

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.

VOLUME 10.

OAKLAND, CALIFORNIA, FIFTH-DAY, JULY 24, 1884.

NUMBER 28.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

GIVING.

WHAT is a gift? Some rare and costly thing—
Which only wealth is privileged to bestow?
A joy that opulence alone can bring?
A boon that poverty may never know?
Nay! nay! the sweetest gifts that life adorn,
Ne'er left the loving hearts where they were born.

More humble gifts than e'en the "widow's mite,"
Whose fame rolls down through the applauding years,
Shall live in memories, safe from Lethe's blight—
Preserved in love, embalmed in holy tears.
Our rarest gifts are hungerings to bestow
The good that ne'er may come to us below.

All that in man is best, the stamp shall bear
Of that which we call immortality;
And fond good wills, defeated now, shall share
The glad fruition of the time to be.
God frames our purpose true in purer gold
Than eye of mortal ever may behold.

There is a wealth descending from the sky,
That falls on every loyal gift we bring,
A heavenly fragrance that can never die,
Breathing through all our true heart-offering.
If with each gift unselfish love we weave,
"More blessed 'tis to give than to receive."

—S. S. Times.

General Articles.

"Walk in the Light."

BY MRS. E. G. WHITE.

(Concluded.)

SAYS the psalmist, "The law of the Lord is perfect." It is also changeless, the standard of righteousness, or right-doing, through all the ages. It is "the perfect law of liberty;" hence the happiness of man as well as the glory of God demand that it be respected and obeyed.

God has highly honored his holy law. The ark of the testament, containing the law engraven on tables of stone, was the symbol of his presence with his people. This sacred ark was interwoven with the national history of the Israelites as well as with their religious faith. It was with them in their wanderings in the wilderness; and when the people passed over Jordan to take possession of the promised land, by the command of God the ark was borne by the priests into the midst of the river, and there remained until all Israel had passed over in the path that through the favor of God had been opened for them. It was often borne by the armies of Israel as a token that God was with his people, and made their cause his own. When this was the case, their enemies were terrified; for they knew that nothing could stand before the mighty God of Israel. But if they transgressed that law, they forfeited the divine protection, and were delivered into the hands of their enemies.

In consequence of the wickedness of the people, and because they rashly carried the em-

blem of his presence into the camp when the Lord was not with them, God gave the children of Israel into the hands of their enemies, the Philistines, and the ark was taken. But the heathen were not permitted to regard the sacred ark of God as a common thing. Dagon, their god, was humbled before it; and in every city where the ark was taken, the people were sorely afflicted. And the Philistines said, "The ark of the God of Israel shall not abide with us; for his hand is sore upon us, and upon Dagon our god."

"The Philistines called for the priests and diviners, saying, What shall we do to the ark of the Lord? Tell us wherewith we shall send it to his place." These men counseled the people not to send the ark away empty, but to return a trespass offering with it. Said they: "Ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel; peradventure he will lighten his hand from off you, and from off your gods, and from off your land. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he had wrought wonderfully among them, did they not let the people go, and they departed? Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart." And the Philistines did so; and they put the ark in the new cart, with the jewels of gold for a trespass offering in a coffer beside it.

The kine came with a straight course to Bethshemesh on the borders of Israel, and the men of Bethshemesh offered them as an offering unto the Lord. But when the Israelites, from motives of idle curiosity, looked familiarly into the ark, fifty thousand of them were slain for their rashness. The ark was then taken to Kirjath-jearim, and remained many years in the house of Abinadab.

Then came King David, with thirty thousand chosen men of Israel, to bring it to his own city, with music and rejoicing, with great display and with signal honors. The ark was carried in a new cart; and when they came to a rough place in the road, Uzzah put forth his hand to steady it. God had commanded that no hand but that of a consecrated priest should touch the sacred repository of his law, and special ceremonies of purification and preparation were enjoined; but Uzzah touched it with sinful, unhallowed hand, and was slain before the Lord. "And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?" And he left the ark in the house of Obed-edom; and the Lord blessed Obed-edom and all his household because of the ark.

Thus God guarded with jealous care the ark that contained his holy law, that all might be deeply impressed with the sacred character of that law. It is no wonder that as the people witnessed the judgments inflicted upon those who despised the law of God or treated it with disrespect, they exclaimed, "Who is able to stand before this holy Lord God?" The law was ordained unto life, and is an expression of the love of God to man. To despise it is to despise its Author; for it partakes of the perfection of the divine character. To the transgressor it becomes, not a savor of life unto life, but of death unto death. Jesus magnified the

law and made it honorable, by dying to satisfy its claims. He gave his life an offering for transgressions, that through his righteousness imputed to them, men might be reconciled to God, and escape the punishment due to disobedience.

And yet the law of God is almost universally despised and trampled upon, while human laws are exalted. There is a power that is called in the Scriptures the man of sin, that has thought to change this great standard of righteousness. He has torn the fourth commandment from the bosom of the decalogue, and in place of God's holy Sabbath has substituted one of his own invention. Those who accept this spurious Sabbath do great dishonor to the God of Heaven, and their offense is greatly exaggerated when they not only break the law themselves, but endeavor to lead others to disregard it also.

The Lord has specified that the seventh day is his Sabbath. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." But a human institution has been made to take the place of the divine; another day has supplanted God's holy, sanctified rest-day. The Christian church accept this day in place of the one God has chosen, and present it to the world to be observed and revered. They thus show that they do not love the law of God, nor prize its righteous, restraining influence.

God has laid down the conditions of salvation. He requires that men keep his commandments as obedient children. The Holy Scriptures are full of lessons showing that God is satisfied with no partial obedience. He does not leave men to rely on their human judgment, and select that portion of his law which they choose to obey. They are required to have correct views of duty. They are not at liberty to accept what ignorant, sinful, feeble man may suggest, believe, or urge upon them; but they must take God's word, and walk in accordance with his revealed will.

God has given men reason, and the noblest use to which the intellectual faculties can be put is the study of his word. And when through diligent and prayerful application the will of God has been discerned, nothing should be allowed to come in between God and the soul to swerve it from the path of strict obedience. No suggestions of propriety, no motives of expediency, no selfish desire for gain, no fear of loss, dishonor, or reproach, should be considered for a moment. God commands, and that is enough. The light shines, and it is our duty to walk in it. If men substitute human customs and traditions for the precepts of God's law, and proclaim to the world that that law, or any part of that law, is no longer in force, however honest they may be, they are under the condemnation of the law, and will perish as transgressors.

If you accept unpopular truth, ministers may say, "You are too particular. In order to have influence with the world, you must do as the world does." But such men are acting as mouth-piece for Satan. They are preaching a doctrine that pleases him well. No authority of church or State, no decrees of kings or emperors, no commands of bishops or priests, can absolve you from obedience to the law of God, or justify the least departure from his requirements. Finite reasoning must not take the

place of simple trust; self-will must not lead us in a course of disobedience.

Do not let the words of men who profess to be wise in the Scriptures deter you from searching them for yourself, or keep you back from obeying the precepts of Jehovah. Do not harbor the thought that some of the things taught in the Bible are nonessential. "To the law and to the testimony" for proof. The problems of duty and destiny become clear only when studied in the light of God's revealed will. Amid the devices of Satan to which we are exposed, and the varied temptations that surround us, we have the sure promise of divine guidance. "Thy word," says David, "is a lamp unto my feet, and a light unto my path." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Some Modern Criticism.

THE apostle Paul wrote that "whatsoever things were written aforetime [referring to the Old Testament Scriptures] were written for our learning." Rom. 15:4. It would seem that the modern expositor reads it, "Whatsoever things were written aforetime were written for our criticism." And in his case the word "criticism" means to pull to pieces, and not simply to weigh and judge. In the great struggle to make the Bible harmonize with "science," the subject of miracles has of course been much discussed. Now it happens that "science" has no place in its domain for miracles, and it has therefore occurred as a necessary consequence of the intense desire that the Bible shall not be regarded as being behind the age, that its avowed friends have quite generally set themselves to work to explain all supposed miracles in accordance with "known natural laws." The latest effort disposes of the miracle of the sun's standing still at the command of Joshua in the following manner:—

"A writer in the *Church Quarterly Review* maintains that what the Israelitish leader prayed for was not that the sun and moon might 'stand still,' but that they might 'be silent'—that is to say, 'cease to shine'—*dom shemesh*, as the Hebrew text has it. A storm of hail-stones was the principal cause of the defeat of the allied kings. Joshua, finding that the storm and darkness by which it was accompanied did more toward the overthrow of the enemy than his own troops, naturally prayed that the darkness might continue until the utter ruin of the foe was accomplished. The formidable astronomical objections to the miracle are thus removed by a simple philological discovery, which the reader may accept or not, at his pleasure."

We are glad that the *Christian at Work*, from which we clip the above, gives us the privilege of accepting it or not, as we choose. We choose to give such nonsense a wide berth. We are greatly surprised that that journal, and others which lay claim to great Biblical knowledge, should quote with approval a theory which is so directly contradictory to the plain Scripture narrative. It is simply a proof that there is a wide-spread desire to strip the Bible of everything which stands in the way of its acceptance by a self-sufficient, unbelieving world,—in other words to make the way of life so broad that all will find themselves in it without making any effort.

How does this explanation agree with the Bible? Let us see. Our critic says that the sun was simply darkened during the day; the Bible says, "So the sun stood still in the midst of heaven and *hasted not to go down about a whole day.*" We have seen many stormy days when the sun did not shine, but the sun always set at the appointed time. In this instance the sun did not go down, according to Joshua's command; but if darkness were what he wished, he

would with more propriety have prayed that the sun might hasten its going down, instead of that its course should be stayed.

Again, the sacred historian declares: "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man." Josh. 10:14. If the answer to Joshua's prayer consisted simply in the Lord sending a storm and darkness, we cannot understand this statement, for there have been many stormy days since then; but we can well believe that never since that time has there been so extraordinary an occurrence as the sun standing still for a whole day. It will be clearly seen that if the critic had read the entire narrative carefully, his criticism could not have been made.

"But," says one, how do you explain that miracle? We don't explain it; it is entirely beyond our capacity, and that is why we call it a miracle. There are some wonderful things that we can account for, but we do not call them miracles. We believe in a God, and therefore we believe in miracles—things entirely beyond the comprehension of human minds. The desire to find an explanation for all the recorded miracles in the Bible, arises from a growing unbelief that such things really occur; and to deny the occurrence of miracles is really the same as denying the existence of God.

Perhaps this last statement may not be self-evident to all; we think it can easily be made to appear. God is greater than man; if he were not, he would be simply a man, and therefore not an object of worship. But he is infinite. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11:7. This question can be answered only in the negative. God is incomprehensible. Then of course his acts must be above the comprehension of man. Paul had thought much on heavenly things, and had been admitted into close communion with the Lord, and he exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Rom. 11:33. This is only in keeping with what we should expect. Finite minds cannot grasp infinity. Then of course there must be miracles, and when many things are recorded, all of which are beyond our comprehension, who shall say that some of these are possible and others impossible? Who will dare to limit the power of an infinite God?

"But," says another, do you believe that God violates the laws of nature, in performing miracles? Again we reply, We do not know; it is impossible to tell. We are very certain that he has often done things that directly conflict with any laws known to man. But then there are many things that even scientific men do not know. So long as we cannot understand God, we cannot understand the laws of nature, for they are his laws. Things that seem impossible to us, may be in perfect harmony with laws of which we know nothing. When the Dutch ambassador told the king of Siam that in his country water sometimes assumed such a condition that men could walk upon it, the king said, "I have often thought that you were untruthful, but now I know you lie. It is impossible for men to walk upon water." Doubtless the king's scientific men would have said the same thing, and *proved* it by science. It is contrary to the nature of a clock for the hands to move backward, and yet a man can move them backward. The child gazes with wonder upon the steam engine, and cannot comprehend how the engineer can start, stop, or back it at pleasure; but it would be foolishness in him to assert that those things cannot be done. Well, this universe is the great machine which God has made, and which he controls. Between the mind of man and that of the great Architect, there is no more comparison than there is between the ant beside the track, and the man who drives the engine. And so, instead of denying the existence of miracles, we are lost in

wonder and admiration of the power that is as infinitely beyond us.

And now a few words by way of application. Some will say, "We did not need this article, for we believe in the miracles of the Bible just as they are recorded." We are glad of that. But would not such an article as the one from which we have quoted shake your faith? "No." Why not? Because it directly contradicts the Bible." But do you profess to know more about the Bible than a learned D. D., who has spent a life-time in its study, and who understands the Hebrew and Greek? You reply, "I can understand the English language, and I know when a man is contradicting the plain statement of the Bible." Then you are willing to admit that "great men are not always wise," and that even learned men may be led by their prejudices into grievous and palpable errors? "Certainly." Well this is just what we wish to have you bear in mind. And now whenever you hear some wise man say that God did not bless and sanctify the seventh day, but only the Sabbath institution, and that he now requires men to observe the first day instead of the seventh, don't be overawed into acquiescence by the immensity of his learning, but simply ask him for his authority. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

E. J. W.

A New Commandment.

THE *Student*, a paper published by the Disciples at Thorp's Springs, Texas, furnishes us with the following, which strongly intimates that they believe the sacredness of Sunday is violated by the manner in which even Christians observe it here in Texas:—

"Remember, on the first day of the week do all thy visiting. Six days shalt thou labor and do all thy work; but the first day of the week is the Lord's day; therefore, on it thou shalt not work, but shalt do all thy visiting and looking after thy cattle and thy horses and thy sheep. And shalt talk about thy neighbors and neighbors' children, and about thy crops and thy money that thou hast made and art going to make. Thus thou and thy wife and thy son and his wife and thy neighbors and their wives shall gather together and pass the Lord's day. For remember that thou wast a slave in the state of sin—dead in trespasses and in sin. And the Lord brought thee out with a high and an outstretched arm; therefore, the Lord thy God commands that thou forsake not the assembling of yourselves together for these purposes as the manner of some is."

Now let them produce a "thus saith the Lord" that the first day of the week should be regarded as a sacred day to any extent whatever; then they will be consistent. Will they do it? No; it is impossible, for it is not in the Book. Will they give us a text which says that the first day of the week is the Lord's day? No; it cannot be done. Will they give the text which commands Christians to meet together for worship on the first day of the week? No; it is not in the Bible. The Bible says there is a "Lord's day" this side of the cross, Rev. 1:10, and it tells us plainly that "the seventh day is the Sabbath of the Lord," Ex. 20:9; that he is Lord of the Sabbath, Mark 2:28; and that he calls it his "holy day," Isa. 58:13. The Sabbath is the Lord's day.

R. M. KILGORE.

It is more of a mercy to be able to bear a trial than to get rid of a trial. If a man is journeying, and his sack is heavy, there are two ways in which it may be made light—one is to take it from his back and throw it away; the other is to increase his strength so that he does not feel it. The latter is the better way—it is the divine way. A trial continued and easily borne is better than a trial removed.

Faith vs. Presumption.

SCRIPTURAL faith is a firm belief or confidence in the declarations and promises of God, and is defined by the apostle Paul in these words: "Now faith is the substance of things hoped for, the evidence of things not seen." That is, faith grasps as real those things which are not seen, and finds in the sure promises of God a substance, a reality. For inasmuch as it is impossible for God to lie, those things which he has promised are as verily accomplished facts as though they had already taken place.

Faith looks at the past and believes "that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." It grasps the future, and, like the "Father of the Faithful," takes God at his word. "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

Faith renders to God unquestioning obedience; and like Saul, when he was stricken down on his way to Damascus, asks, "Lord, what wilt thou have me to do?" In unbelief he was Saul, the cruel persecutor of God's people; but in faith, he was Paul, the self-denying apostle to the Gentiles—"In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," glorying only in the cross, and counting all things but dross that he might win Christ and be found in him.

The testimony of inspiration is, "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. So, then, that *only* is faith which has for its foundation the word of God. That which is built upon desire, or that which we believe because we would love to have it so, is not faith but presumption. It leads not to obedience, but to rebellion, and substitutes for the commandments of God the traditions of men. It is not like faith associated with charity (love), and consequently the fruits of the Spirit (Gal. 5:22, 23) are not developed through its influence.

The promises of God are conditional; and while faith humbly complies with the conditions, in the strength which the Spirit gives, claiming the blessings, not of merit but of grace, presumption sets at naught the divine requirements, neglects the ordinances which the Lord has commanded, and claims benefits and blessings which have not been promised.

God has promised salvation on condition of faith, repentance, and baptism, to be followed by growth in grace, and in the "knowledge of our Lord Jesus Christ." Mark 16:16; Acts 2:38; 2 Pet. 1:5-9. He who possesses true faith, turns away from sin, follows his Lord in baptism, and strives "to walk even as he walked." 1 John 2:6. But Peter (2 Pet. 2:10) speaks of a class who, while professing faith, were not in harmony with the truth; these were "presumptuous," "self-willed," and spoke evil of things which they did not understand. Verse 12. Such persons, while righteous in their own eyes, and boasting of their own spiritual attainments, compromise with Satan, cherish secret sins, neglect baptism, or substitute for it a man-made ordinance, and refuse obedience to the law of God. Thus they show that their love for him is feigned; for those who love God will keep his commandments. 1 John 5:3.

Presumption leads the skeptic to reject the word of God; it causes the moralist to hope for salvation upon his own merit; and deludes the false professor with the thought that church membership will save him; and, in short, deceives

all who are not rooted and grounded by true faith upon the Rock of Ages.

The psalmist prayed: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." This prayer was uttered in view of the perfection of God's law (Ps. 19:7-13); and every truly Christian heart will not only adopt this sentiment, but will also put forth the petition: "Make me to go in the path of thy commandments; for therein do I delight."

C. P. BOLLMAN.

The Law of Obedience.

1. LEADERS and rulers are necessary. In an army there must be leaders; it would not do for each soldier to go where he pleased; every soldier must be under orders, and learn to obey. There is, first, one man who is at the head of the army; he makes the plans and arranges the whole campaign. Then he has officers to help him carry out his plans, and these officers have others under them, and so on down to the common soldiers. Perhaps the soldiers never speak to the general; but the orders that come to them are his orders, and if they are good soldiers, they obey them, or if they are bad, they are punished, just the same as if the general himself had commanded them. So God, who is the head of all, and over all, has a plan for this world. All authority comes from him. He is the King who has a right to command; he is the Father whom we should love to obey. He is at the head, but he has given us other officers, to continually remind us not to forget his laws, and we should honor and obey them because he has placed them over us.

2. Obedience is for all. Children sometimes think only little people have to obey, and that older folks do as they please. But that is not true; we are all under orders. Paul told the disciples, "Let every man be subject unto the higher powers." God gave to children parents and teachers, to be with them and teach them his laws, because they are so young and have so much to learn; just as they take new soldiers and divide them up into little companies, to be drilled and taught by those that are wiser. But older people must also obey laws, and men and women must do what will be best for all, and not just what pleases them best.

3. Obedience is for conscience's sake. If we remember that God is the great Ruler, at the head of all, we shall obey all who have rule over us because we wish to please him. The obedience which pleases God is the obedience which comes from love, and not from fear of punishment; but those who will not obey in any other way must be made to obey by fear of punishment, for the sake of others whom they might injure. God made one great law, "Thou shalt love thy neighbor as thyself;" and if we only obey this law, we never should do any injury to our neighbors; we should never steal, or say false or unkind things, or covet, or harm them in any way, for this would be breaking the law of love. But because there are people who do not keep this law of love in their hearts, we have to make a great many other laws, and have jails and prisons to punish those who disobey. It is only those who wish to disobey who think the laws are hard, and hate and fear the officers.

Once in a meeting of street-boys, when they were all interested in a story, a police officer suddenly appeared. Instantly several boys jumped under the benches and crept out at the door. The officer had not come for them, but they knew they were law-breakers, and they were afraid. It is better to have people who do not need any officers; but because we do need them, we should be careful to treat them with respect and honor. This world would be a very unpleasant place to live in if we had no government, no one to see that roads were

made, and bridges built, lighthouses and harbors kept in order, letters carried all over the world, bad and dangerous men kept from robbing and stealing and doing mischief. It costs a great deal of money to do all this and a thousand other things which we never think of; things that are only done in Christian countries, where people know that God is the great Ruler, and that his children must care for each other. So we ought to be willing and ready to do our part to help in carrying out the laws, and not only obey them ourselves, but pay the taxes that are necessary for their support. The scripture says, "Let every soul be subject unto the higher powers." "Every soul" means every one; "higher powers" means every one who has authority over you—parents, teachers, pastors, rulers; "be subject" means to give cheerful obedience and respect. And the reason of all is that these powers are all appointed by God to carry out his plan of teaching us all to love him and each other.—*Emily Huntington Miller.*

"Awake, Thou That sleepest."

THERE was a little story going the rounds of the American press that made a great impression upon me as a father. A father took his little child out into the field on Sabbath, and lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and blades of grass, and coming to its father, saying, "Pretty, pretty." At last the father fell asleep, and while he was sleeping, the little child wandered away. When he awoke, his first thought was, "Where is my child?" He looked all around, but could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. No response. Then going to a precipice, some distance, he looked down, and there upon the rocks and berries he saw the mangled form of his loved child. He rushed to the spot, took up the lifeless corpse, and hugged it to his bosom, and accused himself of being the murderer of his own child. While he was sleeping, the child had wandered over the precipice.

I thought, as I heard that, what a picture of the church of God! How many fathers and mothers, how many Christian men, are sleeping now while their children wander over the terrible precipice—a thousand times worse than that precipice—right into the bottomless pit of hell. Father, where is your boy to-night? He may be just out here in some public-house; he may be reeling through the streets of London; he may be passing on down to a drunkard's grave. How many fathers and mothers are there in London—yes, praying Christians, too—whose children are wandering away while they are slumbering and sleeping? Is it not time that the church of God should wake up and come to the help of the Lord as one man, and strive to beat back the dark waves that roll through our streets bearing upon their bosom the noblest young men we have? O my God, wake up the church, and let us trim our lights and go forth and work for the kingdom of God!—*Maudy.*

Good for Evil.

For the purpose of illustrating the difference between Christianity and "mere benevolence," as he called it, the late Elder Knapp used to relate that a man, tired of keeping his great dog, tied one end of a rope around his neck and the other to a stone, took him out upon a pond in his boat for the purpose of drowning him, and in throwing his dog overboard he lost his balance and fell over also. The loop around the dog's neck was large and slipped over his head, and he soon came to the surface, where he found his master, unable to swim, struggling desperately, and just ready to perish. Regardless of his master's evil intent, the faithful dog seized hold of him, drew him ashore, and saved his life.

Existence of the Devil.

A CORRESPONDENT asks the question: "When did the devil come into his Satanic power, and by whom was he created?" On this subject we copy the following from our work, "The Nature and Tendency of Modern Spiritualism." In speaking of the work of the magicians of Egypt, we remarked that "the only conclusion at which we can arrive is, that the magicians performed these wonders by the power of Satan." Then follows the argument:—

Against this position it is objected that there is no such being; and it is further urged that he cannot exist, as it would be inconsistent with the wisdom and benevolence of God to create a devil and give him such power. To this we agree; we have no idea that God ever created a devil. As it has become very common to deny the existence of such a being, we will notice

THE EXISTENCE OF EVIL.

We take the question in this form because it is more comprehensive, and will apply to evil of every kind and degree. Dr. Hare said:—

"But I conceive that the existence of a devil is irreconcilable with all goodness and omnipotency; and that were a devil created by God, the Creator would be answerable for all the acts of the being so created. Evidently, the devil could be nothing else but what omnipotence should make him, and could do nothing but what prescience would foresee. The acts of the devil would therefore be indirectly those of his Maker."—*Spiritualism Scientifically Demonstrated*, page 31.

In another place, he said:—

"No evil can endure, which any being has both the power and desire to remove.

"If God be both omnipotent and omniscient, he can, of course, make his creatures exactly to suit his will and fancy, and foresee how they will fulfill the end for which they are created.

"Is it not more consistent with divine goodness to infer that we are placed in this life for progressive improvement, and that there is no evil which can be avoided consistently with his enormous, though not unlimited, power?"—*Id.*, page 20.

Epicurus, the pagan philosopher, put forth the same objection in the following propositions: "Either God wills to remove evils and cannot, or he can and will not; or he neither will nor can; or he both can and will." After showing that the last position is the only one consistent with God, he inquired, "Then whence are evils? and why does he not remove them?"

Our answer to all is, "He both can and will." And to arrive at this conclusion we need not query in doubt with Epicurus, nor make God accountable for evil, or limit his power, as Dr. Hare has done. Spiritualism boasts of wise adherents, but in talking of this and kindred subjects, they have illustrated the scripture, that the wisdom of the world is foolishness. A degree of evil exists, and we hold that it is no more inconsistent for God to permit a strong being to sin than a weak one, if both have faculties to discern good and evil—to distinguish right from wrong. The Saviour called the devil a murderer and a liar, and we know that murderers and liars do exist. Here is surely an approximation to the devil in character. Paul enumerates "the works of the flesh" in Gal. 5, which are certainly manifested in the world; and if all of these were developed in one person, though it would not make *the devil* of him, he would be bad enough to bear such a name. Murder and adultery are amongst these works, the existence of which no one can doubt. We will parody Dr. Hare's remarks, and apply them to these as follows:—

"But I conceive that the existence of murderers and adulterers is irreconcilable with all goodness and omnipotency; and that were mur-

derers and adulterers created by God, the Creator would be answerable for all the acts of the beings so created. Evidently, murderers and adulterers could be nothing else but what omnipotence should make them, and could do nothing but what prescience would foresee. The acts of murderers and adulterers would therefore be indirectly those of their Maker."

This is the Doctor's argument in its full strength; shall we therefore conclude that there is no murder and adultery? It is easy to see that with all his show of wisdom he was weak in argument.

The blasphemous conclusion that God is responsible for all sin, necessarily attaches to that argument with only one possible refuge, that is, the limited power of God! To this, Dr. Hare resorts as a substitute for human accountability, and the spirits indorse it, for he says:—

"Such an inference coincides with communications recently received from the spirits of departed friends, which it is the object of this publication to promulgate."—*Id.*, page 20.

The object and the alternative are now before us. Probation is uniformly denied by Spiritualists; hence man is not responsible for his actions. But all perceive that wrong exists, and responsibility must rest somewhere; if not with man, then with his Maker. Is it not so? Spiritualism answers, Not necessarily; perhaps *he cannot help it*; his power may be limited!

So to avoid the truth of human probation, we have men irresponsible and God either wicked or weak! And this is sanctioned by the spirits, and Dr. Hare has published a book to promulgate it, under their instructions.

As before said, we do not believe that God ever created a devil or a wicked man. But men exist, with the power and will to do evil. "God made man upright," but he became wicked by his own will and actions; and so of the devil. We hold that the only reasonable view is that of the Scriptures; that God creates intelligences, giving them power and freedom to act, without which they could form no character at all; and holds them accountable for the exercise of that power in the actions performed, and vindicates justice by bringing them to judgment. There are expressions in Eze. 28, which can refer to no other being than the devil, by which we learn that he was created a "covering cherub," perfect and beautiful. But he fell because of pride. When Moses made the sanctuary, he was directed to make cherubim and place them on the mercy-seat over the ark, their wings overshadowing the mercy-seat. Heb. 9:5. The Lord promised to meet with them "between the two cherubim." Ex. 25:22. As all this was a shadow and example of heavenly things, a visible representation of the sanctuary and true tabernacle in Heaven, which the Lord pitched, and not man (Heb. 8:1-5; see also Eze., chapters 1-10), we here learn the exalted position occupied, and consequently the great power possessed, by a covering cherub. In Eze. 28, the prince of Tyrus is declared to be a man; the king of Tyrus was a covering cherub. This may well be applied to Satan, who is "the prince of this world," and who makes use of wicked earthly powers to accomplish his purposes; he was afterward represented by the Roman power (Rev. 12), as it was then his special instrument of wickedness. He who is wise and strong to do good, will, of course, be wise and strong to do evil if he turns his powers in that direction. And as the cherubim in Heaven possess far more power than men, so if they fall, their power will be greater to do evil in the same proportion. On this point we think it sufficient to add that the Scriptures affirm that angels have fallen; that there was more than human power exerted through the magicians of Egypt; and Satan is said to work miracles, "with power, and signs, and lying wonders."

Sorcery and witchcraft are the works of the devil. It was by this power that the magicians

of Egypt wrought, and Paul affirms that "so" the truth will be resisted in the last days. And the existence of the devil is not only denied by some, but his whole work is denied; even those who profess faith in the Bible contend that there is no such thing as witchcraft, and that a belief in its existence is a relic of the superstition of the Dark Ages. But God said, "Thou shalt not suffer a witch to live." Ex. 22:18. This proves that witches did exist, or else God commanded them to put to death such as had no being, to suppose which would be absurd. Paul also teaches, in Gal. 5, that witchcraft is one of the works of the flesh as much as envy, hatred, drunkenness, and murder. Thus the fact of its existence is established by both Testaments.

EDITOR.

"Thy Kingdom Come."

EVERY petition in the Lord's prayer has a deep meaning. There is no "vain repetition" there, no superfluous verbiage. It was not composed by one given to insincere formalism, nor designed for mere lip service. Every point presupposes an earnest sincerity. It is possible that, short and simple as is the language used, many repeat it without an understanding of its full meaning. "Thy kingdom come." How many formally pronounce those words without realizing the character of the petition, or really meaning even their limited comprehension of them.

Many professed Christians believe that the kingdom of God was set up hundreds of years ago, yet they keep on inconsistently praying to God, "Thy kingdom come." Many believe that the King comes to the Christian at death, and introduces him to the kingdom at once. He makes perhaps daily use of this prayer, yet at the same time he shrinks from death as from a scourge, and clings to this state of sin and toil as tenaciously as does the veriest worldling. Does such a one really desire the petition of his lips?

The establishment of the kingdom of Heaven involves radical changes in the condition of men, and consequently much preparation would be expected on the part of those who would enter that kingdom. Peter says to the expectant ones, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Then those who pray understandingly, "Thy kingdom come," must be striving to come up to the qualifications of citizenship in that kingdom, else the petition is a mere repetition of meaningless words, if not hypocrisy.

As we cannot expect the establishment of the kingdom until the return of the King who has gone to receive it (Matt. 19:12-15), and as he will not come until probation has ended, and judgment has been passed as to who are accounted worthy or unworthy to enter the kingdom with him (1 Thess. 4:16), it is plain that of all petitions, that which implores the coming of the Lord's kingdom should be made understandingly. An answer to this prayer involves the closing of the petitioner's probation, when he must stand "without spot and blameless," if he would become an inhabitant of the new earth.

When we consider the many meaningless prayers offered before God, how often we ask amiss in not comprehending the full purport of the language we use, how thankful we should be for the words of the apostle in Rom. 8:26: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Oh, how utterly hopeless would be our situation were it not for the intercession that is made in Heaven in our behalf.

W. N. GLENN.

"Resist the devil, and he will flee from you," is the advice of One who overcame him.

How to Treat an Enemy.

JESUS, who had more enemies, and was more shamefully entreated, than any one that ever lived upon the earth, gave this injunction to his followers: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. And Peter, following in the Master's footsteps, exhorts the churches in like manner: "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. . . . For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps. . . . Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2:19, 21, 23. Paul, also, adheres to the same policy, saying, in Rom. 12:20, 21: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Aside from that of Christ, there is perhaps no more striking example of the foregoing principle than the conduct of David toward Saul. The king, in his jealous wrath, gathered three thousand men and started out in search of David. Becoming weary, he turned into a cave to rest, and fell asleep. David and some companions happened to be hidden in the same cave, and had his cruel and unreasonable enemy completely in his power. The Lord had promised to deliver Saul into David's hands, and his men reminded him of this fact, and wanted him to slay the king while he had so good an opportunity. But he would not lay hands on the Lord's anointed; he merely cut off the skirts of Saul's coat, and even for this his tender conscience smote him; but the act served to convince his persecutor that he bore him no malice. Saul, in his confession, acknowledged that David was superior to him in righteousness, and had been rewarded evil for good. "A soft answer turneth away wrath."

On another occasion, after Saul, in a fit of jealous anger, had attempted to take David's life, the latter fled and was relentlessly pursued. At night David and Abishai went into Saul's camp and found him asleep. Abishai wanted to kill him, but David would not permit it. Thus twice he spared the bitter enemy who was determinedly seeking his life, leaving an example of patient endurance under persecution that all servants of God would do well to imitate. "Vengeance is mine, I will repay, saith the Lord." So let us leave it to the Lord.

Truth in a Nutshell.

THE obligation of the tithe, like the obligation of the Sabbath, did not have its origin in the Mosaic law. The truth that one-tenth of one's property and one-seventh of one's time belongs peculiarly to God, and is to be counted as devoted to God, is a truth of all ages and of all lands. It was before Abraham. It is also after Christ. Abraham did not institute the tithe; he simply recognized its binding force, when he gave to Melchizedek, the priest of the Most High God, the tithe of those spoils which he would not count as his own. An illustration of the prevalence of this custom in the unchanging East is given by Arminius Vambéry, in the story of his Oriental travels. He was with a party of *darweeshes* and in their guise. While between Persia and Tartary, bound eastward, he was the guest of a Turkoman host, of whom he says:—

"This man, all by himself, and being on foot, took three Persians prisoners, and drove them eight miles into slavery. He gave us, as our share, a tenth part of the plunder, being the tithe belonging to the priests, and amounting to two krans for each of us."

It would be a pity if the law of love, which is the limit of Christian liberty, would prompt to less than the one-tenth of one's increase as a first payment into the Lord's treasury, which has been recognized as a religious obligation from before the days of Abraham down to the present day in the primitive East.—*S. S. Times.*

Too "Refined" to Preach.

DR. J. M. BUCKLEY said in debate before the Methodist General Conference, on the subject of licensing women to preach, that "the great majority of refined women do not desire to be licensed." Doubtless, "refined" or unrefined, the great majority of women, and equally of men, do not desire to preach. But we do not quite understand that word "refined." Why was that put in? Certainly Dr. Buckley would not dare say that true "refinement" unfitted any one from preaching the love of God to men! If it is a fact that the "refining" of woman causes her to become indifferent or careless of her duty to God and men, or if it causes her to become unwilling to "do what she can" do well, then it is high time for the Methodist General Conference to give some prayerful thought to the abatement of the evils attending the refining process of society. The next thing we may expect to hear is that the preaching of the gospel of the Son of God has been reduced to a mere business avocation, and is, therefore, a really vulgar profession, like the law, for instance, and, therefore, no modest, sensitive, and "refined" woman will engage in it. True refinement consists in learning the right and wrong concerning all subjects possible. A truly refined woman will judge all things by the highest possible standard of right, and will then abide or be governed by the right. Take such refinement as this into all the relations of life, and we will see the most perfect lady or gentleman imaginable. This would be a refinement of right-doing, and it would not unfit any one for preaching the gospel of right-doing, right-living and right-trusting.—*Independent.*

Church Prosperity.

THE general estimate of a church's spiritual prosperity is found by the additions to its membership. If these are numerous, it is taken for granted that they indicate a good spiritual state. In some respects this may be true, for a church destitute of active, prayerful piety is not likely to receive many accessions. Nevertheless, it is possible to err in the matter. Mere numbers are not infallible indications of prosperity, and some churches would be more prosperous if they counted fewer members than they do. Every worldly, inconsistent member is one too many for the church's good, and hinders its real prosperity. A musical society gains nothing for its great purpose by members who have no music in their souls; and so a church must have members who really add to its spiritual life if they conduce to its prosperity. The great want of our churches to-day is *more real religion* in the membership. If men cannot discern between him that serveth God and him that serveth him not; if our aims are as worldly as those of the world, and if our pleasures are derived from the same sources, can we hope to have power with them? There are many churches that need as much a gracious work within as do those "without." If professed Christians who are now bringing forth nothing, could be brought up to bring forth thirtyfold, and those who are bringing forth thirtyfold could be made to bring forth sixty or a hundredfold, it would be better for the ultimate honor of Christ's cause than a large number of new converts. Only as Christians are in earnest to know more of the real life of godliness, and exemplify its power in their lives, have we hope that the world will be impressed; and here will be the proof of prosperity and the starting-point of true advance.—*Sel.*

Subject unto the "Higher Powers."

FROM a contribution to the *Pacific*, on Rom. 13:1, we extract the following:—

The situation of the Christians at Rome at the time when this epistle was written, demanded some positive instruction in regard to their duty to the civil government. "The civil power was everywhere in the hands of heathen men, who were idolaters and polytheists, and consequently hostile to Christianity."—*Stuart.* Pagan Rome held the reins of civil government wherever the Christian church was planted, during the age of the apostles; and the principles laid down in this chapter have general bearing, and are applicable to Christians in all lands and in all times. Not only the Roman Empire in the days of Paul, but a large majority of all nations since have been under pagan rule, and the laws and practices have been contrary, in some particulars, to the plain requirement of the Bible. Does Paul mean to say we are to actively do all pagan governments require, and to abstain from all they forbid? No. (Daniel 3 and 6; Acts 4:19.) Paul himself and thousands of his age died martyrs at Rome, under the tyrant Nero, for failing to conform entirely to the demands of paganism. And millions of persons have been put to violent deaths under the iron heel of the papacy for a strict conformity to the doctrines and requirements of the Holy Scriptures. When human statutes are in open conflict with the most sacred rights of conscience, and the plainest laws of God, we are justified in a passive violation of such statutes, even if we meekly suffer the penalty; but we are not to take up arms in violent rebellion against the civil authorities. We may *suffer* wrong under an oppressive government and not *do* wrong. Mob violence indicates the extreme resort of a bad cause.

Be Honest if You Would Do Good.

THE financial policy of a church has much to do with its spiritual prosperity. A dishonest man cannot expect to influence men to embrace his religion. His neighbors will say that they want nothing to do with a religion which produces such characters. They want a religion which will at least make men honest.

The man who is slack or indifferent about paying his debts is, by business men, esteemed but little better than a rogue. Many a man who thinks himself a Christian and means to make his way to Heaven, utterly ruins his reputation and influence by criminal carelessness of this character.

What is true of an individual is true of a church. We know of churches which, on account of the carelessness of trustees and stewards at this point, nobody wants to trust. If our churches would honor Christ and save souls, they must be both honest and prompt in financial matters. If a church would have the respect and confidence of thinking men, its financial standing should be as good as any bank.—*Sel.*

AN Arran correspondent of a London journal writes of meeting a venerable Presbyterian who was well acquainted with Rowland Hill, and from whom he got this anecdote of the great preacher. One day a comparatively young preacher called on Mr. Hill, and said: "Mr. Hill, I've got some new views, and I am sure they are right." "What views?" said Mr. Hill. "Why," was the reply, "I have nothing to do with the commandments at all," and then he proceeded to unfold his system at length. With just a bit of a twinkle in his eye, after hearing him, Mr. Hill called his man-servant, and said, "John, show this man to the door, and keep your eyes on him, for he is free from all the commandments."—*Morning Star.*

"THEY that forsake the law praise the wicked."

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—AUG. 9.

1. What did Jesus say to his disciples as they were at one time pointing out the splendor of the temple? Matt. 24:1, 2.
2. What questions did they ask him? Verse 3.
3. Did he rebuke them for making such an inquiry? Verse 4.
4. Why were they to be so careful? Verse 5.
5. Did the Lord encourage his disciples to expect his coming immediately? Verse 6.
6. What terrible things did he say must first come? Verse 7.
7. Would these calamities indicate that the end was at hand? Verse 8.
8. What else did he say must be done before the end would come? Verse 14.
9. When did he say that those which were in Judea should flee to the mountains? Verses 15, 16.
10. What is meant by the abomination of desolation standing in the holy place? Luke 21:20, 21.
11. When they saw Jerusalem surrounded with armies, what were they to know? *1b*.
12. Then to what did Jesus have reference in Matt. 24:15?
13. What had Jesus, on a previous occasion, said should take place at the end of the world? Matt. 13:40-43.
14. At the destruction of Jerusalem did the angels cast all that did iniquity into a furnace of fire?
15. Were the righteous made to shine as the sun in the kingdom of God?
16. Then can it be that the destruction of Jerusalem was the "end" to which Christ and the apostles referred?
17. To what did he say his coming would be similar? Matt. 24:27.
18. Following the destruction of Jerusalem, what did he say there would be? Verse 21.
19. How great would the tribulation be?
20. What would be the result, if those days were not shortened? Verse 22.
21. For whose sake were they to be shortened? *1b*.
22. If some of the elect were to be saved in consequence of the shortening of those days of trouble, who were they that were to suffer that great tribulation?
23. Who were meant by "the elect"? Acts 10:35.
24. What were the people of God commanded to do when they saw that the destruction of Jerusalem was near? Luke 21:20, 21.
25. If all the Christians left Jerusalem before it was destroyed, could any of them have suffered in the siege?
26. Then can the tribulation of Matt. 24:21, 22 be limited to that at the destruction of Jerusalem?
27. Was a time of trouble for the saints of God foretold in prophecy? Dan. 7:25.

IN the twenty-fourth chapter of Matthew two subjects are considered,—the destruction of Jerusalem, and the coming of the Lord. Concerning these two events only one point is considered, namely, time. There was no question as to whether those things would occur, for Christ had already assured them of that fact; but the question is, "When shall these things be?" It is this question that our Saviour answers in the discourse that follows. Incidentally, it is true, he imparts additional information concerning those events; but the main point in the chapter is to settle the time of their occurrence.

ALTHOUGH the discourse relates to time, no attempt is made to fix the exact date of either event. Concerning the destruction of Jerusalem he says (we quote the parallel passage in Luke 21:20): "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This is as definitely as that event is located. The disciples are informed as to the events that will show it to be imminent, so that they can escape before the ruin comes. So likewise concerning the coming of the Lord. After relating certain signs, to be considered in detail hereafter, he says: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

It is popularly supposed that if all men are not ultimately converted, the gospel will have proved to be a failure. This would indeed be the case if it were anywhere stated that the gospel was designed to accomplish the conversion of all men. The trouble is that men make the mistake of expecting more of the gospel than the Lord ever said it would do. He said (Matt. 24:14) that it should be preached in all the world for a witness. Now a witness may testify *against* a man as well as for him. The work of a true witness is not to favor any one, but to tell the exact truth and let that justify or condemn, according to circumstances. James said that God visited the Gentiles to take out of them a people for his name. Acts 15:14. God was perfectly willing and anxious that all should be converted, yet at the same time he knew that many would remain stubborn and rebellious. If all men are permitted to hear the gospel in its purity, then the gospel will have accomplished its work. It is a witness to all men; to some it will prove a savor of life unto life; to others, a savor of death unto death. 2 Cor. 2:14-16.

"THIS gospel of the kingdom." In these words the gospel in its entirety is brought to view. The Lord was speaking about his coming, and when he said, "this gospel of the kingdom," he evidently meant the gospel which proclaims his coming to set up his kingdom. And this is the gospel itself; for the gospel is the good news of salvation; it brings to view the plan by which condemned rebels may be saved from death, and converted into loyal subjects of the kingdom of Heaven. But, as we have already seen, the final salvation of man depends upon the coming of Christ. None are saved until the Lord comes for them. To leave the coming of the Lord out of any preaching of the gospel would be to deprive it of all its force. So we say that the preaching of the gospel includes the announcement that the Lord is coming. The gospel is not complete without this. And therefore it is not enough that all nations have heard of Christ; they must also hear of his second coming in glory to save his people, and must have an opportunity to learn of the special preparation necessary to fit them for the event. When this shall have been done, then the end will come, as stated in Matt. 24:14.

WHATEVER idea may have been in the minds of the disciples when they asked the question recorded in Matt. 24:3, it is certain that Jesus made a wide distinction between his coming and the destruction of Jerusalem. Christ had previously said (Matt. 13:36-43), that in the end of the world he would send forth his angels to gather out the wicked and cast them into a furnace of fire, and that the righteous should then shine forth as the sun. This did not occur at the destruction of Jerusalem. Again, we have learned (1 Thess. 4:15-17) that the Lord himself shall descend, and that the righteous dead shall be raised. This was not the case at the destruction of Jerusalem. More than all, in the Revelation, which was written more than twenty years after the destruction of Jerusalem, and in John's Gospel, which was written still later, the coming of the Lord is spoken of as an event then in the future. And, finally, Christians are taught, both by Christ and by his apostles, to look for the coming of the Lord as the consummation of all their hopes; they are taught that they cannot be with him unless he comes again. Now if Christ's coming is in the past, Christians at the present day have nothing to look forward to. But our faith is not in vain, for our King is yet to come with his reward.

"For there shall be great tribulation." When? Following the destruction of Jerusalem. To whom was the trouble to come? Upon the people of God. This is proved by verse 22:

"For the elect's sake those days shall be shortened." The elect are the beloved of the Lord, those who serve him. Now if the elect were saved from utter extermination only by the shortening of the trouble, then it follows that the trouble was upon the people of God. And this is proof that the destruction of Jerusalem is not referred to in the passage, for before that city was destroyed, the disciples, in accordance with the Lord's instruction in Matt. 24:15, 16, had fled. When the final siege came, there were none of the disciples of Christ in the city. The tribulation referred to in verses 21, 22, must therefore refer to something besides the destruction of Jerusalem.

It is a fact that the early Christians did suffer very much from pagan persecutions; but these cannot be all the tribulation referred to, for the promise that certain days should be shortened, indicates that the Saviour had in mind a definite period, during the greater part of which his followers should suffer grievous persecution. This fact is plainly stated in Mark's account, where he says: "But in those days, after that tribulation." Mark 13:24. The question then arises, To what period of persecution did Christ refer?

IN the book of Daniel we have two times of trouble brought to view. One is mentioned in chap. 12:1, but that trouble must be for the wicked, for God's people are to be delivered from it. In Dan. 7:25, however, we read of a certain power that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." The term "wear out" is very forcible, indicating slow but sure extermination by torture. The time allotted to this work was "a time and times and the dividing of time," a definite period. This, then, must be the tribulation to which the Saviour referred as coming upon his people,—a tribulation that failed to entirely "wear out" or exterminate its victims only because it was cut short. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

AUGUST 10—2 SAM. 15:1-14.

THE rebellion of Absalom was a marked incident in the reign of David, and the causes which combined to bring about such a state of affairs are worthy the attention of all who profess to serve God. Willful, ungrateful, and disobedient as Absalom was, it is evident that the foundation of the trouble was laid by the king himself.

DAVID had taken to himself many wives, which was strictly forbidden on the part of those who should become kings when they should come into the land of Canaan. Deut. 17:17. He had taken a heathen woman for a wife, the daughter of a neighboring king, probably to gain some political advantage. Such alliances have always been fatal to the servants of God, having led directly to the destruction of the world by the flood; to the loss of part of Lot's family in Sodom; to the overthrow of Samson, Solomon, Ahab, and many others, even to this day. Absalom was the son of this heathen wife.

Another prolific source of trouble arose from the king's weakening character through his many carnal indulgences. As a consequence the duties of his office were sadly neglected. He disregarded the wants of the people, and failed to adjust their causes of complaint between each other. He himself ceased to "sit in the gate," as was the custom of Eastern kings, and there was no one deputed to administer justice, and the people were no doubt justly dissatisfied with his growing selfishness and neglect of their interests. He had also pampered Absalom, and allowed him, after a long banishment from his presence, to force his

way into favor through an act of gross incendiarism (chap. 14:28-33), without any manifestation of penitence. Thus did the once noble and beloved king gradually yield his control and lose the respect and allegiance of the people—the sad result of “sowing to the flesh.”

ABSALOM had no qualification for a king, but was well adapted to the work of raising an insurrection. He was of fine personal appearance, and possessed a suavity of manner calculated to captivate the multitude. He sought the good-will of the people, but not for their good; he worked through deception for his own aggrandizement. He was a typical politician, and it was a merciful providence that prevented his success, although the measure of punishment meted out to his father was merited. “It must needs be that offenses come, but woe to that man by whom the offense cometh.” Matt. 18:7.

Absalom's total unfitness for a king is manifested in various points. Such an attempt to overthrow and even murder his father was a flagrant violation of the fifth commandment, that could never secure the approval of God. His manner of judging was very deficient; he told every one, “Thy matters are good and right,” without hearing the other side. He longed to be a judge in Israel, without regard to his incapacity. As Matthew Henry said, “Those commonly are most ambitious of preferment that are least fit for it; the best qualified are the most modest and self-diffident.” His flattery of the people, and his hypocritical religious pretension crown him as a schemer without one redeeming quality; but he has many characteristic counterparts in the political world to-day, kissing the people and paying vows to the Lord merely to gain honor and profit for themselves.

NEXT to Absalom himself, the most influential character in the rebellion was Ahithophel, David's principal counselor. His position and acknowledged wisdom had great weight in the nation, and nothing appears to have disturbed the king more than his complicity in the traitorous plot. David, feeling the weight of his former counselor's opposition, earnestly besought the Lord that Ahithophel's counsel might be turned into foolishness. It can hardly be said that, from a military stand-point, Ahithophel's advice to Absalom was foolish; but “Absalom and all Israel” were moved to accept the counter advice of Hushai, David's friend in disguise, and thus the king gained advantage. “For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom.” Chap. 17:14. Here is a striking example of how God can “destroy the wisdom of the wise, and bring to nothing the understanding of the prudent” (1 Cor. 1:19), when they are arrayed against his designs. And it is just so regarding the truths of the gospel; they are hidden from the wise and prudent and revealed unto babes. Matt. 11:25; see also Isa. 29:13-16, and 1 Cor. 1:26. Verily, “the wisdom of this world is foolishness with God.”

Ahithophel is regarded by some commentators as a type of Judas, who betrayed the Saviour. However this may be to a certain extent, there is a limit to the parallel—Ahithophel was grandfather to Bathsheba, the wife of Uriah, and had personal reason to be disgusted with the king's course, although not therefore excusable for taking part in the rebellion.

DAVID evidently understood to some extent why this evil had been permitted to come upon him, and he humbly submitted himself and his servants to the fate of a flight, in order to save the city from the consequences of an attack on his account. Kitto says: “The conduct of David throughout, his goodness, resignation, and patience, is clearly evinced in all these try-

ing scenes.” And Dr. Chalmers observes: “This marks strongly his subdued and right spirit, partly induced, we doubt not, by the conscious humility of his own transgressions. He fell, but it was the fall of the upright, and he rose again, submitting himself meekly, in the meantime, to the will of God.” The third psalm is inscribed as “A psalm of David when he fled from Absalom his son.”

Though the child of God may stumble and fall, he will ever be, like David, submissive to reproof and to whatever punishment the Lord may impose upon him. David never resented the censure of Heaven, and was ever willing to fall into the hands of the Lord and trust to his mercy. See chapter 24:14. In this especially is he an example for the Christian, who should at all times be thankful for that reproof or correction which to the Lord seemeth necessary for his protection against his own wrong inclinations, or the temptations of the enemy.

W. N. GLENN.

Temperance.

A Fatal Mistake.

A RIGOROUS divorce law will hinder women from the fatal mistake of marrying men to reform them. If a young man of twenty-five or thirty years of age, has the habit of strong drink fixed on him, he is as certainly bound for a drunkard's grave as that the train starting out from Grand Central Depot at eight o'clock to-morrow morning is bound for Albany. The train may not reach Albany, for it may be thrown from the track. The young man may not reach the drunkard's grave, for something may throw him off the iron track of evil; but the probability is that the train that starts to-morrow morning at eight o'clock for Albany will get there; and the probability is that the young man who has the habit of strong drink fixed on him before twenty-five or thirty years of age, will arrive at a drunkard's grave. She knows he drinks, although he tries to hide it by chewing cloves. Everybody knows he drinks. Parents warn, neighbors and friends warn. She will marry him. If she is unsuccessful in the experiment, why, then, the divorce law will emancipate her, because habitual drunkenness is a cause for divorce in Indiana, Kentucky, Florida, Connecticut, and nearly all the States. So the poor thing goes to the altar of sacrifice. If you will show me the poverty-stricken streets in any city, I will show you the homes of women who married men to reform them. In one case out of ten thousand it may be a successful experiment. I never saw the successful experiment. But have a rigorous divorce law and that woman will say, “If I am affianced to that man, it is for life, and if now, in the ardor of his young love, and I am the prize to be won, he will not give up his cups, when he has won the prize, surely he will not give up his cups.” And so that woman will say to the man, “No, sir; you are already married to the club, and you are married to that evil habit, and so you are married twice, and you are a bigamist. Go!”—*Dr. Talmage.*

THAT the temperance sentiment is strong and vigorous among the people of the United States is shown by the flood of petitions for constitutional prohibition that constantly pour in upon Congress. The *Evening Star*, of Washington, speaks of these petitions as “fairly flooding the Senate.” And the Rev. Joseph Cook, in his first Monday lecture of this season, sums up the situation of a part of the Western States in these words: “Constitutional prohibition is a rising tide, and has already submerged Kansas and Iowa, and very nearly Ohio.” As emancipation was the only effectual remedy for slavery, so prohibition is the only cure for intemperance.

Temperance Towns.

GREELEY, Colorado, was founded on strict temperance principles. It has been a success from the hour of its planting. Not a drop of liquor can be obtained in the town unless sold by druggists upon a physician's certificate. Should any land-holder violate the provisions of the clause contained in the deed, it works a forfeiture of his ownership. The town has two thousand five hundred population, no paupers, no city jail, no police magistrate, no poor-house. As a further evidence, they have three newspapers, six churches, and a fine school-house, which cost over \$30,000.

The town of Pullman, near Chicago, contains most of the characteristics of a great city—and yet it lacks certain things, which, hitherto, have everywhere been accompaniments to city life. Pullman has no saloons, no jails, no poverty, no suffering from hunger, cold, nakedness, homelessness, nor idleness. And a lady residing there relates a personal experience, which probably accounts for this condition of affairs.

She says: “Until a year ago my life was one of constant anxiety and foreboding. My husband, a skillful machinist, earned good wages, but the saloons took a greater part, and left little for food and clothing for the family. We lived here and there in miserable tenements, surrounded by disease and vice, and the children never knew the true meaning of the word home. A year ago my husband secured employment at Pullman, with the understanding that he must stop drinking. With the terrible temptation of the open saloons gone, he did stop; and now we have a beautiful home, with the comforts and luxuries we never dreamed of enjoying. After his day's work, my husband comes home, takes a bath, puts on his good clothes, enjoys his dinner with the children and me, and then sits down at home, or strolls out with us along the pretty streets, sometimes to the library or elsewhere, and comes home a sober man. We have money in the savings bank; our children are getting a good education; everything is peaceful and hopeful about us, and we are very happy.”—*Sel.*

How Drunkards Are Made.

THE startling statement copied below from the New York *Herald* is deserving of attention: “Now, you watch those children. They'll drink half that beer before they get home, and their mother will scold me for not giving a good pint, and I've given nearer a quart,” said the bartender of a down-town saloon yesterday, referring to two little girls of six and eight, thinly clad, who had come in for a pint of beer. The reporter did watch the young ones. They had scarcely got outside of the saloon door when the one that carried the tin pail lifted it to her lips and took a draught. Then her companion enjoyed a few swallows. A little further on they entered a tenement house hallway, and both again took a sip.

“I have lots of such customers,” said the bartender, when the reporter returned to the saloon to light his cigar. “Girls and boys and women form half our trade. We call it family trade. It pays our expenses. Our profits come from the drinkers at the bar. But I tell you what—half the children who come here drink. That's how drunkards are made. Their mothers and fathers send 'em for beer. They see the old folks tittle and begin to taste the beer themselves.

“Few of the children who come in here for beer or ale carry a full pint home. Sometimes two or three come in together, and if you'll watch 'em, you'll hear one begging the one who carries the pail for a sip. We must sell it, however, when their parents send for it. We are bound to do so. Business is business. We don't keep a temperance shop.”—*Sel.*

DR. BOWDITCH, an eminent physician of Boston, says tobacco is nearly as deadly as alcohol.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, JULY 24, 1884.

Dedication, or Cleansing?

A WRITER in an Adventist paper in the East, opposing the faith of Seventh-day Adventists on the "cleansing of the sanctuary," makes the following declaration:—

"When under the law blood was applied to inanimate things, it was for their dedication, and not to remove pollution."

This was copied into, and highly recommended by another professedly Adventist paper, by which we are led to suppose that they consider it a valuable addition to their theological lore. Notwithstanding their high estimate of it, we are free to express our surprise that any man who has any reputation as a Bible student and a writer, would risk it by making such a statement.

It is true that the covenant made with Israel was dedicated with blood; and this was done by sprinkling blood upon both *the book and the people*. But as the declaration was specially aimed at the sprinkling of blood in the sanctuary, we affirm, and will prove our affirmation, that, (1) The sanctuary was not dedicated with blood; and (2) Blood was applied to the articles in both apartments of the sanctuary every year, not for dedication, as it was dedicated or consecrated once for all, but "to remove pollution."

1. When the tabernacle was completed and to be set up, the Lord gave direction concerning its preparation for service, and said: "And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and thou shalt hallow it, and all the vessels thereof; and it shall be holy. And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar; and it shall be an altar most holy. And thou shalt anoint the laver and his foot, and sanctify it." Ex. 40:9-11.

Again, there is given an account of the fulfilling of this order, as follows: "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." Lev. 8:10-12. The order for this act of consecration was also given in Ex. 30:25-30; and that this was an act of consecration is fully proved by the last of these verses: "And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office." In addition to this, blood with oil was sprinkled upon Aaron and his sons, as a part of their consecration, Lev. 29:21, 22; and the blood was also applied to the altar of burnt-offering, but not to the vessels of the sanctuary, either in the holy or the most holy.

2. Blood was applied every year to the vessels of the sanctuary, both of the holy and the most holy. There is not a hint of dedicating them anew for priestly service every year; the idea is absurd. But it is most explicitly stated for what the blood was applied to them "year by year continually." The whole ceremony is minutely described in Lev. 16. After making atonement for himself and his house, Aaron was commanded to make atonement for the people, as follows: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it

upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. . . . And he shall go out unto the altar that is before the Lord, and make an atonement for it; . . . And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:15-19.

This was done "once every year," namely upon the day of atonement, which was the tenth day of the seventh month. And precisely the same idea is presented in Eze. 43:20, where it is said concerning the altar: "And thou shalt cleanse and purge it." Of the latter word as here used, Gesenius defines it: "to make atonement, to expiate." Now query; for what was atonement or expiation to be made for the sanctuary—the holy and the most holy, with their vessels? Had they committed sin? No; it was for the removal of the sins of the people; because of their uncleanness, and because the sanctuary remained among them in the midst of their uncleanness. Lev. 16:16. Language could not more explicitly express the fact that the application of the blood of the sin offering was for the removal of pollution. This service for the sins of the people could not take place in the sanctuary unless it had been consecrated or hallowed for that purpose, and this was effected, as we have seen, by anointing it with oil.

3. We can go further, and disprove the assertion of that writer by the scriptures which speak of other ceremonies, or other occasions. When the congregation sinned they were to bring their offering, and the priest was to take the blood, "and sprinkle it seven times before the Lord, even before the vail," not within the vail, for this was not spoken of the day of atonement. "And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, . . . and the priest shall make an atonement for them, and it shall be forgiven them." Lev. 4:13-20. And so in other texts.

No doctrine is more clearly proved in the Bible than that of the cleansing of the sanctuary, namely, that blood was applied to the mercy-seat, the altar, etc., for the removal of pollution, that is, for the sins of the people. This was the appointed way for the removal of sins, and there was no other. But the question arises, Was sin actually blotted out or removed by such application of the blood of the sin offering? No; because it was "not possible that the blood of bulls and of goats should take away sin." Heb. 10:4. What purpose did they then serve? They served "unto the example and shadow of heavenly things." The service of the priest in the sanctuary on earth was only a shadow or type of the service of our priest, the Son of God, in the sanctuary and the true tabernacle, which the Lord pitched, in the heavens. Heb. 8:1-5. In the heavenly sanctuary is done in fact what was done in a figure in the earthly.

And the same doctrine of the application of blood to inanimate things for sin, or for the removal of pollution, is clearly taught in this letter to the Hebrews. Thus in Heb. 9:14 it is said that the blood of Christ shall "purge the conscience." This does not refer to dedication! but to cleansing. And the same word is used in reference to the sanctuary—the holy places—in the heavens. "And almost all things are by the law purged with blood; and without shedding of blood there is no remission." Now mark, not the introduction of another subject, but the conclusion from this: "It was therefore necessary that the patterns of things in the heavens should be purified [purged] with these; but the

heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Verses 22-24.

There is a sanctuary in Heaven, of which that on earth was a type; there is a priest of that sanctuary of which those on earth were types; and as on earth, so in Heaven, the sanctuary, or "the holy places," is cleansed, purged, or purified, by the blood of the sin offering. And, both in type and in fact, the holy places commit no sin, but are defiled by "the uncleanness of the children of Israel," or the sins of the people, which the high priest bears into the presence of "the Judge of all." And with these plain facts before us, made so very plain in all the scriptures, we repeat our assured belief that he who says that blood was not applied to inanimate things to remove pollution, or to make atonement for sin, but only for their dedication, hazards his reputation either as a Bible student and a correct writer, or for candor. And we are forced to believe that those papers which publish and recommend such statements are influenced by prejudice rather than knowledge of and regard for the truth of the divine word on this important subject.

To this generation those truths are of the greatest importance. We live in the day whereof it was written by the prophet: "Then shall the sanctuary be cleansed." Dan. 8:13, 14. In the day when it is proclaimed to all people: "Fear God and give glory to him, for the hour of his judgment is come." Rev. 14:6, 7. Soon will our high priest finish his sanctuary work and come to reap the harvest of the earth. Then will the careless, the unconcerned, the unprepared, and all who say in their hearts, "My Lord delayeth his coming," be forever rejected. For it will be as it was in the days of Noah; they who heed the warning and take refuge in the ark will be saved. And they who are worldly, self-loving, and presumptuous, will be forever cut off.

* Tobacco Nuisance.

HEARTILY we joined in giving the vote of thanks to the Railroad and Navigation Company, and the several lines of travel who favored the attendants at the camp-meetings in Washington and Oregon. Our party from San Francisco were treated with favor and with courtesy at the ticket offices and on the lines of travel, by sea and by land. We returned on the *Columbia*, which is our favorite steamer. The weather was delightful; there was comparatively little sickness on board. This we speak only to congratulate others, as the weather makes no difference with us, never having had to pay "tribute to Neptune" in the way of sea-sickness.

But we have long thought of calling the attention of steamer and railroad officials to an evil, which amounts to a nuisance, and which we think, in justice to travelers of decent habits and correct tastes, they ought to abate. We refer to the nuisance of tobacco smoke.

By this we do not mean that smoking should be abolished on steamers and railroad trains. This ought to be done, but we know it is too much to ask. But we do mean that such regulations should be adopted as will protect those to whom smoke is offensive and injurious. We will point out what justice demands, in a few particulars.

1. When a "smoking car" is attached to a railroad train, smoking should be confined strictly to that car, and no one be permitted to smoke on the platforms of the coaches. By smoking on the platforms the smoke is constantly driven into the cars, to the great annoyance of those who dislike it, and, as is often the case, are seriously injured by it. When a smoking car is put on a train for the special accommodation of the devotees of the nuisance, is it too much to ask that smokers confine their filth to

that car, and not defile the atmosphere of every car on the train? We think our request is reasonable, and that officials ought to enforce a rule that smoking on railroad trains shall be confined to the smoking-cars.

2. We have a yet more serious complaint to make in behalf of those who pay extra fare for palace car or "sleeper" accommodations. These generally have a wash-room at each end; and often, and we may say invariably on some roads, these wash-rooms are turned into smoking-rooms, and being small they are filled with smoke at short intervals, and when the inner door is opened, the smoke is emptied into the body of the car. We once took a "sleeper," which proved to be such in name only, as even in the night the wash-room was filled with smoke, which was driven to our berth at intervals, so that instead of quietly sleeping, a privilege which we had purchased at a very dear rate, we were subjected to a process of choking, much to our discomfort for that night and the following day. Recently we heard a lady, who has traveled much, refuse to take a ticket on a certain line, because she had found that on that line the sleepers were constantly filled with tobacco smoke. We contend that travelers of pure tastes and correct habits have rights which the lines of travel are justly bound to respect, if they are not respected by other travelers.

3. And still more urgent is our demand for justice to travelers by sea. On the steamers is always to be found a "smoking-room," yet comparatively few smokers indulge their perverted tastes and offensive habits in that room. On land we may often change our position so as to be comparatively free from the nuisance; we may suffer the discomfort of sitting up in a coach on an "overland" trip, which is preferable to the discomfort of trying to sleep in a palace car filled with tobacco smoke. But on a steamer there is no retreat. Tobacco smokers are everywhere, on every deck from one end of the ship to the other. We have seen two or three smokers, each puffing the fumes of a vile cigar, or a still viler cigarette or pipe, take their position by the open window of a state-room occupied by ladies, where the wind drove the smoke directly into the room. We have seen ladies under such circumstances, who were bravely trying to keep up from sea-sickness, make a vain effort to avoid the disgusting and nauseating smoke, and in a few minutes become deathly sick; and it was imputed to the sea! It was no such thing. The same ladies would have been sick on land, at their own homes, if they had been subjected to such dense fumes of filthy tobacco.

Now we appeal to all in authority; to superintendents, general agents, conductors, captains, and all others concerned,—is this right? Must decent passengers always and everywhere be subjected to such outrages? The nuisance is increasing. The selfishness and arrogance of smokers is becoming more and more asserting and annoying. We have actually seen *young animals*—we suppose they would like to be called young gentlemen, but they must go elsewhere for compliments—take their position to the windward of ladies on a steamer, and watch with glee the annoyance and speedy sickness occasioned by the smoke that issued from their foul mouths.

We well remember the time when a man (need we say gentleman?) would have been ashamed to puff a pipe or cigar in the presence of a lady. We fear we shall never see those times again. We lose much of our respect for a lady who smiles at her companion in the street, who walks by her side puffing tobacco smoke in her face! Recently a young lady was dangerously burned by fire from a cigar which her escort was smoking while they were riding together in a buggy. The papers reported that the young man was much distressed over the accident. We doubt whether he will reform, and break away from his indecent and dangerous habit; for a

confirmed tobacco smoker has all his sensibilities hardened. As far as the rights of others are concerned, we would sooner trust to the whisky drinker. We are not making our appeal to smokers; that would be useless. We speak for justice, for rights, to those who can and ought to protect those who purchase passages on their lines of travel.

Object of Christ's Coming.

WE have now established two points beyond controversy. First, that Jesus will come again (John 14:1-3; Heb. 9:28); and second, that his second coming will be as literal as the first (Acts 1:9-11; Rev. 1:7), the only point of difference being that it will be more glorious (Matt. 24:27; 25:31). We say that these points have been established beyond controversy, because we have read them directly from the Bible, in words so plain that a child could not misunderstand them. They need no interpretation to make them plainer.

But if the Lord is indeed coming again, it must be for some purpose; he must have some object in view. And if he was so particular to tell us of his coming, and to urge us to prepare for that great event, it must be that he has not left us in ignorance as to its object. We shall find that the Scriptures are very clear upon this point also.

The words of Christ himself demand our first attention. We have quoted the promise of Christ's coming found in John 14:1-3. That promise also contains the reason: "If I go to prepare a place for you, I will come again, and receive you unto myself; *that where I am there ye may be also.*" He is coming, then, to take all his followers to himself. Those who mourned at the thought of having him part from them, will then once more enjoy his presence.

Besides this, there is something else. Paul comforted the Thessalonian brethren in their tribulation with the thought that God would give them rest, and this rest he said they would receive "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. With these two texts agree the words of Christ: "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16:27; and 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.

These texts show plainly enough the object of Christ's second coming. It is to take his people to himself, and to take vengeance on the wicked. This latter part we will pass by for the present, and consider the promise to the disciples. From the words of Christ we would naturally conclude that there is no other way for his people to be with him except by his coming. "I will come again, and receive you unto myself; *that where I am, there ye may be also.*" The conjunction "that" denotes purpose, and is equivalent to "in order that." When we read, "For God so loved the world, that he gave his only begotten Son, *that whosoever believeth in him should not perish, but have everlasting life*" (John 3:16), we understand that belief in Christ is the only way by which we can avoid perishing. And so when we read the promise of Christ to his disciples, we understand that if Christ were not to come, his disciples could not be with him. Indeed, if it were otherwise,—if the disciples could be with Christ without his coming for them,—what force or comfort would there be in his promise? For the only words of comfort that he had for them were that he would come to take them to himself. Moreover, we cannot imagine Jesus making an unnecessary promise; but if the disciples could be with him without his coming, he, of course, knew it, and therefore made

a promise which was entirely useless. From this text, then, we must conclude that Christ's disciples are not yet with him, for his coming is still in the future. We call the reader's attention to other texts which confirm this conclusion.

Paul exhorts us to set our affections on things above, and says: "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." Col. 3:4. Note the adverb "then." It specifies the time when the saints will appear in glory: it is when Christ appears.

The apostle Peter gives instructions to the elders of the churches, exhorting them to labor faithfully, and says for their encouragement: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. The reward is sure, but they are not to expect it before Christ comes.

Again he says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:3-5. The saints are kept by the power of God unto salvation; but the salvation is not to be given until the last time. Or, as Peter expresses it still more plainly in the 13th verse of the same chapter: "Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

In the third chapter of his second epistle to Timothy, the apostle Paul speaks of the prevailing degeneracy of the last days, and recommends the Bible as the only thing that will thoroughly furnish men to good works. He then continues: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom; preach the word." 2 Tim. 4:1, 2. Here, then, we find when the Judgment is to take place: in connection with the coming of Christ. But if the dead are not judged until Christ comes, it necessarily follows that they do not receive any reward until that time. And this is exactly what the Saviour said, as quoted from Matt. 16:27; Rev. 22:12.

The apostle continues his exhortation to Timothy, and says: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. The Judge is to give crowns at that day, says Paul. At what day? Why, at the day when he judges the living and dead, "at his appearing and his kingdom." Peter told the elders that they should receive their crown at the appearing of the chief Shepherd, and Paul says that all who love his appearing shall receive their crowns at the same time.

Paul says, "*Henceforth* there is laid up for me a crown of righteousness." He had reached the close of his life, and was about to be "offered" as a sacrifice to the truth. He felt that his life-work had been faithfully done. Did he therefore expect to immediately enter upon his reward? No; he was sure of a crown, but he knew that it would not be given until the appearing of Christ.

We have seen that when Christ comes he will be accompanied by all the holy angels. Matt. 25:31. The work which the angels have to do is described in Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And this agrees with the words of the psalmist: "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. 50:4, 5. By what means the saints are gathered to be with Christ, will be considered in another article.

E. J. W.

Christ the End of the Law.

"For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. This is supposed by antinomians to teach the abolition of the law. The text is not usually quoted in full, the objector contenting himself with the statement that "Christ is the end of the law," meaning that Christ abolished the law. This text is so generally quoted in favor of the abolition of the law, that before we consider its real application, we will briefly show the absurdity of the popular interpretation.

1. If Christ abolished the law, then there can be no sin now, for "sin is the transgression of the law" (John 3:4), and "is not imputed when there is no law." Rom. 5:13. And if there is no sin, there can be no punishment impending, and all men will be saved. Those texts, therefore, which speak of the "wrath of God," and the "indignation," "torment," and "destruction," to be visited upon sinners, are made of no effect. There is no one so much of a Universalist as he who claims that the law of God is abolished.

2. The text says that Christ is the end of the law "to every one that believeth." The necessary inference is that he is *not* the end of the law to unbelievers. Those, therefore, who claim that the apostle by the expression "end of the law" means abolition of the law, must teach that the law is abolished only for Christians; that is that the law binds worldlings, but that Christians are under no obligation to it. And so it would follow that while an act performed by an unbeliever might be in violation of the law, and therefore a sin, the same act performed by a believer would be perfectly justifiable. We trust that there is no one who would hold to so monstrous a theory as this, yet that is a legitimate deduction from antinomian claims.

3. If Paul, in Rom. 10:4, means that the law is abolished for believers, it would follow that it has been abolished as many times as there are Christians, being done away every time a man is converted; and further, that whenever any believer falls away, and loses his faith, the law is for him re-enacted! The absurdity of this just conclusion must convince every one of the absurdity of the premise.

4. Again; From the parable of the wheat and the tares (Matt. 13), we learn that both righteous and wicked are to remain together on the earth until the end of the world. We know also that both classes have existed since the fall. It follows, therefore, from antinomian interpretation of Rom. 10:4, that the law of God always has been, and will be until the end of time, both abolished and in full force at the same time! This is the climax of absurdity, and shows conclusively that whatever may be the meaning of Rom. 10:4, it certainly does not teach that any part of God's law is, or ever will be, abolished, either for Christians or unbelievers.

And now as to what the text really does mean. The word "end" is often used in the sense of "object" or design. Thus in James 5:11 we read, "Ye have heard of the patience of Job, and have seen the end of the Lord." No one supposes that this means the end of the Lord's existence, but the object of the Lord in allowing Job to suffer affliction. In like manner we understand Rom. 10:4 to teach that Christ meets the design of the law to those who believe. In order to understand how he does this, we must consider the end or design of the law.

In Rom. 7:10 the apostle says that the commandment (meaning the whole law) "was ordained to life." That is, if man had never violated the law, it would insure his eternal life. This is what the Saviour said to the young man in Matt. 19:17, as previously noticed. In the next verse to the one under consideration (Rom. 10:5) we read the same thing: "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." But while this is true, the fact pre-

sents itself that no man has kept the law (Rom. 3:9, 19, 23), and that in his natural condition no man can keep the law, because "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. How, then, can any one obtain eternal life, which the law was designed to bestow? The answer is, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "The gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23. The law was "ordained to life;" Christ is our life (Col. 3:4), and is therefore the end of the law.

But this is only the result. It might be asked, "Does Christ accomplish this result for us, by freeing us from obligation to keep the law?" We answer, No; for since only those who do the commandments shall live by them (Matt. 19:17; Rom. 10:7), it follows that no one can receive eternal life if he continues to violate them. Therefore since the object of the law was to give life, it must follow that it was also the design that it must be kept. So we read in 1 Tim. 1:5 that "the end of the commandment is charity," &c. "Charity" is but another name for "love," and this rendering is given in the Revised Version. But "love is the fulfilling of the law" (Rom. 13:10), or, as John says, "This is the love of God, that we keep his commandments." 1 John 5:3. We might therefore paraphrase 1 Tim. 1:5 thus: "Now the object or design of the commandment [or law, see verse 9] is that it should be fulfilled, or scrupulously kept." This is self-evident; for whenever any law is given, it is certainly the design of the maker that it shall be kept.

We have already seen that no man has attained this end. "All have sinned, and come short of the glory of God." From past sins we are "justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24. But being justified through faith in Christ, we are still dependent on him, for without him we can do nothing. John 15:4, 5. It is only by abiding in him that we are able to bear fruit. And this is why the apostle says of the Jews that they have a zeal of God, but not according to knowledge. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3. The righteousness of God is his law (Isa. 51:6, 7), and the apostle means that the Jews, being zealous toward God, and desiring to serve him by keeping his commandments, had sought to do so in their own strength, and had failed. Their zeal was good, but their knowledge was deficient, in that they did not perceive that only in Christ could they hope to attain perfection.

To all believers, Christ is made "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Not by freeing them from obligation to keep the law, for then he would be to them, not righteousness, but *un*righteousness, or, in other words, would become the minister of sin. Without him our best efforts are failures; with him to strengthen us, we can do all things; and when at last we stand before God holy and without blemish, "not having spot, or wrinkle, or any such thing," it will be because we have been made "complete in him."

We think it must be evident to all that Rom. 10:4 can be pressed into antinomian service only by mutilating to the extent of leaving out the statement that Christ is the end of the law to believers only, and to them for nothing except righteousness, or obedience to it. This subject will be considered still further in the light of other scriptures, in another article.

E. J. W.

"O THAT my ways were directed to keep thy statutes."—Ps. 119:5.

The Missionary.

Where Are We?

TO ONE who is crossing the ocean and anxious to reach his native land, this is a question of great interest; and if in answer to it, he is assured that he is rapidly drawing near the end of the voyage, he feels a relief which cannot be expressed. Each day the mariner takes his reckoning to ascertain how far he has advanced and where he is. So also with those who for many years have been watching the prophetic chart, there is no question of greater interest and importance than, Where are we on the stream of time? Constantly we hear the inquiries, "Are we nearing the port?" "What are the present indications?" "What do the way-marks denote?" "Does land appear in sight?"

In this article we propose to call attention to a few indications of our whereabouts, which will be appreciated especially by those who have been watching the signs of the times for the last forty years, or more.

The rise and fall of the four universal monarchies of Daniel, chapters 2, 7, 8, and 11, are in the past. Babylon, Medo-Persia, Greece, and Rome, are among the things that were. The days of papacy, twelve hundred and sixty years, are numbered, and their fulfillment recorded on the pages of history. The two-horned beast of Rev. 13 has already arisen, and been identified as to its location and work by so many evidences that there can be no question respecting the fulfillment of this prophecy. In most if not all of the States east of the Rocky Mountains, petitions requesting the various State Legislatures to prevent the running of Sunday trains, have been presented to the people for them to sign. The representative men of our country, governors, ministers, judges, etc., have determined that they will not let the question rest until, as they say, God is acknowledged in the Constitution of the United States. They decidedly repudiate the idea of merely a civil enactment respecting prohibition, Mormonism, and the observance of Sunday. They say we must change the Constitution of the United States so that the enforcement of these questions will be from a religious stand-point. "This is union of church and State and will constitute 'an image to the beast which had a wound by the sword and did live.'" They think that this will make a Christian nation, and bring the temporal millennium; but in its stead, scenes that have transpired in former religious persecutions will be again enacted.

On the other hand, the gospel is to be preached "in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. The Third Angel's Message, which is a warning against the beast and his image, and which presents the commandments of God and faith of Jesus as a shield to the people of God, is to go to every nation, kindred, tongue, and people. This is the work for this time. When it has accomplished the design of God, the end will come. Rev. 14:6-12.

This message has, in some respects, made more advancement in the last twelve months than during many years previous. Plans have been laid which, when carried out, will accomplish much. Four new papers have been started in Europe in as many different languages, and have gone forth in their mission to warn the world. These new papers have already nearly a self-sustaining subscription list. These periodicals in the English, German, Roumanian, and Italian languages, with the French papers are sent to tens of thousands in these several nationalities. God is raising up laborers among them to enter the harvest-field.

The cause in the Scandinavian countries is also receiving impetus in the enlargement of their publishing work. Four periodicals are

sent out from the publishing house at Christiana, with other publications. In our own country the present season opens with even brighter omens than in Europe. And why should not this be the case? It is the missionary field for the world. This Government has been established in the providence of God. There is no nation upon the globe that does not have its representatives here. It is a land of freedom; a land where all can worship God according to the dictates of a conscience enlightened by God's word, and thus it will continue until the Constitution is so amended that the Sunday law can be enforced.

It was about thirty years ago that a paper, known then as *Present Truth*, began to be published in Middletown, Conn., advocating the restoration of the Bible Sabbath and other truths, which during the Dark Ages had been trampled into the dust by the "man of sin." At the present time there are eighteen papers published, with an aggregate monthly circulation of over two hundred thousand copies. The first power press, upon which was printed our weekly denominational paper and other publications, was purchased in 1857. A large two-story brick building was subsequently erected to accommodate our publishing work. In 1872, eleven years later, it became necessary to have another building of equal size, and the year following, a third. Finally two were united, which was equal to a fourth building. These buildings cover upwards of thirty thousand square feet, which have become literally occupied with the work. One power press after another has been purchased until eight are now devoted to publishing present truth, at Battle Creek, Mich. Much outside work was formerly done, which has served the purpose of giving financial aid as well as an experience in the publishing work. This necessitated the purchase of other machinery, which was made with the belief that the time would come when this experience, talent, and machinery would be devoted to the work of printing the truths for these last days.

The denominational work has gradually increased during the past two or three years, and outside work has received less and less attention. Greater efforts have been made to get our publications before the people, and God has signally blessed these efforts. Our city missions, and the increased efforts of our tract societies through canvassers, colporters, etc., have so increased the demand for our publications that all of our power presses at Battle Creek, Mich., are at the present time employed in our denominational work. During the twenty days preceding the writing of this article, the reading matter shipped from the office has been over one ton per day. It is impossible to estimate how large editions of our different publications to print, on account of the increase in the orders. It is stated that the number of pages which they are unable to send at the time orders are received, are more than the largest orders were one year ago. Sometimes an edition of from fifteen to twenty thousand of some tract is printed and one order will come in and take them all. Thus it is impossible to keep up with the present demand, and if it long continues thus, our presses must run night and day.

The camp-meetings the present season present some very encouraging features. Our brethren and sisters have the spirit to move forward and take advance steps. About one-fifth of the entire population in the United States is represented by the cities in which missions have been or are about to be established. Over \$50,000 will have been raised for our city missions before the summer closes, besides \$200,000 for other home and foreign missionary work.

At the Kansas camp-meeting over forty persons offered themselves to labor in the cause as canvassers, colporters, or in any capacity which the Conference might recommend. The same

interest was manifested in Nebraska and other Conferences. There can be no doubt but that the cloud is rising before God's people, and God by his providence is saying "Go forward."

On the Pacific Coast the evidences of God's leading providence are equally visible. The office of publication here was established in 1876. *THE SIGNS OF THE TIMES*, issuing from it weekly, visits every nation where the English language is spoken. As the result, believers are being raised up in all parts of the world. Upon the Pacific Coast an institution of learning has also been established in the providence of God, as well as at Battle Creek, Mich., and South Lancaster, Mass. Thus God has given the people on the Pacific Coast every facility for the accomplishment of the work for which he has made them responsible. The work must also soon be opened in Australia, New Zealand, and other islands of the Pacific Ocean.

The object in establishing the publishing house upon the Pacific Coast was for the dissemination of present truth, although for financial reasons, and in order to gain an influence with business men, outside work has been done. We hope that the time is not far distant when every press in the publishing house at Oakland as well as Battle Creek will be exclusively employed in our denominational work. The enlarging of facilities is preparing for this.

The time has come for advance moves. A vast work is before us. Are we preparing for the work as rapidly as God is preparing the work for us? This is an important question. Important responsibilities rest upon God's people west of the Rocky Mountains as well as elsewhere. If California does in proportion to its ability as some of the Eastern Conferences are doing for the advancement of the cause the present season, within twelve months our institutions upon the Pacific Coast will be free from embarrassment. The work is of God and it is onward. There is no going back. The people may fail to do their duty, and may lose their crowns, but the work of God cannot fail to accomplish its object.

S. N. HASKELL.

Dakota Camp-Meeting.

A COMPANY of eleven left Mankato, Minn., at 2:30 A. M., Wednesday, July 2, and, after a pleasant journey of over 200 miles, reached Madison, Dakota, at 4:30 P. M., the same day. We found the camp on the open prairie in the suburbs of this new and thriving town of about 1,200 inhabitants. The preparations for the meeting were nearly completed. Weary from our labor and journey we retired early, but were aroused from our slumbers by a gale that struck the camp about midnight. Every one was up and out trying to secure their tents. The large tent was let down in time to save it. A few small tents were blown down, but no great damage was done.

On Thursday the meeting went on in regular order, and the same on Friday, till about 3 P. M., when a heavy gale and storm from the northwest came on us. The 40-ft. tent in which many were camped, was blown down, but no one was hurt. No other damage was done, and, when the storm was passed, things were quickly put in order, and the meetings were resumed. After this the weather was fine.

Our meeting was not without interest before the Sabbath, but on the Sabbath-day it became especially interesting. The Sabbath-school was well attended by all on the ground, and the lessons were well learned, which showed that this branch was in a prospering condition. At 10:30 A. M., Elder Olsen gave a stirring discourse on the text, Jer. 29:13, "And ye shall seek me, and find me, when ye shall search for me with all your heart." This prepared the way for Elder Butler's clear, logical, and interesting discourse in the afternoon, on Phil. 3:7-16. Immediately following this, a call was made for all

backsliders or sinners who wished to renew their covenant with God, or make a start in his service, to come forward. In a very short time about one hundred took their places on the front seats. Then followed some humble confessions and feeling testimonies, which brought the Spirit of God in our midst.

After a good season of prayer, it was judged best to divide the congregation. Accordingly the youth and children went to the 40-ft. tent, while the older ones remained in the large tent. Both these meetings were good. Out of about one hundred in the children's meeting, seventy bore testimony. By an expression we found that between thirty and forty were making a start for the first time.

The outside attendance was not large at any time. On Sunday there were about four hundred on the ground besides our own people, making in all about eight hundred. The best of order was maintained, and there was seemingly a good interest to hear the precious points of truth as they were earnestly set forth by the servants of God. No doubt impressions were made that will not soon be shaken off, and we trust seed was sown which will bear fruit unto eternal life.

On Monday morning Elder Butler entertained our people by giving a description of his tour through Europe. He said many things were in a very encouraging condition; but to meet the present demands of the cause there, the work must be greatly enlarged. Publishing houses must be built, which must be done largely by means from America.

The wants of the cause in the Dakota Conference were also considered and clearly set before the brethren. A resolution to raise the sum of \$10,000 was passed; \$5,000 to establish a depository and Reserve Fund; \$1,000 for Tent and Camp-meeting Fund; \$1,000 for an Educational Fund; \$1,000 for the college at Battle Creek, \$1,000 for the Scandinavian Mission in Europe, and \$1,000 for the Central European Mission. Pledges were taken in a short time to the amount of \$9,155. Truly the hearts of our people are open in every Conference, and ready to meet the wants of the cause.

Another opportunity was given those who were seeking a closer connection with God, to manifest it. Fully one hundred responded, and there was a deeper feeling even than was manifested on the Sabbath. Many hearts were moved to tenderness. In the afternoon, after a short discourse on "Baptism," forty-five candidates gave in their names. We all repaired to the water, where these precious souls were united with Christ by the solemn rite, which was performed by two administrators.

Five children's meetings were held during the camp-meeting. The youth and children took a deep interest in them, and they, no doubt, were one means of securing the result of so many taking their stand to serve the Lord.

We had a most excellent farewell meeting on Tuesday morning. Seventy-seven testimonies were borne in about an hour. The Spirit of the Lord was present in power. One brother confessed his coldness, and that the discourse he had listened to the night previous on "Consecration," had so troubled his mind he could not rest. He had been convinced of his duty to consecrate himself and all he had to the Lord. He said, "Put my name down with those pledges for \$1,000." Every heart was melted to tenderness, and tears flowed freely. Another man arose and said, "Put down my name for \$100." These pledges swelled the sum to \$10,255. We had the best of the wine at the last of the feast. Another good camp-meeting this season, and another victory for the truth.

I. D. VAN HORN.

PERHAPS your Master knows what a capital plowman you are; and he never means to let you become a reaper because you do the plowing so well.—*Spurgeon*.

The Home Circle.

PATIENCE.

Tap, tap, along the pavement, tap,
It came, a little crutch.
A pale-faced lad looked up at me:
"I do not mind it much."
He answered to my pitying look;
"It might be worse, you know;
Some fellows have to stay in bed,
While I quite fast can go.

"Oh, yes, I used to run about,
Perhaps I may again;
The doctor says it's wonderful
I have so little pain;
It hurts me now and then, of course,
Well—ever since the fall,
But I'm so very glad, you see,
That I can walk at all."

Tap, tap, the little crutch went on;
I saw the golden hair,
The brown eyes wide and all aglow,
The noble, manly air;
And somehow tears a moment came,
And made my vision dim,
While still the laddie's cheerful words
Were sweet as sweetest hymn.

"I am so very glad, you see,
That I can walk at all."
Why, that's the way for us to feel
When troubles may befall,
There's always blue sky, somewhere, friend,
Though clouds around you meet,
And patience will the Master send,
If sought at his dear feet.

—Mrs. M. E. Sangster, in *Congregationalist*.

Elsa's Lesson.

It was the evening for the Sunday-school social, and Mrs. Duncan's large, brilliantly lighted parlors were filled to overflowing.

The young people were all there, not only the boys and girls, but the more sedate members of the Bible-class. They were gathered here and there in little groups, engaged in animated discussion and conversation, or playing games, the hum of their merry voices showing how thoroughly they were enjoying the evening.

A group of five bright, laughing girls gathered around the piano seemed to be having a particularly enjoyable time, if one might judge from their animated faces and occasional bursts of laughter at some witty remark of one of their number. They had criticized almost everybody in the room, not unkindly, but thoughtlessly and laughingly, as girls do, and now they had paused a moment, partly for want of breath and partly because they had exhausted their store of brilliant criticisms.

"There comes May Dennis," exclaimed one of the girls as through the hall door she caught a glimpse of a new arrival. "Girls, did you ever see anything like the way she dresses? It positively distracts my thought in church so that I can't think of anything but the incongruity of a bright red bonnet and a blue dress. It only needs to have the dress as bright a blue as the bonnet is red to be the very perfection of ugliness."

The girls laughed. They did not stop to think that May was the oldest of a large family, and that perhaps it was from necessity rather than choice that she had to wear last year's bonnet with this year's dress, instead of getting a tasteful winter suit throughout. These five girls knew nothing about May's daily struggles to make old things look as well as new, not for herself only, but for all the little ones. They were warm-hearted girls, and if they had known, if they had stopped to think about it, they would have warmly sympathized with her instead of laughing at her.

"There comes Joe Ellis," announced Elsa, as the hall door opened to admit another late-comer.

"He's a fine-looking boy, isn't he?" remarked

one of her companions. "If he could only dress better, I don't think you could find a handsomer boy in the whole Sunday-school."

"Handsomeness is that handsome does," quoted Elsa. "I used to think that he was nice-looking enough until I found out what sort of a boy he is."

"Why, what do you mean?" exclaimed the girls together.

"Well, I do not think he is much better than a thief," replied Elsa. "I will tell you all about it if you will promise not to breathe a word to a living soul. I wouldn't like to give him a bad name even if he does deserve it."

"We won't ever breathe it; tell us about it," exclaimed Edna, eagerly.

"Hush! here he comes," and there was silence in the little group until the boy, a pleasant, manly fellow, had passed them with a bow and "Good evening, young ladies."

"Now I'll tell you all about it," began Elsa, and the five heads were put closely together while she whispered her story.

"You remember that dear little pearl-handled penknife that papa gave me for Christmas? Well, one day last week I was foolish enough to take it to school—I might have known I would lose it—and I left it in my desk. I remember putting it there distinctly, and I was the last girl to leave the school-room, so I know nobody could have touched it but Joe Ellis. He's a sort of janitor, you know; he sweeps the school-room every day, and dusts, and all that. Wasn't it mean in him?"

"Are you sure he did it?" asked Maud in astonishment.

"Why, of course I'm sure. I left the knife in my desk, and the next morning it was gone, and Joe was the only one who had been in the room. I think that proves it clearly enough."

"Why, I didn't think he was such a boy. I don't think he ought to be allowed to take up the collection in Sunday-school, for if he is dishonest about one thing he would be about another."

"I'm real angry about it," began Elsa. "Of course, I don't like to ask him about it, but—"

"Hush; some one is going to sing," whispered Edna, and silence fell on the little group.

There was no opportunity for further conversation about Joe Ellis' misdeeds before the gathering of young people dispersed, and Elsa went home, little knowing what an injury she had unconsciously done to the boy.

The next morning she overslept herself, and when she hurried down stairs with her hat on, and her coat and school-bag on her arm, all ready for school, the clock struck nine just as she sat down to her solitary breakfast.

"Well, I'm going to be late anyway, so I may as well as not take my time over my breakfast," she thought. "I wonder who is in the parlor with mamma so early in the morning," she went on as she heard the sound of voices in the next room.

"It must be a great disappointment to the boy," she heard her mother say.

"Yes; he had set his heart on going, and it would certainly have been a splendid chance for him. He couldn't have been taken into a better business house. It would have been a great help to his mother, too. She feels it more than he does."

"I wonder whom they are talking about," thought Elsa, as she drank her coffee.

"I always considered Joe Ellis a remarkably honest, reliable boy," her mother went on. "I can't help thinking that there was some mistake about it. I wonder who could have told your uncle about his being dishonest. Whoever told him certainly ought to have to prove that the story is true. It is a very serious thing to him to lose his character, and this position isn't the only one he'll lose by having a reputation of dishonesty."

Elsa blushed scarlet, and turning in her chair listened eagerly for the next words. "They

are talking about Joe Ellis," she exclaimed to herself. "I wonder if any one could have heard me telling the girls about the knife. There wasn't any one near enough to hear except that old gentleman who was sitting reading behind the piano, and he is a stranger anyway, and wouldn't know whom I was talking about."

"I should think your uncle might overlook that one fault, and give him a trial," said Elsa's mother.

"Well, Uncle Will is very peculiar, you know. He says he won't have anybody about him that he can't rely on, and though he had almost completed arrangements with Joe, he sent for him this morning, told him he had heard something against him, and would not take him. I was sorry for him," went on Mrs. Duncan, "but still I must say I think that uncle was right. A boy who can't be trusted in little things can't be trusted in great things."

A few moments later Mrs. Duncan went away, and her mother came into the dining-room.

"Why, Elsa, haven't you started for school yet?" she exclaimed. "How late you will be! Here is your little knife that you were so sure you had lost," she went on, placing it by Elsa's plate. "It had slipped through a little hole in your pocket down into the lining of your dress. I found it last night when I was mending your dress."

"O mamma!" exclaimed Elsa in dismay. "I was sure that Joe Ellis had taken it, and I told some of the girls so last night. I wonder if that is the story that Mrs. Duncan was telling about?"

"I am afraid it was," answered her mother sadly, "for it was something he had taken from a school-room. O Elsa, will you never learn to govern that unruly member?"

"Has he really lost a position just through that?" asked Elsa, tears filling her eyes. "O mamma, I am so sorry. What can I do to make up for it?"

"Perhaps if you go to the gentleman immediately, before he has time to engage any one else, you may be able to undo the mischief you have done."

"I will go right away," exclaimed Elsa, her face brighter at the prospect of repairing her mistake, and she hastened on her errand.

Her courage almost failed her when she found herself in Mrs. Duncan's parlor, with the old gentleman looking sharply at her with his keen dark eyes.

"Well, what can I do for you, young lady?"

"I want to ask you if the story you heard about Joe Ellis was what I told the girls last night by the piano—about the penknife?" faltered Elsa, rather incoherently.

"What do you want to know for?" asked the old gentleman sharply, looking rather surprised at the question.

"Because that was all a mistake," said Elsa timidly. "I didn't leave it in my desk after all, for mamma found it in the lining of my dress last night when she was mending it."

"And so you told a story like that, casting an indelible stain on the boy's character, without being sure of the truth of what you were saying," said the old gentleman rather severely.

"I thought it was true when I said it," Elsa answered. "Please, sir, couldn't you give him that position, because I am sure he is honest. Everybody always said he was an honest boy."

"It is too late now," was the answer. "I have already positively engaged another boy, and it would not be treating him justly to break faith with him. I think if you knew just how much trouble you have made for Joe Ellis, it would be a lesson to you never to let your tongue run away with you again without being sure that you are speaking the truth."

Elsa could not restrain her tears any longer. "Can't you take him, too?" she sobbed. "I am so sorry. He has been trying to get a position for so many weeks. Have I spoiled everything for him by a few words?"

"It is too late for me to take him," said the

old gentleman, relaxing from his severity as he saw her evident distress.

"But I have a friend who, I think, wishes to take a young man into his business. I will recommend Joe Ellis to him, and I have no doubt, but that he will take him. This is the best that I can promise to do for him. Now, young lady, I hope you will remember this whenever you want to talk about any one again. You didn't know that you were going to do Joe Ellis any harm except in the opinions of your friends, but you see what has come of it. I heard you tell them how Joe had taken the knife from your desk, and of course I didn't want to engage a book-keeper whom I couldn't trust. If you had not found the knife, I should have gone home this afternoon fully believing that he was not a boy to be trusted, and it might have been months before he would have had another chance to get into business. As it is, I feel that I owe Joe some amends for believing that he was dishonest without any proofs, so I shall get him a good position somewhere to make up to him for his disappointment; but you came very near injuring his character forever in my eyes. Now, good-bye," he concluded, as Elsa, drying her tears, arose to go. "Don't think that I have been too harsh and severe about this matter, but I wish that you and everybody could realize what a power the tongue is for either good or evil, and how carefully it should be used. Now, may I hope that you will remember the old man's plain talk with you? and will you let this be a lesson to you whenever you are tempted to let your tongue injure any one's character?"

"Yes, sir, I shall never forget it," said Elsa earnestly, and she meant what she said; and though several years have passed over her head, she has never forgotten the sad lesson of that morning.—*Christian Weekly.*

An Easy Place.

A LAD once stepped into our office in search of a situation. He was asked:—

"Are you not now employed?"

"Yes, sir."

"Then why do you wish to change?"

"Oh, I want an easier place."

We had not a place for him. No one wants a boy or a man who is seeking an easy place; yet just here is the difficulty with thousands. They want easy work, and are afraid of earning more than their wages. They have strength enough to be out late nights, to indulge in vices and habits which debilitate them; they have strength enough to waste on wine or beer or tobacco, all of which leave them weaker than before; they have strength enough to run and leap and wrestle, but they think they have not the strength to do hard work.

Will the boys let us advise them? Go in for the *hard places*; bend yourselves to the task of showing how much you can do. Make yourself serviceable to your employer, at whatever cost of your own personal ease; and if you do this, he will soon find that he cannot spare you, and when you have learned how to do work, you may be set to teach others, and so, when the easy places are to be had, they will be yours. Life is toilsome at best to most of us, but the easy places are at the end, not at the beginning, of life's course. They are to be won, not accepted; and a man who is bound to have an easy place now may as well understand that *the grave* is about the only easy place within the reach of lazy people.—*The Little Christian.*

A BOY wanted a dollar to buy a chance in a raffle for a watch. His mother was horrified, and rebuked him severely. "But mother," said he, "you baked a cake to be raffled for at the Sunday-school fair." "O yes, but that was for the church." "Well, suppose the watch was for the church, what difference would it make?"

"Thou Shalt Not Steal."

THEY did not look a bit like thieves! Five bright, rosy-cheeked little girls, with their Bibles and catechisms in their hands and their missionary money safely stowed away in their pockets, to be given to their teacher as soon as the time for collection should come.

I don't think they knew they were thieves, either. They didn't stop to think about it, when they recited the commandments to their teacher as usual after the other lessons were finished.

"Thou shalt not steal," recited Nellie, glibly.

"Thou shalt not—"

"Wait a minute, dear," interposed the teacher, as Alice Grant was about to repeat the next one.

"Wait a moment; I want to have a little talk with you about the eighth commandment. Jennie, can you tell me what stealing is?"

"Why, of course I can, Miss Davis. It is taking anything that don't belong to you."

Yes, that is a very good definition, Jennie," answered her teacher.

"Girls, do you know you have all broken that commandment since you have been in the Sabbath-school room this afternoon?"

"Why, Miss Davis, what do you mean?" they all exclaimed, in astonishment. "We are not thieves," added Jennie, an indignant flush on her face, as she heard her teacher's words.

"Won't you tell us what we have taken that didn't belong to us?" asked Alice.

"What do we always do in Sabbath-school after the opening hymn?" asked Miss Davis.

"Pray," answered Alice.

"To whom does that time belong, then?" asked the teacher.

"To God," answered the girls, in bewilderment, not understanding what these questions had to do with the eighth commandment.

"Yes, that time belongs to God," answered Miss Davis. "Now, this afternoon while our superintendent was leading us in prayer, I heard two little girls carrying on a whispered conversation; another one was turning over the leaves of her library book, and two more were counting their missionary money."

Five little faces grew very red; they now began to see what Miss Davis meant.

"Now, whose time were they taking for these things?" asked their teacher.

"God's time," said Alice faintly.

"Yes, dear, these little girls were taking God's time—the time which should be spent in prayer to him—to talk about other things. Don't you think that those little girls were breaking the eighth commandment, just as surely as if they had taken money or anything else that belonged to another?"

"We never thought of that before, Miss Davis," said Jennie.

"I don't think you ever did, dear girls, for I am sure none of you would take from God what belongs to him if you thought about it. Won't you remember after this that God's time is sacred to himself, and not use it for anything else?"

"Yes, Miss Davis, we will remember," promised the girls.

Just then the superintendent's bell rang as a signal to put away books and prepare for the closing exercises, and there was no time for any more conversation on this subject; but the reverent attention with which the girls listened to the last prayer showed that their teacher's words had sunk deep into their hearts.

After this, whenever they were tempted to whisper or look around during the prayer, they remembered whose time they were taking, and tried to join in the prayer with all their heart, that they might not again be guilty of taking from God the time that belonged to him.—*Mrs. Minnie E. Kenney, in Christian at Work.*

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News and Notes.

RELIGIOUS.

—The *Banner of Light* places the number of Spiritualists in this country at eleven million.

—It is said that the Mormon hierarchy had in the field last year more missionaries than the American Board.

—Archbishop Gibbons, of Baltimore, Md., recently administered the sacrament of confirmation to 700 children in the cathedral.

—A Wesleyan Methodist in England, a few weeks ago, in forwarding an offering to the Mission Fund, said: "I believe the resurrection is very near, and I would not like Christ to find me with much earthly coin."

—In sixty-eight years the American Bible Society has issued 43,892,031 volumes of the Scriptures, in more than eighty languages and dialects. It has also prepared the entire Bible in raised letters for the blind.

—Mr. Lathbury, pastor of the M. E. Church at Bakerville, Conn., says in a letter to the *Christian at Work*, "My experience is that fully three-fourths of the church members need converting to the religion of Christ."

—The *Christian at Work* is in favor of making Good Friday a legal holiday. It certainly is consistent. There is no reason why Good Friday and all other days of Catholic appointment should not be recognized as well as Sunday.

—Mr. Moody is reported, by a London paper, to have said that, upon returning to England after an absence of eight years, he found that nineteen-twentieths of the backsliders from the ranks of his former converts had been led away by the public house.

—In the African section of the Hermannsburg Mission, which embraces nineteen congregations in Natal and twenty-one in Transvaal, there were baptized in the year 1883, 992 persons. The whole number of converts in these congregations is now 8,632, and 544 applicants for baptism are still waiting.

—At the last annual meeting of the China Inland Mission, Mr. Stevenson, one of the society's earliest missionaries, said: "China is now fully open to the gospel; more so, indeed, than some European countries, or even some parts of Ireland." During the past year the mission has sent out thirty new missionaries.

—Dr. William Hayes Ward, editor of the *Independent*, is about to head an expedition to the valleys of the Euphrates and Tigris Rivers, to make a survey of that region, with a view to exploration and excavation in the interest of Assyriology and the illustration of Bible language and antiquities. The cost of the expedition is to be borne by Miss Catherine Lorillard Wolfe, of New York. It will be known as the Wolfe expedition.

—As a result of the efforts of Dr. John C. Berry, of Maine, who for twelve years has been a medical missionary in Japan, a movement has been inaugurated in Philadelphia for establishing a medical college, a hospital, and a training school for nurses in that country. Prominent Japanese Christians promise to provide real estate and buildings if an endowment to support professors and purchase apparatus is raised in the United States.

—In a report of church doings in New Haven, Ct., we read that "the sales of the seats in the Church of the Redeemer amounted to \$8,500" this year, being in excess of last year. This seems almost like a satire, when we remember that one of the proofs which the Redeemer gave of the divinity of his mission was that the poor had the gospel preached to them, and that of himself he said that he had not where to lay his head. It does seem as though the name of that church ought to be changed.

—The *Christian Union* says that it would "be glad to see the Christian Church so broad in the administration of its discipline as to admit to its membership friends who do not believe in the sacrament of baptism and the Lord's Supper." Why not say that it would be glad to see those admitted who do not believe in Christ? If one does not believe in the memorials which Christ commanded to be observed, how much does he lack of not believing in Christ? This is called progression. It reminds us of the soldier who, when asked concerning the movements of the army to which he was attached, replied that they were "advancing backwards, and the enemy was retreating upon them."

—"General" Booth, of the Salvation Army, made a speech a short time ago, concerning the future plans of the army, in which he said: "Whatever takes place in the future, you may depend upon it we shall be there; and even at the battle of Armageddon, our soldiers will be amongst the foremost." We would not have ventured to say as much ourselves, but we are not inclined to doubt the General's words. The reader will remember from reading Rev. 16 that the armies are gathered to the battle of Armageddon at the instigation of the spirits of devils, and it has for some time been our opinion that the Salvation Army, and the so-called "holiness bands" of this country, are but feeders for Spiritualism. Mr. Booth spoke more wisely than he knew.

—The *Independent* says: "Indeed, we do not see why a man cannot be a member of two denominations at the same time, if he wants to, enjoying the fellowship of both, their watch and care, and subject to their discipline." This sentence is worthy of note, as indicating the popular tendency toward a union of all professed Christian bodies. What a man believes is getting more and more to be thought a matter of no consequence, provided he outwardly conforms to the requirements of morality. Bearing this in mind, can any one fail to see that in order to effect a union of church and State, it is not necessary that the State single out any particular denomination as the recipient of its favors, but that it pledge itself to maintain certain dogmas common to them all? There can be no doubt but that such an event is near at hand.

—We find in the *Chronicle* a brief report of a sermon preached by an Elder Pattee before the Y. M. C. A. of San Francisco, on the subject of the Sabbath. After declaring that the whole moral law is abolished, the Elder asks why the first day of the week was substituted as the Sabbath. His answer is: "Probably the most important reason consists in the fact that the resurrection of Christ took place on the first day of the week." Not very profound argument, certainly, but if there is no moral law, it doesn't make any difference whether one has a reason for his action or not. Among the new things stated is "the fact that the Holy Spirit descended on Jesus on the first day of the week." The descent of the Holy Ghost, it will be remembered, was at Christ's baptism. Probably the Elder's hearers did not think to question his statement, but we are extremely curious to know how he found out that Christ was baptized on Sunday.

—The *Examiner* (Baptist) of New York, utters a warning note concerning the growing looseness of novel writers, stating that illicit love plays some part in nearly all modern novels, and in many is the very staple of the plot. "The result," it says, "is that the reading of the novels of the day is coming to be a perilous business, if one has any desire to keep his mind free from such contaminating influences as make the French a thing to be shunned like a pestilence." It further says: "The majority of the readers of books are the members of our Christian churches; bad books will not long be published if they find no readers; does it not follow, therefore, that the novels dealing with libidinous passion cannot retain their present popularity without the complicity of those who are exhorted to seek 'whatsoever things are pure'?" This is the most serious indictment that we have seen brought against the popular churches and church members; and it is all the more strong because the *Examiner* does not give it as an indictment, but as a simple statement of a well-known fact.

—The *Pacific Methodist* says: "We have some teachers and preachers in this country, professional revivalists, who offer religion to the people in homeopathic doses in gelatine capsules to hide the bitterness of repentance—a godly sorrow for sin. Some of them have, by some new chemical process peculiar to their theological laboratory, discovered a sulphate of religion from which the disgusting and offensive element of repentance has been extracted. Others retain this element, but exhibit the dose in capsules so it will not be offensive to their patients. These doctors and their new nostrums, or with the old medicine for sin-sick souls in capsules, are in demand, particularly in some communities and by certain classes of people. Repentance for sin is the offensive part of religion. If it were not for this, more people would be willing to take religion. In order to popularize religion and make it palatable these doctors have invented new ways of administering it. It is almost impossible for one to know when a patient swallows a dose exhibited in one-grain capsules. It is an easy-going case. No tears are shed, no wry faces made, no effort, no agony; the tiny pellet is gulped down with scarcely an effort at deglutition."

SECULAR.

—The cholera is still raging at Marseilles and Toulon, France.

—A hurricane did much damage near Deadwood, D. T., on the 6th inst.

—The entire business portion of Port Perry, Ont., was destroyed by fire, July 4.

—Ninety-one buildings have been erected in Oakland in the last three months.

—Three hundred people were rendered homeless by a fire at Lachine, near Montreal, July 4.

—It is said that sheep and cattle herds in western Texas are threatened with annihilation by drouth.

—The following sign is exhibited in a Parisian street. "Madame Zenobie C—, third story, lets out teeth for parties and balls."

—W. B. McGill, the railroad president who recently committed suicide at Cincinnati, it has been discovered had issued fraudulent paper to the value of \$150,000.

—A heavy water-spout fell in Madison County, Ark., on the 7th inst., covering a radius of fifteen or twenty miles. Six persons were drowned, several houses were washed away, and crops were ruined.

—A young Japanese, on his way home from England, where he has been studying law and has been admitted to the English bar, told a San Francisco reporter that as civilization advanced in Japan litigation increased.

—The French Minister at Peking has been instructed to demand from China a war indemnity of 250,000,000 francs. Admiral Courbet has been ordered to seize the Foo-Chow arsenal as guaranty of the payment of the indemnity.

—A very severe wind-storm swept over central Illinois on the morning of the 5th, doing great damage to property. At one place a train of loaded cars was lifted from the track. Macon and Sangamon Counties suffered the most severely.

—The officers of a vessel which arrived in New York, recently, report having encountered, off Hatteras, an immense school of sharks. It is said there were many thousands, extending thirty miles. The captain claims to have killed about two hundred with a Winchester rifle.

—In 1853 the total carrying capacity of all the city railroads of New York was 6,800,000 passengers per year. Last year they carried 268,000,500. This not only indicates a great increase of population, and of riding facilities, but a growing aversion to the exercise of walking.

—A Pesth, Hungary, dispatch says: "The trial of 420 peasants for complicity in the anti-Magyar es-cutcheon riots of September last resulted in the conviction of 296, the remainder being acquitted. Those convicted were sentenced to imprisonment for from three days to ten years."

—Orders have been issued from Washington, forbidding all land officers to allow any one to file an entry upon land that is in possession of Indians who are working it. This order is in consequence of attempts of white men to dispossess non-reservation Indians along the Columbia River of land that they have cultivated for years.

—The growing disinclination among the male population to undergo military training and service, is a serious menace to the military strength of Germany. There were 14,702 men sentenced during the past year for attempting to emigrate to avoid the required military service, and cases against 14,178 more offenders in this particular are still pending. Besides this, the number of men from whom service is due, and who during the past year have refused to report for duty, and to furnish required excuses for such failure, is 103,251. These facts have produced great anxiety in the German war department.

—The relief ship *Thetis* succeeded in rescuing the remnant of the Greely Arctic Expedition, near Cape Sabine, in Smith's Sound, June 22. Lieutenant Greely and five men were the only survivors, and they were on the point of starvation. Although the glory of having reached the farthest point north yet attained by explorers now belongs to a United States party, it cost eighteen lives and almost incalculable suffering to accomplish the otherwise valueless feat. True, the theories of some other scientists have been overthrown, but that is going on every day in all departments of science. We heartily endorse the sentiment of President Arthur: "This is the last of the Arctic expeditions, as far as I can prevent them. None of them have ever paid for the extreme suffering and loss of valuable lives they have occasioned."

Northern Dakota.

Acting under the advice of the General Conference Committee, I go at once to northern Dakota, intending to labor as the providence of God may open the way. There are quite a number of scattered Sabbath-keepers in that part of the Territory reached by the Northern Pacific and Manitoba Railroads, and I greatly desire their help and prayers in opening the work in this northern country.

I request all who are interested in the cause of present truth in this section to write to me, stating where they live, and what are the prospects for introducing the work in their communities. I trust that all the friends of God's cause are ready for action. The time has fully come. Let us consecrate ourselves to the Lord's work.

My address is Casselton, Cass Co., Dakota.

G. C. TENNEY.

Denver, Col.

THE Seventh-day Adventist Mission, corner California and Twenty-third Streets, has now a very large assortment of books, pamphlets, and tracts treating upon Bible subjects, such as "Man's Nature and Destiny," "Thoughts on Daniel and the Revelation," "History of the Sabbath," the writings of Mrs. E. G. White, etc.

The canvassers are meeting with success, and, although but a small portion of the city has, as yet, been canvassed, hundreds of subscriptions have been obtained for the SIGNS OF THE TIMES. The evening meetings at the large tent are well attended, and many are becoming deeply interested in the subjects discussed from time to time. Elds. E. R. Jones and Wm. Ostrander conduct the services.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 24, 1884.

Camp-Meetings for 1884.

VIRGINIA, —————	Aug. 5-12
TEXAS, Dallas —————	" 8-18
NEW YORK, Syracuse —————	" 14-26
IOWA, Marshalltown —————	" 14-26
ILLINOIS, Peoria —————	" 19-26
NEW ENGLAND, Worcester —————	Aug. 20 to Sept. 2
MICHIGAN (Northern) Traverse City —————	" 27 " " 1
NEVADA, Reno, —————	" 29 " " 8
VERMONT, Burlington —————	" 28 " " 9
INDIANA (Southern), Farmersburg, —————	Sept. 2- 9
MAINE, Portland, —————	" 4-15
OHIO, Columbus —————	" 11-22
MICHIGAN, Jackson —————	" 18-29
COLORADO, Denver —————	" " "
NEBRASKA, —————	" 24-30
INDIANA, Logansport —————	Sept. 25 to Oct. 7

GENERAL CONFERENCE COMMITTEE.

By an oversight the Reno, Nevada, camp-meeting was appointed to close Sept. 5, which will be Friday. By request of Eld. Ballou we change it to Sept. 8. He promises to give particulars concerning the meeting next week.

Sister White Going East.

AFTER counseling on the subject with much consideration and prayer, Sister White has decided to attend some of the Eastern camp-meetings, beginning with that in Syracuse, N. Y., Aug. 14-26. Although it would be our personal choice, and the choice of all in California, to have her remain here and attend our camp-meeting, we have not said a word to influence her, our love for the cause at large being greater than our local preferences. We believe the Lord has led in coming to this decision, and we feel assured that he will lead to his own glory.

Tent Meeting in Oakland.

THE tent is pitched on Poplar Street, near Tenth, in Oakland, and meetings are in progress. The tent is 50 by 70, carpeted with "hop cloth," seated with benches and chairs, well lighted, and every way presents an attractive appearance. The entrance is a regular double door. We pray for good results, and invite the prayers of all for success in the work in this important field. The meeting has opened with a good attendance.

California Camp-Meeting.

AS WAS mentioned last week, it is the intention to hold this meeting in Oakland. It will *probably* begin September 18. A definite appointment may be looked for next week. There is no place in the State more accessible than Oakland, and for several years past the expression has been quite general for about the middle of September as the time.

Besides our usual California laborers, Elders Corliss, Loughborough, and St. John will attend the camp-meeting this year. No pains will be spared to make the meeting successful. We hope for a large attendance from all parts of the State.

Order Sheet.

THE new catalogue of publications that was promised some time ago is now ready. It contains, besides a classified list of all the denominational books, pamphlets, and tracts published by the S. D. A. Publishing Association, with prices, a full list of Bibles, charts, Sabbath-school maps, books for Bible students, Sabbath-schools, and the home circle, and prices on a full line of stationery. It contains the name and price of everything kept for sale at the SIGNS office, except subscription books. Sent free on application.

Coming of the Lord.

IN answer to the question of a friend in a distant State we commenced a series of articles, intended to be brief, to show the importance and the duty of knowing when the advent of our Lord is near, even at the doors. The unexpected press of labor which came upon us at the Northern camp-meetings compelled us to suspend them. In the meantime our assistant improved the opportunity, according to an intention which he had some time entertained, of taking up the subject in a series of articles of wider range. Of this we are glad. We believe it is not necessary to invite our readers to give them due consideration.

Retreat at St. Helena.

IN company with Eld. W. C. White and his mother, Mrs. E. G. White, we paid a visit to the Retreat at St. Helena, last week. We found it full of happy, contented people. Sister Chamberlain assures us that the influence of the climate in that favored spot shows itself in a marked manner by the improvement shown in the health of feeble persons, after even a brief residence there, with little or no treatment. The water is pure, and "everything lovely."

In a meeting of the Board of Directors action was taken which, we hope, will insure greater prosperity of the institution.

Hopeful Outlook for Upper Columbia.

IN our notice of the Northern camp-meetings we expressed our regret that the Upper Columbia Conference is so destitute of laborers. But the prospect is not all dark for that field. There is one hopeful feature which we gladly mention.

Those who attended the Healdsburg College, from the Northern Conferences, not only took back to their homes a good report of the school, but showed in their deportment the good effects of the training which they received, both literary and religious. This has awakened such an interest in the College that a large number are looking toward Healdsburg as the place where they may receive a fitting-up for usefulness in life. Parents are making preparations to send their children. Many *wish* to go, who, we fear, will not be able unless they receive some encouragement and assistance.

Professor Brownsberger said he received encouraging words from about twenty at the Walla Walla camp-meeting; and he felt quite confident that at least ten will go to the College, the next College year, from eastern Washington and Oregon. If this hope shall prove to be well founded, then we may confidently look for a good work in that field, not far in the future. For we feel safe in promising in behalf of the school: Give the College *scholars*, and it will return you *workers*.

In making preparations to go to school, let there be no delay. Classes for important studies will be formed at the beginning of the year for all grades of pupils. And the beginning is near. The school will open Aug. 4.

Sandwich Island Missionaries.

"A TRAVELER who has recently returned from the Sandwich Islands says that he saw in Honolulu a long, handsome street of elegant houses, showing evidence of much ease and luxury. These are the homes of missionaries—a significant contrast to the miserable tenement-houses of the poor at home. The traveler also saw the wives of some of these missionaries reclining in sedan chairs carried by heathen natives, whom the ladies spurred on to greater speed by poking their parasol handles into their naked backs. When will people learn to give their money where it is most needed—at home among the poor who swarm in vile places?"—*Hartford Times*.

We are assured by a friend, whom we consider perfectly reliable, who recently came from Hono-

lulu, that there is not a word of truth in the above item. He says that the Catholics are more numerous in the islands than any other denomination, and he says (what everybody knows), that the moral and religious standard is lower there than it was under the first missionaries; but the above is a base misrepresentation. We have before known "travelers" to consider it a merit to circulate evil reports of missionaries, who, as a class, are worthy of the highest respect.

ELDER CUDNEY writes to the *Review*: "I am now able to state the time of our [Nebraska] fall camp-meeting. The camp-meeting proper will commence Sept. 24, and continue till the 30th. A canvassers' and workers' convention will be held previous to this date, beginning Friday, Sept. 12, and continuing till the commencement of the camp-meeting." We are not yet informed as to the place.

No North, No South.

SEVENTH-DAY ADVENTISTS have no national or sectional boundaries. They have no Adventist Church North nor Adventist Church South. They are the same in Europe and America. They have Conferences organized in Texas, Tennessee, Virginia, Kentucky, Missouri, Kansas, and in all the States North. They have churches in nearly all the other Southern States, and believers in all of them. Their ministers reported nearly fifteen hundred converts last year. This year more than \$100,000 will be raised by them to spread their views throughout the world.

R. M. KILGORE.

"BANGS," it is said, are going out of fashion. We do not know whether to rejoice or not. They are hideous; the fashion appears to have been taken from the "Digger" squaws, who always have their hair cropped to hang over their diminutive foreheads. Yet the fashion seems to be fitting. The forehead is the glory of the human race; it is a sign of intelligence. And where there is a scarcity of intellect, it is quite appropriate to "take in the sign." We rather think the bangs had better stay; they have a "mission" to fulfill.

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