

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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"HIS CARE."

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

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

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

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

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

—Christian Advocate.

General Articles.

THE CHRISTIAN'S PRIVILEGE.

BY MRS. E. G. WHITE.

"I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

The apostle prayed for the church at Ephesus, that God would grant them "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." The spiritual strength here spoken of is something that we may each obtain; but how shall we get it? Perhaps we are in darkness, feeling weak and discouraged and that God does not love us. If so, we are not to give way to feeling; feeling has nothing whatever to do

with the matter. We are to take the word of God as it reads, the words of Christ as he has spoken them.

Hear these words of our Saviour: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." It is the privilege of every one of us to build upon the Eternal Rock; then we shall not dishonor God, nor by our words and actions scatter away from Christ. There are some who do this, and Jesus is ashamed to call them brethren.

We may come to our Saviour in the hour of trial, and plead: "I am in poverty and need, and I must have thy blessing. I come to thee; for thou hast told me to come. Thou hast invited all who are weary and heavy laden to come unto thee, and thou hast promised them rest. Thou hast said, 'Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.'" And when he has given you rest, do not grieve his Spirit by talking darkness and unbelief. Talk faith; but, above all things, hold daily communion with Jesus.

Satan will tell you that you do not feel any better than you did before you went to Jesus with your troubles. But here the question arises again, What has feeling to do with it? The Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Again we read: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will *grudgingly* pardon. Is that it? No, indeed! This is the way it reads: "For he will *abundantly* pardon." When you have thrown yourself upon the mercy of God, and taken him at his word, and yet the enemy comes, and suggests your faults and failings, and tells you that you are no better than before you sought the Lord, you can point to Jesus, and repeat his promises, and tell what he has done for you.

The apostle continues: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." While this divine fullness has been placed within our reach, how easily we are satisfied. We have accustomed ourselves to think that it is enough to have a knowledge of the truth without its sanctifying power. Just a little sip at the fountain of life quenches our thirst. We do not come

again and again to drink. But this is not in accordance with the mind of God. Our souls should be continually athirst for the water of life. Our hearts should ever go out after Christ, longing for communion with him. It is hungering and thirsting after righteousness that will bring us the full measure of his grace.

Enoch "walked with God;" but how did he gain this sweet intimacy? It was by having thoughts of God continually before him. As he went out and as he came in, his meditations were upon the goodness, the perfection, and the loveliness of the divine character. And as he was thus engaged, he became changed into the glorious image of his Lord; for it is by beholding that we become changed.

We have something more to do than merely to attend church services. Prayers and testimonies in the social meeting will not answer, when we never say a word for Jesus outside the meeting-house. We are to reflect the character of Jesus. Everywhere, whether in the church, at our homes, or in social intercourse with our neighbors, we should let the lovely image of Jesus appear. This we cannot do unless we are filled with his fullness. If we would become better acquainted with Jesus, we should love him for his goodness and excellence and we should desire to become so assimilated to his divine character that all would know that we had been with Jesus, and learned of him.

It is by carrying out in our lives the pure principles of the gospel of Christ that we honor and glorify our Father who is in Heaven. When we are doing this, we are reflecting Heaven-given light upon the dark world around us. Sinners will be constrained to confess that we are not the children of darkness, but the children of light. How shall they know this? By the fruits we bear. Men may have their names upon the church-book; but that does not make them children of light. They may hold honorable positions and receive the praise of men; but that does not make them children of light. They may shut themselves in monasteries, and clothe themselves in garments of sanctity, and yet not be the children of light. All this will not help them to shun or to overcome temptation. There must be a deep work of grace,—the love of God in the heart, and this love is expressed by obedience.

It is Christ dwelling in the soul that gives us spiritual power, and makes us channels of light. The more light we have, the more we can impart to others around us. The more closely we live to Jesus, the clearer views shall we have of his loveliness. As we behold him in his purity, we discern more clearly our own faults of character. We yearn after him, and for that fullness that is in him, and that shines out in the perfection

of his heavenly character; and by beholding we become changed into his image.

How was it with our Saviour? He represented his Father in every act of his life, and in like manner the people of God are expected to represent Christ. Are we representing him in cross-bearing, in self-denial, in patience, and in labor for perishing souls? Let us think soberly and candidly about this matter. If we are not really deceiving ourselves, are we not, by our unbelief, daily depriving ourselves of the riches of his grace?

We should not allow the worldliness all about us to control our actions, but should be steadfast in the faith and strong in the word of God. Every day we are sowing some kind of seed. If we sow the seeds of unbelief, we shall reap unbelief; if we sow pride, we shall reap pride; if we sow stubbornness, we shall reap stubbornness; "for whatsoever a man soweth, that shall he also reap."

We do not want to be covered over with the mildew and slime of the world. We are to remain in this world but a little while. We are pilgrims and strangers here, and are on our way to a better country, even a heavenly; and we want to become acquainted with that land to which we are going. Our conversation should not be exclusively of the world and worldly things; but our tongues should be trained to talk of the Christian's reward, and our eyes to discern the glory of that better country. It should be our daily work to gain a fitness for those mansions Jesus has gone to prepare for us.

Our hearts may be filled with all the fullness of God; but there is something for us to do. We must not pet our faults and sins, but put them away, and make haste to set our hearts in order. When this is done, let us take the key of faith, and unlock the storehouse of God's rich blessings. Does he want us to entertain doubt and darkness? Does he want us to be destitute of his Spirit? No, indeed. There is an infinite fullness to draw from; and we have the promise of our divine Lord, "According to your faith be it unto you." We may win the crown of life, a place at God's right hand, and as we enter the pearly gates, hear the words, sweeter than any music, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Basel, Switzerland.

GOD IS OUR SOURCE OF STRENGTH.

God is the strength of his people, and in every age of the world they have found him a strong tower into which they can flee for safety. The strength of God's people does not lie in their own efforts or their own ability, neither does it lie in numbers, nor in any earthly advantage. These things are of great value in their place; but when we make them our dependence and our strength, they become only a snare. "Not by might, nor by power; but by my Spirit, saith the Lord of hosts." We can never be weak when God is with us. We can never possess real strength when we are separated from him, although surrounded by earthly support.

The people of God combine the elements of strength and weakness in a remarkable manner; they have the strength of God made perfect in their own weakness. They are mighty in God when he is their strength. But none can have this divine strength until they have learned their dependence upon him. Self must die before Christ can live in us. Our first business, therefore, in everything which we undertake for God, is to humble ourselves before him. He will go forth with us to the battle if we make him our refuge and strength.

But God will not do the part he has left

for us to do. We must do this with carefulness, as though everything depended upon our faithfulness. We must seek God for help, as only those seek him who realize that without him they perish. God is our only source of strength, and he will be the help of his people; and yet if we cherish sin in our hearts it separates us from him and our weakness will be seen. It is in vain that we dare to trust God while cherishing sin in our souls.—*Present Truth.*

"THE GATES OF HELL SHALL NOT PREVAIL."

JESUS said of his church, that "the gates of hell shall not prevail against it." The expression is found in Matt. 16:18, and the word "hell" is from the Greek *hades*, meaning the grave, or place of the dead. I take occasion to refer to the subject because I have heard from the pulpit the idea that the gates of hell represent the means of persecution, torture, and destruction used against the church in this life. Special emphasis was laid upon the hurling of the gates of hell against the church during the awful persecutions of the Dark Ages. If this idea is correct, then the gates of hell did prevail against many thousands of the true church.

But who ever heard of a gate being used as an offensive weapon? It could not be an appropriate figure of anything of that kind. A gate is always a means of defense or resistance, and no fair idea of the character of the grave would represent its gates or entrances as very strongly resisting those who come against them from the outside. The history of the human race proves that the gates of the grave open very readily from the outside. It requires no infinite power to enter the confines of death. And it is not a very comforting assurance to the church, that these gates will not prevail against it in this sense.

At what time, then, could such a figure appropriately apply? and to what time could the Christian look with any comfort for the fulfillment of the promise that the gates of *hades* should not prevail against him? When the Lord of glory laid down his life there was no resistance of the gates of hell; but when he came forth a victor over death, the power of God was required to open the way—"the exceeding greatness of his power . . . which he wrought in Christ, when he raised him from the dead." Eph. 1:19, 20. And the assurance made by the Saviour to his disciples is reiterated by the apostle Paul in his letter to the Corinthians: "And God hath both raised up the Lord, and will also raise up us by his own power." 1 Cor. 6:14.

The gates of *hades* cannot prevail against the church because her Lord has the keys. After his ascension to Heaven, he said to his servant John, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. And in the sixty-eighth psalm it is written, "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." And again we are told that "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." 1 Thess. 4:14.

The gates of *hades* are set for the defenses of death, and they never become an object of resistance to the church only as against its resurrection to life. They were no barrier to the entrance of Moses to the grave, but there was resistance to his resurrection. Jude 9. Yet they could not prevail, as was evidenced by the appearance of Moses "in glory" on the mount of transfiguration. Matt. 17:1-4.

It is when the Lord comes to redeem his

people from the grave, by a resurrection, that the gates of *hades* cannot prevail against the church. If there be no resurrection, then the gates of hell will prevail. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:13-18. But there will be a resurrection; "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5:28, 29. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. . . . Wherefore comfort one another with these words." 1 Thess. 4:16-18. Then will be the grand final triumph of the church over death and the grave. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:54, 55.

W. N. GLENN.

DOES MAN POSSESS INHERENT IMMORTALITY.

A CAREFUL, prayerful, and scriptural investigation of the subject has compelled us to renounce the popular theory—which we once believed and preached—of man's inherent immortality. We will give a few reasons for rejecting this doctrine:—

1. *It has an unfavorable origin.* Satan—the great falsifier—first announced it in the garden of Eden. God had assured man that disobedience would certainly eventuate in death. The serpent flatly contradicted this by saying, "Ye shall not surely die." If God told the truth, Satan told a lie; for the two statements are antagonistic. For ages after this first Satanic victory, the doctrine of man's immortality slumbered in silence. At length it was imbibed by certain heathen philosophers, who coupled with it the *pre-existence* of souls, and the *transmigration* of souls. The Egyptians, according to Herodotus, first advocated the immortality of the soul. It became, at length, quite common among heathen nations. The Jewish people, during their seventy years' captivity in Babylon, became somewhat corrupted by this and other heathen dogmas. Some of the heathen, who were converted to Christianity, retained their old belief in man's essential immortality. Thus the leaven continued to work, until the church of Christ, degenerating into the Romish church of the Dark Ages, became thoroughly saturated with a sentiment which mystifies the Bible and dishonors Jesus.

2. *It is inconsistent with the Bible account of man's creation.* "The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Not a single word, not the faintest intimation, about an invisible, intangible, imponderable, immaterial, indivisible, indestructible, immortal, conscious entity, called "the soul," without length, breadth, or thickness, and capable of living forever independent of the body.

3. *It clashes with the scriptural record of man's fall.* The penalty for transgression was first announced in these words: "In the day thou eatest thereof thou shalt surely die." Hebrew: "Dying: thou shalt die." Arabic: "Thou shalt deserve to die." Targum of Jonathan: "Thou shalt be subject to death." Greek of Symmachus and also the Syriac: "Thou shalt be mortal"—that is, liable to die. Did Adam understand the penalty to include

eternal misery? And yet, if there was any possibility of such a doom, was not every attribute of God pledged to make it known? What was the fact? God drove fallen man from the garden, and guarded the "tree of life" with cherubim and a flaming sword, "lest he put forth his hand, and take also of the tree of life, and eat, and live forever." The hand of love pushed him away, and thus cut off all possibility of his becoming immortal in misery. Adam lived 930 years in toil and sorrow, and died.

4. *The penalty of sin, to be executed upon every impenitent sinner, forbids the supposition of his immortality.* Every child of Adam has a distinct probation, and is accountable to God for his probationary career. The Adamic death comes to all as a common calamity; but the "second death" will be visited upon man for his personal sins. Whoever accepts Christ escapes the distinctive penalty; but whoever rejects him, must bare his own bosom to the stroke which fell upon the innocent Jesus. That penalty stroke will involve "indignation and wrath, tribulation and anguish," terminating in utter destruction. About two hundred passages teach that sinners will be ultimately exterminated—"burnt up root and branch." This could not be, if they were inherently immortal.

5. *The Bible doctrine of death disproves the theory of natural immortality.* According to the Scriptures, life and death are the exact opposites. If life means continued conscious existence, death means the cessation of it. "The living know that they shall die, but the dead know not anything." Death is called a land of "darkness" and "forgetfulness," where there is "no remembrance" and even the "thoughts perish." It is such a state of blank unconsciousness that there is "no work nor device" performed, and "no knowledge nor wisdom" possessed, by its quiet sleepers. Without a resurrection, even they that are "fallen asleep in Christ are perished." See Job 14:7-21; Ps. 115:17; 146:4; Eccl. 3:19, 20; 9:4-10; 1 Cor. 15:12-22; Rev. 20:13. With this Bible statement of unconsciousness in death, philosophy and fact perfectly agree. Surgery and Scripture unite in proving that the brain is just as really the organ of thought as the eye is the organ of vision. Hence, when the brain loses its vitality, the tide of conscious life ceases to flow.

6. *Immortality is nowhere in the Scriptures ascribed to man.* In our common version the term "immortal" occurs only once, and is there ascribed to God. 1 Tim. 1:17. The term "immortality" occurs five times, but is not once applied to man in his present condition. See Rom. 2:7; 1 Tim. 6:16; 2 Tim. 1:10; 1 Cor. 15:53, 54. We learn here that "God only hath immortality," and hence no other being ever received it as a natural birthright. But "as the Father hath life in himself, so hath he given to the Son to have life in himself." Being thus constituted the "Resurrection and the Life," Jesus Christ has "brought immortality to light," by showing how and when it can be obtained. We are to "seek" for this priceless boon. If we secure a right to it by a vital connection with Christ, we shall "put on immortality" in the resurrection morning. We are mortal now, as all human experience testifies. Whether we shall ever be anything more, depends upon our compliance with gospel conditions.

7. *The doctrine of inherent immortality supercedes the necessity of a resurrection.* The Bible attaches great importance to the resurrection of the dead, for upon this alone it predicts a future life. Current theology largely ignores this glorious doctrine of inspiration. If the "real man" is more fully alive after death than before, there is no need of a resurrection.

If the body is only a clog to the spirit, why have any more to do with this cumbrous clay, when once the prison doors are open and the fetters fairly broken? Many see the point and are giving up all faith in any resurrection except what takes place at death, when "the spirit assumes a spirit body" and soars away to the spirit land!

8. *It reduces the scenes of the Judgment-day to a solemn farce.* Why send men to a heaven of happiness or a hell of misery at death, and then rally them from their respective abodes, and judge them, thousands of years afterwards? Is not this like trying a man after he is hung? Does the Bible sanction any such procedure? Never! Jesus declares that rewards and punishments are meted out when he comes to judge the world. "Then shall he reward every man according to his works." The wicked are "reserved until the day of Judgment to be punished. If the destinies of men can be adjusted at death, there is no need of a solemn Judgment-day, such as the word of God so fully reveals. No part of retribution takes place before the great day of destiny, when Jesus ascends his majestic throne!

9. *It is subversive of the doctrine of Christ's personal coming.* If the Scriptures teach anything plainly and positively, they teach that Jesus Christ is coming literally and personally the second time, to raise the dead, judge the world, destroy the wicked, crown the saints, purify the earth, and establish an everlasting kingdom. And yet the doctrine of immortalism renders the second advent of Christ entirely unnecessary. If men are rewarded and punished at death, there is no need of Christ's coming as Judge. If the saints are to live forever in Heaven, there is no necessity for Christ to fit up a "new earth wherein dwelleth righteousness." The reason why there is no more stress laid on the personal coming of Christ, is the fact that popular theology is constructed on such a basis that the second appearing of the Son of God can be entirely dispensed with. Is it not time to pause and see whether theology and Scripture have not parted company?

10. *It is the fruitful source of error.* The doctrine of inherent immortality is the foundation of the worst religious developments that have ever cursed the world. Swedenborgianism, Shakerism, Spiritualism, Mohammedanism, Mormonism, Purgatory, and Mariolatry, are based upon this doctrine as a fundamental plank in their platform. This statement will hardly be questioned by those who have taken any pains to investigate the matter. Spiritualism lays great stress on inherent immortality. In this growing system we see the ripened fruits of the very seed which current theology has scattered with so liberal a hand; and we shall see more of it as time rolls on. *Eternal torment* is another result of the doctrine; for if man is immortal, the sinner must be eternally miserable, unless the doctrine of universal salvation is true. The latter is often a rebound from the former. If the doctrine in question is false, then all these systems are proved to be without foundation. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." All who accept Jesus as their Life-giver will live forever in Paradise restored. All who reject him will be accounted as useless rubbish, fit only to be "burned up" and cleared out of the way. Thus God's universe will one day be divested of every unholy element, and purity, harmony, and love will be the grand consummation! May we be among those who shall swell the everlasting song of victory through the blood of the Lamb!—A. A. Phelps, A. M., in Bible Banner.

DISGUISED INFIDELITY.

As a hypocritical professor of religion is worse than though he made no profession, so infidelity, under a profession of faith in the word of God, is worse in its influence than an open rejection of that word. Avowed infidelity would be feared and avoided by many a mind that would listen to the insidious attacks upon revelation from one who professes to believe it.

To illustrate the idea I will say that I once heard from a professed preacher of the gospel of Jesus Christ three lectures, in which he attempted to prove that Adam was not the first man of the human race, but that men had existed upon the earth hundreds of thousands of years before him, and that he was born of parents, as others are at the present day. He ridiculed the idea that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" and that God took a rib from Adam, and of it made a woman, and brought her to the man. He did not believe any such absurdity. But did he not believe the book? Oh, yes! but all this was allegorical; it meant that man was then raised to a higher state of development than he had enjoyed during the previous hundreds of thousands of years of his existence. He thanked God for the book of Genesis; but if there was anything in it that conflicted with the sure light of geological science, it was no revelation to him—he did not believe it. He also thanked God for giving to the world such a man as Charles Darwin, a devout believer in God, who had done so much for the advancement of science among mankind. One would think from the encomium of the speaker that the man who holds that man was evolved or developed from the monkey, was truly one of the greatest benefactors of mankind.

Most Christian readers will wonder that such infidelity should be held forth by a professed believer in the Bible and a preacher of salvation through Christ. But let me tell you that all who favor the mystical mode of interpreting the Scriptures are accomplices in this work of helping in the progress of infidelity, and are in a degree responsible for the prevailing and increasing skepticism of our times. The Bible is a revelation to mankind, or it is not. If it is, its plain statements of facts, its promises and its threatenings, are to be taken at par—they mean what they say. But if these things are to be allegorized, spiritualized, rationalized, and mysticized, the Bible is not a revelation, but a riddle. All have an equal right to guess at its meaning; and, as a consequence, there may be as many creeds as there are persons. To make such a book a revelation, another one is necessary to tell us what this one means.

You may wonder that anyone should allegorize the plain statements concerning the creation of man, as described above, so as to deny that man was formed of dust, while we see him turning to dust again; but if you make the threatening of death, in case of man's disobedience, to mean eternal life in torment, or something besides what God defined it to be—a returning again to the dust out of which he was taken—you are in a like position, and are aiding in the work of destroying faith and building up infidelity. And this remark applies to every interpretation which takes the license of setting aside a commandment of God, or an ordinance of the gospel.

The fault of factions and false doctrines is not in the Bible, but in this huge license of interpretation. This is the pillar and support of infidelity. If the Bible be thus assailed by its professed friends, what shall we not expect from its open enemies? R. F. COTTRELL.

THE GENERAL CONFLAGRATION.

WE are informed in the sacred oracles that a period is approaching when "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Science has ascertained certain facts in the constitution of nature, which lead us to form some conception of the manner in which this awful catastrophe may probably be effected, and also of the ease with which it may be accomplished when the destined period shall have arrived. The atmosphere, or the air we breathe, is a compound substance, composed of two very different and opposite principles, termed oxygen and nitrogen. The oxygen, which forms about a fifth part of the atmosphere, is now ascertained to be the principle of flame; a lighted taper immersed in this gas burns with a brilliancy too great for the eye to bear, and even a rod of iron or steel is made to blaze under its energy.

The modern infidel, like the scoffers of old, scouts the idea of the dissolution of the world, and of the restitution of the universe, because "all things continue as they were from the beginning of the creation," "not knowing the Scriptures, nor the power of God," and not considering the principles and facts in the system of nature, which indicate the possibility of such an event. But from the fact now stated, we may learn how easily this effect may be accomplished, even in conformity with those laws which now operate in the constitution of our globe. For should the Creator issue forth his almighty fiat—"Let the nitrogen of the atmosphere be completely separated from the oxygen, and let the oxygen exert its native energies wherever it extends"—from what we know of its nature we are warranted to conclude that instantly a universal conflagration would commence throughout all the kingdoms of nature—not only wood, coals, sulphur, bitumen, and other combustible substances, but even the hardest rocks and stones, and all the metals, fossils, and minerals, and water itself, which is a compound of two inflammable substances, would blaze with a rapidity which would carry destruction through the whole expanse of the terraqueous globe, and change its present aspect into that of a new world. At the same time all the other laws of nature might still operate as they have hitherto done since the creation of the world.

I do not mean positively to assert that this is the agent which the Almighty will certainly employ for accomplishing this terrible catastrophe (though we think it highly probable), since Infinite Power is possessed of numerous resources for accomplishing its objects, which lie beyond the sphere of our knowledge and comprehension. But I have brought forward this fact to show with what infinite ease this event might be accomplished when Almighty Power is interposed. By means of the knowledge we have acquired of the constitution of the atmosphere, and by the aid of chemical apparatus, we can perform experiments on a small scale, similar in kind, though infinitely inferior in degree, to the awful event under consideration. And, therefore, we can easily conceive that He who formed the expansive atmosphere which surrounds us, and who knows the native energy of its constituent principles, may, by a simple volition, make that invisible fluid, in a few moments, the cause of the destruction of the present constitution of our world, and, at the same time, the means of its subsequent renovation. For, as fire does not annihilate, but only changes, the forms of matter, this globe on which we now tread, and which bears the marks of ruin and disruption in several parts of its

structure, may come forth from the flames of the general conflagration, purified from all its physical evils, adorned with new beauties and sublimities, and rendered a fit habitation for pure intelligences, either of our own species or of another order. For, though the "heavens," or the atmosphere, "shall be dissolved, and the elements shall melt with fervent heat," "nevertheless," says the apostle Peter, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—*Thos. Dick, LL.D.*

CHRIST AND THE RICH YOUNG RULER.

A WORD fitly spoken is like apples of gold in baskets of silver. A weight of wealth lies in the words of the divine Teacher; and as one digs for hidden treasures, so should we study them profoundly if we would possess all the lessons taught in them.

Here one comes to the Lord with the great question of life, which all human wisdom has confessed to be unanswerable, Immortality, how can we assure ourselves of it? The inquirer is in dead earnest; he comes running, and in his eagerness, although he belongs to the ruling class, he kneels in the dust of the highway before the attending throng, to the Galilean Teacher whom Pharisees deride as untaught; he was a young man with all the ardor of youth; he was a worthy man, for our Lord beholding him loved him; he was a wealthy man and had great possessions. Everything seemed to join to claim the Saviour's attention.

And he to whom the young ruler knelt, how shall we describe him? He, too, was a young man and a ruler. Though his sovereignty was veiled in humility, he was King of kings and Lord of lords. More than ten legions of angels, even then, though unseen, waited upon his bidding. He was rich, too; all the gold and the silver were his, and the cattle upon a thousand hills. But though he was rich, yet for our sakes he became poor, that we through his poverty might become rich. He had foregone all his wealth that the poor might have the gospel preached to them.

"Good Master!" was the respectful salutation of the young ruler. What a strange reply he received from the Lord: "Why callest thou me good? none is good, save one, that is, God." When an inquirer comes asking, What shall I do to be saved? how tenderly we receive him, how gladly and lovingly we instruct him! Why this strange rebuff from the lips of divine love? What is its meaning? It was to startle him into thought as to something that must come before the answer to his question. It means that to be blest in coming to Christ we must first settle in our minds what his character is. What think ye of Christ? Whose Son is he? Long before this Jesus had said, in proof of his character as the Messiah: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, who-soever shall not be offended in me." If the proof was sufficient then, it had grown tenfold stronger now by repetition. The time had come for confessing him to be the Christ, even if rulers should cast the confessor out of the synagogue. If he is only a good master, as the Jews loved to call Gamaliel and Hillel and Shammai, then there is no answer to the inquirer but to refer him to the law. The dilemma our Lord would put the young man in is this: there is none good but One; all men are sinners, great teachers as well as others; either Jesus is not good, a sinner like the rest, or he is God.

Whatever the young man understood, we

must read our Lord's answer in the light of the cross, which was already casting its deep shadow athwart his pathway, that cross the crown of his life and climax of his work, which is explainable only in his bearing thereon the sin of the world. And reading his words in its light, Jesus claims absolute Godhead when he says, "There is none good but One, that is, God." If we come to him as such, the burden of sin will fall from our shoulders as the load fell from Christian when, hastening from the City of Destruction, he came in sight of the cross. Him to know aright is eternal life.

Notice now the divine wisdom shown in dealing with the young man. It may have been omniscience that revealed to our Lord the fact that the young man was very rich. Certainly it was divine knowledge that enabled him to discern his besetting sin, and, reading his heart, to probe it as the surgeon does the wound. How a word from Jesus or a look goes straight to the heart!

Our Lord next discloses to us the self-righteous man. His question is, What good thing shall I do? Luther makes the comment, "*Nicht von Thun und Lassen sondern von Werden*," not doing and leaving undone but being. He wanted, perhaps, to use a part of his superfluous wealth to buy immortality. The Jews held one to be worthy of divine favor because "he loveth our nation and hath built us a synagogue." Perhaps he would become an Essene, in order by works of supererogation to establish a claim to eternal life, or he may have thought the Teacher who said he came to fulfill the law would have him devote his remaining years to the study of the Torah. Jesus, when asked at another time, What shall we do that we might work the works of God, answered directly, This is the work of God, that ye believe on Him whom he hath sent. This self-righteous man needs a different treatment. Jesus, reading his heart, sees he trusts to be saved by obedience. He must be shown his sinfulness so as to lead him to abandon this ground of hope, and our Lord, taking him on his own ground, refers him to the commandments, and says, in substance, This do and thou shalt live.

The young ruler is a self-deceived man. The calm assurance of his answer takes away our breath. "All these things have I kept from my youth up; what lack I yet?" The apostle Paul wished for perfection, aimed at it, but in his old age, after years of effort and growth, counted not himself to have apprehended it. This young man has attained it. And like all professing perfection, is sadly self-deceived. He had not attended to the divine exposition of the law in the Sermon on the Mount. He had not learned how exceeding broad it is; that to say to our brother, Thou fool! is to break the sixth commandment; that to look upon a woman with desire is to break the seventh commandment; that the law requires us to be perfect, as God in Heaven is perfect. And yet, the mass of men trust now to be saved by their own merits. The common saying is, I guess if I do about as well as I can, I'll get through. Ah! how sin blinds the eyes of the judgment!

In our Lord's reply this self-complacency is ruthlessly torn away: One thing thou lackest: If thou wilt be perfect, go, sell all that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come take up the cross and follow me. Jesus had quoted the commandments; did he mean to add an eleventh? After obeying the law, is renunciation of wealth necessary to obtain eternal life? Is voluntary poverty necessary to perfection?

No; such a meaning would contradict all

other scriptures. We may notice that our Lord, in dealing with the young man, only quoted the second table of the law. Why? Because self-righteous men wholly ignore the first table—never give a thought to the Lord's sovereignty and his claims upon them for obedience, worship, service. They think of perfection only in their relation to men. In enjoining poverty upon him our Lord did not give a new commandment; but he discovered his failure to keep the first commandment of all, "Thou shalt love the Lord thy God with all thy heart." His possessions occupied a place before God in the young man's heart. Even now, with his danger revealed to him, he cannot give up mammon as his God. He had come earnest, ardent, eager, with his great question. He goes away grieved and sad with the divine answer. How solemn the apothegm of the evangelist Luke upon the scene: "He was very sorrowful, for he was very rich"!

We are told no more of the rich young ruler with his question. The natural curiosity to learn whether our Lord's faithful dealing with his soul bore fruit unto eternal life, we must lay aside, with much else, to await the wider knowledge of a better life. The purpose of revelation is not to give a full biography of men, but a full answer to the young ruler's question; not to satisfy our curiosity, but to teach us how to be saved from the consequences of sin.

Of unspeakable importance to sinful man are the lessons our Lord would teach here. And they are these: That by the deeds of the law shall no flesh be justified; that Christ, the divine Teacher, claims divine authority, demands divine reverence. Once more, the law is a school-master to teach the necessity of salvation through grace alone and to bring us to Christ.—*Rev. John H. Thomas, in Interior.*

PARLEYING WITH TEMPTATION.

WE are in a world of temptations. We cannot escape them. Fortunately the temptations themselves are not sins. The sin lies in yielding; and the yielding is almost invariably preceded by a parley. Parleying with temptation is the grand avenue to all the sins which the tempter would have us commit. If we can close up this, we fortify ourselves against many dangers.

What is meant by parleying with temptation is most strikingly illustrated in the history of Balaam. When the messengers of the king of Moab came to him with splendid offers, if he would come and curse Israel, the Lord expressly told him not to go with them. A second deputation arrived with richer bribes and more imposing honors. Under an affection of piety he said, "Tarry ye also here this night, that I may know what the Lord will say unto me more." God had once expressly forbidden him. Of that he was well aware. But the offers were tempting. The prize was worth securing. And now could not he, notwithstanding God's prohibition, some way secure the reward consistently with duty? He gave his mind up to the unlawful study of how to reconcile these two things. And because he loved the ways of unrighteousness more than his duty to God, God gave him up to follow his own ways; and the sad results are known to all.

The human mind reasons now just as it did then; and thousands are substantially following the steps of Balaam. There are four principal ways in which we give the tempter access to us, and even solicit his assaults.

1. The first is when we re-open for debate a question which has once been decided. Our first judgments are the best. They spring from the intuitive perceptions of conscience

before it is biased by after thoughts. Subsequent considerations are too often but the pleadings of selfishness or dishonesty to escape from the convictions of conscience. If Balaam, once expressly informed by God of his duty, and decided in that direction, had adhered to that decision, he would have been safe. But he re-opened the question for further discussion. Perhaps the question was not fully settled after all. Perhaps it could be decided in some way which would allow him to receive the reward which he so much coveted. Here was his first great stride toward his fearful fall. And so it is with us. Therefore, when a question has once passed the tribunal of conscience, and been decided in accordance with clear perceptions of right, take your stand immovably upon that decision. Let the enemy understand that that is not a debatable question. This will save much after trouble.

2. The second way in which we weaken ourselves in the face of the enemy is when we do not at once subjugate the inward inclination which leads to the outward act. All things spring from within. Out of the abundance of the heart the mouth speaketh. Every act can be traced to some inward motive. If these motives are right and pure, such will also be the actions which follow; if they are evil and impure, the actions will bear the same character. These hidden springs, therefore, need to be carefully watched. And when an inclination enters the heart which will lead to evil, subjugate it, suppress it, nip it in the bud, don't let it mature. This is the easiest, quickest, surest way to avoid the evils which will follow if this is not accomplished. The secret inclination in Balaam's heart, which eventually matured into such bitter results, was the love of honor and gain. Could he not in some way secure these? This was the object of his parley; and this was the great cause of his fall; for the apostle mentions as his chief characteristic, that he "loved the wages of unrighteousness." These secret inclinations being allowed to prevail, soon gain the understanding by special pleas addressed to it, and finally the will is drawn in, and the guilty deed is at once executed. Lay the ax at the root, suppress the inward inclination. The strength of the temptation is then gone.

3. The third way of parleying with temptation is to throw ourselves into circumstances of trial relying upon our own strength. The Christian's strength is wholly in God. The Bible seeks to inculcate a true conviction of human weakness and guilt as the basis of all acceptable action. And the Christian's sense of weakness is his strength; for it leads him to rely upon an unfailing arm. And it operates also in another direction; for feeling his weakness, he shuns temptation; and temptation shunned is powerless. The serpent cannot charm when we turn from him. These considerations teach us, first of all, to fly from temptation; but when we are thrust out where we are obliged to grapple face to face with the foe, then rely on God for help and strength. With every temptation he is able to make a way of escape.

4. The last and fatal stage is reached when conscience becomes a party in the conspiracy with evil, and sin is made to look consistent with duty. So long as a person will acknowledge right principles, there is hope of him, however reckless he may appear. There is some ground upon which a reform may be based. But when the conscience is brought into that place where it will bear a false testimony, and the distinction between right and wrong is broken down, then the person is wholly given up to evil. Here is the great danger. Conscience may be perverted; it may be seared; it may become evil. Alas for the victim, when he reaches that stage in self-

deception! Hence the necessity of guarding well the conscience. Hence the value of a Christian education. Welcome, anything which will enlighten the mind, and restrain from sin. Welcome, anything which, though it may not entirely restrain from sin, will render it uncomfortable. Something is gained even then. Failing to secure the enjoyment falsely promised, the transgressor may turn to seek what reward there is to virtue.

"Every man," says the apostle, "is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Such is the insidious entrance of evil; such is its awful result. We have spoken of some of the more usual avenues of its approach. If these can all be guarded we have but little to fear; and it is all summed up in one sentence: Don't parley with temptation. U. SMITH.

GUARD THE TONGUE.

AMONG the good gifts with which our heavenly Father has endowed man above the brute creation, perhaps there is not one more potent than the faculty of speech. God intends this power to be exerted for his praise and glory and for the salvation of men, and yet the small organ of human speech may be so perverted as to become an instrument of the greatest harm. The apostle says, "So is the tongue among our members, that it defileth the whole body, . . . and it is set on fire of hell." James 3:6.

What a fearful disclosure is here presented! Satan can render the tongue "an unruly evil, full of deadly poison." How artfully he deceives, and how often he has prevailed over us! Satan would not have us suppose that he is the instigator of the false tongue. He would suggest to us that we have by nature an impetuous temper, which is easily provoked and beyond control, and that we are not responsible for words spoken in anger.

He persuades us that our trials are peculiar, that we are naturally nervous and irritable, and cannot help the impatient word whereby we may "offend" Christ's "little ones," and endanger our own souls.

Thus harshness is often indulged in the bosom of the family, provoking to anger and hatred those who should be joined by holiest bonds of love. Even the thoughtless word has produced unkind judgments and lifelong estrangements, while lying lips and the swearing tongue continue to incite the just wrath of a holy God.

And yet one who would perfect a Christian character must obtain command of the tongue; without this, all efforts toward holiness will be fruitless. Hear the words of James: "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Chap. 1:26. And the Saviour said: "Every idle word that men shall speak, they shall give an account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

In the required task of bridling the tongue let us remember, although no man can do this work unaided, "with God all things are possible." Through him we may overcome evil with good. If we are earnestly seeking to serve God with undivided purpose, he will teach us to "cease from anger, and forsake wrath," and to "fret not . . . in any wise to do evil." "By him [Jesus] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Heb. 13:15.

Mrs. A. W. HEALD.

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.

OAKLAND, CALIFORNIA, FIFTH-DAY, AUGUST 18, 1887.

THE WORLD IS ROUND.

We do not design to make an argument to prove this statement, for we think that there are so few who would deny it that we can safely take it for granted. And yet we are occasionally led to believe that there are some people to whom the statement is news. We have but recently received a letter from a gentleman in Iowa, who seems to have but just heard that the world is round, and who has not yet fully waked up to a realizing sense of all that that implies. As his letter is a very fair sample of the trouble in which many people find themselves when the Sabbath of the fourth commandment is brought to their attention, we publish it in full:—

DEAR EDITOR: I am an occasional reader of your paper. I indorse your position against the worldliness of professing Christians, and temperance reform. I also believe in the near approach of the second coming of Christ. But as yet I cannot accept your views on the fourth commandment. Thus far some physical facts stand in the way of my believing that the seventh day of the week instead of the seventh part of time is intended by that command. As you kindly answer all reasonable questions, giving light to those who sit in darkness, I take the liberty to address you. As the Master did, I will form a parable and state the case, and you will have the goodness to help me out of the difficulty you think I am in.

There are three brothers who live in the same town, Peter, James, and John; they are good Adventists, and keep the seventh day as their Sabbath. Peter and James desire to see the world, so they start out to circumnavigate the globe, while John remains at home. Peter starts eastward and James west. Each keeps his course, counts his weeks, and observes strictly his seventh-day Sabbath till he gets back to his native town. The three brothers meet and talk over the fourth commandment. They discover to their sorrow and astonishment that each is keeping a different day. Each one accuses his brethren of changing the day.

Peter, who sailed east and carried his time carefully and correctly, is keeping the first day of our week, or Sunday; James, who sailed west and carried his time carefully and correctly, is keeping the sixth day of our week, or Friday; while John alone is keeping the day they all observed before they parted. Now which one is keeping the right day? If we say John, then why haven't Peter and James, who observed correctly each succeeding seventh-day Sabbath on shipboard, as much right to their days as John, who observed his on land?

If your Sabbath views are correct, these physical facts can be shown to harmonize with them, for all natural truth is in harmony with revealed truth, because all truth is God's truth. If this harmony cannot be shown, I shall still feel that my first-day Sabbath is as good as yours. Yours for the truth,

A. S.

We cannot think that we mistake when we judge that this brother has but recently heard that the world is round, for although he speaks in the beginning of his letter of the seventh part of time, the closing sentence shows that the seventh part of time which he observes always comes on the first day of the week. We take it, therefore, that he is a professed Christian and a conscientious observer of Sunday. And yet until he read in the SIGNS OF THE TIMES that the fourth commandment requires the observance of the seventh day of the week, or Saturday, he never imagined that the rotundity of the earth would interfere in any way whatever with the keeping of the first day of the week. How is it that people will keep Sunday all their lives, and will send missionaries to the opposite side of the globe to teach the heathen that they must keep Sunday, but as soon as the Sabbath of the Lord is broached they declare that it cannot be kept because the world is round? Is the world round only when a person tries to keep the Sabbath, and flat at all other times?

Is it not just as round for the first-day missionary who goes to China, India, or Africa, as it is for the seventh-day keeper who goes around the world? The simple fact that people do keep the first day of the week in every part of the world, should be a sufficient answer to the objection that people cannot keep the Sabbath on the round world. Indeed, it should prevent such an objection from ever being made.

But since our brother has used a parable, we feel like adopting it and improving upon it a little. The three brothers of whom he speaks were all born on the same day. With this correction we will adopt the parable as he has given it. Peter has come home from his journey eastward around the world, and having gained one day is one day older than his brother John, who stayed at home. James, who has just returned from his journey westward around the world, has lost a day and is keeping Friday, and so he is one day younger than his brother John, who stayed at home, and two days younger than Peter, who went around the world the other way. Now if our friend will accept this conclusion of the parable, we shall conclude that he is more puzzled over the fact that the world is round than any person whom we ever saw. But we believe that he will say that it is impossible that Peter should have gained a day on his brother John, and James should have lost one, and that their relative ages must be the same as before they started. But if this is so, his supposition concerning the Sabbath must be abandoned.

As a matter of fact, there is no trouble whatever in circumnavigating the globe in any direction. To say that one cannot keep Saturday if he goes to the other side of the globe, is equivalent to saying that they do not have the days of the week over there. But we have evidence from history that people on the other side of the world knew something of the days of the week even before America was discovered. It is true that it is not a given part of the day at the same moment all over the world, just as it is true that no man can be all over the world at the same instant. But as the man can only be in one place at a time, all he has to do is to keep the Sabbath when it comes to him, wherever he is. If anybody should start out to travel, with the idea that when it is noon in his native town, it is noon at the same instant all over the world, or, in other words, that the sun rises and sets at that same instant all around the globe, he would find out his mistake before he had traveled a thousand miles. He would find that he would have to set his watch ahead a little every day if he were going east, or back if he were going west.

The day is formed by the revolution of the earth. So far as the formation of days is concerned, the sun is fixed; but as a given portion of the earth in its revolution from west to east comes into the light of the sun, the sun is said to rise at that place, and when it comes into the shadow, the sun is said to set. Now if the person is traveling westward, he is going with the sun, and so he will see it above the horizon each day longer than if he remained in one place; while the one who goes east, goes with the motion of the earth, and so passes into the shade quicker and has less of the sunshine in the day, than if he remained at home. Therefore the one who goes west must set his watch back a few minutes each day, and the one who goes east must set his forward, so that he will be in harmony with the local time wherever he may be. And when both return home, having kept their time accurately, they find themselves perfectly in harmony with those who have remained there. Each one has kept his Sabbath when he came to it, from sunset till sunset; and this is all that is required. If the commandment required the seventh part of time, this would not meet the demand, for when a man is traveling westward, it is longer from sunset to sunset than when he is traveling eastward. In short, all that the commandment requires is to keep the seventh day of the week wherever a man may be. This can be done in China as well as in America, and it can be done in any intermediate place between America and China, whether we go east or west.

If this were an age in which a trip of fifty miles from home would be a great wonder, the objection which our brother has made might seem plausible, but when a trip around the world is a thing so common as not to attract any attention, and is accomplished every year by thousands and tens of thousands of people, and yet no individual has found his reckoning out of harmony with the reckoning of those whom he meets in any part of the world, the objection is simply absurd.

To conclude: The Lord made the earth and therefore we cannot doubt that he knew that it is round. He also made man, as the apostle says, "to dwell on all the face of the earth." Acts 17:26. He also instituted the Sabbath, declaring it to be a fixed, definite day, and commanded man to observe it. Christ says that the Sabbath was made for man (Mark 2:27), meaning all mankind. Therefore we must conclude that God designed the Sabbath to be kept by men on every part of the round world. If God gave mankind such a commandment, knowing all the time that the world was round, it is nothing else but charging God with folly to say that man cannot keep the Sabbath of the Lord on the Lord's earth.

We trust that our friend will cling to his statement that all truth is God's truth, and that since the God who made the world also made the Sabbath, there can be no physical facts to interfere with the keeping of the day. w.

THE FOURTH COMMANDMENT. NO. 1.

"REMEMBER the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:8-11.

This commandment enjoins the holy observance of a day which it calls the Sabbath-day. And as Sabbath means rest, it enjoins the holy observance of the rest-day. The commandment distinctly designates the day which is to be thus observed—"The seventh day is the Sabbath." That is to say, the commandment gives a term—"the Sabbath"—and then gives a distinct and plain definition of that term—"The seventh day is the Sabbath." Or, in other words, if translated, Remember the rest-day. The seventh day is the rest-day.

But whose Sabbath-day, whose rest-day, is it? Is it your own rest that you are to remember? Does this commandment say to man, even in substance, Remember that you are tired, or will get tired, and you need a day of rest, and you must not fail to set apart one day in seven for your physical recuperation; therefore remember a rest-day? Is that the meaning of the commandment? Not by any manner of means. Yet that is the very idea that is now most widely prevalent, as to the meaning and purpose of this commandment. But it is difficult to conceive how it would be possible to get further from the truth without denying that the commandment has any meaning or purpose at all. It is not denied of course that man's physical rest and his physical good are involved in the commandment; but these are entirely incidental. In the commandment there is no reference to any such consideration. A mere glance at the commandment will show that it relates to man's duty to God and not to himself.

The seventh day is the Sabbath, the rest, not of man, but of "the Lord thy God." It is the Sabbath-day, the rest-day of the Lord, and not of man, that is to be remembered. Man is to work six days and rest the seventh day, not because that is best for him physically, but because the Lord worked six days and rested the seventh day. It is not denied that this proportion of work to rest is the best, but it is not commanded because it is best, it is best because it is commanded. It is best, as everything else in the line of obedience to God is best, because it is in obedience to the commandment of God. Man is to keep

the rest-day holy, not because it is best for society that all should agree upon one certain day, but because God made the day holy. All this is borne on the very face of the commandment itself. Notice, first, "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." This is that part of the commandment which enjoins man's duty. Now what is the reason for all this? Why is it that man must remember the Sabbath-day; to work six days; and to do no work on the seventh day? The commandment gives just one answer, and that is full and explicit. And here it is: "For [because] in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for which reason] the Lord blessed the Sabbath-day, and hallowed it."

These are the fundamental and genuine reasons which underlie the obligations that rest upon man by the fourth commandment. And thus it is not only in the commandment but throughout the whole Bible in treating of this subject. It is the honor of God that is in view in the commandment, and not the good of man, only as the highest and best good of man is always bound up in his supremely honoring God. This is clearly revealed in another important text: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. In view of the commandment, and of this text and a number of others that might be given, it is hard to understand how that man can be, as he too often is, made the prime object in the meaning of the commandment, unless it be that in the minds of such people man occupies a larger place than does the Creator of all things. This however is to be expected now, for in these last days the leading characteristic is that "men shall be lovers of their own selves," and of their selfish "pleasures, more than lovers of God."

It is true that "The Sabbath was made for man," for so said the Saviour. But it was *not* made for man in the sense which is made most prominent in these days. It was made for him expressly that by it he might ever keep in memory the Creator of heaven and earth and all that in them is, and that man might honor him as such; that man might know the Lord of all and honor him whom he should know. This is plainly stated: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. But by what means does it become a sign of the true God? Thus: "It is a sign between me and the children of Israel forever; for [because] in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31:17. The Sabbath therefore is the sign of God's creative power, and if remembered to be kept holy it will ever keep the Creator of all things in the memory of whosoever remembers it to so keep it. And if all men had ever so remembered to keep it, even after the fall, there would never have been in all the world a false god nor an idolater.

To bear in mind the fact that it is the Lord's rest, and the Lord's rest-day, and not man's, that are to be remembered; in short, to bear in mind the words of the commandment, at once relieves the Sabbath question of all obscurity. But to misread the commandment, or to ignore its plain statements, is only to create obscurity and confusion. Thus, men nowadays read the first sentence of the commandment, "Remember the Sabbath-day to keep it holy;" and then say that Sunday, the first day of the week, is the Sabbath, and wholly ignore all the rest of the commandment. Yet the word "ignore" does not

half express the fact in the case. The truth is that to call Sunday the Sabbath is to flatly contradict the commandment of God; and to make the commandment teach the observance of Sunday as the Sabbath is to make it teach open falsehood. For—

1. Everybody knows that Sunday is the *first day* of the week, and the commandment of God says that "*The seventh day is the Sabbath.*" Therefore to call Sunday the Sabbath is to contradict the commandment of God.

2. The word "Sabbath" means *rest*. The phrase, "the Sabbath of the Lord," means, the *rest* of the Lord. And the command to remember the Sabbath-day of the Lord, is only the command to remember the rest-day of the Lord. But to call the first day of the week the Sabbath-day of the Lord, is to call it the *rest-day* of the Lord, while it is not, and never was, and never can be, the rest-day of the Lord. The word of God says that he "rested the seventh day;" therefore to call the first day of the week the Sabbath-day—the *rest-day*—is to contradict the word of God.

3. Because God had rested the seventh day, therefore he blessed (put honor upon) the Sabbath—the *rest-day* and hallowed it—made it holy. It was thus that he made it the holy Sabbath-day. Now to call Sunday a holy day or the holy Sabbath-day, is to say that God rested the first day, that he blessed the first day, and that he hallowed the first day; whereas the word of God says that he rested the seventh day, that he blessed the seventh day and hallowed it. Therefore to call Sunday the Sabbath-day, the holy Sabbath-day, or the Lord's day, is to contradict the word of God. And to make the commandment of God teach any such thing as that of the first day of the week is to make it teach falsehood.

God did not rest the first day; therefore it is not, and cannot truthfully be called, the rest or Sabbath-day. God did not bless (put honor upon) the first day; then it is not, and cannot truthfully be called, "honorable." God did not hallow the first day; therefore it is not, and cannot truthfully be called, "holy," nor can it possibly be kept holy. But all these God did with the seventh day. He rested the seventh day; therefore he says "the seventh day is the Sabbath." He blessed the seventh day; therefore he calls it, and commands men to call it, "honorable." He hallowed (made holy) the seventh day; therefore he calls it "holy," and commands men to call it "holy" and remember it to keep it holy. And it is one of the strangest things imaginable how it can be that right in the face of the plain, positive statement of the word of God, men will try to pass off upon themselves and others, as the Sabbath, that which is not, and cannot by any possibility be, the Sabbath. We know, of course, that there are thousands of people keeping Sunday who have never looked into the subject attentively, and who are not intentionally breaking the commandment of God, and who, when they see what the word of God really says about the Sabbath, will readily conform to the truth of God, in the fear of the Lord. The discussion of this question is now, however, becoming so prominent and so widespread, that no one can much longer escape a decision for or against the keeping of the Sabbath of the Lord.

The seventh day is the only day that can be kept holy, because it is the only day of the week that the Lord ever made holy. As therefore it is impossible for man to keep holy what has never been made holy, and the first day of the week never having been made holy, it is impossible for any man, or even for all men together with one unanimous consent, to keep holy the Sunday. While, on the other hand, the Lord having made the seventh day holy and honorable, it is holy and honorable whether men keep it so, or regard it so, or not. If not a man on earth should keep the seventh day yet that day would be just as holy as though there was not a man who did not keep it. God made the day holy at the creation of the world, and holy it will ever remain, whatever man may do. Therefore the fourth commandment says, "Remember the Sabbath-day to keep it holy," and to not do so is to sin and make

ourselves unholy. Our keeping or not keeping the Sabbath holy, does not in the least affect the character of the day; but it does most decidedly affect our own character and standing in the sight of the Holy One who made the day holy, and who commands all men to remember it to keep it holy.

"Remember the Sabbath-day, to keep it holy. . . The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." And "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Will you call the Sabbath of the Lord what he commands you to call it? Will you do as he here tells you to do? Will you "honor him" thus? Remember, thus saith the Lord, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." J.

A POLITICAL GOSPEL.

MRS. MARY A. WOODBRIDGE, recording secretary of the Woman's Christian Temperance Union, and vice-president of the National Reform Association, made the principal National Reform speech at Chautauqua Assembly, on National Reform Day, July 23, last year. Among many other such like things in her speech, we find the following:—

"Shall we not amend our National Constitution, that the world shall know that we acknowledge Christ as Ruler? as the Head of our nation? and in his name, and for his glory, shall not 'We, the people, in order to form a more perfect union,' thus 'ordain'? While we render unto Cæsar the things that are Cæsar's, shall we not render unto God the things that are God's?"

To render unto Cæsar the things that are Cæsar's and unto God the things that are God's, is eminently sound and practical Christian doctrine. But the practice of that principle is not at all what the National Reformers want the people of this nation to do. The National Reformers not only want us to render to Cæsar that which is Cæsar's but they want to *compel* us to render to Cæsar that which is God's. This we, under Christ, deny their right to do; and by his help, it is what we will never submit to do.

In these words Christ established a clear distinction between Cæsar and God, between that which is Cæsar's and that which is God's; that is, between the civil and the religious power, and between what we owe to the civil power and what we owe to the religious power. We owe to Cæsar, the civil power, that which is civil: we owe to God, the religious power, that which is religious. This is the distinction which God, in Christ, has absolutely fixed. Whoever seeks to confound this distinction is against God and against Christ; to join, or to seek to join, the religious with the civil power is to confound the distinction; and to join the religious with the civil power is precisely what the National Reform party proposes to do. The logical conclusion from this is clear, and we do not hesitate to say that it is strictly according to Scripture, and, therefore, perfectly true.

For the State to enforce religious duties it thereby demands that to Cæsar shall be rendered that which is God's, and therefore it usurps the place of God, and so far as it is obeyed, it destroys the true worship of God. We know the claim that these men make, as of all of their kind in the dreadful history of persecution everywhere, that is, that it is the true worship of God and of Christ which they ask that the civil power shall enforce, and this according to the Bible. But no such thing can be done. Christ did not say that we should render to Cæsar that which is God's; neither did he say that we should render to God *by* Cæsar that which is God's. That which is God's is his, and we are to render it to him direct, without

any of the meddling mediumship of Cæsar. When we have rendered to Cæsar that which is Cæsar's we have rendered to Cæsar all his due, and he has no right to demand any more. And when he has so received his just due on all his proper claims, then what business is it of Cæsar's how we render to God that which is God's, or whether we render it at all or not? It is just none of his business. And when he seeks to make it his business he is meddling with that which in no wise concerns him. One of the unbecoming and irreverent results of such action is well expressed by Gibbon, in speaking of Constantine and his sons:—

"Those princes presumed to extend their despotism over the faith, as well as over the lives and fortunes, of their subjects; . . . and the prerogatives of the King of Heaven were settled, or changed, or modified, in the cabinet of an earthly monarch." *Decline and Fall, chap. 21, par. 16.*

Could anything possibly be more incongruous! It is just such incongruity that these words of Christ are intended forever to prevent. Yet history is full of it, and while our own Government has escaped it so far, now the National Reform party seeks by the subversion of the Constitution to inflict it upon this great nation.

Whenever the civil power steps between a man and God and proposes to regulate just what shall be rendered to God, and just how it shall be rendered, then Cæsar is entirely out of his place. George Washington was a man for whose opinions we suppose there is yet remaining some respect on the part of Americans, and he said:—

"I have often expressed my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictate of his own conscience."

We say again, that in the words, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's" (Matt. 22:21), Christ separated forever the civil from the religious power. And the National Reform party, in its endeavor to join them, clearly sets itself against the word of Christ.

But the National Reform idea of the work of the gospel is as crude as its idea of the relation of the civil and the religious power. Mrs. Woodbridge says further:—

"An Amendment to the National Constitution requires the indorsement of two-thirds of the States to become law. Although the action must be taken by State legislative bodies, let such an Amendment be submitted, and it would become the paramount issue at the election of legislators, and thus God would be in the thought, and his name upon the lip of every man. May not this be the way opened to us? How to bring the gospel of Christ to the masses has been, and is, the vexing problem of the church. Would not the problem be solved? . . . In considering the submission of such an Amendment, we may use the very argument used by Moses, in his song containing these words of Jehovah, 'For it is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days in the land.' How prayerfulness would be stimulated! Conscience would press the words, 'If the Lord be God, follow him; but if Baal, then follow him!' Then would there be searchings of heart, as David's, of which we learn in the fifty-first psalm. Prayer would bring faith and the power of the Spirit; and when such power shall rest upon the children of God, there will be added to the church daily such as shall be saved."

Oh, yes; to be sure! What a most excellent method of bringing the gospel (?) to the masses! Most assuredly the problem would be solved. This scheme has been tried, and the problem solved, before, and in much the same way. By making the subject of the Trinitarian controversy a national and governmental issue the name of God and of Christ was "upon the lip," clubs, stones, or military weapons in the hands, and murder in the heart, of every man. Thus the gospel was brought to the masses, and so there was added to the church daily such as should be —. Especially in the city of Rome, by this means, the masses became so devout that in the most exciting and decisive moment of a horse-race, the whole multitude in the vast circus could in an instant turn their minds to the gospel (?) and shout, "One God, One Christ, One Bishop." And,

by the way, the women were among the leaders, and were the main help in bringing about this triumph of the gospel among the masses at a horse-race in the Roman circus. Thus, in that age, was the gospel brought to the masses; thus, then, was the problem solved. And "history repeats itself," even to the part the women play in the political project of bringing the gospel to the masses. (See Gibbon's *Decline and Fall*, chap. 21, par. 35.)

But illustrations are hardly needed to show how entirely foreign to the gospel of Christ are such propositions and such arguments as we here present from the Chautauqua National Reform Speech.

Such stuff needs but to be read to be condemned utterly by everyone who has any respect for the gospel or for its Author. But if the reading of this is not enough to condemn both it and the cause in behalf of which it must be used, then we shall insert just one more sentence from the very midst of whence these are copied. Immediately following the words, "Would not the problem be solved?" are these:—

"Yea, Christ would then be lifted up, even as the serpent in the wilderness, and would we not have right to claim the fulfillment of the promise, that 'He will draw all men unto himself'?"

To think of a political campaign managed by ambitious clergies, political hypocrites, ward politicians, and city bosses, and call that bringing the gospel of Christ to the masses, and the means of adding to the church daily such as shall be saved, is certainly a conception of the gospel of Christ which is degrading enough in all conscience. But when to cap such a conception, it is avowed that such would be the lifting up of Christ, even as the serpent in the wilderness, and the fulfillment of the promise that he will draw all men unto him, the whole idea becomes one that is vastly nearer to open blasphemy than it is to the proper conception of the gospel of Christ. But such, and of such, is the gospel of National Reform.

PUNCTUATION AND INSPIRATION.

Nor infrequently we find people who seem to think that everything which may be bound between the lids of the Bible is inspired. Some people think that the references under the verses are a sort of inspired comment, forgetting that they only serve as a miniature concordance, and were never put into the Bible until A. D. 1611, and the last of them not till 1785. There are others who think that Usher's Chronology, which is placed in many Bibles, is inspired, and who would think it heresy to teach that Christ was crucified in the year 31, when the date in the margin of the Bible says 33. Indeed, we have seen some who seem to think that the pictures in the large family Bibles are inspired, and who cannot be made to believe that when Jacob fled from home he was an old man nearly eighty years old, because in the family Bible illustration of Jacob's dream he is represented as a curly-headed little boy sleeping upon a rock.

But the most common error of this sort is in supposing that the punctuation of the Bible is inspired. A friend who writes to us from Illinois seems to labor under this misapprehension. He says that he has been reading the Signs for some time, and has had the most implicit confidence in it until he read the article in the Signs of May 26, entitled, "What and Where Is Paradise?" In that he found that in our quotation of Luke 23:43, we placed the comma after the word "to-day," whereas in the ordinary version it is after the word "thee." Again he notices that in 2 Cor. 12:2-4 the Revised Version and King James's Version each have the text punctuated differently, while the text as we quote it is punctuated differently from both. Consequently, our correspondent says, "Now if you are right, it will be easy for you to explain; if you do not explain, the conclusion will be that you have punctuated it to bring out your own idea regardless of truth."

We are very happy to explain for the benefit of our brother and others who may be similarly troubled. We will consider the last text first. On this he can certainly have no more fault to find with us than with the revisers, for, as he himself says, the punctuation is not the same in the two versions.

We will quote the text just as it is in both of the versions and just as it appeared in the Signs; for thereby a point may be illustrated. King James's Version has it as follows: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into Paradise," etc.

The Revised Version has it thus: "I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise," etc.

Although there is some difference in the marks of punctuation used in those two verses, there is no difference in the sense. Punctuation marks are not used so freely as they were formerly, and the colon is seldom used in ordinary sentences. According to modern usage when words are inclosed in parentheses, the necessary marks of punctuation are placed after the marks of parentheses, and not within, and so the New Version conforms to this usage. All the other difference is that the New Version has a comma, instead of a semicolon, after the parenthesis as in the Old. The text as it appeared in the Signs was punctuated the same as in the New Version with the exception of the semicolon being used after the parenthesis instead of the comma. But this change was simply incidental, and it was not known at the time that there was any difference; but the matter is of no consequence anyway, as the meaning is not affected in the least by the difference in the punctuation.

All the readers of the Bible should understand that at the time that the Bible was written, there were no marks of punctuation, and the words in the sentences were not separated by spaces as we now have them. For example, the first verse of the book of John was something like this:—

INTHEBEGINNINGWASTHEWORDANDTHEWORDWASWITHGODANDTHEWORDWASGOD THESAMEWASINTHEBEGINNINGWITHGOD.

The American Encyclopedia says: "The modern points came into use very gradually after the invention of printing, the comma, parenthesis, notes of interrogation, and period, being the earliest introduced, and the note of exclamation last. It was not till sixteen centuries that an approach was made to the regular system by the Manutii of Venice."

Modern punctuation has been a thing of growth. The marks have been invented and placed where the sense seemed to require them, to make it easier for the reader, and it follows, therefore, that punctuation would vary in some instances according as those who translated the Bible differed in their ideas of its meaning. In some instances the punctuation has been changed. Heb. 10:12 was formerly punctuated thus: "And this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." This would indicate that after making a sacrifice for sins, Christ sat down at the right hand of God never to leave that place. But this idea is contradicted by the whole tenor of the Scriptures, which teach that Christ is going to stand up and come to this earth again, and finally to reign upon this earth; therefore the punctuation has been changed so as to present the true idea, namely, that when Christ had offered one sacrifice for sins forever, that is, a sacrifice once for all, he sat down at the right hand of God. This change has been made not to conform to anyone's theory of truth, but to the plainly expressed truth of the Bible.

Again, Matt. 19:28 was once in some Bibles punctuated thus: "Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." This punctuation would make the text mean that the disciples had followed Christ in the regeneration, that is, that

they had followed Christ in being born again; but such an idea is monstrous, as it would indicate that Christ, like the disciples, had been a sinner and had been obliged to be born again, and so in our version the comma is placed after the word "me" instead of after "regeneration," so that the text expresses what Christ meant, that those who had followed him, should in the regeneration, when Christ comes, that is, when all things are made new, sit upon twelve thrones.

So in quoting Luke 23:43, we placed the comma after the word "to-day," not to bring out our own idea regardless of truth, but to make the text express what is evidently the truth, and make it consistent with the plain declarations of Scripture. As it stands in the Authorized Version, it seems to indicate that Christ told the penitent thief that he should be with him in Paradise that very day on which they were hanging on the cross. But this would be to make Christ contradict himself, because three days later he said (John 20:17) that he had not yet ascended to God, and he would not receive the adoration of Mary until he had ascended; but God's throne is in Paradise, therefore, when Christ said that he had not ascended to the Father, it was equivalent to saying that he had not ascended to Paradise. But since he had not ascended to Paradise, it is very evident that he could not have told the thief that he would meet him there three days before, because he could not tell an untruth.

Perhaps it will be less objectionable if, instead of saying that we change the punctuation of the verse, we imagine ourselves living before the art of punctuation was invented. Let us strike out all punctuation from the verse, and then we shall have it just as it was written by the inspired historian. Literally thus:—

"VERILY I SAY UNTO THEE TODAY WITH ME THOU SHALT BE IN PARADISE."

Now we read it through, and, being acquainted with the teaching of the Bible, namely, that Christ did not ascend to Paradise until three days after the crucifixion, and, moreover, that he could not have ascended until the third day, when he rose from the dead, because the dead know not anything and have no power of locomotion, we know better than to place the comma after the word *thee*. We therefore consider the circumstances under which the words were uttered. We consider that Christ was hanging upon the cross, condemned as a malefactor, despised by almost everybody, and his teachings doubted even by his own disciples, with no earthly prospect that any of his predictions could ever be verified, and we see how natural that Christ in making the promise to the thief should put emphasis upon the word "to-day," Verily I say unto thee *to-day*, notwithstanding these untoward circumstances, and that all my hopes and predictions seem to have come to naught, even *to-day*, I say unto you, that ye shall be with me in Paradise. But this, the only natural and consistent view of the text, would force us, in punctuating it, to place the comma after the word "to-day," because the voice, following the obvious meaning of the passage, makes a pause there whether one is indicated or not.

It is unfortunate that the translators of the Bible did not have a perfect and consistent view of its teachings. And yet we do not know but that it was providential, for there are only a few passages where the meaning is in any way obscured by the translation or by the punctuation, and the meaning of those few can be easily determined from parallel passages; and the fact that the nature of man, the sleep of the dead, the seventh-day Sabbath, and similar unpopular truths, stand forth in bold relief in a Bible translated by those who believed none of those truths, makes it far more evident that they are unquestioned Bible truths, than if the Bible had been translated by men predisposed in favor of them.

W.

"WITHHOLD not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. 3:27.

The Missionary.

DROPPING SEED.

THE land was still; the skies were gray with weeping;
Into the soft brown earth the seed she cast;
"Oh! soon," she cried, "will come the time of reaping—"

The golden time when clouds and tears are past!"
There came a whisper through the autumn haze,
"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming
Of sunlight stealing through the cloudy lift;
Hour after hour she lingers, idly dreaming,
To see the rain fall, and the dead leaves drift.
"Oh! for some small green sign of life," she prays,
"Have I not watched and waited 'many days?'"

At early morning, chilled and sad, she hearkens
To stormy winds that through the poplars blow;
Far over hill and plain the heaven darkens,
Her field is covered with a shroud of snow;
"Ah! Lord," she sighs, "are these thy loving ways?"
He answers—"Spake I not of *many* days?"

The snow-drop blossoms; the purple violet glistens
On banks of moss that take the sparkling showers;
Half-cheered, half-doubting yet, she strays and listens
To finches singing to the shy young flowers.
A little longer still his love delays
The promised blessing—"after many days."

"Oh, happy world!" she cries, "the sun is shining!
Above the soil I see the springing green;
I could not trust his word without repining,
I could not wait in peace for things unseen;
Forgive me, Lord, my soul is full of praise;
My doubting heart prolonged thy 'many days.'"
—Selected.

NEW ZEALAND.

It has been some time since anything has appeared in the SIGNS relative to the work in this corner of the great harvest-field. At the time our last letter was written we had decided to build a church edifice. The blessing of God has been with us in this enterprise, and now we have a neat, creditable place of worship, 32 by 55 feet. We have had but little trouble in getting the amount that was promised before we began the work; and a considerable amount has been added to it.

It has been a surprise to people that we could in so short a time build a house with so little effort for money. We believe the hand of the Lord has been in the work. The house was greatly needed, and we ventured out by faith that God would be our helper. One man who is not with us, in practice at least, promised us \$25 at first. In a few days he came to pay, and added \$5.00 to it. Each week he has added until he has given \$45. Besides this we have received about \$7.00 each week at our Sunday evening services. In all this we recognize the hand of the Lord and give him the honor and glory.

Our dear brethren at Kaero have donated all the timber for the seats, which is a great help. They also offer to give us timber to build a house by the side of the church for a mission house and for the office of the Tract and Missionary Society, as soon as it is needed. This is evidence that the same spirit that actuates the people who believe this truth in America, has found its way into the hearts of the people in New Zealand. This is the spirit of the Master, who gave all he had to save a perishing world.

As we continue our work here, the work increases and presses us on every hand. New openings present themselves all around us. By invitation I have been out in the country about forty miles from Auckland and given a temperance lecture. At the close, the trustees of a nice, commodious church building invited me to return and preach to the people. This I very much desire to do if possible. There are a great many towns and settlements within a radius of fifty miles of

this city, in which meetings might be held with profit, if there was anyone to do it. The people have read a great deal in the Auckland papers about our work, and are anxious to know about it. They have not yet heard very much to prejudice them; but we are confronted with that old, distressing fact that there are no laborers to go among them. What a pity! People ready and anxious to receive the truth, but no one ready to give it to them. May the Lord arouse the indifferent to action.

Our Tract and Missionary Society, which has a membership of over forty members, is taking hold to spread the truth the best it can. Papers and tracts are being sent to different parts of the colony, and some encouraging letters are being received. The Kaero Society is also putting forth earnest efforts. After sending a few copies of the *Bible Echo* to about a hundred people, they wrote to them asking them what they thought of the paper, and if they would not like to become subscribers. Of course they received some very curious replies; but among them there were some good, encouraging letters, which gave evidence that the truth was finding its way to some hearts. In this way we are endeavoring to do what we can. I am often deeply impressed with the power and vitality of the truth of God.

The opponents of truth are doing what they can to hinder the people from accepting, but their efforts only advertise us, and cause many to ask who we are and what we believe that is so strange. One minister wrote a long article on the Sabbath question, and had it published in a paper that has a circulation of 1,500 in the colony. A reply of equal length in defense of the truth has been put in the same paper, thus bringing the Sabbath question before hundreds whom we could not reach in any other way at present. Another minister has just published a little pamphlet on the same question, and is having it sold in the city. I have announced to review it in a few nights, and there is reason to believe our church will be crowded full.

We were never of better courage and faith in the Third Angel's Message than at the present. We cannot doubt but that this field should have been entered years ago during its greater financial prosperity. What could have been done then with comparative ease must be done now with more of a struggle. We find difficulties and obstacles in the way, but as one after another gives way it gives us more determination to press the battle to the gates.

A few have given up the Sabbath, but others have filled up the ranks, so that our number holds good. This week we begin a series of meetings in the church, to continue several weeks. Our intention is to go over the principal points of our truth about the same as we would in a series of tent-meetings. By this effort it is hoped quite a number who are now halting will take their stand with us. This is a matter of great anxiety to us at present. In our next letter we shall be able to tell what success shall have attended the effort. We still desire to be remembered at the throne of grace. A. G. DANIELS.

Auckland, N. Z., July 17, 1887.

A SUPERNATURAL religion, proved by miracles, and involving the gift of inspiration, is not a work of supererogation on God's part, but rather a charity of divine grace to instruct men in the great matter of their own salvation. They cannot, by the simple light of nature, answer the question: How shall man, being a sinner, be just with God? God himself must answer this question, or it will not be answered by any sufficient authority.—Sel.

ON THE SEA.

DEAR SIGNS OF THE TIMES: The steam-ship on which the missionaries for Africa have taken passage left London last Wednesday, July 6. We had a pleasant run to Dartmouth, England, which we left Friday noon. We are now off Lisbon, Portugal, which we are to leave sometime this afternoon. This is the last stop which we are supposed to make before arriving at Cape Town, Africa.

From Dartmouth the sea has been quite rough, as we are told it is apt to be across the Bay of Biscay, and all of our company have been seasick. We are told that from here onward it will be likely to be much more smooth; but be this as it may, we trust in God that our trip will be a safe and prosperous one, and that he in whose vineyard we go to labor, will guard us from all danger and harm.

We go with good courage, believing there are many honest souls in "benighted Africa" who will gladly receive Christ as their Saviour, under the proclamation of the Third Angel's Message; and that as God and the church have called us to this work, he will strengthen us for the work, if we will only be so closely connected with the Vine as to constantly draw strength and nourishment therefrom. We ask the prayers and co-operation of those who love Christ and his truth.

CHAS. L. BOYD.

On Board S. S. Harwarden Castle, July 11.

The Commentary.

NOTES ON THE INTERNATIONAL LESSON.

TRUST IN OUR HEAVENLY FATHER.

(September 4.—Matt. 6:24-34.)

"Ye cannot serve God and mammon." "Mammon is a Syriac word meaning riches. It is riches personified." The meaning therefore is, "Ye cannot serve God and riches." Ye cannot trust in God and trust in riches. Yet, although the word is so abundant, so strong, and so explicit on this subject, there are many who do attempt to serve God and riches both, and multitudes more who serve, and trust in, riches alone. There are multitudes who rejoice because their wealth is great and because their hand has gathered much. There are multitudes more who grieve because their wealth is *not* great, and because their hand has *not* gotten much, and so make gold their aim, their hope, and their confidence. Their *trust* is in riches and not in God.

BUT God's charge to one class of these, those who *are* rich, is this: "Charge them that are rich in this world, that they be not highminded, *nor trust in uncertain riches*, but *in the living God*, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

To the other class God says: "They that *will be rich* fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9, 10. But to all who would fear God he says: "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." For "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." 1 Tim. 6:11, 12; Mark 10:25.

BUT says everyone on his own behalf, "I do not trust in riches." Try yourself and see. Apply to yourself the test that Jesus put upon the young man, and see whether you love God or your riches most. "Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." If that were demanded of you personally to-day by the Master, how would you stand the test? Would you stand it any better than the young man did? If not, then is your trust in God or in your wealth? Luke says that when that young man heard this, "he was very sorrowful; for he was very rich." Notice, his sorrow seems to have been graduated on the scale of his riches. He was *very* sorrowful, because he was *very* rich. Perhaps if he had simply been rich, he would only have been sorrowful, yet even in that case his trust in his riches would have denied the God who is above. While had he been poor, as Matthew the publican, or as the fishermen who plied their nets on the waters of Galilee, he doubtless would have been glad of the call of the Saviour, and would have followed instantly.

THE Saviour gave us a parable on this very subject (Luke 12:15-21) when he told of that rich man whose ground brought forth plentifully, and he had no room to bestow his fruits and goods; and he said he would pull down his barns and build greater, and there bestow his goods, and then would say to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" What was it that God said to him? "Thou fool." What is it the fool says? "The fool hath said in his heart, There is no God." Exactly. This man was saying, in effect, that there is no God. He was trusting in his riches, and denying the God that is above. "So is he that layeth up treasure for himself, and is not rich toward God." Therefore, "take heed and beware of covetousness," for "covetousness is idolatry," and "a man's life consisteth not in the abundance of the things which he possesseth."

NOR yet do we want to run to the other extreme and unmeasuredly denounce riches, and money, and whatever bears any semblance to means. It is not in money that the evil lies. Human society cannot exist without money of some sort. There must be some circulating medium. It may be silver or gold, paper or leather, brass or copper, with some device stamped upon it. But whatever it is, it is money; and in the place where it is used, he who has the most of it will be the richest. Money is *not* the root of all evil. Of itself it is not an evil at all. It is the *love* of money that is the root of all evil. It is not a sin to have money; it is a sin to love it. It is not a sin even to have much; it is a sin to love, or to trust in what we have, whether it be little or much. It is not the rich alone who fall into temptation and a snare, and into foolish and hurtful lusts; but it is "they that *will be rich*"—they who all the time have their aim at being rich, who have their eyes

on that, and who tend all their efforts toward that, who lie awake nights scheming for it, who spend their lives to attain the unattainable; for "he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase."

It is not a sin to be rich. Abraham, the friend of God, "was *very rich* in cattle, in silver, and in gold." Gen. 13:2. Job likewise was one of the richest men of his day. Yet neither of these holy men trusted in their riches, nor rejoiced because their wealth was great. They trusted in the living God, and remembered that it was he who gave them power to get wealth. Read in the thirty-first chapter of Job, how he looked upon his wealth—always as only a means of blessing the poor, the needy, the fatherless, and the widow. The sin is not in being rich; it is in trusting in it, putting confidence in it, rejoicing in it, and being proud of it, and highminded because of it. That is to deny the God that is above. "Beware that thou forget not the Lord thy God," "and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:11, 17, 18. Trust not in uncertain riches, but in the living God, holding all subject to his call, *ready* to distribute, *willing* to communicate. For thou shalt love no other god but him, and him with all the heart, and all the soul, with all the mind, and with all the strength.

YET why is it that men will not trust in the Lord entirely and always? Why is it that people will go on in anxious care about what they shall eat or what they shall drink, or wherewithal they shall be clothed? It is because they have not faith in the heavenly Father. But why is it that they have no faith in him? Is it because he has given no assurances of his faithfulness? Oh, no; for what greater assurances could he give? Here is his word by Peter, chosen for the golden text of this lesson, "Casting all your care upon him; for he careth for you." He wants no one burdened with care. He wants all to cast all their care upon him and let him do all the caring, while we dwell safely under the shadow of his wings rejoicing. Here is another consideration presented by Paul, and it is one of the strongest encouragements to faith in all the Book. "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?" Notice the question is not, "How shall he freely give us all things?" but, "How shall he *not*?" The argument is, that if in his great love for us, he would freely give up his dear Son, how shall he not with him freely give us everything else. But more than this: It was while we were yet enemies that God gave his Son to die for us, and those who will obey him he calls his friends. Now if he would give up his own dear Son to die for his enemies, how shall he not with him freely give all things to his friends?—how can he keep from doing it? Oh, that men would trust the Lord and praise the Lord for his goodness and for his wonderful works to the children of men!

It seems that the Lord has done his very best—he has exhausted the language and every other resource—in his effort to convey to men the idea of his love and care for them; so that by the prophet he exclaims, "What more could have been done that I have not done?" Here he gives a lesson from "the fowls of the air," Luke says "the ravens." "Your heavenly Father feedeth them. Are

ye not much better than they?" And if he so feed them, will he not much more feed you, who are "much better than they"? Next he cites the lilies of the field, which he clothes so gorgeously that even Solomon in all his glory was not arrayed like one of them: But if he "so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith." If he so care for the grass of the field, which is but for a day, shall he not much more care for you whom he has made for eternity if you will but have it?

In another place the Saviour brings up this point again, and tries to convey to his people the deep care that he has for them. In Matt. 10:29, he says: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. . . . Fear ye not, therefore, ye are more value than many sparrows." Two sparrows for a farthing. Four farthings make one penny, English money, and one penny English money equals two cents of our money. As therefore four farthings make two cents, one farthing would be one-fourth of two cents, which is one-half a cent. But two sparrows were sold for a half a cent, therefore one sparrow would be worth but a half of a half a cent, which would be but a quarter of a cent. It seems that this was the highest price too, if they took more they would get them for less, for Luke says five sparrows were sold for two farthings: so the phrase would be "two for a farthing or five for two." Now the lesson conveyed in this is that, As one sparrow, worth but a quarter of a cent, shall not fall on the ground without our heavenly Father, so, likewise, nothing shall befall a child of God, even to the value of a quarter of a cent, without our heavenly Father. The care of our heavenly Father for his children, extends even to things as small and of as little consequence as the value of a quarter of a cent.

Nor does even this express the extent of our heavenly Father's care for us; for immediately the Saviour says, "The very hairs of your head are all numbered." And being given in this connection it shows that the care of our heavenly Father for us extends lower yet than to things of the value of a quarter of a cent. It extends even to things of the value of a hair of our heads. And he means to tell us that nothing even to the value of a hair, shall befall the child of God without the care of our heavenly Father. He means to tell us that our heavenly Father's care for us is greater than can possibly be our care for ourselves. Then why should we not trust him rather than ourselves, or riches, or anything, or anybody else? His care for us is so great, why not let the care be his, as it is his, and we trust him wholly, and so trusting rest in the peace which passeth all understanding? It is only thus that that promise can ever be realized, because this is the basis upon which the promise rests. See: "Be careful for nothing; but in everything by prayer and thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Phil. 4:6, 7.

Nor yet do these lessons express the abundance of the far-reaching care of our heavenly Father for the children of men. For he "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20. "The only power that can possibly work in us, to connect us at all to God, is the power of faith.

Therefore as his care is so great in all these directions, how much more exceeding abundantly will it be towards you, O ye of much faith. "Lord, increase our faith." Trust in the Lord and do good, and verily thou shalt be fed. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is the rock of ages." Isa. 26:3, 4, margin. J.

ADMONITIONS TO PRAYER.

(Sabbath, August 27.)

1. WHAT seems to be the essential element of prayer?—*The yearning of the heart for God.*

2. What did David say, when filled with this yearning?

"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Ps. 42:1.

3. How does he express this feeling in Ps. 63:1?

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is."

4. What does this yearning lead him to do?

"Thus will I bless thee while I live; I will lift up my hands in thy name." Verse 4.

5. How does Job express the same strong desire?

"Oh that I knew where I might find him! that I might come even to his seat!" Job 23:3.

6. For what purpose does he desire to come so near to God?

"I would order my cause before him, and fill my mouth with arguments." Verse 4.

7. How does he express a desire to know the will of God concerning him?

"I would know the words which he would answer me, and understand what he would say unto me." Verse 5.

8. By what words does the prophet Hosea give a sweet invitation to prayer?—"Take with you words, and turn to the Lord." Hosea 14:2.

9. How is the invitation repeated through the apostle Paul?—"In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6.

10. How general is this invitation?—"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8.

11. How are we warned against putting off the work of seeking God by prayer?—"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6.

12. What danger is implied in this scripture?—"That the time may come when our prayers will not be heard." Prov. 1:28.

13. When David had brought up the ark from the house of Obed-edom, how did he admonish the people to pray?—"Give thanks unto the Lord, call upon his name." 1 Chron. 16:8.

14. How did he exhort to faithfulness and constancy in this exercise?—"Seek the Lord and his strength, seek his face continually." Verse 11.

15. How is the same thing urged through the apostle Paul?—"Continue in prayer" (Col. 4:2); "Pray without ceasing" (1 Thess. 5:17).

16. To what end did our Lord give a parable on one occasion?

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint." Luke 18:1.

17. Relate the parable.

"Saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not

for a while; but afterward he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Verses 2-5.

18. What lesson may be learned from this?—*That if the unjust judge would yield to the importunity of one whom he did not love, the compassionate Father of all will answer the prayers of his children, though for their good the answer may be delayed.*

19. Against what is prayer recommended as a safeguard?—*Against falling under temptation.* Matt. 26:41.

20. How did the Saviour especially enforce this thought during the hour of trial just before he was betrayed?

"And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation." Luke 22:46.

21. What strong motive to prayer is urged by our Saviour upon those who are to witness the signs of the last days?

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

22. What admonition does he give to those who shall see heaven and earth pass away?

"Take ye heed, watch and pray; for ye know not when the time is." Mark 13:33.

23. Since the end of all things is at hand, what exhortation is especially applicable to us?

"But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. 4:7.

24. Upon whom is the wrath of God to be finally poured out?—*Upon the families that call not upon the name of the Lord.* Jer. 10:25.

FAMILY WORSHIP.

THE advantages of regular family worship cannot be overestimated. God's blessing is promised upon the families that call upon his name, and to have this is to be rich, whatever be the other circumstances. Apart from this chief good there are also blessings that come upon the household that daily gathers to worship God. The members of the family are bound together as they would not otherwise be, and the precious memories of the family altar linger while life lasts. There is here brought into the life that sense of eternal things and of an eternal Father which is necessary to make living in this world of material things safe. There is an elevation of tone that would not otherwise come into the family. There is a spirit of obedience that would not otherwise be engendered. There are no drawbacks whatever to the influences for good that come in the training of devout, regular family worship. The best image of Heaven which this earth can afford is found when a household is gathered to learn God's will from his holy work, to raise the song of praise in honor of this name, and to hold communion with him in prayer. Every family can thus breathe the air of Heaven every day.—*Illustrated Christian Weekly.*

It is undoubtedly true that the gospel of Christ is a gospel of love and good-will to man. And yet it is not the less true that "the wages of sin is death," that "sin when it is finished bringeth forth death," and that "the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." God still remains "a consuming fire" to all who disobey his law and reject his grace.—*Selected.*

REFORMATION does not consist in an exchange of one sin for another, but in the renunciation of all sins.

The Home Circle.

CLIMBING SHASTA.

THE following description of the ascent of Mount Shasta, California's most famous, though not highest, mountain, is by Rev. J. K. McLean, D. D., pastor of the First Congregational Church, Oakland, and is copied from the *Oakland Tribune*. We are sure that it will be read with pleasure and profit:—

The ascent of Mount Shasta is attended, ordinarily, with no extreme difficulty, nor any special amount of peril, but a prodigious amount of fatigue awaits the ordinary climber. And the tax is large, in fact, upon even the greatest powers of endurance. Many ladies have made the ascent. But, upon the other hand, a full half of all who attempt it fail, both of men and women. Sisson is the common point of departure, on the western side of the mountain. It is probably inaccessible on any other side. For some ten to twelve miles a pleasant bridle path winds about, well shaded by a beautiful forest of oak, yellow pine, sugar pine, and fir. The ascent is for seven or eight miles very gradual. Presently, however, the incline sharply increases. The trees become smaller, underbrush disappears, the sugar pines run out, and only red fir is left. A little farther, and that tree gives place to an exceedingly beautiful growth of silver firs. Shapely are these, with their tapering trunks, and symmetrically arranged branches, delicately decorated with pretty, yellow moss. The final ending of the forest is abrupt. The last trees are squat of stature, with painfully contorted trunks, and tops which bear witness to their fierce warfare with storm and wind. They have been crushed and choked out of all shape by the vast drifts of overlying winter snow. The wood of these trees is very resinous and affords a great amount of flame and heat. The snow is all gone at timber-line, however, by the middle of July, and to a long distance above that line. Some scattered stools of bunch grass and a few delicate flowers have found courage to occupy the ground. Above this, nothing but lichens, and in some spots, banks of that curious, single-celled vegetable which propagates itself among the drifts and is commonly called red snow. Between the higher edge of vegetation and the lower snow-line in later July and August, there lies a two or three-mile stretch of loose, clanking stones, which, like the eternal snows above them, have to be crossed only on foot.

ABOVE THE TIMBER.

Just at the upper edge of timber is situated the horse camp, where the tired and hungry animals are picketed, like their human comrades, for a shivery and uncomfortable night. This point is usually reached about 4 p. m. The time till dark goes in preparation for the night, which is generally spent in sleeplessness and discomfort. As a combined result of the novelty of the situation, the attendant excitement, the cold, the tonic effect of the high altitude (here about 9,000 feet), and the supernatural brilliancy of the open heavens above his pillow, the average person is not likely to sleep at all. It is best to rise as early as 2 o'clock, and to get off on the long morning's climb not later than 3. The wise mountaineer will put a check upon his morning appetite, if he happens to have one, and take nothing more solid for breakfast than a cup of coffee and a bowl of beef tea. The unwise one will do as he sees fit, and most likely suffer for it all day long. It is prudent, also, to carry along a canteen of beef tea and a spirit lamp. Also ordinary cold tea or coffee and

crackers will be found helpful. Under no circumstances do any kind of spirits help at all. They hinder. Apart from all questions of what these articles are capable of doing on the lower levels, it is a well-demonstrated fact that at an altitude of 10,000 feet and upwards they contribute only weakness and unsteadiness. The man who can't get up without them can't go up at all.

For the swiftest climbers the time from the horse camp to the summit will be about four and a half hours. For others, all the way from six hours to eight and eighteen. The distance to be covered is about five miles; the elevation to be ascended, 5,000 feet. The start is always exhilarating. The morning is clear and cool. There is no wind. The mercury stands at thirty-two degrees. The atmosphere is sharp, crisp, and bracing. The fever of the past night is calmed. The loss of sleep is not noticed yet, although it will be exceedingly noticeable before the day is ended. The pulse is stirred, with the unaccustomed climber, into something of that same feeling with which soldiers go into battle. The challenge of a great undertaking is upon him.

ON THE LAVA.

Over loose blocks of lava, with guide in advance, the dusky cavalcade takes its way. The stones ring out under the feet, in the frosty air, with a sharp, metallic clang. Like long white arms the down-reaching fields of snow beckon the climber, their upper portion lost in the darkness. Silence holds all the company for a time. Then, in a kind of spontaneous reaction from the oppressiveness of the situation, all hands begin to shout and sing. Jokes and quips set in. As soon as the first long serpentine tongue of snow is reached there is a shout and scamper along the line. Of brief duration, however, is such hilarity. The brisk exercise in this rare and rapidly rarefying atmosphere is beginning to tell upon heart and lungs. These organs labor furiously. Pretty soon the man ahead or behind is discovered sitting down with but slender regard to the nature of the seat he occupies. We are now at an altitude of some 11,000 or 12,000 feet.

By daylight the broad snow-field is reached and the real business of the day begins. At an angle ranging from thirty to forty-five degrees the hard, crisp, glittering snow stretches upward for two miles or more. It is ice rather than snow. Yesterday afternoon at 2 o'clock the surface was somewhat soft and will be so again under the full rays of the sun this afternoon. But at this present moment it is so hard as to make the footing difficult. Our company made a solemn compact yesterday to keep together. They are beginning already to break the compact. The swifter-footed are growing impatient with this snail's pace. The sittings down occur at briefer intervals, the halts grow more and more protracted. The weaker-kneed are growing less sanguine of success. Then comes the inevitable crisis when some member shall give out. It is almost always a man who does this and not a woman. This event occurs usually about an hour or so after sunrise. The warm rays bring a delicious sense of comfort first to the benumbed fingers, as if bags of eider-down had been bound around them, then gradually diffuses itself through the whole system. To this succeeds an almost irresistible drowsiness. Apart from the awfulness of being left alone on this desolate height, one could easily choose to sink down upon the hard snow and sleep. And the horrible thirst! Lips are parched, and jaws and tongue and throat. Now is the time for a few swallows of cold tea and a slowly munched cracker to start again the checked salivary secretions. But woe to the unfortunate wight

who yields to the temptation of snow-eating. However, almost everyone does yield to it. All cautions to the contrary go for nothing. One is sure he'll die if he don't slake this consuming thirst; he can only die if he does eat snow to slake it with. And so he fevers his burning mouth and throat still more. With some a serious nausea like seasickness begins to be experienced. With others the lips turn a black purple, and the nostrils and the ears. It fairly seems as though the blood would spurt through them. A man can know now to a dead certainty what condition of lungs and heart he is in. Some have learned it to their serious and life-long cost.

From various causes, one after another, to a third of our party of a dozen, succumb. A few, with revived courage, presently come on; others descend ignominiously to the horse camp, where at noon we shall find them, all prepared to demonstrate that they could easily enough have done the thing if they had chosen, but that it was out of this or that highly prudential consideration purely they forbore.

A HARD PULL.

Meantime the sturdy ones are beginning to encounter the only really formidable objective part of the whole ascent. The path leads across a steeply-inclined ravine of snow and ice, topped a half mile higher by a cliff of loose concrete. The water trickles over the face of this cliff at midday, slacking somewhat the cement which binds the small mass together. The next night's freeze presses many small bowlders and other stones out of their bed. Then when next morning's sun shines bright upon them the frost's hold is broken and the stones come tumbling off the face of the cliff and go rolling and bouncing at a furious rate down the mountain. It is for half an hour or so, at some times in the summer, a really sharp bombardment. Some of the stones are of quite good size and attain a fearful velocity in their descent. Some which are thinnish and flat go whizzing edgewise past the dismayed pilgrim with a noise like a big buzz-saw, fairly fanning his face with their wind and sending off upon him showers of fragments like to inky hailstones. It is for only a few moments that one is exposed to the enfilading bombardment, however. But those few moments, it is needless to remark, are devoted strictly to business and not at all to either sight-seeing or making notes.

After some three hours' sharp work the advance climbers have—while the rest are straggling all the way along for a mile below—reached a huge protuberance of rock which stands out on the sky-line of the mountain, and is called the Thumb. This point is the Rubicon of the trip. This being reached and passed most persons get courage to push on to the final peak, 1,500 feet higher in altitude and about a mile and a half in distance. The views begin now to be superb. They are, in fact, better from the lower points like this than from the summit. From that great height everything is flattened under the eyes. All detail is largely lost. The vast width of view is indeed most impressive at the top; but from the Thumb the details of river, hill, mountain, and valley, are very clear cut and well defined. The view takes in Lassen's butte, eighty miles to the south, the Marysville butte, still further away, with glimpses of the tawny Sacramento Valley beyond. Scott Mountains stand in front, with the Salmon, Castle Rock, and various minor ranges. At the far east loom the Sierra Nevadas, and a wide vista opens over Eastern Oregon away into Washington Territory. Captain Jack's old stamping-ground, the lava beds, lies not very far away in the foreground, while Lake Klamath, Goose, and Tule Lakes gleam like sil-

ver shields in the fair morning light. Closer still at hand are glimpses of the beautiful McCloud and Strawberry Valleys. The latter nestles green, warm, and lovely 10,000 feet below us; while beyond, casting their shadow over the emerald lobe which they nourish, rise the picturesque Castle Rocks. It is a prospect never to be forgotten, and amply rewards all the labor and inconvenience involved in gaining it.

A BIG CINDER HEAP.

Of the remaining 1,500 feet the most part is easy traveling. About 800, however, are occupied by the Black Mountain, which in appearance and consistency reminds one of the cinder heap cast outside a blacksmith's forge. The stuff yields provokingly to the footsteps. And this, coupled with the great rarity of the atmosphere, makes progress to be tediously slow. Only a few steps at a time, in a panting way, with long halts at the end. This 800 feet seems to be full 1,800 before its completion. Then a narrow plateau of snow, and the extreme pinnacle stands before us. On this snow plateau a few years since lay exposed the blanched skeleton of an antelope, which perished at some time in the past while trying to make this lofty pass. The poor creature was most likely overtaken in a snow-storm. The final summit consists of a cleft peak, the two points of which are some 300 or 400 feet apart, severed by a notch of 217 feet. And here, banked in by eternal snows, lie the hot springs of Shasta butte. Over an area of a quarter of an acre they bubble and hiss and snort and snore, and send forth their diabolical fumes of sulphureted hydrogen and all other unimaginable, ill-assorted odors. The temperature of these springs is very high—about 184 degrees. An egg can be cooked or the tea-kettle boiled over them in short order. Uncomfortable as this ground is to the olfactories and all the other senses, it proved a welcome spot a few years ago to an adventurous geologist and his guide. They were caught up here by a heavy snow-storm and obliged to spend the night. Only the hot earth about these springs kept them alive. Literally scalding upon the one side and freezing upon the other, they rolled the heavy hours away, until welcome morning dawned and a clear sun released them from their lofty but foul-aired dungeon. Two hundred feet remain still to be conquered. It is the most nerve-trying part of all. At first it is like climbing up the gutter of a hip-roofed house. Then the gutter abruptly ends, and the climber finds himself on the ridge-pole of the mountain. Down the one side the outlook is not so bad. It is only the height of a church steeple that he has to look down that way; but if he shall crane his neck out in the other direction he will draw himself back aghast. He is looking down a sheer, unbroken descent of 500 to 10,000 feet. He flattens himself to the all too narrow ridge like a lizard, and wishes he could sink his fingers and his toes two inches deep into this crumbling rock. Vicious little puffs of wind whirl themselves up out of the rock eddies beneath. As harmless as playful little kittens are they. But he considers this no suitable place for frivolity of any kind, and responds to their caresses only by clutching still closer to his knife blade of rock. But in a few moments this final difficulty is safely passed, and the shaken climber rears himself in a conservative way alongside of the terminal cliff, exultive over achieved success, but at the same time half under conviction for his folly in having thrust himself into this terrific spot. By and by, however, he grows reassured, and can proceed to take in at his leisure the all but boundless view afforded from the summit, of Mount Shasta.

Health and Temperance.

BRIGHT'S DISEASE AND ICED WATER.

A BALTIMORE druggist of experience and ample opportunity for observation, has advanced the idea that Bright's disease is attributable to the immoderate use of iced water and cold drinks. He cites the fact that the people of this country use ninety per cent. more ice in their drinks than the people of any other country, Greenlanders not excepted. We have seventy-five per cent. more of Bright's disease. He cites the fact that the wine-drinking countries of Europe are comparatively free from the malady.

Travelers have observed and commented upon the prejudice which seems to exist against iced water and iced drinks in all countries outside of the United States. The Englishman and the German fairly shun ice, though placed in easy reach of boundless quantities of it, and the Frenchman who sips the light wines would as soon think of taking an emetic as of chilling his stomach with an iced draught. Our drug friend points to the fact that Bright's disease has kept pace in this country with the increased consumption of ice, and claims that before ice became a common household necessity the malady was scarcely known among physicians. There may be something in this theory.—*Baltimore Gazette.*

SOME SALOON ARGUMENTS.

THE fight against the saloon is a conflict of one set of ideas with another set of ideas, in which right is on one side and wrong on the other. This must necessarily be so, for the two sets of ideas are in positive antagonism, and right is unmistakably involved. It follows, therefore, that the proper weapons of the conflict, and the only proper weapons, are such as belong to discussion, full and free discussion. Prohibition can win only by so propagating its ideas as to secure intelligent and conscientious conviction. The saloon can only establish its claim of right to an uninterrupted pursuit of its business by a similar appeal to the intellect and conscience.

Of course in such a conflict prejudice may prevent a fair consideration of an opponent's arguments. There is undeniably a strong prejudice in this country against the saloon business. It is not considered respectable. Those who engage in it are frowned upon in good society; they are, for the most part, excluded from the churches; they are regarded as disqualified for positions of public trust and responsibility, and they are charged with conducting schools of vice, crime, and misery. This feeling is quite general, and to call a man a rum-seller is equivalent in the general estimation to the application of an opprobrious epithet. May it not be, in the face of this general prejudice against saloon-keepers, even among those who use intoxicants more or less, that the arguments they have to offer in self-defense have not received due consideration? As campaigns on the question at issue are in progress in several of the States it will be opportune to inquire what is the nature of the arguments offered in defense of the saloon business.

1. In Iowa, a minister by the name of Haddock, who was active in securing the enforcement of law against the saloons, and became an embodied argument against saloonism, was met and overcome by assassination in the night. This is argument No. 1, or the argument of assassination.

2. In Jackson, Miss., there was an editor of a temperance paper, a young man named Gambrell, who led the fight for local option

in Hinds County, against Col. J. D. Hamilton, State Senator, and champion of the liquor interests. The Gambrell argument proved to be a very strong one, and it was met just as the Haddock argument had been met, by assassination. This is also argument No. 1.

3. In Haverhill, O., there was a man named Northrup, who, like Haddock, sought to compel the saloons to observe the law. The Northrup argument was answered by assassination. This is argument No. 1 again applied.

4. In Bridgeton, N. J., Frank C. Smith, a lawyer, who was active in prosecuting illegal saloon practices, was waylaid in the night and silenced, it was supposed, for all time. This is argument No. 1 repeated.

5. Tennessee saloonists in Springfield attempted to answer the prohibition speech of the Rev. T. J. Duncan by dynamite. This is argument No. 2, or the argument of murderous assault.

6. San Antonio, Texas, is the seat of several large breweries and of perhaps three hundred saloons. Respectable men undertook to present, in a respectful way, arguments for prohibition, at a meeting in a public square, the public halls having been refused for the purpose. The saloonists gathered and answered the speakers on the spot with rotten eggs and other missiles. A young brewer, Gus Kauffman, assaulted one of the speakers with a brutal physical argument. The speakers were not allowed to be heard. This is argument No. 3, or the argument of suppression of speech.

7. In Amesbury, Mass., the saloonists, resenting the attempt of the police to enforce the law against them, organized a mob, took control of the streets, and smashed the windows of a clergyman. This is argument No. 4, or the argument of violence.

8. Wichita is a town of Kansas in which liquor used to flow freely. When news reached the saloonists of that place that a prohibitory law had been passed, they published the following card:—

TO ALL PROHIBITIONISTS.

The saloon-keepers of Wichita have \$300 on deposit in this office

FOR THE BENEFIT OF THE WIDOW

of the
Son of a Gun who makes
THE FIRST COMPLAINT
against

THE LIQUOR DEALERS OF THIS TOWN.

This is argument No. 5, or the argument of intimidation.

9. In Texas men more or less prominent have met the arguments for prohibition thus:

"We will fill the Brazos River with dead Prohibitionists."—*Judge Gerald.*

"We will damn them."—*The Hon. John Hancock.*

"The Prohibitionists go to Kansas for their pattern, to Plymouth Rock for their religion, to John Brown for their morals, and will go to hell for their meanness, unless they quit it."—*Judge Gustave Cook.*

"I wish to God I could alienate these Prohibitionists."—*Col. R. Q. Mills.*

"Why can't people attend to their own business and let other people's business alone."—*Gov. John Ireland.*

These specimens might be divided between arguments Nos. 3, 4, and 5.

But saloonists have an argument that sounds much better to law-abiding ears than any of the foregoing. It is this: Prohibition is an invasion of personal liberty and constitutional right. But the interpretation they give personal liberty is this: Liberty for the saloon, but not for anybody to speak or work against it.—*Independent.*

News and Notes.

RELIGIOUS.

—There are in the United States 4,532,658 Methodists of all branches.

—The Vatican authorities have received \$800,000 with which to celebrate the Pope's jubilee.

—A commission of the French Assembly has formally approved of disestablishment by a large majority.

—The Protestant Episcopal Church in Virginia claims to have 6,000 colored communicants, who have thirty places of worship exclusively their own.

—The Pope has decided that there is no ground for Papal interference with the Knights of Labor question. He has conveyed the decision to Cardinal Gibbons.

—There are about 130,000 Mormons in Utah. Of these 80,000 are under the age of eighteen. One-third of the remainder are in polygamy and are said to have the brains of the whole.

—Roman Catholic schools in England, so it is said, teach their pupils to argue controversially in favor of their religion, and so well that the average Protestant laymen find it difficult to answer them.

—The King of Siam has given \$1,500 to the Presbyterian missionaries for a hospital at Bangkok, while the Queen has given \$1,000 to the schools and Old Ladies' Home established by the missionaries.

—A recent *Chronicle* dispatch gives an account of a man named Weston, who was arrested in Fresno, Cal., for robbing the post-office. The dispatch closes thus: "Weston was a church member, and very pious."

—Of the 408 members of the last Congress, 72 were Methodists, 63 Baptists, 41 Episcopalians, 37 Presbyterians, 36 Catholics, 15 Unitarians, 8 Lutherans, 10 Campbellites, and 2 Quakers, making a total of 284 who are actively connected with some church organization.

—An appeal is made for funds to secure the construction of a steel boat, to be named the James Hannington, in memory of the murdered Bishop of Uganda. The boat is to be placed on the Victoria Nyanza, to be used as a means of communication between the different missionary stations.

—A centennial service to commemorate the establishment of the first Episcopate in America was given in Westminster Abbey August 12. The sermon was given by the Bishop of Iowa, who revealed himself more English than the English themselves. He fought over once again the war for American independence, terming the patriots "rebels," and Lord Howe's army "the loyal forces," a style of nomenclature which much disgusted the Americans present. This is a good sample of ministerial toadyism, and the chances are that in America the worthy bishop would just reverse his style of preaching and become once more an American.

SECULAR.

—Chicago has eighteen solid miles of saloons.

—A \$500,000 fire occurred at Dublin, Ireland, August 8.

—The French Senate has passed a bill adding twenty regiments to the army.

—At Malta on the 8th inst. there were fourteen new cases of cholera and six deaths.

—Great damage is being done to the crops in Kansas, by the drought and chinch-bug.

—The total value of mineral productions in the United States for 1886 was \$465,000,000.

—The Paris papers declare that the new Panama loan has already been subscribed in full.

—At a fire in St. Louis, August 10, three firemen were killed and four others severely hurt.

—Nineteen men were killed by the explosion of a shell at the Wakhalm Fort, Stockholm, August 11.

—The aggregate strength of the State militia throughout the United States is 97,267, of which 7,839 are commissioned officers.

—Signor Bove, the explorer, who was an associate of Nordenskjöld in the latter's Arctic expedition, committed suicide last week.

—The Government of Ecuador has determined to give \$2,500 to the Pope on the occasion of his jubilee, as an offering from Ecuador.

—The west-bound express was stopped by thieves, thirty miles east of Tucson, A. T., on the night of August 10. About \$3,500 was stolen.

—The outlook for the farmers of Illinois, Indiana, Iowa, Michigan, and Wisconsin, is very gloomy owing to the damage done by fire and drought.

—The San Francisco *Chronicle* wisely and truthfully remarks, "It is becoming clearer day by day that the average police court is a law unto itself."

—The small-pox and yellow fever are raging in Havana, Cuba. During the month of July there were 104 deaths from yellow fever and 112 from small-pox.

—A collision between the British steamer *Narbiton* and the Greek steamer *Andrea Vagliano* off Lizard Point, Eng., August 13, resulted in the drowning of seven persons.

—Locusts have done a great deal of damage in Salvador and Guatemala, and both Governments are adopting measures to alleviate the suffering and distress which have been caused.

—Over 200,000 powerful guns have been furnished by Herr Krupp to a dozen different Governments. His cannons were actually used by both sides in the struggle between Russia and Turkey.

—An explosion occurred August 11 at the Giant Powder Works, at Fleming's Point, near Oakland, Cal. One Chinaman was killed, six employes injured, and property to the value of \$10,000 destroyed.

—Willis McDearmon, a school-teacher near Gambetta, Tenn., found his school-house guarded by a mob on the morning of the 9th inst., who refused him admission on the ground that he was a prohibitionist.

—The War Department at Washington has received a telegram from the governor of Colorado announcing the uprising of the White River Utes near Meeker, Col., and asking the assistance of the United States troops in suppressing it.

—Andrew Walker, the colored Texas prohibitionist speaker, who was set upon and badly beaten after a recent speech, died at Galveston, on the 7th inst., from the effect of his injuries. His assailants are supposed to have been anti-prohibitionists.

—It is stated that several British war ships will assist in the work of protecting the Gulf of St. Lawrence and Atlantic Coast fisheries from American poachers. These vessels will not only act as patrols for the purpose of keeping Americans outside the forbidden waters, but will be prepared to make seizures whenever the opportunity offers. Many look upon this as an omen of coming trouble.

—One of the worst railway horrors known in the history of this country occurred the night of August 11, three miles east of Chatsworth, Ill. A train, loaded with 960 excursionists, bound for Niagara Falls, fell through a burning bridge. Over 75 passengers were instantly killed and about 100 wounded. No sooner had the wreck occurred than a band of men commenced robbing the dead and dying. The suspicion exists that the accident is a deliberate case of train-wrecking.

—A table recently prepared shows the royal salaries paid in Europe, and it forms interesting reading for those who have an idea that our own Government is conducted on an extravagant plan. The Emperor of Russia receives \$8,250,000 per annum; the Sultan of Turkey, \$6,000,000; the Emperor of Austria, \$4,000,000; the King of Prussia, \$3,000,000; the King of Italy, \$2,400,000; the Queen of England, \$2,000,000; the Queen of Spain, \$1,800,000; and the King of Belgium, \$5,000. That is, eight persons receive each year \$28,150,000 for doing nothing. What a sermon against monarchical government.

Obituary.

CANFIELD.—Died, near Belleville, Kan., July 4, 1887, my dear wife, Carrie H. Canfield. The deceased was born in Poughkeepsie, N. Y., Oct. 30, 1841, from which place she removed with her parents to Parma, Mich., when about twelve years of age. She was converted when about sixteen or eighteen years of age, and united with the Wesleyan Methodist Church, with which church she lived a consistent Christian for a number of years. She was married to the writer of this memoir March 21, 1867, taking the place of a mother to five motherless children. How well she filled that place, let the testimony of those five bear record, as evinced by their uniform kindness and affection to her. She was also the mother of five children, three of whom still live to cherish her memory as a kind and loving mother. About seven years ago she became convinced of the truth of the Advent faith and the Third Angel's Message. She then obtained a letter from the church of which she was a member, and united with the S. D. A. de-

nomination at Spring Arbor, Mich. She was transferred from there to the Norway church, Kansas. The deceased had been in very feeble health for the past two years, and became much emaciated and very weak, from diabetes, and, to add to her affliction, became nearly blind from cataract for several months before her death; but she still held firmly to the faith as seeing Him who is invisible. She prayed much that others, especially her three dear sisters and one brother, might yet be led into the truth. She had been able to walk about most of the time, and had entertained some hope of final recovery. On the Friday preceding her death she was taken much worse, with what appeared like cholera morbus, and she continued to fail rapidly, until Monday, July 4, when at 3 p. m. she fell peacefully asleep, to await the coming of Him who said, "Behold, I come quickly, and my reward is with me." Words of comfort were spoken by Rev. Allen, of the M. E. Church, from Job. 19:25-27. Thus the light of our home has gone out, a dear mother is gone, a loving companion is taken away. But we sorrow not as others who have no hope. E. F. CANFIELD.

Appointments.

NEBRASKA CAMP-MEETING.

It is now decided that this important meeting will be held September 13-20. The place selected is Grand Island, which is easy of access for our people from all parts of the State. This being the only camp-meeting held in this State the present season, it will, no doubt, be the largest we have ever had.

This has been a very prosperous year for the work in our State, and we believe that both workers and people will come up to this annual gathering with hearts filled with courage and gratitude to God. In connection with this meeting

A WORKERS' CONVENTION

Will be held, commencing Tuesday, August 30, and continuing till the close of the camp-meeting. Special instruction will be given, during this time, in the canvassing and Bible-reading work. We hope to see a very large attendance during this drill, as the opportunity for learning to engage in the work will be excellent. Elder Geo. B. Starr and F. E. Belden are expected to give instruction in these two very important branches of the work.

About the same programme will be followed at the workers' meeting as is observed at our city missions. The forenoon of each day will be spent in class drill, while the afternoons will be spent in actual work among the people.

Tents will be pitched to accommodate all who may attend. Those attending may bring their bedding and board themselves if they choose, or several can club together and board the same as at the mission. In either way the expense will not exceed \$2.00 per week, and may be made less. Come, brethren, and let us keep pace with the message, let us learn the best and most approved plans of advancing the truth. More particulars will be given soon.

J. P. GARDINER, }
A. J. CUDNEY, } Conf. Com.
L. A. HOOPES. }

NEVADA CAMP-MEETING.

THE camp-meeting for the Seventh-day Adventists of the State of Nevada will be held in Reno, commencing Thursday evening, September 1, and closing on Monday morning, September 12. A restaurant will be conducted on the mutual benefit plan the same as last year. We hope to see a full attendance of all our people in the State. Come praying that the Lord may meet with us. Come bringing your friends with you to enjoy this feast of tabernacles.

Those wishing to rent tents, or those who have tents of their own to pitch, are requested to write at once to Elder J. N. Loughborough, Pacific Press, Oakland, Cal. The price of tents is the same as last year. The rent of 10x12 tents for the meeting, \$4.00 and of 12x16, \$6.00. All money received for tent rents goes into the tent fund, and is used for the purchase of meeting and camping tents.

CAL. CONF. COMMITTEE.

CAMP-MEETING AT TACOMA, W. T.

This meeting will be held at Tacoma, W. T., commencing August 30 and continuing one week. Instruction will be given in canvassing and other branches of the work. We hope to see a large attendance of our people from the northern part of the Conference, and as many friends as can be induced to come. Those wishing to rent tents should write to G. W. Davis, box 787, Seattle, W. T.

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OAKLAND, CAL., FIFTH-DAY, AUGUST 18, 1887.

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CAMP-MEETINGS FOR 1887.

MINNESOTA, Waseca,	Sept. 1-6
NEVADA, Reno,	" 1-12
COLORADO, Greeley,	" 6-13
WEST VIRGINIA,	" 6-13
NEW YORK, Utica,	" 6-13
NEBRASKA, Grand Island,	" 13-20
KANSAS, Emporia,	" 15-25
MICHIGAN, Grand Rapids,	" 20-27
MINNESOTA, Fergus Falls,	" 21-27
MISSOURI,	Sept. 27 to Oct. 1
INDIANA, Indianapolis,	Oct. 4-14
CALIFORNIA, State meeting, Oakland,	" 6-17
KENTUCKY,	" 11-18
TENNESSEE,	" 18-25

ELDER E. J. WAGGONER, and Mrs. Jessie F. Waggoner, the Secretary of the State Sabbath-school Association, left Oakland August 10, for Eureka, Cal., to attend the Humboldt County camp-meeting.

PRUSSIA'S hobnobbing with the Papacy has begun already to bear the unfailing fruit of a legal recognition of Romanism. A Lutheran minister in Prussia was recently sentenced to nine months' imprisonment for "insulting" the Romish Church. The insult consisted in publishing a pamphlet in which he remarked that the Romish apostasy is "built upon superstition and idolatry." And for such "insulting" remarks as this, to prison for nine months their author had to go. And this in the land of Luther! Let Prussia be called no more a Protestant country. She has been surrendered bodily to the Papacy, and Rome rules there, and that in Rome's own wicked way.

THE tent-meetings in Oakland are still being carried on by Elders Corliss and Owen. The tent has now been pitched the third time in this city this season. About twenty embraced the truth from the first two efforts. Meetings have now been held one week at the third place, with much the best interest of all. The tent is well filled each evening with an intelligent and deeply interested audience.

Elder E. P. Daniels is conducting a series of meetings in the San Francisco church. The church itself is being greatly benefited, and the outside interest is good. We are glad that these two great centers of travel and population are having such a benefit this season. With these efforts of the brethren crowned with the annual State camp-meeting, we earnestly hope to see great good accomplished.

WE sometimes hear the expression used that "good may come out of evil." This is very true, if we use the word "evil" in the sense of trouble, and not in the sense of sin. Affliction and trouble are often called evil, and in this sense good may come out of evil, "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Again we read that "tribulation worketh patience; and patience, experience; and experience, hope;" and that chastisement which at the time is very grievous, afterwards yields the peaceable fruits of righteousness to them who are exercised thereby. And again, that "all things work together for good to them that love God." But from evil which is sin no good can possibly come. Sin has no manner of connection with good. From sin only sin can come. So none need console themselves with the thought, if they have done wrong, that good may come out of it. There is mercy for the sinner, and where sin abounds, grace does

much more abound, and so good may come after evil, if the sinner exercises repentance towards God, and faith in his Son Jesus Christ. But the good can come only after the sin has been put away, and it comes not because of the evil, but in spite of it. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid."

AN exchange says:—

"The law cannot make a man moral, but it can make him dreadfully uncomfortable when he is immoral."

Well, that depends. It is true that the law cannot make a man moral; but if it is the law of the land that is referred to, as we suppose it is, then we know that a man may be terribly immoral without suffering the least inconvenience from the law. The trouble is, people have a very low standard of morality. If a man does no open violence, or cause any serious inconvenience to his neighbor, he is called a moral man; whereas, a man may do nothing for which the law could molest him, and still be as corrupt as the grave. It should be understood that civil laws cannot make men moral, and are not for the purpose of punishing immorality, but simply for the purpose of protecting the rights of people; in short, to deter men from acting in an uncivil manner.

REMARKING on the late train robbery on the Southern Pacific Railroad, the San Francisco *Chronicle* says the robbers were successful "mainly, it would seem, because of the lack of resistance on the part of the engineer." Now as the *Chronicle's* own report in the same paper says that the robbers had turned the switch which threw the engine off the track, turned it over, and threw the engineer and firemen down an embankment fifty feet, we are rather inclined to think the engineers "lack of resistance" to the robbers was justifiable, and that the *Chronicle* is extravagant in its demands. If the editor of the *Chronicle* was in charge of an engine which should be upset by robbers and he thrown fifty feet down a bank, we have an idea that just at that particular moment even his resistance to the attacking robbers would not be particularly vigorous nor exceptionally gallant. "It would seem" so at least. The *Chronicle* went a long way to find something to find fault with.

ABOUT the middle of July, Mrs. Logan, the widow of Gen. John A. Logan, was thrown from a buggy. The first dispatches stated that she was not seriously hurt, but a late report from her physician shows it to have been a very painful accident. He says: "Mrs. Logan's injuries are very serious. On the 25th ult., for the first time since the injury, she was turned upon her right side, with soft pads under her injured left arm. Her left shoulder was crushed by the wheel of the buggy running over it. The whole arm to the elbow is blackened from bruises, and the forearm to the wrist is slightly injured. Her head was stepped upon on its top and left side, the horse's shod foot tearing the scalp loose in a concentric shape, making a wound three and a half inches in length to the skull. The skull is uninjured. She has suffered exceeding pain at the shoulder and along the course of the arm. We rejoice to say she is improving in every respect."

NEARLY every Protestant paper in the country, whether religious or secular, has confessed it to have been the duty of Dr. McGlynn to go to Rome when he was commanded by the Pope to do so, to answer for his opinions that were already condemned. The truth is, that if he had gone to Rome, he could, and no doubt would, have been kept there forever, and that too in a dungeon, just as likely as not, unless he should have recanted. And even had he recanted he would never have been allowed to return to free America. The chances are ten to one that had Dr. McGlynn gone to Rome he would never have been directly heard of more. The *Christian Advocate* (N. Y.) has come nearer to the truth in the matter than any other paper we have seen. It says:—

"Once in Rome he could have been kept there in-

definitely. He could be assigned to duty in any part of the world; could be cut loose from his life-work, and removed from all his associations and centers of influence, and be compelled to begin a new career under a ban."

But Dr. McGlynn knows Rome's methods too well to be caught in the toils of the Romish Inquisition, and he still breathes the free air of yet free America. But how long America shall remain free from Rome's pernicious power is a question. With the National Reform party and its allies endeavoring to create a constitutional basis for religious legislation in national affairs, and bidding for Rome's influence to help secure it; and with the press of the country siding with Rome in a controversy involving the right of free thought and free speech of an American citizen; the prospect is not very reassuring.

THE Inquiry columns of the religious papers furnish some rather queer matter occasionally. Here is a question and answer that appeared in the *Christian Advocate* of August 4—J. M. Buckley, D. D., editor:—

Q. 2435.—Can the dead perceive what is going on upon the earth?

A.—If we knew, we should hasten to publish the information, for we should be the only possessor of it on earth.

P. S. The Bible says that there is joy in the presence of the angels in Heaven over the conversion of sinners, but no details are given as to how the information reaches them.

"If we knew." But why is it that he does not know? The Bible says as plainly as language can be expressed, "The dead know not anything . . . neither have they any more a portion forever in anything that is done under the sun." And again, "His sons come to honor and he knoweth it not; they are brought low and he perceiveth it not of them." Here then is this correspondent's question directly and plainly answered, but the *Advocate* can only answer, "If we knew." Again we say, Why is it that the editor does not know? Is it because he does not know that these verses are in the Bible? or is it because he does not believe these words even though they be the word of God? We are inclined to think it is the latter, because the doctrine of the immortality of the soul does not allow a consistent belief of the words of the Bible.

So much for the *Advocate's* "answer;" but what is meant by the "P. S.?" A correspondent asks, "Can the dead perceive what is going on upon the earth?" and he is informed that "There is joy in the presence of the angels in Heaven over the conversion of sinners." Does the *Advocate* mean to convey the idea that dead people are angels? or that the company of the angels is made up of dead people? What a queer idea that questioner must have had, in the first place, to ask, "Can the dead perceive?" If a person can perceive at all, it seems to us that that would be pretty good evidence that he is *not* dead.

A RELIGIOUS exchange says: "Unless the churches in the United States gain as much as ten million members during the year 1887, there will be more unconverted people among us January, 1888, than there are now." There probably will be anyway; for unconverted people are coming to this country, as well as growing up in this country, continually, and, unfortunately, the making of church members is not necessarily equivalent to the making of converts.

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