

# THE Signs of the Times

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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## The Signs of the Times.

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### SUBMISSION.

I would not ask my path to be  
Forever through the sunny glade;  
Only bright flowers to bloom for me,  
And only brilliant lights to see  
Wherever falls a gloomy shade.

I would not ask for pleasure bright  
To always wait beside me here,  
And guide me through the spirit's night  
With her false, flickering, meteor light,  
That ever flits as clouds come near.

I would not ask for joy to fill  
My cup with happiness untold;  
Or wish for every pain be still,  
If chastening is my Father's will,  
To bring me to his guarded fold.

But I would ask for strength to bear  
Whene'er my burdens press me down;  
For patience, when most tried by care;  
For faith, when dark the shadows are,  
While o'er my path the thorns are strewn.

For love to God, whate'er betide;  
Through every path he thinks the best,  
That he will all my footsteps guide,  
And lead me gently to his side  
At last, within his smile to rest.

—Inquirer.

## General Articles.

### BY THEIR FRUITS YE SHALL KNOW THEM.

BY MRS. E. G. WHITE.

"He that saith he abideth in Him ought himself also so to walk even as He walked." "And if any man have not the Spirit of Christ, he is none of his."

We are each of us building for ourselves a structure which will one day be scrutinized by the Judge of the whole earth. This structure is our individual character; and every act of our lives, every thought and word, is a stone in the building. The words of inspiration warn us, "Take heed how ye build." See to it that the foundation is sure. If we build on the Rock Christ Jesus, the structure will grow into symmetrical proportions, and will be a fair and holy temple for God.

Our minds are given us; but our characters we make; they are the result of the lives we lead, the thoughts and principles that we cherish. When we see persons firm in principle, faithful in the performance of duty,

zealous in the cause of God, yet humble, gentle, and patient toward all, ready to forgive, manifesting love for souls for whom Christ died, we do not need to ask, Are they Christians? They give unmistakable evidence that they are learners in the school of Christ. But when they show the opposite traits of character; when they are proud, vain, frivolous, worldly-minded, avaricious, unkind, censorious, we need not be told whence the spirit comes that they are cherishing. They may not believe in witchcraft; but they are holding communion with an evil spirit, and its influence is poisoning heart and life.

Trifles reveal character. One who is selfish, self-sufficient, and self-caring will be exceedingly unhappy. It is not unreasonable to be suspicious of persons who are always complaining that they are not treated well. It will generally be found that they have exalted ideas of their own merits, and think everybody else should respect them accordingly.

There are some who are ever looking out for slights. In the family, some unfortunate word is said, and they take offense, feeling sure it was designed to hurt and disparage them. They meet a friend who is so occupied with business or other cares that he does not greet them as ardently as they desire, nor have so much time to visit, and they feel that they are personally insulted. The offender, wholly innocent of any design or thought of hurting them, is astonished to find himself treated with suspicion and coldness, and soon the charge reaches him that his poor, unhappy neighbor feels that he has been neglected and abused. But the unhappiness was in him, waiting for some excuse to show itself.

Life is what we make it. While we are in the world, we shall meet with all kinds of persons; but our life takes its bias and coloring from our own traits of character. It is our privilege to learn daily in the school of Christ meekness and lowliness of heart; and when a selfish, haughty spirit is overcome, and we are willing to be as was our Master, we will make our surroundings pleasant. We will pass over many slights and not see or feel them, because we have the love of Jesus in our hearts, and are trying so hard to be like him that these little matters do not affect us.

Strife and contention cannot exist among those who are controlled by the Spirit of God. A truly Christ-like character cannot be subverted. Envy, jealousy, malice, and persecution may be hurled against those who bear the divine impress; but it only serves to strengthen that which it cannot overthrow.

That which commands respect and wins appreciation is true goodness. Real merit must be won by patient industry and energy, by untiring application and effort. Thousands fail of securing the love and respect that they covet because they desire what they

do not merit. They would rather be weak than to put forth the exertion necessary to subdue their wrong traits, and gain strength of character.

Christ is our refuge; and it is only through faith in him that we can form characters that God can accept. We may add knowledge to knowledge, strength to strength, and virtue to virtue, and yet fail in the soul-testing conflict just before us, because we do not make Christ our strength and righteousness. No outward forms can make us clean; they cannot take the place of the baptism of the Holy Spirit. All who have not experienced the regenerating power of the Spirit of God are chaff among the wheat. Our Lord has his fan in his hand, and he will thoroughly purge his floor. In the coming day he will discern "between him that serveth God, and him that serveth him not."

The Spirit of Christ will be revealed in all who are born of God. The Lord has not closed Heaven against his people; but their own course of continual backsliding, of bickering, envying, and strife, has separated them from him. Pride and love of the world live in the heart; and few are alarmed or astonished at their want of spiritual power.

The warnings of God's word, and the influence of his Spirit, have alike been neglected. The sins that destroyed the antediluvians and the cities of the plain exist to-day—not merely in heathen lands or among avowed unbelievers, but among professors of Christianity. The result is apparent in the deplorable condition of the church. Impurity is widespread, even among those who profess to be the followers of Christ. Many are eagerly participating in worldly, demoralizing amusements which God's word forbids. Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. If God should present their sins before them as they appear in his sight, they would be filled with shame and terror.

And what has caused this alarming condition? Many have accepted the theory of religious truth, who have not been converted to its principles. There are few indeed who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature, and are trying to walk even as Christ walked. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken.

What surpassing love and condescension, that when we had no claim on divine mercy, Christ was willing to undertake our redemption! But our great Physician requires of every soul unquestioning obedience. We are never to prescribe for our own case. Christ must have the entire control of our will and action, or he will not undertake in our behalf.

Many are not sensible of their condition

and their danger; and there is much in the nature of the Christian religion that is averse to every worldly feeling and principle, and opposed to the pride of the human heart. We may flatter ourselves, as did Nicodemus, that our lives and our moral character have been correct, and think that we need not humble our heart before God, like the common sinner; but we must be content to enter into life in the very same way as the chief of sinners. Self must die. We must not trust to our own righteousness, but depend on the righteousness of Christ. He is our strength and our hope.

Genuine faith is followed by love,—love that is manifested in the home, in society, and in all the relations of life,—love which smooths away difficulties, and lifts us above the disagreeable trifles that Satan places in our way to annoy us. And love will be followed by obedience. All the powers and the passions of the converted man are brought under the control of Christ. His spirit is a renewing power, transforming to the divine image all who will receive it.

To become a disciple of Christ is to deny self, and follow Jesus through evil as well as through good report. It is to close the door to pride, envy, doubt, and other sins, and thus shut out strife, hatred, and every evil work. It is to welcome into our hearts Jesus, the meek and lowly one, who is seeking admittance as our guest.

"He that saith he abideth in him ought himself also so to walk even as he walked." Jesus is a pattern for humanity, complete, perfect. He proposes to make us like himself,—true in every purpose, feeling, and thought,—true in heart, soul, and life. The man who cherishes the most of the love of Christ in the soul, who reflects the image of Christ most perfectly, is, in the sight of God, the truest, most noble, and most honorable man. But he that has not the Spirit of Christ is "none of his."

Basel, Switzerland.

#### "WE WILL SERVE THE LORD."

"And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Joshua 24:15.

JOSHUA had formed a character remarkable for intrepidity and firmness, independence and truth. He had breasted the fury of popular tumult, had stood almost alone when threatened with death, was firm in his fidelity to God when the multitude was about to stone him and his companion, Caleb, with stones, because they persisted in giving a truthful report of the land. Num. 14:10. Joshua and Caleb alone of that generation lived to enter Canaan. All the congregation from twenty years old and upwards, fell in the wilderness (Num. 14:26-39), while those two faithful ones still survived, because they were firm in the cause of truth, when all the people were opposed. When truth was unpopular, Joshua dared to be singular, dared to be odd. Fearless of man he stood forth, the champion of downtrodden truth, the advocate of right.

But had Joshua waited for others to serve the Lord, even though disposed to do his will, how different would have been his destiny; had he waited for the church to rise, had he said to himself, We can do nothing alone, only Caleb and myself, what can we do against three million of people? I will wait and see how Moses comes out, and if he wins I shall stand by him, or if he falls I will keep on the popular side with the winning party.

Or he might have minced the matter a little, and might have taken a middle course, or by his silence have avoided the execrations of the multitude, and thus have drawn down the

curse of God. But no! The occasion called for decisive testimony, and he gave it. The people needed a rebuke, and he administered it. The truth was trodden under foot, he rescued it. He stood the advocate of God, whose goodness and liberality were undervalued, whose grace was abused, whose love was slighted.

But the trait most prominent in the character of Joshua, was his adherence to truth in times when he stood almost alone; when all combined to draw him away from God; when his friends and associates were opposed.

Now if anyone in this day of darkness is disposed to wait for the church to rise; if any have the idea that all must rise or no one can; if any are waiting for a tide to bear them up, to waft them onward; if any are laboring under the impression that by and by all will rise, and I will wait my time, let such an one contemplate the history and character of Joshua, reflect upon the manner in which his character was developed, and the means by which his eminence was reached, until he can say, Let others do as they may, I will serve the Lord.

J. CLARKE.

#### PREPARE TO MEET THY GOD.

"Who may abide the day of his coming? and who shall stand when he appeareth?" Mal. 3:2. It is indeed true, that when Christ comes again it will be to execute judgment, because he is the Son of man; to gather up the wheat into the garner, but to burn the chaff with fire unquenchable; to send forth that tremendous edict, "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Would it not then be wise to consider in time whether you are able with ten thousand to meet him that cometh against you with twenty thousand, or else to desire conditions of peace? These conditions he not only freely offers you, but has sent his servants to beseech you in his stead to "be reconciled to God." For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Let no feeling of past sin, however aggravated, deter you from coming, since it is written, that "the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. Be no more a stranger and foreigner, but, accepting his offer, become a fellow-citizen with the saints, a member of the household of God; be content, with Abraham, Isaac, and Jacob, and all the saints of God, to confess yourself a stranger, and a pilgrim on the earth, and with them to look "for a city that hath foundations, whose builder and maker is God."

Perhaps, though not altogether regardless of divine things, you have been going about to establish your own righteousness, and have not submitted to the righteousness of God. Perhaps you have been saying in your heart, "God, I thank thee that I am not as other men are," or, "I am rich, and have need of nothing," and know not that you are wretched, and miserable, and poor, and blind, and naked. No wonder under such circumstances that you do not desire to hear of the Lord's coming. If you think you can do well enough without him; if your salvation depends not on your union with him that is to come; if you feel not your present wretchedness, you cannot desire to exchange your mourning for joy, or your spirit of heaviness for a garment of praise. If such you are, I beseech you to consider in time the sentence passed upon the guest whom the king perceived to be without a wedding garment. However you may be self-satisfied now, before Him that is coming you will be speechless, and the most appalling sound that ever vibrated in

your ear, will be the words, "Bind him hand and foot, and take him away." Realize to yourself the idea of his speedy approach. His faithful messengers are saying, "Come, for all things are now ready." He has provided for you the garment in which he expects you to appear, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe;" unto all as a gift, and upon all as a covering.—Selected.

#### THE SPIRIT OF CHRIST.

"YE know not what manner of spirit ye are of," was the rebuke which Christ gave to two of his disciples, when, on a certain occasion, they desired to call down fire from heaven and consume the inhabitants of a certain village who had refused to receive their Master. They were zealous for his honor, but they did not possess his spirit. We fear there are too many like them in the church to-day, who manifest great zeal for the cause of Christ, but who do not labor to promote it in the true spirit of the gospel.

If men would extend the cause of Christ, they must possess his spirit, and exemplify in their lives his meekness and gentleness, his humility and forbearance, his tenderness and love. This will commend his religion to others, and make converts to the faith. But if, instead of this, they manifest a spirit of self-seeking, a desire for pre-eminence, a harsh and unforgiving disposition, and an inclination, like the disciples, to take vengeance on others, how can they expect to win souls to Christ and extend his cause in the world? The cause of Christ can be extended only in the spirit of Christ. His love must constrain our hearts, and his glory in the salvation of souls must be the great object constantly kept in view.—Methodist Recorder.

#### WILL JESUS COME AGAIN?

WILL my dear Redeemer again visit this inhospitable world where he once suffered so much; where he lived a brief life of poverty and sorrow; where he was continually reproached, derided, and traduced; where his holy labors were ascribed to a wicked principle; where his godly sympathy met with so many gross repulses; where he was cruelly insulted, mocked, scourged, and murdered? Without the stain of crime, or guilt of sin, all this he endured or suffered by wicked hands! A few loved him, and mourned his death as the end of their hopes: "We trusted that it had been he which should have redeemed Israel." Luke 24:21. But over him death loses its power. All the power of malice cannot hold him in the grave. The death struggle is over, the life-blood turning to water has flowed from his heart, through his spear-pierced side. But over all this, and over all human power, triumphs the life-giving Spirit, by the power of God. He lives again, and lives forevermore. Angels proclaimed to the world his birth; angels proclaimed his resurrection, and angels at his ascension proclaimed, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

Jesus will come again; he has promised it himself: "I will come again." John 14:3. "A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." Chap. 16:16. "I will see you again." Verse 22. "For the Son of man shall come in the glory of his Father with his angels." Matt. 16:27. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Chap. 24:27.

"When the Son of man shall come in his glory, and all the holy angels." Chap. 25:31. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Chap. 26:64. "Whoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38. "And then shall they see the Son of man coming in the clouds with great power and glory." Chap. 13:26. The same also, Luke 21:27. "And he [God] shall send Jesus Christ, which before was preached unto you." Acts 3:20. "Waiting for [expecting] the coming of our Lord Jesus Christ." 1 Cor. 1:7. "Therefore judge nothing before the time, until the Lord come." Chap. 4:5. "Afterward they that are Christ's at his coming." Chap. 15:23. "At the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:13. "We which are alive and remain unto the coming of the Lord." "For the Lord himself shall descend from heaven with a shout." Chap. 4:15, 16. "Be preserved blameless unto the coming of our Lord Jesus Christ." Chap. 5:23. "Rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels." 2 Thess. 1:7. "When he shall come to be glorified in his saints." Verse 10. "Might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. 1:7. "Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Verse 13. "Behold, the Lord cometh with ten thousand of his saints." Jude 14. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. "But that which ye have already, hold fast till I come." Chap. 2:25. "I come quickly." Chap. 3:11. The same, in chapter 22:7, 12. "Behold, I come as a thief." Chap. 16:15. "Surely I come quickly." Chap. 22:20. Who responds, "So be it, come Lord Jesus"? Is it I? Reader, is it you? These testimonies are only a part of the many that assure us of the great and glorious event; great and glorious "to all those who love his appearing" (2 Tim. 4:8), whose "citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20.

Well, there are many things that make me earnestly desire to see my Saviour. First of all, I love him more than all else beside, and my sweet meditation would attain the full fruition of happiness and joy in his presence; and this will be consummated when he comes, and says, "Come, ye blessed of my Father, inherit the kingdom prepared for you." Matt. 25:34. Oh! it does seem as if my joy would know no bounds; there with all the redeemed, with the holy angels, with the glorious Redeemer and King of kings, and with the Father too. Oh! words are too feeble to utter the feelings of my soul. Then this glory and happiness are eternal, they will never end, never cloy, never lessen, and there will never be anything to mar these, or to exclude me from this state of perfect bliss. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9. And again, pain, sickness, sin, and death will be no more, no more want, no more graves, no more mourning, but life, life, eternal life, joy, and peace. "Oh! I long to be there."

And now, dear reader, I beg of you be not of those who say, "Where is the promise of his coming?" 2 Pet. 3:4. Read the promise from his own lips, believe it, be ready for it, watch for it, keep oil in your vessel with your lamp, and keep your loins girt about and your

lamp burning, waiting with longing expectation for his coming. Attend to the injunction, "Occupy till I come." Secure the approval, "well done, good and faithful servant;" do not expect the blessing without the qualification for it; let not the lot of the evil servant, saying "my Lord delayeth his coming," be yours. "That servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes." Luke 12:47. Let not seeming delay make you unmindful of watching. "Blessed are those servants, whom the Lord when he cometh, shall find watching." Verse 37. True, many have been mistaken in anticipating too soon the coming and kingdom of the Lord and Saviour; better a thousand such mistakes than too late in being ready. If I am at the railroad station an hour or two too soon, and anxiously waiting to take my place in the car, it is better than to be a moment too late. Blessed Lord, give me grace, so that, being ready, I may keep in readiness to meet thee at thy coming.—*J. C., in Sabbath Recorder, 1859.*

#### RELATION OF THE WILL TO BELIEF.

THE following, from the "Evidences of Christianity," by Dr. Mark Hopkins, is a most clear and forcible statement of truths that are too little appreciated even by Christians themselves. The article will be read with peculiar interest, now that the death of the author, at the age of eighty-five, has directed special attention to his life and work; but it is worthy of a careful perusal on its own merits:—

I am met by the objection that the belief of a man is not within his own power, but that he is compelled to believe according to certain laws of evidence. This objection I do not apprehend to be of very wide influence; but I have met with a few men of intelligence who have held to it, and it has been sustained by some names of high authority. I am therefore bound to notice it.

In this case, as in most others of a similar kind, the objection involves a partial truth, from which its plausibility is derived. It is true, within certain limitations, and under certain conditions, and with respect to certain kinds of truth, that we are not voluntary in our belief; but then these conditions and limitations are such as entirely to sever from this truth any consequence that we are not perfectly ready to admit.

We admit that belief is in no case directly dependent on the will; that in some cases it is entirely independent of it; but he must be exceedingly bigoted, or unobservant of what passes around him, who should affirm that the will has *no* influence. The influence of the will here is analogous to its influence in many other cases. It is as great as it is over the objects which we see. It does not depend upon the will of any man, if he turns his eyes in a particular direction, whether he shall see a tree there. If the tree be there, he must see it, and is compelled to believe in its existence; but it was entirely within his power not to turn his eyes in that direction, and thus to remain unconvinced, on the highest of all evidence, of the existence of the tree, and unimpressed by its beauty and proportion. It is not by his will directly that man has any control over his thoughts. It is not by willing a thought into the mind that he can call it there; and yet we all know that through attention and habits of association the subjects of our thoughts are, to a great extent, directed by the will.

It is precisely so in respect to belief; and

he who denies this, denies the value of candor, and the influence of party spirit, and prejudice, and interest, on the mind. So great is this influence, however, that a keen observer of human nature, and one who will not be suspected of leaning unduly to the doctrine I now advocate, has supposed it to extend even to our belief of mathematical truth. "Men," says Hobbes, "appeal from custom to reason, and from reason to custom, as it serves their turn, receding from custom when their interest requires it, and setting themselves against reason as oft as reason is against them; which is the cause that the doctrine of right and wrong is perpetually disputed both by the pen and the sword; whereas the doctrine of lines and figures is not so, because men care not, in that subject, what is truth, as it is a thing that crosses no man's ambition, or profit, or lust. For, I doubt not, if it had been a thing contrary to any man's right of dominion, or to the interest of men that have dominion, that the three angles of a triangle should be equal to two angles of a square, that doctrine should have been, if not disputed, yet by the burning of all books of geometry, suppressed, as far as he whom it concerned was able." "This," says Hallam, from whose work I make the quotation, "does not exaggerate the pertinacity of mankind in resisting the evidence of truth when it thwarts the interests or passions of any particular sect or community." Let a man who hears the forty-seventh proposition of Euclid announced for the first time, trace the steps of the demonstration, and he *must* believe it to be true; but let him know that, as soon as he does perceive the evidence of that proposition so as to believe it on that ground, he shall lose his right eye, and he will never trace the evidence, or come to that belief which results from the force of the only proper evidence. You may tell him it is true, but he will reply that he does not know, he does not see it to be so.

So far, then, from finding in this law of belief—the law by which it is necessitated on condition of a certain amount of evidence perceived by the mind—an excuse for any who do not receive the evidence of the Christian religion, it is in this very law that I find the ground of their condemnation. Certainly, if God has provided evidence as convincing as that for the forty-seventh of Euclid, so that all men have to do is to examine it with candor, then they must be without excuse if they do not believe. This, I suppose, God has done. He asks no one to believe except on the ground of evidence, and such evidence as ought to command assent. Let a man examine this evidence with entire candor, laying aside all regard for consequences or results, simply according to the laws of evidence, and then, if he is not convinced, I believe God will, so far forth, acquit him in the great day of account. But if God has given men such evidence that a fair, and full, and perfectly candid examination is all that is needed to necessitate belief, then, if men do not believe, it will be in this very law that we shall find the ground of their condemnation. The difficulty will not lie in their mental constitution as related to evidence, nor in the want of evidence, but in that moral condition, that state of the heart, or the will, which prevented a proper examination. "There seems," says Butler, "no possible reason to be given why we may not be in a state of moral probation with regard to the exercise of our understanding upon the subject of religion, as we are with regard to our behavior in common affairs. The former is a thing as much within our power and choice as the latter."

And here, I remark incidentally, we see what it is for truth to have a fair chance. There are many who think it has this when

it is left free to combat error without the intervention of external force; and they seem to suppose it will, of necessity, prevail. But the fact is, that the truth almost never has a fair chance with such a being as man, when the reception of it involves self-denial, or the recognition of duties to which he is indisposed. Let "the mists that steam up before the intellect from a corrupt heart be dispersed," and truths, before obscure, shine out as the noonday. Before the mind of one with the intellect of a man, but with the purity and unselfishness of an angel, the evidence of such a system as the gospel would have a fair chance.

What, then, is the *kind* of evidence by which Christianity is supported? And here I am ready to say, it is moral evidence, as opposed to mathematical, and what is called probable evidence, as opposed to demonstrative. Is, then, mathematical evidence a better ground of certainty than moral evidence? On this point, and also respecting the subjects to which mathematical evidence can properly be applied, there is a wrong impression extensively prevalent, not only in the community at large, but among educated men. Figures, it is said, cannot lie, and there seems to be an impression that where they are used, the result must be certain. But when a surveyor measures the sides and angles of a field, and ascertains the contents by calculation, is he certain he has the exact contents of that field? He may be so if no mistake has been made in measuring the sides and angles. But of that he never can be certain; or, if he is, it cannot be by mathematical evidence. His accuracy will depend upon the perfection of his instruments, of which he never can be certain. So it will be found in all cases of what are called mixed mathematics. There are elements entering into the result that do not depend on mathematical evidence, and therefore the evidence for that result is not demonstrative. Even in those results in which the greatest confidence is felt, and in which there seems to be, and perhaps is, an entire coincidence with fact, the certainty that is felt does not result from mathematical evidence. No man who understands the nature of the evidence on which he proceeds, would say he had demonstrated that there would be an eclipse next year. His expectation of it would depend, not on mathematical evidence, but upon his belief in the stability of the laws of nature. And even in accordance with those laws, it is not impossible that some new comet may come in athwart the orbit of the earth or the moon, and disturb their relative position.

But, says the objector, I speak of *pure* mathematics, and of the certainty of their evidence. I say, then, with regard to pure mathematics, that it has no application to facts. No fact can be demonstrated. Nothing whatever, no assertion about anything that ever did exist, or ever can exist, can be demonstrated, that is, proved, by evidence purely mathematical. This will be assented to by all who understand the nature of mathematical evidence, and it can be easily shown. It can be demonstrated that the two acute angles in every right-angled triangle are equal to the right angle; but can this be demonstrated of any actually existing triangle? Draw what you call a right-angled triangle, and can you demonstrate it about that? No; you cannot demonstrate that your given triangle is right-angled. Whether it is or not will depend upon the perfection of your instruments and the perfection of the senses. Accordingly, demonstration never asserts, and never can assert, of any triangle that it *is* right-angled; but its language is, Let it be a right-angled triangle, suppose it to be, and

then the two acute angles will be equal to that right angle. It asserts nothing whatever about anything that actually exists, but only the connection between a certain supposition and a certain conclusion. Whatever certainty we have, therefore, about anything that actually exists, or has existed, or can exist, is derived, not from mathematical, but from what is called moral or probable evidence.

What, then, shall we say of the reasonableness, or rather of the folly, of those who ask for mathematical evidence to prove the truth of the Christian religion, when that evidence cannot be applied to prove any one fact whatever? And what shall we say of the boasted superiority of mathematical evidence, when the certainty which any man feels even for such a hypothetical conclusion as can be demonstrated is, after all, dependent upon evidence that is not mathematical?

I would by no means disparage mathematics. I acknowledge their extensive utility and application. I am surprised at that skill in the construction of instruments by which truths demonstrated concerning supposed lines and figures can be so correctly and generally applied to the purposes of practical life. I look with wonder upon that structure of the universe, by which truths demonstrated concerning these same abstract propositions are found to apply with so much exactness to its forms, and forces, and movements; but still, I would have this science keep within its own sphere, and not arrogate to itself a certainty which does not belong to it in virtue of its own authority, and which operates practically to throw distrust upon our conclusions in other departments.

Either, then, there is certainty on other ground than mathematical evidence, or there is no certainty concerning any fact or existing thing whatever, and there will be no stopping short of that fundamental skepticism which denies the authority of the human faculties, and doubts of everything, and finally doubts whether it doubts.

#### THE BEST REMEDY.

At the dinner table the other day, among a company of believers, the conversation turned upon the comparative merits of works of fiction. The point was, whether such works usually constitute a part of a minister's library. The discussion soon narrowed from a general to a specific character, and instead of urging the comparative merits of such volumes, it was argued that in times of mental depression this style of reading possesses a positively intrinsic quality. Two cases were then cited to prove the assertion. One, that of a minister who has the reputation of having been one of the most devoted and devotional of his time, the other a professor in one of our theological seminaries, equally noted for his lofty attainments in the divine life. Respecting the former it was asserted that he was addicted to seasons of spiritual despondency, and when thus afflicted would invariably resort to a fictitious style of literature. Of course it was insisted that in this way he found an adequate if not instantaneous relief! Regarding the other, the spiritually-minded professor, it was affirmed that he adopted the same method to relieve the mind and cheer the spirits of his invalid wife, who was also subject to periods of mental gloom. The plan in this case also was said to be effectual.

Now, if these were cases of actual occurrence—they are simply founded on rumor—it is in order to ask, What becomes of the Bible method? Is there not a direct and sharp antagonism between the two methods of dissipating mental clouds? The psalmist surely knew as much about this matter as

anyone, either before or after him, but we fail to discover any trace of the panacea of modern invention. When *de profundis* he sends up the wailing cry, "Why art thou cast down, O my soul?" he does not say, "Read some frivolous volume and thereby secure the boon of mental refreshment." Oh, no! His panacea was, "Hope thou in God"! Yes, in the midst of shattered nerves, and impending clouds, and dejected spirits, and brooding and awful desolation; aye, when not a flickering star appears to cheer the rayless night—"hope thou in God"! He is yet over all, and in all, and through all in spite of the encircling gloom. Aye, and that gloom, however dismal now, shall at length—perhaps very shortly—be not only pierced but deluged by sunshine in God's own time, and God's own way.

When, during the darkest period of the Reformation, Melancthon became despondent, the more hopeful Luther would say, "Come, Philip, cheer up! Let us sing the forty-sixth psalm," and the method acted like a charm.—O. H. H., in *N. Y. Observer*.

#### ENGLISH PARISHES.

THE *Congregationalist* quotes the following from Adam Badeau's "Aristocracy in England," as showing how it is that some of the parish churches where the attendance is exceedingly small, perhaps not a dozen, nevertheless go straight on, year after year, because there is "money in it:"—

England is divided into 12,000 parishes, in every one of which there is a resident clergyman who receives one-tenth of the income of the land. The ancient tithe in kind is commuted, but the clergy still obtain their tenth in residence, glebe, and commuted tithe. This is in addition to the revenues of the bishops and to the expenditure for the care of the church edifices. These 12,000 clergymen constitute one-fourth of the resident land owners of the kingdom. Their incomes average more than \$1,500 a year. They are land owners as absolutely as the peers; for they also are tenants for life, and cannot be dispossessed short of a revolution—unless in case of crime or gross immorality. They cannot, it is true, dispose of their estates by will; but neither can one in ten of the larger land holders. For the Archbishop of Canterbury, with his \$75,000 a year, down to the humblest incumbent of a parish, they are emphatically part of the landed interest.

#### HAVE YOU A LEGAL MIND?

"I HAVE a legal mind," said a young man to his mother, who had earned the money to educate him, "and therefore cannot believe in Christianity." So? Sir Matthew Hale, and Lord Bacon, and Sir William Blackstone found no difficulty. Several of the greatest lawyers in this and neighboring States are the most devout believers. Hon. Luther Day, LL.D., ex-Chief Justice of the Supreme Court of Ohio, died at his residence at Ravenna, Ohio. His last words were: "I am not afraid to die; yea, though I walk through the valley of the shadow of death, I will fear no evil." This was the passage in which Daniel Webster sought for comfort when the splendor of his career passed under the shadow of the grave. Young man, *have* you a legal mind? If you have, and cannot believe the gospel, the trouble is not with your mind, but with your heart.—Dr. S. M. Buckley, in *Christian Thought*.

HE who in the strength of God climbs the heights of faith and hope and love, finds joy and peace and sunshine.

## A FALLACY.

WE were earnestly remonstrating with a friend who had been brought under deep conviction of sin, on her intended participation in a certain very common bit of worldliness, for the sake of which she was going to absent herself from the meetings in which she had become interested for her salvation. We tried to point out two things to her: First, the folly of trifling with the work of the Holy Ghost in her soul; and second, the sin of doing the thing she was proposing to do. To the latter of these she replied: "But I am not a Christian yet. I admit that it would be a sin for me to engage in the affair if I were a Christian. After I become a Christian, I know I will have to give it up, and many more things like it; but I thought so long as I was not a Christian, it would not be a sin."

We are sure that many others are indulging in this kind of sophistry. It is a devil's lie. Sin is sin. Worldliness is sin, whether indulged in by sinners or by professors of religion. It is a dreadful thing for Christians to be found practicing the sins of the worldlings, as so many of them freely do; but it is none the less sin for a sinner to go on sinning. What a monstrous delusion sin is! How desperately wicked and deceitful the human heart is! The whole world lieth in the "wicked one," and with him they are cursed, because the love of God is not in them. Let us utter this solemn warning to young people, if any such may read this paragraph, and older people also, that theft is a crime, even if it is committed by a professional burglar, no less than if it is committed by a church member. It is no doubt a shocking thing for a confessed disciple of Christ to be found defrauding his employer, but it is equally a crime for an unbeliever to do so. What an outcry is made when a Christian is found committing sin! Yet the act is not sinful because it is done by a Christian. God will not tolerate sin in his people, nor will he tolerate it in unbelievers. Sin is sin, by whomsoever it is committed, and must be forgiven or punished.—*Words and Weapons.*

## SACRIFICE.

THE subject of sacrifice is one of vast importance. Without sacrifice our very existence would prove to be only a vapor, a fleeting shadow, a something to pass away and never come again. He who does not sacrifice something from his own comfort in life, thereby to help or comfort others, is living for self and has not the spirit of Christ dwelling in him. And if we have not the spirit of Christ, we are none of his.

At the very outset of man's existence he stretched forth his hand to a forbidden object, and that act made a sacrifice necessary in order to rescue him from the sad consequences of his disobedience. What thoughts of amazing love are brought to our minds as this scene in the drama of earth's sad history opens up to our view. Consider it for a moment—man lost, condemned, and wretched beyond measure with a sense of his guilt. A loving, pitying Saviour extending hope to the offender, and that hope to be realized only through a most cruel death to this Saviour and the sacrifice on his part of years of the bliss and glory of his home of ineffable peace and light.

Think for one moment of what a sacrifice this was—and yet it is utterly impossible for us to conceive to any adequate extent whatever the immeasurably sad contrast between his home and ours. His was light, glory, and peace; ours, darkness, sin, sorrow, and death.

As I try to contemplate the subject of this great sacrifice, the first ever made—for it was made in purpose before any other, in that the Son of God offered, and the pitying Father accepted—I feel like laying aside my pen from inability to properly express the thoughts which crowd my mind. This is the one great sacrifice without which all others were of no avail. Oh, may the spirit that actuated Jesus, the blessed Messiah, so permeate our hearts that we shall be willing to sacrifice our ease, our pleasure, our convenience, in order to be of some use to our fellow-beings!

Those who will be gathered to Christ at last to live in harmony, love, and light, through the ceaseless ages of eternity, will be those who have made a covenant with him by sacrifice—not by sacrificing the innocent animals, but by sacrificing the things of this life which hold them back from, or interfere with, their obedience to, and consequent relationship with, Christ. Oh, may we learn how to render acceptable service to him who has so loved us! And while we remember that "the sacrifices of God are a broken spirit," and that "a broken and contrite heart" he will not despise, may we also remember that the heart truly contrite and broken with a sense of its weakness and sin, and consequent obligation to him who rideth upon the heavens in our help, who hath pitied our weakness and stretched out a hand to our help,—may we remember, I say, that the heart truly contrite and grateful *must* continually be sacrificing something it loves and delights in, thereby to give expression to its grateful love.

If we find that we do not love to deny ourselves the gratification of some pleasure, that we may be able to cheer, encourage, and help some of Christ's little ones, or search out and bring to him some wandering, desolate one, then may we know that we *must seek and find* more of that tender, self-sacrificing love which always abides in those who are Christ-like.

MRS. M. J. BAHLER.

## MAJORITIES AGAINST THE TRUTH.

THERE are those who magnify the numbers that give countenance to their cause, forgetting that in both morals and religion the word of God is the only rule and guide, and not the sentiments of any number of fallible men. In other words, they assert that truth must lie with the majority. But is this an infallible method of determining truth and right? How was it when Israel worshiped the golden calf? or in the days of Ahab, when from among the millions of Israel only *seven thousand* were found who had not bowed the knee to Baal? or when Elijah stood, single and alone, to meet the four hundred and fifty prophets of Baal? Who were right and who received the approval of Heaven?

How was it upon that dark and tragic day when Jerusalem and its environments rung with the maddened cry, "Away with him, crucify him, crucify him"? Who were right during the Dark Ages, the multitudes that followed "the man of sin" and worshiped the virgin, or that little band of Christians who in the valleys of the Alps kept alive the sparks of true religion that ultimately kindled into the blaze of the Reformation? Who stand upon the safest ground at the present time, the *few hundred thousand* who profess the true religion, or the *countless multitudes* who are virtually unbelievers? No, the race is not always to the swift, the battle to the strong, nor truth with the multitude; and when assailed with such logic let us not be intimidated or discouraged, but rather let us remember the babe in the ark of bulrushes, the stripling of Bethlehem before the giant of Gath, the little

band of Gideon, and the eleven fishermen of Galilee. Let us not forget these illustrious examples of divine strength made perfect in human weakness, of the power of minorities when God is on their side, and the Saviour's precious words of promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Rev. John T. Chalmers.*

## "THOU ART WITH ME."

IN the psalm from which I have selected these words, David expresses his firm and unshaken confidence in the protecting care of the Lord. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Ps. 23:1, 2, 4.

And why should we not trust fully in the Lord? "The good Shepherd giveth his life for the sheep." And if we confide in him and follow in his footsteps, he will withhold no good thing. "Greater love hath no man than this, that a man lay down his life for his friends."

God has manifested his love to us in the most convincing manner, in giving his Son to die for us. And with the apostle we may ask, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32.

"*Thou art with me.*" Oh, cheering thought! Oh, blessed reflection! This consideration has sustained the people of God in the flood, in the Red Sea, in the fiery furnace, and in the lions' den; and in stripes, in imprisonments, and in deaths oft; and amidst perils of waters, perils of robbers, perils of the heathen, perils in the wilderness, perils in the sea, and perils among false brethren.

It was the divine presence which in all past ages sustained the people of God when called upon to suffer affliction for the truth's sake, and must also be our strength, for a time of trouble is just before us, when we must have it or fall amidst the plagues and lose eternal life.

Says David: "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. For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Ps. 27:4, 5.

And again: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

But if we would feel this abiding confidence in God, we must walk in the light of all the present truth. It is not enough to be numbered with the remnant, we must have a living and deep experience in the work of the Lord, which we may have if we heed the counsel to the Laodiceans. Then may we confidently say of the great Head of the church, in every trial and conflict, "I will fear no evil; for *thou art with me.*"

A. S. HUTCHINS.

GREAT troubles, like the waves of Galilee, grow quickly calm when Jesus says, "Peace, be still."

# The Signs of the Times.

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

E. J. WAGGONER, }  
ALONZO T. JONES, } EDITORS.  
CORRESPONDING EDITORS.  
S. N. HASKELL, }  
GEO. I. BUTLER, }

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## THE GROWTH OF EVIL.

THERE is a growing tendency towards the belief that evil is a necessary thing in this world. This is a fundamental principle in the creed of Spiritualists, and it is gaining ground exactly in proportion to the growth of Spiritualism. Spiritualism professes to be a religion of nature, and sin being natural, it is very evident that the idea that sin is necessary will very easily find a multitude of adherents. The very fact that Spiritualism makes such a claim is sufficient evidence that, despite its pretension to elevate the race to the love of the pure and the beautiful, it can only result in the total degradation of the race; for let men once be assured that evil is in even the slightest degree necessary in this world, and they will be sure to make no efforts to get rid of a thing which is so pleasing to them.

A few Sundays ago, Professor Fiske, of Harvard University, lectured before the Unitarian Society of San Francisco. His address was on the nature and origin of evil. Following is a portion of the newspaper report of the address:—

"Mr. Fiske then went into a discussion of considerable length to establish the relativity of all knowledge. We know nothing, he said, except by contrast with or relation to something else. If there were only one color in the world, we would be unable to conceive the idea of color at all. If everything were as sweet as sugar, we would not know what taste means. In the same way, evil exists only by contrast—the contrast of a lesser good with a greater. Evil may be defined as a low stage of existence looked at from a higher one. There is ground for the hope that evil may be evanescent in the universe, but it now exists as a necessary condition of the development of man, like the relation of the shadow to the light. Were there no evil in the world, there could be no morality—no man in the highest sense; human beings would be so many puppets, but such a thing as character would be impossible."

With all due respect for the learned Professor, we can think of nothing else, as we read his words, but the apostle's description of the downward progress of enlightened men toward heathenism: "Professing themselves to be wise, they became fools, and changed the image of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." Rom. 1:22-25.

Such teaching as that of Professor Fiske is identical with that which sunk the ancient world into the most licentious idolatry, and it cannot fail to have the same effect now if it is but followed. Our boasted superior enlightenment will be no bar whatever to such a result; for, in spite of our boasting, the ancients were wiser than we, and it was, in fact, their boasted wisdom which led them into such folly and degradation.

Take now the statement that evil is necessary, and that without it there can be no morality. Can anyone fail to see that this makes the goodness of God dependent upon evil, and actually denies his absolute goodness? and that this is simply to deny his existence as God, and to degrade him to a level with man? This is identical with what Paul said: "They changed the glory of the uncorruptible God into an image made like to corruptible man." And when men have done that, the changing of it still further into an image like to fourfooted beasts and creeping things, and giving of themselves up to uncleanness

through the lusts of their own hearts, is only a question of time, and not a very long time, either.

The Professor thinks there is ground for hoping that evil may be evanescent; but what necessity is there for such a hope, or what incentive to induce man to eradicate it in himself, if evil is only a lesser good, and consequently no evil at all? Indeed, if it were true that evil is a necessary condition without which there could be no morality, then it would follow that evil ought not to be evanescent; for no matter to what heights of morality man had attained, we would begin to degenerate as soon as the evil was removed! Is it possible to conceive of a more absurd proposition? Yet in spite of its absurdity, it is seriously advanced by men who have committed to them the task of educating the youth of our land.

This theory is simply another way of expressing the idea that "whatever is right;" that man can do no wrong, for really there is no wrong. So, then, whatever a man may do, it is only a necessary step in his development. This is a pleasing thought to the carnal heart, and one that will find adherents without much urging. Now when it is remembered that "the heart is deceitful above all things and desperately wicked," and that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (and these statements may be verified by anyone who knows much of his own heart), it is easy to see how those who think that all the impulses of their nature are only undeveloped good, could plunge into any excess. Public sentiment may act as a restraint upon a man with such an idea; but when the public sentiment is the same, when the majority of people conclude that nothing that they want to do is evil, then there will be no restraint, and the floods of iniquity will cover the earth.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4. It now requires no prophet's eye to see this state of things just ahead. When men occupying the highest positions as moulders of the thought of the rising generation, can without rebuke give utterance to sentiments that directly lead to unrestrained vice, it is surely time for an alarm to be sounded.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6:11, 12. w.

## THE SURE WORD.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

The apostle is not comparing one prophecy with another, but he is comparing prophecy with something else. He does not say that we have one word of prophecy that is "more sure" than some other word, but that the word of prophecy is more sure than some other thing. What that other thing is we may learn from the context. In verses 16-18 he speaks of the certainty of Christ's coming, and the reason why he is so certain in regard to it. He says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." The idea is this: At the transfiguration the apostles saw Christ just as

he will appear when he comes in his glory. They also heard the voice of God from Heaven. So when they declared the coming of Christ, they did it on the evidence of both their eyes and their ears. This is accounted the best possible evidence; but Peter says that there is something that is more sure than this. What is it? It is the "sure word of prophecy." It is possible that a person's eyes or ears might deceive him, but there is no possibility of doubt in regard to the prophecy. And why not? Because it did not come "by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The prophecy, therefore, is as reliable as God himself. There are very few things in this life upon which we can depend implicitly; how gladly, then, we ought to receive this sure word, and how eagerly we ought to search it.

## THE OBJECT OF PROPHECY.

As noted by Peter, the object of the sure word of prophecy is that we may be more certain in regard to Christ's coming, for that is the grand event to which all prophecy points. Christ's first advent was the basis of many prophecies, and it was the most momentous event since the creation of the world. Upon that coming the redemption of the whole human race depended; but even that with its attendant sacrifice would be lost to us if Christ were not to come the second time. Christ came and died that man might be redeemed, to reign with him forever; but those whom he has purchased cannot be with him unless, according to his promise, he comes again to redeem them to himself. There is no other way by which we can go to Heaven. So the redemption of the race depends fully as much upon Christ's second coming as upon the first. It is no wonder, then, that so much prophecy has been given in regard to so important an event. We will examine a little of it, and we shall see that the coming of our Lord is not so vague and indefinite a matter as some would have us believe.

## NEBUCHADNEZZAR'S DREAM.

This dream, related in the second chapter of Daniel, is familiar to every reader of the Bible. The circumstances attending it are such as would attract the attention of one who was reading merely for pleasure, for they are highly interesting. But our interest in the narrative is increased a thousand-fold when we learn the object and interpretation of the dream. The object of the dream is told in few words. Daniel said to the king, "There is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Then it is for us far more than for Nebuchadnezzar.

The dream was as follows: A great image, bright in appearance and terrible in form, appeared to the king. Its head was of fine gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet of mingled clay and iron. While the king looked upon this image, a stone was cut out of the mountain without the aid of human hands. This stone smote the image upon the feet, and instantly the whole image was reduced to fine powder, and was blown away; but the stone immediately became a great mountain and filled the whole earth.

The interpretation of the dream occupies but little more space. Daniel, after reminding the king that God has given him universal dominion, tells him that his kingdom is symbolized by the head of gold. The other three divisions of the image, the silver, the brass, and the iron, symbolize three other universal empires. The last one of these is to be divided into ten parts, as is indicated by the ten toes of the image, which shall be distinct from each other. And now comes the closing scene: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass

hereafter; and the dream is certain, and the interpretation thereof sure." Dan. 2:44, 45.

This dream with its interpretation was not given that men might be informed in regard to earthly kingdoms, but for the sole purpose of pointing out the fifth universal kingdom. Then we may know something in regard to the time of its setting up. Let us follow the connection. Babylon was conquered by the Medes and Persians, B. C. 538. Medo-Persia, then, was the empire symbolized by the breast and arms of silver. The Persian Empire in its turn gave away to the Greeks. This took place B. C. 321. Here we have three of the four kingdoms; and since there were to be but four universal, earthly monarchies, the fourth cannot be difficult to locate. There is no doubt but that Rome was symbolized by the iron part of the image. It was at the height of its power at the first advent of Christ, having fully completed the conquest of Greece half a century before. There is no disputing the fact that it was universal in its dominion, and Scripture proof of the fact is found in Luke 2:1. Now we have the four universal empires before us. Where shall we look for the setting up of the fifth. In the days of Christ? No; because Rome was then undivided. It could not be set up until the division of that empire into its ten parts, which was completed A. D. 457. The coming of Christ, and the setting up of his everlasting kingdom, is the next thing brought to our view. And this is in reality the next thing to be accomplished. Certain things must be done by powers that now exist, but when earthly Governments again fall, their place will be taken by Christ's kingdom.

Now is not this a sure word of prophecy? Kingdoms have risen and fallen just as predicted by the prophet. He said that the ten divisions of the Roman Empire would seek to consolidate their power, but would be unsuccessful, and so it has been. Every attempt to unite the nations of Europe has ended in failure. And if the past has been fulfilled to the letter, we have the assurance that that which yet remains will as surely be fulfilled. Inspiration did not point out the length of time that these earthly kingdoms should exist, and it has not told when the heavenly kingdom will be set up, but we know it cannot be far distant. The divided state of the image has continued for 1,400 years, much longer than any other division. Other prophecies show more definitely that the end is very near. We learn from this that God's kingdom is as much a reality as any earthly kingdom, and that those whose interest is in earthly things can have no part in it. Are we fitting ourselves for citizenship in that glorious, everlasting kingdom? w.

### THE SAMARITANS.

"PLEASE give an explanation of John 4:20.

J. S."

The text reads, "Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." These are the words of the woman of Samaria to Jesus, as he talked with her at the well. Samaria was a hill that 925 years before Christ belonged to a man by the name of Shemer. When Omri had reigned as king of Israel six years in Tirzah, he bought this hill from Shemer for two talents of silver, and built a city on the hill, "and called the name of the city which he built," Samaria, "after the name of Shemer, owner of the hill." 1 Kings 16:23, 24. Omri thus made it the capital of the kingdom of Israel, and it remained the capital of the ten tribes as long as they were a kingdom.

About 740 B. C. Tiglath-pileser, king of Assyria, carried captive a part of the ten tribes. 2 Kings 15:29. About 721 Samaria fell after a siege of three years by the Assyrians, and Sargon, king of Assyria, destroyed Samaria and carried the remainder of the ten tribes captive unto Assyria, and placed them in Haluh, and in Habor, by the river of Gozan, and in the cities of the Medes. Then to re-people the land he "brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sephar-

vaim, and placed them in the cities of Samaria instead of the children of Israel."

But by taking the inhabitants away, the lions had multiplied in the land. And when he brought up the new people the lions slew some of them. Then they sent word to the king of Assyria that, as they did not know the manner of the God of that land, the lions were slaying them, and asked him to send up there some of the priests who had been carried away captive, so that they should teach the newcomers the way of the God of the land. The king did so, and the priests taught them how they should fear the Lord. So then they all feared the Lord, so as to have him keep the lions off, and went on worshipping their own gods. So "the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in the fire to Adrammelech and Anammelech, the gods of Sepharvaim." 2 Kings 17:6, 24-34. It will be seen at once that this introduced a mixed and most corrupt worship. Afterward there were some Arabians transported there by Sargon, and several other peoples by Esar-haddon. Ezra 4:2, 9, 10.

When the children of Israel returned from the captivity of Babylon, B. C. 535, these people of Samaria proposed to join with them in rebuilding the temple and in re-establishing the worship of God. But Zerubbabel and Joshua and their companions would have nothing to do with them. Then the Samaritans set about to hinder the work all they possibly could, and even hired counselors against them at the court of the kings of Persia, all the time of Cyrus and Cambyses. And thus began an enmity between the two peoples, that never was quenched, but which grew more and more bitter as ages passed by.

The efforts of the Samaritans were in vain with Cyrus and Cambyses, but when the impostor Smerdis came in, they succeeded in obtaining a decree from him putting a stop to the work at Jerusalem. So it ceased for about two years, till the second year of Darius Hystaspes, B. C. 520. Then the prophets Haggai and Zechariah stirred up the Jews again to go to building. But no sooner had they begun to build than the Samaritans were on hand again to stop them. There was a new governor over them, however, by this time, and he appears to have been a very honest man himself; he sent to Darius an honest account of the matter, and the effect of it was to bring a decree that not only should they let the work at Jerusalem go on, but that they should help speedily with money from the king's tribute, and with bullocks, rams, and lambs, wheat, salt, wine, and oil, all that was needed at Jerusalem. Ezra 4-6.

After this the Jews were bothered no more by the Samaritans for about seventy years, till Nehemiah went up to Jerusalem to complete the work. Then they tried their best to get the advantage of him, but failed at every effort, which only increased their bitterness. This was at Nehemiah's first visit to Jerusalem. But he returned to the court of Persia and stayed several years, and then went up again to Jerusalem. There he found that in his absence the Jews had intermarried with the heathen, and even with the Samaritans. Eliashib the priest had actually brought Tobiah the Ammonite to Jerusalem and had set him up at housekeeping in the chambers of the temple of God. And one of Eliashib's grandsons had married a daughter of Sanballat the Horonite, who seems to have been then governor of Samaria.

When Nehemiah arrived at Jerusalem, and found matters thus, he pitched all the household stuff of Tobiah out of the chambers that had been given him, and commanded the chambers to be cleansed. Then he made all the Jews who had strange wives put them away. But this grandson of the high priest, Manasseh by name, who had married Sanballat's daughter, would not give her up, therefore Nehemiah chased him clear out of Jerusalem. Then Manasseh went with his wife over to Samaria to Sanballat, as also did others who, like Manasseh, clung to their heathen wives, and rebelled against

the authority of Nehemiah. In B. C. 409 Sanballat obtained from Darius Nothus a grant to build on Mount Gerizim near Samaria, a temple like that at Jerusalem, and he made this Manasseh the high priest of the temple and its worship. Thus the enmity became still more bitter, and continued so down to the time of the Saviour, by which time the hatred was so bitter that when the Pharisees would apply to Jesus the most bitter epithet that they could command, it was, "Thou art a Samaritan, and hast a devil." John 8:48. And Jesus when giving in a parable an example of perfect obedience to the divine command to love our neighbor as ourself, pictured an instance of a Samaritan helping a Jew. And in this same conversation with the woman of Samaria, as Jesus sat on the well, the woman came, and he asked her to give him a drink. She was surprised that he, a Jew, should speak to her, a Samaritan, and so she asked, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." John 4:7-9.

When Sanballat and Manasseh built that temple on Mount Gerizim, there was thenceforth a false worship there as rival to the true worship in Jerusalem. At first it was the mixed worship of the idolatrous Samaritans and apostate Jews. But this was not only a place of rival worship, but it became an asylum for all the rebellious, discontented Jews, and by this means it came about in the course of time that the worshipers there were mostly made up of apostate Jews and their descendants, and as the Pentateuch was used in the Samaritan temple, and as the service was made as near like that at Jerusalem as possible, the worship of the false gods was soon dropped entirely, and the Samaritans claimed to be the true people of God, and claimed that Mount Gerizim, and not Jerusalem, was the place which God had chosen, that there Abraham and Jacob had built altars and worshiped God, and that therefore theirs was the true temple and the true worship. And that is why it was that the woman said to Jesus, "Our fathers worshiped in this mountain [the mountain was right over their heads]; and ye [that is, the Jews] say, that in Jerusalem is the place where men ought to worship." That also was why Jesus replied to her, "Ye worship ye know not what; we know what we worship; for salvation is of the Jews." Their worship was a false, corrupt worship from the beginning, and Jesus exposed it all in a word, "Ye worship ye know not what." J.

### LIFE AND DEATH EVERLASTING.

WHEN we read the words of the Lord concerning the wicked, "For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land;" "for yet a little while, and the indignation shall cease, and mine anger in their destruction" (Isa. 10:23, 25), and say that the Lord never designed to keep the wicked alive to all eternity suffering torture, we are told that if we limit the suffering of the wicked we have no assurance that the righteous will have everlasting happiness.

This idea is based upon the erroneous idea of what is to constitute the reward of the righteous and the punishment of the wicked. It is true that the wicked are to suffer torment, and the righteous to have fullness of joy evermore at the right hand of God; but neither of these constitute the reward promised to the two classes. All that is promised to the righteous is life. Said Christ, "I am come that they might have life, and that they might have it more abundantly." John 10:10. "Ye will not come to me, that ye might have life." John 5:40. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." 2 Tim. 1:1.

To the wicked, death is threatened. "The wages of sin is death." Rom. 6:23. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and

all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:8. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:19. "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13.

We find that everywhere the choice is between life and death. The reward of the righteous and the punishment of the wicked are exactly opposite. As we said, all that is primarily promised to the righteous is life, but that comprehends everything else. The man who has unlimited life may have all things. Then, too, that promised life is really life. It is not partial life, as is our short life, but perfect life in every organ, so that there will be no sickness to interfere with plans. Therefore we say that this promise of life comprehends all blessings that may be desired.

But how long will it last? To all eternity, for the gift of God is eternal life through Jesus Christ our Lord. "But," says one, "you limit the punishment of the wicked, which the Bible declares will be eternal, and why may you not as well limit the reward of the righteous?" That is a mistake; we do not put a limit to the punishment of the wicked. It will be everlasting, that is, without end. It will be just as long as the reward of the righteous. "These [the wicked] shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:46. But this does not say that the wicked shall be in eternal torment. As we have seen, the punishment of the wicked is not primarily suffering, but it is death. They will suffer torment, and doubtless for a very long time, but until death shall have ensued they will not have received their punishment. Since their punishment is death, and it is also eternal, it follows that the punishment of the wicked is eternal death. And this agrees exactly with the words of Paul, who says that they "shall be punished with everlasting destruction." 2 Thess. 1:9.

There is no life except in Christ. The righteous have the promise of life which is in Christ. Their life is hid with Christ in God. And when they, in common with all men, are redeemed from the death which came upon them as the result of their inherited mortality, they will live as long as Christ does. The wicked, however, after having their mortal life restored to them, shall be punished with death for the sins which they have committed, and when they go down to the grave the second time there is no way by which they can be rescued, and they "sleep a perpetual sleep."

THE POPES AMONG RULERS.

It seems that from any and every point of observation that we may choose, the Papacy appears to the worst advantage of any power on the earth. In studying the list of Popes, we were struck with the shortness of the reign of a large number of them, and were thus led to draw a comparison between the average length of the reigns of the Popes, and that of other rulers of the world. The following table shows the result:—

Dates.	Duration of kingdom.	No. of rulers.	Average reign.
	years.		yr. mo. da.
B. C. 975-599 Judah	376	20	18 9 18
" 975-720 Israel	255	19	13 5 1
" 747-538 Babylon	209	18	11 7 10
" 538-330 Medo-Persia	208	14	14 10 8
" 795-168 Macedonia	627	35	17 11 2
" 304-30 Later-Egypt	274	15	18 3 5
" 312-65 Syria	247	20	12 4 6
" 48-A. D. 364 Rome	411 1/2	49	8 4 21
A. D. 364-476 Western Empire	111 1/2	15	7 6
" 364-1453 Eastern	1089	84	12 11 17
" 428-1793 France	1365	84	16 3
" 411-1838 Spain	1427	106	13 8 28
" 404-1603 Scotland	1199	71	16 10 14
" 632-1258 Caliphs	626	55	11 4 17
" 800-1804 Germany	1000*	59	16 11 11
" 827-1881 England	1061	61	17 4 21
" 862-1881 Russia	1022*	65	15 5 24
" 842-1795 Poland	952*	48	19 9 15
" 1299-1881 Turkey	588	86	16 4
" 1093-1881 Portugal	788	86	22 10
" 1015-1881 Sweden	867	53	16 5 13
" 803-1881 Denmark	1080*	62	20 6
" 1134-1881 Prussia	744*	37	20 3 7
" 1627-1881 China	254	9	28 10 20
" 66-1881 Papacy	1796 1/2	272	6 7 15

\*4 years interregnum. 13 yrs. inter. 27 yrs. inter. and anarchy. 315 yrs. inter. 43 yrs. inter. 518 1/2 yrs. inter.

Thus it may be readily seen that the average length of the reigns of the Popes is within forty-five days of a whole year shorter than that of any other succession of rulers from Babylon to this day. And it is a significant fact, that the next shortest is in the Western Empire, and still the next shortest is in the Roman Empire before it was divided; which all goes to show that the state of affairs was much worse under the Popes, than during the empire either before or after its division.

But an objection might be raised against this count of the line of the Popes, to the effect that it is not exactly fair, because it embraces the era of martyrdom, during which time many of the bishops of Rome were put to death in the persecutions suffered by the Christians. It is true that many of the early bishops suffered martyrdom. Therefore we will admit the justice of the claim, and will begin at the close of the era of martyrdom, when Constantine gave peace (?) to the church, and count to the Reformation. From Sylvester to the death of Leo X., or from A. D. 314 to 1522, a period of 1195 1/2 years, there were 202 Popes, whose average reign was five years, ten months, twenty-nine days. This reveals the fact that the state of affairs was actually worse than appears by the preceding calculation; enough worse, indeed, to reduce the average a period of eight months and sixteen days.

Without going into particulars, which would extend this article to an undue length, we will simply add a few leading facts:—

- Two of the Popes reigned less than a day.
- Six of them reigned less than a month.
- Twenty-five of them reigned less than a year.
- Eight of them were murdered.
- Four of them died in prison.
- Six of them were deposed.\*

This by no means completes the list, but is enough to show somewhat of the character of these Popes and their times. With a slight change, the words which Shakespeare puts into the mouth of King Richard II., would be literally true of these:—

And tell sad stories of the death of Popes:—  
How some have been deposed,  
Some haunted by the ghosts they have deposed;  
Some poisoned, some sleeping killed;  
For within the hollow crown,  
That rounds the mortal temples of a Pope,  
Keeps death his court; and there the antic sits,  
Scoffing his state, and grinning at his pomp;  
Allowing him a breath, a little scene  
To monarchize, be feared, and kill with looks;  
Infusing him with self and vain conceit,—  
As if this flesh, which walls about our life,  
Were brass impregnable, and, humored thus,  
Comes at the last, and with a little pin  
Bores through his castle wall, and—farewell Pope.

As in Christ is embodied and manifested the "mystery of godliness" (1 Tim. 3:16), so, on the other hand, in antichrist is embodied and manifested the "mystery of iniquity." 2 Thess. 2:7. As in Christ, from whatever point we view him, we behold only godliness, so in the Papal system, from whatever point we view it, we behold only iniquity, more than in any other system the world has seen. Whether it be viewed in its representative Popes, such as Innocent III., crushing out heresy with fire and sword, deposing kings, trampling upon nations, filling Europe with bloodshed and woe; or Gregory VII., infamous Hildebrand, asserting absolute control over emperors, princes, priests, and people; or whether it be viewed as a system, infusing mankind with its baleful influence till it is reduced to the condition revealed by its place in the foregoing table, it presents itself as the worst of all things earthly—worse than the "unspeakable Turk," worse than the Eastern Empire of Rome when for five hundred years "the sepulcher was ever beside the throne," worse than old Rome itself when the purple was never clear of blood. It fully justifies every title bestowed upon it in the Scriptures; and by the view here given, is especially illustrated and justified the comparison given in Daniel 11:31 and 12:11, between Pagan and Papal Rome, where Pagan Rome is designated as the "daily desolation," while the Papacy is the "ABOMINATION OF DESOLATION." J.

\*13 yrs. interregnum. 7 All of this list is between A. D. 315 and 1522.

THE FIRST COMMANDMENT. NO. 2.

ANOTHER form of violation of the first commandment is brought to view by Paul in 2 Cor. 4:3, 4: "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Between the children of this world and the children of God there is no connection. Between those who love God and those who love this world there is no affinity. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

Yet to please the world, to gain the favor of the world, and to be a friend of the world, is that for which men seek more than for the grace of God. Men will destroy their own souls if only they can stand well with the world. They will annihilate character to acquire and maintain a reputation. Reputation is of the world, character is of God. When men are called to obey God, the love of the world stands in the way, and the god of this world blinds their minds lest the light of the glorious gospel of Christ should shine unto them. It is the work of the gospel to open men's eyes, to turn them from darkness to light, and from the power of Satan unto God. Darkness covers the earth, and gross darkness the people; Satan and his hosts are "the rulers of the darkness of this world," for the whole world lieth in the wicked one. Christ called Satan "the prince of this world," and as He came to save us from this present evil world, the message of his salvation is to turn men from the power of Satan unto God, that they may receive the forgiveness of sins and inheritance among them which are sanctified by faith in Jesus.

It is for this cause that the friendship of the world is enmity with God. Satan is the prince, the god, of this world, and to love the world is to love the rule and dominion of Satan. To be a friend of the world is to be a friend of Satan. Therefore it is that if any man love the world the love of the Father is not in him. There is no affinity between Satan and God. Satan rebelled against God, led our first parents into sin, gained possession of the world, and has kept it in rebellion against God ever since. "Whoever therefore will be a friend of the world is the enemy of God." Therefore says the Lord, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

Yet for all this, how many there are of the professed children of God, who, instead of being transformed to the will of God, seek to be conformed to this world, and allow their minds to run in the same old worldly channel that they did before they named the name of Christ. All the capricious behests of fashion are obeyed more readily, and more willingly, than are the commands of God; all her follies and foibles are conformed to as though that were itself the way of salvation. Does fashion command that people shall make themselves ridiculous by some such silly custom as banging the hair down over the forehead clear to the eyes, or by wearing dead birds for ornaments? It is readily followed by thousands of those who profess to be followers of God, even though the foolish fashion originate in a brothel, as did both of these. Whoever will do a thing because it is popular or fashionable to do so, will do anything, it matters not what, that may become popular or fashionable. To please the world is their aim, and please it they will. The world is their god, and the Lord must take second place. But when he is given the second place he is given no place, for he will be supreme or not at all. "Thou shalt have no other gods before me," "I will be sanctified in them that come

nigh me," and "my glory will I not give to another."

The separating from this world, and turning from the power of Satan unto God, is a veritable, and must be a total, transfer of allegiance from one Government to another, from one sovereign to another. By this transfer we become citizens of God's kingdom, and "our citizenship is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Whereas "in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," remember "that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." But "now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2:2, 12, 19, 20.

Now in the affairs of the Governments of this world, when a person transfers his allegiance from one to another, from England to the United States, for instance, he takes the following oath:—

I, —, late of England, do declare an oath, that it is *bona fide* my intention to become a citizen of the United States of America, and to renounce forever all allegiance and fidelity to any foreign prince, potentate, state or sovereignty whatever, and particularly to the queen of Great Britain and Ireland and empress of India, of whom I am now a subject.

So likewise we, in becoming fellow-citizens with the saints and of the household of God, and in transferring our citizenship to Heaven, and our allegiance to God, must renounce forever all allegiance and fidelity to any other prince potentate, sovereignty, or god whatsoever, and particularly to the god of this world. This must be done or our citizenship can never be registered in Heaven. It must be maintained or our citizenship, once registered there, will be blotted out and we treated as the traitors which such a relapse surely shows us to be. By the word of God the separation is clear-cut: "If the Lord be God, follow him; but if Baal, then follow him." There can be no compromise, there can be no playing fast and loose. If the Lord be God, follow him; but if the world, then follow it. You can't be a citizen of two countries at once; you can't serve God and this world both at once.

Still another form of violation of this commandment is shown by Paul, in writing to the Philippians: "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Chap. 3:18, 19. And still there are "many" such. They may, and indeed they do, pretend to be great friends of Christ, but so long as they are enemies of his cross they are enemies to him. They may pretend to be devout worshippers of Christ, but so long as they are enemies of his cross they are only worshippers of themselves, of their own desires; their god is their appetite, and that god they worship.

Jesus says plainly, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. The first requisite therefore to follow the Saviour is to deny self. And no man can be a follower of Christ without it. To deny self for Christ's sake brings a person face to face with the cross. And to refuse to deny self for his sake, is to refuse the cross and so to become an enemy of the cross of Christ. Men may make vast pretensions to being followers of Christ, but so long as they refuse to deny themselves, so long they refuse the cross, and so long they are not his followers at all. He has placed the matter in its proper order: first deny self, next take up the cross to which self-denial brings us, and then follow Christ. There is no other way to get into the path where Jesus has walked, there is no other way to become a follower of Christ.

The man who yields obedience to his appetite for strong drink, has another god than the Lord. His duty to God is set aside, that the arbitrary commands

of a perverted appetite may be obeyed. The claims of the divine law are nullified by the, to him, higher and stronger claims of his own appetite. Such a person is an idolater. His god is his belly. But the devotee of strong drink is not the only such idolater. The devotee of opium, or tobacco, or tea or coffee, or whatever else it may be that he allows to fasten itself upon him, is an idolater equally with the lover of strong drink. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." J.

#### CAMP-MEETING IN NORWAY.

Moss, the place selected for the camp-meeting, is a city of about 8,000 inhabitants, and, as we stated in a previous article, located about forty miles from Christiania. The camp-ground was located on what was originally a peninsula about five miles long and four wide, the sea on each side nearly meeting in the midst of the city of Moss. Forty years since the connecting isthmus was severed by a channel through which the largest vessels can pass, thus forming what is known as Jel Island. The tall Norway pines furnished a beautiful grove in which to pitch the tents, and the balmy freshness of the air, the scent of the green foliage, and the fine weather, combined to make us believe that "the groves were God's first temples;" and the outpouring of his Spirit showed that God accepted the worship in this, nature's temple.

The way was prepared for a camp-meeting by a series of tent-meetings held during the summer by the Brethren Olsen, which resulted in bringing out about thirty Sabbath-keepers. Tent-meetings are a novelty in this country, and preaching a new and strange doctrine aroused the curiosity of the people. The brethren pitched their tent so near the priest's house that he could easily hear all that was done, without going out of his house, and in a short time the saying was going the rounds that "those boys know what they are about, or they wouldn't go so near the priest's residence." This circumstance seemed to make a favorable impression, and aroused an interest to come out and learn what was being preached.

The camp-meeting awakened still greater interest, being the first one ever held in Europe. A house on a high elevation near the camp, overlooking the water and the city, was secured for Sister White, a number of the ministers from abroad also stopping in the same. A book-stand and boarding and provision tent were provided, and a large tent for speaking in English and Norwegian. More than thirty who spoke English were present. Quite a number of family tents were pitched upon the grounds, but a failure to receive tents ordered from America rendered it necessary that the brethren and sisters living in the city of Moss, about a mile away, should lodge at their homes. The arrangement of the grounds, and the taste displayed in ornamenting the large tent, were fully equal to that displayed in any of our American camp-meetings.

The preaching was done largely through an interpreter. The afternoon and evening meetings were well attended by friends from the city. The services on the Sabbath were especially interesting, Sister White speaking in the afternoon with freedom and power. The Spirit of God seemed also to rest upon Brother Matteson, the interpreter. The melting Spirit was manifested more particularly in the morning prayer-meetings.

A Norwegian Conference was organized, and an annual meeting of the Sabbath-school Association, and of the Tract and Missionary Society, was held. There is now a Conference in Norway, Denmark, and Sweden. There are eighteen colporters supporting themselves by the sale of our publications, in Sweden,

three in Denmark, and three in Norway. There are in all about eight hundred Sabbath-keepers in Scandinavia, and five ministerial laborers. The language being similar, our brethren can labor in either country. The population of these countries is about eight million. As in other countries of Europe, the common people are poor, but, considering all circumstances, we think there is no more promising field in Europe than this. And if workers can go out here and support themselves, our brethren in America certainly should be able to do so, as there are less difficulties to meet in America.

The influence of the meeting was good, and the warnings of some of the papers against us only served as an advertisement. The article in another column is a translation of a report furnished by a reporter sent on the grounds by a Christiania paper. We believe the camp-meeting was in the providence of God, and that there are better times before the Scandinavian cause. The General European Council now continues for one week. S. N. H.

## The Missionary.

### TOUR TO THE CAMP-MEETING AT MOSS.

THE following is the report which appeared in the Christiania *Morgenposten* of June 14:—

Life in the large cities becomes very tedious in summer when the sun is heating the tall brick houses as hot as an oven, and when every little breath of air which is expected to bring refreshing comes laden with great clouds of dust, which settles down, dirty and disgusting, everywhere. Anyone having read Kjellan's "Arbeidsfolk" has a good idea of a summer day on Karl Johan, and can understand what enjoyment it must be for a person living in Christiania to once in a while shake the dust off his feet, and get out of the city. This desire to escape from the tumult and dust of the town has also entered our religious societies and sects lately; especially, since they have noticed that people like much better to hear a sermon when they are permitted to sit down in a cool, green grove, than when they are compelled, on a warm summer day, to sit in the close air of a church or hall.

The camp-meeting of the Seventh-day Adventists in the Bellevue Grove on Jel Island, near Moss, from the 8th to the 14th of June, was nevertheless something new. It was new both on account of the length of time the meeting was to continue, and because the people were going to dwell in tents. Besides this speakers were to be present from distant lands.

As far as we know this is the first camp-meeting ever held in Europe, but in America such meetings are very common, and in Michigan, where the Adventists are most numerous, from 2,000 to 3,000 people may be found in such a camp. They hire the ground, arrange regular streets, and appoint everyone a place for his tent. They have a camp directory by the help of which anyone can be easily found. It is a perfectly organized though temporary city. At the services in such a camp ten to twenty thousand people often gather.

The meeting at Moss, of course, was not so grand an affair, yet they have a large tent sixty feet long and forty feet wide for the congregation. We found also eight smaller tents in which about one hundred persons lived. The tents are very fine and pleasantly and neatly arranged, generally for two families. Altogether we received the impression that the people occupying these tents must be an economical and well-to-do people. Nothing was seen in the line of taking up collections, for which the Adventists deserve praise.

Besides the one hundred living in the camp, there are about fifty persons taking part in the meetings who live in different places in

the city. There are also in the camp about forty children belonging to Sabbath-schools in Christiania. The churches represented at this meeting were: the church at Christiania, numbering about one hundred and fifty members; Moss, fifteen; Drammen, twelve; Laurvig, twenty-one; Copenhagen, fifty-four; and Stockholm, ninety-two. Besides these there were representatives from two smaller companies in Sweden and Denmark. This society numbers altogether about thirty thousand members, most of whom live in America. In Europe, Sweden has the greatest number of Adventists.

The Adventists, though not numerous, manifest wonderful activity in their work. They have no less than seven printing-offices, employing altogether about three hundred and thirty-four hands. Most of these offices are owned by the denomination, and have cost quite large sums. For instance, the building in Basel, lately finished, has cost about \$30,000. From three of these offices no less than sixty-five million pages of tracts and periodicals have been issued. Besides these, the society has two colleges, one in California and one in Michigan; and also an immense Sanitarium at Battle Creek, Michigan, said to be the largest in the world. In Christiania, as we all know, they have their own meeting-house in Akersgaden (alongside the Lutheran meeting-house), a building which is said to have cost about \$14,000, in which is also their printing-office. It was principally through the efforts of Mr. J. G. Matteson that Adventism was first introduced among us. He commenced the work in Christiania in 1878. There are now eight churches in Norway. This society has well-conducted city missions, as well as ship missions in our largest cities.

Judging from the programmes posted in the tents, giving the order of exercises, which is here the same as commonly arranged in all their camp-meetings, the time is pretty fully occupied. The programme is as follows: Hour of rising, 5 A. M.; prayer-meeting, 5:30; breakfast, 7; morning prayer, 8; business meetings, 9; preaching or missionary meeting, 10; dinner, 1 P. M.; preaching, 2:30; business meeting, 5; preaching, 8; hour for retiring, 10.

The camp-meeting is held not only for preaching services, but the European Council is also in session for the transaction of business. Its decisions, however, are not binding until ratified by the General Conference, which meets every year in America. The operations of this society are directed by a committee of seven members, the chairman of which is Geo. I. Butler; and of this committee, Messrs. S. N. Haskell of America, O. A. Olsen of Norway, and W. C. White of America, were present at this meeting. Among other speakers present from abroad we may mention from America, Mrs. E. G. White, J. H. Waggoner, D. A. Robinson, C. L. Boyd, and Wm. Ings; from England, S. H. Lane and J. H. Durland; from Germany, L. R. Conradi; and from Switzerland, B. L. Whitney.

The meetings on Sunday were attended by about one thousand people. In the forenoon a defense was made of their practice of keeping holy the seventh day; in the afternoon Mrs. White spoke of the doctrine of the second coming of Christ. Later in the afternoon Mr. J. G. Matteson spoke.

We noticed in the camp, besides the dwelling tents, a tent for the sale of books, and a tent where victuals could be obtained. According to the announcement at the meeting Sunday, they intend to continue on Jel Island one week longer, not leaving until the 21st of June.

“He that is faithful in that which is least is faithful also in much.” Luke 16:10.

### COQUILLE CITY, OREGON.

At the close of our good camp-meeting at East Portland, it was decided that we should go to Coos County, Or., to spend the season in assisting the little churches already established, and holding tent-meetings as the way might open. We arrived here June 5, and pitched our tent. We held our first meeting June 12, with seventy-five in attendance. Have now given twenty-one discourses, with an average attendance of fifty-two. Those that attend give good attention, and some have decided that we have the truth.

The people seem distant and it is not easy to get access to labor for them privately. The truth has been partially presented here before, and many have decided against the truth or are so prejudiced that we fail to get them to listen. Picnics, excursions, celebrations, and dances call the majority and only leave a few to listen to the present truth. This is a place of about five hundred people.

We have been called to give three funeral discourses since coming here, and have tried to use these occasions wisely to get truth before the people. Expect to remain until, by the Lord's help, we have done all we can to present the message. We plead earnestly with the Lord, and ask the prayers of all, that with you we may be able to gather sheaves for the heavenly garner.

WM. POTTER,  
J. C. BUNCH.

June 28, 1887.

## The Commentary.

### SANCTIFICATION.

1. WHAT is the condition of man in his fallen state?

“Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.” Rom. 3:19. See Eph. 2:12.

2. What is made necessary by this condition?—*The change called justification and sanctification.*

3. Who have the promise of seeing God?

“Blessed are the pure in heart; for they shall see God.” Matt. 5:8.

4. What Scripture shows that unholy men will never be admitted into the presence of God?

“Follow peace with all men, and holiness, without which no man shall see the Lord.” Heb. 12:14.

5. Is holiness attained by an inward work of God's grace or by works of righteousness?

“Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.” Ps. 51:6, 7.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Titus 3:5.

6. How may it be shown that faith is a prerequisite to justification and sanctification?

“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” Acts 10:43.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Rom. 5:1.

7. How may it be proved that obedience also is necessary?

“And being made perfect, he became the author of eternal salvation unto all them that obey him.” Heb. 5:9.

8. From what scriptures does it appear that the Holy Spirit is an agency in the work of sanctification?

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Thess. 2:13. Also Rom. 15:16, last clause.

9. What else is necessary to salvation?—*Belief of the truth.* See above.

10. Through what agency did Christ pray that his followers might be sanctified?

“Sanctify them through thy truth; thy word is truth.” John 17:17.

11. What does Peter testify on this point?

“Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” 1 Peter 1:22.

12. How does David speak of the word of God? Ps. 119:105.

13. By what means may the young cleanse their way?

“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.” Verse 9.

14. From what do all need to be cleansed?—*From sin.*

15. What is sin?

“Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” 1 John 3:4.

16. Where is the law,—the commandments of God,—called the truth?

“Thy righteousness is an everlasting righteousness, and thy law is the truth.” “Thou art near, O Lord; and all thy commandments are truth.” Ps. 119:142, 151.

17. Can one have a true view of the character of sin, who disregards the law of God?—*No.* See Rom. 7:7; 3:20.

18. What does James say about this law of liberty?

“But 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.” Jas. 1:25.

“So speak ye, and so do, as they that shall be judged by the law of liberty.” Jas. 2:12.

### NOTES ON THE INTERNATIONAL LESSON.

#### TEMPTATION OF JESUS.

(July 31.—Matt. 4:1-11.)

AFTER the baptism of Jesus, he was led by the Spirit into the wilderness to be tempted of the devil. When he came up out of Jordan, he bowed and plead with the great Eternal for strength to endure the conflict with the fallen foe. The opening heavens and the descent of the excellent glory attested his divine character; and the Father's voice declared the close relationship of Christ to his Infinite Majesty: “This is my beloved Son in whom I am well pleased.” The mission of Christ was now about to begin; but he must first withdraw from the busy scenes of life to a desolate wilderness for the express purpose of bearing a threefold temptation in behalf of those whom he had come to redeem.

THE great work of redemption could be carried out only by the Redeemer taking the place of fallen man. Burdened with the sins of the world, he must go over the ground where Adam stumbled. He must take up the work just where Adam failed, and endure a test of the same character, but infinitely more severe than that which had vanquished him. It is impossible for man to fully comprehend the strength of Satan's temptations to our Saviour. Every enticement to evil, which men find so difficult to resist, was brought to bear upon the Son of God in as much greater degree as his character was superior to that of fallen man.

WHEN Adam was assailed by the tempter he was without the taint of sin. He stood before God in the strength of perfect manhood, all the organs and faculties of his being fully developed and harmoniously balanced; and he was surrounded with things of beauty, and conversed daily with the holy angels. What a contrast to this perfect being did the second Adam present, as he entered the desolate wilderness to cope with Satan, single-handed. For four thousand years the race had been decreasing in size and physical strength, and deteriorating in moral worth; and, in order to elevate fallen man, Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might fully sympathize with man and rescue him from the degradation into which sin had plunged him.

In taking the nature of man, Christ was not equal in appearance with the angels of Heaven, but this was one of the necessary humiliations that he willingly accepted when he became man's Redeemer. Satan urged that if he was indeed the Son of God he should give him some evidence of his exalted character. He suggested that God would not leave his Son in so deplorable a condition. He declared that one of the heavenly angels had been exiled to earth, and his appearance indicated that instead of being the King of Heaven he was that fallen angel. He called attention to his own beautiful appearance, clothed with light and strength, and insultingly contrasted the wretchedness of Christ with his own glory.

HE claimed direct authority from Heaven to demand proof of Christ that he was the Son of God. He taunted him with being a poor representative of the angels, much less their high Commander, the acknowledged King in the royal courts; and insinuated that his present appearance indicated that he was forsaken of God and man. He declared that if he were the Son of God he was equal with God and should evidence this by working a miracle to relieve his hunger. He then urged him to change the stone at his feet to bread, and agreed that if this were done he would at once yield his claims to superiority, and the contest between the two should be forever ended.

SATAN thus hoped to shake the confidence of Christ in his Father, who had permitted him to be brought into this condition of extreme suffering in the desert, where the feet of man had never trodden. The arch-enemy hoped that under the force of despondency and extreme hunger, he could urge Christ to exert his miraculous power in his own behalf, and thus take himself out of the Father's hands.

THE circumstances and surroundings of Christ were such as to make temptation upon this point peculiarly aggravating. The long fast had physically debilitated him, the pangs of hunger consumed his vitals, his fainting system clamored for food. He could have wrought a miracle in his own behalf, and satisfied his gnawing hunger; but this would not have been in accordance with the divine plan. It was no part of his mission to exercise divine power for his own benefit; this he never did in his earthly life; his miracles were all for the good of others.

SUFFERING humiliation, hunger, and contempt, Jesus repulsed Satan with the same scripture he had bidden Moses repeat to rebellious Israel: "Man shall not live by bread

alone, but by every word that proceedeth out of the mouth of God." In this declaration, and also by his example, Christ showed that wanting temporal food was a much less calamity than meeting the disapprobation of God.

IN becoming man's substitute, and conquering where man had been vanquished, Christ was not to manifest his divine power to relieve his own suffering, for fallen man could work no miracles in order to save himself from pain, and Christ, as his representative, was to bear his trials as a man, leaving an example of perfect faith and trust in his heavenly Father.

CHRIST recognized Satan from the beginning, and it required strong self-control to listen to the propositions of this insulting deceiver, and not rebuke his bold assumption. But the Saviour of the world was neither provoked to give him evidence of his divine power, nor to enter into controversy with one who had been expelled from Heaven for leading a rebellion against the supreme Ruler of the universe, and whose very crime had been a refusal to recognize the dignity of the Son of God. Armed with faith in his heavenly Father, bearing in his mind the precious memory of the words spoken from Heaven at his baptism, Jesus stood unmoved in the lonely wilderness, before the mighty enemy of souls.

IT was not for the Son of God to descend from his lofty mission to prove his divinity to Satan, nor did he condescend to explain the reason of his present humiliation, and the manner in which he was to act as man's Redeemer. If the children of men would follow the example of their Saviour, and hold no converse with Satan, they would be spared many a defeat at his hands. Six thousand years has this arch-enemy been warring against the government of God, and continued practice has increased his skill to deceive and allure.

BUT Satan had too much at stake to lightly give up the battle. He knew that if Christ came off victor his influence would be lessened. So, in order to awe Christ with his superior strength, he carried him to Jerusalem and placed him on a pinnacle of the temple. He now demanded that, if he were indeed the Son of God, he should cast himself from the dizzy height, and thus indicate entire confidence in his Father's preserving care.

THE sin of presumption lies close beside the virtue of perfect faith and confidence in God, and Satan endeavored to take advantage of Christ's humanity and urge him over the line of trust into presumption. He now admitted that Christ was right in the wilderness, when he placed such perfect confidence in the Father, and he now urged that one more proof should be given of his entire faith in God, by casting himself from the temple. He assured him that if he were indeed the Son of God he had nothing to fear, for the angels would uphold him. Satan was well aware that if Christ could be prevailed upon to fling himself from the temple, in order to prove his claim to the protection of his heavenly Father, he would, by that very act, exhibit the weakness of human nature.

BUT Jesus came off victor from the second temptation, by spurning the sin of presumption. While manifesting perfect trust in his Father, he refused to voluntarily place himself in such peril that it would be necessary for the Father to display divine power in

order to save his Son from death. This would have been forcing Providence to come to his rescue, and thus he would fail to give his people a perfect example of faith and trust in God.

FINDING that he prevailed nothing with Christ in the second great temptation, Satan began to be alarmed for the result of his efforts. The continued steadfastness of the Son of God filled him with apprehension, for he had not expected so strenuous an opposition. He now called all the resources of his Satanic nature to his aid in one last mighty effort to baffle and defeat the Saviour. In his first two temptations he had concealed his true character and purpose, claiming to be an exalted messenger from the courts of Heaven. But he now throws off all disguise, avowing himself the Prince of Darkness, and claiming the earth for his dominion.

HE took Jesus up into a high mountain and showed him the kingdoms of the world, spread out in a panoramic view before his eyes. The sunlight lay on templed cities, marble palaces, fruitful fields and vineyards, gilding the dark cedars of Lebanon and the blue waters of Galilee. The eyes of Jesus, so lately greeted by gloom and desolation, gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard: "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine."

SATAN brought all his strength to bear upon this last inducement, for upon the result of this effort depended his destiny. He claimed the world as his dominion and himself to be the prince of the power of the air. He promised to put Christ in possession of all the kingdoms without suffering or peril, if he would make one concession, and that was to acknowledge Satan his superior, and pay him homage. This last temptation was designed to be the most alluring of all. Christ's life was one of sorrow, hardship, and conflict. Poverty and privation attended him; even the beasts and the birds had their homes, but the Son of man had not where to lay his head. Homeless and friendless as he was, there was offered him the mighty kingdoms of the world and the glory of them for a single consideration.

THE eyes of Jesus rested for a moment upon the scene before him; he then turned resolutely from it, refusing to dally with the tempter by even looking upon the enchanting prospect he had presented to him; but when Satan solicited his homage, Christ's divine indignation was aroused, and he could no longer tolerate his blasphemous assumption, or even permit him to remain in his presence. He exercised his divine authority, and commanded Satan to desist, saying, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

SATAN had asked Christ to give him evidence that he was the Son of God, and he had, in this instance, the proof he asked. He had no power to withstand his peremptory dismissal, and was compelled to obey the divine command. Writhing with baffled hate and rage, the rebel chief retired from the presence of the world's Redeemer. The contest was ended. Christ's victory was as complete as had been the failure of Adam.—Mrs. E. G. White, in *Great Controversy*, Vol. 2.

## The Home Circle.

### IMAGINARY EVILS.

LET to-morrow take care of to-morrow;  
 Leave things of the future to fate;  
 What's the use to anticipate sorrow?  
 Life's troubles come never too late!  
 If to hope overmuch be an error,  
 'Tis one that the wise have preferred;  
 And how often have hearts been in terror  
 Of evils that never occurred!

Have faith—and thy faith shall sustain thee—  
 Permit no suspicion and care  
 With invisible bonds to enchain thee,  
 But bear what God gives thee to bear.  
 By his Spirit supported and gladdened,  
 Be ne'er by forebodings deterred,  
 But think how oft hearts have been saddened  
 By fear—of what never occurred!

Let to-morrow take care of to-morrow;  
 Short and dark as our life may appear,  
 We may make it still darker by sorrow—  
 Still shorter by folly and fear!  
 Half our troubles are half our invention;  
 And often by blessings conferred,  
 Have we shrunk in the wild apprehension  
 Of evils that never occurred!

—Charles Swain.

### FORBEARING.

"WHAT is the matter, Jessie? You have been going around for I don't know how long with your forehead all tied up into a knot, and your mouth down at the corners. And your voice is tuned to match."

Jessie's growls, frowns, and pouts lightened only a little as she answered,—

"Why, Aunt Lucy, I'm hunting for my skate-key."

"And will it come any the sooner for such a face and tune?"

"No ma'am, of course not. But I'm so angry with Herbert, you see. He borrowed it of me yesterday, and did not give it back to me, and now I can't find it and I can't find him. He's the most careless boy in the world. I'll never lend him a thing of mine as long as I live. There he is now—going off coasting with those boys. Herbert! Herbert!"

Jessie threw up the window and called loudly and angrily after him. He turned back at the sound of her voice.

"Don't speak crossly to him, dear," said Aunt Lucy, earnestly. "Remember, words can never be called back when once spoken."

"But I have lost so much time," said Jessie. "And I have so little time out of school. How can I help scolding him?"

"If you are sure you cannot help it," said her aunt, smiling, "suppose you go into another room and let me speak to him. You will be glad of it afterwards, dear."

"But I think it would really do him good to get a scolding," said Jessie, as she rather unwillingly turned to leave the room.

"But I am sure it would do you no good to give it to him," said Aunt Lucy.

She met Herbert as he hurried up to the open window.

"Jessie wants her skate-key," she said.

"Where is she?" he asked, with some trepidation. "I do believe, Aunt Lucy—" he felt quickly in one pocket and then another. "Yes, I do declare, I haven't got it! I lent it to Jack Staples, and forgot to get it again. Won't I catch it from Jessie, though! I'm ever so sorry."

"Run away, now, but do try to be more thoughtful, my boy."

"I will. And I'll stand all she says to me when I get home without saying a word back," said Herbert, as he turned slowly away.

Jessie came into the room with her things on to go out.

"I'm glad you didn't see him, Jessie," said

her aunt, "for he lent the key to someone else, and I'm afraid you will lose your skating this afternoon."

Jessie's face grew darker than before.

"I wish I had seen him," she said, angrily. Then added, "But I shall see him after a while."

"Yes," said Aunt Lucy, "he said he would bear anything you might say to him."

Jessie's face changed a little at this.

"He deserves anything I can say," she said, after a pause.

"Perhaps so. But are you not glad you have not yet said anything you would wish to take back?"

Jessie looked as if she felt doubtful about that.

"When you are as old as I am," said Aunt Lucy, "you will look back with great thankfulness upon every harsh and angry word you forced yourself not to say; and oh, dear child! with such bitter regret upon every word in which you have sinned against those who love you."

"Why, Aunt Lucy," said Jessie, struck by her earnest manner, "I don't believe that you have spoken many words that you regret now."

"Yes, indeed, dear, plenty which I wish now that I could recall. But I never can. You never can. When the ugly words are once out of your mouth, they are free to do their ugly work of stinging and wounding. And they pour out so fast when we are angry—so fast, from lips which ought to open only to bless with words of sweetness and loving-kindness."

Jessie began thinking ruefully of the many sharp things she had said to her brother, provoked by his really very trying habits of carelessness and forgetfulness.

"Herbert forgets things so often," she said.

"Yes, most boys do. And I don't mean to excuse them, for they certainly are as much under obligation to correct that fault as any other. But we must learn to forbear with one another in love, dear. When I was a girl, Harry, my brother, was quite as much of a trial to me as Herbert is to you, for he had the same headlong, scatter-brain ways, but withal as loving and generous as Herbert always is. I remember one day he was going down town, and I specially desired him to take a note to one of my friends. It was to ask her to come right over to tell me about a hard lesson I was preparing for examination, in which I had little time to spare. How vexed I was when at the last moment he rushed out of the house in his usual hasty manner, and a few minutes afterward I saw that he had left my note behind."

"Just like Herbert," said Jessie.

"I was more angry with him than I would like to tell you now. I had to go myself, and reached my friend's just after she had gone out for the afternoon. I think that if I had had a little time my ugly feeling toward him would have cooled. But just as I was settled again to my puzzling examples he appeared at the door with a bright face, entirely forgetful of my grievance against him, holding something behind him."

"Guess what I've got," he said.

"His unconsciousness aroused my anger anew, and I poured it out upon him without restraint, using, I believe, every hateful word I could think of. All the brightness went out of his face as he listened quietly until I had finished, and then, without a word in reply, turned and went away."

"It was not until the next day, when I was in a pleasant humor, that he came to me, saying he was sorry for having disappointed me, and explaining why he ran away in such haste. 'I just caught a glimpse of Mr. Bray, the old florist from Hillsdale,' he said. 'He

had a load of plants, and I ran a race after him to get you one of these, for, as he only comes once in the season, I knew it would be my last chance.'

"The dear fellow had heard me speak of a rare plant I wanted, and had spent all his pocket-money to get it for me as a surprise. You can easily imagine my shame and humiliation. I have thought of the little incident many a time since when tempted to hasty words or actions."

"But, Aunt Lucy, how can we help speaking angrily when people are so provoking?"

"Only through the grace of Christ, dear. Even King David had to pray: 'Keep my tongue from evil and my lips from speaking guile!' Our little member, the tongue, is the hardest of all to manage, and we are told that no man can tame it—only its great Maker can hold it in check. I am sure, dear," with a caressing pat on the little girl's head, "that you will be ready to forgive Herbert by the time he comes back."

Jessie still felt doubtful about it as she saw some of her friends going by with their skates, and longed to join them. But she took her sled, and succeeded in having such a merry time that before she reached home she had almost forgotten her vexation, and had to think twice before she could recall why she had been so angry with Herbert.

"I wonder why he doesn't come home," said Aunt Lucy, an hour afterwards, as the winter twilight began to close in.

Jessie watched from the window in growing uneasiness as she perceived her aunt's anxiety. In the quiet waiting there came into her mind a few lines of a poem she had often heard read:—

"So many little faults we find,  
 We see them, for not blind  
 Is love. We see them, but if you and I  
 Perhaps remember them some by and by,  
 They will not be  
 Faults then—grave faults—for they and we  
 Have such a little way to go—can be  
 Together such a little while along the way,  
 We will be patient while we may."

The darkness became deeper as she still watched—watched until the quiet was broken, not by Herbert's light step, and cheery shout, but by the tramp of men who carried him. The sled on which he had been sliding had come into violent collision with a passing sleigh, and Herbert had been seriously injured.

Many days passed before any promise of recovery was held out, and Jessie never forgot the time in which she waited to learn whether it had been ordered that she and her brother should no longer walk together along the way which she had so often shadowed by her evil temper and uncontrolled speech. And in what fervency of thanksgiving she remembered that her latest words to Herbert had not been the angry ones she had been so ready to utter.

"Days change so many things, yes, hours.  
 We see so differently in suns and showers.  
 Mistaken words to-night  
 May be so cherished by to-morrow's light,  
 We may be patient, for we know  
 There's such a little way to go."

—Sidney Dayre, in *Interior*.

THE climate of the island of Arran, on the west coast of Scotland, is said to be so mild that palms and camellias thrive in the open air without injury in winter, although the latitude is that of the northern part of Labrador, on the Continent.

THE best application for the improvement of the countenance is a mixture in equal parts of cheerfulness and serenity. Anoint the face every morning, noon, and night.—*Sel.*

## AFTER THE FOURTH.

JIM MEAD had done his best by his country on the anniversary of "the day when our land was made free." He had risen at midnight to salute the auspicious morning with the tooting of a fish-horn, he had fired tremendous charges into the air all day long, and finished by subsiding at night into tipsy slumber. Next morning, when he came forth rather jaded and listless, he encountered Aunt Mary Cole, the intimate friend and conscience of the whole village.

"Well," said she, resting her bag, full of school-children's goodies, on the fence, "did you have a good Fourth?"

"Prime!" answered Jim, glibly, but un- easily.

"You banged and tooted to your heart's content, and then you went and stamped and clapped your hands over a spread-eagle oration?"

"Now, Aunt Mary, it was just a first-class speech," said Jim, determined to stand by his colors.

"And you all roared yourselves hoarse when you were told you had a duty to your country. Now, do you want me to tell you where I think your duty to your country lies?"

"Yes, Aunt Mary, only don't be too ha'sh."

"I say you'd better go to work and keep your children in shoes, so they can go to school and get their learning. If you let 'em grow up into poor shif'less trash, you've made your country a present of so many paupers; that's all!"

"Now, Aunt Mary!"

"If you're so master patriotic, Jim Mead, why don't you try to leave your country as good as you found it? Trim up the hedge here, and hoe your garden! Columbia'll be much obliged to you for that, when she would not turn her hand over for a million guns fired off under her nose."

"You always was pretty rough on the lame and the lazy, Aunt Mary!"

"It's no such a thing!" said Aunt Mary, emphatically. "I always let 'em alone till they begin to make puffed-up speeches about their patriotism and their dignity as Americans, and then I just want to see 'em prove themselves. You just set your foot down like an honest man now, that you won't celebrate another Fourth till you've given America a good citizen, and then Columbia and I'll have some respect for you! Good-morning."

She passed on, upright as a needle.

Jim looked in at the kitchen window.

"Maria," said he, "where's that hoe gone to? I guess I'll hoe the beans."—*Youths' Companion.*

## WONDERS OF THE SEA.

EVAPORATION is a wonderful power in drawing water from the sea. Every year a layer of the entire sea fourteen feet thick is taken up in the clouds. The winds bear their burden into the land, and the water comes down in rain upon the fields, to flow back at last through rivers. The depth of the sea presents an interesting problem. If the Atlantic were lowered 6,564 feet, the distance from shore would be half as great, or 1,500 miles. If lowered a little more than three miles, say 16,680 feet, there would be a road of dry land from Newfoundland to Ireland. This is the plain on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy. The British channel is more like a pond, which accounts for its choppy waves.—*Selected.*

## Health and Temperance.

## EFFECTS OF STIMULANTS ON THE BLOOD.

THE effects of stimulants upon the circulation need careful consideration. There is no effect of alcohol more insidious than that produced by the nervous thrill it imparts to the action of the heart, and which is propagated all along the various vessels of the circulation. Even the temporary benefit derived from it, in cases of collapse, is most forcible evidence that its frequent or continued use is attended with most disturbing results.

The minute enlarged capillaries often seen upon the face, and the general redness of countenance produced by alcohol, in many who are regarded as temperate in its use, are the forcible declaration, that to the very tip ends of the circulating system it is capable of suspending contractile action, of paralyzing vaso-motor nerves, of weakening the caliber of the vessels, and of producing permanent engorgement or congestion in them. If this is true of the minute vessels of the face, it is equally true of those of the lungs, the liver, the kidneys, and other organs. When it is remembered that most of the vital organs are made up of millions of these little arterioles and veins, what takes place on the skin is the demonstration of far-reaching and abiding impairment of all vascular organs.

Induration of portions of the nervous centers, congestion of the respiratory organs, and shriveling and thickening of the coats of the stomach, are not unusual results of the frequent and habitual use of small quantities of alcohol. Still more serious is the effect upon the kidney and its functions. The power of alcohol to act upon the vaso-motor nerves of the capillary system, and to produce engorgement in minute vessels, is plainly shown in the reddened face and changed complexion of many habitual users who are not called excessive drinkers. The varied forms of renal disease which now destroy so many in middle life, or reduce them to invalidity, generally result from irritating substances which find their way into the renal vessels. No irritant so frequently has this effect as alcohol. So marked and general is its effect in the way of inducing congestion of the capillary circulation of the system and of most of its organs, and their subsequent destructive changes, that it has been well termed by Dickinson the very "genius of degeneration." The stomach, the liver, and the kidneys are generally the first organs to be embarrassed in their function by it. It then goes on to alter their structure so as to embarrass or suspend their service. One of the most constant and important revelations, both of pathology and of statistics, is that this occurs so uniformly in those who have been regarded as only moderate drinkers.

How the brain and the nervous system become involved in the disturbance is too well known, and too frequently attested by what we hear and see in the daily walks of life, to need extended comment. Alcohol retards the normal chemical changes which are essential to the processes of growth and repair. We need to give to the constructive forces full play. These are not stimulated, but blunted, by alcohol. We cannot successfully operate this wonderful machinery of life by forces which disturb circulation, disorder the nervous system, and embarrass vital organs both in structure and function.

When we come to examine the different forms of alcoholic mixtures we find them differing in their injurious effects as they differ in the amount of alcohol they contain. We of course cannot expect so rapid results from

cider and beers, with from four to ten per cent. of alcohol, as we have from wines of from nine to twenty-six per cent.; and from brandy, whisky, and gin, with their fifty to sixty per cent. of alcohol. It is for the alcohol in them that they are used, and it is its use which constitutes the peril to health and to life. . . .

The deleterious effects of all alcoholic liquids have so impressed most Governments that restrictive measures have been adopted as to the sale of such liquors, and their sale entirely prohibited or discouraged, so far as minors are concerned. Many who will not practice total abstinence for themselves are in favor of bringing up men and women entirely without it for at least twenty-one years. The foods which are found adapted to the first twenty-one years of life are sufficient for the rest of life.

Against the use of liquids containing alcohol in any form must be urged, not only that they are not needed as foods, but that their use is likely to create an appetite for them which is dangerous to health and to life. In all grades, from the so-called moderate use to intensest intoxication, alcohol is fraught with fearful risks to health and life, as well as to character and success.

However proud we may be of our own powers of resistance, the universal testimony of experience is, that whatever tends to weaken our self-restraint is to be avoided. Fluids containing alcohol have shown such a wondrous ability to break down this power of self-control, and for creating a desire and appetite for such drinks, that, more than all other influences combined, they have overcome the resistance of the will, and proved the allurements and destruction of thousands.

Those who think they will stand, and those whom others have thought would stand, have fallen by multitudes. He who would do himself no harm must not run such a risk. The loss of self-control is a bodily as well as mental and moral infirmity often seen to pass from one generation to another. In any case it involves in its consequences many more than ourselves.

Hygiene has no more imperative law, and no more persuasive words in behalf of health, than to say, "Touch not, taste not, handle not." Character, education, health, happiness, and the hope of success, demand that life should be begun and carried through without indulgence at such a peril. It is a sad misnomer to call it drinking each other's health to drink alcohol. The fountain of health has not, and requires not, any such admixture.—*Independent.*

## THE BENEFITS OF HIGH LICENSE.

Mother—"Our boy is out late nights."

Father—"Well, we must tax the saloons \$50."

M.—"Husband, I believe John drinks."

F.—"We must put up that tax to \$100."

M.—"My dear husband, our boy is being ruined."

F.—"Try 'em awhile at \$200."

M.—"Oh, my God! my boy came home drunk."

F.—"Well, well! we must make it \$300."

M.—"Just think, William, our boy in jail."

F.—"I'll fix those saloons. Tax 'em \$400."

M.—"My poor child is a confirmed drunkard."

F.—"Up with that tax, and make it \$500."

M.—"Our once noble boy is a wreck."

F.—"Now I will stop 'em; make it \$600."

M.—"We carry our poor boy to a drunkard's grave to-day."

F.—"Well, I declare! we must regulate this traffic; we ought to have made that tax \$1,000."—*Advance.*

## News and Notes.

### RELIGIOUS.

—The will of the late ex-Vice-President Wheeler gives \$25,000 to home missions, and \$5,000 to foreign missions.

—Since July 9, 1862, the Bible stands in Crystal Palace have circulated over 19,959,253 copies of the Gospels, including a large number of Testaments, Scripture cards, and leaflets.

—The late General Assembly of the Presbyterian Church adopted a resolution re-affirming the action of the assembly of 1884 in recommending unfermented wine for communion purposes.

—The *Christian Union* thus enumerates the signs of improvement in reference to Sunday observance in Germany. "In Stuttgart 600 shop keepers have engaged to close their shops on that day. In Carlsruhe a second distribution of letters has been stopped. In Alsace-Lorraine public houses are legally closed till noon."

—Some idea of the moral condition of this country may be gained from the statement made by the New York correspondent of the *Congregationalist*, that "taking the country together, there is about one saloon to every church; but in New York City an assembly district can be found where there is but one church to every 12,000 souls, while a saloon exists for every eight votes."

—The total cash receipts of the American Bible Society in May were \$38,008.93, of which amount \$4,971.28 were given upon such terms that only the income can be used. The issues from the Bible House during the month were 96,315 copies; issues since April 1, 212,059 copies. Five societies were recognized as auxiliary—two in Kansas, two in Wisconsin, and one in West Virginia.

—The *Weekly Witness* says: "Since taking possession of the Cameroon country on the west coast, Germany has sent there 1,524,028 liters of rum, 37,800 bottles of gin, 1,588 old muskets, 1,000 cartridges, and 56,039 kilograms of tobacco. As an offset to the pernicious influence of these things the fatherland has also sent a few missionaries to take the place of the English Baptist missionaries, whose presence in the district was not wanted."

—An exchange says, "The great want of the times is an increase of family religion." The fact is that the great want of the times is an increase of pure and undefiled religion. If there were plenty of that it would be in the family and everywhere else that anyone happened to be who possessed it. The Christian religion is something which can be experienced only by individuals, therefore family religion and State religion are not Bible religion.

—The *Christian Standard* remarks that "it is reported that Bernhardt took back to Europe many times ten thousand dollars as the fruit of her short theatrical tour in America;" and adds: "There are hundreds of church members who contributed more to this magnificent sum for the shameless woman than they contribute to the salaries of their earnest, faithful, poorly-paid pastors. Hundreds contributed to the salary of this assassin of chastity who never gave a dollar for the support of a Christian missionary. How can they explain this at the Judgment-seat? or, do they never expect to stand there?"

—Speaking of the evils growing out of too great display at funerals, the *Catholic Mirror*, of July 2, says: "These big funerals are not infrequently a cause of scandal, as everyone knows who has watched their progress to the burial-place and their return. The sight of a long string of carriages full of mourners halted before the numerous saloons that line the route to nearly every cemetery is not one that inspires much respect for the sorrow of the occupants, and yet it is one that may be seen almost any day in the vicinity of a Catholic cemetery." This must be a most humiliating confession for one of the leading organs of "the only true church" to make.

—Dr. McGlynn has at last been excommunicated from the Roman Catholic Church, and by the time this note reaches the reader the decree of excommunication will in all probability have been published in the church journals. McGlynn's offense is in one sense political rather than religious, but that makes no difference; the Pope has decided that his theory of land ownership cannot be tolerated by "the church," and after that decision was reached it was folly for McGlynn and his friends to imagine that he could continue to hold and teach his views and remain a Catholic. The Papal idea of what constitutes a Catholic was thus expressed some years since by Pope Pius IX.: "I alone," said he, "despite my unworthiness, am the successor of the apostles, the vicar of Jesus Christ. . . . They who are with me are with the church; they who are not with me are not with the church."

### SECULAR.

—The Irish Crimes Bill has passed its third reading in the Commons.

—Parnell says that evictions are alarmingly on the increase in Ireland.

—The British ship *Muskota* has, it is feared, been lost at sea with all on board, twenty-six men.

—The *Catholic Herald*, one of the New York papers which supported Dr. McGlynn, has suspended.

—Gold-bearing quartz has been discovered near Ishpeming, Mich. The ore is said to be very rich.

—Two men lost their lives in a fire in Cincinnati, Ohio, on the 5th inst. The money loss was \$160,000.

—Over 100 persons who took part in the recent rebellion at Chang-Chow, China, have been beheaded.

—Eight men lost their lives on the 7th inst, in the Sturgeon River district, by the sudden flooding of a mine.

—Locusts (commonly called grasshoppers) are devastating the country in the vicinity of Perham, Minnesota.

—Parts of China have recently been visited by most destructive floods. Thousands of persons are supposed to have been drowned.

—One woman was killed and two other passengers were probably fatally injured in a street-car accident in Fitchburg, Mass., on the 4th inst.

—The French revenue receipts for June were 4,000,000 francs less than the estimates. The total deficit for the half year is 25,000,000 francs.

—The new French Premier has prepared a budget which proposes retrenchment in the expenses of the Government to the amount of 129,000,000 francs.

—Fires in the little town of Clarendon, Pa., July 4 and 6, destroyed 381 buildings out of a total of 396, which constituted the town. Three persons perished in the flames.

—July 4, at Quincy, Ill., an aeronaut named Baldwin jumped from a balloon at the height of one mile, and landed safely by the aid of an eighteen-foot parachute.

—The New York *Tribune* gives figures to show that the present population of the United States, even without taking into account the immigration from Canada, is not less than 61,700,000.

—During a drill of the Sappers at Jazygia, Hungary, July 4, a dynamite cartridge exploded prematurely, killing twenty-seven men and injuring forty-eight others. Of the killed four were officers.

—The Michigan Legislature has passed a county local option liquor law, and the opinion is expressed that under it more than half of the counties in that State will free themselves from the liquor curse.

—Mr. Powderly is authority for the statement that "in one Pennsylvania county in a single year \$17,000,000 was spent for liquor, and it was estimated that \$11,000,000 of the amount came from workingmen."

—A terrible disaster occurred on the 6th inst. at Zug, Switzerland. A huge landslide precipitated twenty-seven houses besides one large hotel into the waters of the lake. At least 100 persons perished.

—July 7 a fire broke out in the barracks at the citadel, Quebec, and a large number of the buildings were destroyed. It was only by almost superhuman efforts that the fire was prevented from reaching the magazines.

—The town of Nagy Karoly, Hungary, was destroyed by a hurricane and water-spout on the night of the 6th inst., and the site of the town and the adjoining district converted into a vast lake. Many persons lost their lives.

—A correspondent of the *Congregationalist* referring to the waning influences of the home, calls attention to the statement made recently that of 243,000 families in New York only 13,000 live in homes of their own; the remaining 210,000 families board.

—About eighty persons were made seriously ill in New York City on the 4th inst, by eating poisonous ice-cream. It is said that this was undoubtedly a case of a tyrotoxic form of milk poison discovered by Professor Vaughn, of the University of Michigan.

—President Cleveland has sent a letter to the mayor of St. Louis stating that he will not attend the Grand Army encampment in that city on account of the opposition expressed by many members of the organization, and the stated determination to insult him by a public denunciation should he attend.

—The riot at Oak Ridge, La., reported last week, resulted in thirteen deaths instead of seven as first stated. If the newspaper reports are trustworthy, the trouble was occasioned by a party of colored people attacking some officers who had a prisoner in charge. Only one of the victims was a white man.

—The skeletons of sixty murdered men were found a few days ago in a cave not far from a road in Kentucky which for seventy-five years was known as the Kentucky stock-road, and was once the principal highway for traders between Louisville, Ky., and several South Carolina and Georgia towns. Traders and cattlemen frequently disappeared mysteriously while traveling through that section and it is now known that they were murdered and thrown into this cave.

—The discontent with the corrupt rule of the Gibson ministry in the Hawaiian Kingdom culminated June 30, when the citizens, assembled in mass-meeting, demanded of the king that he form an entirely new ministry, restore certain moneys illegally and wrongfully taken, and consent to the formation of a new constitution. The king has appointed a ministry nominated by the people and has promised all the reforms demanded. The ex-Premier and his son-in-law have been placed under arrest and will be dealt with according to law.

## Appointments.

### HUMBOLDT COUNTY CAMP-MEETING.

THIS meeting will be held at Eureka, Humboldt County, commencing Thursday evening, August 11, and closing Monday morning, August 22. We hope to see a full attendance of all our people in the county, and as many of their friends as they can induce to come with them. Those wishing to rent tents, or those who may have tents of their own to pitch upon the ground, are requested to report immediately to J. N. Loughborough, Pacific Press, Oakland, Cal. Give the size of your tents. The price for rent is the same as last year: 10x12, \$4.00; 12x16, \$6.00.

The Conference Committee take the liberty to appoint as Camp-meeting Committee for Humboldt meeting, G. D. Hager, Elder N. C. McClure, and G. H. Gibson.

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OAKLAND, CAL., FIFTH-DAY, JULY 14, 1887.

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## CAMP-MEETINGS FOR 1887.

TEXAS, Fort Worth,	July 27 to Aug. 2
VIRGINIA, Harrisonburgh,	Aug. 2-9
NORTH MISSOURI, Chillicothe,	" 2-9
CALIFORNIA, Eureka,	Aug. 11-22
VERMONT, Vergennes,	" 16-23
OHIO, Cleveland,	" 16-23
ILLINOIS, Springfield,	" 23-30
MICHIGAN, Grand Rapids,	Sept. 20-27
CALIFORNIA, State meeting, Oakland,	Sept. 22 to Oct. 3
INDIANA, Indianapolis,	Oct. 4-11

The last Australian steamer brought meager news from the laborers there, owing to the fact that it sailed a little sooner than was expected. A brief note from Elder Daniells states that the church in Auckland now occupy their own house of worship, and that a missionary society of forty members has been organized.

SUBSCRIPTIONS to the *American Sentinel* are now coming in in a way to delight the hearts, not only of the publishers, but of all who believe that the *Sentinel* has an important work to do. Every mail brings in scores, and some hundreds of subscriptions. That it does occupy a position second to none in importance is conceded by all who are awake to the issues of the day. Let its friends rally to its support.

ONE of the main points in a recent address delivered by George W. Cable, in Nashville, Tenn., was that "the ideal government must be by a minority, elected by the majority, whose will is to be appealed to frequently, administered in harmony with the higher law of God." Of course it is understood that the majority are to decide what is in harmony with that higher law of God; and there you have National Reform government in a nutshell.

THE *Truth Seeker*, which is the inappropriate name of the chief infidel organ in this country, has a correspondent who has been studying Spiritualism in Boston. As the result of his investigations he reports that all the Spiritualists are infidels, but that not all infidels are Spiritualists. He is undoubtedly correct, but if he should make his investigations a few years from now he would have to change the last part of his report, for all the infidels will then be Spiritualists. But they will still be infidels.

QUITE a stir has been made of late over the charge that Canon Fleming, of the Church of England, had appropriated one of Dr. Talmage's sermons, and had preached it as his own. The Canon now admits the deed, and confesses that he was guilty of an "inadvertance." This is the latest euphemism for stealing. What with "defalcations," "shortages," "failures," "appropriations," "inadvertances," etc., we shall soon have no such thing as stealing. Then will all the world be honest! But it will be honesty that will correspond to the chastity of the ancient Spartans, among whom, we are told, it was impossible to find an adulterer, and that they knew not what the name adultery meant. This, however, was solely because what is now universally known as adultery was exceedingly common, and was sanctioned by law. This seeking to relieve a thing of the odium attached to it, by changing its name, is indirectly encouraged by those who think to avoid the imputation of breaking the fourth commandment, by calling the first day of the week the seventh.

## HERO WORSHIP.

A FEW weeks ago we noticed a blasphemous eulogy of Cardinal Gibbons, which was uttered by a zealous Baltimore priest. In that eulogy the prophecy concerning Christ, in Isa. 63:1-3, was applied to the Cardinal. But this man worship has recently been equaled by more than one Protestant. The *Christian Advocate* (New York) quotes, with expressions of the highest approval, the following from a eulogy of Henry Ward Beecher, which appeared in the *Homiletic Review*:—

"Farewell, O sun! Glorious, indeed, wert thou in the zenith of thy sphere! Some of us can remember when thou wast as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race. What fair, fresh splendor then was thine! How the heavens rejoiced, how the earth was glad, with thy shining! Almost it seemed for a season that God through thee was going to renew the face of the earth. That was thy morning. Alas, that there should have been an evening and a morning to thy day! At least, why did not God make such a day cloudless, if it could not be endless?"

How much higher flight would such "gush" have to take before we should have Beecher worshiped as a god? Inasmuch as the majority of people believe in the continued existence of the soul after death, which is the basis of heathenism, it does not seem as though it would be long before America, as well as Greece and Rome, will have her demi-gods.

## TO WHAT PROFIT?

SPEAKING of the study of the Sunday-school scholars and teachers, during the past six months, the *Congregationalist* says:—

"We doubt if the Old Testament has ever been studied with more eager interest, or with greater profit and delight."

And yet the lesson for June 5, on the falling of the manna, a copy of which now lies before us, has the following questions and answers, exactly as we here insert them:—

Question—"How often did they gather it?"

Answer—"Every day except Sunday."

Q.—"Could they keep it overnight?"

A.—"Only Saturday nights."

Q.—"Why was this?"

A.—"So they need not break the Sabbath."

So ho! The children of Israel kept Sunday for Sabbath did they? We know that there has never been a more "eager interest" to make out that Sunday is the Sabbath than there is now, and it may have been a source of great "delight" for the lesson writers to corrupt the word of God that it might be made to appear so to the Sunday-school scholars; but when the day of reckoning comes, we think that they will not find it so profitable as they now imagine it to be. With what eager interest indeed the Scriptures must have been studied, especially by those who wrote the lesson helps, to learn from it no better than to teach that the manna did not fall on Sunday, and that it would keep only on Saturday night. It is hard to see how the writers of these lessons can escape the just imputation of turning the truth of God into a lie. For how else shall the shameful thing be characterized? If that is not the proper charge, we wish somebody would tell what would be proper in the premises.

## ONLY THE LIVING GIVE.

AMONG the resolutions adopted at the recent meeting of the American Home Mission Society, was the following:—

"That legacies shall be appropriated and expended the year after their receipt, to the end that the society shall always have on hand some resources commensurate with its ever-enlarging work. We urge especially in this transition period, a great increase in the gifts of the living."

The last sentence is the one that particularly caught our attention. When we read the plea for an increase in "the gifts of the living," the thought instantly arose, Who else but the living ever give anything? Careful thought has not enabled us to find any other givers. "But," says one, "you seem to

forget the great legacies that have been left by people who are dead." No, we do not forget the legacies, but they are not given. That word "left" expresses the situation exactly. No matter how much a man has, he leaves it all when he dies. But how much credit is a man entitled to for leaving that which he cannot by any possibility carry with him?—When a man gives of his means as he goes along, we know that he has an interest in something besides himself; but when a man with large wealth clings to it just as long as he possibly can, is it altogether uncharitable to suppose that if it were possible he would cling to it after death?

No matter how benevolent a person may have been in his life-time, we still insist that he does not in any just sense give that which he leaves. He may indicate in his will that he wishes a certain institution to have that which he leaves, but if the institution gets it, it is only after a severe struggle. So in reality his "giving" amounts to this statement: "This money is of no more use to me, and you may have it if you can get it." The moral is, If you want to give, and thus lay up treasure in Heaven, don't wait until you die, when you cannot give.

THE tithe question is making no small stir in Wales. The case stands thus: The Church of England being a State church, derives its income from the country, just the same as the general Government. The tithe is the tax which the church imposes for the support of its ministers. Now many of the farmers of Wales are dissenters, and while they may be willing to give even more than a tithe for the support of the gospel, they do not wish to be forced to pay, nor to pay tithe at all for a religious establishment with which they have no sympathy. Accordingly the English Government proceeds to sell their property for delinquent church taxes, and the farmers rebel. The same thing would be done in this country if the National Reformers had their scheme in running order. Everybody, Jew, Gentile, and Christian, would be compelled to pay for the support of the ministers of the State religion, just as they now have to pay for the support of the civil Government. While all men ought to help support the Government which protects them, no man ought to be compelled to contribute for the support of any religion. And the injustice is increased when the support is demanded of one who is not in sympathy with the ecclesiastical establishment. But justice in any particular is not to be expected when religion is made a matter of politics.

## DEDICATION SERVICE.

As the school opens at Healdsburg July 25, and as the new church building will be ready to occupy at that time, it has been decided to have dedication services, holding over Sabbath and first-day, July 30 and 31. The church at Healdsburg would be glad to see as many present from surrounding churches as can make it convenient to attend this opening service. Meetings will commence on Sabbath evening, the 29th. Come up to the meeting praying. Bring the blessing of God with you, and we all shall be benefited. In behalf of the Healdsburg church.

CAL. CONF. COMMITTEE.

"I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.

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