ would come; and they were anxiously watching for some sign of this great event, that they might be among the first to welcome the infant heavenly King, and worship him. These wise men were philosophers, and had studied the works of God in nature. In the wonders of the heavens, in the glories of the sun, moon, and stars, they traced the finger of God. They were not idolaters. They lived up to the dim light which shone upon them. These men were regarded by the Jews as heathen; but they were more pure in the sight of God than the Jews who had been privileged with great light, and who made exalted professions, yet did not live up to the light God had given them. These wise men had seen the heavens illuminated with light, which enshrouded the heavenly host who heralded the advent of Christ to the humble shepherds. And after the angels returned to Heaven, a luminous star appeared, and lingered in the heavens.

THIS light was a distant cluster of flaming angels, which appeared like a luminous star. The unusual appearance of the large, bright star which they had never seen before, hanging as a sign in the heavens, attracted their attention. They were not privileged to hear the proclamation of the angels to the shepherds. But the Spirit of God moved them out to seek this heavenly Visitor to a fallen world. The wise men directed their course where the star seemed to lead them. And as they drew nigh to the city of Jerusalem, the star was enshrouded in darkness, and no longer guided them. They reasoned that the Jews could not be ignorant of the great event of the advent of the Messiah, and they made inquiries in the vicinity of Jerusalem.

THE wise men were surprised to see no unusual interest upon the subject of the coming of the Messiah. They feared that after all they might not have read the prophecies correctly. Uncertainty beclouded their minds, and they became anxious. They heard the priests repeating and enforcing their traditions, and expounding the law, and exalting their religion, and their own piety. They pointed to their phylacteries, and the borders of their garments, upon which the precepts of the law and their traditions were inscribed, as evidences of their devotion, while they denounced the Romans and the Greeks as heathen and sinners above all men. The wise men left Jerusalem not as confident and hopeful as when they entered it. They marveled that the Jews were not interested and joyful in prospect of this great event of the advent of Christ.

THE churches of our time are seeking worldly aggrandizement, and are as unwilling to see the light of the prophecies, and receive the evidences of their fulfillment, which show that Christ is soon to come, as were the Jews in reference to his first appearing. They were looking for the temporal and triumphant reign of Messiah in Jerusalem. Professed Christians of our time are expecting the temporal prosperity of the church, in the conversion of the world, and the enjoyment of the temporal millennium.

THE wise men plainly stated their errand. They were in search of Jesus, the king of the Jews, for they had seen his star in the east, and had come to worship him. The city of Jerusalem was thrown into great excitement by the sayings of the wise men. The news was immediately carried to Herod. He was exceedingly troubled, yet disguised the discomfort, and received the men with apparent courtesy.

THE advent of Christ was the greatest event which had taken place since the creation of the world. The birth of Christ; which gave joy to the angels of Heaven, was not welcome to the kingly powers of the world. Suspicion and envy were aroused in King Herod, and his wicked heart was planning his dark purposes for the future. The Jews manifested a stupid indifference to the story of the wise men. But Herod is intensely interested and excited. He summons the scribes, and the chief priests, and urges upon them to search carefully prophetic history, and tell him where the infant king was to be born. The careless indifference and apparent ignorance of the scribes and chief priests, as they turn to their books for the words of prophecy, irritate the fully aroused king. He thinks they are trying to conceal from him the real facts in regard to the birth of the Messiah. He authoritatively commands them to make close search in relation to their expected king.

"AND when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

ALTHOUGH Herod received the wise men with apparent respect, yet the intimation by them of the birth of a king to reign in Jerusalem, excited his envy and hatred against the infant whom he thought might prove his rival, and drive him, or his descendants, from the throne. A storm of opposition and Satanic fury took possession of Herod, and he determined to destroy this infant king. Yet he put on a calm exterior, and requested a private interview with the wise men. He then inquired particularly the exact time the star appeared. He apparently hailed the supposition of the birth of Christ with joy, expressing a desire to be immediately informed by the wise men, that he might be among the first to show him true honor by worshipping him also. The wise men were not able to read the heart of the tyrant Herod; but God, who is acquainted with every emotion of the soul, with the intents and purposes of the heart, was not

deceived by his hypocritical pretenses. His power will protect and preserve the precious infant Saviour from Satan's devices, until his mission on earth is accomplished. "When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."

AFTER the wise men had left Jerusalem they again saw, to their great joy, the guiding star in the heavens, which directed them to the birthplace of our Saviour. "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him. And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." The wise men found no loyal guard to debar their entrance to the presence of Christ. The honorable of the world are not in attendance. In place of the people who should have welcomed with grateful homage the Prince of Life, he is surrounded with dumb beasts.

THE glory of God attending the angelic host, had scarcely disappeared from the plains of Bethlehem when the malice of envious Herod was aroused in opposition to the infant Saviour. This king understood that Christ was to reign over a temporal kingdom, and he was utterly averse to the idea of a Jewish king. The chief priests and scribes had professed to understand the prophecies in reference to the appearing of Christ. They had repeated to the people the prophecies which relate to the second appearing of Christ in power and great glory, to put down all authority, and to rule over the whole earth. They had in a boastful, resentful manner, asserted that Christ was to be a temporal prince, and that every kingdom and nation was to bow in submission to his authority.

THESE priests had not searched the prophecies with an eye single to the glory of God, or with a desire to conform their lives to the high standard marked out by the prophets. They searched the Scriptures to find ancient prophecies which they could in some way interpret to sustain their lofty pride, and to show with what contempt God regarded all the nations of the world except the Jews. They declared that the power and authority they were then compelled to respect and obey, would soon come to an end; for Messiah would take the throne of David, and, by force of arms, restore the Jews to their liberty, and to their exalted privileges. The understanding of the Jews was darkened. They had no light in themselves. They were seeing the prophecies through their own perverse understanding. Satan was leading them on to their own ruin. And Herod was determined to defeat the purposes of the Jews, and to humble these proud boasters, by destroying Christ as soon as he should be found.

AFTER the mission of the wise men had been accomplished, they were purposing to return, and bear the joyful news to Herod of the success of their journey. But God sent his angel in the night season to turn the course of the wise men. In a vision of the night they were plainly told not to return to Herod. They obeyed the heavenly vision. "And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the

young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt."

THE Lord moved upon the wise men to go in search of Jesus, and he directed their course by a star. This star, leaving them when near Jerusalem, led them to make inquiries in Judah; for they thought it was not possible for the chief priests and scribes to be ignorant of this great event. The coming of the wise men made the whole nation acquainted with the object of their journey, and directed their attention to the important events which were transpiring. God well knew that the advent of his Son to earth would stir the powers of darkness. Satan did not want that light should come into the world. The eye of God was upon his Son every moment. The Lord had fed his prophet Elijah by a miracle, when upon a long journey. He could obtain food from no other source. He rained manna from Heaven for the children of Israel. The Lord provided a way for Joseph to preserve his own life, and the life of Jesus, and that of the mother, by their fleeing into Egypt. He provided for the necessities of their journey, and for their sojourn in Egypt, by moving upon the wise men of the East to go in search of the infant Saviour, and to bear him valuable offerings as a token of honor. The Lord is acquainted with the hearts of all men. He directed the course of Joseph into Egypt, that he might there find an asylum from the wrath of a tyrannical king, and the life of the infant Saviour be preserved. The earthly parents of Jesus were poor. The gifts brought to them by the wise men sustained them while in the land of strangers.—*Mrs. E. G. White, in Great Controversy, Vol. 2.*

THE TRUE SPIRIT OF SACRIFICE.

(Sabbath, July 2.)

1. WHEN the Philippians sent gifts to Paul to sustain him in the work of the gospel, what did he say about the acceptableness of their offering?

"But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Phil. 4:18.

2. How does God regard such offerings? Last part of the same verse.

3. What admonition is given with respect to such offerings?

"But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:16.

4. What is the meaning of the word *communicate* as used in this passage?—*To share our means and blessings with others, and hence to help the needy.* See Webster.

5. If such gifts are made from the heart, what will result to the giver?

"The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:25; Phil. 4:17; Matt. 19:21.

6. Can ordinary sacrifices, however costly, atone for a lack of genuine kindness and Christian sympathy?

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13:3; Matt. 9:13.

7. What other sacrifices does God require?

"And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Ps. 107:22.

8. What admonition does Paul give with respect to this kind of sacrifices?

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. 13:15.

9. Which seems to stand first,—the sacrifice

of praise and thanksgiving, or the sacrifice of means? Compare verses 15 and 16.

10. Could either be genuine without leading to the other?

11. What seems to be associated with the sacrifice of thanksgiving?—*Prayer and the paying of vows.* Ps. 116:17, 18.

12. What sacrifices seem to be particularly precious in the sight of God?

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17.

13. Why is this called sacrifice?—*Because it requires the giving up of one's own way, and to yield up the will is the hardest thing that anyone has to do.*

14. What encouragement is given to those who are contrite and humble?

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

15. Will such Christians always be appreciated by their brethren?

"For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:2, 5.

16. Who promises to remember these humble ones that tremble at his word? Verse 2.

17. What does he say to the opposite class, who have no appreciation of this principle?

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not." Verses 3, 4.

18. How is this state of mind illustrated in the case of Judas? See Mark 14:4, 5; Matt. 26:8, 9; John 12:4-6.

19. How was the opposite spirit illustrated by Mary? John 12:3.

20. How did the Saviour vindicate Mary? Mark 14:6-9.

21. What effect does this vindication of Mary and the accompanying reproof seem to have had upon Judas? Verses 10, 11.

22. What conclusion would we draw from this?—*That the sacrifices of a heart subdued by grace, and broken by love, will constitute the costliest gift that anyone can bestow.*

ALMOST everybody is ready to work "in season"—as they look at seasonableness. Even Felix would have turned to the Lord at Paul's preaching—if he had found "a convenient season." There are Christians who rarely press the subject of personal religion on members of their own families, or on their friends and acquaintances, because it always seems to them that just then that subject would be "out of season." They would be talking about Christ and his salvation continually—or so they think—if only it were seasonable to do so. Paul understood this difficulty. His counsel to us is, therefore, that we do the Lord's work at one time or another. If we can't do it "in season," we had better do it out of season. Anyway, let us do it.—*Selected.*

THE soul is strong that trusts in God.

The Home Circle.

A QUIET MIND.

I HAVE a treasure which I prize;
Its like I cannot find;
There's nothing like it on the earth;
'Tis this—a quiet mind.

'Tis not that I am stupefied,
Or senseless, dull, or blind;
'Tis God's own peace within my heart,
Which forms my quiet mind.

I found this treasure at the cross;
And there, to every kind
Of weary, heavy-laden souls
Christ gives a quiet mind.

My Saviour's death and risen life
To give it were designed;
His love, the never-falling spring
Of this, my quiet mind.

The love of God within my breast,
My heart to him doth bind;
This is the peace of Heaven on earth—
This is my quiet mind.

I'm waiting now to see my Lord,
So patient and so kind;
I want to thank him face to face,
For this, my quiet mind.

—Selected.

SNAKES AND BUTTERFLIES.

GEORGE STURTEVANT was sitting comfortably by the parlor fire, and he had just come to the most interesting part of a new book, when his mother entered.

"George," said she, "I want you to put on your cap and run over to Mrs. Crosby's for me, and ask her if she is through with my sleeve-pattern."

"Oh, dear!" said George, dolefully, "It's awful cold."

"Nonsense, a stout little boy like you, telling about the cold! Put on your cap and mittens and run along."

"I'm kind of afraid of Jack."

"Jack is chained, he won't hurt you a bit; come, get your cap."

"He wasn't chained yesterday. I saw him running around the yard, myself."

"Mr. Crosby was with him. Run along, and don't talk any more about it."

"I'm real lame where I tumbled down yesterday."

"Lame, a boy who was out playing foot-ball an hour ago! Don't think up any more excuses. Get ready and run right over there. I must go down-stairs and see to my cake now."

George sat still after his mother had gone. He looked injured. Uncle Ezra Sturtevant, who was George's grand-uncle and an old man, looked sharply at him over his newspaper. "Three snakes," he remarked in a meditative tone.

"They ain't snakes," said George quickly, his round face turning red.

"Oh! well, I thought they were."

George sat a little while longer; then he rose slowly and left the room. Pretty soon his fur cap bobbed past the window. Uncle Ezra laughed.

"There he goes," said a lady who was sewing on the other side of the room. "You started him pretty quick. How very clever children are in conjuring up bugbears."

"George always runs when I say 'snakes,'" replied Uncle Ezra. "We have a little bargain about it. I told him a snake story the other day, and he has done a good deal better since then."

"What was it?"

Uncle Ezra laughed and hesitated. "Well, I'll tell you. It isn't very much of a story. Years ago there was a boy whom I knew who

had this same habit which George has. Every one of his tasks and duties seemed to be guarded for him by a vigilant scarecrow of some kind. He had a brother who was just the reverse. No braver, more willing, and more cheerful boy ever lived than his brother, whom we will call Willie. The other was Tom.

"One summer when Tom was about fourteen, and Willie twelve, a friend of their father's came to pay them a little visit, and remained till Monday, when he was to leave for New York, and Tuesday, take the steamer for Europe. He was a very wealthy man and had planned quite an extensive pleasure-trip.

"The day after his arrival, the mother of these boys asked them to take some pails, and go up in the pasture and pick some blueberries. Willie started readily enough, but Tom had a thousand objections. He was tired, his head ached, the sun was too hot, there was a vicious cow in one of the fields he had to cross. However he finally went, but he lagged behind Willie and scolded all the way.

"The visitor, whose name was Ames, Mr. Oliver Ames, was present when the boys were sent for the berries, and listened attentively to all that passed. He was present, too, when Tom returned in about half an hour with the bottom of his pail scarcely covered with berries.

"When his mother asked him what he was home so soon for, he said he had seen an awful black snake under the bush where he was picking, and he didn't dare to stay there another minute. His mother asked him why Willie didn't come too, and he hardly knew what to reply; but he mumbled something to the effect that if Willie wanted to stay and pick berries in a pasture full of snakes he could.

"Tom thought there was something queer about his mother's manner, and the first of the week he found out the reason. Willie, who had come home with his pail heaped with the most beautiful blueberries, went to New York with Mr. Ames, and the next day sailed with him for Europe. Mr. Ames had no family of his own, and on his first arrival had kindly offered to take one of his friend's sons to Europe with him, and the question which it should be had been a hard one to decide.

"Finally Mr. Ames, who was a shrewd man, had hit upon this plan. 'Give the boys some work to do,' he said, 'and I'll take the one who does it according to my mind.'

"So the plan was tried, and Willie went to Europe. Mr. Ames, who was a quizzical though a kindly man, gave Tom a little lecture before starting. 'Why, there would be no sense in taking you, my boy,' said he. 'If we wanted to go to England and see Westminster Abbey we couldn't because you might see a snake. And if we wanted to go to Switzerland and see the Alps, I don't see how we could, for you would be very likely to come across a black snake on the road, and then back we should have to go. This other boy won't see anything worse than butterflies.'

"When Willie had come home on that day and they asked him what he had seen in the berry-pasture, he had stared and then said he hadn't seen anything but perfect swarms of beautiful butterflies. Never saw so many handsome ones together,' he said.

"No snake?" asked Mr. Ames.

"Willie laughed. 'I told Tom there wasn't any,' he said. 'I went right over and looked in the bush, and there wasn't a sign of any. I almost filled my pail there.'

"Tom was terribly disappointed and mortified, but he was not cured. He lived to be a man, and an old man, but he found many a snake under his bushes, which kept him away from good things.

"Willie's journey to Europe with Mr. Ames proved to be the key to fortune for his whole life. His hopeful, willing disposition won the old gentleman more and more; he did a great deal for him while he lived, and left him his immense fortune at his death."

Uncle Ezra had been telling the story in a precise way, now he spoke out earnestly. "I tell you what," said he, "when I think of what I have missed during my whole life by this miserable habit of hesitating and seeing obstacles to duties which I knew ought to be done, I feel as if I couldn't do enough to save George from it. I could tell you of failure on failure, and disappointment on disappointment, which I could trace directly to it. I'm going to help George kill the snakes under his bushes, if I can. I bought him a little bank, and I put in a dollar for every snake he kills, and take one out whenever he is scared away from anything he ought to do. You saw how quickly he went when I said there were three snakes. He knew that meant losing three dollars, and when there are dollars enough he is going to have a pony. He has set his heart on the pony, but he'll have to work pretty hard for it. Some of the dollars have gone out, poor little chap, but he has done a good deal better on the whole. Here he is now."

George came in all rosy and panting. He had been running,

"Well," said Uncle Ezra, "ears frozen, George?"

George laughed and blushed, but he turned his handsome eyes frankly toward his uncle, "No, sir."

"Didn't get very badly bitten by the dangerous dog?"

"No, sir."

"Got over your lameness?"

"Yes, sir."

Uncle Ezra counted some silver pieces out from his pocket-book. "Well, here's the bounty money for the three snakes," he said.

And George took it and thanked him, and jingled it proudly into his bank.—*Mary E. Wilkins.*

HOW ANIMALS BECOME EXTINCT.

It is stated that the quagga, the beautiful wild striped ass of South Africa, has suddenly ceased to exist. The bootmakers of London and New York wanted his skin for a particular kind of sportsman's boots, and he consequently passed away out of zoology. There may be a few left on the highest and wildest plateaus, but the Boers, tempted by the high prices, have extirpated the herds which only ten years ago existed in South Africa. That will be the fate of the elephant, too, and possibly of the crocodile. It takes whole provinces to supply ivory for one advertising firm in Oxford Street; the price is fourfold the price of a quarter of a century ago, and the beasts are hunted with a persistency which in no long time must be fatal. The Indian Government is making efforts to protect the Asiatic breed; but they will all be futile. Animals which when dead are exceedingly valuable, contract a habit of dying, and laws establishing close time are powerless when it is worth while to run the risk of breaking them. The crocodile's skin is used by shoemakers and by purse-makers, and so he will disappear. Whatever Europe wants, Europe will have; and if the fashion of turning tigers' claws into brooches had developed and spread to America, tigers would have become extinct. There will soon not be a bird of paradise on earth, and the ostrich has only been saved by private breeders.—*Selected.*

"Honor thy father and thy mother."

DAMASCUS.

THE city of Damascus is one of the oldest cities, if not the oldest city, in the world. Its history reaches back into the misty regions before the time of written history. It is said by Josephus to have been founded by Uz, the son of Aram, and we have no reason to doubt the statement. The name given to this district in the Old Testament is "Aram-Damesk," or Aram of Damascus.

In the time of Abraham, Damascus was already a noted place; the steward of his house was Eliezer, of Damascus. Though not in Palestine, yet the history of Damascus was again and again connected with that of the children of Israel. Who that thinks of Damascus fails to call to mind the little Hebrew maiden who had been taken captive by the marauding hosts of its king, and who was the means of causing Naaman, the captain of the forces of the king of Syria, to take a peaceable journey into the land of Israel to be healed of his leprosy by the prophet of the Lord? The mention of Damascus, too, reminds us of the prophet Elisha, and the supernatural warning which he gave to the king when the armies of Benhadad issued forth for the subjugation of the kingdom of Israel. And last, but not least, Damascus was the scene of the conversion of Saul, the persecutor, who afterwards became the chiefest of the apostles.

The city of Damascus stands in a plain at a distance of about one mile and a half from the base of Anti-Lebanon. The plain has an elevation of 2,200 feet above the sea, and though surrounded with arid mountains and uncultivated plains, it is a perfect picture of beautiful vegetation and fertility. So lovely is it with its verdant groves and gardens that, according to the faithful, Mahomet is said at one time to have refused to enter it, exclaiming, "I seek not my paradise on earth, but in Heaven." Unbelievers, however, have another version of this story, which is to the effect that Mahomet well knew that Damascus was too well defended for him to effect its capture with the troops he then had under him, and that he was astute enough to put the best possible face on his retreat; but it afterwards fell into the hands of the Moslems, and has since remained under their power.

For nearly three centuries Christianity was the predominant faith, but the alternative, "the Koran or the sword," well-nigh exterminated it. At the present time the population consists of from 150,000 to 200,000 souls, of whom only some 20,000 are Christians. Before the year 1860 the Christians were more numerous, but in that year a terrible uprising of the Moslem population, aided by the Druses, took place, and at least 2,500 of the adult male Christians were murdered in cold blood, and many of the women and girls were seized by the murderers and condemned to a life worse than death itself.

The Christian population is, to a very large extent, merely so in name and form; hence, of late years, an effort has been made to evangelize them, in common with the Moslems and the Jews. A Protestant mission was commenced in the year 1843 by two missionaries, one from the Presbyterian Church of Ireland and the other from the Church of Scotland; but for some years past the missionaries have been under the direction of the former church. There are now two ordained missionaries, and a medical missionary who works in conjunction with them and who labors under the auspices of the Edinburgh Medical Missionary Society.—*Christian World.*

"SET a watch, O Lord, before my mouth."

Health and Temperance.

A PLAIN TALK ON TEMPERANCE.

As a prohibitionist I feel entirely confident that temperance reformers are committing a most serious error in giving such excessive prominence to the civil and political aspect of the reform. The temptation to do this is peculiarly strong. The drinking saloon confronts us on every side, as the *visible* embodiment of the drink curse; it flaunts its bloody flag in our faces, and it seems to be a very short and summary way of disposing of it, to pass stringent laws for its suppression. This temptation is made stronger by the specious assertion that negro slavery was removed by a political party. The simple truth is that the Free Soil party, by the election of Lincoln, drove the slave oligarchy up to the point of committing suicide by armed secession. If the rum oligarchy were now confined to a single section of the land, and if it should, in sheer desperation, fire on the flag, and attempt to destroy the nation's life, then it would speedily be laid in the same tomb with the defunct institution of slavery. But there is really a very slight analogy between the political conflict with the drink traffic, and the political conflict which was waged under the banner of "Free Soil, free speech, and free labor." Negro slavery was essentially a temporary civil institution, the creature of unjust civil law. The dram-shop is not a temporary institution created by statute; it is the *creature of the drinking usages* of society. Set it down as an incontrovertible truth that liquor saloons are not the creations of license laws, or of any other civil enactments. (The original purpose of requiring a license was to limit the number and curtail the mischief of dram-shops.) Drinking saloons do not owe their existence to a few lines on a statute-book; no, nor are they to be entirely and permanently uprooted by simply enacting a few opposite lines on a statute-book. If so, the problem would be very simple and manageable. The liquor traffic, whether it be conducted by the hogshead or the gill, whether in the marble hotel or in the vilest cellar, is the creature of the drinking usages. To fight dram-shops without any moral efforts to keep people from drinking intoxicants, would be as ridiculous folly as it would be to organize police forces and build jails without ever teaching a human being that it is a crime to steal.

The only way to reach an evil is to go to its fount-head. The fount-head of liquor selling is liquor drinking. Deeper down than any civil enactments—whether high license, low license, or no license—lie the *drinking usages*, and every remedy is transient and superficial that does not reach them. I do not dispute that the saloon tempts thousands to drink intoxicants who might not be tempted otherwise; but it is also true that even the worst dram-seller does not open a saloon from sheer malice to kill off his neighbors. He opens it simply to make money by ministering to appetite, and by supplying his whiskies and wines to his customers, and the most effectual way to break up the liquor traffic is to get away its customers and starve it out. It is certain as gravitation that if any large number of persons in any community are determined to have intoxicants they will somehow manage to get them, even if we pile our prohibitory laws as high as the Brooklyn bridge towers. They will get them either by stealthy evasions of law, or by importing liquors for their own private use, or by some other process. Righteous and beneficial as are laws of prohibition when well

enforced, yet to rely on law alone, without any moral efforts against liquor drinking, would be as insane as to dam up a torrent at its mouth while neglecting to dry up its fount-head. That fount-head, we repeat again, is the drinking usages, which demand, which create, and which maintain the hotel bar and the dram-shop. Prohibitory laws help us, and many good people claim that "high license" laws aid us also; but the one permanent cure for dram-selling is to break up the habit of dram-drinking. If nobody wants whisky, nobody will offer whisky. This is the happy case in the town of Bassbrook, Ireland, where four thousand sober, sensible people keep everything like a liquor shop out of their town. Prohibition is automatic in such a community.

By this time my readers will understand why—even as a prohibitionist—I insist that it is fatal folly for us temperance reformers to direct our efforts entirely, or even chiefly, in the line of civil enactment or political action. Votes and laws are the product of human convictions of duty; neither votes nor laws are efficient without conscientious convictions behind them. To awaken, to solidify, and to maintain these convictions, is the sure key and the only key to permanent success in the great conflict against the bottle, whether that bottle stand on a private table or on the counter of a gin-shop. We must address ourselves, therefore, to the individual consciences of people, old and young, and ply them with arguments and persuasions to let the bottle alone. The best days the temperance movement ever saw were the days in which its chief effort was to make people conscientious abstainers from every kind of intoxicants, to make them unwilling to enter a drink-shop, or to let the drink from the shop enter them. The temperance reform is *not* a political movement; it is a grand moral and social reform, which only invokes the aid of civil law to accomplish its beneficent results.

Right here comes in the prodigious power and responsibility of the Christian church. Drunkenness and grog-selling are sins; it is the province of God's church to lay the ax to the root of all sins. The church has no more right to blink these sins than it has to blink blaspheming, adultery, falsehood, or dishonesty. Nor can minister or Christian people shirk their duty and relegate this vital question to the politician and the policeman, without treason to God. The bottle damns souls! Let the pulpit, therefore, make no truce with it; let conscientious parents banish it from their tables and social gatherings; let every boy and girl be instructed to practice total abstinence.

Prevention of drinking is vastly safer, stronger, surer than prohibition of selling. It goes to the root, because it cuts up the drinking usages. I rejoice also that temperance school-books are being introduced into public and private schools, to warn every child against the serpent of alcohol. This, too, goes to the root; save the children and you in time save the nation. Brethren and sisters, in this glorious reform, let us use civil law as a powerful auxiliary; but let us not forget that deeper down than legal penalties lie *conscience and custom*. When conscience is reached and customs are reformed, the reform is permanent. Above all we need God's help, God's gospel, and God's almighty Spirit. Death to the bottle is the only sure death to the dram-shop; and the bottle can only be broken by appeals to the consciences, hearts, and habits of our fellow-men. You may build only a political castle in the air, if you will. I, for one, prefer to build solid results on a solid rock.—*Theodore L. Cuyler, D. D., in Independent.*

News and Notes.

RELIGIOUS.

—The Protestants of Italy, it is said, have three hundred churches.

—It is stated that at a recent meeting of Congregational ministers, Dr. Barrows reported that there were 330 needless evangelical churches in Massachusetts, costing \$330,000 a year.

—An effort is being made to bring about a union between the English Presbyterian Church and the Welsh Presbyterians. Exchanges of pulpits are now of frequent occurrence, and a fraternal feeling prevails on both sides.

—It is said that "a practical evil among the colored people of the South is the multitude of secret societies, many of them with Bible names, into which they are led, and which absorb their time, their thought, their religion, their money, and often their morals."

—The *Christian World*, London, says that in England "intolerance dies hard. In many places Primitive Methodists suffer from the intolerant bearing of those whose spirit is opposed to the liberal modern legislation. The Education Act, the Burials Act, the Marriage Laws, and other Acts are so manipulated as to inflict injustice upon those whose social position leaves them largely at the mercy of local authorities."

—The *American Christian Review*, an organ of the followers of Alexander Campbell, has been consolidated with another paper under the name of the *Octographic Review*. The reason given for the change of name is, "that the name 'Christian' ought not to be applied to any other object or subject than the being who was originally created in the image of God, and by faith and obedience has been renewed in the image of Christ."

—It is stated by a correspondent of a London paper that one of the most learned and respected of Hungarian rabbis, Dr. J. Lichtenstein, who has been 35 years Rabbi of Tapio-Szele has lately startled his co-religionists by two pamphlets in which he affirms the divinity of Christ. The pamphlets, being very ably written, have been noticed by all the leading newspapers, and have raised much controversy; for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognizing that Christ was the Messiah.

—The *Methodist Recorder*, speaking of kneeling in prayer, which used to be the universal custom among Methodists, says: "In the earlier days of her history, every member of the church at least observed the order of the church in this respect. Those days, however, have passed away, and now, in many Methodist congregations, but few, even of the members, are observed to bow before God in prayer. As if in the presence of an equal, or an inferior, they indifferently sit, and often do not even bow their heads, but gaze around them as if they had no interest in the solemn worship that is being offered to the Majesty of Heaven."

SECULAR.

—The English language contains 114,000 words.

—Several cases of small-pox have been discovered in Chicago.

—It is said that cable-cars are to be introduced into London.

—Owing to cold wet weather, the crop outlook in Great Britain is very bad.

—An abundant supply of natural gas has been obtained at Findlay, Ohio.

—Another large war vessel was launched at Chatham, England, on the 7th inst.

—The Czar of Russia receives the largest salary of any ruler—\$10,000,000 annually.

—Eight men were killed by a dynamite explosion near Altoona, Penn., on the 4th inst.

—Lord Lansdowne, Governor-General of Canada, owns, it is said, 120,616 acres of land in Ireland.

—A teamster and nine horses were burned to death in a stable at Redwood City, one day last week.

—Pennsylvania has paid \$90,000 for the destruction of 180,000 hawks and owls in the past two years.

—An explosion of fire-damp on the 7th inst. in a German coal mine, caused the death of fifty-three persons.

—Queen Victoria's jubilee is to be celebrated with imposing ceremonies in Westminster Abbey on the 23th inst.

—It is said that there are 20,000 homeless people in Michigan on account of the recent destructive fires in that State.

—The great gale of May 7-10 on the New Zealand coast resulted in several disastrous wrecks. Several lives were lost.

—Sixty-five thousand elephants are destroyed in Africa annually. The amount of ivory obtained from them is 1,875,000 pounds.

—It is computed that the annual birth rate of the world exceeds the death rate by about 1,100,000. Sixty-seven persons die every minute.

—A cyclone swept the country thirty miles north of Jamestown, Dakota Territory, a few days since, doing considerable damage to crops and houses.

—A water-spout in Somerset County, Pa., a few days since, destroyed property to the value of \$150,000 and rendered at least 200 people temporarily homeless.

—The Executive Committee of the Prohibition party of New York has decided to hold a State convention in Syracuse, August 25 and 26, and will nominate a full ticket.

—Last week, severe earthquake shocks in Turkistan destroyed several towns and killed a great number of the inhabitants. The telegraph wires were broken in many places.

—News was recently received at Des Moines, Iowa, that Rev. Dr. Reid, who left that place last winter to become a missionary in Central Africa, has been killed and eaten by cannibals.

—The cost of training, maintaining, and furnishing the 9,847,084 soldiers of the standing armies of European Continental Powers amounts to the enormous sum of \$3,240,000,000 yearly.

—In the case of an American fishing schooner, the Admiralty Court at Halifax decided a few days since that an American vessel is entitled to buy bait, the same as to repair damages, and to procure ice, the same as water.

—It is estimated that there are in this country 10,000,000 families, and that the number of males over the age of 21 years is 13,000,000; females of like age, about 12,000,000; children of both sexes number about 25,000,000.

—The number of passengers annually carried between different points in the city of London, is stated to be 310,520,000. Of these 70,000,000 ride in omnibuses, 115,520,000 on underground railways, and 120,000,000 on street-cars.

—Recent violent hail-storms have done immense damage in the Temesvar and Bazias districts in Hungary. Thunder-storms on the 4th inst. in South-western Germany resulted in the loss of several lives and great damage to crops.

—There is no longer any doubt that the steamer *Sir John Lawrence*, with 730 passengers, has been lost. The larger part of the passengers were native ladies, on route to the Juggernaut in Orissa, to celebrate the Juggernaut festival.

—The largest vineyard in the world is owned by Senator Stanford, of California. On a 30,000-acre ranch he has 3,500 acres planted in bearing vines. The vineyard is divided into 500-acre tracts, and most of the work is done by Chinese.

—Another Indian outbreak is reported in Arizona. Several persons have been killed and a number of horses stolen. There is great excitement in some parts of the Territory and the people threaten to rise *en masse* and rid the county of the murderous Apaches.

—The manufactories of Birmingham, England, which hold the first rank in the pin industry, are said to produce about 37,000,000 pins per day. The output of other pin factories in this country is about 17,000,000 per day, thus making a grand total of 54,000,000 pins for England alone.

—The Kentucky distillers have decided to produce no more whisky till October 1, 1888. There is now in bond in the State, whisky to the amount of 39,000,000 gallons, besides 5,000,000 gallons in foreign ports owned by Kentucky men. This quantity is said to be sufficient to last three years.

—A mill for the production of Russian iron is soon to be built at Freeport, Penn. It is said that there are only three people outside of Russia who know the secret of manufacturing this superior quality of iron. Men in the mills in Russia who understand the process are never allowed to quit the mills.

—Mrs. Annie Boyd, of Grand Rapids, Mich., has secured a \$9,500 verdict against the saloon-keeper who sold liquor to her husband before he committed a murder. If saloon-keepers were required to pay thus roundly for all the crimes which are caused by their traffic, their profits would not be nearly so large as they are, and there would be fewer men engaged in the business.

—It now appears that the Hungarian floods have been even more disastrous than at first reported. One dispatch says that fully 50,000 people have been ruined by the flood. Quite a number of lives have been lost, whole herds of cattle have perished, and thousands of acres of agricultural lands have been inundated and the crops ruined.

—It seems that the shameless traffic in young girls carried on in London, has not yet been fully suppressed. One man and three women were arrested the other day, charged with keeping a house of ill-repute and with having procured for their patrons scores of girls from 10 to 15 years of age. That such things are possible in a civilized country, is a shame that can be wiped out only in the fires of the last day.

—Five boys, whose ages range from nine to sixteen, were drowned in the Maquoketa River, Iowa, one day last week. Three of them, while in bathing, plunged off a sand bar into the water beyond their depth, when another boy, seeing that they were drowning, plunged in to rescue them. Another boy who had his clothes on, noticing the failure of the first boy, also plunged in and all were drowned together.

—During a circus performance at Neschtin, Austria, June 4, a storm arose and a portion of the roof of the circus structure was blown off. The lamps hanging from the roof were broken, and the blazing petroleum poured down upon the heads of the people below. There were 2,000 spectators, and a fearful panic arose. In the midst of the tumult one of the lightly-built walls of the structure fell in, and the whole building immediately collapsed and a large number of persons were burned and many trampled to death, and 300 others were more or less injured.

Obituary.

GULLIXON.—Died, May 28, 1887, at Little River, Mendocino County, Cal., of inflammation of the bowels, infant child of Brother and Sister Gullixon (formerly from San Francisco), aged 4 months and 8 days. On the occasion of the funeral Brother R. Stickney made appropriate remarks to sympathizing friends from 1 Cor. 15:42. ANDREW BRORSEN.

HUTCHINGS.—Died, June 5, 1887, in Burrough Valley, California, of congestion of the lungs, Mr. William Hutchings, aged 77 years.

Brother Hutchings was born in Kentucky, but removed to this State in 1873. He was converted in 1834, and embraced present truth in 1878 under the labors of Elder Wm. Healey. He leaves a wife and nine children, besides a large circle of friends, who mourn for him, but not as those who have no hope; for they are persuaded that if they are as faithful in the service of God as he was, they shall finally meet him where there will be no more parting. Funeral services were conducted by Brother M. J. Church.

Appointments.

OAKLAND.—House of worship, southeast corner of Jefferson and Thirteenth Streets. Sabbath-School every Sabbath at 9:30 A. M. Preaching at 11. Prayer and missionary meeting every Tuesday evening at 7:15. Seats free.

EAST PORTLAND (Or.)—House of worship on G Street, between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public cordially invited. Free public reading-room, corner of L and Fifth Streets.

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STATE TRACT SOCIETY NOTICES.

PLEASE send all business of the Maine T. and M. Society to Minnie Russell, Secretary, No. 1 Johnson Street, Bangor, Maine.

The State Tract Depository and office of the secretary of the Kansas Tract Society has been changed to corner of Fifth Street and Western Avenue, Topeka, Kansas. L. Dyo Chambers, the efficient secretary, is an authorized agent for the SIGNS, American Sentinel and Pacific Health Journal.

SENATOR CROCKETT'S SPEECH.

THE demand for the Senator's speech upon "Religious Liberty" has been so large that the Pacific Press has already printed and placed in circulation ninety-two thousand copies of it. It is now put up in tract form and large orders still continue to come in every week for it. Several newspapers have copied extracts from this able and thrilling plea for religious liberty and the rights of conscience.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 16, 1887.

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 copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

CAMP-MEETINGS FOR 1887.

WISCONSIN, Beaver Dam,	June 15-21
MINNESOTA, St. Paul,	" 15-21
MICHIGAN, Alma,	" 22-28
DAKOTA, Mitchell,	" 22-28
TEXAS, Fort Worth,	July 27 to Aug. 2

In these days when so many people are claiming that the Sabbath law is abolished, we are glad to find some who will testify to the perpetuity of the Sabbath commandment even though they do not observe it. Thus the *Interior* of June 2 says concerning the fourth commandment:—

"Observe (1) This Sabbath law is as old as creation, being founded on the fact that God rested after he had completed his creative work. (2) It will never cease to be binding on man. Christ did not abrogate it any more than he abrogated the commandment, 'Thou shalt not kill,' or any other precept of the moral law."

E. C. G., having read the articles on the millennium lately printed in the SIGNS, asks the following questions on Rev. 20:9:—

"How can the wicked compass the camp of the saints about unless it is upon the earth? Does the beloved city come down from Heaven before the wicked are destroyed?"

The wicked cannot at all compass the camp of the saints about unless it is on the earth. And the text itself shows that it will be on the earth when they do compass it about. "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." And as they compass "the beloved city" before they are destroyed, that of itself proves that the beloved city must have come down from Heaven before they are destroyed. This is at the close of the thousand years.

We often hear people refuse to make pledges of means for the support of some missionary enterprise, on the ground that they don't think it right to make a pledge. They always say that they intend to give something, though whether they do give or not is a question. The following from an English paper would seem to indicate that giving is a habit, and that those who have not the habit give nothing, while those who have the habit give to every worthy object:—

"No fewer than thirty-one people of position in England declined to subscribe to the Church House on the ground that they wished to give their money to the fund for the poor clergy; yet it was found a day or two ago, on examining the list, that not one of them had sent a donation to the latter fund. On the other hand, fifty-seven subscribers to the Church House, whose contributions amounted to over £2,450, appeared as donors to the poor clergy fund of no less a sum than £3,630."

MAKING THE SABBATH A HOLY DAY.

In one of the religious weeklies we find the following, which is part of a comment on the fourth commandment:—

"On the seventh day our bodies and minds must rest; and our souls also. Our spiritual nature must hold communion with Heaven, thus making the Sabbath a holy day."

The thought here expressed is altogether too common. It is a grave mistake to suppose that we have anything to do with the degree of holiness of the Sabbath-day. No man can make a day holy, no matter how holy or how absorbed in spiritual contemplation he may be. If all the Christian people in the world should agree to set apart Wednesday for

rest and religious meditation and worship, that day would not be any more sacred than it is now. The seventh day is a holy day because God made it holy; he "hallowed it." He alone could do this. It matters not if every man in the world devote the day to secular work and pleasure, the day would be just as holy as it was when God hallowed it. But the people themselves would not be holy. This is the point: The action of people in regard to sacred things makes no difference with those things, but with the people themselves. By constantly reverencing holy things, men become holy; by disregarding holy things they injure themselves, but do not detract from the holiness of the sacred thing. Men cannot make God's name any the less sacred by blaspheming it; neither could they make the name of Baal holy by reverencing it. So men cannot make the seventh day any less holy by devoting it to secular uses; and all the "consensus of Christian thought" that there is in the world, cannot attach a single iota of sacredness to Sunday.

HUMILITY WANTED.

SIMULATED Christianity is often so nearly like the genuine that it cannot be detected upon a short acquaintance, and yet there is generally something about it that arouses a suspicion that it is not just what it should be. A meek and quiet spirit must characterize every true Christian, and it matters not how loud the profession nor how great the manifestation of feeling, if humility dwells not in the heart, "this man's religion is vain."

In view of the maximum of profession, and the minimum of possession, in religious circles to-day, the following truths incidentally expressed in a recent number of the *New York Christian Advocate* are to the point. Speaking of "*De Imitatione Christi*," a book written nearly five hundred years ago, probably by Thomas à Kempis, the *Advocate* says:—

"The restless activity of this age needs the calmness of the '*Imitatione*,' and its call to stop and think and look within. The superficial views prevalent as to sin, and the easy-going sort of piety which flourishes, nowadays, need the earnest and penetrating teachings of this little book. And for the cant, narrowness, and pharisaic self-righteousness of much of the present so-called holiness literature—especially that circulated among Methodists—there needs to be substituted the sincerity, freshness, humility, and depth of spiritual insight, which constitute some of the chief charms of the '*Imitatione*,' and which have attracted to it devout minds of all communions."

SCRIPTURE VERIFIED.

EVERY new discovery by those who are busily engaged in the work of unearthing the monuments and records of antiquity, serves to make more evident the simple, straightforward truth of the Scripture narrative. The statement in Ex. 1:8, that "there arose up a new king over Egypt, which knew not Joseph," is one that commentators have thought it necessary to almost apologize for. They have given learned explanations, showing in what figurative sense the words were to be taken. But now the mummy of that "new king" has been discovered, and visitors to the Bulaq Museum may gaze upon the features of that mighty tyrant who lived over three thousand years ago. We have not space to tell all the circumstances of the finding (they are given in the *May Century*), but it is sufficient to say that it is quite conclusively demonstrated that this king was not of Egyptian stock at all, but of Assyrian. He was the second of a new dynasty, but as his father reigned but a very few years, and did nothing of note, he was practically the first.

This fact shows the appropriateness of the expression, "there arose a new king," and the reader can readily see how a foreign usurper would not know Joseph, and would care nothing for the kindred of one who had done so much for Egypt. He owed the Israelites no debt of gratitude, and saw in them only a people whom he could use to advance the glory of his reign, and who, if left to themselves, might prove formidable adversaries.

And this also throws light upon another text.

In Isa. 52:4 we read: "For thus saith the Lord God, My people went down aforesaid into Egypt to sojourn there; and the Assyrian oppressed them without cause." This verse has been supposed to refer to two distinct independent events, but this discovery shows that it is the statement of a simple fact.

This is only one of hundreds of instances where the correctness of Bible history has been demonstrated by discoveries of ancient records, and should serve to teach people that they need not get scared and begin to reject or apologize for the Scriptures when they find statements that they cannot understand.

CELIBACY OF THE CLERGY.

L. A. T. asks if it can be proved that the Simon spoken of in Luke 4:38 is Simon Peter, the one whom the Catholics claim was the first Pope, and thinks that if it can be so proved, it will be very much against the Papal dogma that the clergy should not marry. We reply that the Simon of Luke 4:38 is none other than Simon Peter, as may be seen by reading Matt. 8:14, 15, where we find the same thing that is recorded in Luke. But this does not affect the Papal doctrine of the celibacy of the clergy. The Catholic Church does not profess to derive that point from the Bible, and consequently nothing that can be drawn from the Bible will have any weight with them. They are very well aware that Peter was married. In fact, it is not probable that there was one of the apostles who was not a married man; and Paul, in giving the qualifications of a bishop, says that he "must be blameless, the husband of one wife."

In the early history of the church, no such thing as the celibacy of the clergy was known. In the third century it began to be taught that a clergyman should not marry the second time. This was from a false conception of I Tim. 3:2. In the fourth century, as the "mystery of iniquity" was approaching its full development as the "man of sin," decrees began to be issued forbidding the clergy to marry. For several centuries there was controversy over this subject, and perhaps the majority of Catholic priests were married, although councils were declaring against them. It was not till the pontificate of Gregory VII., A. D. 1073-1085, that the celibacy of the clergy was fully established in the Catholic Church, that Pope being the first who had the determination and the power to enforce his decrees. Those priests who were married were obliged to put away their wives. Many scandals ensued, and at the time of the Reformation these were so common among the clergy as to scarcely excite remark. There can be no doubt that while celibacy has been a fruitful source of the abominations of the Papacy, it has added to its power, since the priests, having no family ties, may be sent at a moment's notice wherever their superiors indicate.

THE VIENNA correspondent of the *London Times* is authority for the statement that a second edition of 120,000 copies of Rev. Isaac Salkinson's Hebrew translation of the New Testament has been published. Of this number 100,000 copies have been bought by one man for gratuitous distribution among Hebrew-reading Jews all over Europe.

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