

# THE Signs of the Times

See Gen. Conf.

"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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No cause, however just, should be supported or defended by unjust means. The truth can always afford to be fair. No amount of argument can make it appear that it is right to take a wrong means of defending the truth.

IN contemplating God's dealings with his people in the past, and witnessing the wonderful workings of his power among men, we are sometimes apt to express the wish that we had lived back in the times of old when God did such things for his people. We forget that God is the same yesterday, to-day, and forever. In his providence, God is acting on the very same principles to-day that have been revealed to us in his recorded dealings with his people in the past. The more fully we recognize this, the nearer it will bring us to God, and the more real will his dealings seem to us.

CHARACTER and reputation are often used interchangeably. We say that a man has a good character when we mean a good reputation. They are widely different. Reputation is what people think of us; character is what we really are. The worldly heart prizes reputation; the Lord, and those who are his, prize character. Sometimes men who are of unblemished character have bad reputations, because they bear an unpopular message of reform; on the other hand, men of bad character so cloak their deeds that they bear in the world a good reputation. "A good name" is to be prized; but infinitely above this is a good character. That alone will avail us in the judgment; that alone is prized of God; and it can be built up only through our Lord Jesus Christ. 1 Cor. 3:11; Matt. 7:24-27.

THE building of the great Congo railway in Africa has been hailed by many as an aid in civilizing and Christianizing the nations; but it is likely to prove more of a curse than a blessing. German whisky, English rum, and French brandy have already poisoned, it is said, one-fifth of the inhabitants of Congo Free State. This is latter-day Christian civilization. Christian England forces opium on China; Christian England, Germany, and France, educate the natives to drink that which will bring them under a worse slavery than they have ever known. Says an English journal: "From a philanthropic point of view,

it would be better a thousand times over for the vast population of Central Africa to be converted to Islam and sobriety, than Christianity and alcoholism." "This is strong language," says the *Churchman* (N. Y.), "but it is suggested, if not justified, by appalling facts." No wonder that the Chinese call Englishmen "foreign devils." China, with Africa and America, will rise up in judgment against those powers which under the name of Christian and Christian civilization have slaughtered millions of their people. Christian nations, forsooth! they are governed by the powers of darkness.

It is easy to cavil or find fault. It does not require a great mind. Men that have never read through, not to say studied, a single book of the Bible catch upon some text that does not agree with their worldly opinions, or which they do not understand, and then find fault, and raise captious objections, or question its truth, thinking perhaps that it is a sign of a great mind. Not so; it is a sign of a small mind. As well might one who knows nothing of mathematics cavil at a rule in cube root, mensuration, or trigonometry. Knowledge in the word of God is progressive. There are simple rules revealing God's will to man, and man's duty to God. These can be understood by all, the ignorant and learned. He who follows what he knows to be right, will have more light revealed to him, and will have no desire to cavil. "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God." John 7:17. This is an infallible test if we do God's will from the heart, and it can be done in no other way.

A SIN of ignorance is an unknown transgression of God's law. It is caused by either a lack of knowledge or by known sins cherished. He who commits the sin of ignorance is nevertheless guilty; he is condemned by the law. But if he has lived up to all the knowledge he has received, if he has not rejected light which came to him, the Lord counts his purpose for the deed, and he does not condemn him even though he dies in that condition. But if his sin is revealed to him and he does not put it away, it is manifest that he loves sin and hates light. Not only are his actions not right, but his heart is not right. He "that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:20, 21. He who walks in the light which God reveals from time to time, even though it points out defects in his life or doctrine, shows that his purpose has been to do right, that he has been honest even in error. But he who rejects light and clings to error, shows by that act that he loves darkness and sin. His heart is not right in the sight of God.

## FAITH.

In time of dearth what is to do  
But steadfastly to wait on One  
Without whose will is nothing done,  
And bide it through?

In time of plenty what shall we  
But for his own acknowledge all,  
Receive his mercies as they fall,  
And thankful be?

Sweet faith! that takes or does without,  
That hallows good with gratefulness,  
And in its hour of worst distress  
Doth never doubt.

—Bradford Torrey, in *S. S. Times*.

## THE GOSPEL FOR BOTH JEWS AND GENTILES.

BY MRS. E. G. WHITE.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God (which he promised afore by his prophets in the Holy Scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; by whom we have received grace and apostleship, for obedience to the faith among all nations for his name; among whom are ye also called of Jesus Christ. . . . I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Romans. 1.

PAUL declares that as an apostle he is called to do a special work. The truth had been revealed to him that he might preach the gospel of God, not only to the Jews, but also to the Gentiles. He was not, as were the false prophets, without a divine commission to devote himself to the work of preaching Jesus and him crucified. Christ himself had called him to the work by a heavenly revelation of himself.

He was to call men's attention to the gospel, which God had promised by the word of the prophets. He was to unfold the divine revelations of the Old Testament, and to show how the gospel shed a light into the old dispensation. He was to demonstrate the fact that both prophets and apostles were witnesses of Christ as the Messiah. In his divine nature Jesus was declared to be the Son of God, but the divinity of Christ was the fact that was constantly opposed by the Pharisees. The great argument that substantiated the divinity of Christ was his resurrection from



the dead. Overwhelming testimony came to those that believed on him, for he had been seen among them, and those who would not receive the great array of evidence that could be presented, would not have been convinced by any amount of proof.

The first offer of the good news of salvation was made to the lost sheep of the house of Israel; but they refused the precious gift of God, and Paul said: "Ye judge yourselves unworthy of everlasting life; lo, we turn to the Gentiles." Both Jews and Gentiles were without Christ, and in darkness. It was a most unwelcome thought to the Jews that they needed salvation. They had been the peculiar people of God, and had looked upon the Gentiles with contempt. Christ was not only presented as the hope and glory of Israel, but also as a light to lighten the Gentiles. This was wholly contrary to their prejudices.

The righteousness of God was revealed in the gospel. In it was made known the method by which man was to be reconciled to God. Notwithstanding the justice of God, and the guilt of the transgressor of his holy law, a way was devised whereby satisfaction could be made to the law by the infinite sacrifice of the Son of God. The typical offerings of the old dispensation pointed men forward to the Lamb of God that should die on Calvary's cross, when type would meet antitype in the death of God's dear Son. From Adam's time through successive generations the sacrificial offerings were pointing forward to Christ, and men's faith was fixed on an offering of infinite value. By faith, patriarchs and prophets depended upon God, who was dealing with them through Christ.

"God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." He so loved the world that he consented to give the just for the unjust. The greatness and depth of this love was revealed to Paul to make known to all nations. The plan of salvation was opened to his mind, and he preached, both publicly and from house to house, repentance toward God, and faith toward our Lord Jesus Christ. The law condemns, but it cannot pardon the transgressor. The penitent, believing soul does not look to the law for justification, but to Christ, the atoning sacrifice, who is able to impart his righteousness to the sinner, and make his efforts acceptable before God. When we take Christ for our Saviour, we are enabled to become obedient children, keeping all the commandments of God.

It is faith that engrafts us into the parent stalk of the living vine. Faith that depends on Christ, derives virtue from him as the branch draws sap from the root. Says the prophet, "The just shall live by faith," and this truth, woven into the religious experience of every Christian, should be that by which the righteous shall live. True faith grows to a greater faith, increasing in strength. It is persevering in its operation. The apostle says, "For herein is the righteousness of God revealed from faith to faith."

The Gentiles had no light upon the law of God, and had not followed after righteousness, but those who believed in Christ attained unto righteousness through faith in him. They accepted God's law as the rule of character.

The unbelieving Jews had not attained to the righteous requirements of the law, because they refused the only virtue that could avail to make them righteous and acceptable before God. "For they being ignorant of God's righteousness, and going about to establish their own righteousness [which is of the law], have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth." Christ is the end, or purpose, of the law. The law condemns the sinner, and thus drives him to Christ for righteousness.

The Jews professed to believe the prophets, and to acknowledge the authority of God's law. But with by far the greater part of the nation, this was a merely nominal faith. Christ declared to the Jewish teachers: "Had ye believed Moses, ye would have believed me; for he wrote of me." Those who really did believe the law and the prophets, were led by this faith to accept Jesus of Nazareth as the Saviour of men. The Gentiles, on the other hand, were first led to turn from their idolatry to accept of Christ, and through Christ they were brought to a knowledge of the law and the prophets.

First, man is to see the righteousness of the law in condemning sin, then he is to behold the righteousness of God in the merits of Christ, providing pardon for sin. "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Men may have a knowledge of the truth, and yet fail to be sanctified through the truth.

(Concluded next week.)

#### "AS IT WAS IN THE DAYS OF SODOM."

THE following, clipped from the *Independent* of the 11th ult., is a suggestive commentary on the age, and a revelation of some of the principles of "Christian Science:"—

"One or two disgusting matrimonial affairs have been made public the last week, which indicates some very loose and silly notions as to what marriage is. Two "Christian Scientists"—neither Christian nor scientific, though they took classes in Christian Science at two dollars an hour—concluded that their marriage was not made in Heaven, and agreed to separate. That was all the divorce they had or sought, and then Mrs. Plunkett took another husband; that is, she announced herself married to another man, the marriage being solemnized only by their own declaration and recognized by no law of God or man. It is not marriage, but adultery.

The other case is that of a physician of distinction who has got tired of his wife and is seeking a divorce from her, which is not so easy to get. Meanwhile, still married to his wife, uncertain of release, he seeks the company of the daughter of a prominent merchant, and puts himself in the relation to her of an affianced husband. Of course the position becomes awkward to her, and when her friends make a fuss about it, he takes her "under his own protection," to his own home, to her shame and his. This he calls "protection"—the protection the vulture gives the lamb.

There are strange notions of the family and of marriage abroad when such things can happen; and in such cases the tutorial power

of the law might well give its needed enlightenment. Some people seem to think that mutual weariness is a sufficient reason for breaking the marriage bond. They talk about the sacredness of reciprocal attraction, and the curse of uncongenial hearts. But marriage is vastly more sacred than these reciprocal attractions, which may be nothing more than selfish and temporary amateness. If two people are attracted together, then, if unmarried, let them take it as a sign that they should marry; if married as a sign that they should keep apart. The modern doctrine of sacred affinities is nothing less than the crowning of unblushing vice, and the deification of the animal passions which ally us with brutes."

#### RIGHTEOUSNESS AND LAW.

THERE are plenty of men to-day who pride themselves on their so-called morally upright lives, but who refuse to have anything whatever to do with Christianity, because, they say, they have done nothing wrong, and therefore do not need it. Such claims may suit those who make them now, but the day is surely coming when something more will be required of them. Such virtue as this has no real benefit attached to it. Nothing short of positive goodness will ever help us, and this goodness, in order to be effectual, must be perfect goodness. In other words, our characters must be found to be actually righteous in the sight of God, and as we cannot develop such characters ourselves nor in our own strength, it at once becomes evident that we need to connect with a higher source of power than our own feeble efforts. This is found by connecting with Christ, who alone can impute perfect righteousness to us; and this is done only by his own spotless righteousness being ascribed to us through our faith in his cleansing blood, and not because of our own actual freedom from transgression.

The objection is sometimes made to this view, however, that this is accusing God of requiring impossibilities of his creatures. In other words, it is said that God's law is the divine standard of perfection, and that perfect obedience to this law is perfect righteousness on our part; and that if it is impossible for us to render perfect obedience to this law, then God is unjust in requiring it. We answer, It is not unjust in God to require perfect obedience to a perfect law, nor is the law unjust which requires such obedience on our part. Perfect justice can be administered only through the medium of a perfect law. Anything else would be injustice. The fact that men to-day find themselves under the condemnation of the law, is an evidence, not of its injustice, but of their own unrighteousness.

The next question is, can men, in their natural condition, render complete obedience to the law of God? Many think this not only a possibility, but a duty which every man should perform. Not only so, but they point with pride to their moral lives and do not hesitate to proclaim it as a fact that they are living just right. As it has been already shown that, so far as duty goes, the law requires exact obedience, and that if this obedience is not rendered, the transgressor becomes subject to the penalty of the law, which is death, there is no question but that it



is a man's duty to keep all of God's commandments. It is only when men make the claim that they can and do keep them acceptably that we object. As David looked closely into the wonderful depths of the law of God, that standard of perfection, and compared its requirements with human attainments, he was ready to exclaim, "I have seen an end of all perfection, but thy commandment is exceeding broad." Ps. 119:96. Paul gave utterance to a similar sentiment when he said, "For we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one," etc. Rom. 3:9, 10. He also describes, in Rom. 7:14, what must of necessity be the experience of every unconverted individual. In referring to his own case he says: "For we know that the law is spiritual; but I am carnal, sold under sin." Those who think their actions are naturally in conformity with the law of God need to have their minds quickened by the influence of his Spirit, so they can see the far-reaching spirituality of this law, and that its least violation is an offense against God, its author. The beloved disciple said, "Whosoever hateth his brother is a murderer." 1 John 3:15. In this, he was simply showing that the law not only covers the overt act, but that its spirituality is so penetrating as to reach even the hidden motives of the heart. When we begin to comprehend the height and depth, and the length and breadth of this unchangeable law, and contrast with its perfection our failures to keep it, we, like Paul, will cry, "I am carnal, sold under sin."

J. W. SCOLES.

(Concluded next week.)

## HOW SHALL A MAN BE JUST WITH GOD?

### A BIBLE READING.

ONE of the earliest discoveries the thoughtful student of the Bible makes is that he is a sinner. Weighed in the balances of the holy law, he is found wanting. Reason and conscience indorse the standard which the law sets. It is right and just and good. But if the law is all right, the man is all wrong—guilty of endless transgression.

He knows that he is under the law—no getting away from that fact. He has made a bad record, and he cannot get away from his record. He cannot get away from the fact of his responsibility to God. He must meet his record at the Judgment. And now the awakened and alarmed soul cries, in view of these facts, How shall a man—a sinner—be just with God? Can he come before God in the Judgment, and live?

What does the Bible say to his anxious inquiry?

1. As to the ground on which God justifies:

(1) It is not on the ground of our works. Job 9:2, 3, 20; Gal. 2:16; Ps. 143:2; Rom. 3:19, 20. The reason is clear, for,—

(a) The law demands a perfect obedience in order to justification. Lev. 18:5; Deut. 27:26; James 2:10, 11.

(b) No man has ever met the law's requirements. Isaiah 64:6; Rom. 3:9-12; Ps. 130:3; 1 John 1:8, 10.

(2) The righteousness of Christ is the ground of justification; what the law fails to find in man, it does find in the God-man. Rom. 4:23-25; 5:18-21.

(a) Christ rendered a perfect obedience to the law. 1 Pet. 2:22.

(b) He suffered the full penalty. Gal. 2:20; Rom. 5:9.

2. The sinner obtains justification by faith. Rom. 5:1; Gal. 3:5-8; Acts 13:39; Rom. 3:27-31.

3. It is bestowed upon him of pure grace. Rom. 3:24; 4:16.

4. It is evinced by works. Eph. 2:10; Jas. 2:20-24; Matt. 5:16.—*Rev. J. C. McClintock, in Interior.*

### HE MUST LOVE YOU.

BY FANNIE BOLTON.

I stood within a mansion,  
There lived a maiden there;  
And through its halls and chambers  
Were treasures, rich and rare,—  
Fair pictures and bright jewels,  
And chandeliers of light,  
And singing birds and fountains,  
And all things pure and bright.

"You wonder at my mansion  
And who it was that gave.  
Come, see the dearest treasure  
Of all the gifts I have."  
She showed me in a chamber  
A picture on the wall,  
"He is my best and dearest,  
He gave, and is my all."

I murmured, "He must love you."  
"He does, indeed," she cried,  
"He sends me tokens daily;  
I am his promised bride.  
I love him, for he loves me,  
His love has made me great;  
For I was a poor maiden,  
And lone and desolate."

I left the maiden's mansion,  
I came to one of mine;  
It was the hall of memory,  
And filled with gifts divine.  
Fair jewels there, and treasures,  
And promises of Heaven,  
And rich and precious tokens,  
The God of love had given.

As some new radiance brightened  
The sunshine of the day,  
Remembrances, like pictures,  
Flashed out along the way.  
And as I sang, rejoicing,  
Such beauty filled the place,  
I saw the glorious likeness  
Of the gracious Giver's face.

I bowed down in my hallway  
To think of all his love;  
For every day came tokens  
And blessings from above.  
For I was but an alien,  
A rebel and a slave,  
And Christ had died in anguish  
My guilty soul to save.

"My soul," I cried, "He loves thee,  
Why doubt him any more?"  
I turned my locks and barriers,  
I opened my heart's door,  
And came my Guest and Master,  
Responsive to my call;  
I know his gentle favor,  
He is my all in all.

So we hear of a religious conscience, and a business conscience, and soon we will have a society conscience, a domestic conscience, a street conscience, an amusement conscience, a bar-room conscience, etc. That is, men will do what devilry they please, and imagine that the stain of it is only on the robe they choose to wear when committing it.—(*New York Voice.*)

## THE SIN OF IGNORANCE.

I WOULD like to call the attention of the reader to a lesson, in the Jewish typical system, which is of very great importance. There are sins of presumption, and willfulness, and there are sins committed under great temptation. There was also a sin-offering. A victim was chosen, without blemish, and with this an atonement was made for the transgressor.

There is also a sin of ignorance. Perhaps some may not fully realize this fact as it really is. A person may be living up to all the light he has, and yet live in actual sin, although ignorantly. But is a sin of ignorance to be repented of? Yes, as verily as any other sin, after it has come to one's knowledge. It must be confessed, repented of, and forgiven. A person may die, living up to his very best light, and his sin of ignorance will be forgiven. But if light comes in any way, showing that he has been in sin, not by temptation, or willfully, but through ignorance, then that light must not be ignored, else the sin will appear in the Judgment; and one unforgiven sin will sink a person into perdition. Nor must it again be repeated, for after light has come, it can no longer be a sin of ignorance. And while there were peace-offerings, and trespass-offerings, and sin-offerings, there was also an offering for a sin of ignorance. All these offerings were lessons, to show to all the value of the atonement through Christ.

From a consideration of the fourth chapter of Leviticus, which gives an account of the offering for the sin of ignorance, we may learn much that is of importance to us, and learn more fully the value of the promise, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Thus we shall be able to value more fully the gift of the precious blood of Christ.

Now please turn with me to Lev. 4:2, 3, 13, 22, and 27. We learn that there is no difference in persons, but "If a soul shall sin through ignorance, against any of the commandments of the Lord," whether a person in the sacred office of priest or minister, or in the high position as a ruler of the people; whether the whole congregation, or one of the common people sinned, it was all the same, an offering was required just as soon as light came. The individual was no longer ignorant concerning the sin. By reading verses 13, 22, and 27, we find that those who did anything against any of the commandments of God, even ignorantly, were really and truly "guilty." And verses 20, 26, and 31, tell us plainly that an atonement was made for those who complied with the requirements in these cases provided.

Now let us make a practical application. At the present time the world of religionists seem to wink at a sin of ignorance. There are those who contend that whatever is is right. But not so in God's word, not so in the Judgment. Sin is sin, and every stain must be washed away, even a sin of ignorance, as these lessons show. There are many who seem to think that Christ saves, and will save, and they do not need to even turn from a sin of ignorance, or make any change in their lives even when light comes. Some continue to confess Christ by word, but in works they are just the same as ever they



were; no change whatever. So it must be, even though the word of God teaches the contrary, that the way to salvation is very wide indeed; so that sin is not sin at all! And even if the light of God's truth shines full in the face of such persons, pointing out the fact that they have been doing something "against the commandments of the Lord," an excuse is ever ready. They hide behind a shadow. "My peculiar circumstances," or "God has blessed me in the past," is a shadow large enough to hide many a soul. But will it hide in the day of God?

In all ages of the world men have been judged by the light that God gave them, and according to that light they will be judged. It was not enough in the time of Christ to be of the children of Abraham. New light leads to the correcting of past errors—sins of ignorance. It is wise to give a dozen errors for one truth. A man may be saved if he dies in that error before light shines, but to cling to that error after the truth appears, is but to add the sin of presumption to that of ignorance. A man is justified only in living up to all the light he has; and when new light shines it will not do for a man to complacently fold his hands and say, "God has blessed me in the past," and with this blessing turn from the light.

We are in an age of progression. The great work of reformation is not yet finished, and will not be completed till the last vestige of sin and the curse is removed. Who knows that they have all the light? Indeed, who can say there is no more light for us? Far better it is for us, when light does come, to humbly and gratefully accept of it, and repent of our sins of ignorance. It is but acknowledging that we are wiser to-day than yesterday. Now, "we have an advocate with the Father, Jesus Christ, the righteous;" but if we cling to our errors, will his blood avail us? Most emphatically, No! Who will heed the lesson? H. F. PHELPS.

#### HEART-WORRIES OF THE MINISTER.

MORE probably than any dozen of his congregation, the pastor has real heart-worries which he feels are crushing his energy and life out of him, but which he cannot tell his people with much hope of a sympathy that will lighten his burden; for though they mean to be kind, they have not had the same experience, and so cannot understand what he feels so keenly. Aimless busy-bodies or malicious mischief-makers, misrepresent his words and acts. His good name is assailed, and his influence is impaired so artfully, that he can do nothing to defend the one or regain the other, without making matters worse. His utterances are perverted, and he is made to say things he never said; his sermons are too spiritual or too literary; his congregations may be large, but careless; his prayer-meetings may be full, but cold, and he cannot warm them up. These and other real heart-worries (a small salary included) press heavily upon the pastor's mind and energies. Is it any wonder that under such circumstances he becomes over-sensitive and nervous, and is perhaps obliged to resign a charge in which a more kindly thoughtfulness on the part of the people might have made him eminently useful?—*N. Y. Evangelist.*

#### BURNING THE BOOKS.

LUKE, in giving an account of the success of Paul's missionary labors in Ephesus, where the apostle spent three years, says:—

"And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." Acts 19:18-20.

This is one illustration of the general truth that when the human mind comes under the enlightening, renovating, and sanctifying power of the gospel, whatever may have been its previous condition, there are a great many old things which have to pass away, in order to find a place for the new things which belong to the gospel, and are secured by it. The old things and the new things do not go on together; but the former disappear and the latter appear. That which is wrong in the past must give place to that which is right in the sight of God. A Christian is a renewed and reformed sinner, as well as a child and subject of grace; and although he will never go to Heaven on the basis of his own merits, he will not equally go there without repenting of his sins and forsaking them. The plan of the gospel is not to save men in their sins, but rather *from* them, as well as from the curse of the law. Men cannot serve God and the devil at the same time. If they are the servants of sin, they are not the servants of God. Any effort to effect a compromise between the two forms of service and carry both along together, is sure to end in failure. Positive incompatibilities cannot inhere in the same character.

The special truth illustrated by this burning of the books is that when men are pursuing an unjust, a dishonest, and morally unlawful business, as the means of living, they must, if they become Christians, abandon that business and engage in some other business that is consistent with Christianity. If one who is a gambler becomes a Christian, he must at once bid farewell to his gambling. Gambling is a dishonest mode of getting a living, and no one can be a gambler and a child of God and an heir of grace at the same time. So if a man is a rum-seller, dealing out death and damnation among the people, as the natural result of his business, he must, if he becomes a Christian, discontinue that business, especially so in this age so full of light on this subject. It will not do for him to get rid of the business by selling out his establishment, liquor and all, to someone else who will continue it. This is no remedy for a penitent and converted rum-seller. Let him, if he can, apply the liquor to some lawful and useful purpose; and if he cannot, then he can do what the Ephesian converts did with their books—he can destroy it rather than involve himself in any guilty complicity with the sins of others. Any man had much better lose his property than to violate his conscience or lose his soul. Everyone is as really responsible for the use he makes of his property as he is for the use he makes of his tongue. That use of either which corrupts and demoralizes society is itself immoral, and, hence, contrary to the pure principles of

the gospel, and hence again forbidden by the law of God.

The plain truth is that Christianity considered as a practical power, is a *reforming* power; and no small part of the salvation which it secures, consists in the reform which it achieves, first in the mind and heart, and then, as the natural consequence, in the outward life. It first changes the inner man, in the principles by which he is governed, and thus makes him "a new creature in Christ Jesus;" and then comes the change of the outward man. The two go together, and sustain to each other the relation of cause and effect. Converted sinners if they mean to honor God, and expect to get to Heaven, should not forget to burn the books that belong to the life of depravity. The more thoroughly they do this work the better.—*Independent.*

#### "EBENEZER." 1 SAM. 7:12.

WE have here the grateful commemoration of victory. Where that gray stone stands, no man knows to-day, but its name lives forever. This trophy bore no vaunts of leader's skill or soldier's bravery. One name only is associated with it. It is "the stone of help," and its message to succeeding generations is, "Hitherto hath the Lord helped us." That "hitherto" is the word of a mighty faith. It includes, as parts of one whole, the disaster no less than the victory. The Lord was helping Israel no less by sorrow and oppression than by joy and deliverance. The defeat which guided them back to him was tender kindness and precious help. He helps us by griefs and losses, by disappointments and defeats; for whatever brings us closer to him, and makes us feel more that all our bliss and well-being lie in knowing and loving him, is helpful beyond all other aid, and strength-giving above all other gifts.

Such remembrance has in it a half-uttered prayer and hope for the future. "Hitherto" means more than it says. It looks forward as well as backward, and sees the future in the past. Memory passes into hope, and the radiance in the sky behind throws light onto our forward path. God's "hitherto" carries "henceforward" wrapped up in it. His past reveals the eternal principles which will mould his future acts. He has helped, therefore he will help, is no good argument concerning men; but it is valid concerning God.

The devout man's "gratitude" is, and ought to be, "a lively sense of favors to come." We should never doubt but that, as good John Newton puts it, in words which bid fair to last longer than Samuel's gray stone:—

"Each sweet Ebenezer I have in review

Confirms his good pleasure to help me quite through."

We may write that on every field of our life's conflicts, and have it engraved at last on our gravestones, where we rest in hope.

The best use of memory is to mark more plainly than it could be seen at the moment, the divine help which has filled our lives. Like some track on a mountain side, it is less discernible to us, when on it, than when we look at it from the other side of the glen. Many parts of our lives, that seemed unmarked by any consciousness of God's help while they were present, flash up into clear-



ness when seen through the revealing light of memory, and gleam purple in it, while they looked but bare rock as long as we were stumbling among them. It is blessed to remember, and to see everywhere, God's help. We do not remember aright unless we do. The stone that commemorates our lives should bear no name but one, and this should be all that is read upon it: "Now unto him that kept us from falling, unto him be glory."—*Alexander MacLaren, D. D.*

#### DECLINE OF MANNERS.

No one who is brought into contact with the young people of the present day, will deny that the manners of the rising generation do not receive that degree of attention from the rank and file, at least, of their instructors, which the importance of the subject demands. The habit of allowing children to mix on terms of practical equality with their elders, and of permitting them to take a full share in the conversation of the drawing-room, appears to be an increasing tendency, and is one which cannot be on all grounds too severely reprehended. Nothing takes the bloom off a child's thoughts more quickly than the desire to shine, and the awakening of that hunger for applause which is often fatal even to children of a larger growth. It is a grave injustice to the children themselves to thrust them forward into an atmosphere in which they are naturally at a disadvantage, and in which they can only feel at home when they have been robbed of that frank and modest unconsciousness of look and speech which ought to be their safeguard, as it undoubtedly is their charm. Even the warmest admirer of American institutions and customs will, if his opinions are based on personal knowledge, draw the line when he comes to deal with the manners of the children in transatlantic homes. There the system of forcing human sensitive plants in the hot atmosphere of the drawing-room can be studied to advantage, and no one who looks dispassionately at the results will feel any difficulty as to the nature of the verdict which truth compels him to pronounce.—*London Standard.*

#### THE "CATHOLIC REVIEW" ON SPIRITUALISM.

THE following paragraph from the *Catholic Review*, of July 6, is interesting because of the incidental allusion which is made in it to the inroads which Spiritualism is making upon the Church of Rome:—

"It is reported that the divorce obtained by King Milan from Queen Natalie is to be annulled, and the ex-queen will return to Servia. The unhappy woman has the sympathy of all who have the welfare of society at heart, but it seems that her troubles are by no means at an end. King Milan has become a sort of Spiritualist, and, under the influence of a woman medium, who is supposed to be a medium of Russian intrigue as well as of the mysteries of Spiritualism, has resigned the cares and honors of State and become a private citizen. The king seems completely in the power of this woman—Mme. Christich—and lives in a sort of dream, obeying her every command. He has lived a life which we generally call 'fast,' and has probably run through all the so-called pleasures of this

world, and now thinks to prepare for the future by spending the rest of his days in the unknown and mediumistic spheres which Mme. Christich pretends to inhabit. When a man like ex-King Milan has run through this world's follies and has worn out the sham pleasures which such a life brings, he is apt to be led away by some delusion that appeals to the senses, without possessing actual good sense in themselves. But the ex-king of Servia is not the only one who has been led away by the deceptions of scheming mediums. We hear of many in our own midst, of intelligence, seemingly, and good sense in other matters, who have become deluded by Spiritualism."

It is not strange that Romanists should become Spiritualists, seeing that they all hold not only to the dogma of the natural immortality of the soul, but to the fiction that the dead may appear to and converse with the living. In fact all Romanists are already Spiritualists, only instead of receiving their spiritism from professional mediums they take it from "the church."

#### CONFUCIUS.

CONSIDERING the influence which Confucius and his system of morality have exerted on the multitudes that have revered his name since his death, he stands before us as the most wonderful of human teachers. Unlike Mahomet he never made any claims to divine revelation, and in that respect he deserves more honor than that arch-impostor.

Confucius is merely the Chinese name, *Kung Foo Tsz*, "the master Kung," Latinized. His descent was traced down from Kwang Ti, B. C. 2,637. He was born, as near as we can calculate, June 19, 551 B. C. In his youth he was a hard student, and at the early age of twenty-two he commenced his labors as a public teacher. He taught all who came to him, no matter how much or little they were able to give him; all that he required was that the student should be anxious to learn and show some degree of ability. At this period, China was divided into a number of little principalities and duchies, as Europe was in the feudal ages; he wandered among these States teaching, followed by a little band of disciples, and at one time and another held offices. The most important office he held was that of Minister of Crime in the State of Loo, which office he held for four years. During this time, "loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. Confucius became the idol of the people, and flew in songs through their mouths. So strong did Loo become by his rule, that the other States became alarmed lest Loo should become so strong as to swallow them up; so they hit on the expedient of sending eighty beautiful dancing girls and one hundred and twenty fine horses as a present to the Duke of Loo. He again gave himself up to pleasure, and the sage was neglected."

Tired and weary, Confucius became a wandering preacher of reform for the next thirteen years, and though he was called back to Loo and spent the last years of his life there, yet "his end was melancholy. He sank beneath a cloud. The great ones of the empire had not received his teachings. Nor were the expectations of another life present with him

as he passed through the dark valley. He uttered no prayer, and he betrayed no apprehensions." Thus did the sage of China pass away in the year 478 B. C.; but, as is often the case, no sooner had the earth covered his form than men began to realize that a great teacher had been among them, though they heeded him not. Temples were erected to his honor; in the year 1, of our era, titles were conferred on him by imperial decree, and he is worshiped now on the first and fifteenth of every month in temples in every country town and in every school in the land; while the emperor pays him a solemn and particular worship twice a year, at which he is addressed by his titles as "the philosopher Kung, the ancient teacher, the perfect sage." Truly, as Dr. Legge has said in his life of Confucius, "he was unreasonably neglected when he was alive, he is unreasonably venerated now he is dead. During his lifetime he had 3,000 disciples; hundreds of millions are his disciples now." He was modest in his estimate of himself. One quotation will suffice; in one place he says, "The sage and the man of perfect virtue; how dare I rank myself with them? It may be said of me simply that I strive to become such without satiety, and teach others without weariness."

His teachings are mere moral aphorisms, reaching often to the height of the philosophy of Plato and Cicero, but never touching the high-water mark of revealed truth. He went as far as man could, unaided by divine revelation, and, as already said, he was no impostor. One of the saddest of his sayings which his sincerity forced from him was this: "I have not even solved the problem of life, how then can I tell you of death?" The nearest approach he made to the teaching of the Gospel was when he said: "Do not to others what you would not have them do to you," which, as will readily be seen, is the Golden Rule in a negative form, or, as it has been called, the *Silver Rule* of Confucius.—*The Chinese Evangelist.*

#### OUR SUFFICIENCY.

MANY persons are not fully aware of the amount of good that may be accomplished through their efforts, when the conditions of successful service are observed by them. A better understanding of the divine Source of strength is the one thing that will cause them to see these wonderful possibilities. "Our sufficiency is of God"—when spoken in deep sincerity and in humble reliance upon his promises of help—changes the whole aspect of work. This one thought kindles hope and courage within our souls. Success is not only made possible—it becomes certain. Even that which seems to human sight to be only failure is, to the believer, the onward step leading to the very best achievements in the end.

We will never come to this apprehension of God, our strength, until we are willing to acknowledge our own weakness. This knowledge comes only into a "humble and contrite heart." "God knoweth the proud afar off." This confession of insufficiency is not in word only; it is a genuine, heart-felt experience. When that is seen by the Omniscient, there is nothing to prevent such a communication of himself as will make us ready to do all things in him and for him.—*Selected.*



# The Signs of the Times.

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

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## WALK IN THE LIGHT.

LIGHT, in a spiritual sense, stands for righteousness and truth. Darkness is error and sin. It is said of those who have embraced the truth of the last days that they are the "children of light, and the children of the day," (1 Thess. 5:5), while those who turn from the word of God are of the darkness and night. In a passage relating to the same time—the last days—the children of evil are those who love not, and therefore receive not, the truth, but have pleasure in unrighteousness. 2 Thess. 2:9-13. The elect believe the truth. Here we have unrighteousness set opposite the truth.

In John 8:12 Jesus says that he is "the light of the world," that is, as long as he is in the world. John 9:5. He must have been, for he was the manifestation of God, and "God is light." 1 John 1:5. When he left the world, even as before he came, his word was the light of men. The prophecy is light. 1 Peter 1:19. Says the psalmist, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. The word reflects the character of its Giver.

The object of natural light is to reveal and give heat and life. So with God's word. It is a revealer of things within the heart and without the heart. Were it not for the law we would not know sin. "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. It shines in the deepest recesses of the heart; it reveals its base passions, its most secret sins; it manifests its hidden motives. Heb. 4:12. It is "exceeding broad;" nothing escapes its searching power. It also points out the true way. This must be so; for whatever in its own character condemns all evil must of necessity comprehend all good. And this is true of the law of God. God's commandments are righteousness, his law is the truth. Ps. 119:142, 172.

If man had never sinned, the light of the law would have given life. It would have warmed, expanded, and enlarged man's nature till he stood a child of light, with a character like God's character. But man fell into the darkness of sin. The light of the gospel of mercy reaches him, plants in his heart the little seed—enmity to Satan—warms it into life, quickens it by the Spirit, till it springs forth from the barren soil a "new creature." It is the new man, clad not in the garments of sin, but in the righteousness of God. And so he is led on by light, ever increasing as he draws near to God, till the effulgence of the perfect day bursts upon him. He walks in the light of God's law; he is warmed, nourished, and strengthened by the light of God's gospel, the only purpose of which is to bring man into harmony with God's law. Titus 2:14.

But how often men reject God's light and walk in their own light. Millions are going down to destruction led on by their own treacherous will-o'-the-wisp. Many of these profess God's name, and claim to be children of light, while they are walking in the darkness of error and sin, contrary to the law and word of God. Have such fellowship with God? are they children of light?

The Lord through his apostle answers the question. 1 John 1:5, 6. Notice the strength of the apostle's argument. "God is light, and in him is no darkness at all." This God has revealed. It is an eternal truth. It was true of God before the void of immensity was filled with shining orbs, or a single creature had come from his hand; it will ever remain true. God's law is the reflection of his character. God can only fellowship those who are in the light, who are walking in his law. He is of "purer eyes than to behold evil." Therefore, those who are not walking in obedience to him, but walk in the darkness of sin, "lie and do not the truth." "They profess that they know God [have fellowship and acquaintance with him]; but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Titus 1:16.

But if we walk in the light, in the footsteps of Christ, the image of God, if we turn from the darkness of error to the light of truth, if we lay hold of the strength given through our Lord Jesus Christ, "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. He further gives proof of our acquaintance and fellowship with God in chapter 2:3. "And hereby do we know that we know him, if we keep his commandments."

But we must not understand this darkness to mean the heaviness of soul which often comes to Christians. The Lord permits that to come to try us. "Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith . . . might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:6, 7.

Sometimes the Lord will permit darkness to come upon us because of past sins, though we have truly repented. He is trying our faith. The prophet seems to allude to this in Micah 7:8, 9. The light of God's tender mercy may seem to be shut out from us, we may be perplexed as to plans, but the light of moral duty still shines. We may not know what lies before us, the enemy may shut us in on every side, but in the strength of Christ, we need not sin or depart from God. He will dwell with us in the darkness; he is trying our faith. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isa. 50:10. Then it is not want of intellectual light or emotional warmth which shuts us away from God; it is moral darkness. Nothing but sin can deprive us of God's fellowship; for it is character and purpose which makes this fellowship. And both character and purpose can be made effectual through the grace of God.

Then "walk in the light as He is in the light" morally. This is ever the privilege of everyone who fears God. At every turn of the way that light may discover some defect of character before unseen; but the same grace which has helped hitherto will enable us to conquer. The same blood of the same mighty Redeemer will cleanse from all sin.

We may gain all the intellectual light possible; this is pleasing to God. It is also our duty to gain light from the prophetic word, light also as regards the great scheme of redemption. But we can never know all this till the finite reaches the infinite. God will not condemn us for this if we have improved opportunities. But if we fail to walk in moral light, we shall fail of eternal life. In moral duties we can "walk in the light as He is in the light." As we tread the path illuminated with the heavenly radiance, it will reveal defects; it will also reveal the remedy in Christ, till at last the perfect day is come, and we stand purified throughout "even as he is pure,"—"without fault before the throne."

M. C. W.

## THE PRINCIPLE OF THE BLAIR BILLS.

THE leading editorial in the *Union Signal* of June 20, is entitled "Sabbath Observance." It is a review of the work which had been accomplished in behalf of the Sunday sabbath during the past year. Regarding the opposition to the Blair Sunday-Rest bill, the *Signal* says:—

"We believe that most of this opposition is based upon a misapprehension of what the Sunday-Rest bill really is. By some means it has been confounded with another bill of Senator Blair's, the Secular Educational bill, and this confounding has given an utterly false meaning to both."

We think there must be some mistake about the misapprehension here referred to. It is perfectly true that the Sunday-Rest bill and the Educational Amendment resolution are two separate and distinct measures, though introduced by the same man. The Educational Amendment is a proposition to so amend the Constitution of the United States that "Each State in this Union shall establish and maintain a system of free public schools, adequate for the education of all children living therein, between the ages of six and sixteen years inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion."

The objection to this measure is, that if the Government should require the doctrines of the Christian religion to be taught in the public schools, it would follow of necessity that the Government must define the principles of the Christian religion, and this official definition of Christianity would then be the State creed, or the State religion.

The Blair Sunday-Rest bill, though an entirely different measure, involves the same principle. It is entitled:—

"A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship."

The passage of such a law would certainly be religious legislation, and a step at least toward a union of Church and State. In 1828-29 Congress was asked to prohibit the carrying of mails on Sunday, and a petition to that effect was referred to the Committee on Post-offices and Post Roads. Hon. Richard M. Johnson, of Kentucky, was chairman of that committee, and submitted a report in behalf of the committee, recommending that Congress take no action in the premises. We can give in this connection but a single paragraph from this report, as follows:—

"The petitioners . . . appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than a civil institution. They appear in many instances to lay it down as an axiom, that the practice [of carrying mail on Sunday] is a violation of the law of God. Should Congress, in legislative capacity, adopt the sentiment, it would establish the principle that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion without disturbing the peace of society, or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds."

This is the whole matter in a nut-shell. The petitioners were actuated then, even as the petitioners for the Sunday-Rest bill are actuated now, by a religious zeal, or rather, by a religious regard for the first day of the week, and congressional action in the matter now would involve, even as it would have involved then, "legislative decision on a religious controversy." And it is just as true now as it was then, that "if this principle is once introduced it will be impossible to define its bounds."

The "misapprehension" of which the *Union Signal* complains, does not exist. In fact, whatever



misapprehension there is, is wholly on the part of those who fail to see the same principle involved in these two measures. They both involve the principle of congressional interference in religious matters. This is why they are classed together by their opponents, and it is why they must always stand or fall together. C. P. B.

### THE DAY OF THE LORD—EVENTS IN ITS BEGINNING.

IN the last paper it was shown that the day of the Lord is ushered in by the pouring out of these seven last plagues; that the time of the pouring out of these plagues is evidently one literal year; that under the last plague the great battle is fought, and the shaking of the heavens and the earth takes place; that immediately after this the Lord appears in the clouds of heaven, the wicked dead are slain by the glory of his presence, and the righteous dead are raised to immortality.

At the resurrection of the righteous dead, the righteous living are changed to immortality:—

"Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

"For our conversation [commonwealth] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

This glorified throng will then be taken from this sin-cursed earth to those mansions of light prepared for them by their Lord:—

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17.

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

The above are the words of our Saviour to the troubled disciples. They loved him, and therefore loved his personal presence. He assures them that he will come again, and will take them to that place to which he was then about to go. What was this place? It was Heaven, where God the Father dwelt. That this is so a brief examination of several scriptures will make plain.

Jesus had just told his disciples previous to this that he was going away, that they should seek him, but as he had told the Jews, whither he went they could not come. Chapter 13:33. This remark to the Jews is recorded in chapter 7:33-35. Jesus there plainly says, "I go unto him that sent me." The Jews question what he can mean, and again our Saviour says, "I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come." Chapter 8:21. To this Jesus refers in chapter 13:33, 36. Peter asks him, "Whither goest thou?" Jesus answered him, "Whither I go thou canst not follow me now; but thou shalt follow me afterwards."

From the above scriptures we learn that our Saviour, in going away, returned to God who sent him, therefore, he ascended to Heaven; that to this place the wicked Jews could never come; that the disciples could not come now, or through death;

the coming of Christ must first take place. Then, when those heavenly mansions were prepared, he would come again, and the assurance that they should follow him afterwards would be fulfilled in ascending with their Lord to the New Jerusalem. The words, "Thou shalt follow me afterwards," though spoken to Peter, were true of all; for the promise (chapter 14:1-3) was to all. Therefore the children of God will, at the second coming of Christ, be taken to the third Heaven, the dwelling place of God.

This is confirmed by what John records in the Revelation. In chapter 15:2-4 John sees the company of those who have come off victors in the last struggle and hears their song of triumph. They stand on the crystal sea, or sea of glass; and this sea of glass is before the throne of God in Heaven. Chapter 4:1, 6.

Again; In chapter 14:1-5, John sees and hears the one hundred and forty-four thousand. Their voice comes "from Heaven, they stand before the throne, the four living creatures, and the elders, (chapter 4:1-6), and they "were redeemed from the earth." There could be no stronger proof than this that they are in Heaven. And what is true of this company is true of all the people of God. John is carried forward to that time when the judgments of God shall have been visited upon the wicked, and all oppression of his people forever crushed, and of this he says, "I heard a great voice of much people in Heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments." Chapter 19:1, 2.

We have presented this evidence thus fully in order that our readers may see the strength of the position. There are those who ridicule what they are pleased to term "the Heaven-going theory," and other terms of reproach are fixed upon it. Ridicule, reproach, and epithets are favorite arguments with those who are determined to maintain an untenable position. That the righteous do inherit the earth is true; and it is also true that they do ascend to Heaven with our Lord when he appears the second time.

The earth will be desolated at the second coming of Christ. Other events already noticed show this to be the case. The wicked are slain by the brightness and terrible glory of Christ's presence; the righteous are taken to the heavenly mansions. This leaves the earth with no inhabitant. Says the prophet Jeremiah (4:23-27):—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

The Lord will not wholly destroy the earth, but he will make it wholly desolate and empty of all inhabitants for a time. Another prophet bears the following testimonies:—

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Isa. 24:1, 3. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land [erets, earth] desolate; and he shall destroy the sinners thereof out of it." Isa. 13:9.

The above testimonies admit of no double constructions. They are plain, unambiguous declarations which can only refer to the last great day.

One more event we will notice in connection with Christ's coming; namely, the setting up of the everlasting kingdom of our Lord. Jesus has now gone to the far away country to receive for himself a kingdom and to return. Luke 19:12;

Dan. 7:13, 14. At his coming he will begin his reign. Says Paul, "Who shall judge the quick and the dead at his appearing and kingdom." 2 Tim. 4:1. He now reigns a priest upon his Father's throne, the throne of grace (Ps. 110:1; Heb. 8:1), and is gathering out of the world those who will be wholly his, fit stones for the great spiritual temple, fit subjects of his everlasting kingdom. Zech. 6:12, 13; Eph. 2:20-22. At the close of his priestly work the kingdom is given (Dan. 7:12, 13; Rev. 11:15), and the Son comes forth to execute wrath upon a guilty world. Ps. 110:5, 6; Luke 19:12, 13, 22, 27. At that time will be fulfilled the words of the Lord by the apostle, which we will paraphrase to make their meaning more obvious:—

"Then cometh the end [of probation and Christ's rule as kingly priest], when he [the Son] shall have delivered up the kingdom [of grace] to God even the Father [Zech. 6:12, 13]; when he [the Father] shall have put down all rule and all authority and power. Ps. 110:1. For he [the Son] must reign [on his Father's throne], till he [the Father] hath put all enemies under his [the Son's] feet." 1 Cor. 15:24, 25.

Having left the throne of grace, our Lord will at his coming take his rightful place on the throne of glory, the throne of his father David. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31; Luke 1:32, 34.

But he does not begin his reign upon this sin-marred earth, but in its capital city, the New Jerusalem, which is above, the mother of us all, now waiting for her children. Gal. 4:26, 27; Isa. 54:1-5. In the Paradise of God, once upon the earth in its Eden beauty, now in the city of God, untarnished by sin since guilty man first transgressed, will the Lord of glory begin his reign. The earth is not yet fitted, although subdued. A little longer the Lord waits to manifest his justice and love to those of all dispensations who have been its inhabitants, and then the earth will blossom as when it came from the hand of God, and Christ's reign of endless peace begin. May God speed that day. M. C. W.

### EXPOSITION OF 2 COR. 3:7-11.

SEVERAL questions have of late been asked us upon 2 Cor. 3:7-11. As that is a passage which those who are striving to teach the law often find difficult to explain, and which enemies of truth use with great confidence as being opposed to the law, we will try to give a simple scriptural exposition of it. The fifth and sixth verses of the chapter read as follows:—

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

It will be noticed that the last clause of verse 5 is an answer to the question, "Who is sufficient for these things?" asked in verse 16 of the preceding chapter. The subject which is under consideration is the Christian ministry, as is seen by verse 6, and the first verse of chapter 4. The apostle is showing its excellence, and in so doing contrasts it with the ministry of the old covenant. The word "testament" in verse 6, means "covenant," and the statement is that we are made ministers of the new covenant; "not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Many people seem to have the idea that in this verse Paul is contrasting the two testaments or covenants. The old covenant they call the letter, and the new covenant the spirit. But one who reads the verse carefully cannot fail to see that this is an error. The old covenant is not referred to till we reach the seventh verse. Paul's statement is simply to the effect that he and his associates were ministers of the spirit of the new cov-



enant, and not of its letter; for the new covenant has its letter as well as the old. On this point Dr. Clarke makes the following pertinent comment:—

"Every institution has its letter as well as its spirit; as every word must refer to something of which it is the sign or significator. The gospel has both its letter and its spirit, and multitudes of professing Christians, by resting in the letter, receive not the life which it is calculated to impart. Water, in baptism, is the letter that points out the purification of the soul; they who rest in this letter are without this purification; and dying in that state, they die eternally. Bread and wine in the sacrament of the Lord's Supper, are the letter; the atoning efficacy of the death of Jesus, and the grace communicated by this to the soul of the believer, are the spirit. Multitudes rest in this letter, simply receiving these symbols without reference to the atonement or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls. . . . It may be safely asserted that the Jews in no period of their history ever rested more in the letter of their law than the vast majority of Christians are doing in the letter of their gospel. Unto multitudes of Christians Christ may truly say, Ye will not come unto me that ye may have life."

In the above quotation it is shown that the letter of the new covenant kills; but the reason why it kills will be made more plain after we have made a brief comparison of the two covenants. These two covenants with their ministrations are brought to view in contrast in verses 7 and 8, which read thus:—

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?"

In this verse the old covenant is called the "ministration of death." Why it was so called is very apparent to one who understands what the old covenant was. We will state it briefly. Before the Lord gave the ten commandments from Mount Sinai, he said to the Jews:—

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:4-6.

On the third day after this, the Lord spoke the ten commandments in the hearing of all the people; "and he added no more; and he wrote them in two tables of stone." Deut. 5:22. Then Moses went up to the Lord in the mount, and the Lord gave to him precepts growing out of the ten commandments. See Ex. 21, 22, and 23. The confirmation of the covenant, the preliminaries of which are given in Ex. 19:5-8, is related in Ex. 24:3-8. There we learn that—

"Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do."

After this, "Moses wrote all the words of the Lord;" and after he had built an altar and offered sacrifices unto the Lord, "he took the book of the covenant, and read in the audience of the people; and they said, 'All that the Lord hath said will we do, and be obedient.'" Then "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Thus was the covenant confirmed. We learn from this that the old covenant was simply an agreement between God and the children of Israel, concerning the commandments of God. The people on their part promised faithfully to keep the commandments, and the Lord promised to make of them a great nation.

In connection with this covenant there were "ordinances of divine service, and a worldly sanctu-

ary." Heb. 9:1. This sanctuary is described in Ex. 25:26, 27, and 30, and the principal "ordinances of divine service" are described in Ex. 29:38-42, and Leviticus, chapters 4 and 16. With these facts before us, we may understand why the ministration of the first covenant was called a "ministration of death."

(1) In this covenant the people had made an explicit agreement to keep the law of God. (2) By this law is the knowledge of sin (Rom. 3:20), "for sin is the transgression of the law." 1 John 3:4. (3) The "ordinances of divine service" connected with the first covenant were for sin; but Paul tells us (Heb. 10:4) that "it is not possible that the blood of bulls and of goats should take away sins." Those "ordinances of divine service" were only "a shadow of good things to come, and not the very image of the things," and therefore the sacrifices which the people offered had no power to make them perfect. Therefore (4) all who had to do with the old covenant alone were condemned to death; "for all have sinned and come short of the glory of God" (Rom. 3:23); "and the wages of sin is death." Rom. 6:23. There was in the old covenant no provision for the forgiveness of sins; therefore the ministration of that old covenant, which was performed by earthly priests, was, so far as their work extended, the ministration of death. Only the perfect can have life, and their ministration made nothing perfect.

It is true that during the time of the ministration of the old covenant, sins were forgiven (Lev. 4:26, 31, 35), and this forgiveness was real, but it was obtained solely by virtue of faith in the promised sacrifice of Christ, and not because of anything in the old covenant. Paul says of Christ, in Heb. 9:15, that "he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Thus we see that when sins committed under the first covenant were forgiven, they were forgiven by virtue of the second covenant.

Some stumble over the first clause of 2 Cor. 3:7, "The ministration of death, written and engraven in stones," but the Scriptures furnish means for the complete exposition of this. Paul cannot mean that the ministration was written and engraven in stones, for that would be impossible, because the ministration was the service of the priests. Then it must be that he means that death was written and engraven in stones. But some will say, "This makes nonsense of the text." Let us see. It is very easy to ascertain what was written and engraven in stone. Ex. 31:18 says that the Lord "gave to Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand. The tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:15, 16. These two tables were broken, and after Moses had, by the command of the Lord, made two other tables, he said, "And he [the Lord] wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly." Deut. 10:4. These texts show that it was the ten commandments, and the ten commandments alone, that were written and engraven in stones; and therefore by the word "death," in 2 Cor. 3:7, Paul must refer to the ten commandments.

But is it allowable to speak of the ten commandments as "death"? Are they death to anybody? It certainly is allowable, for they are death to all men, because all have sinned, and the wages of sin

is death." The law is the cause of death to every sinner that shall perish, and so by metonymy it is called death. In like manner the sons of the prophets said of the poisonous gourds, "There is death [i. e., a cause of death] in the pot" (2 Kings 4:40); and the Lord said that "the tree of the field is man's life" (sustainer of life). Deut. 30:19. So when Paul describes his conviction as a sinner, he says of the law, "And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10.

Thus we find that in every sense of the word, the ministration of the old covenant was "the ministration of death." We have found, then, (1) that the law, which was the basis of the covenant, was death to all, and (2) that the ministration concerning that violated law offered no relief, but in itself tended to death.

Notwithstanding all this, there was a wonderful glory connected with the old covenant and its service. The giving of the law was attended with glory like of which has never been seen on earth before or since, and will not be until the Lord shall come in the glory of his Father with all his angels. When Moses returned from the mount, his face was so glorified that the people could not look at it; and the glory of the Lord was present in the sanctuary to so great a degree that the priests were forced to obscure it with a cloud of incense, lest they should die. E. J. W.

(Concluded next week.)

As an example of either ignorance or wickedness, the following from the *Union Signal* of July 20, exceeds anything which we have seen lately:—

"How do you know that Saturday is the Sabbath which God commands you to keep? You refer us to the fourth commandment and the creation. Very well; but in the changing of calendars it is a simple impossibility that a regular succession of seventh days could be traced back to creation. Within the memory of the last generation a jump of eleven days was made in changing from Old Style to New Style, and as eleven is not a multiple of seven this must have disarranged the succession of Sabbaths. Many such changes have been made."

We were not aware before that the last generation extended back to 1582, but such must have been the case if this item from the *Union Signal* is correct, for it was in that year that the change was made from Old to New Style. Upon this subject, the "American Cyclopaedia," vol. 3, page 579 says:

"This calendar of Julius Caesar is still used in the Russian empire, and was in use in all Europe till 1582. Its error consists in giving the year a length of 365 1-2 days, which is about 11 minutes too much, an error which has now amounted to about 12 days. Pope Gregory XIII. ordered, Oct. 5, 1582, to be called the 15th, and that all centennial years which are not multiples of 400 should not be made leap years; thus 1600 was a leap year and 2000 will be the next that falls on a centenary year. This is called the Gregorian calendar, and is at present used in all Christian countries except Russia."

There has been no change made in the calendar since that made by Pope Gregory, our W. C. T. U. friends to the contrary notwithstanding. And every intelligent person knows that no change was even then made in the days of the week. This is proved by the fact that the New Style was adopted in Rome 169 years before it was adopted in England, but the two nations were in the meantime in perfect agreement upon the days of the week. If further evidence of this were necessary it would be furnished in the fact that Russia has not yet adopted the New Style, yet her week agrees with that of the other nations. But why pursue the subject farther? for, as before remarked, every intelligent person knows that there is absolutely no foundation whatever for the statements so confidently made in the *Union Signal*. It is a wonder to us that any paper would publish such statements. That a paper managed by Christian women should do so, is utterly inexplicable.

C. P. B.



## The Sabbath-School.

### Notes on the International Lesson.

#### SAMUEL'S FAREWELL ADDRESS.

(August 11, 1 Sam. 12: 1-15.)

AFTER Saul had been anointed king by Samuel, he quietly went back to his own home, apparently feeling confident that God, in his own good time, would publicly show his approval of the choice which had privately been made according to his instruction. This approval was made manifest in the lot being caused to fall upon Saul, who was thus shown to be the choice of the Lord, and was accepted as such by the people. When the spirit of the Lord came upon Saul and enabled him to so control the forces of Israel that Nahash and his army of Ammonites were defeated, the fear of the Lord fell upon the people, and all Israel went to Gilgal and solemnly renewed their vows of allegiance to Saul before the Lord.

SAMUEL took advantage of this occasion to publicly retire from office, not, however, without first briefly recounting to the people, the way in which God had delivered them out of the hands of their enemies from the time he had brought them out of the land of Egypt. Samuel also referred to his own connection with them, and vindicated himself from any unjust accusation which might be brought against him; not so much from personal motives, doubtless, as from a desire to show the children of Israel that, in all his past work in their behalf he had been laboring for their best interests, and that in this change of affairs, he still desired to see them prospered and the cause of God advanced.

ONE point in Samuel's address seems to imply more than the words express. "I am old and gray-headed." He had grown gray in their service, and yet, in all his years of anxiety and care for the people, he had maintained his integrity before the Lord. Age generally indicates experience, and a long life spent in the service of the Master afforded a reasonable promise that his remaining years would witness no departure from this rule. Had he been unfaithful at heart, it would have showed itself by this time.

CHARACTER may be properly said to be accumulative. The grace of God can so transform a man's heart that he becomes a new creature in Christ Jesus at once, but this does not give him a new character. It only places him in a position of acceptance with the Lord; a position in which he is free to form a pure and righteous character, but it does not give him the character itself. This is something which must yet be developed. And this developing of character is what constitutes the life work of every child of God. It was the development of true character during all the experiences of life that gave weight to the words of Samuel on this occasion.

THE similarity between Samuel and Moses is quite striking in many particulars. When the Israelites had so provoked God to anger that he was ready to destroy them, Moses, while not upholding their wrong, interceded for them as though they were his own flesh and blood. So it was with Samuel also. He could not see the Israelites take the course they did in desiring a king, and thus rejecting the Lord, without bearing a most decided testimony against them. And yet, it was reproof mingled with pity and love. And when, by means of the unseasonable and unlooked-for storm of thunder and rain, which showed God's manifest displeasure, the people were led to acknowledge

their sins and beseech Samuel to pray for them, this noble servant of God only had words of tenderness and help for them. After exhorting them to walk in the way of the Lord with all their hearts, he said, "God forbid that I should sin against the Lord in ceasing to pray for you." Verse 23. Even though they forsook God, he would still follow them and plead with and for them, by means of Samuel his servant.

ARE we abusing the mercies of the Lord to-day, dear reader? Are we trampling any of his word or will under our unhallowed feet? If so, may he help us to turn to him with sincere repentance, in faith believing in the merits of his dear Son, whose blood alone can cleanse us from all of our unrighteousness. The interest Samuel felt for the children of Israel was nothing to be compared with the interest Christ has for us. He loves us because he has bought us with his own precious blood. He has infinitely greater claims upon us than anyone else can have. May we heed his gentle counsel, and walk in the paths of righteousness for his name's sake.

J. W. SCOLES.

## Tithes and Offerings.

### GOD REQUIRES FAITHFULNESS.

(Lesson 7, August 17, 1889.)

1. For what purpose did Christ sanctify himself?

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17: 19.

2. By what means are we to be sanctified?

"Sanctify them through thy truth; thy word is truth." Verse 17.

3. What is it to sanctify anything?

"And Moses said unto the Lord, The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify it." "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death; there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount." Ex. 19: 23, 12, 13.

4. When a person is thus sanctified, what work will be wrought in him?

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5.

5. Upon what will his mind dwell?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

6. What was the law respecting the sanctifying of a man's substance to the Lord? Lev. 27: 14-19.

7. If he chose to exchange that which he had sanctified, how much was he to add to it? —*ib.*

8. Could that which had been sanctified be taken back, and no equivalent be given?

"Notwithstanding no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed; every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death." Lev. 27: 28, 29.

9. Does the Lord require men to devote their substance to his service, and make offerings to him?

"Vow, and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared." Ps. 76: 11.

10. Under what circumstances do men usually make vows?

"I will go into thy house with burnt offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble." Ps. 66: 13, 14.

11. When God delivers his people from trouble, are they not under obligations to pay their vows?

"Thy vows are upon me, O God; I will render praises unto thee; for thou hast delivered my soul from death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" Ps. 56: 12, 13.

12. When a vow or promise was made to give unto God, what was the offering called?

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Deut. 23: 21-23.

13. When a man questions the vow he has made, and appropriates it otherwise, what does it become to him?

"It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. 20: 25.

14. When such promises are not regarded, what is such a sacrifice called?

"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few." Eccl. 5: 1, 2.

15. What judgment is threatened against those who disregard such vows?

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?" Verses 4-6.

16. Who among the apostles made a consecration of his possessions?

"And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4: 36, 37.

17. What shows that twenty-six years later Barnabas labored with his hands to support himself?

"Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." 1 Cor. 9: 6, 7, 12.

"Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an ensample unto you to follow us." 2 Thess. 3: 8, 9.

18. What other persons consecrated a certain possession?

"But a certain man named Ananias, with Sapphira his wife, sold a possession." Acts 5: 1.

19. In keeping back part of the price, what sin did they commit?

"And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God?" Verses 2-4.

20. What was the result of this sin? Verses 5-10.

21. What will give us confidence to ask God to deliver us in the time of trouble?



"Offer unto God thanksgiving; and pay thy vows unto the Most High; and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Ps. 50:14, 15.

22. Are such acts as keeping back part of our vow any less sinful to-day?

23. Are any of us guilty of the same sin?

### NOTES.

SANCTIFY means to set apart, or to separate, to a holy use; to devote or consecrate; to cleanse or purify. It was in separating himself from all worldly honor and emoluments, devoting himself to the salvation of man, that Jesus sanctified himself. It is through the truth and Spirit of God that his followers are sanctified. John 17:17; 1 Peter 1:1. That is, the truth points out a different path than that of the world. The way of the world is the way of the lust of the flesh, the lust of the eyes, the pride of life. 1 John 2:16. But God's word forbids this. Titus 2:11-14. Therefore, if the individual obeys through the regenerating and vivifying power of the Spirit of God, he walks in an opposite path, he follows a different way. Was he a covetous man before he united with Christ? The truth forbids covetousness by enjoining liberality. It separates from the covetous disposition, and purifies the character. And so it is with every defect of character.

SANCTIFICATION may be used in a double sense. There is an instantaneous sanctification; there is progressive sanctification. The setting apart of institutions or things, as the Sabbath, for instance, is an instantaneous transaction. When God gave the command for the observance of the seventh day to Adam, it was that moment set apart forever for a sacred use. So man can, through the grace of God, consecrate, devote, or yield himself, wholly to God at one time, so far as regards his will and purpose. He makes no reserve, he gives himself wholly to God. But so far as character is concerned, sanctification is a progressive work. He has built in his former life, by worldly habits, a worldly character. His flesh—his nerves, his muscles—acts in harmony with this character, many times, without volition. Man does not know all these defects in his character till temptation or trial reveals them. Then the worldly is put away; the individual separates from that which is contrary to truth; and thus day by day he sanctifies his faculties, separates from the world, and purifies his character. This constant, progressive sanctification, purification, or growth, is a strong proof of the genuineness of the sanctification of the will, or the consecration of the whole man to God, at the beginning of his true Christian experience.

THIS meeting and overcoming in the trials which come after regeneration, will be the Christian's warfare. Old imaginations will rise up against the knowledge of God received from his word through the enlightening power of his Spirit, but they will be cast down by the weapons not carnal. The old thoughts which we formerly loved to dwell upon will again arise for the mastery, but they will be crushed out by the thoughts of faith and hope and righteousness, the thoughts of God expressed in his word. There is no such thing as negative holiness or purity. If bad thoughts are to be expelled from the mind, if bad habits are to be overcome, the opposite good must be firmly planted in their place. He who only seeks to put away the evil will find himself like the man out of whom was cast the demon. His empty selfish heart invites seven demons more wicked than the first.

Vow comes from the Latin *votum*, which signifies "a solemn promise made to some deity." Wherever used in the Bible, whether as a verb or

noun, it refers to solemn promises made to the Lord. It sometimes refers to promises concerning that which God commands or forbids; but this is not properly a vow. No promise of ours can make an obligation stronger. It is our duty to do what God has commanded us, whether we promise to do so or not. A promise to so perform renders us more culpable before men, because it is a virtual acknowledgment of our obligation. But God reads the heart and understands the motives. And if he has made plain a sacred obligation to us, our promise will not make our obligation more sacred.

Vows generally are promises to do what the Lord has not commanded, or made obligatory upon us by written law. Laws are given concerning the obligation of vows and manner of executing them, but it is not said what we shall vow. This God leaves with us.

MEN generally vow when in trouble, or when delivered from some great trouble. In the former case the vow is often suggested through conviction of unfaithfulness in the past; in the latter case, it springs from gratitude awakened by deliverance. Ofttimes true Christian principles underlie neither; the first kind of vow is excited through fear; the latter through impulse, and as soon as the trouble is past, or the emotion has subsided, the conscience is stifled and the vow forgotten. Sometimes the enemy is permitted to hedge up the way because of an unwise course in other directions; but he who truly vows will remember the vow, and by God's help pay it.

AN inclination to not pay vows made to the Lord ought to lead to searching of heart. If we vowed to God in a day of trouble, or in a day of deliverance, or in a time of spiritual awakening, let us not go back and question whether we ought to have made the vow. If the spirit of God prompted it, it certainly ought to be paid, and God will give us help so to do. Do not say it was an error, but with gratitude of heart to God, pay that which your lips have uttered.

AFTER all, the Christian owes all to God. Oh, for that higher conception which realizes this. We are blood-bought, body and soul. All belongs to God. How, then, ought we to labor and plan for him "who gave himself for us." M. C. W.

The following from "Testimonies to the Church," Vol. 4, pp. 462-4, are directly to the point:—

"The brief but terrible history of Ananias and Sapphira is traced by the pen of inspiration for the benefit of all who profess to be the followers of Christ. With others, Ananias and his wife Sapphira had the privilege of hearing the gospel preached by the apostles. The power of God attended the word spoken, and deep conviction rested upon all present. The softening influence of the grace of God had the effect upon their hearts to cause them to release their selfish hold upon their earthly possessions. While under the direct influence of the Spirit of God, they made a pledge to give to the Lord certain lands; but when they were no longer under this heavenly influence, the impression was less forcible, and they began to question and draw back from fulfilling the pledge which they had made. They thought that they had been too hasty, and wished to reconsider the matter. Thus a door was opened by which Satan at once entered, and gained control of their minds.

"This case should be a warning to all to guard against the first approach of Satan. Covetousness was first cherished; then, ashamed to have their brethren know that their selfish souls grudged that which they had solemnly dedicated and pledged to God, deception was practiced. They talked the matter over together, and deliberately decided to

withhold a part of the price of the land. When convicted of their falsehood their punishment was instant death. They knew that the Lord, whom they had defrauded, had searched them out; for Peter said: 'Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? while it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.'

"God, in his wise plans, has made the advancement of his cause dependent upon the personal efforts of his people, and upon their free-will offerings. By accepting the co-operation of man in the great plan of redemption, he has placed a signal honor upon him. The minister cannot preach except he be sent. The work of dispensing light does not rest upon ministers alone. Every person, upon becoming a member of the church, pledges himself to be a representative of Christ by living out the truth he professes. The followers of Christ should carry forward the work which he left for them to do when he ascended into Heaven."

## The Missionary.

### WORK IN THE NORTH PACIFIC CONFERENCE.

THE writer, after having organized a church at Wilkeson, Washington Territory, and visited other churches and scattered brethren, met Elder E. P. Daniels at Tacoma, at which place we held one week's meetings, with a very good attendance. All felt benefited by the meetings, and many good confessions were made.

The next place visited was Victoria, British Columbia, at which place Elder H. W. Reed, assisted by Brethren Baxter and David Fulton, are holding a tent-meeting, with very good results. Victoria is a new field. We assisted them in their labors for a few days, and feel sure that God has a people there. Some have already signed the covenant to keep all the commandments of God and the faith of Jesus, and others are interested. We feel very anxious about the work in this field, knowing that whatever influence the Message has on the people in Victoria, will be felt by others; and we feel that in Brother Reed and his co-laborers we have those who will use all their God-given powers to gather sheaves for the heavenly garner. We especially ask the prayers of God's people in their behalf.

We next visited the Seattle church. The dear Lord came very near. Many put away their sins by confessing them, and at the close of the meeting fifteen went forward in baptism. We only remained here a few days, and then went to the Beaverton church in Oregon, at which place we held one week's meeting, with glorious results. The precious Spirit of God came in in a wonderful manner, and there was a breaking down in tears and heart-felt confessions. Old wrongs were made right, not only in the church, but with our Methodist and Congregational brethren, who attended our meetings, and felt blessed in doing so. Our church at Beaverton being too small to accommodate the congregation, the pastor of the Congregational Church kindly tendered us his church, which was larger. We readily accepted it, and it was so crowded that many had to stand in the passage-way



and vestibule. The dear Lord came very near in those meetings, and all sectional feeling was laid aside, all seeking only the precious truths of God's word. All joined in a song of praise and thanksgiving for the blessings enjoyed. We shall never forget the kindness shown us at Beaverton.

At the close of the meetings twenty-six went forward in baptism. All praise to our heavenly Father, from whom all blessings flow.

The writer left Elder Daniels and Brother Leland at Portland, returning to his labors at Seattle. Brother Daniels continues the work at St. Johns and Salem, Oregon, after which he will return to his home in Fresno, Cal., having been away from home, working in the North Pacific and Upper Columbia Conferences, since May 14, his labors having been incessant and unselfish, and a part of the time his dear family has been dangerously ill. May the blessing of God attend his labors in all fields to which he may be sent, is the prayer of the writer.

G. W. DAVIS.

#### SAN JOSE, CAL.

SABBATH, July 6, I was with the church in San Jose, it being the time of their regular quarterly meeting. There was a very full attendance of the membership to respond to the roll-call, and take part in the ordinances. This is as it should be. Those who absent themselves from the house of God, at the time when there is an opportunity to show anew their faith in the crucified Redeemer who died in their behalf, virtually, it seems to me, intimate that the efficacy of his blood for them is of no great moment. If they absent themselves because they feel that they have committed sins that separate between them and the Lord,—there is no better place or time to confess those sins, and get right in the sight of God, than at the feet of their brethren and sisters, and around the table of the Lord. I enjoyed a precious season with the San Jose church at this quarterly meeting, in attending their Sabbath-school, speaking to them, and then in the afternoon, taking part with them in the communion service.

During the last six months the church in San Jose has erected a house of worship 32x50 feet with a projected entry-way. Ten feet are cut off the back part of the house by folding doors, so as to be used for two classrooms for the smaller classes of the Sabbath-school, leaving, when so used, an auditorium 30x40 feet, or, by folding back the doors, in a moment, it becomes a room 32x50. It is very conveniently designed.

The house was occupied for the first time on this quarterly-meeting occasion. The painting was not completed, and only a portion of the seats were in, but it will now be used as their place of meeting, and soon be entirely completed. The members of this church are nearly all in very moderate circumstances financially, but have taken hold nobly to erect the house. The Lord has blessed and prospered the enterprise, far above their most sanguine anticipations when they began. I was told by the leader of the church that what they had done was all paid for, so that there was no debt upon the house. They only owe for the lot, some \$300. But that will not

burden them, as they have ample time, by simply paying the interest. Another lift, a few months hence, with the kind of zeal that so harmoniously erected the house, will clear their debt.

It was in the year 1874 that the present truth was first presented in San Jose; and it was under rather peculiar circumstances. It was at the time of the election campaign, I think, in the month of July of that year, when the question of local option—license or no license—was agitating California. The temperance people of San Jose rented our new 60-foot double-top tent for the ten days' temperance meetings which just preceded the election. After the election was over, Elder Cornell and another of our ministers got the use of the ground on which the tent stood, and the use of the seats already in the tent, and gave a series of discourses on the doctrines of Seventh-day Adventists. This was followed by another meeting in Santa Clara. As the result quite a company was raised up, and a church was soon organized in San Jose. Unfortunately, among those professing the truth, were some turbulent spirits who thought more of their own opinions and ways than they did of the harmony and prosperity of the work. This fostered in the church more or less a spirit of selfish independence inimical to the harmony and prosperity of any cause. As other efforts have been made from time to time, and new ones have accepted the truth, these first discordant elements have been either crowded out, or to a large extent have died out. There seems to be more peace among those now constituting the church. If these press together in love, and in the fear of the Lord, there will indeed be better times.

Another difficulty the church has had to contend with, has been the lack of a suitable place of worship, having had to hold their meetings in inconvenient halls, or private house, or in later times, in the vestry of a church, and that not always at the most convenient times, has proved decidedly disadvantageous to the work. The ministers who visited them could seldom get a chance to give more than one public discourse, and that upon the Sabbath day. Now that they have a house of their own, conveniently located, just off a street railway, I do not see why, if they humbly trust in God, and go forward in his work, with proper help, the San Jose church may not expect the cause to prosper in their midst. The Lord grant it so to be is the prayer of

J. N. LOUGHBOROUGH.

#### RUSSELL, KANSAS.

It may be of interest to the readers of the SIGNS OF THE TIMES to know that the cause is progressing in Kansas. We hear of good results from different laborers, and we can say the Lord is giving us such marked evidence of his willingness to hear the humble prayers of his children, that we have nothing but words of encouragement to offer.

Nearly five weeks ago we came to this place, which is the county seat of Russell County, and pitched our tents. We secured lots in the best part of town, surrounded by five churches, all within two blocks of us. We have, up to this writing, held meetings every night but two.

The first two or three nights our congrega-

tions consisted mostly of young and curious people. The Holiness and Salvation people had preceded us, and we were at first looked upon with suspicion, but people soon found that no particular sensation was to be created, and our congregation was soon made up of the best class of people in town.

The Lord blessed the weak instruments in presenting the truth, and people became interested to a remarkable degree. The probate judge, county attorney, and sheriff have been in attendance nearly every night. Another very intelligent family, who have leisure and facilities, have done but little else than to study since our meetings began. They have been devout Christians, and firm believers in the second coming of Christ. They think they will keep both days.

The judge told us last evening that he thought the seventh day was the Sabbath. We have tried to point him to a risen Saviour who can help him in carrying out the divine will of God.

Some have commenced keeping the Sabbath, and others are halting between two opinions. The ministers have done much to detract from our meetings by urging their members to keep away, and saying that they could abundantly satisfy any troubled mind, and as soon as we go away, and all cause for controversy (which they say is wrong) is over, they will speak on these subjects.

Believing God has a people here in Russell, we are here to stay till they are developed. We feel like praising God for his goodness to us.

C. P. HASKELL,  
O. S. FERREN.

#### WHY DESPAIR?

THE work done for and by Laura Bridgman, whose recent death has again brought her before the public, should encourage all who are trying to educate others or themselves not to despair. Why should they? If one who was deprived of hearing, sight, and speech could become so accomplished, why should those despair who are in possession of all the senses. The *Independent* has the following reference to this wonderful case:—

"Miss Laura Bridgman, the blind deaf-mute, left behind her many warm friends, as well as those acquaintances interested in her wonderful personal history and affliction. She was only eight years old when taken to the South Boston Asylum, and there she remained until her death. Dr. Howe, assisted by Miss Drew, began her first lesson by giving her the word knife, which was printed in raised letters on a slip of paper. Then a knife was given to her. By repeating this process with other articles she was led to understand what words represented. Then she learned to spell, and at the end of a year her first writing-lesson was given her. At the time of her decease she was not merely an educated woman, but one of accomplishments and cultivated tastes; a perpetual example of what can be done in the field of deaf-mute instruction."

MAKE good use of time if thou carest for eternity. Yesterday cannot be recalled, to-morrow cannot be assured; only to-day is thine, which if thou procrastinate thou lovest, and which lost is lost forever. One to-day is worth two to-morrows.—*Quarles*.



## The Home Circle.

### AN ANSWERED PRAYER.

"On, give me a message of quiet,  
I ask in my morning prayer;  
"For the turbulent trouble within me  
Is more than my heart can bear.  
Around there is strife and discord,  
And the storms that do not cease,  
And the whirl of the world is on me—  
Thou only canst give me peace."

I opened the old, old Bible,  
And looked at a page of Psalms,  
Till the wintry sea of my trouble  
Was smoothed by its summer calms.  
For the words that have helped so many,  
And the pages that seemed more dear,  
Seemed new in their power to comfort,  
And they brought me my word of cheer.

Like music of solemn singing  
These words came down to me—  
"The Lord is slow to anger,  
And of mercy great is he;  
Each generation praiseth  
His works of long renown,  
The Lord upholdeth all that fall,  
And raiseth the bowed down."

That gave me the strength I wanted;  
I knew the Lord was nigh;  
All that was making me sorry  
Would be better by and by;  
I had but to wait in patience,  
And keep at my Father's side,  
And nothing would really hurt me,  
Whatever might betide.

—Marianne Farningham.

### "IN THE BATTLE."

"I've finished Kings, mother. Of course I'll have to skip Chronicles!"

Elsie Raymond sat by the open window, Bible in hand, ready for her Sabbath afternoon reading, and thus appealed to her mother, who passed through the room as the young girl found her place.

"Why do you say 'of course,' my dear? The Chronicles were written to be read," and the mother paused a moment at her daughter's side.

"Look at those names! Just all names!" exclaimed Elsie, with a sort of explosion. "What's the use?" And the little puckers in her forehead were astonishing to see. They asked a dozen questions at once.

"Well," said Mrs. Raymond indulgently, "I will not make you begin with 'Adam, Seth, Enoch,' but you may take the fourth and fifth chapters to-day. There are things in them that will help you, if you use them. You may not understand, my child," the mother went on, "why I insist upon your reading the Bible through in course, but I know it is a good plan. I finished it, for the first time, long before I was your age, and so did your father. I cannot talk to you more now, for I must go to the little ones. You may see what you can find in your chapters," and the mother left the room.

"It's all because I'm a minister's daughter and granddaughter, back to Methuselah," said Elsie to herself. "I don't believe the other girls read the Chronicles!"

But this had nothing to do with the case, and the brown head soon bent over the page. It was not such a great hardship after all. The soft June air brought a faint scent of roses through the window. A bird sang in a tree near by. It was all so sweet and quiet every-

where that Elsie felt that she ought to be gentle and lovely herself. She read her chapters through, though she thought it a mistake about there being anything in them, and then she had a little thinking-time.

"If that Madge Hartley makes me angry to-morrow, it will be just horrid. Why can't she let me alone, I wonder? The tease!" So ran her reflections, ending with the resolution to "try to keep her temper all week, in spite of everything." Then little Floy came in, and the quiet time was over.

"Am I a Soldier of the Cross," rang out the young voices in the parsonage next day, at morning prayers. "Sure I must fight, if I would reign," sang Elsie, with great vigor, and feeling quite like a soldier, as she thought of her enemy, hasty temper, and determined that it should not get the better of her. Afterward she said, "Amen," very sincerely to her father's prayer that "the Great Captain would give them the victory over sin that very day."

Madge Hartley overtook her a few steps from the school-house, and Elsie chatted with her in a friendly way, as they passed in together. The girls were fairly good friends, but Madge was such a mischief that she bubbled over in teasing ways. She loved to see Elsie's dark eyes flash, and her funny little curls bob about in a breezy fashion they had when she was vexed. Then she was so easily teased, and stormed at such a rate, that it was "great fun," Madge said, "just to stir her up about nothing."

Matters went very well with Elsie this day until after school, for she had nothing to try her. But on the way home several of the girls stopped to rest in Hattie Sheldon's yard, and, in the midst of a lively talk, Madge turned suddenly and said to her touchy schoolmate, "Why didn't you report to-night, miss? I saw you whisper."

"I had permission, you mean thing. You heard me ask," retorted Elsie, roused in an instant.

"I didn't, either," said Madge, "and I guess you took the answers into the arithmetic class, too."

"I never did, never!" exclaimed Elsie, hotly. "You know better."

"Oh, indeed! Not in your head? Well, you ought to have done it, then," laughed Madge, teasingly, "but I'm sure I saw you look in your book."

This touched Elsie in a tender point, for she was an honorable girl. Her eyes fairly blazed.

"You horrid thing," she said, with rising temper.

"Before the class, of course," said Madge, mockingly, "not in recitation. I never said so."

It was such a little beginning for a quarrel, but it was easy to make Elsie furious, and the other girls took sides, till there was a disgraceful war of words, though none knew just what the accusations had been. Finally, Elsie broke away and rushed home. Her mother saw her heated face as she came in, and drew from her by gentle questionings the whole day's history, its resolute beginning and its humiliating close.

"Dear child," she said, smoothing the rumpled curls, "if you had read your Chronicles

carefully yesterday, you would have known how to win victory to-day."

Elsie looked up with surprise and doubt in her face. "I never saw any such thing," she said.

"That does not prove that it is not there," returned the mother, smiling. "Bring your Bible and open it to 1 Chron. 5:20. Elsie obeyed. "Now see," said Mrs. Raymond, "how the Israelites defeated the Hagerites in time of war."

The young girl read, in thoughtful tone: "And they were helped against them, and the Hagerites were delivered into their hand, and all that were with them, for they cried to God in the battle and he was entreated of them because they put their trust in him."

"You see, daughter, that they cried for help in the very time of need."

"It was a queer place for a prayer-meeting, in the midst of a battle," said Elsie, slowly. "I wonder that they thought of it then."

"That is the very thing," said her mother. "They did think of it, they did it, and were helped. It is well to be on guard, but the very minute that we need help is a good time to ask and receive it. One little upward thought, one cry to God, in the midst of the battle to-day, would have quieted your rising temper, I think, if you had tried it."

"I did not think," said Elsie, and hid her face while the gentle voice went on:—

"All scripture is profitable, dear. Remember the battle with the Hagerites, told in Chronicles. And let me give you a bit of advice which I like, from a quaint old writer: 'Do not forget the short dagger of ejaculatory prayer, when there is no time to draw out the long sword of a formal prayer.' Then feeling that she had said enough, mother left Elsie to think it over.—*Julia H. Johnston, in Interior.*

### A TIME FOR ALL THINGS.

TIMELINESS is as important as fitness. The right thing may become wrong unless it is in the right time. Look well to the time of doing anything; there is a time for all things. Choose the right time for saying things. If your wife looks wearied and worn out, be sure it is not the right time to tell her that the dinner is not hot, or that the bread is sour. Comfort her—cheer her up.

If you are annoyed or vexed at people, just remember it is not the right time to speak. Close your mouth—shut your teeth together firmly, and it will save you many a useless and unavailing regret, and many a bitter enemy.

If you happen to feel a little cross—and who among us does not at some time or other?—do not select that season for reproving your noisy household flock. One word spoken in passion will make a scar that a summer of smiles can hardly heal over.

If you are a wife, never tease your husband when he comes home, weary, from his day's business. It is not the right time. Do not ask him for expensive outlays when he has been talking about hard times—it is, most assuredly, the wrong time.

If he has entered upon an undertaking against your advice, do not seize on the moment of its failure to say, "I told you so!" In fact, it is never the right time for those four monosyllables.



Oh, if people only knew enough to discriminate between the right time and the wrong, there would be less domestic unhappiness, less silent sorrow, and less estrangement of heart. The greatest calamities that overshadow our lives have sometimes their germ in matters as apparently slight as this. If you would only pause, reader, before the stinging taunt, or the biting sneer, or the unkind scoff passes your lips—pause just long enough to ask yourself, "Is it the right time for me to speak?" you would shut the door against many a heartache.

The world hinges on little things, and there are many more trivial than the right time and the wrong.—*Selected.*

#### WHY DO BEES WORK IN THE DARK?

A LIFETIME might be spent in investigating the mysteries hidden in a bee-hive, and still half of the secrets would be undiscovered. The formation of the cell has long been a problem for the mathematician, while the changes which the honey undergoes, offer at least an equal interest to the chemist. Every one knows what honey fresh from the comb is like. It is a clear, yellow syrup without a trace of sugar in it. Upon straining, however, it gradually assumes a crystalline appearance—it candies, as the saying is, and ultimately becomes a solid mass of sugar. It has not been suspected that this change is due to a photographic action; that the same agent which determines the formation of the camphor and iodine crystals in a bottle, causes the syrup honey to assume a crystalline form. This, however, is the case. M. Schiebler, an eminent chemist, has enclosed honey in stoppered flasks, some of which he has kept in perfect darkness, while others have been exposed to the light. The invariable result has been that the sunned portion rapidly crystallizes, while that kept in the dark has remained perfectly liquid. And this is why bees work in perfect darkness, and why they are so careful to obscure the glass windows which are sometimes placed in their hives. The existence of their young depends on the liquidity of the saccharine food presented to them, and if light were allowed access to this, the syrup would gradually acquire a more or less solid consistency. It would seal up the cells, and in all probability prove fatal to the inmates of the hive.—*London Budget.*

#### THE CYPRESS TREE.

A CYPRESS tree in Somma, Lombardy, is said to have been standing since the time of Julius Caesar. Napoleon, in making a road over the Simplon, deviated from a straight line that he might not be obliged to cut it down. Cypress wood is very enduring, and for this reason no doubt, it was used for mummy cases and statues. Pliny tells us a statue of Jupiter carved from cypress wood remained standing for six hundred years. In Turkish cemeteries it is a rule to plant a tree of this variety at every interment. The cypress is an emblem of mourning, and Scott thus writes:

"When villagers my shroud bestrew  
With pansies, rosemary and rue,  
Then, lady, weave a wreath for me,  
And weave it of the cypress tree."

—*Vick's Magazine.*

## Health and Temperance.

#### CONTRACTED FROM A BOOK.

In 1846 a boy of eight years, the brother of the narrator's wife, was taken down with scarlet fever and died. One of the principal amusements of his illness had been looking over a large picture book. After his death this, with several other useful playthings, was packed away in a trunk. Twenty-six years later, in 1872, the sister-in-law of the editor took this trunk with her on a journey which she made to England, where he was then residing. The trunk was opened the second day after its arrival, and the picture-book was taken out and presented to the editor's two-year-old son. During the next fortnight the little fellow was attacked by scarlet fever. It was a wonder to the doctors who were called in consultation how the disease had been contracted, as there had been no scarlet fever in the town for years. At last it occurred to the editor that the picture-book might have transmitted the disease, and the medical men in attendance, on being told the facts connected with it, agreed that it had retained the poison twenty-six years and communicated it to the child.—*Boston Post.*

#### WHY THEY WERE POOR.

Two ragged young men, with faces pinched by hunger, stopped the other evening before a stately dwelling in one of our large cities. As the curtains were not drawn, they could catch glimpses of a bright interior, and walls lined with pictures, and prettily dressed children playing. A grave old man, with white hair, alighted from his carriage and entered the house.

One of the men muttered a curse on the "bloated aristocrats." "Why should they live in idleness on the fat of the land, while you and me toil and starve?"

Now this was a hackneyed, popular bit of pathos, which has been effective since time began. The world invariably bestows its sympathy upon the poor man out in the cold and darkness, while it is apt to suspect the rich man, simply because he is rich, of being a selfish tyrant.

The facts in this case were that the owner of the mansion had earned his fortune, dollar by dollar, by steady, hard work. Now that he had earned it, much of his time was given to considering and relieving the wants of his poorer brethren. He was sober, frugal, and temperate. The men outside were lazy mechanics, who had chosen drink and gambling in pool-rooms instead of work. They had their reward in rags and starvation.

The boys who read these lines will soon take their places as citizens of a nation where the antagonism between the poor and the rich is pushed by foolish and vicious men to the point of actual combat. Let them look at the matter as it is, unmoved by false sentiment on either side. A man who lives in a palace is not necessarily a Dives, forgetful of God; nor is the beggar at his gate sure of Heaven merely because he is a beggar. It was not his poverty that carried Lazarus to Abraham's bosom.

☐ In this country there are a great many men

like George Peabody, Asa Packer, Stephen Girard, Johns Hopkins, and Isaiah Williamson, who have accumulated great wealth by hard, honorable work, and who have devoted it to the help of humanity. And there are countless poor men who owe their poverty to idleness, dishonesty, or love of liquor.

Learn to be just, boys, to the rich as to the poor, and you will be lacking in charity to neither. If you have inherited wealth, remember how hard it is for those who put their "trust in riches to enter into the kingdom of God." If you are poor, remember that you are no more honest, estimable, or devout because you are poor.

The man with five hundred dollars a year may trust in his money and exaggerate its value as truly as the man with millions. If you lie or cheat for a single dollar, it soils your soul the same as if it were all the diamonds of Golconda.—*Youth's Companion.*

#### GENERAL LEE AND STIMULANTS.

FROM an anecdotal and personal article on "General Lee After the War," by Mrs. Margaret J. Preston, in the *June Century*, we quote the following: "He had the gentlest way possible of giving counsel and administering rebuke. I remember hearing him say, in a presence where such testimony was worth more than a dozen temperance lectures: 'Men need no stimulant; it is something, I am persuaded, that they can do without. When I went into the field, at the beginning of the war, a good lady friend of mine gave me two sealed bottles of very superb French brandy. I carried them with me through the entire campaign; and when I met my friend again, after all was over, I gave her back both her bottles of brandy, with the seals unbroken. It may have been some comfort to me to know that I had them in case of sudden emergency, but the moment never came when I needed to use them.'"

THE Indian and Eskimo tribes in Canada, now numbering some 20,000, are rapidly perishing. The testimony given a year ago before a committee of the Canada Senate, ascribes the result to the advent of the whites. Since guns have taken the place of the bow and arrow and lance, the slaughter of reindeer, moose, and wood buffalo has been far in excess of the native needs, and this game, on which they are chiefly dependent for food, is failing them. There are now believed to be only a few hundred buffalo in the Peace River country, where a few years ago these wild animals, somewhat larger than our prairie bison, roamed in thousands. Many of the natives near the mission stations now live in badly ventilated huts, and these sorry substitutes for the buffalo skin tents of earlier days have increased the death rate. It is stated that no epidemics were known to prevail among these natives until measles and small-pox were introduced by whites from Manitoba, and that other diseases resulting from their intercourse with white men are producing fearful ravages, equalling in extent the mortality which from the same cause, according to Mr. McInnes, is killing off the entire native population of British Columbia.—*Christian at Work.*



## News and Notes.

### RELIGIOUS.

—The Government has totally suppressed the Lutheran Church in Russia.

—Bishop Walsh, of London, Ont., was elected archbishop of Toronto July 24.

—Chan Chu Sing, a converted Chinaman, has received license as a local preacher of the Methodist Episcopal Church of Los Angeles.

—It is said that the Methodist Episcopal Church has now a membership of 2,154,237 against 2,093,935 last year; a net gain of over 60,000.

—There are now eighty-two medical missionaries in China, the majority of whom are from the United States; sixteen of them are female physicians.

—At the World's Sunday-School Convention recently held in London, there were 900 foreign delegates, 300 of whom were from the United States.

—The Spanish Government has forbidden any demonstration calculated to encourage the Pope to come to Spain in the event of his leaving Rome.

—The Shanghai Mercury is authority for the statement that the Government of Korea has again forbidden the teaching of Christianity to the natives.

—Father Curley, director of Georgetown University, died at Washington, D. C., July 24. He was the oldest living priest in the United States, if not in the world.

—A recent effort to learn how many of the 1,300 policemen of Chicago were Protestants resulted in showing that only about 225 were not subject to Jesuit dictation.

—According to the statistics of the United Presbyterian Church, the average salary of its ministers is \$998. The highest average attained was in 1875, when it was \$1,012.

—The reunion between the Presbyterian and Congregational Churches in Japan has again been postponed. It is now thought to be questionable whether the union will be made at all.

—The Jewish Messenger notes the fact that at the dedication of the Catholic Cathedral at Sacramento, Cal., in June, a check was received for \$178 from the B'nai Israel Synagogue, as an offering to the Catholic poor.

—The first woman ever ordained among the Baptists is Rev. May C. Jones, ordained in 1882 by the First Baptist Church of Seattle. She is now at Spokane Falls, and is preaching to a large congregation on a salary of \$1,200 a year.

—Icelanders are numerous enough in this country and Canada to maintain a distinct religious organization of their own, known as the Icelandic Lutheran Church of America. It consists of twenty-two congregations, and recently held its fifth annual conference at Argyle, in Manitoba.

—Among the interesting facts brought out at the World's Sunday-school Convention, recently opened in London, was the statement that 10,000,000 people study the International lessons. These lessons are not used in France and Switzerland. The subjects are considered too difficult for the children.

—The revised edition of the Catholic prayer-book, authorized by the Council of Baltimore in 1884, will, it is said, shortly take the place of the books which have been in use hitherto. This book is so arranged that the entire service of the mass for every Sunday in the year can be followed by the congregation just as it is said by the priest. The proof-sheets have been submitted to every Catholic bishop and archbishop in the United States, and the book will have the unanimous endorsement of the hierarchy.

### SECULAR.

—An issue of paper money has been sanctioned by the king of Siam.

—Continued drought in Austria and Southern Russia is causing great anxiety and alarm.

—The king of Greece visited the Paris exposition July 23. He was banqueted by President Carnot.

—The Great Salt Lake is shrinking at the rate of two inches a week. The temperature averages 82 degrees.

—Forest fires of appalling magnitude have recently destroyed millions of dollars' worth of fine timber in Montana.

—The Belgian Government has voted the sum of ten thousand pounds toward the construction of the Congo railway in Africa.

—The Austrian infantry forces have been increased by the addition of 9,000 men, raising that branch of the service to a war footing.

—Four men were killed by the wrecking of a passenger train on the Chesapeake and Ohio railroad near Brighton, Tenn., July 27.

—The Ohio Prohibitionists have nominated Rev. J. B. Helwing, of Springfield, for Governor, and have also put a complete ticket in the field.

—The steamer *Lorenzo B. Baker*, of Boston, has been burned at sea. The passengers and crew were saved with the exception of two of the latter.

—The contract for the new coast-defense vessel to be built at San Francisco, was signed by Secretary Tracy July 26. The contract price is \$700,000.

—July 25 was the fiftieth wedding anniversary of Mr. Gladstone, of England. Several rulers sent congratulatory messages to him upon the occasion.

—A man and his wife named Sussmilch committed suicide at Rockford, Ill., July 19, by jumping into the river. They were each over seventy-five years of age.

—A project is on foot for holding a mammoth National exposition in New York City in 1892. The purpose is to make it the grandest event of modern times.

—Four hundred buildings were destroyed by fire in Paks, Hungary, July 21. Many children are reported missing and hundreds of people are homeless. Great distress prevails.

—The count of cash and securities in the United States Treasury has been completed. A shortage of twenty-three dollars has been found in the entire amount of \$700,000,000.

—Owing to a reduction of their wages, six hundred female operatives in the silk mills at Paterson, N. J., recently went out on a strike. They are not members of any labor organization.

—Some time ago the United States Fish Commission placed a quantity of salmon fry in the Hudson River, and it is now reported that large numbers of these fish are to be found in the river.

—The steamer *Eduardo*, from Spain, went ashore near Cutler, Maine, during a fog recently, and is probably a total loss. The crew, consisting of forty men, were saved. The vessel cost \$285,000.

—The emperor of China has issued an edict for the construction of the Tong Chow railroad. It is probable that railroad construction on a large scale will be the policy of the Government hereafter.

—Residents of Prince George County, Virginia, are much alarmed over a very mysterious sinking of the earth in that section. In one place it has settled from ten to sixty feet over an area of several acres.

—Recent fires in the Yosemite Valley, California, have destroyed thousands of the immense trees of that section. Two large hotels narrowly escaped destruction also. At last accounts the fire was under control.

—The Indians on the Colville Agency, Washington Territory, are burning the hay lands and threatening the lives of settlers there. A company of soldiers has been requested for the protection of property and life.

—The Yellow River in China has again burst its banks, inundating an immense section of country. The water is twelve feet deep throughout ten large Government districts. The loss of life and property is incalculable.

—The steamship *Thetis*, bound for Philadelphia, with sugar from the Philippine Islands, has been given up as lost. She passed Gibraltar, June 24, and has not been heard from. The vessel and cargo are valued at \$470,000.

—Recent advices from China state that terrible storms in Northeastern Kwang-tung have swept away seven villages, drowned six thousand people, and rendered ten thousand persons homeless. Two thousand bodies were found in the neighborhood of one village alone.

—An exceptionally heavy storm passed over Chicago on the night of the 27th ult. Eleven persons were killed and several seriously injured. The rainfall was unprecedented in the history of the city, over four inches of water falling in two hours' time. Cellars and basements were flooded to the depth of three or four feet in many instances.

—The House of Commons has realized at last that something must be done to help Ireland commercially. It therefore proposes to grant the sum of \$100,000 per year to build railroads in that country. Inasmuch as statistics show that it costs about \$200,000 per mile to build railroads in the British Isles, this magnanimous offer is equal to building half a mile of road per year for the Irish people.

—An unusual movement of Russian troops between Russian towns and the Turkish frontier is reported from Erzeroum under date of July 21. It is estimated that eighty thousand men are already stationed at Tiflis, Alexandropol, and other points near the frontier, and other troops are coming.

—A party of explorers recently unearthed fifty skulls and two hundred headless skeletons in the chalk bluffs east of Yankton, Dakota. They had evidently been buried many years. It is not known whether the remains are those of immigrants or Indians. An investigation is being made.

—The San Francisco *Examiner* printing firm has ordered two mammoth presses, which are to be the largest west of the Mississippi River. They are exclusively for newspaper work, and print, paste, cut, and fold 24,000 sixteen-page papers per hour. There are only a few presses of this kind in existence.

—Kate Maxwell, the notorious "cattle queen" of Wyoming Territory, together with her partner, George Averill, postmaster at Sweetwater, Carbon County, were lynched near the latter place, July 21, by a band of indignant stockmen, whose cattle had been stolen and branded with Cattle Kate's mark.

—The German Government, through its minister Herr Von Bulow, has notified the Swiss Bundesrath that the settlement treaty between the two countries, terminating July 20, 1890, would not be renewed. The recent trouble in regard to certain civil questions is what has prompted Germany to take this step.

—The German Government has imposed heavy penalties upon the strikers arrested in connection with the recent trouble in that country at Breslau and vicinity. The sentence of Henkel, the ring-leader, is seven years' penal servitude, and a deprivation of civil rights for an equal length of time.

—A cablegram from Rome under the date of July 27, states that the Vatican and the Quirinal are doubly guarded, owing to the rumors of a plot to blow up both with dynamite. The Government secret police watch all the exits of the Vatican, and it is said that the departure of the Pope will be forcibly resisted if he makes the attempt.

—Wesley Elkins, an eleven-year-old boy of Clayton County, Iowa, had a little difficulty with his father recently, and as the result, procured a rifle and coolly murdered him. He then killed his step-mother with a club, and took his infant sister in a carriage and fled. A more liberal treatment of such cases with hemp in earlier years would obviate the necessity of its official application later on.

—The wholesale dry goods house of Lewis Brothers & Co., of Philadelphia, has made an assignment. The liabilities reach nearly \$4,000,000. The firm is one of the largest in the country in its line of business, and has branch houses in several cities in the United States. It is said that one of the causes of failure was the Johnstown disaster. The firm had large interests there and lost heavily by the flood.

—Secretary Windom has decided that there is no law to exclude Chinese from the United States, provided they are destined for other countries and are simply passing through in transit. This may be a just decision, but owing to the well-known deceptiveness of the average Chinaman, it will afford a loophole whereby thousands will obtain access to this country for the purpose of remaining here permanently.

—Orth, the pseudo-messiah who is causing such excitement among the colored people of the South, has gotten some of them into trouble by his fanatical ideas in regard to human sacrifices. Two parents residing in a remote part of Liberty County, Georgia, recently sacrificed their child by cutting off its ears and then cutting its throat. The negroes of that section are said to be in a perfect frenzy on account of religious excitement.

—On account of a heavy storm in Hocking Valley, Ohio, July 20, a reservoir used to supply water for the Hocking Canal, gave way at Sugar Grove, carrying everything before it down the valley. The soil is literally washed off the surface for a distance of twenty miles. No lives were lost, as the houses are situated on bluffs on either side of the valley; the canal, however, is a wreck for miles, and thousands of feet of railroad track are washed away. Much live stock perished.

—Kemmler, the New York murderer who was to have been executed by electricity, has been respited because of there being doubts as to whether the electrical current could be made sufficiently strong to produce instantaneous death. A committee of experts to decide upon the feasibility of execution by electricity is investigating the question. Edison, the inventor, declares that a current of one hundred volts will kill any man, and inasmuch as the current to be used is fifteen hundred volts, it is thought there will be but little difficulty in making a decision.



## Publishers' Department.

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PLEASE stop sending the SIGNS to any of the following names, as this office has received notice that the papers are refused, unclaimed, or sent to the wrong post-office:—

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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, AUGUST 5, 1889.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

## REMAINING CAMP-MEETINGS FOR 1889.

[A star (\*) indicates that the meetings thus marked will be preceded by a worker's meeting.]

*Ohio, Mount Vernon,	Aug.	2-13
North Carolina, Lenoir,	"	6-13
*Kansas, Downs,	"	9-19
Virginia, Luray,	"	13-20
Michigan (S. W.) Kalamazoo,	"	13-20
*Missouri (general), Kingsville,	"	13-20
California, Ferndale, Humboldt Co.,	"	15-22
*Arkansas, Rogers,	"	20-27
Maine,	"	20-27
West Virginia, Grafton,	"	20-27
Michigan (Eastern) Saginaw,	Aug. 27 to Sept. 3	
*Texas, Garland,	" 27 to "	3
Vermont, St. Albans,	" 27 to "	3
California, San Diego,	" 29 to "	9
*Colorado,	Sept.	3-10
Canada, Fitch Bay, P. Q.	"	3-10
*Illinois, Bloomington,	"	3-10
*Nebraska,	"	10-17
*Indiana, Kokomo,	"	17-24
*Tennessee,	" 24 to Oct. 1	
*California (general), Oakland,	" 25 to "	7
California, Arroyo Grande,	Oct. 22-29	

THE address of Elder D. T. Fero will be Livingston, Park Co., Montana, until further notice.

THE twenty-eighth annual session of the General Conference of Seventh-day Adventists, with the annual sessions of other general associations and auxiliary societies, will be held in Battle Creek, Michigan, October 18 to November 3. A daily edition of the *Review and Herald* will give full reports of the proceedings.

THE correspondent who asked an explanation of 2 Cor. 3:7-11 will find a very full exposition of that scripture in the editorial department of this and the next number of the SIGNS. Those of our readers who do not preserve all their papers would do well to make an exception in this case, and save these articles for future reference.

AFTER an absence from this coast of some nine months, Elder A. T. Jones has returned to spend some time in the work here. He arrived on the morning of July 23, having come by way of Portland, Oregon, where he spent the previous Sabbath. Brother Jones comes to us full of hope and courage, and his presence and counsel will, we doubt not, give a new impetus to the work here, particularly to that feature of it to which he has been giving his special attention, namely, to the dissemination of correct views of civil and religious liberty. He will probably visit several different parts of the State soon in the interests of this important branch of the work, and we trust that our brethren everywhere will give him their hearty co-operation. He will remain in California until after the State camp-meeting, to be held in this city September 25 to October 7.

A CORRESPONDENT asks the following question: "Are there any nations of the earth that recognize the Lord Jesus Christ as the rightful ruler and governor of the universe? Rev. 10:7, and 11:15."

We suppose that "recognize" is to be understood in the sense of being Christ's as brought to view in Rev. 11:15. There are no nations that

recognize Christ, nor will there ever be in this sinful state. Rev. 11:15 will be fulfilled only when the nations of the earth are broken in pieces like a potter's vessel (Ps. 2:8, 9), and carried away as the chaff. Dan. 2:35, 44. Then the Lord will take to himself his great power and reign, not over an earth marred by sin, but one recreated in purity and holiness.

NUMBER 5 of Volume 1 of the *Converted Priest* has come to our table. It is published and edited by the Rev. J. B. Daly of Marlboro, Mass. Mr. Daly is now a Baptist, and is doing all he can to enlighten Roman Catholics in regard to the blind superstitions by which they are led, and bring them to the truth of God's word. The *Converted Priest* is only fifty cents a year (monthly), and we hope may have a good circulation, and that Mr. Daly's work may be successful in winning many from tradition and error to the truth of the Word of God.

A CORRESPONDENT asks the following questions: "How long has it been since the creation of Adam?"

"Are we in the seventh thousand? and if so, in what year did the seventh thousand begin?"

1. No one knows just how long it has been since the creation of Adam. No two chronologists agree.

2. As to our whereabouts in the history of this world, we know from the Bible that we are living in "the last days," that probation is about to close, that the Master is soon to appear; but just how many years have passed since the creation, or just how many years are yet to pass, no one knows. We are probably in the latter part of the sixth millennium. Those who live in the seventh thousand years will be only the "blessed and holy."

THIS is the way the New York *World* expresses itself concerning Russia's recent oppressive act:—

"Alexander III. of Russia has just rendered himself guilty of one of the most astonishing pieces of despotism of the century. He has issued an Imperial ukase abolishing the Lutheran Church throughout the length and breadth of the Muscovite Empire. As there are no less than 3,000,000 members of that particular creed resident in the frontier provinces of Russia, the czar's order can hardly be called judicious."

And yet Russia is a "most Christian" government. Alexander is czar "by the grace of God," and a most "orthodox," ancient and "Christian" church supervise and superintend the religion of the empire. All lovers of true and equal liberty will with righteous indignation call the act tyrannical; but National Reformers and those who believe in a union of religion and the State should most heartily indorse Alexander III., the czar of all the Russias, for his act is but the logical outcome of their theories.

THE Rev. James Mudge, in comparing the missionary methods of Protestants and Roman Catholics, in the current number of *Gospel in all Lands*, says of the Roman Church:—

"It would advance more solidly did it cut loose from these entangling alliances [with the State governments] and put its trust alone in the living God and the word of his truth."

This is emphatically true; but then the Roman Catholic Church would cease to be. She would find herself protesting against the errors and traditions now held by her; in other words, she would be truly Protestant. And are not these words of Mr. Mudge worth the attention of Protestants? All will admit this truth as referred to Rome. But this great M. E. Church publishes it in their missionary journal, and at the same time that church, through its representatives, organized the American Sabbath Union, the purpose of which is to place Sunday, a religious institution, in the statute law; or in other words, to induce the State to enforce a

religious dogma, which they thereby confess that the church cannot do by divine means. Is not this alliance with the State? Is not Protestantism walking in the way of Rome? And will it tend more to solidity in her case than in the case of Rome? Every true church will "put its trust alone in the living God and the word of his truth." It is ever a sure sign of apostasy when a church seeks worldly power.

As an illustration of the increase of the use of tobacco, take the following figures from an advertising card of W. Duke, Sons & Co. That firm alone sold in 1882, 7,428,250 cigarettes; but its increased yearly sales amounted in 1887 to 466,570,000, and over 300,000,000 of these were sold in the last six months of the year. And this is only one firm, in only one branch of the tobacco industry. "Think of it," says this firm's advertisement. Yes; think of it. Think of the poisoned, diseased blood of the millions, the dwarfed intellectual and physical powers of the youth, the idleness and vice which come as concomitants to the formation of the habit, the millions of money wasted, burned up, doing nobody any good, and thousands incalculable harm. If the cause of Christ had asked for or used as much money as is spent in the filthy disgusting habit of tobacco using, Christians would be called spendthrifts and robbers. "Think of it."

## THE GENERAL CAMP-MEETING IN OAKLAND.

SOON will the time roll around for our annual camp-meeting and Conference. It is now expected that Bro. and Sister White and Bro. A. T. Jones will be with us at this meeting. We hope to have the largest attendance of our people that we have ever had on this coast. To this end let each begin preparations now to attend the meeting. Do not decide that you cannot come, but rather that such opportunities are passing away, and another may not be ours, and that we must have the benefits of this meeting. Then bend every energy to come. Let not the enemy of all souls cheat you out of the blessing that you need, and must have, if you are successful in the warfare. Plan your work with reference to attending, and then expect the Lord to work with your efforts, and to open the way before you that you may attend. Do not do as some have already said, "Oh, my work is such that I cannot go." How do you know that you will be alive at the time of another camp-meeting, to go? Many who were with us last year have passed away, to meet with us no more. Who would fail to attend the meeting because of earthly cares, if they thought in a few months, or weeks, they should share the fate of such?

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## THE FERNDAL CAMP-MEETING.

WE appoint as the camp-meeting committee for the camp-meeting in Ferndale, Humboldt County, Richard Brown, H. P. Miller, and T. J. Frost, with Elder N. C. McClure to superintend the work of preparing the camp.

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