

# 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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### THE LAST VERDICT.

"Thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25:23.

"NAY," she said, with her drooping face,  
"I have done nought to deserve thy grace,  
Nought but the simple duties at hand;  
Give to another thy large command."

Answered her Lord, "Who guards the few,  
Is faithful unto the many too.  
The perfect measure of large and small  
Lies in the Hand that incloses all."

"I have been maiden and wife and mother,  
A very woman! like any other;  
Giving love and patience and care,  
Sweetening my toil with the breath of prayer."

"Hast thou not ministered to the saints?  
Quelled the murmur of harsh complaints?  
Craved for the erring a larger scope?  
Chided with meekness, and cheered with hope?"

"Have I?" she thrilled with the deep surprise,  
"Have I so wrought in the Master's eyes?"  
And lo! to the vision no longer dim,  
All things look noble if done to him!

—Charlotte M. Packard.

## General Articles.

### "Walk in the Light."

BY MRS. E. G. WHITE.

"THERE is a way which seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God's word is given us that we may become acquainted with its teachings. We there read that if we do his will, we shall know of the doctrine. Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything, but to know what is truth. He should search the Scriptures on bended knees; morning, noon, and night, prayer should ascend from secret places, and a contin-

ual prayer should arise from his heart that God will guide him into all truth.

The word of God gives men no liberty to set up a standard of righteousness of their own, as many do who claim to be without sin. They do not compare their characters with the great standard, the law of Jehovah. While they are holy, judged by their own imperfect standard, the Scriptures present them as sinful Pharisees, under the condemnation of the law of God, which they transgress daily. They walk after the imagination of their own heart, and follow their own devices. Yet many of these persons are sincere. They think they are right; for "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Feeling is no criterion for any one; the assertions of men are no evidence of truth. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Men present many theories and doctrines, and this is the reason that so many claim to be sinless while they are transgressors of the law. Should they look into God's great mirror, they would start back with horror. They would say with Paul, "I was alive without the law once; but when the commandment came, sin revived, and I died." Oh, how many forsake the "Fountain of living waters," and hew them out "cisterns, broken cisterns, that can hold no water." This is a correct representation of the spurious holiness so prevalent in the world to-day. But God's way is the humble way of penitence, faith, and obedience, and no human substitute will be accepted. "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." But all this vain boasting of holiness is not of God.

The Lord declared to ancient Israel, "Ye shall not do . . . every man what is right in his own eyes;" but ye shall "observe and hear all these words which I command thee." And he promised them, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments," he "shall keep unto thee the covenant and the mercy which he swore unto thy fathers," and "thou shalt be blessed above all people."

Will you, dear reader, examine critically the reasons of your faith by the law and the testimony? Satan has many by-paths strewn with tempting flowers, that lead directly to the broad way to death and hell. Our only safety is in the path of obedience. Men cannot follow their own desires, and be right. They not only involve their own souls in ruin, but by their example they imperil others also.

God is exact to mark iniquity. Sins of thoughtlessness, negligence, forgetfulness, and even ignorance, have been visited by some of the most wonderfully marked manifestations of his displeasure. Many who have suffered terrible punishment for their sins, might have pleaded as plausibly as do those of to-day who fall into similar errors, that they meant no harm, and some would even say that they thought they were doing God service; but the light shone on them, and they disregarded it.

Let us look at some of the examples found in sacred history. Assisted by his sons, Aaron had offered the sacrifices that God required; and he

lifted up his hands and blessed the people. All had been done as God commanded, and he accepted the sacrifice, and revealed his glory in a most remarkable manner; for fire came from the Lord, and consumed the offering upon the altar. The people looked upon this wonderful manifestation of divine power with awe and intense interest. They saw in it a token of his glory and his favor, and they raised a universal shout of praise and adoration, and fell on their faces, as if in the immediate presence of Jehovah.

As the prayers and praise of the people were ascending before God, two of the sons of Aaron took each his censer, and burned fragrant incense thereon, to arise as a sweet odor before God. But they had partaken too freely of wine, and used strange fire, contrary to the Lord's commandment. And the wrath of God was kindled against Nadab and Abihu for their disobedience, and a fire went out from the Lord, and devoured them in the sight of the people. By this judgment God designed to teach the people that they must approach him with reverence and awe, and in his own appointed manner. He is not pleased with partial obedience. It was not enough that in this solemn season of worship nearly everything was done as he commanded.

The Lord sent Samuel to King Saul with a special message. "Go," he said, "and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul was faithful and zealous in performing a part of his commission. He smote the Amalekites with a great slaughter; but he took the proposition of the people before the command of God, and spared Agag, the king, and "the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good."

The Lord commanded Saul to "utterly destroy the sinners the Amalekites, and fight against them until they be consumed." The Lord knew that this wicked nation would, if it were possible, blot out his people and his worship from the earth; and for this reason he had commanded that even the little children should be cut off. But Saul had spared the king, the most wicked and merciless of them all; one who had hated and destroyed the people of God, and whose influence had been strongest to promote idolatry.

Saul thought he had done all that was essential of that which the Lord commanded him to do. Perhaps he even flattered himself that he was more merciful than his Maker, as do some unbelievers in our day. He met Samuel with the salutation, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But when the prophet asked what meant the bleating of the sheep and the lowing of the oxen which he heard, Saul was obliged to confess that the people had taken of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord in Gilgal.

Did the Lord accept this justification of Saul's conduct? Was he pleased with this partial obedience, and willing to pass over the trifle that had been neglected out of so good a motive? Saul did what he thought was best, and would not the Lord commend such excellent judgment? No. Said Samuel, "Hath the



Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

These instances show how God looks upon his professed people when they obey part of his commandments while in other respects they follow a course of their own choosing. Let no one flatter himself that a part of God's requirements are nonessential. He has placed no command in his word that men may obey or disobey at will, and not suffer the consequences. If men choose any other path than that of strict obedience, they will find that "the end thereof are the ways of death."

### The Unspeakable Gift.

THERE are many and various divine gifts spoken of in the Scripture; as the gift of prophecy, the gift of faith, the gift of Jesus Christ, the gift of the Holy Spirit, spiritual gifts, etc. Indeed, all favors are the gifts of God. "Every good gift and every perfect gift is from above." But among all these gifts is there not one so pre-eminently great and precious as to be properly designated "the gift of God?" Is not this what the apostle Paul meant when he exclaimed, "Thanks be unto God for his unspeakable gift?" If so, what is this gift? The many gifts of God contributing to our salvation may, in one sense, be regarded as one gift, for they all are connected with each other, and any one of them, when regarded by itself, may well be considered as great and unspeakable. But looking at them in their order, there seems to be one that is chief among them all, and around which all others cluster in subordination, and to which they are tributary. It is this, we think, to which the apostle refers. What is it? Or rather is it not the gift of *eternal life*?

We know it is quite common to call the gospel *the gift*. We have heard eloquent discourses preached from this text, in which the excellency and glory of the gospel were set forth as the special theme suggested by it. But the gospel is only the proclamation of the gift. It is not *the gift* itself. The word "gospel" means *good news*. What is the good news which the gospel proclaims? It is this that makes it so excellent and precious. It is nothing at all apart from its theme.

But the gift spoken of is more generally understood to be Jesus Christ himself. Commentators have quite commonly assumed this to be so, without any question. Preachers have almost universally made this text the foundation of their discourses on the glory of Christ. It is so customary among Christian people to take this view, that they are hardly prepared for any other. But after carefully considering the passage in its connection, and especially in comparison with other similar expressions, we are strongly inclined to think he had something beyond this in view; that it was not so much the person of Christ, as what God has given us through Christ, that he denominated as the *unspeakable gift*.

In one sense, and an important one, Christ may be said to be the gift of God, for he came by the will of God. He came also of his own will, and "gave himself for us." But whether we consider him as given by the Father or by himself, it was for a purpose. It is to his errand in coming, and not simply to his coming, that our attention is directed. "God so loved the world that he gave his only begotten Son"—our thoughts do not rest here, but on what follows—"that whosoever believeth in him should not perish but have *everlasting life*. This, then, is the gift through Christ, everlasting life. Or, if we consider the gift as from Christ himself,

it is the same. He gave himself to redeem us from death. He laid down his life for us—not to save us from the punishment of never-ending misery, but to redeem us from death. He came to die that we might live, and live forevermore. He came to lift us out of the perishing condition into which sin had brought us, and to make us meet to be partakers of the inheritance that is "incorruptible and undefiled, and that fadeth not away"—to impart to us his own life, a spiritual life which is infinitely higher and better and more enduring than the life received by natural birth. He came not as the ultimate gift of God's love, but rather as the medium by which that gift—the gift of eternal life—is communicated to us.

To illustrate: When some years ago the people of Ireland were perishing by famine, we generously sent them, as a gift, a whole ship-load of provisions in a Government vessel. The good news of our bounty sounded in the ears of perishing men, like the gospel message of salvation. The stately ship by which the gift was sent, bearing the flag of our Union, and accompanied by our Government officers, appeared beautiful and glorious in their eyes. But the good news was not the gift itself, nor the good ship that bore it, for that comes back, but rather what was brought by the ship. And while, in thanking us for our munificent bounty, they could not be unmindful of the kindly disposition that prompted it, and the illustrious manner of its bestowment, it was for the gift itself, and the relief and salvation it brought them, that they were especially grateful. Had they not really needed it, or had it been a meager gift, no matter what the splendor of its accompaniments, it would have failed to receive so hearty and grateful a recognition. So it is with God's "unspeakable gift" to perishing men. We deem it the more important to insist on this view of the passage, from the fact that it is so common to cover up its real significance, while descending upon the excellency of the gospel and the love and mercy of the Saviour; to overlook the gift itself, in the splendor of its accompaniments; to deny, in part, man's perishing condition, and so to construe the gospel and the works of Christ in his behalf, as greatly to depreciate their value, and even to render the gift itself a ground of offense to those for whom it was intended. If man already possesses immortality as an indefeasible inheritance from Adam, then surely he needed no such "gift of God through Jesus Christ." If man never forfeited his life by sin, then surely Christ did not die, or need not to have died, to redeem him from death. If all men are already immortal, it is but mockery to urge them to seek for immortality under the promise of eternal life through Christ.

If the glorious gospel is construed to mean nothing more than the proclamation of a way of escape from a doom that is absolutely incredible; if it be offered with an alternative which no right-minded man can accept or ought to accept as the just desert of the whole human race at the hands of their Creator, it will be as it, alas, too often is, brought into contempt and made of none effect. If men be told that Christ, the Son of God, died to save them from what they believe to be a fictitious and imaginary peril, however much they may praise the self-sacrificing kindness of the Son, when contrasted with the infinite injustice of the Father, they will turn away from his overtures with indifference and unbelief. The high-sounding phrases in which Christ as the gift of God is set forth by those who are sent to offer eternal life to dying men through a crucified Saviour, will pass for idle words in the ears of those who have been taught to discredit their perishing condition, and to depreciate the work of him who died that they might live.

But let them be assured, as God's word plainly teaches, that they are born of a mortal race, and are hastening to death; that it is not in the

power of morality nor of good works to translate them into the kingdom of God, which is the only everlasting kingdom, nor to give them that spiritual life which is necessary to enter it, and which is the only life that is eternal; that it was the special mission of the Son of God to bring this kingdom down to earth, and to introduce mortal man into it by a new spiritual birth, and, as the One "who only hath immortality," to give them his own eternal life, that they might live and reign with him forever; that this is the gift which God's love provided, and which he himself came to bring us; and that he even gave his life to ransom us from the power of death—our common inheritance—and to make us "heirs according to the hope of eternal life;" and that now this heavenly boon is offered freely in the gospel to every man, without money and without price; and who can fail to be touched by such wonderful love and grace, and to exclaim with the apostle, "Thanks be unto God for his unspeakable gift"—the gift of eternal life to perishing mortals.

This would seem to be the meaning of Paul's explanation. He is endeavoring to stir up the Corinthian Christians to a liberal contribution in aid of their suffering brethren. What more natural than that he should call to mind God's amazing love in translating them from the power of darkness into the kingdom of his dear Son, and in making them, who were born of a mortal race, heirs together with him of everlasting life? And what more appropriate than that he should enforce his appeal by the remembrance of this unspeakable gift!

But we need not, surely, hesitate to accept this view, when we see how repeatedly Christ himself designates this eternal life, which he came to impart, as "*the gift of God*." In his conversation with the Samaritan woman at the well, he says: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him and he would have given thee living water." "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

To the unbelieving Jews who were hoping for salvation as God's special favorites, through obedience to the law, and who spurned the gift at his hands, he said: "Search the Scriptures, for in them ye think ye have eternal life." (But they encourage no such hope excepting through me as your Saviour.) "They are they which testify of me. And ye will not come to me, that ye might have life." Again, referring to this gift, in his intercessory prayer, he says: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." But why is it needful to cite the many other passages bearing on this point, when it is expressly declared, in words that can hardly be misconstrued, that *the gift of God*, which is pre-eminent among all his other gifts, and which includes them all, is the gift of eternal life? "For the wages of sin is death; BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD." Rom. 6:23.—*Life Everlasting*, by Prof. J. H. Pettingell.

"WHAT is he worth?" is a question often asked.—How much is he worth in dollars and cents? This is the way that men estimate one another. The Lord has a different standard of estimating the worth of men. What is he worth to my church? What is he worth to my cause in Christian example and service? What is he worth in doing good, and in labors to bless and save the world? How much better will the world be for his having lived in it? These are questions of serious import, and should be carefully and prayerfully considered. Seek to be rich towards God, and your worth to God and his cause cannot be estimated on earth.—*Zion's Herald*.



### The Half, or the Whole?

AMONG my half-dozen favorite characters in the Old Testament is Caleb, the grand old Puritan of the Hebrew commonwealth. Noah and Lot fell into sensualities; Moses lost his temper sometimes, and David came very near losing his soul. But the splendid eulogy of Caleb is repeated three times—"He hath followed me faithfully," "he followed me wholly," and "he hath followed me wholly." While the murderers and the cowards perished in the desert, steady and loyal old Caleb lived to reach Canaan, and became the possessor of the verdant acres around Hebron. After the long wars were over, he tasted of the grapes of victory.

Caleb is a type of the out-and-out Christian. Periodical piety is plenty and cheap. A sensational announcement of some novelty, or "extra attraction," calls such spasmodic professors out in swarms; but when the sensation is over, they subside. Such sheet lightning never strikes; such vapors bring no rains. What the churches of Christ need to give them vigor and solid success is not bustle, but business; not parade and pious puffery, but steady patience, prayer, and persevering work. The tendency to transient "spurts" of enthusiasm is a weakness of the American character, and it is painfully apparent often in our moral and religious enterprises. We need more thorough-going service of Christ—that never surrenders or sleeps on its arms. We want the full following of Jesus, with the whole heart and for the whole campaign. Christ inaugurated his church on the principle of entire consecration. "He that is not with me is against me." Over the doorway of admission to the kingdom he inscribed—"Whosoever will follow me, let him leave all!" It was out-and-out discipleship or nothing. "Sell all that thou hast and come and follow me," frightened the poor rich young ruler back to his farm and to his fate. Jesus allowed no compromise. He sifted his followers by severe tests, and out of the whole number there remained about one hundred and twenty of the Caleb stamp, who went up into the upper room and organized Christianity.

To become an out-and-out Christian, requires a thorough regenerating work of the Holy Spirit. We must not only work with the Spirit but let the Spirit work in us. Half-way converts make half-way Christians. Too many professors hang their boughs over on the church side of the wall, but their roots are on the world's side. Such yield nothing but leaves. Unless conversion be radical and thorough, unless the surrender of the soul to the Saviour be unconditional and uncompromising, there will be half-heartedness and halting to the last. It takes a great many of such half-Christians to make a single whole Christian. Caleb followed his God wholly, because "he had another spirit within him." He loved his God with all his heart and all his mind and might.

There is a prodigious power in this single-eyed love of Jesus. A man of very moderate talents soon becomes a leader in every good work when Christ gets complete hold upon him. In calling over the roll of my church I can point to more than one plain, modest, unselfish Christian who has attained to a great propelling power simply from the momentum of his piety. He follows the Master in such projective and whole-souled fashion that he moves others by his sheer momentum. Brain power and purse power have their place, but *heart power* reaches God through prayer, and reaches men through sympathy, and outweighs all the rest.

The first requisite for the pulpit, for the Sunday-school teacher, for the leadership in any good work, is thorough-going godliness. When a certain young minister was lauded for his brilliant eloquence, etc., a thoughtful lady asked very significantly, "Is he Christ's man?" If not, all else was a sounding cymbal. Thorough-

going piety never whimpers. "I pray thee, have me excused," never commutes with the Master for half-fare; never puts off God with half a Sabbath; never interprets the Bible in the loose latitudinarian sense; and on all doubtful questions gives conscience the casting vote. This sort of Christian can stand both pressure and pinch; he "loves duty, even in all the wholesome severities of it." There are quite too many imitators of Peter Pindar's pilgrim, who, having been commanded to make a long journey with peas in his shoes, took the sly precaution to *boil* his peas before he started. These self-indulgers are very willing to go heavenward provided they can have a cushioned seat in the parlor car. Their attendance upon God's house often depends upon the state of the barometer, and upon the two vital questions, "Who is to preach?" and "How is the music?" Caleb's little finger outweighs a regiment of them.

The best Christians are those who are as good in ordinary times as they are in the warm, stimulating atmosphere of a revival. It is easy to catch fire and sparkle then; wet wood will burn in a great bonfire. It was easy for Caleb to exercise faith when he was feasting on the vineyards and ripe fruits of Canaan; but to keep his faith alive amid an army of mutineers, and through forty years of desert marches, demanded both pluck and principle. Half a heart would soon have made him a whole coward.

Revivals are precious blessings; God send us more of them! But they also exhibit in a sad light the indolence and worldliness of those church members who never lift an ounce at any other time. Revivals fill up a church; but ordinary seasons sift them. We pastors find out who are our Calebs in the seasons of dryness and drouth; they are the men and women who keep up a strong and steady pull in all weathers, without any need of a bribe or the stimulus of an excitement. Their lamps never go out; their salt never loses its savor.

To which of these classes belondest thou, my friend? Does Christ own but half of thee? Then look out lest Satan does not get all of thee. A whole heart for Jesus here, will ensure a whole Heaven with him hereafter.—*Rev. T. L. Cuyler.*

### "Nothing Wavering."

EARLY in our Saviour's ministry occurred a marked instance of perfect faith in making request of the Lord of Mercy. It was just after the delivery of the Sermon on the Mount, and as he reached Capernaum. There was residing in that city a centurion—a Roman army officer, answering nearly to a captain in a modern army. He, like Cornelius, of whom we read in the book of Acts, had been deeply impressed by the superiority of the Jewish religion, as consisting of the worship of one God without the use of images. He seems to have become a believer in Judaism, and an admirer of the moral superiority of the nation which the Roman army had conquered. Being a man of wealth, he built their synagogue at his own expense—possibly the very one whose ornate remains have lately been discovered at Tell Hum, which many suppose to be the site of ancient Capernaum. At this time he had a servant, to whom he was much attached, lying at the point of death with the palsy. Hearing of the coming of the wonderful Teacher and Miracle-worker, this Roman, who had been brought up an idolater, sent the Jewish elders of the city to Jesus, to intercede in his behalf, and to pray that he would exert his power and heal his servant. He had such humility that he felt unworthy to go in person. Luke 7:1-10. As Jesus was approaching the house, the centurion sent other friends, to say that it was not necessary for the Master to come in, nor was he himself worthy of the honor of receiving him under his roof. It would be quite sufficient for Jesus to speak the word of power, where he

was, and the servant should be healed; as when he bade one of his own soldiers go or come, and was instantly obeyed. This was a faith quite unparalleled by anything which Jesus had before met. It was faith, moreover, on the part of a Gentile; so that Jesus exclaimed, "I have not found so great faith, no, not in Israel." He then announced that this man was but the representative of a great multitude beyond the boundaries of Judaism, who should enter the kingdom; and he said: "Go thy way, and as thou hast believed, so be it done unto thee." And at the same moment the servant was healed.

Such was (and still is) the power of combined faith and humility. The instance is specially instructive, as showing the quick response which God makes to the soul's perfect trust in his love, and as proving that true humility, instead of discouraging a believing applicant, leads to a complete reliance on divine grace and the use of appropriate intercession. As the centurion, with a sense of personal unworthiness, used the advocacy of the Jewish elders, so we, with a far greater certainty, may, in our appeals to God, use the advocacy of the Son of God himself.—*Prayer and Its Remarkable Answers.*

### Propheying Smooth Things.

THERE is a temptation which besets both pulpit and pen and tongue to "prophecy smooth things" and shirk unpopular truths. Paul did not make himself popular on that corn ship by predicting storm and opposing a venture before a treacherous south wind. Yet before the gale was over he was the most trusted and respected man on board. There is a theology of south wind and smooth sea that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin and its desert of retribution. It treats very gingerly the primitive justice of God. It hoists no storm signal in the direction whither so many souls are leading; it practically ignores hell! Even if the voyage here be with some "loss of lading" it holds out the hope of a possible second probation in the unseen world. However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts, or in his weather-tables. If I deceive a soul with any such delusions, may not God hold me to a fearful account? Love demands fidelity. However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such be lovingly warned that the voyage will be with terrible loss, both to lading and to life. In the penitent acceptance of Jesus Christ is the only absolute, complete, perfect, and everlasting salvation. Run no risks when your soul is at stake.—*Sel.*

### Beginning Life.

CONVERSION is the beginning, under inspiration's teaching, of the voluntary reconstruction of one's life. It is the beginning of the work of rebuilding character and conduct, on the basis of love. It is the beginning. It is no more than the beginning. Of course all the morality counts. All that he has received from the morality of reflex Christianity; all that comes down to him through the hereditary influences of his foregoers, parents, and ancestors—all that counts; that is to say, he begins on a higher level, higher and higher. But in every individual instance the love of God is the supreme motive of life; the love of our fellow-men, that is the foundation, and a man that has been living on any other foundation than that, when he is converted, comes back to that as the rule and law of his life. He is a beginner, or, as newspapers often say, "a new beginner;" as if there could be an old beginner; as if beginning was not new always.—*Sel.*



### Recreation.

It is a common plea, in extenuation of worldliness on the part of young Christians, that "young people must have some recreation." Now no one will deny the necessity for recreation in a legitimate manner; but it would be well for young folks, and old ones too, to inquire, What is recreation? and whether there be not a limit to Christian indulgence.

Webster's definition of recreation is: "The act of recreating, or the state of being recreated; refreshment of the strength and spirits after toil; amusements; diversion; sport." The points in this definition would seem of themselves to mark the limit of the application to Christian life. The first point, or primary meaning, is supplied in Christ: "If any man be in Christ, he is a new creature." Here is recreation, with unlimited exercise, of the highest type. The second point, it must be conceded, expresses a necessity of the human frame and mind, even when renewed in Christ. But is this necessity confined to young folks? No one, after a moment's thought, will deny that old folks need rest from toil more than the young do. But they do not need folly; neither do the young. A change of employment is rest; excess of any change is not rest. Cheerfulness is a necessity of old or young, as much of one as of the other; but it does not demand the hours designed by nature for quiet. Carried to this degree, it becomes the opposite of recreation, and this plea fails to be an excuse for late hour enjoyments.

The remaining three points in the definition denote the gradual tendency toward utter abandonment, as though more had been added to supply a growing popular demand in the use of the word recreation, till it ends in "sport." This latter term includes all the extremes of depraved pastime. The "sporting" journals, and the sporting columns of the ordinary newspapers, comprise all the brutal contests in the catalogue, and drag into notoriety the very dregs of humanity.

When we come to the "amusement" point in the definition, we strike the ground where a line must be drawn between the Christian and the world. Here is a prominent battleground of the overcomer. Nor do the Scriptures make any difference between old and young. It is nowhere intimated that the old must overcome, but the young may continue in amusement, in diversion, in sport, until they become old. The Saviour did not set up a little child as a pattern because of its natural desire for amusement, but because of its innocence and its teachableness. Says the apostle John, "I write unto you, young men, because ye have overcome the wicked one." And again, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." How different is the situation to-day. The old folks may do the overcoming, but young men and women must needs be amused. What amusement, or diversion, or sport, ever made a young man "strong," or enabled him to "overcome the wicked one?"

The tendency of the human mind to-day is toward amusement. There never was a time when the theater was so popular as in this generation. There never was such a demand in the social world for light and trivial entertainment as at the present time—even the church feeling obliged to cater to the craving appetite in order to sustain its much-desired popularity. The mind thus pampered naturally becomes averse to solid things—solid reading, solid thought, solid employment—and seeks "diversion." To such extent has this tendency been encouraged, that we are constrained to believe that much recreation, in the primary sense, is needed to divert the minds of professed Christians toward the solemn responsibilities of the present hour.

But says one, "It is easy to be good when you get old." Now, dear, deluded one, you could not make a greater mistake than to indulge that idea. You never heard an old person say so, nor do you admit the principle when applied to other things. When an article of clothing has become soiled, and you wish to cleanse it, you do not say, I will wear it a week longer, and it will be easier to cleanse; and at the end of that week say, I will wear it still longer, and by-and-by it will require no effort at all to get it clean and keep it so. You admit that such a course would be the height of folly. Well, it is a fact patent to all serious observers, that inordinate desires—"the lust of the flesh, and the lust of the eyes, and the pride of life"—gather more rapidly, and cling more tenaciously to the unrestrained mind and heart, than do material impurities to the most delicate fabric. Then it appears that spots on the character would be more readily erased in youth than if allowed to remain until firmly set by age; and every one of any experience whatever knows that it is easier to refrain from untoward habits than to break them off after long indulgence.

We have a pattern in Jesus. It is said "he was tempted in all points like as we are." And we believe it, for "it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. He overcame, although the sins of the world rested upon him; but there is no record in all his pattern life, that he was aided by amusement or sport. He was once a child, and no doubt a lively, cheerful one; but at the age of twelve years he realized that he must be about his Father's business, and his Father's business with this fallen world was a solemn business. He indulged in nocturnal recreation too, but this recreation consisted in nights of prayer for help to overcome the world. When his disciples begged him to eat because of his weariness, his reply was, "I have meat to eat which ye know not of."

It is not expected that children, even when converted, will be men and women; nor do we here refer to such amusements as are ordinarily engaged in by children. But when they have grown to such age as to no longer desire to be called children, it is but reasonable to expect them to begin to "put away childish things." The work of overcoming the world can only be done in Christ, who as a help has given us his example, and has promised further assistance only to those who follow him. We must all, old and young, get beyond that desire for amusement that "counts reveling for a day pleasure," before we can hope to be reckoned as perfect overcomers. W. N. GLENN.

### Getting "Stirred Up."

"WELL, my brother, how are things moving with the church at your place?" "Oh, they are rather dull and indifferent. We want some one to come down and stir us all up." When I hear this, I say to myself, "Well, I wonder how long he thinks they would stay 'stirred up.'" When a thing is only just stirred up, it soon settles. Wonder if it ever occurred to the minds of these brethren how much better it would be to be built up than to be stirred up.

Somehow human nature loves to be stirred up. The emotional and sentimental nature responds quickly when the right chord is struck. People go to theaters and pleasure parties and entertainments, and at all these places the great effort seems to be to feast the emotions. Sometimes in the modern revival a great effort is made to stir things up. Indeed this is really about all that ever is done. And we all know

how often this stirring up process has to be repeated in order to keep up any manifestation of life. There is a great lack of permanency where things are only just "stirred up."

Would it not be much better to be built up? We know it costs more effort to build, but it pays better in the end. If you want to be merely stirred up, you have only to sit passive under the influence of some powerful appeal, and let outside influences mould you. But if you would be built up, there is some clearing away of rubbish, some grading, some hewing of stones, and framing of timbers to be done.

Our characters are forming every day, and if we would stand the test of the Judgment, we shall have some building to do. Emotional efforts will not produce satisfactory results when examined in the light of the Judgment. There must be a motive power within, supplied constantly from the perennial fountain of life. We cannot afford to depend for our strength and courage on outside influences. There must be purposes within that will give power to our own characters and thus help us to aid others.

We have seen some who seemed to depend entirely on the influence of the Sabbath meeting to pull them through the week. They seemed to be drawing the little strength they had from their brethren. Their light was only borrowed. There was no power to lift and help the meeting; they had merely come to receive strength and grace, with no thought of imparting any blessing to others by their earnest, faithful service and praises to God. In case the influence of Satan is in the meeting, these individuals go away full of darkness and doubt and fault-finding, because the meeting is not good. They are just as ready to drink in darkness as to receive light. If such would change their course, and seek supplies of grace at home, and begin the work of "laying up in store a good foundation against the time to come," and if they would begin to build on the foundation of the apostles and prophets, they would not feel the need of being "stirred up" so often. They would have life and light and strength within, and their testimonies, yea, even their presence would silently impart grace to the meeting.

Our brethren and sisters cannot build us up in the work. We have no right to lean upon others for support. We should "lift up our eyes unto the hills from whence cometh our help." And when we thus draw strength and nourishment from the living vine, we rest assured that the angels of God will be in every meeting we hold, to minister the holy Spirit to every heart. Then there will be no darkness in the meetings, no indifference, no coldness, but the blessed presence of the Spirit of God will constantly cheer us, and none of us will ever feel that we want the minister to come and merely stir us up. Go about the work of "building yourselves up in your most holy faith" and God's Spirit will stir up the energies of your being to constant untiring efforts in the Master's cause. G. D. BALLOU.

Reno, Nevada, July 3, 1884.

### The Christian Spirit.

LET no mistake be made concerning what is meant by a Christian spirit. Let us not, as is too often done, take one side of the character of Christ in forming an estimate of the whole. Men speak of the loving-kindness and gentleness in Christ, as though these virtues made up his whole life. This is a great mistake. The wrath of God against sin was incarnate in Christ. He denounced the hypocrisies of the Pharisees, laid bare the sin of society, stripped men of falsities, and pronounced woes on the heads of evil-doers. He overthrew the tables of the extortionate money-changers, and made a whip of small cords and drove them as thieves out of the temple.—*Advance.*



**A Riddle.**

QUES. Why are you loading that cannon with such warlike missiles?

ANS. In order to slay those ten men who stand in a compacted group.

Q. Then do you consider those men your enemies?

A. I hate one of them, but the other nine I highly esteem.

Q. Why would you slay nine friends in order to get rid of one enemy? Would you not be loser instead of gainer?

A. It does look so, but since my enemy is always in the compacted group, there is no way to get rid of him but to slay the whole ten.

Q. Has this one man some bad trait, that you hate him so much?

A. Really I cannot say that he has a single bad trait, but I was taught to hate him, and some of my neighbors hate him also.

Q. Have your neighbors any just cause for hating him?

A. They say that the king dismissed him from the group, and gave a commission to a better man to take his place.

Q. Have you, or your neighbors ever seen the commission of a new appointment?

A. No; if such a commission was ever written, it was lost long ago.

Q. Did the king ever find fault with this hated man?

A. No; the king has often spoken highly of him, and commended him to the people.

Q. Did the king's son turn the people against him?

A. There is no record that he did so; on the contrary, he, too, highly commended him. But they say that the king's son turned him out of office.

Q. Have you no other evidence than hearsay that he was dismissed?

A. No; but the other man takes best with the people. He was of old very popular with the outside barbarians.

Q. Does it not seem that some of the people are trying to ring in this popular barbarian?

A. If the voice of the people is the voice of God, it ought to be the voice of the kings.

Q. How did you learn that the voice of the people is the voice of God?

A. By hearsay.

Q. If you credit hearsay, would you not likely believe at least seven lies to one truth?

A. Perhaps so. EPSILON.

**The Heroism of Christ.**

INDIVIDUAL examples of heroism are not so conspicuous in the rank and file of contending armies as in single, hand-to-hand combats. In the rank and file individuality is lost in the general mass, and each one partakes only of his little share of the meed of praise that is meted out to the heroic army. But when a call is made for a Marcus Curtius to voluntarily step out from among his comrades and go down to death alone in the forlorn hope, then we have a hero worthy of the plaudits of his fellow-men, which he receives. So the heroism of Jesus is brought out in the solitariness of his conflicts and sufferings. In his heroic resistance to the triple temptation in the wilderness, on the mountain, and the temple pinnacle, he was alone with Satan. Alone, patiently, and uncomplainingly, he trod the wine-press of God's wrath. Of the people none were with him. Alone, we behold him triumphing over the fiercest opposition—over the tyranny of the magistrate, the subtlety of the philosopher and the bigotry of the Jew. Alone he met and routed the Sanhedrim. Alone, with heroic fortitude, he endured the contradiction of sinners and the desertion of friends. Alone, before Herod and before Pilate, he told the truth and asked no favors at a time when to tell the truth was death. He was alone in the noble purpose to permit them to crucify

him, himself conscious, meantime, of the possession of an omnipotence exerting which he could have blotted the blood-thirsty and blood-shedding mob from the face of the earth, but which he reserved for his final victory over death, the last enemy that should be destroyed. Heroism! Produce another such as Jesus of Nazareth from the long list of the world's illustrious!—*Christian Intelligencer*.

**Faith and Superstition—Expediency and Principle.**

TWO HUNDRED years before the battle in which Saul was slain, another leader of Israel had stood upon that same battle-range of Gilboa. A like innumerable hostile array was encamped below, or upon the opposite slope of Little Hermon.

But Gideon, to meet the enemy, had only three hundred men; Saul had "all Israel," certainly three hundred thousand. Gideon's band was armed with trumpets, pitchers, and lamps; Saul's host was panoplied with all approved equipments of war. Gideon was unknown heretofore, his family "poor in Manasseh," and he "the least in his father's house." Saul had been forty years a king. Yet Gideon made ready for the onset, hopeful and stout-hearted, while Saul "greatly trembled," because Gideon's sword was also "the sword of the Lord," while from Saul the Spirit of God had long since departed.

Within twenty-four hours preceding either battle, both these chieftains had taken brief excursions from their camps. Both were attended by only one or two retainers. Both stole away by night clandestinely. Both went where it was peril to go: Gideon within the enemy's lines, Saul into a witch's den. Yet Gideon returned exultant, while Saul "fell all along on the earth, sore afraid," because Gideon went where God had sent him; Saul, against God's express statute.

Gideon was the greatest of the judges, notable even among those heroes as a man of faith and of principle. In every step, he sought counsel or encouragement directly from God, and then did precisely what God said.

Saul was weakest of kings, notable, even among the many of Israel's wicked rulers, as a man of superstition and of expediency. He appears often very religious, eager to worship. At Gilgal, he could not wait for the high priest to come, but must needs usurp the sacerdotal office. At Bethaven, he builded an altar; or, as the margin reads, "began to build." This, like most of his good resolutions, seems to have been abandoned soon after the beginning.

Saul had a rare taste for sacred music. Days together, he listened to David's harp and David's psalms. Doubtless he would have sighed devoutly under the trills of a prima-donna in a modern quartette choir. But none the less the javelin sped swift from his hand towards David's heart. He prophesied, and slaughtered the prophets. He put away the wizards, and traveled ten miles to consult a witch.

To be sure, Saul had always pious and plausible excuses for disobedience. "Neither by Urim nor by dreams had the Lord answered me." "The best of the sheep and the oxen the people spared for sacrifice." "The Philistines were advancing, and my forces deserting; so I forced myself to offer the sacrifice before the battle." All has the appearance of signal piety, but really it is signal presumption, self-will, "stubbornness, and rebellion."

"I have sinned," said Saul, over and over. "I have played the fool," he says again. "Is this thy voice, my son, David?" But, with all, he never radically changed his course. Even at the moment when he had received at Samuel's mouth his sentences of final, irremedial rejection, with the next instant he could but still implore the seer's prayers as a measure of policy: "I have sinned, yet honor me now before the people, and turn with me to worship." As written

in Hosea, "Israel hath forsaken his Maker and buildeth temples." Men may be most solicitous for the forms of godliness, when they have most denied its power. They will then make gain of godliness.

Saul, alas! considered himself the architect of his fortunes, strangely unmindful that he peculiarly, patently beyond all men, had been anointed king by God alone, and that only God could crown him with success. And still, Saul's career is not exceptional. Rather is it a most vividly detailed, inspired picture of the natural human heart. A sadly tragical picture, also, since Saul evermore chose as the ruling purpose of life his own way rather than God's ways. Handel found no biography more mournful, and to-day the step to which funerals tread is the "Dead March" in "Saul."

Behold, to obey is better than sacrifice. By faith the elders obtained a good report. If ye love me, keep my commandments.—*Rev. T. C. Jerome, in S. S. Times*.

WHEN a man has gone astray, he has lost the right use of himself. He has not necessarily lost all will power, nor all intellectual power. And when a man is recalled from wandering, and it is said he is born again—a generic term that stumbled Nicodemus and has a great many theologians since that day—all we mean is that from his wrong use of himself he turns toward the right use of himself. Going in the wrong direction, he changes his direction; using his moral sensibilities in the wrong way, they are changed too. He is brought to recognize a higher standard of living, body, mind, and soul, and enters upon that better understanding. Then we say he has been recalled by his shepherd; he has returned. He was in the wrong pasture; he was in peril; he has heard the voice, and been called, and is now restored to the shepherd and bishop—that is, *care-taker*—of his soul. Every organ of the body is, according to the design of God in nature, good. It is wrong use that produces evil. Every faculty of the human mind and soul is right and needful to the body and soul, to social relations and universal truth. But the wrong use of right things is sinfulness. It may be in a single act, or in a continuity of acts until they become habit; then it is character; and a bad character is nothing but an automatic practice of wrong uses induced by individual acts of sin.—*Christian Union*.

THE difficulty of living a consistent Christian life, which some persons complain of as if there were something of injustice in requiring it, has generally no other foundation than arises from trying to appear religious when one is not so. If one actually follows Christ, he finds royal companionship and the peace that passeth all understanding. He really passes from bondage to liberty, and all the burdens of life are not only made lighter, but they afford an ennobling discipline. But to take the name of Christ, yet not fully consent to become his disciple; to say that one is seeking a heavenly city while he is making all his investments in worldly possessions; in short, the attempt to serve God and mammon is what makes a religious profession perplexing. God says, "Give me thy heart." If the heart be given, the service is joyful. By one stroke, if one follows God's command, self is dethroned, and then all comes easy, and, as it were, natural. The simple recipe for a comfortable religious life is to be religious, not to make a pretense of being religious.—*Sel.*

How to Grow.—By fixing our creeping affections on Christ, who is in Heaven, he will lift us up. If the question is, What shall I do to grow in grace? we point to Jesus on the throne and say, "Seek to come unto the measure of the stature of the perfect man."—*A. J. Gordon*.



## The Sabbath-School.

### LESSON FOR THE PACIFIC COAST—JULY 26.

1. On what occasion did Christ deliver the discourse recorded in the fourteenth chapter of John?
2. What had Jesus said that caused the disciples sorrow? John 13:33.
3. Where was he going? John 13:1.
4. Was he going to the Father immediately?
5. With what words did he comfort his troubled disciples? John 14:1-3.
6. What idea is conveyed by the use of the word "again"?
7. What testimony does an inspired apostle bear on this point? Heb. 9:27, 28.
8. For what purpose does Christ appear unto them that look for him?
9. In what different ways will his coming affect the righteous and the wicked? Isa. 66:5.
10. What did Christ say he would do for his disciples at his second coming? John 14:3.
11. Then since he comes only the "second time," what must we conclude?
12. When, after Christ's resurrection, Peter asked what John's work would be, what did Jesus reply? John 21:20-22.
13. What saying immediately went abroad? Verse 23.
14. Why did they think he would not die?
15. Does the inspired writer make a distinction between death and the coming of Christ? John 21:23.
16. Can you find in Christ's promise to his disciples, proof that his coming does not mean the conversion of sinners?
17. Will Christ come to earth in person? 1 Thess. 4:16.
18. To what will the manner of his coming be similar? Acts 1:10, 11.
19. How was he seen to go into Heaven? Acts 1:9.
20. Is the one who is coming the same one who was crucified and buried here on earth? Eph. 4:8-10.
21. As Christ went up, what received him? Acts 1:9.
22. With what will he come? Rev. 1:7.
23. How many will see him when he returns?
24. Is it probable that before Christ comes any one will teach that he has actually come in a secret manner? Matt. 24:26.
25. Should we believe such teaching?
26. How can we prove it to be false? Matt. 26:27.
27. Who will attend the Saviour when he returns? Matt. 25:31.
28. What part will the angels have to act? Matt. 24:31.

### LESSON FOR AUGUST 2.

1. What doctrine occupies a prominent place in the preaching of the apostle? 2 Pet. 1:16.
2. When had they been eye-witnesses of the glory of Christ's second coming? Verses 17, 18.
3. To what occasion does Peter refer? Matt. 17:1-5.
4. Did they have any stronger evidence to present than that of their own senses? 2 Pet. 1:19.
5. How early was Christ's second coming a subject of prophecy? Jude 14.
6. How long after the creation did Enoch live?
7. How long before the birth of Christ?
8. Who are the "saints" referred to in Enoch's prophecy? Jude 14 (Revised Version); Matt. 25:31.
9. What other patriarch of ancient time prophesied of the Lord's second coming? Job 19:25-27.
10. What testimony did David bear on this subject? Ps. 50:3-5; 96:11-13.
11. For what purpose did he say the Lord would come? Ps. 50:5.
12. With what words of Christ does this agree? John 14:3.
13. What did the apostle John say at the thought of Christ's soon coming? Rev. 22:20.
14. Why did he say this?
15. In the day of the Lord's coming what will be said? Isa. 25:9.
16. Why will the Lord save these persons?
17. In what condition must one be in order to wait for another?
18. Who are the ones that will be rewarded when the Lord comes? 2 Tim. 4:8.
19. If we do not love to hear of or think about the Lord's coming, of what may we be assured?
20. Would we not naturally expect some revela-

tion to be made concerning the time of so important an event? Amos 3:7.

21. What does Paul say to the brethren? 1 Thess. 5:1.
22. Of what "times and seasons" is he speaking? 1 Thess. 4:15-17.
23. If there was no need for Paul to write concerning the time, what must we conclude?
24. Why are the brethren not ignorant of the time? 1 Thess. 5:4, 5.
25. What makes them children of the light? Ps. 119:105.
26. Upon whom will the day of the Lord come as a thief? 1 Thess. 4:2, 3; Luke 21:35.
27. What will cause men to be blind to the near coming of Christ? Luke 21:34, 35.
28. Can the people of God be called "dwellers" upon this earth? Heb. 11:13; 1 Pet. 2:11.
29. Where is their home? Heb. 11:16; Phil. 3:20 (Revised Version).

THE words of Christ in John 14:1-3 are very significant when we consider them carefully, in the light of his previous words. At the last passover supper, Jesus had told his disciples once more that he was about to leave them. He had previously told the unbelieving Jews that they would die in their sins, and that whither he went they could not come (John 8:21). And now to his loved disciples he said: "As I said to the Jews, whither I go ye cannot come; so now I say to you." John 13:30. Peter, ever zealous, declared himself ready to die for his Master, but even that would not give him the desired privilege of being with the one whom he loved. In this time of sadness and gloom the Saviour spoke the comforting words found in John 14:1-3 and onward. He assured them that the separation would not be final, but that he would return to take them to the mansions prepared for them.

What the Saviour promised must be considered in the light of what the disciples wanted. They desired his personal presence with them. Now if Jesus promised them something else, his words could contain no comfort for them. We would therefore expect him to promise a literal return for them. And this is just what he did. "I will come again." This can mean nothing but that he would once more be as really present with them as he was then.

How can we know that Christ has not already come? and if he has not come, how can we tell when that event takes place? These questions have been answered in advance. When he comes it is to execute judgment upon all that are ungodly (Jude 15); his people will be taken to be with him forever (1 Thess. 4:16, 17); but they are yet separated from him. Many will teach that Christ has come, but we need not be deceived. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. He will come in the same manner in which he ascended to Heaven (Acts 1:11), a real, personal being, "this same Jesus," and "every eye shall see him." Rev. 1:7. There will then be no need for one to tell another that the Lord has come, for none can be ignorant of the fact.

WHY do we have so much to say about the coming of the Lord? Simply because we find so much about it in the Bible. There is no other subject which occupies so much space. Peter says (2 Pet. 1:16) that the apostles had made known the power and coming of the Lord Jesus Christ, and that they had evidence of that which they declared. Besides their personal testimony, we have, as he says, the "more sure word of prophecy," which speaks with no uncertain sound on the subject of Christ's coming. Indeed that is the principal object for which they were given. They all point to the one event. Peter, after speaking in the third chapter of his second epistle with great positiveness concerning the coming of the Lord, says that Paul in all his epistles speaks of these

things (verses 15, 16); this statement we can easily verify by an examination of the writings of Paul. In them the coming of the Lord is spoken of familiarly as a thing well understood.

And why should it not be so? What more natural than that the event which is to be the consummation of all things should be often spoken of? Christ had comforted the hearts of his sorrowing disciples with the promise that he would come to receive them to himself. Now if they had never said anything about that promise, we would say that their love for their Lord, and their desire to be with him was not very ardent. We would measure their love for their Master by the earnestness of their longing for his return. They did love the Saviour with intense devotion, and consequently his return was their constant theme. Does any one say that they were too sanguine, or that they were mistaken? Such a statement is nothing less than charging the Lord himself with deception, for they said nothing but what he had taught them. If they were mistaken in this, we have no warrant that they were not mistaken in everything, and in that case what becomes of our Bible? No, they were not deceived, and we can depend upon what the Holy Spirit has preserved for our instruction.

ONLY those who love his appearing will receive the crown when the Lord comes. 2 Tim. 4:8. It is only to those who look for him that he appears unto salvation. The mere fact that we talk about the coming of the Lord does not prove that we love his appearing, but it is certain that we do not love his appearing if we do not love to think and talk about it. If we love the Lord we shall certainly love his appearing. How may we know that we really love him, and are preparing for his coming? He says, "If ye love me keep my commandments." If we are walking in his footsteps, obeying his voice, we show our love for him. E. J. W.

### NOTES ON THE INTERNATIONAL LESSON.

AUGUST 3—PSALM 51.

THE title to this psalm represents it as the confession and prayer of David after being reproved for his crimes in connection with the murder of Uriah, and his conviction of sin. The whole tenor of the psalm is characteristic of David, and there is no dispute regarding the authenticity as far as verse 17. But it is claimed by several critics that verses 18 and 19 must have been added during the captivity in Babylon, as that prayer was not appropriate in David's time. But David was a prophet, and his prophetic reference to a future condition of the city need not cast a doubt upon the authorship of this remarkable and exemplary expression of penitence and faith in God.

It is a peculiarity of the Bible that its Author does not hide the faults of even those whom he most highly esteems. David, when chosen to be king, was said to be a man after God's own heart, yet no effort is made to cover up his sins in the record that the Spirit indites concerning the faithful servants of the Lord. But after being fully exposed to all posterity, he is given all credit for his humble confession and penitence. Infidels are wont to make much ado over David's sin against Uriah, but they overlook the fact that God severely rebuked the crime, and punished his erring servant, who himself openly confessed before all men that he had sinned grievously. No one can consistently accuse God of compromising with evil, although he has so loved the world that he gave his Son to die that sinful man might have pardon. Those who do accuse the Creator of complicity in crime only presume upon his goodness, and abuse his long-suffering mercy.

DAVID, in this psalm, recognizes the fact that confession goes before forgiveness. After a fer-



vent petition for pardon, verses 1 and 2, he thus bases his plea: "For I acknowledge my transgressions, and my sin is ever before me." God is very anxious to forgive his disobedient creatures, but it would do them no good to forgive them, and be no guarantee of future uprightness on their part, unless they should realize that their course had been wrong, and manifest an intention to live better lives. Hence the requirement of a full confession as a prelude to pardon. See Lev. 16:21; 26:40-42; Ps. 32:5; 1 John 1:9, etc.

"AGAINST thee, thee only, have I sinned," &c. Verse 4. Ordinarily it might be supposed that the offense was specially against Uriah; but David was so impressed with the importance of God's commandments that the enormity of his sin seemed to be against God. What was there in the acts for which he had been reproved, and for which he shows such profound penitence, that constituted sin against God? Evidently it was the violation of the moral law. Two of the commandments of God had been flagrantly disregarded; hence the sin was primarily against God, who would be justified in judging the criminal. Suppose, as many claim, these commandments to be abolished, then we could not say that such acts as those committed by David were sinful against Jehovah, and there would be no need of confessing them or asking pardon for their commission. What kind of Government would such a state of things produce? Sodom unrestricted would be the ideal kingdom of God resulting from a practice of the antinomian theory.

In verses 5 and 6 we have a forcible contrast between man in his natural state and as God would have him to be. "Behold, I was shapen in iniquity." Such a crime as the murder of Uriah could not have been committed by one whose heart had not been much hardened. It was a premeditated deed; the king had all night to think about it and devise the plan. Hence he realizes that such a corrupt condition was the result of impurity of heart from his very birth. But "thou [God] desirest truth in the inward parts." God would have the heart made clean, that he may write his law there. David seems to comprehend this, in Ps. 40:8: "I delight to do thy will, O God; yea, thy law is within my heart." Though this is prophetic of Christ, as we learn in Heb. 10, there can be no doubt that the writer describes his own feelings in regard to the law of God. The Lord desires the circumcision of the heart, and not merely that which is outward. See Rom. 2:25-29. This is also comprehended in the prayer under consideration in this lesson. Verse 10: "Create in me a clean heart, O God, and renew a right spirit within me."

"PURGE me with hyssop, and I shall be clean." Verse 7. The hyssop was a plant much used in the Jewish purifications, especially in the purification of leprous persons and their houses (Lev. 14), and we understand by the expression here that the penitent psalmist desired a complete work in his heart. He no doubt realized as never before, his carnal condition, and the necessity for a thorough cleansing. "Wash me, and I shall be whiter than snow." See also the gracious promise of the Lord to the obedient, recorded in Isa. 1:16-20.

"RESTORE unto me the joy of thy salvation," &c. Verse 12. This verse, as also verse 8, shows that there is joy in reconciliation with God, rather than in a sinful state under his displeasure. David had experienced the "pleasures of sin" to the fullest extent, and he knew how vain and unsatisfactory are such falsely-called enjoyments in comparison with the delights to be found in the favor of Heaven. And he who would seek real enjoyment, even in this life, would do well to follow the example of David,

confessing his sins and bringing before God the "sacrifice of righteousness"—a broken and a contrite heart—and thus secure joy and pleasures which the world can never give.

W. N. GLENN.

## Temperance.

### Alcohol and the Heart Beats.

As a rule, it is well to let the processes of life in our bodies go on without noticing them, for doubtless it would make us very nervous to have the internal machinery in motion before our eyes. But to prevent people from abusing that delicate machinery, it often becomes necessary to show it; and if a person addicted to wrong indulgence is made "nervous" by the sight, it may save him from being made something far worse.

Dr. N. B. Richardson, of London, the noted physician, says he was recently able to convey a considerable amount of conviction to an intelligent scholar, by a simple experiment. The scholar was singing the praises of the "ruddy bumper," and saying he could not get through the day without it, when Dr. Richardson said to him:—

"Will you be good enough to feel my pulse as I stand here?"

He did so. I said, "Count it carefully; what does it say?"

"Your pulse says seventy-four."

I then sat down in a chair and asked him to count it again. He did so, and said, "Your pulse has gone down to seventy."

I then lay down on the lounge, and said:—

"Will you take it again?"

He replied, "Why, it is only sixty-four; what an extraordinary thing!"

I then said, "When you lie down at night, that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up, it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by 60 and it is 600; multiply it by 8 hours, and within a fraction it is 5,000 strokes different; and as the heart is throwing 6 ounces of blood at every stroke, it makes a difference of 30,000 ounces of lifting during the night."

"When I lie down at night without any alcohol that is the rest my heart gets. But when you take your wine or grog you do not allow that rest, for the influence of alcohol is to increase the number of strokes, and instead of getting this rest you put on something like 15,000 extra strokes, and the result is you rise up very seedy and unfit for the next day's work till you have taken a little more of the 'ruddy bumper' which you say is the soul of man below."—*Pacific Rural Press*.

THERE are 206,394 persons holding licenses to sell liquor in the United States. Counting all persons engaged in the business, there are not less than 500,000 people. Eighty-one million dollars is paid into the treasury as revenue, but this traffic costs the consumers over \$813,000,000. This would build four continental railroads from New York to San Francisco, equipping them with cars and telegraph wires, and all needed paraphernalia. If all these people were usefully employed and this money wisely spent, what a rich and prosperous nation we would be!

PERHAPS the "temperance workers" who think that the grand remedy is to be found in high license, may be able to explain the following: "Des Moines, Iowa, with a tax of \$1,000 a year on each saloon, finds itself supporting twenty-seven more of those institutions than when it only cost a liquor-dealer \$250 to help men make beasts of themselves."—*Ex.*

### The Effects of Tobacco.

THAT tobacco is a poison cannot be doubted by any one who has experienced or witnessed the effects of the first cigar upon one endeavoring to acquire "the manly art." Careful observation and experiments by scientific men have established the fact that it may cause gastric derangement, heart disease, neuralgia, convulsions, and marked depression of both the nervous and muscular systems.

As with arsenic and other poisons, the system can be so accustomed to its use that the immediate and noticeable effects will be but pleasant. Close observation, however, will generally reveal some chronic disturbance, and a sudden stoppage of the habit will often, although not always, develop marked symptoms of poisoning. The action of this drug is largely determined by the size of the dose, and the age and temperament of the individual; phlegmatic adults, like the Dutch, are comparatively unaffected; but people of a nervous disposition are most surely and seriously poisoned.

The special object of this article is to call attention to the alarming extent to which cigarette smoking has spread among boys. Tobacco in this form is less apt to cause primary symptoms, as nausea, prostration, etc., but because of its mildness the smoke is inhaled, and this, with the great number of cigarettes consumed, is sure to produce deep and lasting constitutional effects, so insidiously that they are seldom attributed to their real cause.

We Americans are a nervous people, living at a high pressure, and consequently should be the last to use tobacco. But it is during the period of growth, when the tissues of the body are in the formative state and active changes are taking place in them, that they are most susceptible to modifying influences—it is during boyhood that the use of tobacco does the most harm. The growth is stunted, the powers of body and mind enfeebled, a craving for stimulants is apt to be developed, and there is great liability to chorea or some other nervous affection, and to heart disease.

Investigation revealed, some years since, that in the University of France the scholarship of those addicted to tobacco was materially lower than that of those who did not use it. Note the diminutive size of the Spaniards, Portuguese and Cubans; for generations the cigarette has been almost constantly in the mouths of the women and children as well as of the men. These people are excessively nervous and lack brawn, their strength being principally nervous energy, a condition of things for which tobacco is largely responsible.

The community must be aroused to the danger that is threatening us. As a nation we will surely degenerate if our men come on the stage with their nervous and physical systems impaired. The tendency already is to increased nervousness and shorter stature. Mothers, fathers, guardians, teachers, family physicians, and ministers, each and all of you have a direct and personal responsibility in this matter which you cannot shirk. Example is of more force than precept, and the chances of your boy's heeding your admonitions are slight if he can point to the example of his father, doctor, or minister smoking. The boy will not reason; he cannot realize the importance of this question, and it rests with the tact of his guardian to induce him by some means or other to faithfully promise (and perform) not to touch tobacco until he has acquired physical maturity, a period varying from about nineteen to twenty-five years of age. The imminent danger will be thus averted, and so much having been gained, the rest will be comparatively easy. It is useless to hope that at any time short of the millennium will we see the use of tobacco entirely eradicated, but we must check it so that its proportions will not be so huge as to threaten the future of the nation.—*J. L. Moffatt, M. D.*



# 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 17, 1884.

## North Pacific Camp-Meeting.

THIS meeting was held in East Portland, Oregon; the place first selected, Sellwood, being inaccessible for the people. There was no shade upon the ground which was used, but in every other respect it was most desirable. A grove of young evergreens near at hand was being cleared away, which afforded material for decorations; and these were also set up by a number of the tents, which added much to the appearance of the ground, and gave a pleasant shade at the doors.

The weather was varied, ranging from dry and hot to cold and very stormy. But the meetings were not broken up at any time, though the people outside the camp were kept away from a few.

From the first it was evident that the meeting would be one of hard labor. The condition of the people was not favorable; most of the members of the principal churches had taken quite a decided stand against the action of the General Conference, which made it very difficult to reach them. Our working force was found to be none too strong for the occasion; and had it not been for the pointed testimonies of Sister White, we have every reason to fear the meeting would not have accomplished the object desired. Three years ago, at the Cornelius camp-meeting, we plainly saw and deeply deplored the condition of this Conference; but they were not prepared at that time to accept our view or take our advice, and they yielded to the suggestions of the enemy, by which means darkness was brought upon nearly the whole field. We told them at Cornelius that the time would come when they would be convinced that we were right, and we could but thank God that that time came at the East Portland meeting. We were thankful, not for our own sake, but for their sake, and the sake of the cause, which was suffering in that Conference.

The partial acceptance of the truth by Elders Snashall and Barnes proved to be a detriment to the work in Oregon. It is always a detriment to the cause in any Conference to have ministers in the field who are not thoroughly converted to, and sound in, the faith. At the camp-meeting in Salem, two years ago, we saw that unless a prudent, careful course was pursued toward these men, the cause would suffer through them. And here again our cautions were forgotten, and they (and especially Elder Barnes) were supported by the sympathies of those whose judgment would have led them to adopt a different course. Sympathy is a good quality, but its perversion is a great evil; and we know of no field which has suffered so deeply because of perverted sympathy as Oregon. But we trust the spell is fully and completely broken. Though it seemed harder to approach the people here than in the meeting at Walla Walla, there was a more thorough work done at the East Portland meeting than at the other. Almost all broke down and made an entire surrender of their prejudices and opposition to the action of the General Conference. Hearty confessions were made, and strong pledges to stand by whomsoever should be sent to help them. Elder Boyd was very cheerfully re-elected president, and we believe he has consecrated associates in his fellow-officers.

This movement opened the way for effectual devotional efforts, and on the last Sabbath, after a discourse by Sister White, almost the entire congrega-

tion signified a desire to draw near to God and to start anew in his service. Quite a number came forward who had never professed religion at all. On Monday, June 30, twenty-five were baptized in the Willamette River near the camp-ground.

The Council was approved by all, as none could fail to see the benefit of consultations of the representatives of the several Conferences. Its organization was as simple as it could possibly be made, and all cheerfully acquiesced in its recommendations. To those unacquainted with the circumstances it might appear strange that Elders Jones and Raymond were taken for a season from fields so destitute; yet it was perfectly consistent with our plan of educating and training our laborers. Their privileges of associating with those who were experienced in the work had been very limited; and all saw and acknowledged the propriety of this recommendation.

Sister White's remarks on the course of those who mount some favorite hobby and run it to the detriment of the great work in which we are engaged, were pointed, forcible, and timely, and we are glad to record the promise that they will be furnished for publication. The cause in Oregon and Washington has been greatly injured by this course. In the work of establishing this truth it was far different. Those whom God evidently set forth to develop this faith, labored for unity, not distraction. They carefully and prayerfully examined the points, and when they had constructed their argument, they submitted it to the judgment of their brethren, and only taught and published it after it was approved. And if by any means a point was put forth upon which there was not agreement, its projectors carefully abstained from further teaching it. And God blessed this method, and his Spirit approved their work. But men have always come up who gave no evidence that the Lord had set them forth to bring out the faith, who seize upon some point, either untrue or unimportant if true, and without consulting their brethren of experience, thrust it before the weak and inexperienced as new truth which is calculated to greatly strengthen the message! But wherever such a work is found, confusion and distrust are sure to follow. The withdrawal of confidence and support from the General Conference, left many in the northern field peculiarly open to such deceptions, and the enemy was not slow to take advantage of the position. When this work of discord is checked, the cry of "persecution" is often raised; but they who draw away from their brethren must not complain if their brethren draw away from them.

We have always contended that every denomination has its rights. We did not believe that Prof. Swing and Dr. Thomas were persecuted by the Presbyterians and Methodists. No honorable man will try to teach contrary to the faith of the denomination whose name he bears, and under whose authority he teaches. No man has any right to make others responsible for that which they do not believe and which his church does not allow. The right of private judgment we do not dispute, but if one chooses to disagree with his brethren, he ought to be willing to bear the responsibility. We have assurances that these restless spirits will multiply among us, and it is our duty to watch over the interests and welfare of the flock, and to contend earnestly for the faith.

Elder Boyd labored untiringly, and under great discouragements, to establish the work in East Portland, according to the counsel of the General Conference Committee and the advice of the President of the International Tract and Missionary Society. A meeting-house was built and a reading-room and city mission established; and, allowing for some defections from the faith, the membership of the church was more than doubled. Outside of this locality but little was done during the past year,—not enough to make up for the losses sus-

tained by means of selfish and unconverted workers. It pains us to record such facts; but they are facts open to all. And it cheers us much to know that a new era has dawned upon the work in the North Pacific Conference. Had a faithful and judicious course been pursued in the past, churches might now dot the Willamette Valley, and the cause be strong in that field. We hope that all may now strive to "redeem the time" by diligence in every good word and work.

Nearly \$5,000 were pledged on the ground to build up the several interests of the cause. This was cheerfully done, and of their own suggestion. We believe that "the people have a mind to work" in Oregon, and that the coming year will show good results.

We greatly rejoice that Elder Loughborough was assigned to the northern field, and that, by recommendation of the Council, he will assist Brother Boyd in establishing the work in Oregon. We regret, however, that there is such a scarcity of laborers, especially in Upper Columbia. How greatly they need to importune the Lord of the harvest for help in this time of need. Brother Ings remains in those Conferences for a season, which we trust will be a great benefit to the churches.

Altogether we are cheered with the prospect in the northern Conferences. Never since their organization has the outlook appeared as hopeful as at the present time. We had full confidence, when we started for those camp-meetings, that the time for a revival of the work there had fully come, and we were not disappointed. Our prayers shall still be for them, and our heart will go with the workers in that large and important field.

## A New Creature in Christ.

WE have shown from the Scriptures that the whole duty of man is to keep the commandments, and that only by so doing can we gain eternal life. We have also found that the law, being perfect and holy, condemns the whole world, and that we can be freed from this condemnation only by faith in Christ. The law condemns; Christ has opened the way for pardon. When the sinner has acknowledged his guilt, and has accepted Christ as his Saviour, he can say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. We now inquire, What is his relation to the law from this time on? and, Does this condition of things make any less true the statement that to fear God and keep his commandments is the whole duty of man?

In 2 Cor. 5: 17 Paul describes a man in this justified state: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." We have heard this text quoted to prove that a man in Christ has no more use for the law, that such old things as that are done away. The absurdity of such a claim is manifest on its very face; for if that supposition were true, it would amount to saying that the law is abolished only for Christians, but that it is in full force until a man becomes a Christian; and since Christians and sinners live side by side in this world, we would have the anomaly of the law being both abolished and in full force at the same time!

But the eighteenth verse tells what the new things are: "And all things are of God, who hath reconciled us to himself by Jesus Christ." If a man in Christ does all things that are of God, he certainly will not violate God's law. The statement of what Christ did for us, proves this: "Who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." Verse 19. The act of reconciliation implies that certain



parties have been estranged from each other—have been enemies. So Paul, in Rom. 5:8-10, shows that while we were sinners—transgressing the law—we were the enemies of God, and that we are reconciled by the death of his Son. The prophet Isaiah (ch. 30:9) shows very clearly in what rebellion against God consists, where he says that “this is a rebellious people, lying children, children that will not hear the law of the Lord.” And Paul also states that the carnal mind is enmity against God, simply because “it is not subject to the law of God.” Rom. 8:7.

Since, then, our enmity to God while we were sinners consisted simply in disobedience to his law, it must necessarily follow that when we are reconciled we will keep the law. Indeed, the very act of reconciliation implies submission on our part to the requirements of God. Paul goes on to say (2 Cor. 5:20) that having received the commission from God, “we [that is, the ministers of Christ] are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God.”

This means simply that the work of the gospel is to persuade men to keep the law of God. The thing is stated in plain words by the apostle Peter, when he says, “The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And *this is the word which by the gospel is preached unto you.*” 1 Peter 1:24, 25.

The point, however, is established beyond all controversy by the closing words of 2 Cor. 5: “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” The turn which some give to the first part of this verse, viz., that Christ was made a sin-offering for us, robs the text of all its force. It is true that Christ was our sin-offering, but that is not what the apostle here states. God made Christ (the sinless one) to be sin for us. He was made in all things “like unto his brethren;” and that means not simply as to the outward, physical frame, but that he bore sin, just as we do. The sins that he bore were not his own, but ours. He “knew no sin,” yet “the Lord hath laid on him the iniquity of us all.” Isa. 53:6. Although the sins that he bore were ours, they were counted as his own; and so caused his death. “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” Isa. 53:5.

And why was this done? Why was the spotless Lamb of God made to be sin for us? Paul answers: “That we might be made the righteousness of God in him.” What is the righteousness of God? We have already shown from Isa. 51:6, 7 that it is nothing else but the law of God. Then Paul’s words mean that Christ was made to be sin for us, in order that, in him, we might be conformed to the law of God. This, then, is what it is to be a new creature in Christ; it is to put away the old life of sin, and to become reconciled to God by keeping his law.

In the second chapter of Ephesians Paul briefly states the change from being dead in trespasses and sins to being quickened, and made to sit in heavenly places in Christ Jesus. This is done because God is rich in mercy. We read: “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Verses 8, 9. The term “saved” is sometimes used in an accommodated sense. We are really saved only when we are given the victory over death, and are made immortal in the kingdom of God. This salvation is brought to us “at the revelation of Jesus Christ.” 1 Peter 1:13. But since this everlasting salvation is given only to those who overcome their sins (Rev. 3:21), we are said to be saved when we are freed from our past sins through the pardoning mercy of God. If we continue in this condition, we will receive our full salvation. In this place the word may be taken in both senses. “Not of works, lest any man should boast.” Simply a repetition of

Rom. 3:28. God was not under obligation to save us, and we could not atone for past sins, and thus earn salvation. Our salvation is wholly due to the infinite mercy of God through the merits of Christ, and consequently we have nothing whereof to boast. Shall we conclude from this, then, that Christ does everything for us, that is, in our stead, and that we have no call to work for ourselves? Paul does not so teach. “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph. 2:10. By being “created in Christ Jesus,” we are made new creatures in Christ; and for what? That we might be able to perform good works, for that is what God from the beginning designed that we should do, and this is our whole duty.

And now we are able to understand fully Christ’s reply to the young ruler who asked the way of life. Matt. 19:18-21. While he said, “If thou wilt enter into life keep the commandments,” you will notice that he did not leave him with that. Christ well knew that the man, in spite of his self-righteousness, was a sinner. By a simple test he showed that the young man was not only covetous, but that he did not love his neighbor as well as he did himself, and that he did not love God with all his heart. He was selfish, and loved himself and his property more than he did God and his neighbors; and so he was a violator of *all* the commandments, for he broke the two great precepts upon which they hang. (Matt. 22:36-40.) Christ well knew that the young man could not justify himself, nor even keep the commandments as they should be kept, in his own strength, and so he added the words, “Come and follow me.” What for? That in Christ he might be a new creature; that, whereas by himself he had utterly failed of fulfilling the righteousness of God, in Christ he might attain to that; in short, that he might be enabled to keep the commandments.

And so it still remains a fact that to fear God and keep his commandments is the whole duty of man, and Christ has simply come to our aid, to help us to do our duty. While he assumes the responsibility of the sins which the believer has committed in the past, and thus sets him once more in the right way, justified before God, he tells him that “without me ye can do nothing.” We are “created in Christ Jesus unto good works,” but it is only while we abide in him that we can bear any fruit. Without Christ our efforts to obey God are vain struggles; with the strength which he gives we can do all things, and at last stand “complete in him.” And this opens the way for us to understand how it is that Christ is the end of the law, which will next be considered.

E. J. W.

#### Manner of Christ’s Coming.

LAST week we gave two texts (John 14:1-3; Heb. 9:27, 28) which contain a direct promise of Christ’s second coming. If the subject were mentioned nowhere else in the Bible, these two texts would be sufficient. They are unequivocal statements of a fact, and the promises of God are not yea and nay. From those texts we concluded that the second coming of Christ must be as real and literal as his first. We shall now produce positive testimony to that effect. We would first, however, remind the reader that every text that speaks of the manner or object of Christ’s coming, is additional proof of the fact that he will come again.

In his first letter to the Thessalonians, the apostle Paul warns the brethren against indulging in hopeless sorrow for their dead friends, as though they were lost. He assures them, “by the word of the Lord,” that those who live until the Lord comes will have no precedence over those who fall asleep in Jesus. We will not be with Christ any sooner than they are. And then he proceeds to tell how this can be. “For the Lord himself shall descend from Heaven with a shout, with the voice of the

archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thess. 4:16, 17.

We shall have occasion to use this text again, and we pass it for the present. Turning to the first chapter of Acts, we read the account of Christ’s ascension. In his gospel, Luke had previously written, “And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” Luke 24:50, 51. In Luke’s second narrative we have this account: “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1:9-11.

There is no mistaking these words. Christ was there in person. “In bodily form, while in the act of blessing his disciples, he ascended to heaven. And the angels declared that “this same Jesus”—“the Lord himself,” 1 Thess. 4:16—should come in exactly the same manner as he had left the earth. Now, as showing the perfect harmony of the Bible narrative, we quote right here the words of John: “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.” Rev. 1:7. The one who claims that the coming of Christ is death, or conversion, or anything else than a literal return to earth, squarely contradicts these plain texts.

Our Saviour foresaw that before his return many would be engaged in this very work. In order to draw the attention of men away from the real advent of Christ, as described in the Bible, Satan and his angels will transform themselves, not merely into angels of light, but into the appearance of Christ himself, and will “show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect.” Matt. 24:24. They will claim that Christ has already come, and will work miracles to support the claim. How, then, can we be sure that they are not the Christ? Here is the sure guide: “Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.” Matt. 24:26, 27. The reason why it will be impossible to deceive the elect, is because they will remember and implicitly believe the plain declarations of the Bible.

These texts prove not only that the coming of the Lord is a literal event, but that it is yet future. Do you still say that it took place on the day of Pentecost? We answer that Paul’s words in Heb. 9:28 were written many years after that time. None of the apostles had written a line at that time, and, since the resurrection of Christ, had engaged in no public work whatever. But they all speak of that day as still future. Is it claimed that the destruction of Jerusalem answers to the coming of the Lord, we remind you that the book of Revelation was written more than a score of years after Jerusalem was conquered by Titus; and in that book, besides the description already quoted (Rev. 1:7), almost the closing words are these: “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Rev. 22:12. “He which testifieth these things saith, Surely I come quickly.” Verse 20. These



forbid the application of the promise to any event before the close of the first century.

Again, no event has ever yet occurred comparable to the coming of the Lord as described in the Bible. Peter, in answer to those who, professing to be able to see no signs of such an event, derisively ask, "Where is the promise of his coming?" says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3:10.

The psalmist says: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:3-5.

The heavens have not departed as a scroll when it is rolled together; not yet has the glorious appearing of the Son of man in those opening heavens dazzled every eye as does the vivid lightning flash. Not yet have "the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:15, 16. The time is still future when the voice of the Archangel and the trump of God shall call the dead in Christ from their graves, and when the living righteous, with glad accord, shall unite in the exclamation: "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

That day will not pass and leave saints and sinners alike unconscious of its arrival. The Lord comes, not as an intercessor, but as a king, "without sin." There is thenceforward no more mercy for sinners—they receive according to their deeds; no more trials for saints—he appears to them unto salvation. This being so, it is manifestly fool-hardy in any one to say, "We shall know more about it when it comes than we do now." Yes, we will; but those who put off their knowledge of it until it comes, will learn to their sorrow. While the signs that show that coming near are fulfilling all around us, let us search the Scriptures that we may be children of the light, and, having our lamps trimmed and burning, be able to hail our Lord with joy when he returns.

E. J. W.

### Wanted!

THE *Age to Come Herald*, in a supplement to its last issue, says:—

"The territory of the kingdom under the new covenant will be the same as under the old, but enlarged, with the curse removed. The subjects will be the same twelve tribes of Israel, with the great increase in numbers, and in a righteous state as Christ is righteous, with the same law, *revised* [Italics ours], written in their hearts and minds, instead of on tables of stone—and in a book. The capital will be the same city, Jerusalem, risen from the dust and ashes and sins of her desolate state, with her beautiful garments and great strength, in righteousness and praise before all nations, the capital of the whole earth."

We will not ask the *Herald* for proof of all these wonderful assertions, but one thing we would like. Will it kindly favor us with a copy of that "revised law," which is to be the rule of life in the age to come? We have long been looking for it, but never before got so closely on its track. If the *Herald* will forward it by return mail, and send us the bill, we will settle promptly. We want a copy of that revised law, whatever it may cost.

"I AM a stranger in the earth; hide not thy commandments from me." Ps. 119:19.

## The Missionary.

### North Pacific Conference Proceedings.

THE annual session of the North Pacific State Conference of Seventh-day Adventists was held at the East Portland camp-ground, June 19-30, 1884.

#### FIRST MEETING, JUNE 20, 9 A. M.

President, Eld. C. L. Boyd, in the chair. Opening prayer, by Eld. J. N. Loughborough. Secretary, John E. Graham, being absent, H. W. Reed was elected *pro tem*.

Credentials presented by delegates as follows: Salem—John Osborne, George Fulton; Coquille City—J. C. Bunch; Renton, W. T.—G. W. Davis; Beaverton—J. C. Hall, J. D. Fleck; Damascus—J. T. Chitwood. Brother Withers was received to represent the church at Scio. Delegates were accepted to represent the following companies: Carrollton—Hannah Warren; Rainier—Columbus Washburn; Yaquina Bay—Fred Kundert; Corvallis—Fred Will; Alsea Bay—H. A. Baxter.

All ministers from abroad, and all members of good standing were invited to participate in the deliberations of the meeting.

The chairman appointed the usual committees, as follows: On Nominations—J. C. Bunch, H. Atkinson, J. T. Chitwood. On Credentials—T. H. Starbuck, R. D. Benham, G. W. Davis. On Auditing—J. E. Graham, R. D. Benham, H. Atkinson, J. T. Chitwood, G. W. Davis, George Fulton. On Resolutions—J. N. Loughborough, T. H. Starbuck, O. Dickinson.

#### SECOND MEETING, JUNE 21, 9 A. M.

Prayer by Eld. Wm. Ings. Credentials presented by delegates as follows: East Portland Church—H. W. Reed, John Burden.

Eld. W. C. White expressed an earnest desire that steps be taken to secure a larger attendance of our churches at this Conference session. A committee of three to secure that object was appointed, as follows: Elds. J. N. Loughborough and W. C. White and T. H. Starbuck.

The minutes of last year's Conference were read. The names of Elders Barnes and Snashall were referred to the Committee on Resolutions.

Eld. J. H. Waggoner suggested that the resolutions adopted June 24, 1883, be read, that we might consider how far we had kept them.

The first resolution was read, and remarks were made by Elds. J. H. Waggoner, J. N. Loughborough, A. T. Jones, and W. C. White. Brother White then called for a reading of all the resolutions.

#### THIRD MEETING, JUNE 24, 5 P. M.

Prayer by Eld. J. O. Corliss. The Committee on Resolutions presented the following:—

WHEREAS, Elds. E. W. Barnes and A. Snashall have apostatized from the faith of Seventh-day Adventists; therefore,

Resolved, That their names be stricken from the minutes of the Conference.

After remarks by Eld. J. H. Waggoner, the resolution was adopted.

Reports from churches and companies were then read.

Brother Sprague was accepted to represent the company at Eugene City.

Reports from the ministers were presented.

Eld. C. L. Boyd gave an outline of the condition of the cause in this Conference, showing what had been done the last year. He spoke of the providence of God in opening the way to build a church and a depository, part of the latter to be used for a reading-room.

Voted that a committee of nine be appointed to visit the said buildings and report. The following brethren were appointed: T. H. Starbuck, J. C. Hall, R. D. Benham, J. C. Bunch, G. W. Davis, H. Goodell, John Krumm, E. Squires, and John E. Graham.

Three delegates were elected to the Pacific Coast Council as follows: C. L. Boyd, R. D. Benham, and T. H. Starbuck.

#### FOURTH MEETING, JUNE 25, 9:30 A. M.

Prayer by Elder Loughborough.

Elder Loughborough expressed the opinion that we ought to know something of the labors of Elder Barnes, and Elder Raymond was called upon to relate what he knew of his labors up to the time he moved to Salem. T. H. Starbuck spoke of his movements in that city. No favorable report of his labor could be given by either of the speakers.

Eld. J. H. Waggoner made remarks that were profitable to all.

Eld. J. O. Corliss spoke of the evil influence of the person in question.

Mrs. E. G. White made remarks with candor and earnestness. Her testimony was very acceptable.

Report of the investigation of certain views formerly held by Elder Raymond was called for. Elder Loughborough read the report, which, by a rising vote, was adopted.

#### FIFTH MEETING, JUNE 26, 9 A. M.

Prayer by Eld. A. T. Jones.

The Nominating Committee reported as follows: For President, Eld. C. L. Boyd; for Secretary, H. W. Reed; for Treasurer, O. Dickinson. Members of the Conference Committee in addition to the president, J. E. Graham, R. D. Benham.

Moved and seconded that Eld. C. L. Boyd be elected president. Elder Boyd declined until more unity could be established. He presented his objections on paper, which were read and commented upon by Eld. J. H. Waggoner, followed by remarks from Eld. J. O. Corliss.

Mrs. E. G. White then bore testimony which was of great importance to all who desire eternal life.

Remarks by Elds. J. H. Waggoner, W. C. White, J. O. Corliss, Bros. R. D. Benham, T. H. Starbuck, and E. Squires.

#### SIXTH MEETING, JUNE 26, 4 P. M.

Prayer by H. W. Reed.

Eld. J. H. Waggoner made some remarks, and called up the appeal of President C. L. Boyd to the Conference, concerning certain action taken by some members in regard to his relations to Elder Barnes. The appeal was sustained, and the opposition to the authority and action of the General Conference, which had been manifested in this Conference, was repudiated and condemned.

On this subject Mrs. E. G. White gave a most impressive and powerful testimony in reference to the condition of the Conference when Elder Boyd was sent here, and to the condition of those who had criticized the action of the General Conference, and rejected those whom the Lord had sent to their assistance. Remarks were made also by several others, and Elder Boyd requested them to vote against his election.

#### SEVENTH MEETING, JUNE 27, 10:30 A. M.

Prayer by Eld. W. C. White. The question of the election of Eld. C. L. Boyd was called for. The delegates expressed their choice by a unanimous vote. The privilege to vote on the question was extended to all members of Seventh-day Adventist churches present, which resulted in a unanimous vote.

Eld. O. Dickinson was chosen to represent the Salem church, taking the seat vacated by John Osborn.

H. W. Reed was elected Secretary, and O. Dickinson, Treasurer.

John E. Graham and J. C. Hall were elected members of the Conference Committee in addition to the president.

The appointing of the Camp-meeting Committee was left to the Conference Committee.



## EIGHTH MEETING, JUNE 29, 5:30 A. M.

Prayer by Eld. C. L. Boyd.

The following recommendation was then presented by the committee appointed to visit the church and reading-room erected the past year: "We find the work well and faithfully done, and as they seem to be what this Conference needs to accomplish its best work, therefore, we recommend that the amount needed to complete payment for these buildings be raised by the Conference.

After remarks by Elders Loughborough and Waggoner the recommendation was adopted.

The following resolution was then presented:

**Resolved**, That we raise a fund of \$3,000 to be used as follows: 1. To settle the indebtedness on the East Portland meeting-house and the State depository. 2. Five hundred dollars to be devoted to tent and camp-meeting purposes. The remainder to be used as a missionary fund for the support of our ship and city mission and colporter work.

Brother Dickinson moved to make the sum \$5,000.

After remarks by Elds. J. N. Loughborough, J. H. Waggoner, and W. C. White, the motion as amended was carried by unanimous vote of the delegates. The brethren and sisters present showed their appreciation of the motion by a unanimous vote.

Pledges were then made for this purpose amounting to \$4,915.55.

## NINTH MEETING, JUNE 30, 9 A. M.

The following resolutions were presented:—

**WHEREAS**, We see a vast field opened up before us and but few laborers to enter the same; therefore,

**Resolved**, That it is our duty to encourage devout men and women not a few, to attend the Healdsburg College as the way to prepare themselves most quickly to be efficient laborers in this cause.

**Resolved**, That we render devout gratitude to God for the testimonies of reproof and counsel given by the Spirit through Sister White during this camp-meeting. Adopted by a rising vote.

**Resolved**, That we tender a vote of thanks to the proprietors of the *Oregonian* and *Telegram* for favorable notices of our camp-meeting.

**Resolved**, That we tender a vote of thanks to the North Pacific and Oregon Railway and Navigation Cos.; Oregon and Californian Railway; also to the proprietors of the steamer, *Joseph Kellogg*, for reduction in fare over their respective lines of travel.

Committee on Credentials and Licenses reported as follows:—

That credentials be renewed to Eld. C. L. Boyd; that licenses be granted to H. W. Reed and John Burden; that colporter's licenses be granted to Mrs. C. L. Boyd and John Cole.

After remarks by Eld. J. H. Waggoner, the report was adopted.

The following resolution was then presented:

**Resolved**, That we request Eld. J. N. Loughborough to spend as much time in this Conference as is consistent with his other duties; and that he and Elder Boyd visit the churches in this Conference and labor with them, in accordance with the recommendation of the Pacific Coast Council.

The resolution was adopted.

The treasurer reported as follows: Money received during the year, \$1,407; money paid out during the year, \$1,407; amount of unpaid orders, \$160.

Moved and seconded that the Conference send a delegate to the General Conference.

After remarks by Elds. J. H. Waggoner, J. N. Loughborough, and J. O. Corliss, the motion was carried.

The Conference having completed its labors, adjourned *sine die*. CHAS. L. BOYD, *Pres.*

H. W. REED, *Sec. pro tem.*

THE fruit of our service may be invisible to the men and women around us, but Christ sees and harvests it. We may have succeeded, in his sense of the word, when we are inclined to grieve over a supposed failure. Therefore, "Weary not in well-doing."

## Upper Columbia T. and M. Society.

THE first meeting of the fourth annual session of this society was called to order in the large pavilion on the Walla Walla camp-ground, June 6, at 10 A. M., Eld. G. W. Colcord in the chair. Eld. J. N. Loughborough led in prayer. Minutes of the last session were read and approved.

The chair named Wm. McCoy, F. Miller, and A. C. Johnson as Nominating Committee, and Eld. J. N. Loughborough, F. E. Jones, and W. A. Gibson as Committee on Resolutions. Adjourned.

## SECOND MEETING, JUNE 8, 5 P. M.

Report of labor performed during the past year was read, as given below, and compared item by item, with the corresponding table as given in 1883. The reading showed an increase in reference to the work as a whole, and especially so in Districts Nos. 1 and 3.

## REPORT OF UPPER COLUMBIA TRACT AND MISSIONARY SOCIETY, FOR YEAR ENDING MARCH 31, 1884.

|  |  |         |      |      |          |
|--|--|---------|------|------|----------|
| Cash Received.                         |  |         |      |      |          |
| Total                                  |  | \$83 61 |      |      | \$800 95 |
| T. & M. Reserve Fund                   |  | \$44 00 |      |      | \$147 00 |
| Periodicals                            |  | \$27 51 |      |      | \$306 53 |
| Sales                                  |  | \$25 15 |      |      | \$375 48 |
| Membership and Donation                |  | \$17 15 |      |      | \$875 48 |
| Distributing Matter.                   |  |         |      |      |          |
| Periodicals Distributed                |  | 18087   | 1281 | 1321 | 7368     |
| Pages Tracts and Pamphlets distributed |  | 42 06   | 1281 | 1321 | 140473   |
| Other Periodicals                      |  | 11      | 11   | 11   | 34       |
| Instructor                             |  | 1       | 1    | 1    | 7        |
| Good Health                            |  | 7       | 7    | 7    | 185      |
| Signs                                  |  | 7       | 7    | 7    | 185      |
| Review                                 |  | 6       | 6    | 6    | 35       |
| No. Signs Taken in Clubs               |  | 47      | 29   | 19   | 195      |
| No. Letters Written                    |  | 211     | 108  | 121  | 1119     |
| Missionary Visits                      |  | 376     | 78   | 204  | 32186    |
| No. Members Dismissed                  |  | 1       | 1    | 1    | 3        |
| No. Members Added                      |  | 77      | 17   | 1    | 289      |
| No. of Reports Returned                |  | 48      | 50   | 105  | 151      |
| No. of Members                         |  | 48      | 50   | 105  | 151      |
| Districts                              |  | 1       | 2    | 3    |          |
|  |  | Agents  |      |      | Totals   |

Remarks were made by Elders Loughborough and White in reference to the increase of the Reserve Fund, enlargement of our library, and the adopting of broader plans for the prosecution of this part of the work of God. Adjourned.

## THIRD MEETING, JUNE 12, 6 P. M.

The treasurer's report was received and read as follows:—

|                              |  |          |  |           |
|------------------------------|--|----------|--|-----------|
| RECEIPTS.                    |  |          |  |           |
| Cash on hand, April 1, 1883  |  | \$101 06 |  |           |
| Received from Districts      |  | 303 76   |  |           |
| " " Agents                   |  | 450 19   |  |           |
| " for Reserve Fund           |  | 147 00   |  | \$1002 01 |
| DISBURSEMENTS.               |  |          |  |           |
| Paid to Signs Office         |  | \$735 23 |  |           |
| " " Review Office            |  | 55 28    |  |           |
| " for General Expenses       |  | 43 55    |  |           |
| " to N. P. T. and M. Society |  | 9 00     |  |           |
| Cash on hand, March 31, 1884 |  | 155 95   |  | 1002 01   |
| ASSETS.                      |  |          |  |           |
| Due from Districts           |  | \$127 14 |  |           |
| " " Agents                   |  | 211 64   |  |           |
| " to Reserve Fund            |  | 139 50   |  |           |
| Stock on hand                |  | 607 71   |  |           |
| Library Cases, etc.          |  | 50 00    |  |           |
| Cash on hand                 |  | 155 95   |  | \$1291 94 |
| LIABILITIES.                 |  |          |  |           |
| Due Signs Office             |  | \$239 73 |  |           |
| Due Review Office            |  | 90 20    |  |           |
| Balance in favor of Society  |  | 912 01   |  | 1291 94   |

The Committee on Nominations reported as follows: For President, J. N. Loughborough; Vice-President, G. W. Colcord; Secretary, Mrs. G. W. Colcord; Assistant Secretary, Mrs. Lizzie

Holley. Directors—District No. 1, I. M. Johns; No. 2, Ambrose Johnson; No. 3, W. J. Goodwin. Candidates were elected.

The Committee on Resolutions offered the following:—

**WHEREAS**, The Territories of Idaho and Montana lying directly east, would most naturally look to this Conference for light upon present truth; and,

**WHEREAS**, The former of these has already been attached to this Conference; therefore,

**Resolved**, That we will take hold at once to perform missionary work in those fields.

**WHEREAS**, Experience has shown that good results have been attained by a systematic concentration of effort in mailing papers to such names as may be obtained from various sources; therefore,

**Resolved**, That we will at once take hold in this manner to spread the present truth in different parts of our Conference, including the Territories mentioned in the previous resolution.

**WHEREAS**, Many of our brethren and sisters, even while engaged in other business, have been enabled to obtain subscriptions to the SIGNS OF THE TIMES; and,

**WHEREAS**, Many others, with a little care and forethought, might do the same; therefore,

**Resolved**, That we request all of our people to carry with them copies of the paper, introducing it on every favorable occasion, and obtaining all the subscriptions possible.

**WHEREAS**, The *Sabbath Sentinel* is a periodical of such a nature that it furnishes a new means of introducing the truth to the attention of the people; therefore,

**Resolved**, That we request our people in this Conference to take clubs of this paper, and diligently use them in obtaining all subscribers feasible for the same.

These resolutions were separately considered by visiting brethren and members, and adopted.

Nearly all of the brethren and sisters present were members of the society; however, there were several additions secured at this meeting.

Following a number of questions and points of instruction, the meeting adjourned.

G. W. COLCORD, *Pres.*

MRS. G. W. COLCORD, *Sec.*

## Reno, Nevada.

WE left Humboldt County, Cal., May 14, to seek a field of labor in this State. Our parting with the friends at Ferndale was well moistened with tears. They had become very dear to us through the influences of the present truth. We have always found it true that when the truth of God makes friends for us they are friends indeed.

We do not think the work is done in Humboldt County. There are many fields of labor opening there in different localities. We are glad to feel assured that efforts to advance the truth are still being vigorously pushed in that field. The church at Ferndale has many privileges that others do not have. They have a fine new church, with a first-class bell. These are blessings that the majority of the friends of truth do not have. Their Sabbath-school, numbering about fifty members, was doing well when we left, being well equipped in every way. The brethren enjoy the good-will of the community, and we are confident that there are many within a few miles of Ferndale who may be brought out of darkness into light, if the church will only realize their responsibility, and labor earnestly and prayerfully for these souls.

We are now in the midst of a good interest in this city. The attendance is larger than any of the friends here expected, and many manifest a real live interest in the work. We are laboring in hope. We feel confident that there are some honest souls here who will rejoice in the truth. Brethren Rieck, Kinney, and Hutchinson are with us, canvassing and colporting, and assisting in the meetings. Mrs. Ballou's health is somewhat better than when we left Ferndale.

G. D. BALLOU.

July 3, 1884.

(Missionary Department continued on page 430.)



## The Home Circle.

### GRANDMOTHER'S ADVICE.

"Tell your sorrows to your pillow."

THE world is bright enough, my pet;  
Young hearts are light and free from care;  
And long, long may you journey yet  
Ere life for you is hard to bear.  
But when it comes, as come it will,  
The slow decay or sudden blow,  
Take up your burden and be still,  
Nor let the world your sorrow know.

Nigh threescore years and ten have laid  
Their pages open to my view;  
I've journeyed on through light and shade.  
And this I've learned and proved it true—  
That he who sends us grief to bear  
Is near us in our deepest woe;  
We never are so much his care  
As when his hand hath laid us low.

And so, whenever griefs befall,  
Still hold them sacred, all your own;  
No heart but one can feel for all  
The burdens on our shoulders thrown.  
So, when the friendly darkness falls  
And watchful eyes are veiled in sleep,  
Bring forth each care with silent prayer  
And give them all to God to keep.

### Miss Chapin's Experiment.

"NEENAH, are you ready to come out?"

No answer.

"Neenah, Neenah, do you hear?"

A rustling noise as of some one moving about was the only sound.

Sadly Miss Chapin turned away from the closed door and returned to her own room.

Here she sat down, and tried to think of some way to soften the girl's heart. Failing to choose any plan, she rose and went slowly to the study; for Mr. Allen was the principal of this school, and here was his presence chamber.

Once admitted, she said dismally:—

"I have come to see you about Neenah. She still refuses to yield, and there is but one penalty left."

"Well, well," Mr. Allen replied, a little impatiently, "I can't see why that should not be resorted to, if she remains surly and disobedient."

"This is her second day of confinement in her own room without communication, and she is as hard as ever," Miss Chapin went on. "If the poor girl were not an Indian, having had no mother's teaching to help her, I should not feel so badly."

"But you would have her obey, surely? I see no way left now, but the 'solitary confinement' with bread and water diet and the hard bed—yes, Miss Chapin, that above all," Mr. Allen urged. "Did you ever notice that the Indians are especially fond of a soft bed?"

"Yes; no doubt that is because they have none at all in their wigwams," she answered.

"Bread and water are no more to Neenah's taste than to that of any white girl, I fancy," continued the principal. "And I think a wholesome use of both will be beneficial to Miss Neenah Crow Wing. At all events we'll try it."

Seeing that all discussion was useless, the teacher again returned to her willful pupil. This time she entered without the permission which she had asked in vain. Seating herself beside the girl, she took one of Neenah's tawny hands in her own, and tried to win her to a right mind by gentle argument. Now and then the dull red of the Indian girl's cheek grew a shade more bright, but by neither word nor sign did she reply.

After half an hour spent so fruitlessly, Miss Chapin left her. With a light step she hastened once more to the study.

"Mr. Allen, at the risk of being unwelcome, I have to trouble you again upon the same business."

The formal bow of one who has already made up his mind, and does not mean to change it,

would have silenced a less brave woman; but Miss Chapin began resolutely: "Will you let me try an experiment in Neenah's case?"

Mr. Allen hesitated. "You must not let that girl off scot free," he said at length.

"But may I not choose her punishment?"

"Well, if you will really inflict a punishment, —yes. I think I can trust your discretion. Will you tell me what it is?"

"If you insist, certainly; but I would rather not. Will you not wait to see the result?"

"I would like to know beforehand."

"Very well then," and the bright flush rose to Miss Chapin's cheek, but she spoke very quietly; "I am going to bear Neenah's penalty for her."

"You will do no such thing, madam," he exclaimed excitedly. "The person who commits an offense, in this school, must bear the consequences."

"That was not our Lord's way in dealing with us," she answered softly. "It surely must be safe to follow his example. I beg you to permit me to stand in this poor girl's place this once," she pleaded. "That nothing else can conquer her, I am sure; this may not, but let me try."

The principal was all out of patience.

"Fiddle-de-dee!" he exclaimed. Have we returned to the times of knight-errantry? Then, seeing Miss Chapin's disappointment in her face, he added, pleasantly, but do as you please. Send for me in time to make your will, however, for you are sure to end your days in the 'dark chamber' if you wait for Neenah's repentance."

Radiant with success, away sped Miss Chapin, straight to the culprit.

"Neenah," she said kindly, "Mr. Allen has sentenced you to the 'dark chamber' until you are willing to do what is right, and you know only too well, poor girl! what that means."

Neenah's face only grew the more dogged.

"I grieve to think of you, dear, shut up in that lonely room so dark and bare, with such a hard bed to lie upon, and only your own naughty heart for companionship. So I have asked Mr. Allen to forgive you freely, on his part, and I am going to bear your punishment for you."

The girl started and looked at Miss Chapin, then fell into her state of dull indifference again.

"When you wish my forgiveness, Neenah, come to me and I will give it to you. I shall not see you again till you come to seek me."

So saying the teacher closed the door after her, and immediately gave herself up, a prisoner in the "dark chamber."

Neenah could hear the key distinctly, as it turned upon her friend, but she also felt a keen sense of her own freedom.

In her stolid way she tried to enjoy her liberty.

It was Saturday, the day so welcome to teacher and pupil alike, so that in the general bustle of a holiday Miss Chapin was scarcely missed.

The affair was known only to a few, and no explanations were necessary.

Sunday evening found her still a prisoner. That night the chapel was crowded, for a stranger addressed the students, and the singing was especially attractive.

During the services, Mr. Allen received the urgent message that Miss Chapin desired to see him immediately.

She had been conscious for an hour that some one was stealthily moving outside her door, and at last a paper had been thrust under it. She had sent for Mr. Allen to ask that this paper might be examined as soon as possible, as she had no light.

It was from Neenah. In rude, ill-formed letters the poor child told how she had lain awake all the long night thinking of her teacher, and what she was suffering for her sake. She could bear it no longer, and she humbly begged to be forgiven, promising to be a good girl always.

Even Mr. Allen's heart was touched, and Miss Chapin wept for joy. They went together to Neenah's little room, and found her crying bitterly. Nor was she ashamed of her tears. She repeated her promise of obedience most gladly.

Ignorant and unreasoning, Neenah faithfully kept her word. And in this, as well as in her tender-love for her teacher, this Indian girl put many a follower of the blessed Jesus to shame; for we often forget who bore our punishment because he first loved us.—Mrs. C. E. Cheney.

### How the Boys are Ruined.

IN a late number of *Punch*, a prodigal son who has gone to the bad is represented as saying to his father in answer to a stern rebuke: "Ah, it's all very well for you to talk, father. It's precious easy to keep straight on nothing a year, and you were thrown penniless on the world at fourteen! I should like to have seen you in my circumstances, after a public school and college education, and an allowance of £500 per annum ever since!" It must be admitted that the young man's defense was unanswerable—a father who had been guilty of such lack of wisdom in the training of his son had no right to blame anybody but himself if the son turned out badly. He had, in fact, tempted his boy to dissipation, and then chided him for yielding.

This is a fair example of the way in which scores of boys are ruined yearly, especially in our large cities. Parents supply them liberally with money, permit them to spend their time as they please, and are horrified some day by the discovery that their darling boy is a sot or a villain. Nothing can be more disastrous for a boy than too much spending-money, and too much spare time to spend it in. Of course we all think that our boys are the best in the world; that we have so carefully instilled the principles of right living into their minds that they will not fall victims to the temptations that swallow up other boys. And in this blind confidence many parents go on till some disgraceful or criminal act opens their eyes to the real state of the case. New York is full of young men, the sons of rich fathers who themselves began life as poor boys, who have nothing to do but to spend their large allowances in the way that will do them the most harm. Their days and nights are passed in the companionship of youths as empty-headed as themselves, varied by association with men of doubtful reputation and women whose reputation is not in the least doubtful. What but misery, degradation, and crime can be the ultimate result of such a life? If fathers will sow the wind, they must not complain when they reap the whirlwind.

Only less disastrous than rash indulgence is the policy of stern repression. Some rich fathers, frightened by the ruin of their neighbors' boys, bring up their own in the most rigid way. Their boys never have any spending-money that they do not have to account for, to the last cent, and not much even on those terms. Their boys are kept under strict surveillance, and are not allowed to go anywhere without permission. When their education is finished, they are put into the counting-room or the office, and compelled to work as hard as any poor boy. No attempt is made to interest them in the business or profession thus chosen for them, and they naturally feel for it only disgust and repugnance. Well, one day the father dies, and a large fortune falls to the boys thus trained. They proceed to make ducks and drakes of it after the most approved fashion. Never having been trained to the right use of money, they spend it more profusely than the boys who have always had it; and having always been kept under special restraint as to their habits, they plunge into the wildest kind of dissipation. The very anxiety of the father to keep his sons



from evil has turned out to be the chief instrument of their ruin.

These are the two extremes which are seen every day in such a city as New York. It is of course true that in the great majority of homes no such desperate state of things exists, but the cases we have typified are all too common. The safe middle course between over-indulgence and undue severity is not, perhaps, easy to hit, yet it must be attained approximately unless a boy's character is to be hopelessly spoiled. On the whole, we suppose that over-indulgence is responsible for the ruin of more boys than any other cause. The tendency of American fathers and mothers is too much to live for their children only, to sacrifice themselves in order to gratify their whims and extravagant notions, to efface themselves socially for the sake of their advancement. When character is not utterly ruined by such a system, there is great danger that it will be marred by selfishness, and by the lack of that consideration for others which marks the Christian gentleman.

### Partners.

I WAS sitting one day last week by Mrs. Graves' little work-table, engaged in the delightful task of teaching her the shell-stitch, in crochet, when the door was burst open as if a cyclone were coming, and her ten-year-old boy bounced in. He made a polite bow, it is true, but I felt that he was a very unpleasant occurrence, for he stumbled over my feet and upset our basket of worsteds, and seized his mother around the neck for a whispering in a thoroughly tumultuous and uncomfortable way. He received a gentle rebuke for his undue haste and carelessness, and permission, evidently, to go to the bureau drawer, where I watched him upsetting a pile of clean handkerchiefs, and bringing forth in triumph—a fishing-hook!

"Does your mother always let you treat her places that way, Frank?" I asked.

The bright, eager face turned upon me with a surprised look, and then with a sunny glance across the table, said, "Oh! mother and I are partners."

Partners! I felt a sudden pang in thinking of my own well-regulated nursery, whose clock-like rules permitted no such invasion of my places by my young folks.

"I won't go above the dam, mother," were the boy's parting words, as the door closed with a bang that alarmed the plaster.

"Frank is not always so noisy," apologized his mother. "He is very much excited now, and I must save my little lecture about his want of consideration until it will be more likely to avail something."

"But do you give your children such right of way through all your places?" I asked, my interest in the shell-stitch gone.

"Not quite all," she answered, laughing. "I have a few little nooks that are sacredly my own; but only a few. Frank uses the right word when he says we are 'partners,' and I don't know when he has enjoyed anything as much as being allowed to keep that new fishing-hook in my pile of handkerchiefs;" and the mother laughed afresh at the odd hiding-place the boy had invented.

But I was burdened with a consciousness that I should have snubbed my young man upon any such unreasonable proposal, and I pressed the discussion.

"How can you keep any order, or teach any order," I asked, rather petulantly, "if you do not insist upon things being kept in their right places?"

"I do try to check the troublesome propensity to leave things lying around," answered my companion; "but, Elsie, don't you remember from your own childhood how much nicer and more secure our mothers' places seemed for our treasures? That new fishing-hook is of the same value to Frank that your diamond ring is

to you; more, indeed, for it gives him more lively pleasure, I am sure, and no place of his own seemed good enough for it. It was a very small sacrifice on my part to allow him to tumble my clean handkerchiefs; but the gratitude it awakened in that precious little heart has bubbled up and over in many a kiss and caress that was infinitely sweet to me.

"He got the word 'partners' from a story they are fond of hearing me tell, of a bit of my own childhood's experience. I had some bad tricks, as a child, that were hard to correct, and one was playing in the fire. Living in the country, big wood-fires blazed on our hearths all winter, and seemed an irresistible temptation to me. Of course I was punished, time and again, but nothing ever seemed to cure me, until one day my mother found me with long pieces of twisted paper, trying to see how near the flame I could hold them without their lighting. Instead of the punishment I expected, my mother sat down by me on the floor, and played in the fire with me for half an hour. By that time my craving was satisfied, and the morbid fascination that the forbidden pleasure had exercised over me was gone. 'Now, Nellie,' said my mother, as she brushed up the litter, 'we are partners in this game, and it will be very unfair if you ever try to play it without me.' I never did, and the idea of being 'partners' with my mother held me with a strong grasp all my life; it brought me to her side with many a question of this or that, which I am persuaded most young people settle for themselves, and often settle the wrong way."

I began to feel sorry for my poor little well-managed children, who had never known the sweetness of playing "partners" with mamma; but they were young enough, thank God, to begin yet, and I trusted I was not too old to learn.

"Aren't you afraid to trust Frank to go to the mill-stream?" I asked, kissing my friend good-by; "it's horridly deep above the dam."

"He never goes above the dam," she replied, with proud content; "that's a part of the partnership."—*Ill. Christian Advocate.*

### Measurements of the Great Lakes.

THE following measurements of the great lakes have been taken by the Government surveyors: The greatest length of Lake Superior is 335 miles; its greatest breadth is 160 miles; mean depth, 688 feet; elevation, 827 feet; area, 82,000 square miles. The greatest length of Lake Michigan is 300 miles; its greatest breadth, 108; mean depth, 690 feet; elevation, 506 feet, area, 23,000 square miles. The greatest length of Lake Huron is 300 miles; its greatest breadth is 60 miles; mean depth, 600 feet; elevation, 274 feet; area, 20,000 square miles. The greatest length of Lake Erie is 250 miles; its greatest breadth is 80 miles; its mean depth is 84 feet; elevation, 500 feet; area, 6,000 square miles. The greatest length of Lake Ontario is 180 miles; its greatest breadth is 65 miles; its mean depth is 500 feet; elevation, 261 feet; area, 6,000 square miles. The total of all five is 1,265 miles, covering an area of upwards of 135,000 square miles.

A PROFESSOR in the University of Upsala offers to freeze any person who will volunteer, depriving him of all appearance of vitality, and to bring him round again at the expiration of two years without injury. No one has consented to the experiment, and it is proposed to try it upon some condemned criminal.

A TRANSCENDENTAL preacher took for his text, "Feed my lambs." A plain farmer very quaintly remarked to him on coming out of the church, "A very good text, sir, but you should take care not to put hay so high in the rack that lambs can't reach it."

He who forsakes himself is soon forsaken by his friends and fortune.—*Berkeley.*

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## News and Notes.

## SECULAR.

—John A. Kasson, of Iowa, has been appointed minister to Germany, and Judge Taft, minister to Russia.

—It is reported that General Gordon has been murdered by his soldiers, and that El Mahdi has occupied Khartoum.

—The New York *Times* says that over 60,000 working people attended the first Sunday concert in Central Park, on the 6th inst.

—The Fitz John Porter bill was vetoed by the President. The House passed it over the veto, but the Senate sustained the President's action.

—A virulent epidemic is raging near Kerbela, Asiatic Turkey. The Russian Government is adopting precautions against the spread of the disease.

—No fewer than 150 persons were poisoned by ice-cream in Brooklyn, N. Y., on the 4th inst. The ice-cream all came from one place, and the proprietor's wife was one of the victims.

—The Democratic National Convention nominated Governor Cleveland, of New York, for president, on the second ballot; and Thos. A. Hendricks, of Indiana, for vice-president.

—Sixteen polygamous marriages are just reported from Cache County, Utah, and the statement is made from there that the new temple has been thronged by seekers after exaltation ever since the dedication in May.

—As a result of the fight between the two factions of the narrow-gauge railroad from Ogden to Denver, all traffic of the Denver and Rio Grande was suspended last week. At the San Francisco office it was stated that it was impossible to tell when business would be resumed, and that the agency in that city is to be closed.

—The Central Pacific Railroad has been forced to surrender the Mojave division of the Southern Pacific, thus breaking its monopoly of the railroad traffic on the Pacific Coast. The Atchison, Topeka, and Santa Fe, and Chicago, Burlington, and Quincy Railroads have not only the right to enter San Francisco, but do so over the lines of the Central Pacific.

—Cholera is spreading in France, and the prospect is somewhat alarming. There is almost a panic at Marseilles and Toulon, and people are leaving in large numbers. This migration, it is feared, will spread the disease. Eighteen hundred persons left Marseilles in one day last week. It is said that New York physicians are now admitting the possibility and danger that cholera may be brought from France to this country. There will no doubt be a rigid quarantine after the disease gets a fair start in the United States.

## Obituary.

HALL.—Died, in Woodland, Cal., July 4, 1884, Sister L. M. Hall, aged 72 years, 1 month, and 19 days.

Sister Hall was born in Madison County, N. Y. She came to California in 1853, and settled in Woodland in 1864. She formerly belonged to the M. E. Church, but embraced the Sabbath truth in 1872, since which time she was a member of the Seventh-day Adventist Church of Woodland.

She suffered much in her last sickness, and fell asleep in hope of a better resurrection.

A large gathering of friends and neighbors attended the funeral, who listened with interest to a discourse on 1 Cor. 15:53.

EDITOR.

BROWN.—Died, June 22, by drowning in Bushard's Bay, near Santa Ana, Los Angeles Co., Cal., John and James Brown, sons of Bro. Daniel Brown. John was aged 24 years, 8 months, and 7 days, and had been married but a few months. James was aged 13 years, 2 months, and 22 days. The mother, the wife of the elder brother, and other members of the family, witnessed the scene from the shore, but were unable to render any assistance. The family were on a fishing excursion, and the boy was swimming in the bay. He called for help, and his brother waded out some distance and handed him a pole, which he grasped and by some unknown means both were drawn under the water. The bodies were not secured until several days after the occurrence. Funeral services were conducted by Bro. R. A. Morton, of Orange.

NELLIE A. BROWN.

[Review and Herald please copy.]

## Pacific Coast Council.

The Council was held at the East Portland camp-ground June 23-30, 1884.

FIRST MEETING, JUNE 23, 5 P. M.

Prayer by Eld. J. N. Loughborough. Introductory remarks were made by Eld. W. C. White, who nominated Eld. J. H. Waggoner for chairman. Eld. A. T. Jones was elected secretary.

Remarks were made by the chairman upon the objects and the future organization of the Council. Elder White stated that Elder Waggoner had drafted some rules for the government of the Council, and called for their reading.

RULE 1.—The Conferences shall be represented as follows: One delegate to the Council, for every five delegates in the State Conference. And the delegates present shall cast the full vote of their respective delegations. The delegates shall be elected by the annual Conferences or appointed by the Conference Committees.

RULE 2.—The officers of the Council shall be: One to preside, and one to record the proceedings. And each Council shall choose its own officers.

RULE 3.—The object of the Council shall be: (1) To unify and strengthen the work on the Pacific Coast; (2) to devise ways and means for introducing the work into destitute fields in the Pacific Coast States and Territories; (3) to extend the missionary work within these Conferences; and (4) to foster our educational interests on the coast.

RULE 4.—The time and place of meeting shall be appointed by the presidents of the coast Conferences; the appointment for each year to be made before the annual camp-meeting for that year in either Conference.

RULE 5.—The decisions of this Council shall be only advisory.

After some discussion, with slight amendments, the rules were adopted. It was decided that the presidents and representatives of the Conferences present should name the delegates to the Council.

SECOND MEETING, JUNE 26, 1:45 P. M.

Delegates reported present as follows:—California—Elders Waggoner, White, Ings, and Corliss, and Prof. Brownsberger.

Upper Columbia—Elders Loughborough and Jones.

North Pacific—Elder Boyd, and Brethren Benham and Starbuck.

Elder Waggoner was elected chairman, and Eld. A. T. Jones, secretary.

The following points of business were suggested: (1) What can be done to strengthen the Upper Columbia Conference, and to occupy Idaho? (2) What can be done to help the North Pacific Conference? (3) What is the relation of the Healdsburg College to the work on the Pacific Coast? (4) Is it advisable for these Conferences to send delegates to each others' annual meetings? (5) Shall these Conferences send delegates to the General Conference?

Elders White, Boyd, and Loughborough were appointed a committee to present business to the next meeting.

Remarks were made about the wants of the various fields.

THIRD MEETING, JUNE 30, 8 A. M.

Business was presented by the committee as follows:—

We recommend, 1st, that Elder Loughborough assist Elder Boyd, in such way as they may judge best, to establish the work in the North Pacific Conference.

2d, That the Pacific Coast Conferences send delegates to the annual meetings of each other.

3d, That the Pacific Coast Conferences send delegates to the General Conference.

4th, That the brethren encourage those in these Conferences who desire to fit themselves for work, not only as preachers, but as canvass-



ers, colporters, and teachers, to go to Healdsburg College.

5th. That Elder Raymond attend the Healdsburg College.

6th. That Eld. A. T. Jones labor in California under the direction of that Conference.

The first two were fully discussed and adopted. (The first was afterward adopted by the N. P. Conference.) The third was spoken upon by Elders Waggoner, Corliss, Boyd, Loughborough and White. In the past, these Conferences, especially the two northern, have requested some one who would attend the General Conference, to represent them, though they did not belong to the Conferences. It was urged that each Conference should have a representative from its own membership in each General Conference; that only in this manner can they keep well acquainted with the action and spirit of these important meetings; and in this manner alone can their wants be fitly represented; that it will serve as a bond of union between the General Conference and the State Conferences, and that inasmuch as the delegate can carry back to his own State the experience of the workers in the whole field, and the reasons on which the several actions of the General Conference are based, the money expended in sending a delegate would be more profitably employed than if used to pay laborers at home. It is only by such representation that the distant Conferences can keep pace with the work; and the caution was given that delegates be sent who will well represent the Conferences. Do not send men who are but half converted to the truth, or who are chronic fault-finders.

On the fourth, remarks were made by Professor Brownsberger. Owing to a lack of time, no others spoke on this point, though they desired to do so. (The remarks of Professor Brownsberger will be given hereafter.) All the recommendations were adopted and the Council adjourned.

J. H. WAGGONER, *Chairman.*

A. T. JONES, *Secretary.*

#### Canada Camp-Meeting.

THIS meeting was held at Waterloo, which is rather a thriving place of about 2,500 or more inhabitants. The grounds were good and well shaded. The Camp-meeting Committee had made ample preparations, and everything was in good order. The attendance was fair. One good feature was that all were present at first and remained to the close.

The attendance from without was not large, yet on Sunday the 60-ft. tent was well filled by very attentive listeners. I have never seen unbelievers give more heed to the words spoken. Several embraced the Sabbath, and others were almost persuaded. This is a field where the *Crisis* had considerable influence, but it is crumbling as it is destined to before the third message.

On Monday several of their leading men were present when the wants of the cause were presented and pledges called for. We thought we could discover that they did not expect much would be donated, but before the meeting closed, \$3,412 was pledged to forward the work. Six thousand was the amount called for, to be divided as follows: \$3,000, for the Tract Repository; \$2,000, for an Educational Fund; and \$1,000, for a Reserve Fund. We all felt that a good beginning was made. I was told by a lay member of the First-day Adventists that he was astonished. "Why," said he, "we had a meeting as large as this, and did much more talking than was done here, and got *only six dollars*." But this is the power of the third message upon men. I do have some appreciation of the truth; there is a power in it to move the heart that cannot be found in error.

Elder Owen was elected president of the Conference and T. and M. Society. A goodly num-

ber received colporter's licenses. Several probably will attend the South Lancaster Academy the coming year. Our social meetings were quite interesting. On Sabbath about twenty came forward, some of whom were starting for the first time. The children's meeting was an interesting feature of the services. The preaching brethren from abroad were Elders Haskell, Hutchins, Robinson, Whitney, and Bro. M. E. Kellogg.

The canvass for the Signs before the meeting had made a favorable impression upon the public mind. The local papers had contained several favorable articles relative to the meetings and our work.

The parting meeting on Tuesday morning was a good season. Tuesday, July 1, was what is known as "Dominion Day," and to the Canadian is about the same as July 4 is in the States. The Canadian Temperance Society had the tents, and a large crowd was addressed, by two members of Parliament and other prominent men. Elder Owen and myself had the privilege of representing our position on this question. The day passed off well and a good work was accomplished for our cause even at this temperance meeting. On the whole, we left the ground feeling that the meeting had been very profitable, and that the coming year will see much good accomplished for the cause in this province.

A. O. BURRILL.

#### Minnesota Camp-Meeting.

THIS meeting began on time, June 25, and closed the morning of July 1. The president of the Conference, with quite a number of the brethren and sisters, had been camped on the ground for a week before, to make preparations for the meeting. This gave time to counsel together and plan, that the meeting might start off under the most favorable circumstances.

The great majority of our people arrived on Wednesday, and were ready to attend the first meeting. They were not only prompt to come, but nearly all remained to the close. This was the largest, and all were unanimous in saying it was the best camp-meeting ever held in this Conference. A census of the camp taken Monday morning showed that full 900 had camped on the ground. The outside attendance was not large till Sunday, when there were upwards of 2,000 in attendance besides our own people. The best of order was maintained, and that without any special effort, throughout the entire meeting. All listened with deep interest to the points of truth which were set before them.

From the very first the devotional meetings took a serious turn. The preaching was mostly practical, showing the present phase of the work. Elder Butler, just returned from Europe, showed in a very clear manner the wants of the cause in our missions there. Many hearts were melted to tenderness as he spoke of the millions of people still in darkness who must be warned. The frequent mention of the present rapid rise of the message, and of its accumulating power, brought moisture to the eyes of every lover of present truth.

The time was well filled up with good, heartfelt testimonies in all our social meetings. The Spirit of the Lord was present all through the camp on the Sabbath-day in a very marked manner. In the afternoon, after Brother Butler had given a very feeling discourse from the text, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Ps. 126:5, 6, a call was made for sinners and backsliders who wished to seek the Lord, to come forward. Many responded to the call. No one was urged, but still they came till one hundred and seventy-five filled the front seats. It was a sight that melted the hardest heart to tenderness. All were solemnly impressed

that the angels of God were all through the camp, casting their hallowed influence around us.

Another good feature of this meeting, like the one in Wisconsin, was the interest taken by the children and youth in the meetings held for them. Special instruction was given them on the plan of salvation, the evil and deceptive work of Satan as compared with the benevolence, kindness, and holy character of Christ, the evidences of acceptance with God, and Christian duties, such as baptism, etc. When the Sabbath came, they were all ready to move forward understandingly. Just before the close of the Sabbath, a children's social meeting was held, in which one hundred and thirty-eight testimonies were borne in about one hour. It was a very free meeting.

Another opportunity was offered on Monday forenoon for those who were seeking the Lord, and above one hundred came forward. A deep feeling, even deeper than on the Sabbath, was manifested. The broken heart and contrite spirit showed evident signs of the blessing of the Lord. In the afternoon a short discourse on baptism was given, and opportunity offered for those who wished to go forward in this ordinance to manifest it, when sixty-nine gave in their names. We all repaired to the water, where three administrators performed the solemn rite, and all the candidates were buried with their Lord in the clear waters of the Minnesota. Most of these were Sabbath-school scholars, and were moving out for the first time.

The business of the Conference was done with the same unanimity and thoroughness that generally characterizes all our work. The brethren and sisters have the same spirit here as in other Conferences. When the demands of the cause were laid before them, they responded nobly. It was voted to raise the sum of \$25,000—\$10,000 for the reserve fund and State depository, \$5,000 for city missions, \$5,000 for the Battle Creek College, \$3,000 for the Scandinavian Mission, and \$2,000 for the central European Mission; \$17,700 of this sum was pledged on the ground; this, with what had been previously pledged, would make the amount about \$20,000.

Thus closed another successful camp-meeting this season. Another great victory has been gained for the cause, and we have another proof that God is moving on the hearts of his people everywhere. This is shown, not only in the giving of means, but also in men and women consecrating and giving themselves to the work. Several in this Conference go out from this meeting to engage as laborers in the cause in one branch or another. May the rich blessing of God go with his faithful servants and bless their labors.

I. D. VAN HORN.

## Appointments.

OAKLAND.—House of worship, northeast corner of Clay and Thirteenth Streets. Sabbath-school every Sabbath at 9:30 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Tuesday evening at 7:45. Seats free. Invitations to all.

SAN FRANCISCO.—House of worship, Laguna Street, between McAllister and Tyler Streets. Sabbath-School every Sabbath at 9:45. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at 316 Fremont Street.

PROVIDENCE permitting, I will hold meetings as follows:—

Oregon—Milton, a general meeting for the churches of Milton and Walla Walla, July 25-27. Echo, Aug. 1-3.

Washington Territory—Dayton, Aug. 8-10. Colfax, Aug. 13. Farmington, Aug. 15-17.

Idaho Territory—Boise City, Aug. 22-24.

Nevada—Reno (camp-meeting), Aug. 29 to Sept. 5.

J. N. LOUGHBOROUGH.



# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 17, 1884.

## Camp-Meetings for 1884.

|   |                    |
|---|--------------------|
| IOWA, Marshalltown .....                | Aug. ....          |
| VIRGINIA, ——— .....                     | " 5-12             |
| TEXAS, Dallas .....                     | " 8-18             |
| NEW YORK, Syracuse .....                | " 14-26            |
| ILLINOIS, Peoria .....                  | " 19-26            |
| NEW ENGLAND, Worcester .....            | Aug. 20 to Sept. 2 |
| MICHIGAN (Northern) Traverse City ..... | " 27 " " 1         |
| NEVADA, Reno, .....                     | " 29 " " 5         |
| VERMONT, Burlington .....               | " 29 " " 8         |
| INDIANA (Southern), Farmersburg, .....  | Sept. 2- 9         |
| MAINE, Portland, .....                  | " 4-15             |
| OHIO, Columbus .....                    | " 11-22            |
| MICHIGAN, Jackson .....                 | " 18-29            |
| COLORADO, Denver .....                  | " .....            |
| INDIANA, ——— .....                      | Sept. 25 to Oct. 7 |

GENERAL CONFERENCE COMMITTEE.

## Various Matters.

THE California Camp-meeting will probably be held this year in Oakland. This is the decision, but the ground has not yet been obtained. We have no doubt it will be here. It is a good selection in every respect.

A TENT-MEETING will be in progress in Oakland by the time this paper reaches its readers. It will be held on the corner of Tenth and Poplar Streets, near the "Cole School." It will be principally carried on by Eld. J. O. Corliss, assisted by others as circumstances may permit.

OUR Missionary Department is overflowing this week; but there is not a paragraph which we could spare. It is necessary that we give quite fully the proceedings of the Coast Conferences. This condition of our paper will not again exist; the omission of a paper last week made it unavoidable just now.

ARRANGEMENTS are being made to have regular preaching in San Francisco, both on Sabbath and on Sunday evenings. Our health once broke down under efforts to keep up regular appointments there in addition to other arduous labors. We are very glad that circumstances are making it possible to have such an arrangement.

THE excessive labor of the northern Camp-meetings prevented our doing as much for the SIGNS the last two months as we expected to do. Soon after our return we were called away to a funeral, so that we have hardly yet got "in position" for work. We are making arrangements to increase our working force on the paper. We are happy to make this announcement.

"WILL it pay?" Yes; many fold. We learn by letter from New York that it is expected that the Conference will be to an expense of \$500 for the Syracuse camp-meeting. We are very much in favor of the most rigid economy in handling means belonging to the Lord's treasury; but a wise outlay of means is the best economy. We believe that our New York brethren by thus doing will cast bread upon the waters which will return after not many days. Let our important camp-meetings be pushed to success.

A CONTEMPORARY, which occupies the same ground as does the SIGNS on the subject of the state of the dead and the coming of the Lord, publishes an article which it admits contains nothing but vagaries. The reason it gives for so doing is sympathy for an aged brother who has done good work in the past, and to illustrate its principle of independency in journalism. In such a case we would manifest our sympathy by trying to set the erring brother on the right track, and our independence by putting the article into the waste basket. It requires more independence to publish only truth than to publish everything.

## Healdsburg College.

THE third Annual Announcement of this institution is now before us, from which we extract the following items:—

The next term opens Monday, August 4. The Biblical course will begin immediately after the camp-meeting vacation. At that time a beginners' class in Greek will be started, for the special purpose of studying the original of the New Testament.

The prospects for the coming school year are very encouraging. The attendance will doubtless be very much increased. Washington and Oregon will send a large number of students. We know of no better recommendation for the College than that all who have been there want to return. Those who design to attend should, as far as possible, plan to be present at the opening.

## Our Sabbath-School Lessons.

Now that our study of the New Testament history is brought to a close, it has been thought best to devote a few months to the study of Bible doctrines. There never was a time when our schools were so well prepared as now to take up the study of these subjects. It is not possible to estimate the value of the lessons we have learned in the three or four years that we have been studying the Gospels, and the Acts of the Apostles. Those who have studied diligently and entered the most into the spirit of the subject, realize most fully the necessity and the blessing of making the life of our Lord the subject of daily meditation. The study of the lives and labors of the apostles as brought out in the Acts, has given us broader, nobler views of Christian duty and attainments.

What we have learned by the study of these subjects is a very essential preparation to a critical study of the teachings of our Lord and his apostles. Some of these teachings we have studied briefly in connection with the history, but now we desire to take up such subjects as the Lord's Second Coming, the Resurrection, Immortality through Christ, and the Sabbath in the New Testament, and examine the texts bearing directly upon each subject.

There was never a time when a thorough knowledge of these subjects was so much needed as it is now. False doctrines are multiplying and gaining in popularity, and our only safety is to have a definite knowledge of what is taught in the word of God. Peter says, "sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." This we understand to be the duty of every one; and to so prepare ourselves as to be "ready always" will require daily diligent study.

We believe the time has come for a revival of the spirit of daily Bible study. It is this that we need more than anything else, for with many the love for the study of God's word is almost extinct. We are starving our souls, while the word of life is almost constantly within our reach. The Bible-readings have done a good work; they are a most valuable help to the study of the Scriptures, but they are studied by a comparatively small number. It is our hope that the new lessons which are framed on the same plan as the Bible-readings, but which differ from them in being made shorter, and in calling for some of the texts to be committed to memory, will arouse in every school, and in every member of every school, an earnestness for Scripture study which we have never seen before.

W. C. WHITE.

THE *Christian Union* reports general dissatisfaction among the members of the Shiloh Presbyterian Church, at Twenty-sixth Street, N. Y., because the present pastor will not allow church fairs, sociables, etc., and insists that all church money shall be raised directly from the members.

## Bible-Readings.

BIBLE READINGS, Nos. 1 and 2, have just been published at this office. Those recently published were the readings of the ten days' meeting at Healdsburg, while these now published are founded upon the "Bible Course" at Healdsburg College last winter. They who attended that course were desirous of having the substance of their lessons in the form of readings, whereby they might not only keep in mind the important instructions which they had received, but be better able to instruct others in the truth.

There are also a few other important readings in these numbers, some of which were prepared by special request for the meeting held last spring in Oakland. A judicious use of such readings as are here given cannot fail to prove of great benefit in any community. They are all got up with great care by those who are accustomed to presenting the truth to their fellow-men. We recommend them to all, both to workers and students. Price, 25 cents each number.

## Camp-Meeting Supplements.

THE tent and camp-meeting supplements are proving a valuable aid in bringing out people to attend these important meetings. The camp-meeting supplements have been used with the best of satisfaction in the following Conferences this year: Kansas, Canada, North Pacific, Upper Columbia, Wisconsin, and Pennsylvania. Vermont has just ordered a supply for their camp-meeting. Oregon used 2,000 SIGNS with supplements; Texas orders 3,000 SIGNS and supplements; New York, 5,000 SIGNS and 20,000 supplements for their camp-meeting. The tent supplements have been used in Texas, Nevada, California, Colorado, etc. Terms were given in the four-page SIGNS supplement of May 8.

## Texas Tract Society.

THE Texas Tract and Missionary Society has the State Agency for "Thoughts on Daniel and the Revelation," "Sunshine at Home," "Sketches from the Life of Paul," and other works on the Signs of the Times, Coming of the Lord, the Bible Sabbath, the Judgment, the Origin of Satan, the Destiny of the Wicked, the Soul, the Resurrection, Bible Sanctification, Salvation through Christ, Sufferings of Christ, Is the End Near? etc.

Address, TEXAS TRACT SOCIETY,  
Denton, Texas.

## Colorado.

WE have commenced a series of meetings in our tent at the corner of California and Twenty-third Streets, Denver, and will continue them daily at 8 P. M. until further notice. A large assortment of books on all Bible subjects may be obtained at the tent.

E. R. JONES,  
WM. OSTRANDER.

ELDER REESE is holding a tent-meeting at Monticello, Ind. Sister Nordyke writes: "We are having a good meeting and interest increasing. Ten have signed the covenant."

THE address of Eld. Wm. Ings will be East Portland, Oregon, until Aug. 5; after that date it will be Walla Walla, W. T., until Sept. 5.

THE present address of Brother Drew is: Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire, England.

## THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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