

The Signs of the Times.

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

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The Signs of the Times.

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NOTHING BUT LEAVES.

Nothing but leaves. The spirit grieves
Over a wasted life;
Sins committed while conscience slept,
Promises made, but never kept—
Hatred, battle and strife—
Nothing but leaves.

Nothing but leaves—no garnered sheaves
Of life's fair ripened grain;
Words, idle words, for earnest deeds;
We sow our seeds; lo! tares and weeds;
We reap with toil and pain
Nothing but leaves.

Nothing but leaves; memory weaves
No veil to screen the past;
As we retrace our weary way,
Counting each lost and misspent day,
We sadly find at last
Nothing but leaves.

And shall we meet the Master so,
Bearing our withered leaves?
The Saviour looks for perfect fruit;
We stand before him humbled, mute,
Waiting the word he breathes,
"Nothing but leaves."

—Sel.

General Articles.

Business and Religion.

BY MRS. E. G. WHITE.

"Nor slothful in business, fervent in spirit, serving the Lord," is the exhortation of Paul to his Roman brethren. The first part of this injunction is quoted by many as an excuse for continually overtaxing their mental and physical powers in the pursuit of gain, while they entirely overlook the requirement to be "fervent in spirit, serving the Lord."

No one has a right to load himself down with a multitude of cares. However lawful the business prosecuted may be of itself, however honorably it may be conducted, it must not be allowed to unduly absorb the mind and occupy the time. God will not accept a divided heart. His law requires supreme love to God, and unselfish love to our neighbor. If men and women allow mind and body to be so worn down by constant and excessive labor that this law is disregarded, they commit sin. They are serving other gods before the God of Heaven; for when some other object usurps the devotion that belongs to God, that object becomes an idol; and that to which is given the freshest hours of the day, the closest thought and study, the greatest skill, is that which is dearest and most valued.

There will be temptations to worldliness while society is in its present state,—while gold is power, and a man is measured by his wealth and position. Many are fascinated by these alluring temptations. They see that the possession of wealth and honor gives power and influence, and they would rather be ranked among those who enjoy the luxury and position that

money gives, than among those who possess true goodness and nobility of character.

There are many professed Christians who are selfish and grasping, and who love themselves better than they love God or their neighbor. Often they are even more grasping than those who make no pretensions to godliness. They appear before the world almost entirely in the character of business men, as speculators grasping for worldly gain. They are not known as humble, devoted, self-sacrificing Christians, true-hearted and kind in all the relations of life. The plainest and most positive injunctions of the word of God are deliberately set aside for worldly wisdom and maxims. They say, "God does not expect us to carry strict religious principles into our business affairs. Business is business, and religion is religion, reserved for the church and the Sabbath."

The man who takes this selfish course denies the faith, and strengthens and confirms the ungodly in their impenitence by making them believe that religion is all a pretense. His soul is laid a manacled victim on the altar of mammon. He does not seek "first the kingdom of God and his righteousness," and he cannot claim the promise that all things needful shall be added unto him.

Gold is not the standard of judging with God. Jesus asks, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Surely this is an exorbitant price to pay for the fleeting treasures of earth. Success here is terrible failure. He who judges correctly in the light of eternity, calls those who are rich in worldly possessions while they are not rich toward God, poor, wretched, blind, and miserable.

Sometimes the family is neglected. Parents do not deal faithfully with the souls committed to their trust. They do not take time to give their little ones the discipline they need to fit them to shine as jewels in the kingdom of God. Morning and evening, by earnest prayer and persevering faith, Christian parents should make a hedge about their children. They should patiently instruct them,—kindly and untiringly teach them how to live in order to please God.

Too often parents feel that they have no time for morning and evening prayer. In the morning the workmen must be hurried into the field, that the greatest amount of labor may be performed, and the service of God is not considered essential. They cannot spare a few minutes to be spent in thanksgiving to God for his abundant mercies,—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer importunate prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the ox or horse goes, without one thought of God or Heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave his life to ransom them from the power of the grave; but they have no more appreciation of his great goodness than have the beasts that perish.

Dear reader, will you not candidly and prayerfully consider how the moments are passing in your busy life? Remember that God requires your undivided affections, and that it is your duty to love your neighbor as yourself, and to

labor unselfishly for his salvation. Your ability, tact, and talent should be employed to induce your fellow-men to enlist in the service of the Redeemer. Reckon up the hours spent in selfish pursuits when they should have been given to better purposes, and see how your account stands in Heaven. Deal honestly and truly with your soul. Have you not long been guilty of robbery toward God,—that God who constantly employs all the agencies of nature to work in your behalf, and who poured out to you all the treasures of Heaven in one gift, that of his own beloved Son?

There is no virtue in indolence. The idle are encompassed by as great perils as beset those that are overtaxed with care. While excessive labor destroys physical and mental vigor, do-nothings rust from inaction. "Not slothful in business, fervent in spirit, serving the Lord," says the apostle. Here we shall find the straight, safe path, which escapes alike the entanglements of worldliness and the evils resulting from want of occupation.

Why will not men and women pursue a sensible course? They need employment, but should not permit themselves to become surfeited or drunken with the cares of this life. To be surfeited is to be in a feverish state, constantly anxious, hurried, unduly excited. The alcoholic draught deprives a man of reason, so that his actions are wild, inconsistent, and unreasonable. The drunkard does not, with calm judgment, act with reference to his own best interest, neither does the man who, drunken with the spirit of the world, barter eternal interests for the things of time.

There are high and holy themes that should engage our attention. We are Christ's property, the purchase of his blood; and he has work for every one of us. All our skill and energy should not be devoted to worldly pursuits, so that we have no vigor, no clear, sharp intellect, to give to his service. The disobedient and ungrateful, who will not respond to his claims, will in no wise be excused because they did not enlist under his banner. It is the duty of all, by a well ordered life and a godly conversation, to present Christ to the world in his true character, as the self-denying, spotless Lamb of God.

Every one has a cherished object of pursuit. The lover of pleasure has an uneasy, restless, unsatisfied desire for enjoyment. He puts God out of his thoughts, and dismisses every duty that is not pleasant. He learns to depend on excitement, and is uneasy without it. His mind is ever on the stretch to invent new amusements and diversions. He drinks in iniquity, and poisons his soul by his unlawful pursuits.

The covetous man engages with his whole soul in his chosen enterprise. He may make a success of life so far as this world is able to judge. While many fail, perhaps are even beggared, he may amass wealth; but he is more to be pitied than the victims of his avarice, for he has lost his soul in an effort to grasp shadows.

The ambitious man seeks for position, honor, and power. He gains his object, and sinks into the grave. The world applauds him, and calls him a successful man; but, weighed in the balances of the sanctuary, he is pronounced wanting, and it is too late to redeem his failure. He has gratified vanity and chased illusions, and in the books of Heaven eternal loss is put down opposite his name.

Thus all have some engrossing object to ab-

sorb the mind, and often this cherished object is allowed to separate the soul from God. Jesus is acquainted with the desires of the human heart, and the Bible is given us to direct them into the proper channel. This holy word does not forbid activity; it does not leave men to lead aimless lives; it presents before them objects worthy of their best efforts. The Bible shows the pleasure-seeker the path of peace and joy; it directs the aspirations of the ambitious. If wealth is the object of desire, it unfolds treasures that will never disappoint,—unsearchable riches, imperishable as the throne of the Eternal.

The psalmist observed the righteous and the wicked. He saw the difference in their course of conduct, and in the principles that governed them. Of the worldling he says, "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." But of the righteous he says, "Mark the perfect man, and behold the upright; for the end of that man is peace."

The Commandments.

[From a Sermon by John Wesley.]

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19.

Who, what are they, that make the preaching of the law a character of reproach? Do they not see on whom the reproach must fall—on whose head it must light at last? Whosoever on this ground despiseth us, despiseth Him that sent us. For did ever any man preach the law like him, even when he came not to condemn, but to save the world; when he came purposely to "bring life and immortality to light through the gospel?" Can any preach the law more expressly, more rigorously, than Christ does in these words? And who is he that shall amend them? Who is he that shall instruct the Son of God how to preach? Who will teach him a better way of delivering the message which he hath received of the Father?

"Whosoever shall break one of these least commandments," or one of the least of these commandments. "These commandments," we may observe, is a term used by our Lord as an equivalent with the law, or the law and the prophets, which is the same thing, seeing the prophets added nothing to the law, but only declared, explained, or enforced it, as they were moved by the Holy Ghost.

"Whosoever shall break one of these least commandments," especially if it be done willfully or presumptuously. One; for "he that keepeth the whole law, and offends in one point, is guilty of all;" the wrath of God abideth on him, as surely as if he had broken every one. So that no allowance is made for one darling lust; no reserve for one idol; no excuse for refraining from all besides, and only giving way to one bosom sin. What God demands is an entire obedience; we are to have an eye to all his commandments; otherwise we lose all the labor we take in keeping some, and our poor souls forever and ever.

"One of the least," or one of the least of these commandments. Here is another excuse cut off, whereby many, who cannot deceive God, miserably deceive their own souls. "This sin," saith the sinner, "is it not a little one? Will not the Lord spare me in this thing? Surely he will not be extreme to mark this, since I do not offend in the greater matters of the law." Vain hope! Speaking after the manner of men, we may term these great, and those little commandments; but in reality they are not so. If we use propriety of speech, there is no such thing as a little sin, every sin being a transgression of the holy and perfect

law, and an affront on the great Majesty of Heaven.

"And shall teach men so." In some sense it may be said that whosoever openly breaks any commandment, teaches others to do the same; for example speaks, and many times louder than precept. In this sense it is apparent, every open drunkard is a teacher of drunkenness; every Sabbath-breaker is constantly teaching his neighbor to profane the day of the Lord. But this is not all; a habitual breaker of the law is seldom content to stop here; he generally teaches other men to do so too, by word as well as example, especially when he hardens his neck, and hateth to be reprov'd. Such a sinner soon commences an advocate for sin; he defends what he is resolved not to forsake; he excuses the sin which he will not leave, and thus directly teaches every sin which he commits.

"He shall be called least in the kingdom of Heaven;" that is, shall have no part therein. He is a stranger to the kingdom of Heaven which is on earth; he hath no portion in that inheritance, no share of that "righteousness, and peace, and joy in the Holy Ghost." Nor, by consequence, can he have any part in the glory which shall be revealed.

But if those who even thus break, and teach others to break, one of the least of these commandments, "shall be called least in the kingdom of Heaven," shall have no part in the kingdom of Christ and of God; if even these shall be cast into "outer darkness, where is weeping and gnashing of teeth," then where will they appear whom our Lord chiefly and primarily intends in these words—they who, bearing the character of teachers sent from God, do nevertheless themselves break his commandments; yea, and openly teach others so to do; being corrupt both in life and doctrine?

These are of several sorts. Of the first sort are they who live in some willful, habitual sin. Now if an ordinary sinner teaches by his example, how much more a sinful minister, even if he does not attempt to defend, excuse, or extenuate his sin? If he does, he is a murderer indeed; yea, the murderer general of his congregation. He peoples the regions of death. He is the choicest instrument of the prince of darkness. When he goes hence, "hell from beneath is moved to meet him at his coming." Nor can he sink into the bottomless pit without dragging a multitude after him.

Next to these are the good-natured, good sort of men, who live an easy, harmless life, neither troubling themselves with outward sin, nor with inward holiness; men who are remarkable neither one way nor the other—neither for religion nor irreligion; who are very regular both in public and private, but do not pretend to be any stricter than their neighbors. A minister of this kind breaks, not one, or a few only, of the least commandments of God, but all the great and weighty branches of his law which relate to the power of godliness, and all that require us to "pass the time of our sojourning in fear," to "work out our salvation with fear and trembling," to have our "loins always girt, and our lights burning," to "strive" or agonize "to enter in at the strait gate." And he teaches men so, by the whole form of his life, and the general tenor of his preaching, which uniformly tends to soothe those in their pleasing dream who imagine themselves Christians and are not; to persuade all who attend upon his ministry, to sleep on and take their rest. No marvel, therefore, if both he, and they that follow him, wake together in everlasting burnings!

But above all these, in the highest rank of the gospel of Christ, are they who openly and explicitly "judge the law" itself, and "speak evil of the law;" who teach men to break (*lusu*, to dissolve, to loose, to untie the obligation of) not one only, whether of the least or of the greatest, but all the commandments

at a stroke; who teach, without any cover, in so many words—"What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. All commands are unfit for our times. From any demand of the law, no man is obliged now to go one step, or give away one farthing, to eat or omit one morsel." This is indeed carrying matters with a high hand; this is withstanding our Lord to the face, and telling him that he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!

The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it really believe that they honor Christ by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, "Hail, Master, and kissed him." And he may as justly say to every one of them, "Betrayest thou the Son of man with a kiss?" It is no other than betraying him with a kiss, to talk of his blood, and take away his crown; to set light by any part of his law, under pretense of advancing his gospel. Nor, indeed, can any one escape this charge who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God.

It is impossible, indeed, to have too high an esteem for "the faith of God's elect." And we must all declare, "By grace ye are saved through faith; not of works lest any man should boast." We must cry aloud to every penitent sinner, "Believe on the Lord Jesus Christ, and thou shalt be saved." But, at the same time, we must take care to let all men know we esteem no faith but that which worketh by love; and that we are not saved by faith, unless so far as we are delivered from the power as well as the guilt of sin. And when we say, "Believe, and thou shalt be saved," we do not mean, "Believe, and thou shalt step from sin to Heaven, without any holiness coming between, faith supplying the place of holiness;" but, "Believe, and thou shalt be holy; believe in the Lord Jesus, and thou shalt have peace and power together; thou shalt have power from him in whom thou believest, to trample sin under thy feet; power to love the Lord thy God with all thy heart, and to serve him with all thy strength; thou shalt have power, by patient continuance in well-doing, to seek for glory and honor, and immortality; thou shalt both do and teach all the commandments of God, from the least even to the greatest; thou shalt teach them by thy life as well as thy words, and so be called great in the kingdom of Heaven."

Whatever other way we teach to the kingdom of Heaven, to glory, honor, and immortality, be it called the way of faith, or by any other name, it is, in truth, the way to destruction. It will not bring a man peace at the last. For thus saith the Lord: "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."

It is a bad sign for a preacher when his preaching awakens no antagonisms; when it is only and wholly popular. "Woe unto you when all men speak well of you." Obloquy is not a conclusive evidence of Christian grace; but absolutely unimpaired popularity is a strong indication of the want of it. Every Christian preacher should have, like Christ, a fan in his hand, and his life and his preaching should have a judgment-day quality in them.

LIBERALITY is a Christian duty. The measure of it is the need of others. We should regard our property as a trust for the benefit of all.

The National Reform Movement.

WHILE in Philadelphia, the last of March, it was my privilege to attend a convention of the National Reform Association, whose object, we hardly need state, is the securing of an amendment to the Constitution of the United States, inserting therein a recognition of God and Christ and placing "all Christian laws and usages on an undeniable legal basis in the fundamental law of the nation." This convention was merely a local one, its object being to discuss the salient points of their work, and to formulate plans for future operations.

The meeting was called to order by the Rev. T. P. Stevenson, editor of the *Christian Statesman*, who said he was very happy to have the privilege of introducing, as chairman of the convention, the gentleman who presented the first resolution at Xenia, Ohio, which led to the formation of their organization. The chairman congratulated the convention upon the fact that their cause had just gained its majority this year, and that it was now prepared for vigorous and aggressive action. This statement received prolonged applause.

The questions discussed were as follows: 1. Moral accountability of nations. 2. Jesus Christ the Ruler of nations. 3. Mail service on the Sabbath. 4. Shall we have a national Sabbath? 5. The Christian amendment of the national Constitution. 6. God's law and temperance legislation. Three sessions were held, on Monday and Tuesday evenings and Tuesday afternoon. Among the topics discussed, no one received more attention, or created greater applause when it was alluded to, than the Sabbath question.

The session of Tuesday afternoon was not really a private one, yet it was supposed to be attended chiefly by friends of the movement. One feature of that afternoon struck me with peculiar force. Notwithstanding the repeated assertion of the leaders of this movement in the past, that the Sabbath has not been a vital question in their minds, yet in that afternoon's programme, when they could best talk out what they would not care to say before a promiscuous audience, the only theme they discussed was the question of the Sabbath. The entire afternoon was devoted to questions three and four referred to above, the first being introduced by the Rev. S. M. Vernon, of Philadelphia, and the latter by the Rev. R. M. Somerville, of New York. The chairman, in opening that meeting, suggested that it should be a sort of normal school, where they would take a preparatory drill, which would tend to unify their efforts as they went out into the field.

As I listened to the arguments presented, and saw the character of the appeals made, I mentally said, "If my faith in the success of the movement has ever been weak, it can be so no longer." It has been a question with some, "How can such a movement carry, when there is such a strong element of the laboring classes who have no regard for any day?" One speaker outlined an appeal that should be made to this class. This was under the discussion of the Sabbath and the mails. "We plead," said he, "for the vast crowd of men in Government employ. This Sabbath work is an attack on the piety and integrity of fifty thousand homes. These employes are demoralized, and it is no marvel that we have mail robberies when we teach and compel them to trample under foot the decalogue."

Think of it. A failure to observe Sunday means trampling under foot the decalogue! We wonder what portion of the decalogue the speaker meant. We imagine he must have referred to the same part of the decalogue that another speaker did of the Constitution, who declared that other nations regarded ours as a godless nation; this, however, he thought was false, notwithstanding a speaker before him had said that "our failure to recognize and obey the

known will of God [by which he meant our failure to enforce the observance of Sunday] is open rebellion. "Though other nations regarded ours as a godless one, yet he thought this was untrue. The error of the founders of our Government," he said, "was not in their heads; they meant right but failed to say so explicitly, and now," he added, "we must have the Constitution conform to the unwritten Constitution." The decalogue trampled under foot by disregarding Sunday, we are forced to conclude, must be the unwritten decalogue. Aside from the ten commandments, I never have heard of but one definition to the term decalogue, and that was given by a young lawyer who, when asked by the judge if he knew what was meant by the decalogue, replied, "Certainly, your honor, it means a severe flogging for contempt of court." The speaker could not have had the latter definition in mind, and as to the former, we have carefully read the ten commandments over and are unable to find any reference whatever to Sunday-keeping; hence the unwritten decalogue must have been intended.

But to return to that appeal to the laboring classes. "The Government," continued the speaker, "compels its employes to violate their consciences; this it has no right to do. . . . We are growing up and raising a race of pagans. . . . Many will say they have not been in church for twenty years; . . . living as though there were no God, and this, too, partly by our sanction." He then presented a strong appeal, calculated to reach the sympathies of the class referred to. He thought God would hold the nation responsible for her example of Sunday labor to her subjects. The newspapers are not only printed on the Lord's day, but they are read as well, and the nation gives free lessons in Sunday secularization.

The address closed up with substantially the following words: "Our Christian Sabbath, the bulwark of our freedom, is in imminent peril, and we must not allow such proceedings to go on much further. There will be, ere long, in some form, an authoritative demand which shall result in a Sabbath for all, when all shall rest, and the land shall rest."

Behold here the counterpart of what the prophet predicted eighteen hundred years ago. We believe we state the truth, when we affirm that the very life and soul of the amendment movement—the most prominent point in the minds of its advocates—is the enforcement of a national sabbath law.

And what is the character of the institution that is to be thus elevated and backed up by the supreme law of our free land? Is it an institution that God has recognized and commanded in his word? No, indeed! It is a usurper, a supplanter of the Sabbath of Jehovah. Its name betrays its heathen origin. Baptized by the Catholic Church, and elevated by her above the day of rest which God commanded man to observe, it has become sacred to the greater part of the Christian world.

In Rev. 13:11 we have a two-horned beast brought to view, which it is easy to show is a symbol of our own nation. John says this power (see verse 12) "causeth the earth and them which dwell therein to worship the first beast [the papacy], whose deadly wound was healed." This power, then, is to promulgate some law, allegiance to which will not only result in worship to the papal church, but it will be a *kind of* worship in which the land, as well as the people, is to participate. Dear reader, trace the word of God through, search its every page, and you will find but one way in which the land is said to render worship. The prophet declares that the land "kept Sabbath." See Lev. 25:3, 4; 2 Chron. 36:21. The two-horned beast is to cause not only the people, but the land, to worship the papacy. This we have found can only be by the observance of a Sabbath; and *mark*—it must be the Sabbath which the papacy has brought into existence, for the worship is not to

God, but to the "beast." The speaker last referred to said: "There will be ere long, in some form, an authoritative demand which shall result in a Sabbath for all, when all shall rest and the land shall rest."

Another speaker in the convention, in referring to Sunday trains, Sunday newspapers, and Sunday labor in general, said: "What we look for, and what we need, is some Nehemiah who shall lay hands on these corporations and these men and *compel* them to observe the Lord's day." The prophet, centuries ago, drew a picture of what would be done in the last days, and as we place the work of the Reform Party beside that photograph, we behold not only the general contour, but the more minute features of the likeness beginning to appear. The agents are already training in the field. We live in a time when events move with lightning rapidity. The darkened heavens and the muttering thunders bespeak a storm which, if we read the word of God aright, will ere long burst upon a careless world and a slumbering church who are dreaming of a good time coming.

D. A. ROBINSON.

The Momentous Question.

WE read in every issue of the press, we hear in every orator's harangue, warnings in regard to the terrible results that will follow the failure to perform some public measure for city, county, State, or national reform. They paint in vivid hues the sad demoralization that will follow the neglect to heed their warnings, while in the main the questions they present effect very slightly, it may be, the happiness or well-being of the individual, except the few interested individuals whose election or defeat hangs on the success or overthrow of the measure. But there is one question, the proper decision of which affects not slightly, but directly, the welfare of each individual, not temporally merely, but reaches on through eternity. This is the momentous question. It was asked by the Roman governor, Pilate, and has been presented to mankind ever since, "What shall I do with Jesus that is called the Christ?" On this question hangs the eternal welfare of the race; "For there is none other name under Heaven given among men whereby we must be saved." Dear reader, what are you doing with it? Are you trusting in and following Him whose name was called Jesus, because he should save his people from their sins? If so, happy are you. Or are you neglecting his claims? You do not need to blaspheme or be filled with rage against him. Mere neglect will do the work. If this is your position, we beseech you to consider well this question. It affects you. It demands your immediate attention. Ponder it; settle it as becomes a rational being. In God's name we beg you, be ye reconciled to Christ.—*Sel.*

It becomes us to realize that God rules, just as certainly as that he exists. Is there not enough in this to quiet our anxieties, and to banish all groundless and useless forebodings? After we have faithfully and humbly done our duty, may we not then leave ourselves, our families, our friends, the country, the church—may we not leave all these with God, feeling, the while, that they are safe in his hands? Why should we be bending double under our burdens, when it is written for our comfort and help, "Cast thy burden upon the Lord!"—*Sel.*

THE Lord's prayer may be easily committed to memory, but it is quite another thing to learn it "by heart." The thing desired (in prayer) may have been according to the will of God, but the petitioner may not have possessed the qualifications which entitled him to a hearing.

THE talk in the prayer-meeting should be supplemented in the life just as truly as should the deliverance of the pulpit.—*Watchman.*

The Baptism of John.

THERE has been much questioning in regard to the relation of John's baptism to the gospel,—whether or not it was gospel baptism. Our opinion is, that there is not so much difference between the baptism of John and that of the disciples of Jesus as is generally supposed.

Speaking of "the beginning of the gospel of Jesus Christ," Mark commences with the baptism of John, and the proclamation of John was identical with the first proclamation of Jesus. John said, "Repent ye, for the kingdom of Heaven is at hand." Matt. 3:2. The Saviour's first preaching was this: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark 1:15. John said he preached the baptism of repentance, and faith in him that was to come, that was, Christ. The first sermon after the resurrection of Christ was of repentance and baptism in the name of Jesus. It appears that the whole period from the beginning of the preaching of John until the time when the apostles turned to the Gentiles, about three and a half years after the death of Christ, was one of *transition* from one dispensation to the full establishing of the other. The two dispensations were for a time interwoven, as the following will show.

Jesus and his apostles preached the gospel, and their baptism was certainly gospel baptism. But Jesus, when he healed a certain person, commanded him to show himself to the priests and to offer the offering required by the law of Moses. And thus he recognized the validity of that law of the Levitical dispensation at that time. And the apostles were not permitted to preach to the Gentiles, even after the death of Christ, until they had offered the gospel to the Jews, or until the seventy weeks of Daniel 9 were fulfilled. Yet the New Testament was ratified by the death of Christ, Heb. 9:15-17, and the rites of the Levitical law were taken out of the way by his death, being nailed to the cross. Col. 2:14.

It may be asked how baptism can commemorate the resurrection of Christ if it began to be observed before his death. If we consider the ordinance of the Lord's Supper, we shall find certain facts in regard to its origin which will help to solve this difficulty. This ordinance commemorates the breaking of Christ's body, and the shedding of his blood. No one doubts that it is the memorial of the death of Christ. But it was observed for the first time before the death of Christ. Jesus said of the bread, "This is my body, which is broken for you," though it was certainly given in anticipation of the breaking of his body, and the shedding of his blood.

The ordinances of baptism and the Lord's Supper, though designed to commemorate the death, burial, and resurrection of Christ, were first, by divine authority, observed in anticipation of those events, and as expressing the faith of the disciples that those events should actually take place. But from that time to the present, they have been observed in memory of these events.

Acts 19 does not afford so clear proof that they who were baptized unto John's baptism were again baptized by the apostles as has been supposed by many. This was an unusual case, according to the record. On being questioned by Paul they said, "We have not so much as heard whether there be any Holy Ghost." They had not been baptized by John, but by Apollos, who was converted at Ephesus a short time before the visit of Paul. Though this was twenty-five years after the resurrection of Christ, Apollos knew only the baptism of John, and baptized just as John had administered the ordinance, unto a belief in a Messiah who was yet to come. That they were unacquainted with the facts concerning Christ, and the fulfillment of John's predictions of Christ's work, is evident from their answer to Paul, "We have

not even heard whether the Holy Spirit is given." (Anderson's translation.) It was an error on the part of Apollos to teach the people that Christ was yet to come, when he had already died and was risen from the dead. This error of Apollos was corrected when Aquila and Priscilla expounded to him the way of God more perfectly.

Those who were baptized by John in the faith of a coming Messiah, did not need to be baptized again when they accepted him. But those who were baptized in the faith of a coming Messiah after he had died and risen from the dead, needed to be baptized again, inasmuch as their first baptism was nearer to a denial of him who had come, than of a belief in him. In every way seems just and fitting that Paul should commence with them as novices.

But this instance does present satisfactory proof that it is right to re-baptize those who have not met the requirements of the gospel rite in their first baptism. Intimately connected with this subject is

THE BAPTISM OF CHRIST.

We do not by this mean that baptism which was taught or administered by Christ, as in the case of John, but that which he received at the hands of John in Jordan. On this also there has been much conjecture. It is mostly supposed to have been merely for an example. Jesus truly was our example; but we think his baptism has a significance beyond that of mere example. And here again, if John's baptism was so essentially different from that of the gospel as most people suppose, his example under one would carry no weight in favor of obedience to the other. To this point we would call particular attention.

Christ was not our example merely, but he came into the world to be our substitute and our sacrifice. They who deny (as some do) the substitutionary or vicarious nature of the work of Christ, set aside the efficiency of his work unto our salvation. His suffering for us was not altogether on the cross; his whole life was one of trial, of temptation, and of affliction. In the garden his soul was exceedingly sorrowful, even unto death; but an angel strengthened him that he might not then sink under the heavy burden of suffering. When Paul said, "He hath made him to be sin for us," he evidently meant he was made to occupy our position, or be a partaker of our condition. And again when he said, "He was made under the law," he must have meant that he was subjected to our condemnation; the apostle's argument on the need and work of justification shows that this expression—under the law—signifies under its condemnation. He was made under the law, to redeem them that were under the law. Not under obligation to the law, as some vainly urge, for that condition does not call for redemption. Adam was subject to the law before he fell, but not a subject for redemption. It is a sinful condition, or being condemned by the law, which calls for redemption. It is evident that Christ was "made under the law" in this sense: As "the wages of sin is death," he was "made sin for us," to fall under death for our sakes. And this condition must have dated from his taking upon him the nature or "seed of Abraham." And if he died because our sins were upon him (Isa. 53), and suffered under temptations and sorrows in our behalf and on our account, we must conclude that he was baptized for the same reason. And this is yet more evident when we consider that John's baptism was "the baptism of repentance for the remission of sin." Mark 1:4. There could be nothing appropriate to this purpose in his being baptized for himself; for he had no sins to confess, and needed no repentance. But inasmuch as the Lord "laid upon him the iniquity of us all," it seemed suitable that he should be baptized, even as sinful men, for whom he stood, should be baptized.

There is a wonderful significance in his baptism which seems to be entirely lost if we lose sight of this momentous truth. "He bore our sins;" he acted and suffered as our substitute—in our stead. They who pervert or lightly esteem baptism, must lightly esteem the sufferings and the cross of Christ, as well as his example.

EDITOR.

Strength of Will.

It is good to have decision of character and strength of will sufficient to embrace truth, however unpopular it may be, and to endure opposition and persecution without yielding the right. For want of this firmness, courage, and endurance, many will be found at last in that company called "the fearful," who, with all the unbelieving, abominable, etc., have their portion in the lake of fire. Rev. 21:8. Oh for the moral courage, decision, and endurance that God can approve!

But it is possible to have too much strength of will and independence of mind. Some embrace the truth earnestly, and advocate it with ardent zeal for a time, who have too much independence to exercise that submission to the judgment of others which the gospel teaches, and which is necessary in order to the unity of faith and spirit to which believers should attain. After running well for a season, something in their brethren dissatisfies them, and in a little while they are as set against the church and the truth as they ever were in favor. They rush on in their independence, regardless of truth or reason. They are not like the other class, tame and passive yielders to the popular will; but are bold and defiant opposers, doing all they are able to pull down and destroy. Now, while I would hold the truth with decision and endurance, at the same time I would have that spirit of submission which is necessary to a unity of spirit. "Likewise, ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." To be yielding to experienced brethren is not to yield the truth.

R. F. COTTRELL.

A Valuable Acquaintance.

AN agnostic, who was once present in a refined circle, was surprised to learn that a certain noted lady believed firmly in the sacred Scriptures. He ventured to ask her:—

"Do you believe the Bible?"

"Most certainly I do," was her reply.

"Why do you believe it?" he queried again.

"Because I am acquainted with the Author."

This was her testimony; and all his talk about the unknown and the unknowable went for nothing, in view of the calm confidence born of her personal acquaintance with God. And it is this knowledge which is most effectual in dispelling the doubts and uncertainties which linger in the human mind. It is good to know the Bible; it is better still to know the Lord. It is important to know the truth; it is still more important to know him who is "the Way, the Truth, and the Life." Blessed are they that know the Lord; for to know him is life eternal.—Sel.

THE *Golden Rule*, referring to the confusion often observed in church during the benediction, remarks very pertinently: "If a clergyman will stand and reverently wait for perfect silence before beginning the benediction, and enforce propriety by a gentle word of exhortation, if necessary, he will soon have control of the situation. A little more deliberation would become many preachers. Remember there is no occasion for haste. Cultivate a talent for waiting. Dismiss your congregation like a company of Christian ladies and gentlemen, in the house of God; and don't let them disperse like a ward caucus."

What is Religion?

THE time was when Christians eschewed dancing and card-playing. From present appearances we should not be surprised to see them introduced as accompaniments of the Wednesday evening prayer-meeting. We are told there is no harm in these things. But they are the craze of the most ignorant, vicious, and immoral members of the human family. Collect the scum and offscouring of the earth together and a pack of cards and a fiddle will be sure to appear very soon. Is there a den in this or any other city where cards are not as necessary as beer or rum? Sad compliment to the enlightenment of this boasted and boastful nineteenth century, to its refinement and tastes, that it must find the means of killing time in the imitation of the vulgar and degraded. "But dancing is an elegant amusement, and what is there wrong about it?" Is it a thing Christians should engage in? Does it make one better? Does it bring one nearer to God? Does it develop the higher and nobler traits of character? Does it fill the prayer-meeting? Does it lead to closer communion with God? Are those who are most diligent in attendance on the card-table and the ball-room those who are ready to pray and speak in the prayer-meeting, to counsel those who are inquiring? "But young people learn manners, and it is very important that boys and girls should know how to behave in company." So it is, and they should learn to behave properly while young, and *parents*, not a dancing master, should be their teachers. Manners are quite as necessary in other places as in a ball-room, however, and if certain young gentlemen whom we see at church and Sunday-school who are full of etiquette, whose bows are faultless and the smiles perfection itself, are fair specimens, we want no child of ours, not any in which we feel an interest, to know anything of etiquette. The great rules of good conduct, reverence for God and respect for man, they have not learned, and, if they have any manners worth speaking of, they carefully leave them at home on Sundays, when they are almost as useful as at any other time.

It seems to us that a very good test of the character of a calling or amusement is the character of those who are most devotedly attached to it, and the effects it produces. Examine the dance and the card-table. Do you find the most earnest, devoted followers of Christ there? Do inquirers after Christ flock there? Do they lead to Christ? How many converts come from the ball-room and the card-table? If they lead not men to Christ, then they are not aids to the growth of the soul in grace and knowledge of the truth.

Religion, if a mere matter of form, can have little influence on the life. If it consists in the adoption of certain principles of action, it must, as far as those principles differ from those formerly acted upon, change the conduct and lead to a different life. If the Christian and he who professes no religion, live and act alike, in what do they differ? Why, then, not admit to the church, without question, all who are willing to assist in paying the expenses? But to us it seems that all Christ's teachings, as well as those of the apostles, makes it plain that the Christian is not to follow the example of the world, but to deny himself, take up his cross, and follow Jesus; that he is to so live that the world may know that he is a follower of Christ; that he is to eschew all those things that do not further the interests of Christ's kingdom; that he is to watch and pray lest he enter into temptation; that to him it must not be enough that a thing is bad; it *must* be good. He should be a living epistle, read and known of all men; a bright and shining light and way-mark for the kingdom of Heaven. These principles must influence his whole life, not simply send him to church Sunday and once in a while to prayer-meeting. He must know as much of the Bible as of the last

novel—and how many professors of religion do not! The Bible must be to him a higher authority than Shakespeare, and he will much prefer to hear it quoted from the pulpit than to being treated to the great dramatist's lucubrations. The way of life is straight and narrow, and we do not believe the traveler will be able to find room for much baggage, and we imagine few Christians will place among their treasures a pack of cards, a violin and a series of opera tickets. It would be well for every professing Christian to thoughtfully consider these matters and to decide, asking God for light and guidance, whether he can engage in these things or not.

The church is weak through following the world. It grovels in the dust, begging for friends to carry on its work, giving entertainments that would be just as appropriate in a Buddhist temple as in a church, and engaging in or encouraging questionable means of obtaining money, means that Christians should be ashamed of. Is this religion? Is this serving God?—*Ottawa Republican*.

The Danger of Riches.

THERE must be some fascination in money itself, or a delusion in the hope of possible good to be derived from its possession. The latter proposition is true, and the good which men expect from riches is perfection. All nature aspires to perfection, and the lower creation realizes its aspiration, under normal conditions and favorable circumstances. Man realizes a constitutional demand for perfection, and is ever seeking after it. An error of judgment as to the idea of perfection, and the law of its attainment, and the consequent fact of failure, do not vitiate the general principle that man desires perfection.

But what perfection is there in being rich? Respectability. The principle involved in this idea is our respect for the opinions of others. No woman, for example, is governed strictly by her own taste, or that of the sterner sex, in the character and style of her dress; but she is a slave to the opinions of others of her own sex, by whose judgment she must stand or fall.

Men seek wealth from the same motive. Even the swinish miser, who despises rank and station, and ignores society, is in pursuit of the perfection of respectability. He expects the verdict of "well done" from his fellow-men, and to enjoy the honor of having attained the highest excellence. He cannot be supposed to be governed by any other motive to his low ambition. His comfort could be promoted with less than the sum to which he aspires; besides, he, as a fact, ignores comfort in any circumstances. He aspires to perfection—the personal excellence of being rich—this, and nothing more.

There is a nobler class of mammon-worshippers, who, though they are governed by the same aspiration for perfection, expect to attain it in a respectability of state and commercial power and influence. They constantly aim at a position and circumstances which will excite wonder in the vulgar herd, and cause people to say, "There goes Money-bags"—"That is Cash's establishment"—"He rents a pew in the church of the holy 7-30's"—"Old Stocks-and-securities controls this enterprise," or "owns that system." And an additional fascination is added to the bait by the possible hope of controlling legislation and corrupting the judiciary.

Millionaires are sometimes seized with a paroxysm of liberality, and they supply another condition of respectability—apparent benevolence. But, with rare exceptions, men of this class cannot, even by a stretch of charity, be supposed to know anything of the spirit of true benevolence. They affect humanity and the grace of Christian liberality to secure the applause of men, and Jesus says: "They have

their reward." Men will talk, and newspapers will publish, and the donor is made famous, and becomes the cynosure of universal gaze.

The apostle Paul says, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9, 10.

If the reader will take pains to analyze this scripture, he will see that God regards riches as dangerous, and their possession to be deprecated rather than desired. Two points only we would note: "They that will be rich fall into temptation and a snare." The idea is that of a gin or trap concealed by a fascinating bait in order to obtain which the unwary bird or beast approaches at the unconscious risk of its life and liberty. How expressive this figure for its purposes! The fascination of wealth, with all its desirable possibilities, lures the man to his destruction; for it is added, "which drown men in destruction and perdition." Second point: "Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

No more fatal cause of apostasy and final skepticism exists than the inordinate love and ardent pursuit of money. It is an absorbing pursuit, and so occupies the time that it leaves no opportunity for worship, and so fills the heart that it leaves no room for God. And success often inspires such a dangerous feeling of independence and self-sufficiency that the poor, deluded victim of avarice exclaims: "It is vain to serve God." No wonder it is said: "They have pierced themselves through with many sorrows." It is a scene calculated to make an angel weep, that of a once pious man having forsaken God, and being now forsaken of God, all as the effect of loving money.

Let us all heed the words of him who said: "I counsel thee, to buy of me gold tried in the fire, that thou mayest be rich;" then we shall have imperishable riches, whose values never change, and far beyond the reach of flood and fire.—*Alfred Graham, D. D., in Bible Banner*.

STUDENTS of "Comparative Religion," as it is called, have insisted upon the "study of the ancient religions," that thereby we may understand what Max Muller styles "the divine education of the human race." Poets have taken their old and romantic legends and woven them into attractive stories, where the constant implication is that just as the good and beautiful and true are conjoined in Christianity, so are they in the faiths which it proposes to displace. Very sage advice is often tendered to Christian missionaries by all-knowing editors and writers of articles for magazines, in which they are counseled to hunt out the good things which are embosomed in these old religions, and found their instruction on them, and not prejudice their cause and offend the people by demanding the instant and utter abandonment of their traditional faiths. It certainly adds to the discouragements of the Christian missionary that he is forced to the conviction that while he is confronting the dark and terrible systems of error in the lands where they are dominant, a latent skepticism behind him is imbuing the public mind, and to some extent the Christian mind, with the thought that his work is needless and therefore valueless, and that he is doing no service to the poor men whom he persuades to surrender their hereditary faith and accept the new gospel which he brings.—*SeL*

THERE are few more certain evidences of the deterioration of a man's moral nature than the increasing tolerance with which he views low standards of conduct, as held by others in that sphere of society in which his lot is cast.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—JULY 12.

REVIEW OF ACTS 22, 23, 24, AND 25.

Felix' Hope of a Ransom.

"HE [Felix] hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener and communed with him." Acts 24:26.

It is observed by Lardner that Felix (it might be thought) could have small hopes of receiving money from such a prisoner as Paul, had he not recollected his telling him, on a former interview, that "after many years he came to bring alms to his nation, and offerings." Hence he probably supposed that the alms might not yet be all distributed, or if they were, that a public benefactor would soon find friends to release him.

The observation is curious, and in confirmation of its truth, I will add that the personal appearance of Paul, when he was brought before Felix, was certainly not such as would give the Governor reason to believe that he had wherewithal to purchase his own freedom, but quite the contrary. For a passage in the Acts (22:28) certainly conveys very satisfactory, though indirect, evidence that the apostle wore poverty in his looks at the very period in question. When Lysias, the chief captain at Jerusalem, had been apprized that he was a Roman, he could scarcely give credit to the fact; and being further assured of it by Paul himself, he said: "With a great sum obtained I this freedom," manifestly implying a suspicion of Paul's veracity, whose appearance bespoke no such means of procuring citizenship. The cupidity, therefore, of Felix was no doubt excited, as has been said, by recollecting the errand on which his prisoner had come so lately to Jerusalem.

And this, moreover, furnishes the true explanation of the orders which Felix (very far from a merciful or indulgent officer) gave to the keeper of Paul, "to let him have liberty, and to forbid none of his acquaintances to minister or come unto him," a free admission of his friends being necessary in order that they might furnish him with the ransom.

It is true that there is no coincidence here between independent writers, but surely every unprejudiced mind must admit that there is an extremely nice, minute, and undesigned harmony between the speech of Paul and the subsequent conduct of Felix, though the cause and effect are so far from being traced by the author of the Acts that it may be doubted whether he saw any connection subsisting between them. Surely, I repeat, such a harmony must convince us that it is no fictitious or forged narrative that we are reading, but a true and very accurate detail of an actual occurrence.—*Undesigned Coincidences.*

The End of Felix' Reign.

TOWARD the close of Felix' official career, there arose a fearful strife among the population of Cæsarea. There had been frequent disputes, which had become a settled feud, between the Jews and the Greeks, concerning their respective rights and privileges in the city. All the splendor of Cæsarea, its temples, its palaces, and its amphitheater, were due to the ambition of the first Herod. Even the harbor, to which Cæsarea owed all its prosperity and importance, had been constructed by him at an immense outlay of money and labor. The Jewish inhabitants were numerous and wealthy, and they claimed the city as theirs, because their king had done so much for it. The Greeks, with equal persistency, maintained their right to the precedence.

These dissensions finally led to a fierce combat in the market-place, resulting in the defeat of the Greeks. Felix, who sided with the Gentile faction, came with his troops and ordered the Jews to disperse. The command was not instantly obeyed by the victorious party, and he ordered his soldiers to fall upon them. Glad of an opportunity to indulge their hatred of the Jews, they executed the order in the most merciless manner, and many were put to death. As if this were not enough, Felix, whose animosity toward the Jews had increased every year, now gave his soldiers liberty to rob the houses of the wealthy.

These daring acts of injustice and cruelty could not pass unnoticed. The Jews made a formal complaint against Felix, and he was summoned to Rome to answer their charges. He well knew that his course of extortion and oppression had given them abundant ground for complaint, but he still hoped to conciliate them. Hence, though he had a sincere respect for Paul, he decided to gratify their malice by leaving him a prisoner. But all his efforts were in vain; though he escaped banishment or death, he was removed from office, and deprived of the greater part of his ill-gotten wealth. Drusilla, the partner of his guilt, afterward perished, with their only son, in the eruption of Vesuvius. His own days were ended in disgrace and obscurity.

A ray of light from Heaven had been permitted to shine upon this wicked man, when Paul reasoned with him concerning righteousness, temperance, and a judgment to come. That was his Heaven-sent opportunity to see and to forsake his sins. But he said to the Spirit of God, "Go thy way for this time; when I have a convenient season, I will call for thee." He had slighted his last offer of mercy. He was never to receive another call from God.—*Mrs. E. G. White, in Sketches from the Life of Paul.*

"I Appeal unto Cæsar."

TO EXPLAIN the full effect of this proceeding we must observe that in the provinces of Rome the supreme criminal jurisdiction (both under the republic and the empire) was exercised by the governors, whether they were proconsuls, propretors, or (as in the case of Judæa) procurators. To this jurisdiction the *provincials* were subject without appeal, and it is needless to say that it was often exercised in the most arbitrary manner. But the *Roman citizens* in the provinces, though also liable to be brought before the judgment-seat of the Governor, were protected from the abuse of his authority, for they had the right of stopping his proceedings against them by appealing to the tribunes, whose intervention at once transferred the cognizance of the cause to the ordinary tribunals at Rome. This power was only one branch of that prerogative of *intercession* (as it was called) by which the tribunes could stop the execution of the sentences of all other magistrates. Under the imperial regime the emperor stood in the place of the tribunes, Augustus and his successors being invested with the tribunitian power, as the most important of the many republican offices were concentrated in their persons. Hence the emperors constitutionally exercised the right of *intercession*, by which they might stop the proceedings of inferior authorities. But they extended this prerogative much beyond the limits which had confined it during the republican epoch. They not only arrested the execution of the sentences of other magistrates, but claimed and exercised the right of reversing or altering them, and of re-hearing the causes themselves. In short, the imperial tribunal was erected into a supreme court of appeal from all inferior courts either in Rome or in the provinces.

Such was the state of things when Paul appealed from Festus to Cæsar. If the appeal

was admissible, it at once suspended all further proceedings on the part of Festus. There were, however, a few cases in which the right of appeal was disallowed; a bandit or a pirate, for example, taken in the fact, might be condemned and executed by the proconsul, notwithstanding his appeal to the emperor. Accordingly, we read that Festus took counsel with his assessors concerning the admissibility of Paul's appeal. But no doubt could be entertained on this head, and he immediately pronounced the decision of the court: "Thou hast appealed unto Cæsar; to Cæsar thou shalt be sent."—*Conybeare and Howson's Life of Paul.*

NOTES ON THE INTERNATIONAL LESSON.

JULY 20—2 SAM. 7:1-16.

"AND it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies." Verse 1. At what time this was it is impossible to determine; probably not long after the events recorded in the preceding chapter. "That the king said unto Nathan the prophet, See, now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." Verse 2. This is the first mention of Nathan the prophet, who seems to have been David's constant adviser. He must have been considerably younger than David, for we read (1 Chron. 29:29) that he wrote a history of the acts of David, and in 2 Chron. 9:29 that he did the same for Solomon's reign. It is not certain, however, from this latter passage, that he outlived Solomon, for it may be that the writings of the two others referred to are supplementary. That he was a true prophet is evident from the plain rebuke which he administered to David, as recorded in the twelfth chapter.

It may not be amiss to notice, in passing, the statements in 1 Chron. 29:2 and 2 Chron. 9:29. None of these records by Nathan, Samuel, Gad, Ahijah, and Iddo, are now extant. Nothing more is known of them than the brief mention in the above verses. Yet there is not the slightest doubt but that they were just as much inspired as were any of the records that we have. Why they were allowed to be lost, we cannot tell, nor does it concern us. The simple fact is that much has been written by inspiration that has not been given to us. In Jeremiah 36 we have an instance of a message directly from the Lord, which was not preserved for us. Of course these things were not of especial importance to us, else they would have been preserved. God has given us, in his word as committed to us, everything that is necessary to enable us to do his will; until we have put in practice all that we have received, it ill becomes us to find fault with him for not giving us more of the same kind of instruction.

"AND Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee." Verse 3. Nathan was a true prophet, and one who was intrusted with important messages from the Lord; yet on this occasion he gave advice that was directly contrary to the mind of the Lord. This does not show any evil intention on his part, but simply that prophets were not inspired at all times. David's plan was a laudable one, and reasoning from a human standpoint no objections to it could be seen. But Nathan did not know the mind of the Lord on this subject. If there was any blame attaching to him, it was simply in giving his own opinion before asking counsel of the Lord.

At all events we read of no rebuke administered; but that very night "the word of the Lord came to Nathan, saying, Go and tell my servant David, thus saith the Lord, Shalt thou build me an house for me to dwell in?" The words, "Shalt thou build me an house?" are equivalent to "Thou shalt not build me an

house." Thus in Ps. 95:10, margin, we have the literal rendering, "If they shall enter into my rest," meaning, "They shall not enter into my rest."

From 1 Chron. 22:5-10, it is evident that much more was told to David than is here recorded. David there tells Solomon that the reason why he himself was not allowed to build the house of the Lord was that he had shed blood abundantly, and made great wars. From the further statement that Solomon, to whom would be intrusted the work of building the temple, would be a man of peace, and that there should be rest and quietness in Israel all his days, we may suppose that it was not simply the wars that David had made, but also those which he was yet to make, that made it improper for him to build the Lord's house. Besides the fact that David had shed much blood, the fact that the kingdom was not yet fully established, was an objection, because he would be liable to interruption in the work by enemies. To him it was given to conquer the enemies of Israel, and settle the affairs of the kingdom on a solid basis, so that his successor might prosecute the work undisturbed.

THE readiness with which the prophet recalled his first advice, at the command of the Lord, is worthy of note. He did not let a false pride keep him from telling the Lord's message, even though he was compelled to contradict his previous advice. As we look at the case, we can readily see how much better it was for Nathan to do so than to demur; for in the latter case he would suffer the additional mortification of having his counsel contradicted by some other prophet, and he himself perhaps degraded from his office. Yet we are not always able to reason so clearly in our own cases. We should ever be thankful to God when he gives us an opportunity to correct our own mistakes, and should esteem it one of his greatest blessings that he points them out to us. E. J. W.

Sabbath-School Literature.

THAT great care should be taken in selecting literature for the Sabbath-school, is evidenced in the fact that no books are read so much as Sabbath-school books, except novels. It is not by any means certain that even novels are an exception. A good, well-selected Sabbath-school library, even with the best care and management, is worn-out in about three years. Many of the books indeed are lost or destroyed. But most of them are literally worn-out by oft-repeated reading. A book taken home by a child is read during the week not only by him, but often by the father and the mother, by brothers and sisters, in fact by a majority of the household. Many a Sabbath-school book is read by not less than one hundred persons during the course of a year. Is this true of any other book, even of the most fashionable novel? What has been said of Sabbath-school books, is true in a still greater degree of Sabbath-school papers. They are read and re-read; they pass from hand to hand, from family to family; they are often collected from one school, after being used, and sent off to another, and so kept circulating, as long as the paper on which they are printed will hold together.

I doubt the propriety of using Sabbath-school books to answer infidel objections. In ninety-nine cases out of a hundred, it is only bringing these objections for the first time to the child's knowledge. Books for the young should teach positively, not negatively; directly and affirmatively, not controversially. The best way to exclude false ideas on religious subjects from the minds of children, is to preoccupy and fill their minds with true ideas.—John S. Hort.

TRUTH is precious; buy it and sell it not.

Temperance.

High License Wrong in Principle.

THIS objection to the system is radical and fundamental. It goes to the root of the whole matter. If once persuaded that it is well taken, it ends all advocacy or connivance on the part of him of a good conscience.

The ground upon which the objection is based, is this: The actual saloon is an iniquity. The evils directly traceable to it, and that inevitably in greater or less degree flow out of it, whenever and wherever opened, are absolutely appalling. These evils affect public order, public health, public decency; they increase taxes, imperil property, endanger life. They are by confession the prolific source of crime, poverty, orphanage, disease, death. They are open, public, notorious, civic, and social. There is no such assault on health, on life, on property, on liberty, on society, on the home, as that which comes from the liquor traffic. There is not one solitary privilege that can be afforded the dram-seller consistent with the public good. The saloon exists as a moral abomination.

Now the Government, in issuing its license, virtually says, and without any possibility of question as to its meaning: "Pay me \$500, and for one year you may proceed with that moral abomination. You may open a saloon and deal out strong drink, notwithstanding the fact that the saloon in any community is the invariable precursor and cause of social and moral blight and curse." The Government thus lends its high sanction to the traffic, gives it a legal status, throws about it its sacred shield, and stamps it with a legitimacy as real as if it were the most innocent and beneficent business of life.

For the Government to do that thing, whether for \$5, \$500, or \$5,000, is a moral wrong. Governments, like individuals, must forever do right. Permits to pursue the liquor traffic are permits to make inroads on almost every interest of life. License to sell intoxicating drink carries with it not only liquor-selling, but the known and inevitable consequences of liquor-selling. This law of responsibility is true of the individual. It is just as true of the State.

But it is denied by some good men that license carries this fearful implication. It is held by them that license is simply in the nature of a tax, and is, so far as it goes, restrictive and prohibitory, giving no sanction and implying no approval.

Consult any legal authority, and see how this befogs definition and challenges common sense. Bouvier defines license: "A right given by some competent authority to do an act, which without such authority would be illegal." He defines tax: "A contribution imposed by Government on individuals for the service of the State." Now mark the unmistakable distinctions here made. License is "a right given;" tax is "a contribution imposed." License implies a privilege. Tax implies an obligation. License is a permission. Tax is a command. License gives legal status. Tax gives nothing, but requires. License is for regulation. Tax is for revenue. The very essence of license is a permit to do. The license-fee is simply an incident of regulation, and does not affect the nature of license at all. Whether the fee be \$500 or \$5, or not a dollar, or not a cent, the act is the same, viz., Governmental permission and sanction to do a certain thing. No quibble of words can change this simple axiomatic truth. Tying Esau's hair to Jacob's hands and neck, does not change Jacob's voice. The fundamental feature of license abides, whether with high fee, or low fee, or no fee.

If license carries no sanction, but is only prohibitive, then why not license prostitution? "No," say the good men who are confounding

things that differ. "No; that is a sin *per se*." But what difference does it make whether prostitution is a sin *per se*, or a sin per circumstance, if the licensing it is simply in the nature of a tax, and merely restrictive? If the position of these men is correct, then the licensing of prostitution carries no sanction, and their running to shelter under "*sin per se*" is blank cowardice and logical suicide. If their position is not correct, then licensing the drink-shop is formal official investment of the drink-shop, with full right to open its doors and proceed with its work of ruin. One horn of the dilemma—or the other, gentlemen. There is no alternative save to wash hands clean and forever of the whole business of license.

I know the fallacies with which honest and conscientious men strangely delude themselves here. They get their chief expression in this concentrated piece of wisdom, viz., that half a loaf is better than none at all. But is a half-loaf better than none at all? If in getting the half-loaf I must compromise with iniquity, then let the bread go. It is better to perish with hunger than to do a wrong. If in getting a few saloons closed I must sanction the saloon business by advocating license, high or low, then let my tongue cleave to the roof of my mouth before it speaks approval. I must not do evil that good may come.

Listen now to some of the misleading analogies by which good men seek to prop their judgment in this case: "If I have five children sick with some malignant fever, I will save three if I can't save all." Yes, but that father will do his utmost to the very last to save all. He won't go into the license business with death. He will attempt to save each child with the same fidelity and persistence with which he tries to save every other child. Anything short of that would be criminal. Now let him strive to shut all the saloons just as persistently as he would strive to save all his children, and he is a prohibitionist. Prohibition seeks to do just that, and only that.—Rev. Herrick Johnson.

A Youth-Killer.

THE cigarette is such. It is made generally of refuse tobacco, rolled in a prepared paper. The paper is injurious, if not poisonous, and the smoke of a large quantity of it would produce dangerous, if not fatal, illness. The paper is filled with tobacco made from the odds and ends of the cigar manufacturers, the stumps of cigars picked up in the street, and fished out of the sewers, old quids, and the dried leaves with which cigars are more or less compounded. The other day we saw a very dirty, ragged old man, with his hat half full of stumps of cigars and half-chewed quids of tobacco, which he had picked up in the halls, bar-rooms, and on the side-walks, and out of the gutters. In reply to our question, what he intended doing with these loathsome things, "Sell 'em, sir. They make cigarettes of them things." These cigarettes are sold at very low prices, and are bought mostly by boys.—Exchange.

A CORRESPONDENT writes: "I don't think tobacco will keep any person out of Heaven." With equal propriety we might say the same of any other worldly conformed practice or habit. The Bible commands the people of God to cleanse themselves from all filthiness of the flesh and spirit, and to be not conformed to this world. A person who, for the simple gratification of his depraved appetite, habitually uses tobacco, fails to obey either of those commands.

HUNDREDS of working men spend a third of their daily earnings for beer, and then curse their employers because wages are so small they cannot support their families. If they would drink less beer they would likely do far less cursing.—Prohibitionist.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, JULY 3, 1884.

Camp-Meeting at Walla Walla, W. T.

THIS meeting was held in a grove of balsams on the bank of Mill Creek, in the city of Walla Walla. Tents were pitched close on the bank of the creek, which is a beautiful, swift-running stream. The meeting was well attended by the churches, a larger number camping on the ground than at the other meetings at which we have been present in this Conference. The general arrangements were good; but little cooking was done on the ground except at the restaurant, where most of the families boarded. This gave excellent opportunities to attend all the meetings. To the credit of the management we can say that in all our camp-meeting experience, which is not small, we never before had a tent so perfectly fitted up for personal convenience, for writing, and for consultations. In this expression our associate ministers united.

Another encouraging feature of this meeting was that almost all were on the ground early. We spoke to a fair audience on Wednesday evening, and very few arrived after the time for the beginning of the meeting.

The condition of the people at the commencement was not the most fortunate for a profitable time. Points of doctrine subversive of the message had been introduced, and to some extent been received, which had weakened the faith and courage of many. Reports had also been circulated against most of those who are bearing responsibilities in the work, which caused many to distrust the work itself; and by these means a spirit of complaining had been fostered. All this was sufficient to bring darkness into the Conference, and to make it somewhat difficult to reach the hearts of the people.

But our faith embraced a revival of the work of God in that field, and we were not disappointed. Sister White was much worn when she started to the meeting, and she arrived in Walla Walla in a feeble state; and, unfortunately, she was not the only one in that condition. But from the time of the first effort she made to speak, her strength revived, and she not only had health and strength to give her testimony whenever required, but the blessing of the Lord rested upon her continually; and she enjoyed peace of mind and good courage throughout. From the beginning of the meeting it appeared evident that "the set time to favor Zion" in that field had come.

The labors of the first Sabbath gave direction to the entire meeting; the Lord manifestly granted the presence and aid of his Spirit. Hearts were touched, and the way was opened to reach the people. No effort was made to "call forward" any this day, as they were not yet prepared to appreciate it.

The morning talks of Sister White were all timely, and had a good effect. The preaching was largely suited to the present circumstances of the people, and the instruction given was well appreciated. The Bible-readings were a marked feature of the work, those on the work of the Spirit being specially effective, because they were specially needed. The same may be said of the readings on tithing.

Two years ago Brother Colcord asked our advice in regard to occupying his position at the head of that Conference longer. We advised him to hold on until Providence should open the way for his release. At this meeting the way seemed to open in that direction. Before leaving California, we had held con-

sultations over the wants of the wide field in Eastern Washington and Oregon, and Idaho, and had considered the advisability of either Elder Corliss or Elder Loughborough remaining in this north country a part of the coming year. It appeared to be the wish of the brethren that Elder Loughborough should take charge of the Conference, and he was accordingly elected to that position. After due consideration and prayer, he accepted the office. This will not require him to spend all of the year in the Conference; other duties will not permit that. But he can spend part of his time there, and superintend the work while he is absent. We believe this is a wise arrangement.

On the last Sabbath a good move was made, about thirty coming forward after an effective discourse by Sister White. Some started for the first time; some started anew after backsliding; and some, who had long resisted the truth, yielded to its claims. One case was of special interest. A young man living in Wallowa Valley, over one hundred miles from Walla Walla, dismissed the school which he was teaching, with the understanding that he would make up the time. He was not a professor of religion, but rather skeptical; except himself, the family kept the Sabbath. He heard, believed, and was baptized. Three others were also baptized, the place of baptism being in the creek, almost immediately beside the large tent.

The last Sunday afternoon Sister White spoke on temperance. She had much freedom; several said it was the best address they ever heard her give on that subject. A deep interest was manifested by the large audience, and we heard of some, outside of our people, who gave up the use of tobacco after hearing her remarks.

The general attendance from the city was small; larger toward the last than at first. Only a few times was there what we could call a large congregation. We were convinced that strong efforts were made in the way of "Sunday amusements," to keep the people from attending. But so many were deeply interested that it was considered necessary for Brother and Sister Colcord to remain there and spend some time in public and private labor for their benefit.

Although there were no such outbursts of joy as we have often witnessed, we think we never attended a meeting where the progress toward the light was greater; where God more manifestly wrought for the upbuilding of his work. Doubts and murmurings were removed; unity and brotherly love were restored. Confidence in the work returned; and we believe the brethren and sisters have now a better understanding of the nature of this work than they ever had before; they are better forewarned, better fortified against the devices of the enemy. We have strong hopes for the future of this Conference. It contains many warm-hearted, devoted lovers of the message, who will do all in their power to help it on. And may God bless their efforts.

The resolution concerning Healdsburg College elicited a very interesting discussion. Professor Brownsberger was present to speak in its behalf, and to answer questions. It was freely expressed by the friends there that the improvement of those who had attended the College was the highest recommendation that could be given to it. The expectation was also expressed that it would, in due season, furnish qualified teachers for the various sections where schools may be needed. There are several places where, even now, there are children and youth enough to form a good school, who cannot go to Healdsburg; but the teachers having the proper qualifications cannot be obtained. Schools of a high grade, that is, where college benefits can be received, cannot be built up in many places by our people. We need a few colleges, with many other schools. It costs much to found and keep up

a college; and it was felt by all who were present at the meeting in Walla Walla, that Healdsburg College is a *Pacific Coast college*, and not merely a California school.

Altogether we feel greatly encouraged by the Upper Columbia camp-meeting of this year. It was by all means the best ever held there. We have ever felt a deep interest in that field, and strongly attached to the friends of the truth there. And our interest is now increased. We shall watch their future progress with great solicitude. And we hope they will realize that with the increase of their privileges their responsibilities are increased. The Lord will hold them to greater faithfulness and consecration than they have ever shown before.

To no one was the meeting in Walla Walla a greater blessing than to Elder Raymond. He had been somewhat in darkness for some time. In his early experience in this cause he did not receive the instruction which he needed, and he failed to fully realize the nature of the work in the message. He was led into doubts and questionings which loosened his hold on points of precious truth. In this meeting he was caused to see his way more clearly, and to take a decided stand in favor of unity with the body, both in faith and spirit. God blessed him in this movement, and it was made a blessing to the meeting. May God ever, more and more, unite the hearts and efforts of the workers in the Third Angel's Message.

We are now on the Oregon camp-ground, a beautiful situation in East Portland, overlooking the city of Portland and the harbor. We have strong confidence that the Lord will also give the victory in this meeting.

EDITOR.

June 19, 1884.

Condemned and Justified.

IN the two preceding articles on the law we have considered it simply in the light of Christ's declaration to the young man: "If thou wilt enter into life, keep the commandments." No one who contemplates the breadth of the law, and believes the inspired statement that it is perfect—the righteousness of God—can feel disposed to deny the statement of the wise man, that to fear God and keep his commandments is the whole duty of man. Obedience to a perfect law must produce a perfect character, and perfection is all that can be required of anybody.

But while we have been making these statements upon the authority of the Bible, some reader has doubtless called to mind the fact that Paul says that "by the deeds of the law there shall no flesh be justified;" and he wants this harmonized with what has been said; or, possibly, he may think that it entirely overthrows our argument. We will examine it. The passage in full reads thus: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20.

To understand this verse we must take it in its connection. But first, to the verse itself. Why can no flesh be justified in the sight of God by the deeds of the law? The last clause of the verse gives the answer: "For by the law is the knowledge of sin." Well, why does the fact that the law gives the knowledge of sin make it impossible for any one to be justified by it? Read from the ninth verse onward, and you will see. Paul says: "We have before proved both Jews and Gentiles, that they are all under sin." This he has done in the first and second chapters. "As it is written, There is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12. After particularizing somewhat on this point, the apostle says: "Now we know that what things soever the law saith, it

saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Verse 19. Then follows the conclusion, "Therefore by the deeds of the law there shall no flesh be justified in his sight."

Now we can see the force of Paul's conclusion. Since the law gives us the knowledge of sin, by pointing it out, it condemns the whole world, for there is no man that has not sinned; all the world are guilty before God. And this is a sufficient reason why no one can be justified by the law. The law that justifies a criminal is a bad law; but the law of God is "holy, and just, and good;" it will not justify a sinner.

Let us illustrate this by a familiar example. Here is a man who has been taken in the act of robbing a store. He is brought into court for trial. Now will he stand up before the judge, and declare that he wants no counsel; that all he desires is simple justice, and then demand that the law be read, and declare his willingness to rest his case upon that alone? Certainly not, unless he desires to live in prison. He knows that the law does not justify any man in committing robbery; and he will therefore seek in every way possible to evade it. But there is no possibility of evading the law of God, and consequently all the world stand condemned. No one can fail to see that if the law justified sinners, then sin would cease to be sin; theft, murder, and adultery would be legal acts, and anarchy would prevail and be confirmed throughout the land.

If, however, an innocent man is accused of a crime, he may with all confidence appeal to the law. He does not wish to have anybody turn aside the law from its true meaning. He is anxious that his acts be compared with the plain reading of the law. And when that law is read, it justifies him, because he has done nothing but what it commends. By these two examples we see the working of a good law: it condemns the guilty, and justifies the one who has scrupulously obeyed its requirements. That this is the case with the law of God is seen by our Saviour's words: "For every one 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.

It is plain that under no circumstances can a good law justify crime. The man may say, "This is the first time I ever violated the law." But the judge would reply, "You ought not to have violated it this time; perfect obedience is what the law requires." Or if he professes his determination to keep the law strictly forever afterward, that will not justify his sin, for he never can do more than his duty, and thus make up for past neglect. Whichever way he turns, the law stands in his way condemning him. Now shall we say that because the law thus condemns sin it is unworthy of respect, and ought to be abolished? By no means; no one but a confirmed reprobate would desire such a thing. The fact that it condemns the sinner shows it to be a good law, and lovers of the right will rejoice to see it maintained.

The position, then, thus far, is this: To keep the commandments is the whole duty of man; it is only by keeping them that we can have eternal life. But no man has kept them, neither can any man show a perfect record in this respect. "All have sinned, and come short of the glory of God." Rom. 3:23. How, then, it may well be asked, can any one be saved? How can we become justified? The answer comes: "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this

time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26.

Christ was sinless; the law was in his heart. As the Son of God his life was worth more than those of all created beings, whether in Heaven or on earth. He saw the hopeless condition of the world, and came "to seek and to save that which was lost." Luke 19:10. To do this he took upon himself our nature, Heb. 2:16, 17; and on him was laid "the iniquity of us all." Isa. 53:6. In order to save us, he had to come where we were, or, in other words, he had to take the position of a lost sinner. Thus the apostle says: "For he hath made him to be sin for us, who knew no sin." 2 Cor. 5:21. It was this fact that caused him such anguish in the garden. He felt that the sins upon him were shutting him away from God. It was this that caused him, when hanging on the cross, to utter that cry of bitter agony, "My God, my God, why hast thou forsaken me?" It was not physical pain that crushed the life out of the Saviour of the world, but the load of sin which he bore. "The wages of sin is death." Rom. 6:23. Sin will cause the death of every one who is not freed from it, for "sin when it is finished, bringeth forth death." James 1:15. And because Christ was "numbered with the transgressors," he suffered the penalty of transgression.

But the suffering of Christ was not on his own account. "He did no sin, neither was guile found in his mouth." 1 Peter 2:22. He was one who could safely appeal to the law to justify him, for he had never violated it. The law had nothing against him. "But he was wounded for our transgressions, he was bruised for our iniquities." Isa. 53:5. He alone has done more than his duty—more than was required of him; consequently he has merit to impart to others. This grace is freely given to all who believe in him. Thus: Our past life has been nothing but sin, for whatever good we may have thought to do, it was far from perfect. But we believe implicitly in Christ, and have faith in the efficacy of his sacrifice; and because of this simple faith, Christ will take our load of sins upon himself, and we will be accounted as though we had never committed them. He can take them without fear of any evil consequences to himself, because he has already suffered the extreme penalty of the law for them. And since our sins are taken from us, we are as though we had never broken the law, and therefore it can have nothing against us—it cannot condemn us. So we stand before the court justified. Justified by what? By our works? No; justified by faith in Christ. Our works condemned us; Christ has justified us. And so Paul's conclusion is true, that "a man is justified by faith without the deeds of the law." Rom. 3:28.

We now see that Paul does not contradict himself when he says (Rom. 2:13), "For not the hearers of the law are just before God, but the doers of the law shall be justified," and when he says (Rom. 3:20), that "by the deeds of the law there shall no flesh be justified." Both are true. The doers of the law are always justified, as we have before shown, and the only reason why there is no one who is justified by the law is because there is no one who has done all the law.

In this article we have given only a brief outline of the way by which the sinner is justified. In subsequent articles we shall consider his relation to the law after he is justified, and also how, although no one is justified by the law, our Saviour's words apply with equal force to all, "If thou wilt enter into life, keep the commandments." E. J. W.

"THE law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Ps. 19:7, 8.

The Promise of His Coming.

THAT there was once upon this earth a man called Jesus of Nazareth, scarcely any one will now deny. Whatever conflicting views different ones may hold concerning his nature and office, all agree on this one fact. That he was taken, "and by wicked hands crucified and slain," is quite generally conceded. All, however, are not aware that the admission of these facts is virtually an admission of the inspiration of the Bible, but so it is. Those very things, which no human wisdom could foresee, were recorded by holy prophets hundreds of years before they occurred. This fact shows that those prophets were inspired, or, as Peter declares, they "spoke as they were moved by the Holy Ghost." 2 Peter 1:21.

But this much being true, we must admit further that that which they wrote of the mission of Jesus was also true. Paul sums it up in brief when he says that "to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. Christ is, then, as all Christians agree, the "only begotten Son of God;" he is "the Lamb of God that taketh away the sin of the world;" he is the divine Word that, having been with God in the beginning, was made flesh and dwelt upon the earth. John 1. The incidents of his life, his subjection to his parents, his baptism, his temptation in the wilderness, his wonderful teachings, his marvelous miracles showing at once his tenderness and his power, his betrayal and crucifixion, and finally his triumphant resurrection and ascension to heaven,—these are familiar to hundreds of thousands.

Aside from his wonderful sacrifice, which demands the unending love of all creatures, the character of Jesus as a man was most lovable. His disciples who had been with him night and day for more than three years, had learned to love him devotedly, both for what he was and what he promised them. On him all their hopes centered. Their feelings were well expressed by Peter, who, when they were asked if they would leave Jesus, said, "Lord, to whom shall we go? thou hast the words of eternal life." We can imagine, then, to some extent, their grief when Jesus said to them: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go, ye cannot come, so now I say to you." John 13:33. It was as the blasting of all their hopes; their hearts were filled with anguish. Jesus, whom they loved, was to go away, and even though they should lay down their lives for him, he would not take them along.

But the compassionate Saviour would not leave his children in torturing suspense. Noticing their despondent looks, he said: "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.

"Ye believe in God, believe also in me." What can these words mean, but that the words which he was about to utter were the words of God himself, true and unchangeable? Whatever this promise means, then, it will as surely be fulfilled as that God is a God of truth. We can rely upon it implicitly.

And now as to the meaning of the promise. How could it be made more clear? The gist of it is contained in these simple words: "I will come again." He was here then, a real being. The word "again," meaning "once more," implies a repetition of the same thing. That is, that he would come in the same form in which he then was,—glorified, of course, as we shall see,—but a real, tangible being, Jesus of Nazareth. There is a great deal contained in the three verses which we have quoted, but at

present we are concerned only with the simple fact that Christ has pledged his word to come again.

The time which Jesus spent on this earth, from his birth in Bethlehem until his ascension from the mount of Olives, is known as the first advent (or coming) of Christ. There is no question but that he had been upon this earth many times before, but that was his first appearance in connection with the great plan of salvation. And so, although he has since been on earth continuously, by his representative, the Holy Spirit, his second coming must be limited to that one mentioned in the promise, "I will come again." This promise cannot be fulfilled by anything except by his personal presence in glory. It will be his second coming in connection with the great plan of salvation—this time to complete the work by taking his people to himself.

That we are not mistaken in saying that Christ, in comforting his disciples, gave promise of a second coming, is proved by the words of Paul, in Heb. 9: 27, 28: "And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." This places the matter beyond dispute.

This text also settles another much mooted question, that of a future probation. "It is appointed unto men once to die, but after this the Judgment." How long after death the Judgment takes place must be determined by other texts. The general truth is stated that men die but once, and that after that their future fate is determined by the Judgment. "So Christ was once offered to bear the sins of many." That is, since men have but one life,—one probation,—which ends with their death, so Christ was only once offered. His offering had reference only to men in this present life. If man were to have two or more probations, then it would be necessary for two or more offerings to be made in his behalf; but there was only one offering. At his first advent, Christ was offered "to bear the sins of many." The Lord "laid on him the iniquity of us all." Isa. 53: 6. "In his own body," he bore our sins on the tree, 1 Pet. 2:24. In order to save us from sin, he was made to be sin (2 Cor. 5:21); the innocent One was counted as guilty, in order that the guilty might be accounted innocent. The benefits of this sacrifice are now free to all who will accept it, while Jesus is pleading its merits before the Father. But when he comes "the second time," it will be "without sin;" he will then no longer act as substitute for sinners; no longer will he assume any responsibility in their behalf. The sins of the righteous will have been blotted out, and those of the impenitent rolled back upon their own heads. There can then be no more probation for them unless Christ should again take upon himself their sins and make another sacrifice; for there is no salvation in any other. Acts 4:12. And since Christ makes but one offering, it follows that their sins remain upon them, to sink them into perdition.

In the texts already quoted, there is sufficient proof that the promised coming is not at the death of saints, neither the conversion of sinners. He appears "to them that look for him;" to those who "love his appearing." And this coming is not death, for it is only the "second" coming; if death were that coming, then there would be many millions of comings, for not an instant of time passes in which men do not die. He said that he would come "again;" now we submit that this can with no propriety be applied to death, unless his first coming was death, and they were all dead when he was speaking, for "again" signifies repetition.

But we have an inspired comment on this point in the last chapter of John. Christ had just signified to Peter by what death he should glorify God, when that disciple, turning about, saw John following, and asked, "What shall this man do?" "Jesus

saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." Verse 22. Now if the coming of Christ is at the death of his saints, these words of Christ are equivalent to this: "If I will that he live until he dies, what is that to thee?" But such a substitution makes utter nonsense of the passage. Then when Christ spoke of his coming, he had no reference whatever to death. This will be still more evident as we consider texts that describe the manner of his coming. E. J. W.

The Missionary.

Upper Columbia Conference.

THE fourth annual session of the Upper Columbia Conference of S. D. Adventists was held at Walla Walla, W. T., June 6-16, 1884.

FIRST MEETING, JUNE 6, 9 A. M.

Eld. G. W. Colcord in the chair. Prayer by Eld. J. H. Waggoner. Credentials of delegates called for and presented as follows: Walla Walla church, three; Milton, three; Dayton, two; Pataha, one; Farmington, one; Echo, one; church of Lostine, Oregon, eleven members, one delegate, admitted into Conference. Unorganized companies admitted to representation as follows: Alba, one; Alpawai, one; Idaho, one.

All visiting brethren from General Conference and California, were invited to participate in the deliberations of the Conference. Minutes of last session read and approved. Remarks of great encouragement and devotion to the cause were made by Elders J. N. Loughborough and J. H. Waggoner.

Committees were named by the president as follows: On Resolutions—Elders J. H. Waggoner and A. T. Jones, and Prof. S. Brownsberger. Nominations—I. M. Johns, N. L. McCormick, J. Bartlett. Auditing—Wm. Russell, Anderson Johnson, W. R. Jones, T. Chabot, J. Cochran, and Aaron Miller. Credentials—Ambrose Johnson, J. Hammer, and Wm. Semple.

SECOND MEETING, JUNE 8, 9 A. M.

Brother Womach, of Basket Mountain, and Bro. Geo. Rogers, of Butter Creek, Oregon, were admitted as representatives of their respective fields. Church at Goldendale, nine members, one delegate, admitted into Conference.

Reports of laborers were called for, and reports made by Elders A. T. Jones, J. O. Corliss, G. W. Colcord, and by Licentiates W. A. Gibson and C. L. Ford.

THIRD MEETING, JUNE 10, 6:15 P. M.

Reports of committees were called for: Committee on Nominations reported: For President, Eld. J. N. Loughborough. Discussed by Elders Loughborough, Colcord, and Jones, and referred back to the committee.

It was moved by Elder Jones that Elder J. N. Loughborough be cordially invited to labor in the Upper Columbia Conference. Discussion by Elders Loughborough, W. C. White, and J. H. Waggoner, and carried unanimously by a rising vote.

Committee on Resolutions reported; the resolutions were read, and consideration postponed till next meeting.

FOURTH MEETING, JUNE 11, 11:30 A. M.

Consideration of resolutions was taken up, which were re-read as follows:—

Resolved, That our earnest gratitude is due to God for his tender mercy toward us, and for the good counsel he has given us by his servants at this meeting, and especially through the labors of Sister White.

Resolved, That it is our duty, and we hereby pledge ourselves to more earnestly endeavor to keep the "unity of the Spirit" and of work in the Third Angel's Message.

WHEREAS, There are few laborers in this Conference, and because "the time is short" the needs of the cause are urgent, therefore,

Resolved, That we hereby request, and encourage all who can possibly give themselves to the work of God, to use every means in their power to place themselves in the ranks of the active workers.

Resolved, That we recommend that all who can do so, avail themselves of a course of Bible instruction in Healdsburg College, in order to become better prepared to perform efficient service in the cause.

Adopted unanimously up to the fourth, which was read, and the Conference adjourned.

FIFTH MEETING, JUNE 11, 6 P. M.

Resolution No. 4 was taken up and discussed at length by Prof. S. Brownsberger, Eld. W. C. White, Eld. J. H. Waggoner, and Bro. Wm. Nichols, and carried unanimously.

SIXTH MEETING, JUNE 12, 9:30 A. M.

Committee on Nominations reported: For President, Eld. J. N. Loughborough; Secretary, Eld. G. W. Colcord; Treasurer, I. M. Johns; Executive Committee, W. J. Goodwin and T. L. Ragsdale.

Moved that the report be adopted as a whole. After remarks by Elder Loughborough, it was carried unanimously.

SEVENTH MEETING, JUNE 12, 5:15 P. M.

Calls for labor were heard. Strong calls were made for Colfax and Moscow, and for Weston and Centerville.

EIGHTH MEETING, JUNE 13, 11 A. M.

Wm. Nichols, Treasurer, presented an itemized report showing amount received, \$1,407.20; paid, \$1,407.20; with a balance due on labor, of \$435. The report was accepted.

The Committee on Credentials and Licenses reported: For credentials, Elds. G. W. Colcord and A. T. Jones; for colporter, W. R. Jones.

A motion to accept the report was discussed by Elders Loughborough and Waggoner, and adopted. Other names were referred to the Conference Committee.

It was voted that a tent and camp-meeting fund of \$500 be raised.

Moved that Bro. W. J. Goodwin and Wm. Nichols be chosen as delegates to the Pacific Coast Council, at East Portland. Carried unanimously.

It was voted the appointment of Camp-meeting Committee be left to the Executive Committee. A vote of thanks was tendered to the Oregon Railway and Navigation Company, and the Northern Pacific Railroad Company, for reduced rates of travel over their lines.

NINTH MEETING, JUNE 16, 5:30 A. M.

The Auditing Committee reported all business settled satisfactorily. Calls for labor were made in favor of Alpawai, Wallowa, Grande Ronde, and Goldendale.

Adjourned *sine die*.

G. W. COLCORD, President.

ALONZO T. JONES, Secretary.

The Wisconsin Camp-Meeting.

It is our privilege to report this meeting as the most interesting, and in some respects most successful one we have held in this Conference. The grounds were the same that we occupied two years ago, in the outskirts of Baraboo, a thriving town of about 6,000 inhabitants. The arrangement of the camp was superior to that of the previous meeting. There were not many trees, but nearly enough, and nature had spread a most beautiful carpet of heavy green sod mixed with white clover. Over eighty tents were pitched, and room was quite scarce.

One omen of good at the outset was the large number present at the first meeting. The first service was held Tuesday evening, June 17. Elders Van Horn and Farnsworth were on the ground. The opening discourse was by Elder Van Horn, from Rom. 13:11-14. The first social meeting Wednesday morning was characterized by freedom. A session of the Conference was called at 9 o'clock. Preliminary meetings of all the societies were held

as early as practicable. The preaching throughout was calculated to inspire courage in the work, and to impress the idea that the real spirit of the work is the spirit of earnest labor and devotion; also that we were to seek for God's blessing, not in a happy flight of feeling, but in that spirit of humble consecration which would bring us into harmony with the divine will and unite us with the cause of God by sacrifice and labor.

Eld. S. N. Haskell arrived on Thursday evening. It is three years since he was in Wisconsin, and we were glad to welcome this dear servant of God in our midst.

On Friday we were made glad by the arrival of Elder Butler and wife and Bro. A. R. Henry. The weather was quite warm, and on account of his previous wearing labor Bro. Butler felt its enervating influence to quite an extent. But he was enabled to bear his usual burden in behalf of the people. His teachings were characterized by much feeling, which arose from a deep sense of the wants of the cause and the condition of the people.

Sabbath afternoon Bro. Butler spoke on the encouragement to the "little flock" and the preparation for the coming of the Lord. Luke 12:31-36. The discourse was cut short by a shower; when it had passed, the people were called together, and after an earnest exhortation by Bro. Haskell, sinners and backsliders were invited forward; a large number improved this means of seeking God, and they did not seek in vain. He drew near to his people, and it was a most precious season. Many here for the first time moved toward God.

Sunday morning Bro. Butler gave an interesting account of his trip to Europe, and the work there. During the day the citizens turned out to the number of about 2,000. The preaching brought out the Message, Sabbath, and United States in Prophecy. Many good impressions were made. The town had been well canvassed, and no doubt there will be fruit of this meeting in the kingdom.

Monday morning the following resolution was laid before the congregation, and adopted by a rising vote:—

WHEREAS, The work of the Third Angel's Message is spreading in all lands, and calls for enlarged plans and greater sacrifices; therefore,

Resolved, That we proceed immediately to raise the sum of \$25,000—\$5,000 for T. and M. Reserve Fund, \$5,000 for city missions, \$5,000 for Battle Creek College, \$5,000 for Educational Fund, \$3,000 for European Mission, and \$2,000 for Scandinavian Mission.

Then proceeding to reduce the resolution to practice, the sum of \$15,432 was subscribed as fast as two clerks could take the names.

At 10:30 the same day, Bro. Haskell preached on the work of the gospel ministry, from words of Paul in 1 Tim. 1:16. It was a solemn and impressive discourse both to ministers and people, setting forth the qualifications, the call, and the evidences of the sacred office.

At the close of the discourse Brn. P. H. Cady, H. R. Johnson, E. E. Olive, and J. C. Mikkleson were set apart to the work of the ministry. Ordination prayer by Eld. Butler, charge and hand of fellowship by Eld. Haskell. The blessing of God witnessed to the work in a powerful manner.

In the afternoon baptism was administered to nineteen candidates by Elder Sanborn. Final business meetings of the different societies occupied the remainder of the time quite fully. Resolutions were adopted calling for renewed consecration to the work. Elder Decker was re-elected to the presidency of the Conference and Tract and Missionary Society. The report of the Tract and Missionary Society showed a gratifying increase in the amount of labor performed during the year past.

On Sunday the grounds were canvassed for the various periodicals. During the meeting books were sold to the amount of \$300, besides

Vol. 4 "Spirit of Prophecy," and what was sold to ministers.

The meeting possessed many features of interest. I will mention the case of a young man, a devoted but intelligent Catholic, from one of our cities. His wife loves the truth and by a continued prayerful and consistent life had finally broken through his prejudice, and persuaded him to come to the meeting. On the ground he gave his heart to God, and himself to the work. He loses a valuable situation, and incurs the severest displeasure of his former friends. May the grace of God sustain him.

The meetings for children and youth were conducted by Elder Van Horn, and were productive of good. Services in the Scandinavian tongue were held each day. G. C. TENNEY.

Switzerland Gleanings.

ABOUT thirty persons have been baptized since early in the winter; organization has been perfected in its different branches; and four series of meetings have been given, resulting in encouraging additions to three churches, and a company raised on new ground.

Our late missionary council at Bale was a grand success. The workers were benefited by an exchange of views, by general consultation, and by becoming better acquainted with each other and with the wants of the cause in different fields. The bonds of Christian love and unity were strengthened. We all felt that the cause was one, and that we were better prepared to pray understandingly for each other.

The Sabbath was set apart as a season of fasting and seeking the Lord. God drew near to his people. The best of the wine was enjoyed at the close of the feast, at the parting season. The Spirit of the Lord rested graciously upon us, renewing the pain of separation. Hope and courage filled every heart, and all felt they they had been strengthened to return to their respective fields of labor.

I shall now spend a season in France and Italy. D. T. BOURDEAU.

June 9, 1884.

Are the Missionaries There?

I HAVE before me a copy of the official weekly newspaper of Tahiti, the *Messager de Tahiti*, published under the auspices of the administration of the colony; it bears date Sept. 13, 1883, and gives an official report of the details and value of the imports and exports of the colony of Tahiti for the year 1882. The former are represented as amounting to 4,391,530 francs, or £175,661 sterling. These goods were taken to the island on 108 ships, twenty of which were French and eighty-eight bearing the colors of other nations. The total exports for the same year are reported in value as amounting to 3,901,934 francs, or about \$148,077 sterling. Thus it is seen that in the course of about seventy years the commerce of eastern Polynesia, with Tahiti as its center, has grown from literally nothing to the annual value just stated, and this does not include a large amount of value going into our own colony of New Zealand from several of the islands of Hervey and Society groups.

Whatever claims commerce may pretend to as to precedence in civilization in some parts of the world, it cannot be denied that the missionaries were many years in the field before its commercial resources were in any way developed in the islands of the Pacific in general, and in Tahiti and surrounding islands in particular. In fact, in commercial circles in later years, it is customary, when contemplating a new field of business enterprise in any group of islands, to inquire, "Are the missionaries there?" and an affirmative reply is in some sense a guarantee for security, if not for success.—*The Chronicles of the London Missionary Society.*

The Every-Day Life.

It is our every-day life that decides what kind of Christians we are. We cannot form a proper estimate of Christian character by seeing our friends now and then, or passing a day or two in their society at intervals. We are generally thrown into the society of our friends upon pleasant occasions. We meet them upon life's holidays oftener than in the usual routine of daily duties. We greet them on social occasions when they are prepared to meet us with pleasant words and loving smiles. It is easy then to smile and speak kindly. It is easy to wear a cheerful look when the burden and task are put away from them, and when free from the influences that fret and chafe the body and soul.

Divine grace is not always required upon occasions like this to win the good opinion and approval of others. There is often enough natural goodness about human beings to bring to the surface of their lives those genial graces which charm other eyes and win the respect and confidence of those with whom they come in contact.

Not so, however, in the every-day life. Divine grace alone can sustain the soul when the burden is heavy, and care and trial meet us at every step. There is not enough moral strength in the heart of humanity to sustain it, when the body is weary, and the poor, weak arms just ready to let fall the burden. When trial, discouragement, and disaster all combine to render the life path dreary, then the blessed faith in Christ alone holds those unpleasant influences in check, and stills the troubled waters. With the abiding Comforter in the soul, it is as easy to smile and appear cheerful in adverse circumstances as for the worldling to be happy in the hours of peace and prosperity.

It is our every-day life that builds up our Christian character. If we overcome the daily annoyances of life, we grow strong and heroic, and it soon becomes a pleasant task to do, bear, and suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls and inflicts needless wounds upon those who are engaged in it.

It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold and not a mere profession. It weighs and measures the golden treasure in a way which proves its great worth, and the skeptic himself stands confounded and silenced.

A holy every-day life is the constant practice of the divine principle which saves, lifts up, and elevates the human soul. It is to act in harmony with the blessed requirements of the gospel. It is the sure way to the grand immortal life, which shall make up the eternal ages. Then let us live a holy, consistent life every day, and it will certainly "be well with us."—*Western Christian Advocate.*

Catholic Brazil.

A CORRESPONDENT of an English paper writes from Brazil: "The population of Rio de Janeiro is about half a million. There are only seven Protestant ministers in the whole city—two Brazilian, four American, and one English. There are only four Protestant churches. I grieve for the English people here, who are like sheep without a shepherd. England sends missionaries to all parts of the world except Brazil; I think Mr. Vanorden, of Rio Grande du Sul, is the only one from England. There are none in Rio, unless you count the English Episcopalian minister one. Nearly all the shops are open here on Sunday, and it is the great day for horse-races and bull-fights, regatta, cricket-matches, and athletic sports. Sunday is the day for all grand exhibitions or important business; Sunday work is quite common among the English clerks and merchants."

The Home Circle.

THE BUILDERS.

ALL are architects of Fate,
Working in these walls of time,
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets where the eye
Sees the world as one vast plain,
And one boundless reach the sky.

—H. W. Longfellow.

Dr. Morrow's Scholar.

"You may leave this Sunday-school now, and you needn't be slow about getting out of the room either, and you need never come back again either, never—do you hear?"

It was young Dr. Morrow talking to one of his Sunday-school boys, a rude, ungoverned and seemingly ungovernable boy, who thoroughly enjoyed disturbing the whole class, not only with his inattention, but also with his actions.

Dr. Morrow's patience had been worn threadbare during the past few weeks, and now that Jim Dunbar had succeeded in getting the whole class with but one exception laughing, and that one exception crying (because a bee which Jim had held imprisoned in a coiled handkerchief had been let out cautiously into his ear and it had stung him), the last thread of that much-suffering virtue gave out, and Dr. Morrow, in his anger, wished that Jim Dunbar would never cross his path again.

The fun all died out of Jim Dunbar's face as he heard the stern command. One quick, reproachful but mortified glance into Dr. Morrow's angry, reproofing face, and then the boy started to leave the room. Just before reaching the door he looked up at the beautiful motto over the arch. It had never looked so lovely before—at least that was what Jim thought: "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of Heaven." That was the motto.

Jim thought of many things as he crossed the threshold and wandered down toward the river. Dr. Morrow had explained that beautiful motto to him, and now some of his thoughts ran after this fashion:—

"He said I was one of the little followers the Saviour wanted, but I guess he's mistaken. I'm too big, most eleven; 'sides that Dr. Morrow said I should never come back again—so I'm forbid, you see—any way I guess I don't belong to the kingdom, else I wouldn't be so mean, that's a fact. I wanted to be good though, real good, but somehow, I don't know just how, the bad keeps a comin' out all the time; I guess I won't even try to be good any more. What's the use? I ain't got any one to tell me how, and 'sides Dr. Morrow says folks can't be good 'less they get near the Saviour, an' I can't get near him, 'cause I dassen't go back to school, an' the Saviour never comes to our house, never!

However, as the moments flew by, Jim thought no more about the Saviour, but amused himself by throwing sticks and stones into the river, digging holes in the bank and frightening

a timid child who came in search of wild flags. He did not go home until he became so hungry that he could not do otherwise. Your heart will go out in pity towards Jim as you enter his home. It is the abode of squalor and wretchedness. His father lies on a rude bed asleep in drunkenness. His mother sits leaning back in an old wooden rocker, her eyes fixed mechanically upon the blank wall. She starts a little as Jim enters, and draws forth:—

"You're late, Jim."

"Don't seem to make any difference whether I'm late or early—things always look the same," muttered Jim, throwing down his old cap, and drawing near a grimy table pushed against the wall, upon whose one raised leaf, guiltless of table-cloth, the remains of a miserable meal lay scattered.

"Don't be sassy, Jim," drawled his mother.

"I ain't sassy, but I'm hungry—what ye got to eat, mother?"

"You can see for yourself. What you both-erin' yer tired mother for?"

Yes; Jim could see for himself—could see some dry crusts and half a glass of beer. He looked at them in disgust.

"We've potatoes, mother—a whole peck of em—why don't you bake some?" he asked.

"'Cause I don't feel like it—Sunday's a day of rest." Jim crunched the dry bread and drank the beer; and as for the remains of the pickle, he threw it across the room.

Dr. Morrow lived in the suburbs. The walk home was unusually pleasant; now in his perturbed state he did not enjoy it.

He had done right, of course, in sharply reprimanding that tiresome Jim Dunbar, but had he done right in forbidding him ever to set foot in God's house again? Supposing God should treat his children so?

After dinner Dr. Morrow dropped asleep in his comfortable library chair. He had scarcely entered the land of dreams when he saw a face of surpassing beauty watching him, then a voice said lovingly, yet beseechingly: "Feed my lambs." Then he walked on, his pathway strewn with roses, and pretty soon he saw the lovely face again and heard the gentle voice repeat, yearningly, "Feed my lambs." Then from over a blossoming hedge he soon heard the voice again, saying, oh! so lovingly: "Suffer the little ones to come unto me and forbid them not." He looked and saw the Saviour pointing to another pathway, strewn with thorns and stones. It was far in the distance, and yet he saw a little traveler forcing his way along wearily and painfully. For a moment the small, pinched face turned towards him beseechingly, and then the boy turned his face away. But that moment had been enough for Dr. Morrow to recognize the face as Jimmy Dunbar's. He groaned aloud and then awoke. The afternoon sun was streaming into the library windows; all aglow were the charming pictures of the "Madonna and Child" upon the wall. He looked at the child's face.

"He came into the world to seek and save the lost—how dare I judge a child so harshly?" he thought sorrowfully.

The Sabbath was not yet over when there came a rap at Jimmy Dunbar's door. It was Jimmy who opened it, and over his white, discouraged face, a scared look crept as he recognized Dr. Morrow. What was he going to do? Put him in the "lock-up," perhaps, for letting that hateful bee sting little Dan Phelps. No, that was not Dr. Morrow's intention. He took his hand kindly and said, huskily: "You did not do right this morning, my boy, neither did I. I have forgiven you Jimmy; you forgive me and we'll both do better in the future. Come to the Sunday-school as usual, Jimmy. I'm a little stronger than you, and I want to help you climb up to your heavenly Father." Then Dr. Morrow went into the wretched little room, and went out again with tears in his eyes. But there were no tears in Jim's eyes as he unpacked

a great basket of fruit and untied a package of picture papers from Dr. Morrow. There was a deep joy in his heart, and he said, feelingly: "Oh! how good Dr. Morrow is; how he pities a fellow who is down. After all, I don't wish I was dead; I'd rather try to get into the kingdom."—*Westminster Teacher.*

Write to Mother.

How LONG since you have written to her? How long since the loving mother heart in the old house has been gladdened by a letter from her boy? Can you not picture her in your imagination, as you have often seen her in your boyhood, going quietly from room to room as she cheerfully performs the work of the house? And how many times, as she is thus busily employed, does her mind go out to you each day, and over and again she will say: "I wonder why Jimmie doesn't write? It seems so strange that we don't get a letter from him."

How many times during the long, neglectful silence of her absent son does she live through his sickness and death among strangers? How the mother heart yearns to be with him as she thus pictures him! So unbounded is her love for him she thinks nothing less than death would cause him to neglect her so.

But Jimmie, in the meantime, has become so engrossed with business and pleasure that his mind rarely turns to his boyhood home.

When he does stop long enough in his busy career to think of father and mother, he promises himself that he will write to them soon. But just the time to do so seems never to come, and so the days glide into months, and while he is enjoying prosperity and happiness, the dear ones at home are in painful suspense over his silence.

We heard a mother say, recently, whose boy had been absent for five years and had been heard from but once or twice during the time: "Oh, the torture that my heart has endured will never be known. I have watched and waited during these long years, hoping that every mail would bring me tidings of my boy. But the watch has been in vain. Every time the gate latch clicks, or I hear a step on the garden walk, my heart leaps into my throat, for I think it may be Johnnie coming home."

But a short time after our conversation a letter came from the wanderer, saying that he was sick and was coming home. Ah! but then the strength and tenderness of the mother was shown. Not a word of reproach for his long neglect. The long suspense and anxiety that he had caused her were forgotten. It was only joy, joy, and the years of suffering were completely buried in the excess of happiness that she felt at seeing her boy again.

Oh, what suspense and trouble of mind the absent sons can save their loving mothers by frequently giving a few minutes of time to writing to them. Only a few minutes to each letter! But what pleasure that short time will give in the old home, and how the mother's heart will lighten at this frequent testimony of her son's thoughtfulness and love.—*Nellie Burns, in Christian at Work.*

THE courage of Daniel is true heroism. It is not physical daring, such as beneath some proud impulse will rush upon an enemy's steel; it is not reckless valor, sporting with a life which ill-fortune has blighted or which despair has made intolerable; it is not the passiveness of the stoic, through whose indifferent heart no tides of feeling flow; it is the calm courage which reflects upon its alternatives, and deliberately chooses to do right; it is the determination of Christian principle, whose foot resteth on the rock, and whose eye pierceth into Heaven.

It rains very hard if we want to stay at home; but it is nothing but a slight shower if we want to go out.

Bound in Honor.

"THERE is Jeanie Paull. She has been visiting at Lulu Hardy's," said Constance Stacy to Eleanor Ames. "Now we shall find out whether Lulu's father is as stern as he looks, and why Mrs. Hardy always has such a sad, woe-begone face."

The two girls joined Jeanie, who greeted them very pleasantly. They walked on together, and presently Miss Constance, bent on gaining information, inquired after Lulu.

"Lulu is well, and sent her love to all the girls," said Jeanie.

"And did you enjoy yourself in Arlington?" asked Eleanor.

"Very much indeed. Lulu's home is lovely, and she is so very thoughtful of her friends. It seems as though she cannot do enough for a guest."

"Isn't her father awfully queer and cross?" pursued Constance. "He frowns so in church, and never seems to be enjoying himself. I cannot imagine how you dared to stay in the house with him."

Jeanie's face was quite a study; her dark eyes almost flashed as she turned to Constance, saying:—

"Mr. Hardy is a kind, good man, and Lulu's father besides; but if he were what you seem to fancy, do you suppose I would tell you? I could not be so mean. Mother has always told me that what I see or hear in a friend's house is sacred, and that to chatter things which a friend might not wish to have known, would be unworthy of a lady."

At the corner the girls separated, Constance and Eleanor looking rather ashamed, and Jeanie walking down her own street with a very stately step, holding her head high. That she should be supposed capable of tale-telling was a great annoyance to her, for her mother had trained her to be honorable.

Children, dear, may I whisper to you that we are sometimes bound in honor not to gossip about persons or occurrences, even when nobody has forbidden us to speak?

Should you happen to be sitting, you little Susie, or you Walter, as quiet as a mouse in a corner of the parlor with your book, and mamma, coming in with a friend, holds a conversation not meant for your ear, you should either get up and go away, or, if you cannot go away, you should forget all about what has been said. Above all, never go around looking wise, and dropping mysterious hints, which curious people may take up, as pegs to hang their questions on.

Curiosity, when it leads you to study carefully God's wonders in stones and flowers, is a good thing. It is a good thing where it sends you to the library to find out everything the cyclopedia can tell you about a subject. When it is only an idle desire to peer into somebody's home life, it is a very bad thing. In fact, I hardly know of any way in which trouble is so surely made in this queer world of ours, as by foolish people who go from one person to another thoughtlessly carrying wicked little bits of gossip.

If Nanny or Lucy tells you that Maggie says you are awkward, or slow, or vain, or any other thing which is uncomplimentary, you are not very likely to feel pleased with Maggie. She should not have spoken unkindly about you, for her part; but if you will blame any one, the needless talkers who carried her comments are worse than she.

The Bible says that "a whisperer separateth chief friends." It was true in the old Bible times, and it is just as true to-day.

A private and confidential note should never be shown to a second pair of eyes.

If you ever have reason to think that a friend does not wish a matter to be repeated, make it your business to be silent.

"By thy words shalt thou be justified, and by

thy words shalt thou be condemned." This is another bit of wisdom from the best of books. We cannot always control our thoughts, children, but we can control our lips.—*Margaret E. Sangster, in S. S. Times.*

Bashan.

BASHAN was but a small portion of trans-Jordanic Palestine, and yet contained sixty "fenced cities," with towering walls and gates secured with "brazen bars." Out of over one hundred places mentioned in the Scriptures as belonging to this region, a few only have been identified; of most of them nothing is left but heaps of shapeless ruins without either name or story. Sometimes a solitary column will be found, standing like a lone sentinel with all his comrades lying at his feet, guarding the gate-way to some long deserted city. The old highways connecting these cities may still be traced by the deeply-worn ruts of chariot wheels in their solid beds, though no wayfaring man has ever walked therein for ages; and occasionally a bridge may be seen spanning some stream, or a mile-stone marking the distance to some unknown place, but nothing remains by which the names of many of these places can be determined.

In a few of these cities houses may be found perfect as the day they were built. They are constructed entirely of stone, generally of black basalt, hard as flint. Not only are the walls stone, but the floors, roofs, doors, even the window shutters and hinges. No mortar was used in the construction of these buildings, but the stones were scarfed, so as to bind them firmly together. In some instances the doors are beautifully paneled, with mouldings running round, and ornamented with clusters of fruit and flowers. Some of the houses consist of several apartments with folding doors communicating, each door a single slab of stone. The streets are paved with stone, the court yards flagged with stone, the gates leading to them are stone, some of them ten feet high and eight inches thick, with stone hinges, and grooves for brazen bolts. In the stables all the stalls and mangers are stone, and from the character of their habitations, one would suppose that the great aim of the former inhabitants of this land was to fortify themselves against their enemies, as each house is a fortification of itself. The cisterns, baths, and aqueducts which supplied them are all hewn in the solid rock, and in some of them water may still be found.—*Bible Lands.*

This is the way mail reached the Walla Walla Valley, now in Washington Territory, some forty or fifty years ago: There were semi-annual mails from Boston; papers would accumulate in New York for six months, then be carried on a sailing vessel to the Sandwich Islands, thence on the Hudson Bay Company's vessel to Fort Vancouver, on the Columbia River, 100 miles from its mouth; and thence in bateaux, propelled chiefly by human hands, 250 miles to Fort Walla Walla, on the Columbia. And it was a two weeks' journey from a home missionary's station among the Indians in the valley to the post-office at the fort and return. Now letters go from Boston to Washington Territory in seven days.—*Sabbath Recorder.*

ONCE a Sabbath-school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain. "I do," replied a boy; "Esau sold his birthright for a mess of pottage." A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed, "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."—*Messiah's Herald.*

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News and Notes.

RELIGIOUS.

—A call has been made from India for Mr. Moody to visit that country and labor as an evangelist.

—The Baptists of New Jersey have seventy-five more Sunday-schools than churches. Not a bad showing.

—Salt Lake City is not inaptly styled the place where the Jews are all "Gentiles," and the "saints" are all sinners.

—The *Albany Law Journal* says: "Let us not rail at the Chinese as uncivilized, while we speak of tolerating polygamy."

—The Roman Catholics have been holding a church fair in Vicksburg, which is reported as a success. An elegant silver sugar bowl was voted to the most popular saloon.

—Toronto, Canada, is said to be the strictest Sunday-keeping city in the world. The only articles that can be purchased on Sunday are milk and medicines, and these for only a short time in the morning and evening.

—The demand of the Virginia Methodist Episcopal Conference for compensation for several churches destroyed in the early part of the late war has been reported upon adversely by the Committee on Claims of the United States Senate.

—At a recent dedication of a theater in Brunswick, Maine, the exercises were opened with prayer. Well, if there is any place where prayer is needed, it is doubtless in a theater, but wouldn't the minister's prayer have had a better effect if uttered in some other place?

—The *Christian at Work* says: "The advantage of utilizing the preaching and executive talent that there may be in a church has recently been strikingly illustrated in the case of Rev. W. H. Fuller, pastor at Truro, who, on account of ill health, has been obliged to absent himself from his congregation. During this interval his place has been most acceptably supplied by lay helpers, whom he had previously carefully trained."

—What a pity it is that all cannot understand this simple truth, stated by the *Sunday-School Times*: "The Bible is a unit. The Old Testament contains the germs of every truth which the New Testament shows in flower and fruit; and the New Testament cannot be understood except as the supplement and complement of the old faith and obedience; faith as the cause of obedience, and obedience as the evidence of faith, are the graces and the duties which both the Old Testament and the New disclose."

—The editor of the *Age to Come Herald and Jerusalem's Pioneer* has written a book entitled, "The History of the Kingdom of God." A correspondent of the *Herald* says: "I have read it through, and the last chapter with greater pleasure, joy, and delight than anything I have ever read in my life." We have not seen the book, but if it is of the same class as all the *Age-to-Come* publications that we have seen, and the correspondent was obliged to read it through, we can appreciate his feelings of joy as he reached the last chapter.

—According to the latest official reports, the statistics of the Friends foot up as follows: London, 15,113; Dublin, 2,845; total in Great Britain and Ireland, 17,958. In this country, however, they make a far better showing, being stronger in a single State than in all Great Britain and Europe combined. Thus we have: Indiana, 20,036; Western States, 11,457; Iowa, 9,431; Philadelphia, 5,650; North Carolina, 5,385; Kansas, 5,228; New England, 4,359; Ohio, 4,252; New York, 3,072; Baltimore, 7,767; Canada, 1,410; total in America, 71,646.

—The Protestant mission at Celaya, on the Mexican Central Railroad, was attacked by a mob June

27, and the furniture and effects destroyed. Rev. A. W. Greenman and others escaped to a neighboring house, being pursued and fired on. Returning the fire, they killed one and wounded several of the mob, which then dispersed. The mission party were then protected by Federal soldiers. Greenman is now with the American Legation in the City of Mexico. The mayor of Celaya encouraged the attack and refused his protection.

SECULAR.

—About 1,700 cases of small-pox have been reported in England.

—A young man, aged 25 years, died of leprosy at New Orleans, on the 22d ult.

—A large planing-mill at Red Bluff, Cal., was burned June 29; loss, \$70,000.

—The Pigeon Indians, in northern Montana, are said to be rapidly dying for lack of food.

—The socialists in Vienna, Austria, are reported to be openly threatening the Government.

—The United States Cremation Company has purchased a site in New York for a crematory.

—Work has been commenced in earnest, at Berkeley, on the California and Nevada Narrow Gauge Railroad.

—A car load of new wheat from Texas, in good milling order, was sold at auction last week, in St. Louis, for \$1.21 per bushel.

—The Dominion Government has granted the Canadian Pacific Railroad permission to carry Montana cattle over its line in bond.

—A cholera epidemic is reported at Toulon, France. The Spanish and Italian Governments have ordered strict quarantine against French vessels.

—Baltimore is improving in some respects; a man there was recently sentenced to three months' imprisonment and \$25 fine for lying in a horse-trade.

—Twenty-five Mormon missionaries, with 501 converts, comprising 401 Scandinavians and 100 English, arrived at New York on the 23d ult., en route for Utah.

—The tenth annual Sunday-school festival and picnic took place at Woodward's Garden, San Francisco, on the 26th of June. The crowd was estimated at 15,000.

—Lewis Keckley, who was supposed to have been burned to death in his dwelling at Cornelius, Or., has been arrested in Ashland, for attempting to swindle life insurance companies.

—Recent advices from Queretaro state that eighteen men engaged in placing obstructions on the track of the Mexican Central Railroad were captured and shot within two days.

—A colored men's national convention for the purpose of considering the material, educational, and political interests of the colored people of the United States of America, will meet at Richmond, Va., on July 8.

—A severe hail-storm occurred in the southern part of Russia June 25. Hailstones fell as large as goose-eggs, damming rivers, and flooding the country. Many houses were destroyed, and as far as heard from forty persons were killed.

—By the breaking of the levees around Union and Roberts Islands, San Joaquin County, Cal., several thousand acres of excellent grain, ready for harvest, have been destroyed by overflow. This is the second destructive break this season.

—Steamer racing across the Atlantic Ocean is coming in vogue. It is in the memory of men not very old, when that kind of contestant gambling on the Western rivers became so destructive to life and property as to demand suppression by law.

—While sawing a log recently in a Mississippi mill, the workmen were astonished to see the log suddenly take fire and the machinery stop. Examining the saw, they discovered that every tooth was gone, and on splitting the log a cannon-ball was found buried in the heart.

—Gov. Stoneman and other prominent citizens of this State have issued an appeal for aid in the work of restoring the old adobe church of the Mission San Carlos at Monterey, to be preserved as a monument to its founder, Father Junipero Serra. The mission was established August 28, 1784.

—Thomas Walling recently met his wife at Muncie, Ind., for the first time since 1849. At that time he left her and three small children, and departed for California. She did not hear from him after 1852. Supposing him dead, she has since been married twice, and is now a widow.

—A number of Jews who had fled from Russia to the island of Cyprus to avoid persecution, have been returned to Odessa, as destitute subjects, and are being sent to the interior.

—There is a promise of better days in Ireland. The Land Commission has agreed upon a reduction in rentals, which will amount to about \$15,000,000 this year. This amount distributed amongst the people will be considerable relief.

—Taintor and Holt, bankers of New York City, have given a careful analysis of the decline in speculative securities of the country, beginning with the assassination of Garfield in 1881. They show that there has been an aggregate depreciation of about \$1,500,000,000—and still the tendency is downward.

—Last week, as the usual crowd of boys gathered around a circus tent in this city, and became, as usual, somewhat annoying, a performer, known as "the man with the iron jaw," threw an iron bar into the crowd. The missile struck one little fellow on the head, and fractured his skull. He will probably die; in the meantime the circus man is in jail, and refused bail.

—A most destructive rain-storm occurred throughout western Maryland and the Cumberland Valley on the night of June 25. A telegraphic dispatch says: "For several hours the rain poured as though hundreds of cloud-bursts had let their torrents out upon the earth." The loss in houses, crops, farm implements, live stock, etc., is said to be immense, together with some loss of human life, but to what extent is not yet known.

—Secretary Chandler has written a caustic letter to the members of the court-martial who recently acquitted Lieutenant Field of the navy, charged with drunkenness. He says no head of the department would ever venture to send Field to sea; that they have failed in their duty; and if officers will not condemn those of their own corps for drunkenness, the Legislative branch of the Government will in some way "stamp out the vice of alcoholism among officers of the navy."

—A young man at Vincennes, Ind., two weeks ago shot and killed a young married woman who refused to marry him because she had not yet procured her divorce. A few days afterward citizens congregated at the jail and took him out and hanged him to a telegraph pole. He requested them to hang him on the spot where he had committed the deed. He said he was sorry for the crime, and, strangely enough, asked that his mother be told that he could not meet her in Heaven.

—Sacramento is just agitated over the question of licensing houses of ill-fame. This is in direct line with the predictions of the *Mail*. It is now nearly a year since faro was recognized by the municipal authorities of that town as a legitimate industry, and was taxed the same as meat markets and drug stores. We foresaw then the coming of a time when all other social evils would be fostered with a view to revenue.—*Stockton Mail*. How long will it be before murder is thus "regulated"?

—The brig *Morning Star*, the missionary vessel of the American Board, which has done duty in the Pacific waters for about twenty years, has been totally wrecked on the island of Kusac. A new and larger vessel is being built, intended to take her place, but until that is finished, another will have to be chartered, as many of the Pacific mission stations depend for supplies upon the regular trips of the missionary brig. The new vessel is to be provided with steam apparatus as well as sails.

—A correspondent of the San Francisco *Bulletin*, writing from Constantinople, says: "The Turkish Government does not fear America, and it does not care to please those whom it does not fear. For a time our people, when they wanted any favors of the Government here, would apply to the English officials, who are backed by iron-clads, and, as a matter of courtesy, they would act for them. But the Turk is finding this out and the artifice no longer succeeds. Gen. Wallace, our Minister, has tried to protect the rights of American citizens, but he finds his position so embarrassed in trying to do this, and having nothing back of him—no cannon or bayonets close at hand to make his efforts effective—that he has asked permission to return to Washington. It is said, to have an interview with the home Government. It is to be hoped that our country will adopt a more vigorous policy in the East, and that American citizens may not be compelled to seek the aid of foreign powers that make themselves respected by the Turk." A recent dispatch, however, of a later date than the above, represents the Porte as disposed to be very friendly to this Government, and full of liberal promises.

Science and Christianity.

THERE has for several generations been a class of men who claimed that science overthrew Christianity. Christians have not been slow to reply that the Bible was capable of being interpreted so as to harmonize with science, and many are the books which have been written to establish this harmony. Each new discovery in nature and each new theory of science are arrayed against our religion, and Christians busy themselves to harmonize the Scriptures with them, claiming that between true science and the Bible rightly understood there is no conflict. While this is true, yet Christians foolishly allow themselves to be thrown upon the defensive, and they forget the history of the conflict. There is not now and has not been any conflict between science and religion. The conflict has been between the science of one age with the science of a previous age. Take the case of Galileo, which skeptics are so fond of citing. True, those who claimed to be Christians persecuted him for denying the Ptolemaic theory of astronomy. But where did that theory come from? Was it not invented and advocated by scientific men? Time was when it was "contrary to science" to deny the Ptolemaic system. Galileo's controversy, therefore, was not with any article of religion or any doctrine of Scripture, but with the science of a previous age. It was simply science against science. The fault of Galileo's persecutors was that they believed what science had taught them. Scientific men advance their theories. Theologians believe them. Presently the scientific men change their theories, and then a small class of them attack the theologians for believing what science has taught them, and say that the Bible is overthrown and Christianity must go. A more absurdly ridiculous performance it would be difficult to conceive. If the theologians of the past were to blame for believing what the scientific men of the past taught, then the proper thing for us is to refuse to believe what scientific men of the present teach; so that we will not be blamed in the time to come, and so that no contradiction can be made out between our scientific beliefs and the future theories of men of science.—*T. T. E., in N. Y. Examiner*.

PROF. GEORGE DAVIDSON has communicated to *Science* the following particulars of recent volcanic action in Alaska: "The explosion of October 6, 1883, split perpendicularly in twain the mountain of St. Augustine, situated on the island of the same name, forty-nine miles west of the settlement on Port Graham or English Harbor, in Cook's Inlet, Alaska. Vast columns of smoke were seen to rise from the summit of the mountain, a column of white vapor rose from the sea near the island, and a great earthquake wave, twenty-five to thirty feet high, came upon Port Graham, followed by two other waves, estimated at eighteen and fifteen feet. Had it not been low water, all the people of the settlement would have been lost. The tides rise and fall about fourteen feet. Captain Sands, who was at English Harbor, states that if there were plenty of water in the line of rupture of the mountain, it would be possible for a vessel to sail through. Captain Culkie, of the schooner *Kodiak*, who approached St. Augustine on November 10, found a new island about a mile and a half long and seventy-five feet high, that had been upheaved in the ten-fathom passage between the island and the mainland. At the same time two extinct volcanoes on the Alaskan Peninsula, reported to be about west from the active volcano Iliamna (12,000 feet high), burst into activity. A party of Aleuts, living on the island, are supposed to be lost."

A GOOD man and a wise man may at times be grieved with the world, but no man is ever discontented in the world if he does his duty in it.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 3, 1884.

Camp-Meetings for 1884.

IOWA, Marshalltown	Aug. 1-10
TEXAS, Dallas	" 14-26
NEW YORK, —	" 19-26
ILLINOIS, Peoria	Aug. 20 to Sept. 2
NEW ENGLAND, —	" 29 to " 8
VERMONT, Burlington	Sept. 4-15
MAINE, —	" 11-22
OHIO, Columbus	"
COLORADO, Denver	"

GENERAL CONFERENCE COMMITTEE.

THERE will be no paper next week; number 27 will bear date of July 17.

A FEW weeks ago we mentioned the fact that we had prepared some posters for advertising special subjects at tent-meetings. One who ordered a set of them writes: "I would never begin another series of meetings without them." If there is not a daily paper in the place where the meetings are held, we do not see how they can be well advertised without these posters; and if there is a paper, they will serve as a valuable help, catching the eyes of many who would not see the paper.

WE have received the twenty-fifth Annual Report of the trustees of the Cooper Union, of New York, which contains an interesting account of the founding of this institution, and its workings up to the present time. It is doubtful if the gifts of any philanthropist in the United States have been of more practical benefit to the people than those of Peter Cooper. The free reading-room and library of this institution contains nearly 18,000 volumes, and 451 periodicals, among which is the SIGNS OF THE TIMES. Visitors to the library can always find this paper.

IN the editorial columns of the last number of *Messiah's Herald*, it is stated with great positiveness that "the commandments are abolished," the writer not allowing of any exception. In an adjoining column another of the editorial staff speaks of "corrupt human hearts which are 'enmity against God,' and cannot be subject to his law." Cannot be subject to what law? Is it possible that one of the editors of the *Herald* hasn't been told by his brethren that there is no law? How does he know that human hearts are corrupt? And how can anybody be an enemy of God when he has no law to define his will, or, in other words, has no will? We accept the second quotation as a slip of the pen, and an evidence that when truth is so plenty, men who have anything to do with the Bible cannot help giving expression to it once in a while, even against their will.

Church Entertainment Extraordinary.

THE newest thing in church entertainments comes from Georgia. The members of the Darien M. E. Church (colored) widely distributed a flaming poster announcing a grand excursion from Darien to Brunswick, on June 19, to witness a hanging at the latter place. The steamer was to leave on Thursday afternoon, a big supper and a hop were to be given in the evening, the hanging could be seen next forenoon, and the return trip made the following evening, all for only one dollar. A band of music was to attend, and especial attention was called to the fact that children were not excluded. Tickets could be obtained at any time from the committee, which consisted of a doctor and the pastor of the church.

We think our colored friends are a little ahead on the matter of church entertainments. Some fastid-

ious persons may be inclined to think that they did not display very good taste in their programme of exercises, but we can assure such that they are behind the times. The object in all church festivals and parties is to make the event so attractive that the world will be willing to patronize. Those who are best able to meet the wants of the people, are the ones who increase the church finance. Good taste should not for a moment be allowed to stand in the way of the church's prosperity. As the *Independent* says, beside this entertainment the church lottery and grab-bag and mock wedding pale into insignificance. The Darien church has certainly earned the title of "working church." We may now expect to see the church fair entirely superseded by this new novelty. Hanging for murder is so rare an occurrence in California that an entertainment of that kind would be apt to "draw" immensely.

Teach the Children.

THE instruction from the Lord, after he had given the commandments, was, "And thou shalt teach them diligently unto thy children." This is imperative. The duty to give proper instruction to children is so clear as to be recognized by all. No one questions it, but thousands fail in the discharge of it. Very often this failure comes not so much from willful neglect on the part of parents, as from lack of knowledge; they do not know how to impart instruction to the young minds in their charge.

It will be noticed that the command is unqualified. No statement is made as to how old the children should be before the teaching begins. We must suppose, then, that it is to begin at the earliest time at which the child is capable of learning. This is really at the very beginning of its existence. The mother who asked an eminent educator when she ought to begin the education of her four-year-old boy, was told that if she had not already begun it she had lost four years.

Passing by the earliest infancy of the child, when it learns chiefly from its mother's countenance, as it lies in her arms, and from the *tone* of her voice, rather than the words she utters, we come to the time when its mind begins to reach out and grasp its surroundings. It is astonishing how much a child learns in the first few years of its life. Its mind is active, and then is the time to make deep impressions upon it. The question to be decided is, "Shall these impressions be good or bad?"

We believe it to be the truth that religious impressions may be made upon the mind of a child more readily than at any subsequent time. Why not? It is sin that separates us from God, and the long indulgence of sin that makes it so difficult for us to exercise simple faith in Christ. But the child is comparatively innocent; its nature has not been warped by a career of self-indulgence. The ground is therefore clear for the reception of the seeds of truth. And it is very necessary that the ground be occupied then. The child *will* learn, and if you do not keep its mind filled with that which is good, Satan will see that it is filled with evil. Many parents who would tremble at the thought of teaching their children bad habits, or implanting evil principles in their breasts, do that which is but little better, namely, nothing. Instead of putting in good seed at first, they wait until they have to pull up weeds before good seed can be sown. This certainly is not the part of wisdom.

But how shall the child be taught? Its mind cannot grasp abstract reasoning, and you could not hold its attention for a moment, should you attempt it. Fortunately, we have but to take advantage of a means that always exists. Curiosity is strong in every child. This is not a fault, and should not be repressed, but directed. If it had no curiosity to ask about that which it sees, it would always remain an infant in understanding. There is no child that does not love pictures, and this love for pic-

tures is manifested at a very early age. Side by side with this, is the desire to hear a story. When you show a child an attractive picture, and then propose to tell a story about it, you have his attention secured at once. If you do not hold it, it is because you yourself are not interested in the story, or do not put life into its recital. If now the picture that you present is one representing some Bible incident, you have everything at your command for imparting valuable Bible truth. In this way children may learn the story of Joseph, Moses, David, Daniel, etc., or be familiar with many events in the life of Christ, even before it can read; for everybody knows that each repetition of an interesting story only makes a child more anxious to hear it again; and there are no stories so thrillingly interesting as those of the Bible. The result of this will be that as soon as the child is able to read, he will want to read these familiar stories for himself, and thus a habit of Bible study may be one of the first things established.

We have now before us a series of twelve pictures, fastened upon a piece of wood, and inclosed with a neat cover, forming a roll, entitled, "From the Manger to the Cross." As the name indicates, it represents scenes in the life of our Saviour. The pictures are colored, so as to readily attract the eye, and are 21x26 inches in size. The roll is designed to be hung on the wall, by a cord attached to each end of the roller, and thus any one picture may be continually exposed to view. While the mother is at work with her sewing, the attention of the little one can be directed to one of the pictures, and its story told. Advantage can be taken of the interest thus awakened, to dwell upon Christ's love, and the child will early learn to love Him who loved children.

The price of this roll, post-paid, is two dollars; for sale at the office of the SIGNS OF THE TIMES. We shall have more to say on this subject hereafter. We hope many will supply themselves with these and other helps to lead the children into the way of life.

To Colorado Sabbath-Keepers.

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