

The Signs of the Times.

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

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The Signs of the Times.

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A BRUISED REED.

LORD, all thy wondering saints have told
Thy faithfulness from years of old;
Yea and amen, thy word shall be,
Though flame devour the land and sea,
That changeless word my trust I make,
"A bruised reed he will not break."

When tempests sweep the noon-day sky
And bow the forests with a cry,
Though trembling in the rush I wait,
So weak, so lone, so desolate,
Sure shelter still this rock doth make,
"A bruised reed he will not break."

When in the midnight gloom I fear
The nameless terror prowling near,
Out of the night's immensity,
This star of promise shines for me;
My refuge in this word I take,
"The bruised reed he will not break."

A bruised reed! a worthless thing,
With every light breeze shivering!
By earth forgotten or unknown,
Yet sheltered by the heavenly throne,
His promise all my trust I make—
"A bruised reed he will not break."

—Mrs. M. E. H. Everett.

General Articles.

Conditions of Prevailing Prayer.

BY MRS. E. G. WHITE.

WHEN Jesus was upon earth, he taught his disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon him. And the assurance he gave them that their petitions should be heard, is assurance also to us.

One of the first things necessary in order to have our prayers answered, is to feel our need of help from God. We may come to him just as we are, helpless, destitute, needy, and he will not send us empty away. The riches of the universe belong to God; his are all temporal and spiritual treasures. He can supply all our needs out of his abundant fullness. We receive our breath from him; every blessing in nature that we enjoy is an expression of his love. We are likewise dependent upon him for spiritual blessings, for grace and wisdom and strength to do the will of God. And he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children.

Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto to do for us those things that we desire. Oh how shamefully has Jesus been treated! He is inviting, urging us to come to him and receive the very help we need; yet too often his invitations are slighted, his proffered aid refused.

We are sinful by nature, and so are commanded to be zealous and repent. If we regard iniquity in our hearts, the Lord will not

hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. We must do what we can on our part; but our own merit will never commend us to the favor of God. It is the worthiness of Jesus that will save us, his blood that will cleanse us.

Another element of prevailing prayer is faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Jesus said to his disciples, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Jesus said to the man who brought to him his son that was grievously afflicted with an evil spirit, "If thou canst believe, all things are possible to him that believeth." Christ commands and encourages the prayer of faith; do we take him at his word? If we ask doubting and distrusting, that prayer is not of faith; and "whatsoever is not of faith is sin."

"Ask, and ye shall receive." The assurance is broad and unlimited, and He is faithful who has promised. We sometimes fail in faith because Infinite Wisdom does not come to our terms. When for any reason we do not receive the very things we ask for at the time we ask, we are still to believe that the Lord hears, and that he will give us those things that are best for us. His own glory is a sufficient reason for sometimes withholding what we ask for, and answering our prayers in a manner that we did not expect. But we are to cling to the promise; for the time of answering will come, and we shall receive the blessings we need most.

We need to examine our hearts as a preparation for coming before God in prayer, that we may know what manner of spirit we are of. If we do not forgive those who have trespassed against us, our prayers for forgiveness will not be heard. "Forgive us our debts, as we forgive our debtors." When as sinners we approach the mercy-seat, we cannot express the sentiment of this petition without forgiveness in our hearts for all who have done us an injury. Upon this petition Jesus makes a comment: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

On another occasion Jesus enforced the duty of forgiveness still more earnestly. Peter asked, "How oft shall my brother sin against me, and I forgive him?" In reply, Jesus related a parable of a certain king who forgave his servant a debt of ten thousand talents, but who revoked the pardon, and commanded this servant to be delivered to the tormentors, because in his dealings with his fellow-servants he did not carry out the same righteous principles that had been manifested in dealing with him. After he had received so great mercy, he would not, in his turn, forgive a small debt of a hundred pence, but, on the contrary, treated his debtor with great severity. Our Lord concludes in these impressive words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

"Whosoever hateth his brother is a murderer." We must cherish a kind, forbearing spirit. It is solemn mockery to engage in acts of religious

worship with hearts full of envy, malice, and bitterness toward our fellow-men. The God who sees every action and understands every motive of the soul, a Being of infinite purity and exhaustless goodness, mercy, and truth, regards the prayers of such persons with abhorrence.

Persevering prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be instant in prayer,—to continue in prayer, and watch in the same with thanksgiving." Peter exhorts believers to be "sober, and watch unto prayer." Paul directs: "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "But ye, beloved," says Jude, "praying in the Holy Ghost, keep yourselves in the love of God." Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life, and from our life purity and holiness flow back to God.

There is necessity of diligence in prayer; let nothing hinder you. You will obtain the blessing you desire if you faint not. Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden him; you cannot weary him. He who numbers the hairs of your head, who notices the fall of a sparrow, is not indifferent to the wants of his people. "The Lord is very pitiful, and of tender mercy." He is affected by our sorrows, and even by our utterance of them. Take everything to him that perplexes the mind. Nothing is too great for him to bear; for he holds up worlds; he rules over all the affairs of the universe. Nothing is too small for him to notice that in any way disturbs our peace. There is no chapter in our experience too dark for him to read; there is no perplexity too sore for him to unravel. No calamity can befall the least of his people, no anxiety harass the soul, no joy cheer, no sincere, contrite prayer escape the lips, of which our heavenly Father is unobservant, or in which he takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds."

There is an individual work for each one to do. The relations between God and each soul are as distinct and full as though there were not another soul upon earth to share the watchful care of our heavenly Father, not another soul for whom he gave his beloved Son. "Thou understandest my thought afar off," says the psalmist. "Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." "Thou tellest my wanderings. Put thou my tears in thy bottle; are they not in thy book?" Here we have a representation of the unsearchable greatness of God, while we can but be impressed with his intimate knowledge of all our ways, and with the great tenderness expressed for the objects of his creation.

Jesus has given us his name, above every name. "Whatsoever ye shall ask in my name," says Christ, "that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

"Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." "At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." We have a string of precious pearls in the promises, if we will but comply with the conditions. But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and ending of a prayer. It is to pray in the mind and Spirit of Jesus, while we work his works, believe his promises, and rely on his matchless grace.

God does not mean that any of us shall become hermits or monks, and retire from the world to devote ourselves to acts of worship. The life must be like Christ's life,—between the mountain and the multitude. He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. When men take themselves out of social life, away from the sphere of Christian duty and cross-bearing; when they cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer, and have no incentive to devotion. Their prayers become personal and selfish. They cannot pray in regard to the wants of humanity or the up-building of Christ's kingdom, pleading for strength wherewith to work.

Let us maintain the habit of close intercourse with God. Let us lay all parts of our lives open before him in gratitude for his long forbearance, penitence for sin, and earnest faith in the promises. The prayer of Jesus just before his crucifixion should be intensely interesting to us; let us read it, and enter into its spirit.

Excellence of the Divine Law.

1. THE excellency of the law is seen in its very nature. Generally, we mean by the law that which is commonly called "the moral law," presented to us in the shape of distinct commandments, ten in number, prescribing to each one of us concerning God in the first place, and then concerning our deportment to all our fellow-creatures. These are illustrated, and their extensive bearing shown, by many other precepts which are scattered through the Scriptures. But there is not a single injunction or prohibition (of a moral kind we mean, of course, not referring now to the ceremonial law given to the Israelites, which has another explanation) which is not referable to one or other of these commandments, and included in it.

If, however, without any amplification, we wish to have the whole law in a closely condensed form, so that we may bring it under the eye in one view in all its entirety, we can do so. It lies in a small compass as summed up for us by its divine interpreter, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Thus it consists of two parts. Let us examine it in both its branches, and see if it be not "holy, and just, and good."

As to the *first* part, is it not well to call on the creature to love, and reverence, and worship, and obey his all-wise and kind Creator, Preserver, and Benefactor, to whom he owes life, and breath, and all things, and on whom he entirely depends? Must it not be right to love perfect excellence and goodness—to submit to perfect wisdom—to manifest gratitude for kindness? Must it not be right to worship God? and if so, right to worship him in the way which he may see fit to prescribe? And if all this be right, is it not of course right to require it? And if so, would it not therefore be wrong to dispense with it? Then this first part of the law cannot be excepted against.

The *second* branch is drawn out for us into six particulars, the admirable propriety of which will be the more readily recognized if we consider ourselves the objects on whose behalf the law is made, rather than the subjects to whom it is given. In the first of these God very wisely and kindly confirms parental authority, and dictates to children as to their behavior towards those who gave them birth. They are to love and respect and obey them, kindly cherishing them in old age, if need require, tending them and soothing them to life's latest hour. All parents must approve this requirement; and if in any case the young were disposed to murmur at it, feeling it an irksome yoke, we should appeal from their present to their future selves, when they also shall sustain the parental character, and will be quite prepared to approve it.

The second cannot require any comment: "Thou shalt not kill." Who does not feel that his life ought to be inviolate, and the life of those he loves? Who does not decide that if any man should invade his dwelling, and murder his wife, his parent, or his child, severe punishment ought to follow? See, then, with grateful admiration, how, by an express prohibition to all men, God has guarded your life and the precious lives of all who are dear to you.

Similar is the third: "Thou shalt not commit adultery," including in the prohibition every kind and degree of impurity. But to whom shall we appeal? Assuredly not to the violators of this commandment in any form; not to those who would, at any cost, throw the reins upon the neck of their passions, and with base selfishness seek only their own gratification, no matter at what expense to others. From such we turn away, as utterly incapacitated to judge; or we appeal to them in the other characters they may sustain, and as to the relationships of life which they rejoice to own. Who does not wish, above his wish for life, that the sanctity of his own dwelling may ever be most sacredly preserved? Does not every one who answers to the name of brother, husband, father, with a knit brow and a flushed cheek, and in a tone of deepest emotion, assert that his own beloved relatives ought, by every means possible to devise, to be most sacredly guarded from even the slightest harm? Would he not have them protected by the strongest sanctions law can give, shielded as by triple brass, from the faintest breath of the spoiler? How benevolent, then, the law which forbids, under penalty of God's displeasure, every one from blighting the fair blossoms you so sensitively cherish. God himself puts a fence around your dwelling; and in a tone of command that will not be slighted with impunity, warns off every profane intruder, and forbids even the faintest wish to wrong you. Thus is he by this law the kind guardian of your domestic peace.

Similar is the fourth: "Thou shalt not steal." Again consider yourself the object in whose favor the law is made, and you will recognize that hereby God sets a hedge about all you have; your possessions are to be your own entirely, and no one is to deprive you of the least portion, or to defraud you in any transaction. So with the fifth. All persons are forbidden to meddle with your fair fame; your character is to be as sacred as your life; God will not hold that individual guiltless who misrepresents you in any way. And knowing that all outward improprieties and positive wrongs begin in the heart, in the sixth he prohibits all persons from wishing to wrong you in the least degree, or to gratify themselves at your expense.

Thus God decides how all persons shall behave to you; thus kindly does he guard you on every hand. While in other parts of Scripture, these requirements are explained to be positive in their real meaning, as well as negative, so

that persons are not to be content with simply abstaining from doing you harm, they are to do you good as occasion may require; they are to embrace all opportunities of increasing your comfort and happiness, and are to love you as they love themselves. Thus extensively has God cared for your welfare; thus strict is the charge he has given to all men concerning you.

Is not the law, then, holy, and the commandment holy, and just, and good? And then is it not quite as excellent when you are the subject, as when you are the object of it? when it is law to you concerning all your conduct towards others, as when it is law to others concerning you?

2. But observe its excellency in its tendency to make the observer of it happy.

And it has this tendency in many ways. There would be in one who should perfectly keep the law a perfect satisfaction with himself. Conscience would never speak in an accusing tone, but always the language of approval. There would be a sense of God's approbation, which would fill the heart with joy.

It will be admitted by every reflecting person that happiness does not depend so much on external circumstances as upon the state of our own minds. We are dependent on ourselves rather than upon others. Take an ambitious, restless, dissatisfied man, and load him with riches, honors, authority; will he be happy? You unhesitatingly answer, No. But why not? Because, you reply, his own disposition will prevent. Take another—a suspicious, jealous, irritable, and revengeful man; place him amongst the peaceful and amiable; will he be happy? No; his wretched temper will be a perpetual preventive of enjoyment, and if he does not find sources of disquietude, he will make them. On the contrary, let a man of a cheerful, contented, grateful, and benevolent disposition, be brought into painful circumstances, and his situation, though trying, will not deprive him of peace and happiness. Or let a meek and gentle spirit, though sensitive, be exposed to unkindness, still, though grieved, the mind is not robbed of its peace. We have a beautiful illustration in the psalmist—"Princes did sit and speak against me, but thy servant did meditate on thy statutes."

We can easily conceive that were an angel to become incarnate, and to dwell amongst us for a time, exposed to hardship, neglect, and insult, none of these things would destroy his peace. His well-regulated mind would prevent external things, mere accidents, from affecting his inner self. And so our happiness is not placed at the mercy of outward circumstances, over which we have no control; it is made to depend much more intimately upon ourselves, and the state of our own minds. "A good man is satisfied from himself;" "Great peace have all they that love thy law, and nothing shall offend them."

The law of God is such as, if observed in its spirit as well as its letter, would make us happy in our conformity. It prohibits nothing that is not injurious; it requires nothing that is not advantageous. We know how pleasant to one's self are the feelings of kindness and benevolence. I can confidently appeal to the reader, whether he has not felt an exquisite glow of delight, when, on some happy occasion, his breast has been full of good-will to all around him. Oh yes, if we know what it is to look abroad on creation with a kindly eye, to be glad in the joy that was felt by others, and to wish happiness to the universe, embracing in our benevolence all ranks of creatures, we can bear witness to the fact that such feelings of expansive benevolence to others, when self was for a time lost sight of, have produced a gush of rapturous enjoyment which language is too poor to describe.

Happiness, then, depends on the state of our own minds, and the feelings which are prevalent there. Now the law of God prescribes exactly that class of affections, and that only,

which invariably and necessarily produces enjoyment in the existence and exercise of them—love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And so "love is the fulfilling of the law."

Allow the imagination to bring such a state of mind before you as your own; just try the experiment of imagining how you would feel if every selfish, unlovely emotion had become utterly extinct, leaving no trace behind, and pure love to all beings animated your breast, the heart filled with holy love and reverence for God, so that you exulted in your relation to him, and delighted in all his will—love to God supremely, and to all his creatures subordinately. Why, your cup would be full to overflowing, and you would be ready to shout aloud for joy! Thus admirably is God's law adapted to secure the perfect happiness of every one that observes it. Thanks be to God for such a law!—*H. H. Dobney (Baptist), in "Future Punishment."*

(To be concluded.)

Dangers Surrounding the Truth.

THE idea of danger being connected with the truth may seem anomalous to some, but it is by no means fallacious or unreasonable. The danger, however, is not in the truth itself, but rather in the manner of its use. What is the truth? The answer is found in the Saviour's own words addressed to his Father—"Thy word is truth." Is there anything dangerous about the word of God? Not if it be properly appreciated and obeyed. But the examples of the antediluvians, the Sodomites, the Egyptians, and ancient Israel, all show the extreme danger of knowing the truth and not obeying it. Men sometimes shrink from obedience on account of the crosses involved, and the persecutions to which those who will "live godly in Christ Jesus" are liable; while if they would duly weigh the more dire consequences of disobedience, they might see that here is where the real danger lies.

There is danger in making improper use of the truth. In the time of Eli, the Israelites fought with the Philistines and the battle was against Israel; so they sent for the ark of the covenant, hoping that it would save them from their enemies. But they had the humiliation of seeing the ark taken by their opponents, themselves defeated, and the two sons of Eli slain—the news of which caused the death of the high priest himself. And when the Philistines took the ark to their cities, it caused disaster and death in every place where they carried it. Was it wrong for them to have the law in their possession? No; but it was wrong for them to handle it in an unsanctified manner, and make an unholy use of it. They had unlawful possession of the ark, and were holding the law as a trophy of victory over its Author.

Again, when they had sent it away, and it came to Beth-shemesh, the people received it with rejoicing, and offered sacrifice in its honor. This was all right so far; but they had the temerity to look into it, just to gratify idle curiosity; and for this over fifty thousand of them were slain. Then the ark was taken to Kirjath-jearim and kept in the house of Abinadab, and his son Eleazar was sanctified to keep it. When twenty years had elapsed, King David went with thirty thousand men to remove the ark to his own place. Contrary to the law (Num. 7: 9) they placed it upon a cart drawn by oxen. The cart was put in charge of Ahio and Uzzah, sons of Abinadab. The ark had been in their father's house a long time, and their brother had been sanctified to keep it; of course they were perfectly familiar with it, and no doubt felt a great interest in it. So when the oxen stumbled and the ark was appar-

ently about to fall, Uzzah deemed it quite proper, even necessary, to put forth his hand to steady it. But his acquaintance with it did not warrant a forbidden act, and he was slain for his presumption.

There is danger in compromising the truth with error. Adulterated truth is simply falsehood. "What fellowship hath righteousness with unrighteousness?" "Ye cannot serve God and mammon." "He that is not for me is against me." "He that loveth father or mother more than me is not worthy of me." "Be ye not unequally yoked together with unbelievers."

There is danger in stifling conviction, or deferring action when convinced of duty. God's Spirit will not always strive with man, and many instances are given in the Scriptures which testify to the fact. "The carnal mind is enmity against God," and no man can come to Christ except the Father by his Spirit draw him. Then when there is an impression of duty upon the mind, or a faithful warning by a servant of God, it is of the Spirit, and to disregard such invitation is dangerous in the extreme. For all these opportunities and mercies there will be an account to render. Felix "trembled" under conviction, and Agrippa was "almost persuaded" to be a Christian, but the truth in these instances was but "the savor of death unto death." So it was also to the rich young ruler who knew his duty but could not part with his possessions; he was sorry, but his sorrow did him no good, for it was not of the right kind. There is still another sorrow in store for him.

But there is a danger in holding the truth that experience brings vividly to my mind. It is in being so intimately connected with it that it becomes common from being handled in a mechanical or business manner. Constant connection may restrain one to a certain extent from overt acts of disobedience, but contact alone will not build up and fortify the soul against the natural desires of an unregenerate heart. The heart must be engaged to insure safety. Where the work of the Lord is specially performed, there the most ingenious arts of the adversary are plied. There one may be lulled to sleep in fancied security, and be made to believe that he is standing, while in reality he is but leaning on his surroundings.

Furthermore, one may be deceived in imagining that a firm belief of the truth makes him a Christian. But belief is not obedience—"the devils believe and tremble." Nothing could convince me that the coming of the Lord is not near; that the Judgment is not at hand; that it is not my duty to overcome my faults; but the danger lies in not fully practicing the belief. He that knows his Master's will and does not perform it, "shall be beaten with many stripes." Then there is danger in merely knowing the truth, for the very knowledge brings responsibility which may not be slighted or neglected with impunity.

W. N. GLENN.

IN the service of the temple the priest was required to be physically without blemish. In the service of the living temple every Christian is called to priestly perfection of beauty. Some are crook-backed, and so lack the strength which a strong, well-built backbone gives to a man's body—or character. With others, the defect is one of sight, and so the light of truth is somehow lost upon us, or, perchance, is too strong for our feeble vision. In the case of others the malady is lameness, and so the movement upward is a slow and painful effort. In some the malady is general prostration, resulting from the loss of vital force, and producing what may be fitly described as a complication of diseases.—*Sel.*

"BEWARE lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ."

Counterfeits.

I ASKED a man on the bank of the Illinois River, a swearing, Sabbath-bating man from New England, something concerning his observance of Bible precepts. He raised his broad face with a satisfied grin, and asked me which Bible. He stated that the Mormons had a Bible, and that being a poor, illiterate man, he was unable to decide which was the word of God. The exultation within him seemed to say: "I have at last found out how to cast away that thirty years of preaching which I was compelled to hear in the land of the Pilgrims."

The following are some of the facts which I was able to see plainly before me at that time:

1. This man is very capable, when it is necessary to distinguish between a valuable horse and one that is inferior. He can tell a dollar of real silver from one of copper, only plated with silver, as speedily as many a chemist.

2. He is a better judge of a good or a bad bargain than many of the most able arithmeticians of the nation. It would be easier to cheat many a profound mathematician than to overreach him. He has labored to qualify himself in many things, and has succeeded so far that his knowledge in these matters surpasses that of millions of his race.

3. He has not striven to acquaint himself with the Bible; for, although reared in a land of Bibles and of schools, he is not able to tell the most common incidents on the holy page. Of the chronology of scriptural events, he is perfectly ignorant. He does not know whether Abraham or Cyrus of Persia lived first. You might tell him that Pilate and Cæsar were Israelites, and he would know no better.

4. If he had put forth one-half of the vigorous research after Bible knowledge which he has expended after skill in gainful pursuits, he would not have been ignorant; yet his ignorance is now his excuse why he is unable to judge concerning revelation.

If we were to receive a kind letter from some powerful earthly monarch, some splendid king, making us many very rich offers, and proposing to us honor and wealth, telling the terms over and over, that we might not mistake, it would be expected of us that we should inform ourselves perfectly as to who brought it, its contents, its authenticity, etc. If we were to have it a full year, and never read it at all, it would be deemed strange indeed.

5. Most unbelievers, like this man, do not know one-fortieth part of the great King's letter, nor one-fortieth part of the evidence of its genuineness, nor one-fortieth part of its beauties, its grandeur, its proposals, promises, or threatenings; while one-half the time they waste in wickedness, or at least in nonsense and frivolity, would be enough to furnish them with that knowledge the want of which aids in their ruin.

Finally, the decisive characteristics and distinguishing marks between the true and false religions in the world, are more numerous and more notorious than are the marks between counterfeit coin and pure gold or silver; yet men become judges in the last case, and remain uninformed in the other.

If a young man were to hold up an article formed of brass, but made to resemble gold, and were to exclaim: "I can see but little difference between this and gold; I do not know that there is any; this seems as bright, and as smooth, and as beautiful as any I have seen," his friends would tell him that there was a difference between pure and pretended gold—that they were to be distinguished by the sight, and by the ring, and by trial or chemical tests. They would tell him that unless he should inform himself in this matter, he must suffer; but that by noting two or three signs scrupulously, he might decide without danger.—*Nelson on Infidelity.*

Why Watch and Wait?

"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13.

THE promise of the Saviour's coming is the key-note of prophecy. "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go." Again, "He will come in the clouds of heaven, with power and great glory." Again, "Looking for that blessed hope, the glorious appearing of Jesus Christ, our God and Saviour." "We shall appear with him in glory." "The Lord cometh with ten thousand of his saints." Again, said that ancient and afflicted emir, seated in the sunshine, on his Eastern plains, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." The Psalms are full of predictions of the advent of our blessed Lord. In the fiftieth psalm: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice;" or in New Testament language, "Come, ye blessed of my Father." And the Saviour himself tells us, in language the most graphic, "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." And Peter says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And John in the Apocalypse, says, "Behold, he cometh with clouds, and every eye shall see him." When Jesus said, at the close of that splendid vision which irradiated with its noon-day splendor the lonely island on the bosom of the Ægean, "Surely I come quickly," the last words of John, the beloved disciple, with which he closed his vision, were these: "Amen [so let it be]. Even so, come, Lord Jesus."

Christ is the end of creation and redemption; he is the perfection to which all imperfection soars; the glory to which all the fallen creation aspires; the great model to which humanity in its noblest specimens shall be conformed; the Sun of Righteousness, in whose light we shall see light.

But what is there in the promised advent of Christ that makes his advent the desire and the aspiration of all who know him? We desire his speedy approach because we shall see him as he is, not as he was—the Man of Sorrows, and acquainted with grief, wounded and stricken for our transgressions,—but crowned with the diadems of creation, providence, redemption; angels adoring, and prostrate millions casting their crowns in flashing showers at his feet, and saying: "Not unto us, but unto him that loved us, and washed us from our sins in his own blood; to him be glory and dominion forever and ever." If we believe in what he has done; if we love him as the Author and the Finisher of our faith, as the friend longs for the presence of his best friend, as the family longs for the return of its parent and its head, as the bride longs for the arrival of the bridegroom, when he comes to accept her as his wife, so must we, like John, desire the advent of him who comes to right a creation that has gone wrong, and to restore a glory that has passed away like a vision. Surely, when he comes amid welcoming shouts and hosannas, "Blessed is he that cometh in the name of the Lord," we too will praise and glorify and worship him.

When he comes, we shall be like him. These bodies of ours, which have been so much deteriorated by sin, shall be restored and reconsecrated. Between Eve in ancient Eden before the fall, and the fairest of her daughters upon earth, there is, I do not say an infinite, but a very great contrast. In every instance, bodily as well as morally, the gold is become dim, the fine gold is changed, the wine is mixed with

water, the crown of glory and of beauty is fallen from our heads. But at that day we shall rise in resurrection robes, the cold and corruptible garments of mortality consigned to the grave. There will be left no trace of corruption, or imperfection, or aught of the ravages and taint of a great primal sin. Eye, and ear, and all our senses shall be perfect as they shall be pure. This mortal shall put on immortality; this corruptible shall put on incorruptibility. Every sense shall be an inlet to joy; every sensation shall be as blissful as it is pure.

The Bridegroom will come, and those on whom the cold shadow of death has lain for many a long and weary year, he will waken from the sleep of death and bring with him. The babes that fell from the tree of life, and the gray-haired men that withered by the wear of years by its branches, the fair, the beautiful, the holy ones that we would have kept because we loved them, will all reappear, with not one blemish left upon a single brow; not one rude mark remaining on the spirit; not one sting in any heart; all sensations, bliss; all sights, beauty; all sounds, music. The bride shall receive the Bridegroom, and she shall no more go out; "and there shall be no more tears." How beautiful the Apocalyptic passage; it is almost music to hear it: And there shall be no more tears, nor sorrows, nor crying, nor death; all things shall be made new.

When our blessed Lord comes, all creation will be purified and reconsecrated. Some think that this earth has become so vile that the sooner it is extinguished the better. They think that it is unworthy of God to retain an orb so poor, so sin-stained, and that it had better be canceled and a lovelier placed in its orbit. There is no prediction of such a catastrophe in the Bible. The deeper we penetrate the arena of nature, the clearer is the proof that annihilation is not possible, and certainly is not fact. But apart from this, would it not be a grievous loss were a world of so historic antecedents as ours expunged from its orbit, and dismissed over the depths of oblivion forever? What! shall the atmosphere breathed by the incarnate God cease to exist? Shall the flowers that those eyes looked on, and the sweet sound of brooks, and waves, and winds, those ears heard, be all extinguished forever? Shall the Mount of Olives, from which he rose; the Mount Tabor, on which a transient gleam of his glory rested, be thrown down? Shall Calvary and Gethsemane be only names of things that no longer are? I cannot believe it; all the instincts of my nature revolt against the idea, and the instinctive desire in our hearts to perpetuate and preserve those historic scenes of the past, are ripples from the great tide of eternity, and in their measure they tell us God will not destroy scenes that superstition may, in its imperfect economy, pervert, which Christians treat only as they deserve, when they reverently remember them.

To destroy the earth would be to acknowledge and seal the success of Satan. What was the devil's attempt? To get the earth and us with it. What is he now? He is the prince of the power of the air. We don't see him, but he walks in our homes; he is here or there, for he goeth about seeking whom he may devour. He or his servants may now be whispering, "Oh! it is all nonsense; don't believe these things; you have your business to attend to; you must not enter into religious speculations."

Such a result would interrupt or reverse the great process that God has constantly pursued, and end the analogy that runs through all inspiration. The great law in revelation is not to destroy, and create other things instead, but to take old things and purify and restore them, so as to make them what they were or should be. All the Saviour's miracles are indications of this. When he opened the eyes of the blind, he did not take out the old orbs, and put in new ones, but he renewed the old

ones. And when he unstopped the ears of the deaf, or laid the fever of the sick, or made the lame leap as the roe, or when he quickened the dead—these and indeed all his miracles were restorative and beneficent, as well as miraculous and divine. And therefore we believe the earth will not be destroyed. Indeed, Scripture expressly promises "a new heaven and a new earth." St. John does not say, I saw *another* heaven and *another* earth, as he would have said if it had been something substituted for the old. But does not "new" mean "another"? Certainly not. For instance, we read, "If any man be in Christ he is a new creature." Does not that mean that his identity disappears, and that he becomes another man? Not at all; he is changed, regenerated, transformed, and becomes new only in the noblest and intensest sense of that word. So this earth will be made a new earth; it will be disinfected and purified; the last fire will refine it as gold and silver; and Jesus, the great High Priest, will wave his priestly hand over it, and on that earth which has shared in our descent and has become corrupt, literally, not figuratively, its deserts will rejoice, its solitary places will blossom like the rose, the lion shall lie down with the lamb, and a little child shall lead them. These are not stray fancies, but assured facts and prophecies that must be accomplished. God has so written it in his holy word, and he will so arrange it in his providence.

When the Saviour comes, what will he do? He will come to prove that redemption is no failure; that his own word is no fable. Some cry, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were." Others say, "Let us eat, drink, and be merry." But the believer says, Come, Lord Jesus, come speedily. And when he comes, he will show that not one jot has fallen under the least promise, but all has been exactly fulfilled; that Christianity, in the numbers of its converts, in the splendor of its victories, in the results and issues of its conflicts, is no failure, but has the pre-eminence in all things. That ancient servant Moses, that stern prophet Elijah, and all that believe in the Lamb, shall meet on a mountain the glory of which shall not fade, and in a day which shall have no night, and a blessedness which shall have no end. It will be seen that redemption was no mistake; that Christianity was no cunningly devised fable; that all that it predicts, but which thousands scoff at, and all that it claims, which thousands repudiate, it truthfully predicted and justly claimed,—all things made new; God in the midst of his people; the bride presented to the Bridegroom; creation restored; the earth animated by a new spirit; and all things purified, glorified, elevated, ennobled, will attest, as the voice of many waters, as the voice of a great multitude, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—*Dr. Cumming.*

"Ye Did It Not."

In the twenty-fifth chapter of Matthew is given a vivid description of the day of Judgment. This description is from the lips of Jesus himself. Of all the utterances recorded in this chapter, none are more solemn than the answer given to those on the left hand of the Judge. In astonishment they cry out, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Then comes the crushing reply, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me." There is a mighty and eternal truth in these words. Men are lost because of what they *do not do*. Religion calls for action. The sinner must respond to the Spirit's striving, and the believer must be earnest and active in the divine life."—*Messiah's Herald.*

The Last Call.

THE prophetic word of God and its fulfillment shut us up to the conclusion that the time has come for the closing message of probation to be given. This being so, earth has never before heard a message so solemn and important. The eternal destiny of the living generation is to be decided by it.

All the great lines of prophecy declare with united voice that the end of the world's sinful career is at hand. Every sign given in the word of God declares that the perils of the last days are upon us. Wickedness, as foretold, abounds; and infidelity and lawlessness have almost reached the highest summit, or rather lowest depth, possible.

The word and works of God being infallible, if the time has come for the last message, the message is come also; and we cannot reasonably come to any other conclusion but that the work now being done, claiming to be the fulfillment of the predicted message, is genuine—that it is in truth the work of God. How solemn then the warning message now being sounded through the earth! How important the precious moments that remain of probationary time! Oh, that God would help us to realize it! May we have grace to act as though we believe the truth that pertains to this time. Never did weightier responsibilities rest upon a people than those that rest upon those who know the thrilling truth connected with the Third Angel's Message.

Brethren, it is my highest aspiration to have a humble part in this work of the Lord—to do the very work which God would have me do. And I fervently pray God to grant me this portion, and still give me a part in his work. The reward of well-doing will be sure to all who shall have done well. R. F. COTTRELL.

Present Possession and Future Promise.

God's best gifts to his loved ones are not always in good things of immediate possession. Some who are very dear to God have only promises to live on; they walk by faith, and not by sight, all their lives through. In the glowing record of the ancient workers of faith, in the eleventh chapter of Hebrews, it is said, with reference to the earlier patriarchs: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth;" and, again, it is said, of the later men and women of God, at the close of that roll of fame: "And these all, having had witness borne to them through their faith, received not the promise"—in its fulfillment. This same truth is brought out most touchingly by Joshua, in his closing address to assembled Israel at Shechem. In repeating the story of God's dealings with his covenant people, Joshua tells of Abraham, called out from his Mesopotamian home, and promised an inheritance in the land of Canaan. "And I took your father Abraham; . . . and led him throughout all the land of Canaan," says the Lord, speaking by Joshua, "and [I] gave him—Isaac." All that Abraham received in the present was first a promise, and then a link with the next generation, to which the promise was handed down. Abraham never had a permanent possession in Canaan, except in a burial-place, and that he had to pay full price for. "And I gave unto Isaac, Jacob and Esau," continues the Lord. "And I gave unto Esau Mount Seir to possess it; but Jacob and his children went down into Egypt." Esau was the first one to receive solid earthly possessions; and that was because he despised promises, and preferred to have in hand whatever was to be his treasure. All the others lived and died "not having received the [fulfilled] promises," and not being dissatisfied with their lot. After this,

as the Lord reminds his people, the Israelites had Canaan given into their hands to possess and to enjoy. But the sequel shows that that people did not walk so surely by sight as their fathers had walked by faith. After all, the best things which God *could* give to his children now, are not the things which show most in, and for, the present. Esau's share is not so desirable as Jacob's, in the long run. Neither a mess of pottage nor a real estate transfer is so good a portion, for a true-hearted child of God, as an inheritance in the promises. Esau and Jacob each chose what he preferred; and the Lord gave him what he chose. And the Lord is likely to give us that which we choose. Hot pottage and real estate do look tempting at times; but the promises are worth infinitely more. When the choice comes to us, we must decide for the one portion or the other. We cannot look for both.—*Sel.*

PSALM LXI.

Oh, hear me, Jehovah! attend to my prayer!
From ends of the earth unto thee will I cry.
When my heart is o'erburdened with sorrow and care,
Oh, lead to the Rock that is higher than I!

My shade and my shelter thou ever hast been!
My tower of defense, that security brings!
Let me dwell in the courts where thy glory is seen,
And trust evermore in the shade of thy wings.

O God, thou hast heard and accepted my vow,
And giv'st me a portion with those that are thine;
Thou wilt lengthen the life of thy servant below,
And establish his throne in Immanuel's line.

He ever doth sit before God as a king,
And thy mercy and truth shall surround him for aye;
For this unto thee endless praise will I sing,
And daily my vows to thy name will I pay.

—Rev. William Wye Smith.

Jesus Weeping.

W. G. SCHAUFFLER draws the following interesting reflections on the tenderness which Jesus manifested over human suffering:—

"Jesus wept over the woes of a single city; and do you think that he never wept over the woes of a world? He wept in public, where he certainly would have restrained his feelings as much as possible; and do you not think he wept in secret? Could we lift the sacred veil of his solitary hours, of his seasons of retirement while an obscure workman at Nazareth, of his forty days' fasting and prayer in the wilderness, of his vigils on the mountain-top and in the desert, what prayers, what intercessions, what tears, what tender and heavenly sympathies with the sorrows and woes of humanity, would come to light! His affections were not limited to Judea; he did not love those merely who loved him. He wept at the grave of Lazarus, and over the distress of Martha and Mary; and why not over the great congregation of the dead of a hundred and thirty generations past; and over all the broken hearts of widows and orphans from the beginning of the world? Why not over the distresses of all the sick, the delirium of the deranged, the agonies of the dying? Do you not see why he went about with restless assiduity to console, to comfort, to bind up broken hearts, raising the dead, curing and cleansing and restoring men to the enjoyment of health, sight, hearing, and reason? How could he do otherwise, with a heart like his? He would have done so, though no man would have believed in him on that account, or returned to him a grateful word or look."

TEMPTATIONS are among the means of Christian growth. Every time that a temptation is mastered, and we are able to say, "Get thee behind me, Satan," we add another link to our armor. When trials are courageously surmounted, when the plot which is laid for our destruction is frustrated, we feel the thrill of victory, and are stronger than before.—*Sel.*

The Highlander's Prayer.

A SCOTCH Highlander, who served in the first disastrous war with the American colonies, was brought before the commanding officer one evening charged with the capital offense of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had elapsed since Major Andre had been executed, and the indignation of the British, exasperated almost to madness by this event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood that bordered on the forests which at that period covered the greater part of the United Colonies, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defense was summed up in a very few words. He had stolen away from his fellows, he said, to spend an hour or two in secret prayer.

"Have you been in the habit of spending hours in secret prayer?" sternly asked the officer, himself a Scotchman.

The Highlander replied in the affirmative.

"Then," said the officer, drawing out his watch, "never in all your life had you more need for prayer than now; kneel down, sir, and pray aloud that we may hear you."

The Highlander, in expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addressed his God. It breathed an imminent peril, and earnestly implored the divine interposition in the threatening danger—the help of Him who in times of extremity is strong to deliver. It exhibited, in short, a man who was thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of personal interest in the advantages it secures, had made the business of salvation the work of many a solitary hour, and had in consequence acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, sir," said the officer, when he concluded; "you have, I dare say, not been in correspondence with the enemy to-night."

"His statement," he continued, addressing himself to the officers, "is undoubtedly correct. No one could have prayed so without a long apprenticeship; fellows who never attend drill always get ill at review."—*Hugh Miller.*

Sentiments of Rome.

TO GIVE the Bible to the laity, is to cast pearls before swine.—*Cardinal Hosius.*

There is no other remedy for the evil but to put heretics (Protestants) to death.—*Belarmine.*

Let the public school system go to where it came from—the devil.—*Freeman's Journal.*

We hate Protestantism; we detest it with our whole heart and soul.—*Catholic Visitor.*

We will take this country and build our institutions over the grave of Protestantism.—*Priest Hecker.*

Religious liberty is only endured until the opposite can be carried into effect.—*Bishop O'Connor.*

God's tribunal and the pope's tribunal are the same. All others are his subjects.—*Muscovius.*

I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools.—*Priest Walker.*

We are not advocates of religious freedom, and we repeat we are not.—*Shepherd of the Valley.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—SEPT. 13.

1. How should we live in this world? Titus 2: 11, 12.
2. For what are we to be looking? Verse 13.
3. What is the blessed hope?
4. Why is the coming of the Lord called a blessed hope? John 14: 3.
5. By what means are the followers of Christ taken to be with him? 1 Thess. 4: 16, 17.
6. Are we to hope for an immediate reward for our good deeds? Luke 14: 12.
7. When are we to expect our recompense? Verses 13, 14.
8. When does the resurrection of the dead take place? Give proof.
9. What did Christ promise those who believe on him? John 6: 40.
10. When did the prophet David say that he would be satisfied? Ps. 17: 15.
11. And when will the saints be in the likeness of Christ? 1 John 3: 2.
12. For what was Paul persecuted by the Jews? Acts 26: 6, 7.
13. On another occasion how did he define his hope? Acts 23: 6.
14. Then what fact do we learn from Acts 26: 6, 7?
15. What sustained Abraham when he was commanded to offer up Isaac? Heb. 11: 17-19.
16. What comforted Job in his affliction? Job 19: 25-27.
17. What did the prophet Isaiah say of a resurrection? Isa. 26: 19.
18. At what time did he locate it? Verse 21.
19. Will any but the righteous have a resurrection? Acts 24: 14, 15.
20. To what are the righteous raised? John 5: 28, 29.
21. What kind of a resurrection do the wicked have? *Id.*

In the second chapter of Titus, Paul presents the proper manner for the Christian to live. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world." Verses 11, 12. Now what is the incentive which he sets forth for following such a course of life? "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Verse 13. The apostle James makes the same point, when he exhorts us to be patient unto the coming of the Lord. James 5: 7. Then he cites the case of the husbandman who deposits seed in the ground, and then waits patiently. Why does he have patience? Because he expects in due season to reap the precious fruits of the earth. And the apostle concludes: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5: 8. The ground of the Christian's patience is the expectation that Christ will come to crown him with immortal glory.

AND this is why that hope is termed a blessed hope. "If I go and prepare a place for you," says Christ, "I will come again, and receive you unto myself; that where I am there ye may be also." John 14: 3. There can be no blessedness equal to being with Christ. So the disciples thought, as they were filled with sorrow at the thought of his leaving them. But he promised to come and take them to be with him, and that coming was afterward the object of their longings. It was the one hope that brightened life. What a happy reunion that will be when the disciples once more gather around their beloved Lord. How their hearts must have thrilled at the prospect. "Happy" means "blessed;" and so it was very natural to call the hope of Christ's coming a "blessed hope."

BUT how is it that the Lord will take his disciples to be with him? Not only the twelve,

but hosts of other disciples just as true as they, have died. Compared with the multitude of the faithful that have lived on the earth, those who will be alive at Christ's coming will be very few in number. We have learned in Matt. 24: 31 that when the Lord comes "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;" but who will be gathered? Let Paul answer: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

THIS tells the story. Who of Christ's followers will be taken when he comes? All; both living and dead. Do the living have any precedence? No; they "shall not prevent [go before] them which are asleep." But when the Lord descends with a shout and a trumpet sound, the graves are shaken open, and the dead in Christ rise. This is the first thing. Then the living will be taken, not one year or six thousand years later, but they shall be caught up then, *together with them* (the dead), to meet the Lord. And by this means, says Paul, shall we ever be with the Lord. The apostle is now concerned only to give a sure basis for comfort to those persons whose pious friends had died, hence the case of the wicked does not come into his mind; he says nothing about them. We may learn their fate from other texts. But in this text nothing is taught more clearly than that the disciples of Christ get to be with him only by translation and resurrection, and that both events take place at the same time, namely, at his coming.

THE opinions of learned and pious men always have weight on a subject of this kind, so we quote from Dr. Barnes on this text. The testimony which he gives is all the more strong because the logical conclusion from it is directly the opposite of what he himself believed. He held that the righteous go to be with Christ as soon as they die, yet he did not let his prejudices bias his mind from the plain meaning of this text. He says:—

"We have in the passage before us an interesting view of the *order* in which these great events will occur. There will be (1) the descent of the Judge with the attending hosts of Heaven; (2) the raising up of the righteous dead; (3) the change which the living will undergo (comp. 1 Cor. 15: 52); (4) the ascent to meet the Lord in the air; and (5) the return with him to glory. What place in this series of wonders will be assigned for the resurrection of the *wicked*, is not mentioned here. The object of the apostle did not lead him to advert to that, since his purpose was to comfort afflicted Christians by the assurance that their pious friends would rise again, and would suffer no disadvantage by the fact that they had died before the coming of the Redeemer."

OUR Saviour set before his disciples no other prospect of reward but at his coming. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 12-14. When does the resurrection take place? Paul, in 1 Thess. 4: 16, 17, above quoted, says that it is when the Lord himself comes from heaven, and the trump of God sounds. Now Christ knew that those to whom he was talking would not

live till his coming; why then did he not tell them to look to the time of their death for their reward? Why did he direct their attention to some point far beyond? Simply because death is not the time when rewards are distributed. If it were, the Lord would have said so. Instead of promising to reward the faithful ones at death, he said: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." John 6: 40.

WHEN Paul was brought before Agrippa (see Acts 26: 1, 6, 7) he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes instantly serving God day and night hope to come; for which hope's sake, King Agrippa, I am accused of the Jews." From the following verse, "Why should it be thought a thing incredible with you, that God should raise the dead?" we would naturally infer that the resurrection was the thing promised to the fathers, and the "hope" for which Paul was accused. That this inference is correct we learn from Acts 23: 6, where it is recorded that on a similar occasion, but a short time before, and while under the same accusation, Paul said: "Of the hope and resurrection of the dead I am called in question."

THE interesting question now arises, How could Paul say that he was called in question for holding the hope of the resurrection of the dead, when none of his accusers had said one word about the resurrection? The answer is, that he was brought to trial on account of his belief in Christ. It was because of his teaching that Christ is the Son of God, and for the vigorous advocacy of his doctrines, and especially for teaching that Christ had risen from the dead, that Paul was apprehended. Now the resurrection of the dead depends upon the resurrection of Christ. His resurrection is the pledge of the general resurrection. Christ says: "I am he that liveth, and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1: 18. He gained the keys of the grave when he went into it and came out a conqueror. Having gained them, he will use them to unlock the prison doors and liberate the captives that death has made. In support of this we have his own words: "Because I live, ye shall live also." John 14: 19. And this statement, it will be noticed, was made immediately after his promise to come and take his disciples to himself. So then to deny the resurrection of Christ, as the Jews were doing, was equivalent to denying the general resurrection. And conversely, Paul says in 1 Cor. 15: 13-16, that to deny the general resurrection is to deny the resurrection of Christ.

AGAIN; if the Jews were persecuting Paul for his belief in the resurrection, how could he say that the twelve tribes were longing for the hope of the promise? The promise made to the fathers was the inheritance of the world. Rom. 4: 13. This was made to Abraham, to Isaac, and to Jacob. But we learn that "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11: 13. This proves that they did not expect to have the promises fulfilled in this life; that the promise of God included the resurrection, and that they so understood it. If it were not so, they would have died in disappointment, and not in faith. Now the Jews looked for this inheritance that was promised to the fathers, and longed for it, but in their short-sighted rejection of Christ, they were turning away from the only thing that could give them a share in it.

THAT Abraham believed in the resurrection of the dead, we have positive proof. Paul says: "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten Son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:17-19. That which made it possible for the patriarch to offer up his only son, through whom alone the promise could be fulfilled, was his belief that God would raise him from the dead in order to perform his promise to make of him a great nation. But how did Abraham get such an idea? From God himself. He knew that the promise contemplated a resurrection in order that the multitude of his faithful descendants might be partakers in it; and he accounted that if God would raise all the faithful at the last day, he was able to raise the single individual upon whom the existence of those faithful ones depended. And if Abraham, to whom the promises were made, understood that the resurrection was necessary to their accomplishment, we would naturally expect that all the "fathers" would have correct ideas on the subject.

THE fate of the wicked does not come within the scope of this lesson, yet the simple fact is told that they also will be raised. That is what we would be led to expect from the fact that the rewards are not given at death. Every man must receive according to the things he has done, but if the wicked have no resurrection, this cannot be. Paul's hope included this as well as the resurrection of the righteous. We quote his words: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15. Add to this our Saviour's words in John 5:28, 29: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation," and we have all the testimony that reasonable beings can desire. There are some who affect to believe that none but the righteous will have a resurrection; but to hold such a theory is to deny and throw contempt upon the positive statements of both Christ and Paul.

E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

SEPTEMBER 7—Ps. 27.

THIS psalm expresses unbounded confidence in the Lord, in the strongest possible terms, even in the most difficult situation. "The Lord is my light and my salvation." What more could he be? The writer adds, by way of emphasis, "The Lord is the strength of my life." Now what he was to David, he will be to any one who will delight in his service, and implicitly trust him under all circumstances. A light is for a guide, and God has given us the only true light in existence—the Scriptures of truth. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. All other pretended lights are but darkness. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "Take heed, therefore, that the light which is in thee be not darkness," is the warning of Him who is our salvation.

THE second and third verses teach us to trust God in times of present trouble. David had had much bitter experience with enemies, from the very beginning of his public life, and he learned to lean upon God even "though an host

should encamp against" him. This dependence always led him to give thanks for deliverance, and to recognize the hand of the Lord in the discomfiture of his enemies. Of all the sins laid at David's door, we have no record of his being boastful. His testimony in Ps. 46:1 is that "God is our refuge and strength, a very present help in trouble." Just what man needs is *present* help; although this is the point where faith is generally weak, yet present trouble is that which really concerns him most. If one can pass present trial, and through it learn a lesson of confidence in God, he is better prepared for future emergencies. It was confidence in present help that sustained Elisha when surrounded by the host of the king of Syria, and he was enabled to say to his servant, "They that be for us are more than they that be with them." 2 Kings 6:16. Herein is one great benefit of having a High Priest which can be "touched with the feeling of our infirmities." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

IN the fourth verse the psalmist expresses one supreme desire, namely, to dwell in the house of the Lord, all the days of his life; and "to behold the beauty [or excellence] of the Lord." As he could not expect to dwell in the house of the Lord at Jerusalem, which would not be built till after his death, we must infer that this "one thing" that he so much desired and sought after was eternal life in the kingdom of God. There and there only could he expect to see the "beauty of the Lord." We are told through Isaiah that to him that "walketh righteously, and speaketh uprightly," bread shall be given and his water shall be sure; that his eyes shall see the "King in his beauty" and "behold the land that is very far off." Isa. 33:15, 16. If it was wisdom for David to make this the "one thing" which he desired, is it not wisdom for us to follow the advice of the Son of David: "Seek ye first the kingdom of God and his righteousness, and all these things [food and raiment] shall be added unto you?" Matt. 6:33.

"FOR in the time of trouble he shall hide me in his pavilion," &c. Verse 5. This is not only applicable to David's time and circumstances, but is also prophetic. It holds good for all time. Read also Ps. 91 throughout, which is a promise of deliverance from the plagues of the last time of trouble upon the wicked, as shown in verse 8. This same time is brought to view in Dan. 12:1, a time of trouble such as never was since there was a nation even to that same time; but the Lord's people "shall be delivered, every one that shall be found written in the book."

"TEACH me thy way, O Lord, and lead me in a plain path, because of mine enemies." Verse 11. In Eastern countries a public way was a very prominent feature. Kings and emperors built highways as memorials of themselves, as well as for public convenience. Being constructed in a very substantial manner, hills being graded or cut and ravines being filled, these ways remained for hundreds and thousands of years, and were so plain that they could not be mistaken. There are in existence to-day portions of the famous Appian Way, over which St. Paul traveled from Puteoli to Rome (Acts 28), and which was constructed by Appius Claudius some three hundred years before the Christian era. Christ used a well-understood figure when he said, "I am the way," &c. John 14:6. See also Isa. 35:8, 9.

It was said of John the Baptist, that he was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Matt. 3:3. Then the Lord has a way, and he would have us walk in it. Isa. 30:21. But let us note how John the

Baptist went about preparing the way of the Lord, and we may get a clue to what that means. The first thing he did was to call upon the people to repent, for the kingdom of Heaven was at hand. What next? Those who heeded the warning were baptized by him, confessing their sins. "Sin is the transgression of the law." Then John's idea of preparing the way was to have the law properly observed before the King's arrival. There were grave impediments in the way, which the King would not approve when he should come. "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people." Isa. 57:14. There were general and gross violations of the law, and to have everything in an acceptable condition when the King should come it was important that they repent and observe his commandments.

In the first psalm we find a contrast which makes this point still plainer. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners," &c. (So sinners have a "way" also.) "But his delight is in the law of the Lord." Then the opposite of the sinner's way is a delight in the law of the Lord, which must be the "way of the righteous," further contrasted in the sixth verse with the "way of the ungodly."

It is conclusive then that the way of the righteous is the Lord's way, for a blessing is assured to those who walk in it. "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1. But if it was so important to have a return to the observance of the law that the way might be prepared for Christ's first advent, when his mission was all love and mercy, how much more important to be found with the way prepared, and the law intact, when he shall come the second time to take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 1 Thess. 1:8. W. N. GLENN.

Temperance.

ON the revenue from the sale of liquors Wesley said: "However, what is paid (the duty) brings in a large revenue to the king." Is this an equivalent for the lives of his subjects? Would his majesty sell 100,000 of his subjects yearly to Algiers for £500,000? Surely, no! Will he then sell them for that sum to be butchered by their own countrymen? "But otherwise the swine for the navy cannot be fed." Not unless they are fed with human flesh! Oh! tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen."

WE get a sense of the horrible evils of the drinking curse when we read, in a report by the chaplain of the Magdalen Asylum, of this city, that of eighty-nine fallen women in the asylum at one time, all but two had fallen through drink. A lady missionary among this class says that of two thousand known personally to her, there were only ten cases in which intoxicating liquors were not in large part responsible for their fall. Here is another illustration of the immense blessing to be expected from prohibition.—*N. Y. Independent.*

THERE has been introduced into the New York assembly a bill which prohibits the sale of cigarettes or tobacco to minors under sixteen years of age. A law to that effect already exists in New Jersey, and its example might advantageously be followed in other States.

EVERY moderate drinker could abandon the intoxicating cup if he would, and every inebriate would if he could.

"Rule and ruin," is the motto of alcohol.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 21, 1884.

Extremes to be Avoided.

THERE seems to be a natural tendency in the human mind to go to extremes. In what we like or dislike, what we believe or disbelieve, we naturally partake of a partisan spirit, and elevate one side too high, and thrust the other down too low. In this article it is our object to point out what we consider dangers, or dangerous errors, into which there is a liability to run on the subject of *punishment*; on the infliction of the penalty of the divine law.

That there has been a recoil from the belief in *eternal torment*, from the terrible descriptions of the unending burnings and agonies of the lost, is too well known to call for a word of proof. Not only have "the common people" rejected that old view, but the ministry, even the Methodist ministry, have rejected it; not, perhaps, in theory, but in fact, or in their minds and feelings. We feel warranted in making this statement by the report of a Cincinnati paper, four years ago, at the General Conference, when a reporter asked a number of bishops and other eminent men in the church; and they readily disavowed their belief in *torment in literal fire*. Now in repudiating that point in the long-time faith of the church, they of course accept the idea that the Scripture expressions on that subject are figures of speech, and not literal descriptions of that which shall be. And that is exactly what the Universalists always believed, and the orthodox always denied. The real ground of controversy, so long contested by the orthodox and the Universalists, has been yielded by the former. They profess to believe just as they did of old, but it is in an "accommodated" sense, as the German Neologists take the Scriptures, or in their "spiritual meaning," as the American churches denominate the same thing.

Of course there are exceptions; it would be strange indeed if there were not. We are happy to say that Bishop Merrill has not conceded an inch of ground to the Universalists.

Only one reason can be given for this general declension from the old faith on that point. The descriptions of eternal torment, of the eternity of the torment, and of the eternally increasing torment, were so terrible, so shocking to our human sympathies, that there was a natural recoil from their horrors. But in rejecting that faith they have not adopted anything in its stead; so that the people are left without any definition of the penalty of sin to be finally inflicted by the Judge of all the earth. What *spiritual fire and brimstone* may be, no one has undertaken to inform the world. It is only a matter of endless conjecture. Then, taking up Professor Stuart's system of "hermeneutics," wherein the book of the Revelation is treated as a highly-colored "drama," or a "panorama" of events then past, or transpiring in the time of the apostle, and we have the whole subject set aside, to the great peace and comfort of all carnally-minded people! For whether this dramatic scene be considered in a serious or comical light, must depend altogether on the frame of the mind of the beholder. In either case it can be of no possible interest to us in this generation! It may be inquired if that fanciful view of Professor Stuart was ever received by orthodox people. Yes; in its time it was well spoken of by ministers and church papers. Why? Oh, it was accepted in their extremity as a *check on Adventism*. But Adventism rests on the sure basis of

God's word, and outlives all the "checks" which are vainly thrown in its path.

But not all who reject the horrors and fallacies of the recent church faith—for it was part truth and part fallacy—have consented to float on an open sea without compass or rudder. Many, by reading the Scriptures, have settled into the conviction that they actually mean what they say, and that "The soul that sinneth, it shall die;" Eze. 18:4; that "all the wicked will God destroy." Ps. 145:20. When we consider that the popular belief—if it can be called a belief—is nearly a negation; that in rejecting the scenes of imaginary horrors they have rejected the most positive statements of the divine word, this faith that the wages of sin is death, or everlasting destruction, is one of singular merit.

1. It rests upon the plain, literal reading of the Scriptures, given in hundreds of texts. It is not a doctrine of inferences.

2. It is free from all the objections that press around the theory of unending torment.

3. It does not have to evade any of the explicit statements of the Bible concerning torment in a lake of fire and brimstone. Death and destruction may assuredly be inflicted in a lake of fire.

Having arrived at this conclusion, is the subject thereby free from danger by extremes? We think not. Many who have adopted this view, which we think to be in full harmony with the Scriptures, have had their minds influenced by the recoil from the former faith, and have shown the effect in their teachings in regard to this penalty of the law. We cannot better illustrate our meaning than by quoting from the late George Storrs. He said:—

"The wages of sin, then, is not suffering, but death. It is not dying, but death. It is not the pain of dying, but to have life extinguished—to be dead; that only is death. . . . No pangs, no struggles, nor agonies, connected with dying, are death, or any part of death."

That this was spoken in an argument made to prove that the wicked will not have a resurrection does not affect our present purpose. We have heard the same position taken by those who do believe in the resurrection of the unjust. In our pamphlet entitled, "A Vindication of the Doctrine of the Resurrection of the Unjust," published in 1870, we made the following remarks on Mr. Storrs' view of the infliction of the penalty:—

"1. Our ideas of the penalty of the law must always stand corrected by the exposition and practice of the divine Lawgiver. His first announcement of the penalty was this: 'Thou shalt surely die.' But Mr. Storrs says it is not dying, but 'to be dead.' If so, it should read, Thou shalt surely *be dead*. The soul that sinneth, it shall *be dead*. The wages of sin is *to be dead*. But such terms are never used in the Scriptures. The phrase, *shalt die*, clearly points to the *process* whereby he should *become dead*. I am aware that this statement of Mr. Storrs is often reiterated in controversies on the subject of life and death; but it is erroneous nevertheless. 'The soul that sinneth, it shall die'—not *shall be dead*. Now if Mr. Storrs could devise some means whereby the sinner can *be dead* without undergoing the process of *dying*, then with more show of reason might he endeavor to disconnect the 'pangs, struggles, and agonies connected with dying,' from the penalty. But the divine expressions include the process of dying—*shalt die*—and his assertion contradicts both reason and Scripture. We do not deny that the penalty reaches to the state of being dead; for there is no such thing as death unless that consummation be reached. But we do deny that it excludes the act of dying, with its pangs and agonies. Both are included in the penalty.

"2. If 'to be dead' were alone the penalty, and the pangs, etc., of death, were 'not the penalty or any part of it,' then all the 'pangs, struggles, and agonies, connected with' the infliction of the pen-

alty, death, are so much over and above the penalty, and, of course, according to Mr. Storrs' showing, so much of manifest injustice on the part of the Being who inflicts the penalty! And it would therefore be necessary for God to insure an easy, peaceful death, to the sinner, in order that he might *be dead*, in accordance with justice, that is, without having added to the 'penalty clearly indicated,' 'pangs, struggles, or agonies,' which are no part of the penalty, and cannot, therefore, be justly inflicted! But against this we say:—

"3. God has not only threatened *death* to the evil-doer, but he has also threatened 'tribulation and anguish,' *torment* with fire and brimstone, *plagues* with *grievous sores* and *pains*. And all the illustrations given in the Scriptures, of the justice and wrath of God against sin, include such ideas as these. Now these are the desert of sin, and part of its penalty, or they are not. If they are, then Mr. Storrs' exposition of principles is without foundation in truth. But if they are not, as Mr. Storrs asserts, then, according to his theory, these threats can never be fulfilled without God thereby proving himself unjust!"

We have heard it said, and no doubt with honest intention, that the second death would be instantaneous, as no one could live a single moment in fire and brimstone. This is presumption; it is a conclusion not at all consistent with the declarations of the Scriptures. It is forbidden by the fact that all will be rewarded according to their works; that it will be more tolerable for some than for others in that day. The danger which we wish to guard against is that of *belittling the penalty* of the divine law. Take Rev. 14:10, 11; put any construction which is possible, within the bounds of reason, upon this language, and it gives the idea of something extremely terrible. It is either this or it is nothing. If it is not torment, if it is not in fire and brimstone, and if it is not continued through a series of days and nights, then we fail to see what can be made of it. We are well aware that, in regard to the question of duration in this text, similar words are used in Isa. 34:9, 10, where all admit that the time is limited, that it is not unending. And we know that *forever* is used in Ex. 21:6, where the period indicated *might* end in a moment, because it means during a man's life, which might end at any time. But the terms used in Rev. 14:9, 10, do not admit the idea of instantaneous death, or of merely momentary torment.

And we question the propriety of that method of reasoning by which it is proposed to determine the amount of punishment which may or may not consistently be meted to transgressors of the law of God. What justice requires, whether an eternity of torment, or a speedy death, is not ours to determine. We do not and cannot know, in this state where "we know in part," the sinfulness of sin, the justice of God, nor the interests of justice which may be involved before all the universe; we are not competent to sit in that tribunal. All that we can know of the issues of that day must be by direct revelation. And the Scriptures speak in no uncertain tones. "The wrath of God" will rest upon the sinner; the terrors of that wrath we cannot measure. "The wages of sin is death," and they who prove themselves unworthy of eternal life, who will not come to Christ, the only Saviour, that they may have life, will "utterly perish in their own corruption," and the indignation and anger of the Lord will cease in their destruction. Isa. 10:25.

While we fully believe in the utter destruction of the wicked—that they will be left neither root nor branch, and be as though they had not been,—we believe also that "the terrors of the Lord" are as far beyond our conception as are the joys and glory that God hath prepared for them that love him. Let us not detract from that reverence and awe with which all should listen to his words.

The Resurrection.

In the preceding articles concerning the coming of the Lord, we have learned that he will certainly come, that his coming will be manifest to all, that it is for the purpose of receiving all his disciples to himself, and that this is accomplished by the resurrection of the dead and the translation of the living. One or two more texts on the subject of the resurrection will be sufficient.

When Job was suffering the deepest affliction, and at the point of death, he asked: "If a man die, shall he live again?" This was a very pertinent question for a man in his situation. Notice the form of the question: Not, "Shall he *continue* to live?" but, "Shall he live *again*?" This expression shows clearly that Job made a plain distinction between life and death. "Again" signifies "another time," and indicates that an interval of time has elapsed since the same thing occurred or existed before. Job anticipated a time in which there would be no life, in which he would not exist, and he asked whether life would ever be restored. But he asked the question only to answer it, for he immediately added: "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:14, 15.

Now we may ask, When will the Lord call and be answered by those who are dead? Christ himself furnishes the answer: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5:26-29. And David says that it is at his coming that the Lord calls to his people. Ps. 50:3, 4.

Isaiah, in prophetic vision, saw the end of the world, and the coming of the Lord. Speaking of the triumph of the righteous, he said: "He [the Lord] will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25:8. If the Lord has spoken it, it must be done. Paul tells how and when it will be done: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

Here, then, is the "change" of which Job spoke. It is a change from death to life, from mortal to immortal. And in what state did Job expect to be until this change should come? In death, for it was that of which he was speaking. The apostle also says that the dead as well as the living are to be changed. And here we find death called a sleep. We shall not all *sleep*, but both dead and living shall be changed. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:53, 54. Death is not swallowed up in victory till Christ comes. The saints do not shout, "O death, where is thy sting? O grave, where is thy victory?" until the voice of the Son of God calls them forth from their tombs. And what does this prove? That death and the grave have for a time triumphed, and held them captives. If it were not so, if the saints had passed at death immediately to a state of eternal bliss, they would not be obliged to wait until the coming of the Lord to shout their victory. They could at once voice their contempt for its weakness; or, more consistently,

they could ascribe to it thanksgiving and praise for having liberated them from the toils of earth, and ushered them into the joys of Heaven.

Now we ask, What is the necessity for a resurrection of the dead? If the faithful of past ages are now "safe in the arms of Jesus," as is so often taught and sung, what more can they need? Of what benefit to them will a resurrection be? None at all. The Bible doctrine of the resurrection is directly opposed to the theory that men are taken to Heaven at death. The Bible writers rested their entire hope in a resurrection; and this proves that they had no idea of the possibility (since they must die) of being with Christ in any other way.

Paul said that he counted all things loss for Christ, and for him gave up everything, and was willing to know the "fellowship of his sufferings," and be "made conformable unto his death." And what for? "If by any means I might attain unto the resurrection of the dead." Phil. 3:11. Why did he esteem it so all-important to attain unto the resurrection of the dead? Let him answer: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" 1 Cor. 15:32. He had no hope in anything else. Let him once be convinced that the dead would not rise, and all incentive to action would have been taken away from one of the most tireless and zealous men that ever lived. Surely, then, the resurrection is a doctrine of no small importance.

In order to try to harmonize the doctrine of a final resurrection with the theory that the spirits of the good are taken to Heaven immediately upon the death of the body, it is claimed that they do not receive the fullness of their reward until the resurrection. But this theory is overthrown by Paul's words: "What advantageth it me, if the dead rise not?" Is it nothing to be in the presence of God and Christ and the angels? Is it nothing to be exempt from pain, and free from the assaults of Satan? Certainly to gain such a state, even if it were not the fullness of joy, is worth a great deal of effort. Paul's words show that he had no knowledge of any benefit that would accrue to the dead except through the resurrection. And if he taught men to place all their hope in the coming of the Lord and the resurrection, who shall dare to teach otherwise? If he did not know the exact truth in regard to the matter, to whom has a later revelation been made? So true are all the words of Paul that even an angel from Heaven would bring a curse upon himself if he should teach anything different. Gal. 1:8.

In view of the testimony that has been quoted to show that the resurrection takes place at the coming of the Lord, it is hardly worth while to notice the position that it is at death; that the rising of the soul or spirit from the body is the resurrection. This theory makes the saints be with the Lord at death, and thus makes death to be the coming of the Lord, which we have seen is a false and absurd position. There were some in Paul's day who taught that the resurrection was past, and he said that they had erred concerning the truth, and were overthrowing the faith of some. 2 Tim. 2:18. Nothing could more surely overthrow faith than such teaching, for who that accepted it could have any belief in the promises of a future second coming of Christ? It is as impossible to harmonize the theory of a past resurrection, or a resurrection at death, with the doctrine of the second coming of Christ, as to mix oil with water.

In closing, we will call attention to Rev. 20:4-6. John says: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years." "Ah," says one, "that is what I believe; the souls of the martyrs went at once to live with Christ." Let us see; these are not all the dead that John saw. He continues: "But the rest of the dead lived not again till the thousand years

were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Now notice: "The rest of the dead lived not *again* till the thousand years were finished." Then the dead that John first saw were living *again*. And if living again, this must be the *second* life, which is separated from the first by an interval called death. Then death and life are not the same. And this "living again," after an interval, is called a resurrection. Then what is the resurrection? It is the "living again" of those who have been dead, and not the continued existence of something that has never died. Those who do not have part in the first resurrection, do not "live again" until the thousand years are finished. Then they have a resurrection. Now allowing that "the rest of the dead" died at the very beginning of the thousand years, and we have their death and their resurrection separated by a period of a thousand years. That does not look like a resurrection at death. E. J. W.

Relation of the Law and Grace.

[A sermon delivered in the tent at Oakland, Cal., Aug. 5, 1884.]

THE subject of this evening is a question which is prefaced by the following text of Scripture, quoted from the Emphatic Diaglott:—

"Gal. 5:4. 'Whosoever of you are justifying yourselves by law are separated from Christ; you are fallen off from the favor' (of God). My question is this: Was not the Mosaic law written on stone, given alone to the Jews?"

Accompanying this question is a letter giving the position of the questioner, some points of which I will notice. In contrast with the Jews, he says of us: "We who are begotten of the Spirit through the belief of the truth are become *new* (spiritual) creatures in Christ, and are raised spiritual bodies, like unto his glorious body, for there is a natural body and there is a spiritual body."

This remark contains a very grave error. The "spiritual body" is given in the resurrection. See 1 Cor. 15. The Christian is spiritually minded, but has yet a natural, corruptible body, being subject to decay, which the spiritual body will not be. Again he says: "He who undertakes to do the deeds of the law has fallen from grace, as say the Scriptures." If this assertion be true, I have been in fault in my reading, for I never read any such thing in the Bible. And the Bible has no such saying.

In regard to justification, we have distinctly avowed in this tent that we do not expect it by the law. If there is anybody who seeks or expects to be justified by the law, to him the question will apply; to him this text stands as a reproof. Paul says in Rom. 3 that the justification which we receive through faith in Christ, without works, is "for the remission of sins that are past." But he does not say we can live godly lives, and build up a moral character without works. He exhorts to "work out your own salvation with fear and trembling;" Phil. 2:12; for every man will be judge and rewarded according to his works. Rev. 22:12; Matt. 16:27. I have before said, in this tent, that all our obedience, our tears, our confessions, our prayers, our repentance, will never remove a single sin we have committed. Remission of past sin is by the blood of Christ through faith alone; not by works at all. But as to the future, when we form character it must be by obedience; then "faith without works is dead." It is lifeless, formal, useless.

As to the expression, "a new creature," it does not mean *another creature*. But the "old man" of sin is destroyed. All things—sinful things, worldliness, etc.—have passed away; but the law of God has not passed away. Mark, the change must all be *in man*; not in God, nor in his government. Rebellion, sin, does not change God's law, nor does it create the necessity of a change in God's law. It changes our relation to the law, bringing us in op-

position to it; and it makes necessary another change in us, a change from sin to obedience; and this is also wrought by faith in Christ, who strengthens us to overcome our sins, and walk in obedience to his Father.

I am also requested, in this connection, to notice Rom. 10:4. It reads thus: "For Christ is the end of the law for righteousness, to every one that believeth." There are three points to be noticed in this text.

1. In what sense is Christ *the end* of the law? Not in the sense of abolishing the law, for if that were the meaning, it would apply to all, both to the believer and the unbeliever. If it means the abolition of the law, then we have the anomalous relation of a law abolished to one class, and not to another class. And not only that, but it is abolished to numerous individuals at one period in the experience of each one, and not abolished at another period in his experience! The word *end* must be used as in James 5:11: "Ye have heard of the patience of Job, and have seen *the end of the Lord*." Not the abolition of the Lord. *End*, in both these texts, means the object or intention. Paul says the law was ordained unto life; it was designed to guide people into obedience to their Creator, that they might live. For to disobey, to sin, is death. Since we are all sinners, and we can no longer obtain life by the law, Christ comes in and meets the design or end of the law and gives us life.

2. This is "for righteousness." We may learn what righteousness is by the inspired definitions given by John. "Unrighteousness is sin," and "sin is the transgression of the law." 1 John 5:17; 3:4. Now if unrighteousness is the transgression of the law, righteousness is obedience to the law. "He that doeth righteousness is righteous." 1 John 3:7.

3. "To every one that believeth." In the unbeliever the object of the law is not accomplished, for he, as Paul says, has "pleasure in unrighteousness." 2 Thess. 2:12. This text does not teach that the law is no longer of obligation, but it does teach that we are to obey the law through faith in Christ.

The question itself, whether the law was given to the Gentiles, or to the Jews alone, is quickly disposed of. Was there ever a time when it was no sin in the Gentiles to worship idols, to blaspheme the name of God, to dishonor their parents, to kill, to commit adultery, and to steal? If there is any force to the question, if it has any bearing against our position, it is only because these things were not wrong in the Gentiles. But if these things were sin in the Gentiles—if for these abominations God abhorred the Gentiles—then the law held them, for "where no law is there is no transgression," and "sin is not imputed when there is no law." Rom. 4:15; 5:13.

This sufficiently refutes the idea which appears to be in the mind of the questioner, as far as the Gentiles are concerned *as a class*. But the question has a more specific application, not to Gentiles at large, but to the believers in Christ from the Gentiles. What we have before said, especially on Rom. 10:4, is to this point; but it must be noticed more particularly.

Paul says more on the subject of justification than all other writers of the Bible; and he says more about it, argues it more particularly, in the letter to the Romans, than in all his other writings together. And it is a suggestive fact that the first time he speaks of *justify* in this letter it is in connection with doing the law, while he has never connected, in any manner, justification and breaking the law. He never recognizes any such relation. Rom. 2:13 says: "The doers of the law shall be justified." An objector once said to me, when I quoted that text, "You, then, believe in justification by the law; but I would not like to risk my salvation on your word on that subject." I replied, 1. You have not *my word* on the subject. I quoted Paul's words, and if you have

any fault to find, settle it with him. 2. You have nothing to risk on that text, for Paul was not there speaking of you, or of any like you. He said *the doers of the law*; but you are not a doer of the law; you do not even try to do the law; indeed, you disclaim any intention to do the law. Therefore you have no claim, and personally no interest in that text. But the text is useful in this: It teaches that *justification is in the law*, and we would find it there if we had not forfeited it; if we had not transgressed the law. It is a vindication of the morality of the law, and it fully agrees with Solomon's words, that to keep God's commandments "is the whole duty of man." And if man had done his whole duty, if he had never sinned, he would not be condemned; he must then be justified.

Some affect to find a contradiction between this text and Rom. 3:20, which says: "By the deeds of the law there shall no flesh be justified." But there is no contradiction. It may be said that both cannot be true absolutely; one must be qualified to avoid the contradiction. Which shall it be? And the answer generally comes thus: "The first must be qualified, for it is an absolute fact that no one can be justified by the law." But this answer is made under a misapprehension of the facts, and of the principles underlying them. There is an intermediate statement which makes all plain; let us take the three in connection—they are given in the regular form of an argument: 1. The doers of the law shall be justified. 2. There are no doers; all have gone astray; "there is none that doeth good, no, not one." 3. Conclusion: "Therefore by the deeds of the law there shall no flesh be justified." Thus we see that it is no fault of the law that it does not justify us; it is our own fault; we are sinners, and the law would be unworthy of respect as a law if it would justify us. We deserve condemnation, and the law very properly treats us as we deserve.

And then another query is raised. "What is the use," it is asked, "of keeping a law which will not justify us?" But this question shows an unenviable state of mind on the part of the questioner. We should not view the subject altogether in the light of its benefit to ourselves; something is due to the Government of God; his authority is to be recognized, his law to be honored. But if it is necessary to our salvation that *past sin should be forgiven*, it is equally necessary that *future sin shall be prevented*. Sin is odious in the sight of God, whether it be past, present, or future. Obedience is better than sacrifice. If all shall be rewarded according to their works, how necessary that our works should conform to the divine will, which we learn only in his law. See Rom. 2:17-23.

To illustrate this let me relate an incident. It is not "founded on fact;" it is the fact itself. Some years ago I was preaching in Wisconsin, and a man gravely informed me that he had learned that we are not justified by the law. I replied that we had learned the same thing; that we did not expect to be justified by the law; the law had no power to justify a sinner, and we did not keep it with the thought of being justified by it. And he then began to laugh. Being inquired of for the reason, he said he could not help laughing that anybody should be fool enough to keep a law which cannot justify him. Laying the compliment aside, I proposed to present the case in such a manner that he could appreciate it.

Suppose you were accused of stealing a horse, and were proved guilty, and the Judge thereupon asks if you have anything to say, and you ask and are answered as follows: "Judge, will the law of Wisconsin justify me?" "Justify you? No; we have not a law in Wisconsin that will justify a man stealing horses? The law condemns you, and I am about to pronounce its sentence upon you?" "Well, Judge, I am not such a fool as to keep a law which will not justify me, and hereafter I intend to

steal all the horses that I can." "And," says the Judge, "I will see that you do not have the opportunity very soon to carry your intention into effect, for I shall give you the full time in prison which the law allows." And then I inquired: "Do you not think the Judge would so answer a man who avowed such an intention?" He answered, "Yes," and added, "But nobody would be foolish enough to talk like that!" "Of course not; nobody would be foolish enough to treat the law of the State in that manner; but that is exactly the manner in which you have been treating the law of God. If you, and people in general, would grant as much to the law of God as you require for the law of the State, we would have little need to argue the question. No one ever, for one moment, supposes that a pardon frees any one from obligation to keep the law of the State which condemns him. But there are thousands who refuse to keep the law of God because Jesus Christ has purchased their pardon by his blood!"

Satan is wily, we know; but it is a marvel that he can so blind the minds of people who appear to be otherwise sensible, as to make them believe that pardon absolves them from allegiance to God and his law! Paul says that "Christ hath redeemed us from the curse of the law." Gal. 3:13. But the curse comes only by transgression. Had man not sinned, he would not have been cursed, for "the doers of the law shall be justified." And the curse invariably, in all cases, follows transgression. Christ redeems from the curse, but not from the duty; he redeems from the condemnation, but not from the obligation.

We say that the curse follows transgression "in all cases," because it is as true now that "the wages of sin is death," as it was before Christ died, or would have been if Christ had never died. It is a narrow view of the method of redemption which leads one to say that obedience to the law is contrary to free grace. And this calls us to notice one more point in the position of the questioner. It is his claim on Rom. 6:14: "Ye are not under the law, but under grace."

But this is only a part of the text. Taken in its connection it clearly teaches that we are not under the law in the sense of being under its condemnation; from this we are released by grace. But it does not teach that we are free from obligation to the law; to the contrary, it teaches that violation of the law is contrary to grace.

Here are two individuals, one a non-professor, and the other a church member, who claim to be released from the obligation of the law. We can more readily represent the position of the latter (which is the position of our questioner) by the way of question and answer. "What is your position?" "I am not under the law, but under grace." "Were you always under grace?" "No; I was by nature a child of wrath, even as others." "When did you come under grace?" "When I was converted." "Then *under grace* is the condition of a converted man. What was your condition before you were converted, and what is the condition of all the unconverted world?" "Under the law, of course." "Very well; are they who are under the law condemned by the law if they break it?" "Certainly; they are under its curse, as sinners." "But if the law has power to curse them—if they are under it—then the law cannot be abolished; it is still in force?" "No, it cannot be abolished, but I am free from it through faith in Christ." "Are you, then, free from all its claims, so that you are not obliged to keep it?" "I am not under the law; I am entirely free from it, and it has no authority over me." "But when you were under the law you were under obligation to keep it, and therefore it was sin in you to transgress it. Then we are to conclude that it was sin in you to break the law before you were converted, but it is not sin in you to break the law after you were converted. Is that so?" "Why,

there is no condemnation to them who are in Christ Jesus?" "We will waive for the present the subject of forgiveness, or justification. But we must conclude from your declarations that that which is sinful in an unconverted man is no sin in a converted man!"

This is the doctrine of the old "perfectionists"—a doctrine which we had hoped had disappeared from the face of the earth. According to this doctrine, if a man feels the restraints of the law and wishes to break it, but dare not for fear of condemnation, he has only to be converted and join the church, and he is at once at full liberty to violate the law! This is making "Christ the minister of sin." Gal. 2:17. The way of righteousness is not found in such a sham Christianity as this.

Look again at these two men. One professes to be a Christian, and the other is an acknowledged sinner. How do we know that he is a sinner? Because he transgresses the law (1 John 3:4), for by the law is the knowledge of sin (Rom. 3:20). What, then, is the difference between him and the other man? Oh! the other man is a Christian! But neither does he keep the law; he claims that he is not under its obligation. So, then, one breaks the law, and he is therefore a sinner; the other breaks the law also, yet he is a Christian! And the only real difference between them is that one professes religion and has his name on the church book! Both are sinners according to every authorized definition of sin.

We have here a subject worthy of our earnest consideration. It cannot be too strongly enforced. The idea of the objector is that the law is not now binding; that we are released from its authority by grace. But if that be so, then there is no distinction of classes, for none can be under an abolished law in any sense, and all are under grace. That will answer for Universalists, but Paul says: "For sin shall not have dominion over you; for ye are not under the law, but under grace." Therefore his words will not apply to all the world, but to those only who are not under the dominion of sin. But as long as we transgress the law, so long has sin dominion over us. Sin brings condemnation, no matter when or where it is found. And therefore the apostle's question and answer in the next verses: "What then? shall we sin, because we are not under the law but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" This is a plain declaration that if we sin, or violate the law, after we are justified, or under grace, we again come under the dominion of sin; and the result is death. And the same is shown in the first verses of the chapter. "Shall we continue in sin that grace may abound?" Some say we shall; they affirm that we deny grace if we keep the law, or abstain from sin. But the apostle says, "God forbid;" and he continues: "How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" Here is an important lesson. That we are dead is proved by our having been buried—in baptism. Dead to what? to sin. But if we live in it—if we still transgress the law—we are not dead to it. Then we are not under grace, but under the law—under condemnation.

That there is a popular prejudice against preaching the law, we are well aware. And we regret that preachers themselves are strengthening this prejudice by conforming to the popular feeling, and moving in this popular current. I was once requested to put away exclusiveness and unite with another in holding revival meetings; and was told that I must not talk so much about the law; that people did not want to hear it! Now I believe in union as much as any do, and am willing to unite on the

same terms that they require. They will unite with me if I will yield my faith and adopt theirs. And, in like manner, I am ready to unite with everybody who will yield the peculiarities of his faith and adopt mine. I am just as liberal as they are. But my inquiry was this: If I drop the law, what shall I preach? "Why, preach repentance; nobody has any prejudice against that." What an idea, that the minister must conform his preaching to people's prejudices. But, if somebody asks me of what he shall repent, what reply shall I give? "Tell him, of course, to repent of sin." Just so; and then if he asks me what is sin, what shall I say? In a hesitating manner he replied: "Why, the apostle says, sin is the transgression of the law." But I thought you were going to set me on a track to get rid of the law, and you leave me in the same difficulty still, and yet you tell me I must not preach the law. It thus appears that you think the law is not of sufficient consequence to be preached. But if the law is of no consequence, the transgression of it is of no consequence; and if sin is of no consequence, repentance is of no consequence; and if repentance is of no consequence, then your preaching is of no consequence! This is the logical result of depreciating the law. With such preaching I have no desire to unite.

We believe that the great God is displeased with this easy style of religion which ignores his law which he has so highly honored. It is made void by preachers and by people. Either in whole or in part it is set aside boldly, publicly. And yet the Lord has shown that he who offends in one is guilty of all, for the law is a unit; if we break one commandment we are law-breakers—doers of iniquity. Men will even profess "holiness," entire freedom from sin, and yet transgress the law continually! What definition of sin will they give us? By what rule shall we be made to believe that God approves their course? How shall we determine that their religion is genuine, and not rank fanaticism?

We have a message in Rev. 14, to be given just before the Lord comes, which says: "Here are they that keep the commandments of God, and the faith of Jesus." Paul says that we do not make void the law through faith. Rom. 3:31. They are united in true moral and Christian character. And before our High Priest closes his work, there must be a reform; the commandments of God must be honored, and kept, even as the faith of Jesus.

The Missionary.

Return with Rejoicing.

ALTHOUGH our reaping time is not in this life, the faithful laborer is not left even here without occasion for rejoicing. Said St. John to his well-beloved brother: "I have no greater joy than to hear that my children walk in the truth." He who loves the truth, who spends his time and strength in its service, he only knows the joy which is felt when the truth prospers, and sinners are converted unto God.

Besides the report which we published from Brother Ings, we have received private letters which give the most cheering accounts of their prosperity in missionary work. Speaking of the ship work in Portland, he says:—

"We have placed distributors on fourteen passenger steamers—two on each. The Lord has wonderfully wrought for us. Captains who had the reputation of having no regard for such things have with their own hands helped us to fasten the distributors to their finely-finished walls; the cases carrying the precious truth alone decorating those walls. Favors have been granted us far beyond our own expectation.

"It will take means to follow up these openings. These steamers must be supplied, some each day and some every other day. Then there are the San Francisco boats, the hotels,

and the two overland trains each day. We sell considerable on these trains, having obtained that privilege.

"It will take 650 Signs per week to do our work, and this number has been ordered. This may seem large at first, but it is a small estimate. We have said nothing about the sailing ships, of which there are twenty on their way to this port from England. We hope to gather up enough for that branch of the work. We shall use 500 *Sabbath Sentinels*, besides a good many tracts. I think you are not too hasty in securing another press, and enlarging your facilities.

"Is it not about time for something to be done on the overland trains leaving San Francisco?"

This query we cannot answer; we publish it for the consideration of the workers. But we know that "the laborers are few"—we have not laborers enough for the ship work and for these two cities.

Brother Sawyer says of the Chicago Mission: "The Lord has been with us and added his blessing. Five have already embraced the truth." He gives many interesting items of personal experience. He says there is an opening in South Chicago.

Bro. E. W. Whitney writes from Rome, N. Y.: "The work is moving in some branches with us in an encouraging manner, though we long to see it go with greater power. *The Signs canvass in the cities is no longer a doubtful matter.* This is proving the utility of the reading-room. Our workers found it hard work to take subscribers as long as they depended upon the canvass alone. They were considered *agents*, and in many instances they could not reach the people. They then struck upon the plan of introducing themselves with the mission card, and now they do their work principally by the card, and let the card represent the character of the work they are doing. This plan seems at once to establish confidence, and but little time is required to take orders, and the increase is wonderful. Some of our workers take over fifty subscriptions per day in these *old* and *agent-overrun* cities. Experienced and faithful workers have success in the best streets among what is termed the 'upper class,' where we would not have thought of gaining an entrance a year ago."

This is an item of great interest, and we recommend that all our city workers consider it well. It may be that this will prove the utility of all our mission stations, and that they may add materially to the success of missionary labor. We hope to hear from others as soon as they have had experience in that direction.

Brother Ings writes concerning the recent large fire in East Portland, expressing his belief that the hand of the Lord was over their mission-rooms. He says:—

"The fire started in a drug store in the block adjoining that in which is our depository. Soon other buildings were on fire, and as the spirits and other inflammable matter in the drug store and saloon caught fire, the flames would burst up one hundred and fifty feet high. It looked as though our block would surely go. Some said, move our books; but I could see no light in that. The books would be more or less damaged, and we greatly needed the place for our depository, and it would look like a denial of our faith. My prayers were constant that our heavenly Father, who has power over the elements, would protect us, so that the work so well begun here might not be hindered. And now the building with its precious truth stands as a monument of his mercy, and we are permitted to continue in our good work."

We shall never know till the great day when we know as we are known, how many times the providence of God has interposed in behalf of his people and work; how many times his angels have encamped round about us to deliver us. It is safe to trust his grace. EDITOR.

[Missionary Department continued on page 511.]

The Home Circle.

BE NOT THE FIRST.

Oh! be not the first to discover
A blot on the name of a friend,
A flaw in the heart of a lover,
Whose faith may prove true to the end.

We none of us know one another,
And oft into error may fall;
Then let us speak well of our brother,
Or speak not about him at all.

A smile or a sigh may awaken
Suspicion most false and undue;
And then our belief may be shaken
In hearts that are honest and true.

How often the light smile of gladness
Is worn by the friends that we meet
To cover a soul full of sadness,
Too proud to acknowledge defeat.

How often the sigh of dejection
Is heaved from the hypocrite's breast,
To parody truth and affection,
Or cause our suspicion to rest.

How often the friends we hold dearest
Their noblest emotions conceal;
And bosoms the purest, sincerest,
Have secrets they cannot reveal.

Leave base minds to harbor suspicion,
And small ones to trace our defects.
Let ours be a noble ambition,
For base is the mind that suspects.

We none of us know one another,
And oft into error we fall;
Then let us speak well of our brother,
Or speak not about him at all.

The Story of a Poor Rich Woman.

How WELL I remember my grandmother, sitting erect in her straight-backed chair beside her favorite window, her fine, well-poised head and delicately cut features sharply outlined against the casement. On this particular afternoon of which I wish to speak, she held her usual knitting in her hands, but, as she neither moved nor knitted, we children, who were grouped around an open fire in the room, concluded that she was asleep, and talked in whispers that we thought very low and soft. Betty, our colored cook, who had nursed us all when we were babies, and now scolded and petted us by turns, had just brought in a plate of her famous cookies, which we were enjoying by the light of the cheerful blaze. Feeling very comfortable, as we drew our small chairs near the fire and partook liberally of the cookies, our tongues ran as children's tongues are wont to run when they think no older person is listening.

"What are you going to be when you grow up?" asked my cousin Ralph, turning to my brother Jack.

"Why, a stage-driver, of course! I'll have four horses and a great long whip with a splendid cracker. I'll whip up my team, and away we'll go! You shall ride in it for nothing, Ralph," said Jack, as seriously as if the team stood waiting at the door.

"Yes, if I'm here," replied Ralph. "I'm thinking of traveling all over the world. I am not quite sure whether I'll go to the North Pole, or to the middle of Africa."

"That would be fun too," said Jack. "I wonder what these two girls want to be"—with that slight touch of contempt in his tone that boys are wont to use in speaking of the occupations of girls.

"I should like to have a cake-shop," said Elsie, promptly, "and make all the cakes and pies myself."

"We'll come to see you often, my dear," said Jack encouragingly.

"I'll come in my carriage," cried I, "and order lots of cakes and good things, for I expect to be rich, and have plenty of dresses and jewelry and carriages. Betty says there's a line

on the palm of my hand that means money, so you see I shall be sure to have it. I intend to do just as I please, and have black cake and ice-cream for dessert every day. There is nothing in the world as nice as having plenty of money and new dresses all the time!"

"Dresses! That's just like a girl, always thinking about dresses!" exclaimed Jack, with such energy that grandmamma stirred in her sleep, and said:—

"Dresses, my dear; do you know how many dresses Queen Elizabeth had?"

"No, grandmamma."

"About a thousand at one time, so the court chroniclers tell us. Do you think they made her happy?"

"Not the dresses only," I said, shaking my foolish little head; "but the money to buy them. Money makes people happy." Then, when grandmamma looked as if she did not agree with me, I added quickly, "Of course, I don't mean to spend it all on myself. I mean to be generous, and give a great deal to the poor."

"One need not be rich in order to be generous," she answered. "The most generous people whom I know are poor in this world's goods. The Bible talks of the deceitfulness of riches," and taking up her well-worn volume, which was her constant companion, she read those words of the Lord Jesus that had always puzzled me when I heard them read in church. "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

Hard words they seemed to me. I could not understand why rich people should be spoken of so; those whom I knew were nice and kind, all except old Mr. Scraggs, the miser of the village, whom we children disliked because he would not share his cherries with us, even when they were rotting on the trees. While I could readily see why it would be hard for cross old Scraggs, with his great money-bags, to squeeze through the narrow gateway that leads into the kingdom, I wondered why the kind and gentle Lord Jesus should speak so of all rich people. My eyes, raised to her face with eager questioning, must have asked just what I wished to know, for grandmamma continued, "It seems to me that it is not with any thought of particular blame or anger that the Lord Jesus speaks thus of the rich; but knowing the effect of riches on the heart, he had an especial word of warning for those poor rich people who were in danger of having their hearts hardened by their large possessions. Let me tell you a little story that will explain to you what I mean. It is about an old woman in an English almshouse. This old dame, Mrs. Grey, was rather better off than her neighbors, having a nephew who, out of his earnings, allowed her sixpence a week for pocket-money."

"Only six cents!" cried Jack. And for a grown-up woman; why I have that much myself!"

"No, it was more than that; an English sixpence is equal to nearly twelve cents of our money. Not much, to be sure; yet, with this small income, Mrs. Grey not only kept a store of tea, sugar, and other dainties for herself, but was able to give occasional tea-parties, to which she invited her particular friends among the old dames. They enjoyed their tea together, and doubtless had many a dish of gossip over it.

"One bright day, that is, the brightest kind of a day that comes in London, a serious-looking gentleman in a black coat came to see Mrs. Grey, and, after spending a full hour in her little room, went away looking as solemn as when he arrived. Not so Mrs. Grey, who followed him to the door, smiling and courtesying as low as if he had been the Lord Chancellor. Soon after a large package arrived for Mrs. Grey. Of course, her neighbors were much excited, and all anxiety to know what was going on in

her room. One old dame, who peeped in at the window, saw Mrs. Grey strutting about before her small looking-glass arrayed in a rich purple silk dress, a velvet mantle, and a gay bonnet, with a great white feather on one side that looked strangely out of place as it nodded and waved above her withered old face. As she stood there, admiring herself and her fine feathers in the glass, the poor old lady looked very much like a gorgeously-plumed parrot; and the friend who was peeping ran away and said that Mrs. Grey had gone crazy. Small wonder that she thought so; but where had the fine clothes come from? This set the old dames to wondering whether she had had a visit from a fairy godmother. Soon after this, Mrs. Grey invited her neighbors to spend the evening with her. This time, although she received them in a gay silk gown, no tea was handed to them; but they were not surprised at this, and said among themselves that no wonder her head was turned, for they soon learned that Mrs. Grey had come into a fortune. This is what the serious-looking man had come to tell her.

"Now for the moral of my tale. Mrs. Grey was no longer sociable with her friends, but spent all her time fretting and worrying about the handsome house that had been left her, fearing that some thief might break in and steal, or that moths might injure the elegant carpets that had not been hers a week before. There were no more pleasant tea-drinkings in her little parlor, and when she left the almshouse, which she did a few days later, wrapped in silks and velvets, there was only one old dame to stand by the carriage and wish Mrs. Grey 'Godspeed.' The others would have been glad to wish her well, for they were kind-hearted old women; but in these few days of prosperity Mrs. Grey had treated them very rudely, thinking that her money and her fine clothes made her superior to them. This one old dame was something of a flatterer, and as she stood courtesying and saying, 'How sweet you look, ma'am, in your beautiful clothes!' this silly old woman, who looked more like a parrot than ever, smiled on her, and, with a toss of her plumed head, said, 'Thank you, my good woman; you'll find a ha'pennyworth of tea, and a ha'pennyworth of sugar in my cupboard; take them for yourself—they're of the best,' and with the air of one who has given a handsome present, she ordered the coachman to drive away, not once glancing back on the scene of her past life. Never again did Mrs. Grey invite her former neighbors to sup with her, although she could now have given them black cake and ice-cream, instead of the single cup of tea that she had once been pleased to offer them."

I laughed to hide my confusion, for I now knew that my grandmother had heard all my foolish speeches. Without noticing my blushes, she added softly, "Riches do not harden all hearts, my dear, as they did Mrs. Grey's. Those who hold them as a good gift of God, to be used for his service, find them a means of blessing to themselves and others."—*Dorothy Redwood, in S. S. Times.*

THERE is a statute in Iowa against the sale of toy pistols, and the penalty for the violation of the statute is a fine of not less than twenty-five nor more than one hundred dollars, or imprisonment in the county jail for not less than ten nor more than thirty days. The law is a good one. The number of accidents, many of them fatal ones, from the use of the toy pistol, is frightful. R. J. Farquharson, secretary of the Iowa State Board of Health, has written a letter on the toy-pistol subject, in which he advocates a rigid enforcement of the statute. He says the poisonous nature of the fulminating powder of which these explosives are composed, in case of wounds received by them, almost invariably results in tetanus (lock-jaw) and death.—*Sel.*

The Mouth of the Columbia River.

EARLY in the last century vague reports were received by the Jesuits, who had reached Lake Superior, of a great river that rose near the western end of the lake, and flowed west into the Pacific. In 1775 Captain Bruno Heceta, commander of the Spanish exploring ship *Santiago*, sailed past what he believed to be the mouth of a river on the western coast of North America, near latitude 46°. He named it Rio de San Rogue, but deemed it too insignificant to be worth exploring, and so did not enter it. Three years later the great navigator, Captain Cook, sailed along the same coast in the *Resolution*, but failed to note any traces of the great river. In July of the same year Captain Meares visited the coast on purpose to discover whether such a river as had been mentioned by Heceta existed or not. He discovered and named Cape Disappointment, called the insignificant inlet at its base Deception Bay, and sailed away, afterward reporting that the alleged river was merely a small inlet blocked by a sand-spit.

In 1789 Captain Gray, of Boston, who was the first to bear the flag of the young republic around the world, while cruising up this coast, fancied that, when in about latitude 46°, he saw signs of being off the mouth of an immense fresh-water river, but did not have time to stop and verify his supposition. Three years later, in the spring of 1792, he again found himself on this coast, in command of the ship *Columbia*, with time enough on his hands to carry out his cherished scheme of searching for the river of whose existence he felt so certain. He sailed south from the Straits of Juan de Fuca, and on his way down the coast fell in with Captain George Vancouver, on his famous exploring expedition that ended in the discovery of Puget Sound. The two captains exchanged courtesies and compared notes. Captain Gray mentioned the river that he hoped to find, and Vancouver laughed at him. The latter said that he had carefully examined the entire coast for two hundred miles under the most favorable circumstances, that the line of breakers was unbroken, and that he had only noted signs of river water near an opening that appeared so insignificant that he did not deem it worthy of attention.

On the following day, May 11, Captain Gray sailed the *Columbia* into this insignificant inlet, and discovered one of the grandest rivers in the world, which he named "Columbia," in honor of his ship. He named the extreme point of Cape Disappointment, Point Hancock, and the headland on the south side of the river, Point Adams, after the two most distinguished men of his native State. Behind Cape Disappointment he found a beautiful bay, which he named Baker's, and to the point bounding it on the east he gave the name of Chinook. Fifty years later the testimony of Captain Gray's log-book gave the noble river that he thus discovered to the United States, and moved the international boundary line three degrees north, to the Straits of Juan de Fuca.

On November 7, 1805, the intrepid explorers, Lewis and Clarke, coming from the interior, reached the mouth of the Columbia, which they called by its Indian name, Oregon.

In March, 1811, a company of fur-traders, sent out from New York by John Jacob Astor, founded the settlement of Astoria, near the mouth of the river, which thus became the first American settlement on the Pacific Coast. Astoria struggled for existence for three years, and then fell into the hands of the British, who changed its name to Fort George. It is comparatively but a short time ago that it again came under the American flag, and was rechristened Astoria. To-day it is a flourishing city containing several thousand inhabitants, who are very proud of their handsome Masonic Hall, their custom-house, and above all, of the immense salmon-canning business conducted by their merchants. The canning establishments

are huge, unsightly structures of wood, built out over the river on piles, and in them the entire process of preparing and canning the salmon is conducted by Chinese workmen. But if these establishments are blemishes on the landscape, the fishing fleet which sails out from Astoria every evening during the season presents a most picturesque sight. The boats are small, sharp at both ends, cat-rigged, and each carries the two men necessary to manage the gill-net with which its cargo is to be secured. A favorite resort for the fishermen is in the vicinity of Pillar Rock, which rises abruptly from near the middle of the river a few miles above Astoria. From here they pursue their prey down to the mouth of the river, where it sometimes happens that they cast their nets so near the bar that the outgoing tide, rushing like a mill-race, sweeps them into the remorseless breakers. The products of their toil have found their way into every market in the world, and to-day Columbia River canned salmon commands a higher price than any other.

The most notable object near the mouth of the Columbia is the Tillamook Light-house. It is built on a rock so precipitous, and rising from the midst of a tideway so terrible, that no boat may approach it closely without being dashed in pieces. To overcome these difficulties a huge derrick with a far-reaching arm raises and lowers an iron cage in which are contained the visitors or supplies that reach the light-house from the mainland. In this peculiar feature of inaccessibility this light-house stands alone in the world.—*Harper's Weekly*.

A Cure for Tobacco.

TO ALL who are enslaved by the despotic power of the weed, we prescribe the following infallible cure:—

1. Do not trifle with the habit.
2. Do not imagine that you can drop this drug by degrees. Use little as you please, and you nourish an appetite which never dies, so long as fed with one morsel of aliment.
3. Use no substitutes.
4. Do not merely try to abandon tobacco. Trying and doing are two different things.
5. Abandon it now—now and forever.
6. Go to God in prayer; cry mightily to him for the appetite to be destroyed, as well as for grace to enable you to carry out your resolution. Fully trust him to do this for you, and it shall be done; yes, effectually done. "But if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son, cleanseth us from all sin." 1 John 1:7. Hallelujah!

We have seen the effectual working of this remedy; in our pastoral labors we have been privileged to witness a great many cases of salvation from the tobacco appetite. Their united testimony is, that they have a cleaner body, purer breath, improved health, a quicker conscience, more money, a better appetite, steadier nerves, a clearer intellect, and, best of all, great peace with God. One old man in particular, testifies that he had used it for seventy years, but God has completely taken from him all desire for the weed! Thank God for a clean salvation. If the Son, therefore, shall make you free, ye shall be free indeed.

Tobacco-using, though a dreadful evil, is only one of the many popular "works of the flesh," and though a man give up his weed, unless he renounces all other sins, he is in danger of hell. Reform, then, that is not based on a surer foundation than the mere cutting down of one of the branches of the tree of depravity, is not, and cannot be effectual. Something more radical than this must be done before the victim of the pipe or the cup can be a truly reformed man. The ax must be laid to the root of the tree. See Matt. 3:10. There must be a mighty change wrought in his soul by the

power of the Holy Ghost saving him from the bondage of all depraved appetites and habits, and making him "a new creature." When this work of salvation has been wrought, the emancipated soul will neither want tobacco, strong drink, opium, snuff, cards, billiards, nor any other sensual indulgence; most assuredly he will not need to join a temperance society to keep him from drink and tobacco. Every chain is broken and he has victory over the world, the flesh, and the devil.—*Earnest Christian*.

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News and Notes.

RELIGIOUS.

—It is stated that the Book of Mormon has been translated into Spanish.

—It is reported that Spiritualism is making great advance in New Zealand.

—The Salvation Army in Rochester, ten men and eight women, were arrested on a recent Sunday for singing in the streets.

—The amount of the Hanson Place Brooklyn M. E. Sunday-school missionary collection for the past year is \$2,275.41.

—An agent of the Massachusetts Bible Society, who recently canvassed Brockton, found thirty-six families who did not possess a Bible.

—The Salvation Army has been voted a public nuisance at Salem, Mass., drawing about it in its parades the worst element of the community. The authorities will put a stop to it.

—A Zulu church in South Africa has the following regulation: "No member of this church shall be permitted to drink the white man's grog, or native beer, nor to touch it with his lips." They are ahead of many churches in our own land.

—The Roman Catholics of Ireland have spent \$30,000,000 for the support of the Church of Rome during the past eighteen years. The servitude which they willingly undergo is worse and more expensive than that about which there is so much agitation.

—An exchange says that Canon Wilberforce has had a baptistry put into his new church at Southampton, England. The reason which the Canon gives is guileless enough. He does it, he says, because the prayer book recognizes immersion as a proper mode of baptism! It is a very generous thing on the part of the prayer book for it to "recognize" immersion. It is to be presumed that it also "recognizes" the Bible as a book of considerable worth.

—The *Christian at Work* says: "A prayer hospital is to be opened in Erie, Pa., with great religious ceremony. A large building has been secured by a number of ladies who prefer prayer to physic, and it is fitted up for the reception of citizens given up to death by physicians." We believe in prayer, and in prayer for the healing of disease, but we don't find any Scriptural warrant for setting up a prayer shop, where people may be prayed for at so much a head.

—And now even the Spiritualists are posing as martyrs. Hon. Thomas R. Hazard, in a letter to the *Banner of Light*, says: "All great truths have ever been established only through the persecution of their instruments. The Quakers, who were the Spiritualists of the seventeenth century, died by scores in prisons and on the gallows; and it now looks as if the Spiritualism of the nineteenth century was destined to gain a permanent footing after the same manner." Bah!

—At the North Carolina Baptist Sunday-school convention, last month, Dr. Chaplin, of Texas, gave the following advice and incident, which may be read by teachers: "Have variety. Go over and over the same truth, if need be, but not usually in the same words. Emphasize a certain set of principles, but not by a certain unvarying set of stories. I had a teacher in my school, of whom his scholars complained for having told the story of Joseph one hundred and thirty times. They said they enjoyed it very well the first thirty times; it was the extra hundred that made it tiresome." The teacher that could tell a story one hundred and thirty times without varying the style must be a wonder.

—It is quite likely that there will be a reaction from the habit of giving nearly every man who preaches, especially if he has a city congregation, the title of D. D. At any rate it is to be hoped that there will be a reaction, and the way the papers are handling the subject gives reason for cherishing the hope. The *Christian at Work* says: "Too often a degree represents not the fact of desert, but the amount of influence one can control among the trustees of the college. The world understands that the degree has cost only a little trouble in securing a vote in the college Board and afterwards enough dabs of printer's ink to make D. D. and LL.D. As in the civil service—which is to be—merit should decide the bestowing of a degree. What wonder if the community smiles when somebody is doctored? It is sometimes like putting a big brass door-plate on a nail keg."

SECULAR.

—Encouraging reports are given of the cotton crop in Lincoln County, Nevada.

—The telegraph reports that several villages in Hungary have been swept away by floods.

—The Fort Cameron military reservation, U. T., is to be sold in a body to the highest bidder.

—A married lady died in Sacramento, Cal., last week from the effects of arsenic taken to beautify her complexion.

—Battalions of British Indian troops under relief orders for England are to go to Egypt, and the Indian Government opposes the depletion of the army in India.

—People on the Atlantic Coast, from Maryland to Maine, were considerably excited on the 10th inst. by an earthquake shock, more or less severe in different localities. No serious damage resulted.

—The business portion of the town of Anoka, Minn., was destroyed by fire on the 16th inst. The loss is estimated at \$1,000,000. This is the second time the town has passed such a fiery ordeal.

—The railroad which the British are building for Suakin across the Soudan Desert to Berber, is to be only eighteen inches gauge, but the cars will be six feet wide and will carry twelve passengers each.

—The Minneapolis, Minn., Common Council has established prohibition in spots. In certain sections of the city where the people are almost unanimously against saloons, it is ordered that no saloons be licensed.

—An analysis of the water of St. Henri, a suburb of Marseilles, in which the cholera has appeared in great force, shows the presence of microbes from the contamination of sewage. Whole families have been swept away.

—The German Admiralty has authorized German fishermen in the North Sea to use firearms should English fishermen molest them; and the coast guard have been instructed to arrest the crews of invading English fishing vessels.

—The British Under-Secretary of State for Foreign Affairs has announced that diplomatic relations have been resumed with Mexico, and that an agreement has been signed with that country placing England upon the most favored footing.

—The appearance of a curious species of grasshopper is reported on a ranch near Stockton. They rise in a cloud twenty or thirty feet ahead of the header and settle down again into the grain. The wings of these curious insects are white and their bodies are light brown.

—The town and vicinity of Lower Lake, Lake Co., Cal., were visited by a succession of earthquake shocks during the afternoon and night of the 11th inst. Brick chimneys were thrown down, and windows broken, and type in the *Bulletin* office was pried. The people are reported to have been much frightened.

—Frank James, the ex-bandit, emerged from obscurity in Missouri, the other day, to head a movement against the renomination of W. H. Wallace, the courageous prosecuting attorney of Jackson County, for whom James and other outlaws have a natural dislike. Wallace was overwhelmingly indorsed in the primaries, and James has again sunk out of sight.

—On the 10th inst., masked men attacked a meeting of Mormons in Lewis County, Tenn., and there and in the vicinity shot and killed four elders. Two young men who opposed the marauders, a woman behind whom one of the elders took refuge, and one of the assailants, were also killed. The affair caused great excitement in the neighborhood, and detectives are on the track of the criminals.

—LONDON, August 13.—The thunder-storms which swept over the north of England and Scotland yesterday were of almost unexampled severity. Many buildings in Edinburgh, Leith, and other cities were partly demolished by lightning. Dundee was enveloped in dense darkness, and for an hour traffic was suspended. Several persons were killed by lightning, among the number Earl Lauderdale, who was overtaken by the storm while out riding.

—Considerable excitement was created in Iowa City, Ia., on the night of the 13th inst., by an attempted mob defense of some brewers who were being tried for violation of the prohibitory law. They captured and tarred the prosecuting attorney, and evidently designed to take his life, and also the life of the prosecuting witness, but were finally foiled by the officers of the law. It was a most disgraceful affair, but a characteristic argument of the liquor defenders.

North Pacific and Upper Columbia Conferences.

SINCE my last report I have closed my labors for the present in the North Pacific Conference, by holding, in company with Brother Boyd, a two days' meeting at Beaverton. Notwithstanding it was rainy at the time, we had a good attendance at this meeting. The church seemed encouraged. Another elder was chosen to act with the present elder. The present elder's other duties have for the past few months occasioned his almost constant absence from Beaverton. It seems very important that every church should have, if possible, a resident elder. How else can he care for the church as a shepherd.

Some resolutions were passed at Beaverton and Salem, which, as the church reduces them to practice, will create a better understanding between the church and its members concerning the *mutual obligations* that exist between them. In due time there will be a better showing relative to some of their non-resident members. If such members esteem their membership of any value, it is surely no great task to write at least once in three months, either to the clerk, or to some of the members, giving some idea of their standing, hopes, desires, etc. Again, as our cause is one, members everywhere should be mutually interested for the advancement of the truth. Those away from the church should not consider themselves thereby released from their obligation to pay tithes, and to assist in pushing forward the work. When members do not report for month after month, and even year after year, it puts both the church and its officers in an embarrassing position relative to such names. The churches in the N. P. Conference seem to realize that the time has come to get a clear understanding of the position and condition of each name on their lists.

July 21 I left Portland to commence my labors in the Upper Columbia Conference. My first halt was at Goldendale, W. T., where a small company was raised up under the labors of Brother Colcord and others the last year. I had not time to send an appointment for meeting after deciding to visit Goldendale. I found the few there living far apart, but spent the two days visiting at the homes of some of those who have come out. Lack of time prevented getting to all. We trust the time will soon come when others may be gathered into the fold at Goldendale.

From Goldendale I came to Milton, Oregon, where we had our general meeting July 25-27. All our T. and M. directors were together, and we thus had opportunity to consult about, and lay some plans for, the prosecution of the work in this Conference. Our cause is an aggressive one. As we push out, making sacrifices for the advancement of the truth, we may expect the special blessing of the Lord on our efforts. If we simply content ourselves with doing what we can do without any sacrifice or any special effort on our part, how can we expect any special blessing? The Lord helps those who try to help themselves. He gives "help in every time of need."

Sabbath and first-day, Aug. 2 and 3, I was with the company at Echo, Oregon. I found there some like those in Goldendale, living quite a distance apart, yet I was enabled to visit them all and to hold three meetings. This company are mostly new in the faith, but we trust they will become burden-bearers in the cause and grow up more and more in the work of the Lord. The sooner those accepting the truth commence to pay tithes and sacrifice to sustain the truth, the quicker they become rooted and grounded in the work, feeling as though it was *their* cause, and that they were deeply in earnest that it might prosper.

I will take occasion here to say a few words to the brethren and sisters of the U. C. Conference. You have asked me to preside over

your Conference, and I am trying, as fast as I can, to learn the exact situation, not only of every church, but of every member of your Conference. You wish the work to advance, and so do I. In order that it may advance we must be mutually helpers to the truth. I am willing to plan to push on the truth if our churches and every individual member will do all they can to sustain the work. You would like to see more laborers in the field, and more efforts made to preach the truth to the people. Certainly we cannot expect ministers to go out almost penniless and sustain themselves; they must be sustained. But in order to do this it is the duty of each member to do all in his power to raise means to replenish the Conference treasury. I do not doubt but you will all do what you can when you see what needs to be done. So I will state a few facts:—

1. When the Conference closed its last session, all the money was paid out of the treasury in settling the accounts of last year, and there was yet due to one of our ministers for past services nearly four hundred dollars.

2. As the result of this it has become necessary for those running the tent to *borrow* means for tent expenses.

I learn from the Conference treasurer that the payments into the treasury for the quarter ending July first, are only about \$200. Now I do not believe you mean to leave these things so, or that you will leave them so; but that you will, to a member, pay in your tithes at once, and that every one in the Conference who can, will accompany his tithe with a *donation* to apply on the past debt.

We will enter into this compact with you, that, as fast as you increase the funds, we will increase the amount of labor in the Conference. This is certainly fair. You have not asked me to take charge of the Conference to run it in debt without making some provision for the canceling of such debts.

You look to other Conferences where the work is advancing in a rapid manner. Perhaps you ask why this is so, and why the cause does not move on more rapidly here. Well, I have labored in some of those Conferences and can positively state that the cause has gradually come into such a prosperous state by the church doing its part, in point of means, to its ability, and sometimes, seemingly, beyond its ability. Yet the more they have sacrificed the more they have been blessed. The more they have sacrificed the more they have with which to work. We are in the time when the Lord is to look with favor on and save those that make "a covenant with him by sacrifice." Ps. 50:5, 6. May we each *do* our part, and the Lord will not fail on his part to bless. None of us surely wish to be of the class mentioned by Malachi who have robbed God in tithes and offerings, but rather would we be those whose hearts and souls are imbued with the spirit of the message, and who are making the kingdom of God of more consequence than anything else. So may it be.

J. N. LOUGHBOROUGH.

Preparing for Church.

PROBABLY in many households the hours before church are hurried, tumultuous, and undevout. The family rise late, and breakfast is tardy. The children are harassed about shoes, gloves, and lost or mislaid articles of dress. The first bell peals out its summons before anybody feels ready to hear it, and the progress to the place of prayer is a scramble to arrive before the opening anthem shall have been concluded. Dr. Arnot, of Scotland, used to beg his people to spend the hour before coming to church in reading, meditation, and prayer. If it were the habit of our congregations thus prepared in heart to go to the sanctuary, how different might be the impressions made on them by the sermons and public prayers.—*Sel.*

Camp-Meeting in Colorado.

WE are anxious that this meeting shall be a success, both in its numbers and results. If all will seek the Lord and a preparation of heart, it certainly will be a profitable occasion. The most of our people in this State have had but a brief experience in the cause, and this opportunity will be very valuable to them in instructing more fully in the work of God. Not one of our brethren should lose this blessing. The Conference will transact its business at this time, and the T. and M. work will receive due attention. The mission is doing good work in this city, and all will be interested in the way the work is being done. Elder Butler, President of the General Conference, will be present and give counsel and instruction that will do us good. The time is Sept. 10-16. The place is Twenty-third, between California and Welton Streets, Denver. We request that Sabbath, Sept. 6, be regarded by all our people in this State as a day of fasting and prayer, that God will graciously pour out his Spirit upon us at this meeting and advance his work among us.

E. R. JONES.

To Be Continued.

THE lectures, Bible-readings, question meetings, etc., held in the tent at the corner of California and Twenty-third Streets since June, will be continued until September 10, the time of the camp-meeting. A part of the city has been thoroughly canvassed; over 560 subscriptions for the SIGNS OF THE TIMES have been taken and books and tracts treating on the Sabbath, Man's Nature and Destiny, Second Coming of Christ, etc., are being read by interested parties. The people are deeply stirred and are willing to investigate. A large stock of books and tracts has been received at the mission tent, which will be sold, lent, or given to the people as the case demands. The missionary workers are now visiting and furnishing many of the interested with reading matter, and it is hoped much good will be accomplished.

E. R. JONES.

Appointments.

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

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

California Conference.

THE thirteenth annual session of the California Conference of Seventh-day Adventists will be held in connection with the State Camp-meeting at Oakland, Sept. 18-30, 1884. Every company of Seventh-day Adventists in the Conference should be well represented. The delegates should be elected according to the following ratio: Each church to the number of twenty members or under, shall be entitled to one delegate, and one delegate for every additional fifteen members.

S. N. HASKELL,
M. C. ISRAEL,
W. C. WHITE.

California Conference Committee.

California Tract and Missionary Society.

THE fourteenth annual meeting of the California T. and M. Society will be held during the session of the camp-meeting, to be held at Oakland Sept. 18-30, 1884.

This will be the most important meeting of the kind ever held in the State, as the work is nearer its close and the field is opening up more fully before us. Arrangements should be made at this meeting to provide for many places that are calling for labor in our own State and Nevada; also to extend efforts already being made for the islands of the Pacific Ocean.

M. C. ISRAEL, Vice-Pres.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 21, 1884.

Camp-Meetings for 1884.

MICHIGAN (Northern) Traverse City, Aug. 27 to Sep. 9	
VERMONT, Burlington, " 28 " " 9	
NEVADA, Reno, " 29 " " 8	
INDIANA (Southern), Farmersburg, Sept. 2-9	
MAINE, Portland, " 4-15	
COLORADO, Denver, " 10-16	
OHIO, Columbus, " 11-22	
MICHIGAN, Jackson, " 18-29	
CALIFORNIA, Oakland, " 18-30	
NEBRASKA, " 24-30	
INDIANA, Logansport, Sept. 25 to Oct. 7	
KENTUCKY, " Oct. 9-20	

GENERAL CONFERENCE COMMITTEE.

THE pastor of Trinity Baptist Church, in Oakland, W. T. Fleenor, is engaged in preaching against the Sabbath of the fourth commandment of the decalogue. That is appropriate. We should consider it sadly out of place in a minister who occupied ten consecutive "Christian Sabbaths" in preaching ten "sermons" on "Poe's Raven," to preach in favor of the Sabbath of the Lord. Our motto is, "Everything in its place."

Relation of Law and Grace.

THE report of the sermon on this subject in this paper, is published by the request of many who heard it. It was an unstudied answer to a question based on Gal. 5: 4. Of course we cannot recommend it as a systematic or well-framed argument, but as far as the positions on the Scriptures are concerned we stand by them, confident that they can be successfully defended against all the assaults of antinomianism. We regret that it occupies so much room, but we do not wish to divide it, and as it is published in the *Tent Meeting Journal* we cannot consistently abridge it.

Excellency of the Law.

IN this number of the SIGNS we publish an extract from H. H. Dobney's admirable remarks on the ten commandments. Mr. Dobney was a Baptist minister in England; a good writer, and a man of excellent spirit. He evidently knew that peace which comes from loving the law of God. Ps. 119: 165. We shall conclude this article next week.

We have before noticed Mr. Jarrell's book entitled, "Old Testament Ethics Vindicated," and have purposed ere this to give a brief synopsis of his argument; but "a multitude of business" has prevented. Mr. Jarrell is also a Baptist minister, and his vindication of the ten commandments as a perfect and immutable law is quite as strong in expression as that of Mr. Dobney. Though hindered we shall not forget, but will soon give some well-considered thoughts of Mr. Jarrell on this subject.

Mechanics' Institute, San Francisco.

SINCE the Centennial Exposition in Philadelphia, industrial fairs have received quite an impetus. Several cities have one every year, lasting for a month or more, at which are displayed specimens of the various industries. The Mechanics' Fair in San Francisco is such an institution, and we hazard nothing in saying that in no other way could one become so well acquainted with the resources of California in a short time, as by a visit to it. There may be seen the various kinds of machinery used in mining, all in active operation; in fact, all the industries of the Pacific Coast are represented. The individual exhibits and the general arrangement are far superior to those of any previous year. Concerning the display of art we cannot speak as a connoisseur, but we can say that it pleased us; the

managers have wisely ruled out subjects that could offend the eye of the modest. The display of fruits and flowers is peculiarly Californian, and one that it would be difficult to equal anywhere else. We noticed only one blot in the whole exposition, and that was the sight of young boys and girls engaged in making cigars. That is an industry in whose success we take no pleasure.

California Camp-Meeting.

THE time is drawing near for our annual camp-meeting. At our April meeting, Oakland was named as the most desirable place. The interest aroused by the tent-meeting now in progress, and by the missionary work in connection with it, is another argument in its favor. A very good ground has been offered us in a central location and easy of access by the street-car lines. So the meeting is appointed to be held in Oakland Sept. 18-30. This is as early as our brethren from the grain-growing districts can leave their work and is as late as is desirable in this climate.

It is not necessary to urge our brethren of experience to attend this meeting. All who have enjoyed such privileges know the importance of these annual gatherings. But to those who have not attended our yearly meetings we will say, begin early to lay your plans to attend the meeting and let no ordinary difficulty hinder you. The signs of the times, and the progress of our work show that time is short. How important that we keep our hearts alive to the work! We are a busy people; the cares of this life and the temptations of the enemy press heavily upon us. Shall we not then thankfully embrace this best opportunity of the year, to lay aside these cares and devote a little season undisturbed to the worship of God?

Many things will arise to detain us from attending such meetings. Satan will do all in his power to so shape circumstances that those who need the meeting most will be kept away. Our brethren should not be satisfied to attend the meeting alone, but let as many members of the family as possible have the benefit of the meeting. Bring neighbors and friends, and come with a heart prepared to work for the good of others.

Circumstances are very favorable to an interesting and profitable meeting. The number of laborers present will be sufficient, with the blessing of God, to carry forward the many branches of work which present themselves at our large camp-meetings. There will be an opportunity for those who wish to receive instruction in the Sabbath-school work and the duties of church officers. The canvassing and colporter work will also receive their share of attention. Preparation is being made to hold a children's meeting nearly every day, that the little ones may be benefited by the meeting.

The friends of the cause will rejoice to know that Elder Loughborough will be with us, and that Elder Waggoner will not go East till after this meeting. We have just learned that Elder Butler is to be at the Colorado meeting, which closes Sept. 16, and we shall hope that when he is so near, and the brethren on this coast so much desire his presence and labors, he will arrange to attend our meeting.

Let the delegates to the Conference be appointed as early as possible, and do not forget to appoint persons to assist in the work of the meeting as was suggested at our April meeting. It was then unanimously voted to recommend that "as the Camp-meeting Committee are over-burdened with work, and as difficulty often arises in finding help to do necessary work, each church elect a number of brethren equal to the number of its delegates to the annual Conference, to go early to the meeting in order to prepare the ground, pitch the tents, and to assist the committee during the meeting and at its close."

Arrangements will be made as heretofore for chartered cars to run from St. Helena, Lemoore, and other places. All who wish to buy or rent tents should apply at an early date to Eld. M. C. Israel, care Pacific Press, Oakland.

CAL. CONF. COMMITTEE.

Conference Business.

It is very encouraging to notice the number of laborers in this Conference, and to see how rapid the increase has been during the last two years. At its annual session the Conference must settle the accounts and pay the bills of all these laborers. This will take time and money.

That the work of the Auditing Committee be not unnecessarily prolonged, we request all ministers and licentiates in the employ of the Conference to make out their reports of expenses and labor up to September 1, and to mail it immediately after that date to the Conference Secretary, Eld. E. J. Waggoner, Oakland, Cal.

That we may have means to settle all accounts, we ask our brethren to pay in all tithes due to the time of the camp-meeting and not to wait till the end of the quarter. Let the treasurers be prompt to collect what is due and bring it to the camp-meeting.

CAL. CONF. COMMITTEE.

The Greely Horror.

THIS is the popular term for the story of the disastrous expedition of the Greely party in the arctic regions. Only for one thing we should deeply regret the course of the newspapers parading before their readers the horrible details of the action of men crazed by starvation. We hope that it may be the means of arousing public feeling against the insane folly of fitting out expeditions to make discoveries which must of necessity entail untold sufferings on the explorers, and be of practical advantage to nobody. We hope this may prove to be the last of "polar expeditions."

Healdsburg College Notes.

THE college year opened, according to announcement, Aug. 5, with a good general attendance. We are glad to see so many familiar faces among our students, and to resume the labor and pleasant associations of another college year.

The number at the Students' Home is now double that at the opening one year ago. Our family at that time numbered sixteen; it is now thirty-two. Our attendance would be much larger still were it not that the camp-meeting, to be held at Oakland, is so near at hand. We hear from many that expected to be present at the beginning who are now waiting until after that meeting. The work of preparation for that occasion demands their assistance, and to be able to leave home accompanied by their parents is a consideration that is gratifying, to say the least.

The students are cheerful and enter upon their work with earnestness. The teachers also have never been of better courage at the beginning of a year than now. They already see indications of greatly increased prosperity for the college during the coming year, and expect a special blessing of the Lord upon their labors. S. BROWNSBERGER.

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