

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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NO MORE DEATH.

Is there a land so fair, so bright,
That tears are never found?
No sighs nor sorrows in that land,
But only joys abound?

No rude alarms, nor stormy blast
Shall sweep o'er that bright land,
And friend from friend shall never part,
Amid the heavenly band.

What most we love and cherish here
Doth quickly fade away.
But ah! the joys of Heaven endure—
One long, eternal day.

Is there a mansion, Lord, for me,
Waiting in that bright land?
Oh, may I walk the golden streets
Amid the angel band?

Then will I list the Master's voice
And with him suffer here,
If with the faithful, I, at last,
With Jesus may appear.

—L. E. Millne.

General Articles.

“Praise Ye the Lord.”

BY MRS. E. G. WHITE.

“LET everything that hath breath praise the Lord.” Ps. 150:6.

Have any of us duly considered how much we have to be thankful for? Do we remember that the mercies of the Lord are new every morning, and that his faithfulness faileth not? Do we acknowledge our dependence upon him, and express gratitude for all his favors? On the contrary, we too often forget that “every good and every perfect gift is from above, and cometh down from the Father of lights.”

How often those who are in health forget the wonderful mercies that are continued to them day by day, year after year. They render no tribute of praise to God for all his benefits. But when sickness comes, God is remembered. The strong desire for recovery leads to earnest prayer; and this is right. God is our refuge in sickness as in health. But many do not leave their cases with him; they encourage weakness and disease by worrying about themselves. If they would cease repining, and rise above depression and gloom, their recovery would be more sure. They should remember with gratitude how long they enjoyed the blessing of health; and should this precious boon be restored to them, they should not forget that they are under renewed obligations to their Creator. When the ten lepers were healed, only one returned to find Jesus and give him glory. Let us not be like the unthinking nine, whose hearts were untouched by the mercy of God.

Many who profess to be Christians are too much like the heath in the desert, and cannot “see when good cometh.” They allow their

anxiety for their children to overshadow their lives, so that they almost despise the love of God that has been extended to themselves. They say, “If my children are not saved, I do not care to be.” In this they dishonor God. They should prize the gift of eternal life, and praise the Lord for pardoning mercy. But they should not neglect to plead for their children, at the same time doing their duty by them in every respect. If one is brought to the fold of Christ, they should praise Him who holds in His hand the hearts of the children of men, and “turneth them whithersoever he will;” and then present another child in the arms of faith.

God is love. He has a care for the creatures he has formed. “Like as a father pitieth his children, so the Lord pitieth them that fear him.” John exclaims, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” What a precious privilege is this, that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ. Then let us not mourn and grieve because in this life we are not free from trials, disappointments, and afflictions. Let us not complain at inconvenience and suffering. If in the providence of God we are called upon to endure trials, let us accept the cross, and drink the bitter cup, remembering that it is a Father's hand that holds it to our lips. Let us trust him in the darkness as well as in the day. Can we not believe that he will give us everything that is for our good? “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Even in the night of affliction, how can we refuse to lift heart and voice in grateful praise, when we remember the love to us expressed by the cross of Calvary?

Meditate on the beneficence of God, dear reader; you will find it most profitable to recount your blessings. Let the language of your heart be, “God has been very good to me. He delights in mercy; therefore I may trust in him. His love, his patience, his long-suffering have followed me all the days of my life. I will believe and watch and pray; and unworthy and helpless as I am, exposed to disappointment and sorrow, and the temptations of a wily foe whom I cannot resist in my own strength, Jesus will be my helper, and will fight my battles for me. He loves me. He has given the fullest evidence of his love in dying for me. He will withhold no real blessing.”

What a theme for meditation is the sacrifice that Jesus made for lost sinners! “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.” How shall we estimate the blessings thus brought within our reach? Could Jesus have suffered more? Could he have purchased for us richer blessings? Should it not melt the hardest heart, when we remember that for our sakes he left the happiness and glory of Heaven, and suffered poverty and shame, cruel affliction and a terrible death? Had he not, by his death and resurrection, opened for us the door of hope, we should have known nothing but the horrors of darkness and the miseries of despair. In our present state, favored and blessed as we are, we cannot realize from what depths we have been rescued. We cannot measure how much deeper our afflictions would

have been, how much greater our woes, had not Jesus encircled us with his human arm of sympathy and love, and lifted us up.

We may rejoice in hope. Our Advocate is in the heavenly sanctuary, pleading in our behalf. Through his merits we may have pardon and peace. He died that he might wash away our sins, clothe us with his righteousness, and fit us for the society of Heaven, where we may dwell in light forever. Dear brother, dear sister, when Satan would fill your mind with despondency, gloom, and doubt, resist his suggestions. Tell him of the blood of Jesus, that cleanses from all sin. You cannot save yourself from the tempter's power, but he trembles and flees when the merits of that precious blood are urged. Then will you not gratefully accept the blessings Jesus bestows? Will you not take the cup of salvation that he presents, and call on the name of the Lord? Do not show distrust of Him who has called you out of darkness into his marvelous light. Do not for a moment pain the heart of the pitying Saviour by your unbelief. He watches with the most intense interest your progress in the heavenly way; he sees your earnest efforts; he notes your declensions and your recoveries, your hopes and your fears, your conflicts and your victories.

Shall all our devotional exercises consist in asking and receiving? Shall we be always thinking of our wants, and never of the benefits we receive? Shall we be recipients of his mercies, and never express our gratitude to God, never praise him for what he has done for us? We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth from our hearts more thanksgiving and praise, we would have far more power in prayer. We would abound more and more in the love of God, and have more bestowed to praise him for. You who complain that God does not hear your prayers, change the present order, and mingle praise with your petitions. When you consider his goodness and mercies, you will find that he will consider your wants.

Pray, pray earnestly and without ceasing, but do not forget to praise. It becomes every child of God to vindicate his character. You can magnify the Lord; you can show the power of sustaining grace. There are multitudes who do not appreciate the great love of God nor the divine compassion of Jesus. Thousands even regard with disdain the matchless grace shown in the plan of redemption. And all who are partakers of this great salvation are not clear in this matter. They do not cultivate grateful hearts. But the theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? Should we not praise God with heart and soul and voice for his “wonderful works to the children of men”?

Our God, the Creator of the heavens and the earth, declares, “Whoso offereth praise glorifieth me.” All Heaven unite in praising God. Let us learn the song of the angels now, that we may sing it when we join their shining ranks. Let us say with the psalmist, “While I live I will praise the Lord; I will sing praises unto my God while I have any being.” “Let the people praise thee, O God; let all the people praise thee.”

Excellency of the Divine Law.

(Concluded.)

3. Its excellency is further seen in its power to secure the happiness of the entire universe.

Poetry is poor, and the imagination altogether inadequate to exhibit the scene which would everywhere and always meet our eye were the law of God perfectly obeyed by all. Every individual being possessed of those feelings which we have just alluded to, all would possess in themselves a source of unbounded happiness. Moreover, the mind of the individual would not have to depend merely upon itself, but every other being would regard him with perfect love, and would seek his welfare. And thus, all loving and all loved, every heart would be attuned to harmony, and every voice in concert would sweetly swell the universal chorus; for God would be exalted to his proper throne, and would reign supreme over willing and delighted subjects, who were ever yielding the homage of love to a God of love; while the feeling of every heart towards the Great Supreme first, and then towards all fellow-creatures, being precisely that the exercise of which causes exuberant gladness, and this being, in such a supposed state, uninterrupted, our happiness would meet with no rude check, and being perfect, so would our bliss be perfect also.

What a delightful vision is presented to our view. The God whose name is love, sitting on the throne of universal empire, and swaying the scepter of love over all the intelligent creation; the teeming myriads of the universe burning with seraphic love to him, acquiescing, delighting in his will, and dwelling rejoicingly in his presence; their hearts being under the soft control of love, they regard their fellow-creatures with a beaming eye, and the melody of love is heard in every whisper, and in every note. Nor is all this a pleasant fiction. Such is Heaven. Law, perfectly observed there—the law of love—secures the happiness of all. And it is nothing but the universal neglect of God's law which has transformed this beautiful earth into the wilderness that it is. Oh how wretched has the infraction of law made man everywhere! How earth sighs, from her deepest recesses, over the ills which have resulted therefrom, and wherewith humanity is weighed down and crushed! Whenever man causes a sigh to rise from any heart, that sigh is wrong from the bosom by his violation of God's law. Trace up, then, all the misery which has filled the world, to this, its proper source, and say whether the beauty of the law is not apparent in the happiness it can cause, and in the wretchedness which its violation occasions.

4. Its excellency is seen in the fact that the moral sense, the conscience, of every man approves it.

Among even those who, alas for them! impiously set themselves against God and his revelation, there is not one that can take any exception against this law. All have broken it, and all by nature dislike it, as a law for themselves, and refuse to obey it; but all have a perception of its excellence. And that part of it especially which refers to our behavior to each other, has been adopted by all classes, and has received even from the ungodly the designation,—“the golden rule.” And every man wishes all others to regulate their conduct toward himself by this law, whether he is governed by it or not. And this universal demand, even from those who have violated it, is a universal testimony to its excellence.

Yes, all men love to see it exhibited and observed by others. For who is there so base as not to approve the self-denying philanthropy of a Howard, the untiring humanity of a Clarkson, and of many others whom it would be easy to mention? Yet all that was so admirable in them was conformity, in some good degree, to this law. How often men admire, without giving themselves the trouble to think

what it is that imparts loveliness to the objects of their applause. You may, perhaps, see one who is fitted to adorn the choicest circles, leaving the elegant occupations and refined society of her graceful home, entering the abode of poverty and affliction, to administer with her own hands to the wants of the suffering, or, by her soft and sweet-toned consolations, soothing the mind of the miserable. You may observe her encountering all that delicacy shrinks from, a ministering angel to the wretched. You speak in glowing terms of her goodness, but do you recognize that such a one is only complying, and that but partially, with one branch of this beautiful law?

What we instantly hate, too, is a violation of this law. We see a sordid wretch, who, having gold in his coffer, loves to keep it there; a son of misery, aye, a daughter of sorrow humbly sues for a trifle from his abundance; but the vile lover of his yellow earth turns a deaf ear to the pleadings of distress; anguish may rise, and swell, and overwhelm the soul—he beholds it all unmoved, his heart is like the nether mill-stone. We vent our indignation—honest, praiseworthy indignation. But the conduct so justly stigmatized is precisely the opposite to that enjoined by God's law, and is expressly denounced by it. See how, when unbiased by personal considerations, we take part with the law, and approve it as “holy, and just, and good.” Thus in the meed of admiration which we bestow on virtue, and in the frown of indignation with which we greet the contrary, does the moral sense of all men testify to the excellence of the law. Partial conformity to it presents us with partial excellence and partial happiness; while perfect conformity thereto, is perfect excellence and perfect happiness.

5. The excellency of the law is further shown in the fact that the Saviour, when intending to exhibit a perfect model of loveliness of character, made it his rule.

It has been already remarked that the loveliest character that we ever met with derived all that was really excellent from conformity to the law of God. There is no imaginable excellence that it does not comprehend. Take, then, the finished portrait of perfection which we have in the whole demeanor of Jesus of Nazareth. Whatever forbearance, magnanimity, benevolence, self-renunciation, he manifested, he never went a hair's breadth beyond the requirements of this law. Did he forget his own fatigue at Jacob's well? Did he wipe away the tears from the widowed cheek of her of Nain? Did he weep in sympathy with the sorrow-stricken sisters of Lazarus? Did he go about doing good, laboring to reclaim the wanderer, to instruct the ignorant, to bless the wretched, and to raise all about him to virtue and happiness? Did he bury in oblivion his cruel wrongs, and pray for his very murderers? Did he forget his own anguish on the cross, when his weeping mother caught his eye, and when the accents of the dying thief fell upon his ear? In no one instance did he ever step beyond the circle law had drawn. In all he did, when in childhood and youth, he was subject to his parents; when in after life he lived only for the good of all around him and for the glory of his Father, he only, as it was predicted of him, magnified the law and made it honorable, by complying with its demands. Study then the character of Jesus, gaze on the exquisite loveliness that was embodied in his demeanor, and as you admire, recognize therein neither more nor less than law perfectly observed:—

“For in his life the law appears,
Drawn out in living characters.”

H. H. Dobney (Baptist), in “Future Punishment.”

“I ESTEEM all thy precepts concerning all things to be right; and I hate every false way.”
—Ps. 119: 128.

Civil or Religious, Which?

REV. W. F. CRAFTS has been preaching lately, in the First Congregational Church, Chicago, a series of sermons in favor of Sunday laws; and the fact that the daily *Inter-Ocean* reports these verbatim, sometimes occupying more than five columns, is an indication of the prominence that this subject is assuming in public affairs. The report of the sermon of Sunday evening, August 3, is before us, some points of which we propose to notice.

As is usual in the discussion of this question nowadays, he tries to make it appear that Sunday laws and their enforcement have nothing to do with religion, but have “relation to health, education, home virtue, and patriotism,” and his attempt is crowned with the usual success of such efforts, that is, to prove emphatically the contrary. He says: “Such a day [as is secured by *well-enforced* Sabbath laws] causes rich and poor to meet on the platform of”—What suppose you, my reader? On the platform of “health” interests? of “educational” interests? of the blessings of home virtue? on the platform of “patriotism”? Not at all. But “causes rich and poor to meet on the platform of *religious* equality.” Yet Sunday laws *well-enforced* have no relation to religion!

Again; “Liberty allows the majority no right to enforce its religion upon others. But inasmuch as more than three-fourths of the population are members or adherents of Christian churches, and so accustomed to set apart the first day of each week for rest and religion; and inasmuch as it is the conviction of this majority that the nation cannot be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws, therefore Sabbath laws are enacted,” &c. Let us analyze this. (a) The nation cannot be preserved without religion. (b) But religion cannot be preserved without the Sabbath. (c) But the Sabbath cannot be preserved without laws. Now if these laws are to preserve the Sabbath that the Sabbath may preserve religion, it inevitably follows that all such laws are enacted in the interests of religion solely.

Again; “Sabbath laws for protecting the worshiping day of the prevailing religion, . . . are vindicated.” And so he goes on through his whole sermon, insisting all the time that Sunday laws must have “no relation to religion,” yet proving by every line of argument, in spite of his propositions, and in spite of logic, that such laws are wholly in the interests of religion. So it is, and always will be, with every one who attempts the task. All of this goes to show that the animus of the whole discussion is the Sunday as a *religious* institution, and the enforcement of its observance as such. A further illustration of this is seen in the above quotation. Notice, he says the “majority has no right to enforce its religion upon others.” Then without the slightest break, or hesitation, he goes right forward and declares that a majority “are members or adherents of the Christian churches, and have set apart the first day of each week,” &c., &c., and winds up with the demand for laws for the enforcement of Sunday for the preservation of religion, in obedience to the will of that majority. The gentleman's logic is about as badly mixed as are his metaphors in that place where he sees the “infidel iconoclast,” that is one *breaking an image*, and cries out, not in tones of entreaty, but of command, “Woodman, spare that tree.”

After all this we are not surprised to find him sanctioning an exposition (?) of the first amendment to the Constitution, “Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.” He calls it “that much misunderstood article of the National Constitution” and says: “President Charles E. Knox, D. D., of the German Seminary at Bloomfield, N. J., in a *very able paper* on the ‘Attitude of Our Foreign Popula-

tion toward the Sabbath, urges that this amendment needs to be expounded everywhere to our foreign population. It should be shown to them that while Congress possesses no law-making power in respect to an establishment of religion, it may, and does, and always has, passed laws which have respect to religion." Then our foreign population are to be informed, are they, that Congress "may, and does, and always has," violated the Constitution? That would be an exposition of this article indeed. This will be news to the National Reform Association, too, as well as to the rest of us. We feel almost sure that if Dr. Crafts can convince that association of the truth of this exposition, he will be promoted to great honor. However, we doubt his ability to do it. First, because this statement of Mr. Knox is notoriously false; and secondly, because the idea advanced by Mr. Crafts himself that the enactment of Sabbath laws is "not in violation of this article," stands contradicted by the United States Senate, in that, when in 1830 it was petitioned to legislate on this very subject of Sunday, it declared that such action would be unconstitutional.

Nor is the gentleman any more successful in his exposition of Constantine's edict. After referring to the words of Moses in connection with the Sabbath, "that thy man-servant and thy maid-servant may rest as well as thou," he says: "Constantine gave substantially the same reasons for the first Sabbath law enacted in Europe. It was a law to protect slaves and peasants in their right to Sabbath rest." From this we can only wonder whether Mr. Crafts ever read Constantine's law to which he refers. So far from its being the "first Sabbath law enacted in Europe," it was not a Sabbath law at all. It commanded rest on the "venerable day of the sun." It was the sun that was to be honored. If he had said this was the first Sunday law enacted in Europe he would not have been far wrong. But to make it a Sabbath law, is as utterly at variance with the truth as is the statement that "it was a law to protect slaves and peasants in their right to Sabbath rest." A peasant is one who lives in the country, one who lives by rural labor. Now read Constantine's law and see how much protection it gave the peasant, and the slave. Here it is—"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn or planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time." It is exceedingly difficult to conceive how any honest man who ever read that edict at all, could state that it was to "protect slaves and peasants," when they were the very ones to whom it gave no protection whatever; the very ones who, by the terms of the edict itself, were excluded from its protection.

And it is by such methods as these that the national Sunday law is to be brought about, methods that have in them every element of dishonesty. But the methods are worthy of the cause in which they are enlisted, and the institution which by them is sought to be upheld. "Truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment." Isa. 59: 14, 15.

Other points we reserve till another occasion.

ALONZO T. JONES.

God is within all things, but is shut up in nothing; outside all things, but excluded from nothing; beneath all things, but not depressed under anything; above all things, but not lifted up out of the reach of anything.

The Doctrine of Christ.

THAT which is popularly recognized as Christian teaching sets forth the doctrine proclaimed by Christ as something new for this dispensation, and entirely different from the oracles of God in pre-advent days. It is even maintained that his teachings are antagonistic to the scriptures of the Old Testament, and designed to supersede them. Now the Old Testament, in all parts, purports to be the word of God. It matters not by whom promulgated, there is no doubt amongst real Bible believers that God indorsed the whole. Then they must admit that its doctrines are the doctrines of God; and we are assured that with him "there is no variableness, neither shadow of turning." Jas. 1: 17.

Jesus plainly told the Jews, while preaching in the temple, "My doctrine is not mine, but his that sent me." John 7: 16. And further, "If any man will do his will he shall know of the doctrine, whether it be of God or whether I speak of myself." Verse 17. He also told his disciples, at Jacob's well, "My meat is to do the will of him that sent me, and to finish his work." Chap. 4: 34. Again, "I came down from Heaven not to do mine own will, but his that sent me." Chap. 6: 38. And in addressing his Father in prayer, on the night of his arrest, he said, "I have finished the work which thou gavest me to do." Chap. 17: 4.

From these scriptures we learn that Christ's mission was not to undo anything, but to further the previous design of the heavenly council. The terms "gospel dispensation," "gospel age," etc., as implying a change of purpose or principle of faith since the advent of Christ, are not warranted by the Scriptures. The gospel dispensation is co-existent with the plan of salvation; it began in Eden and will end only when probation ceases. We have no warrant for setting one period of time over against another, with one "doctrine" for this period and another for that. The doctrine of salvation through Christ is one in all ages; faith in the efficacy of his blood was required and exercised from Adam to Noah, from Noah to Moses, and from Moses to Christ, just as literally as from Christ to the present time.

What may be termed "dispensations," by way of distinguishing the church systems of different periods, are but so many stages of the same work. There are no antagonisms, but one harmonious whole. Each succeeding story of the building is erected, not to demolish or overshadow its predecessor, but as a part of the grand structure, dependent upon all underneath it for support. All that has been written concerning all dispensations "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

The design of the Creator from the beginning was to have the earth inhabited by an obedient people. This design was temporarily frustrated by Adam's transgression. The fact that one act of disobedience brought condemnation upon the entire race, shows how important is the matter of obedience. The whole scheme of redemption, involving the death of him "without whom was not anything made," was necessitated by that one act. Although his sentence was death, man was given a new probation, another chance to gain that eternal life which obedience would have secured to him. This manifestation of mercy was based upon God's love for his creatures, but it was not without condition. Both these propositions are sustained in one declaration of Jesus: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." John 3: 16.

But the man's first test involved obedience; shall he be exempt from obedience on the second

test? Shall faith alone save him, and he be at liberty to do as he pleases? Paul answers this question in Heb. 5: 8, 9: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Many other scriptures might be cited, but this is plain and worthy to be deemed conclusive, that obedience, as well as faith, is essential to salvation.

But what shall we obey? Has God a law for the general government of the race, or has he merely special regulations for certain periods, to perish with the using, and to give place to others as expediency may demand? There was a law of types and shadows which ended by limitation when the Antitype, to which it pointed, came. This was enacted nearly fifteen hundred years after creation, and expired at the cross, almost nineteen hundred years ago. Of course it could not apply to the entire human race. But there is a law spoken of in the Scriptures which Christ's death did not "destroy" (Matt. 5: 17); and from which "one jot or one tittle shall in no wise pass," "till heaven and earth pass." Verse 18. This must have been the law that existed from Adam to Moses. There was law then, for "death reigned" (Rom. 5: 14), and death is the wages of sin (chap. 6: 23), and sin is not imputed where there is no law. Chap. 5: 13.

We are told in Gal. 3: 13 that "Christ hath redeemed us from the curse of the law." Now, as the curse which necessitated the mediation of Christ was pronounced in Eden, the law whose violation brought on the curse must have existed there. What law was that? It must have been the law that Adam violated when he obeyed Satan before God; when he dishonored his Father; when he took that which did not belong to him. It must have been the law which Cain violated when he killed his brother Abel, and which the people violated to such an extent as to bring upon the world a destructive flood. It must have been the same law that Christ referred to when he told an inquirer, "If thou wilt enter into life, keep the commandments" (Matt. 19: 17); for the specifications in the succeeding verses show the identity beyond a doubt. It was none other than the moral law of ten commandments. Its violation brought death, and its observance, by the blood of Christ, leads to eternal life.

This, then, is the doctrine presented by Christ in all "dispensations"—faith in his blood, and obedience to the everlasting law of the Father.

W. N. GLENN.

Meditation.

MEDITATION on divine things makes them really profitable to us. In the mere apprehension of truth, whether through reading or hearing, there is little or no profit. The profit begins when that which is apprehended is so pondered as to become part and parcel of man's inner nature; just as food becomes of advantage to us when it is not only taken into the body but assimilated to it, and mixed with its substance. A man may run through a picture gallery so as to see every picture it contains, and to derive from the sight a certain amount of pleasure; but he alone profits by such an exhibition who pauses and studies each work of art, and gathers ideas from it which enrich his mind, or learns lessons from it which refine his taste, or which may guide his own efforts after excellence in art. "It is the settling of milk," says an old writer, "that makes it turn to cream, and it is the settling of truth in the mind that makes it turn to spiritual nutriment."—W. L. Alexander.

THE great good of life is its discipline—the despoilation of self; and, if the thing most indispensable is the breaking down of self-confidence, then God must choose the point where it will be felt.—Sel.

Their Testimony Does Not Agree.

If the Sunday could be sustained by the Bible, its advocates would be able to agree upon a line of argument in its favor, as do the advocates of the Sabbath of the Lord. These, having the express precept of Jehovah in favor of the seventh day, and the concurrent testimony of the whole Bible in harmony with the words spoken by the Lord himself, have no difficulty in being of one accord, of one mind, and all speaking the same thing, being perfectly joined together in the same mind and in the same judgment. Phil. 2:2; 1 Cor. 1:10. But how different with Sunday-keepers. Having no Scripture to lean upon, depending on tradition and "the Fathers," who, as Dr. Clark said, "blow hot and cold," they are constantly contradicting each other, and a good defense of the Sabbath might be maintained by reproducing the "arguments" of the various phases of the advocacy of "the venerable day of the sun." We have before us a pamphlet of over fifty pages, aimed at the Seventh-day Adventists, in which are given the following reasons for our success. We commend these words to all who think they can keep Sunday in obedience to the fourth commandment. ED. SIGNS.

Another cause of success with these people is the false notions that prevail in most communities about the perpetuity of the fourth commandment of the decalogue. Nearly all of the Protestant sects in this country appeal to this commandment as authority for keeping the first day of the week. Many of these sects feel that it is next to sacrilege to call the first day of the week by any name except that of Sabbath. This appealing to the fourth commandment and this calling of the first day of the week the Sabbath is a matter of astonishment. Any one who will take the trouble to make an examination will find: (1) That in the New Testament the name Sabbath is never applied to the first day of the week; (2) That the fourth commandment is never appealed to as authority for keeping this day till after the days of Constantine, that is, not before the middle of the fourth century; and (3) That the prevailing custom of calling this day the Sabbath did not take its rise till near the end of the sixteenth century. In proof of these statements I refer, to the New Testament in proof of the first, to "Smith's Bible Dictionary" in proof of the second, and to church histories generally, and to Alvan Lamson's "Church of the First Three Centuries," page 379, in particular, in proof of the third.

In view of these incontestable facts how Protestant ministers of intelligence can persist in quoting, "Remember the Sabbath day to keep it holy," when they mean the Lord's day, or the first day in the week, is what astonishes me. If the Saviour, and the apostles, and the primitive church, for more than three hundred years never referred to the fourth commandment as authority for observing the first day of the week, what right have we to do so? Are we wiser than they? This false position furnishes ground ready for the seed of the seventh-day advocates. They can approach the people in this wise: "You see we all believe that the entire decalogue is in force, and of course the fourth commandment is binding upon us. But we must bear in mind that 'Remember the Sabbath day to keep it holy,' is not all of the commandment, for 'the seventh day is the Sabbath of the Lord thy God,' is equally a part of it. How can we claim that one part of it is binding, and not all of it?" Some one may answer that the day is changed. But these seventh-day people will quickly reply, "Where is the chapter and verse in the teaching of Christ or his apostles that authorizes us to read 'the first day is the Sabbath of the Lord!'" Then if the practice of the early church is referred to, the result is the same. Smith in his Bible Dictionary sums up the re-

sults of his investigations as to the custom of the early church for three hundred years, in these weighty words: "Finally, whatever analogy may be supposed to exist between the Lord's day and the Sabbath, in no passage that has come down to us is the fourth commandment appealed to as the ground of the obligation to observe the Lord's day."

The advocates for the observance of the Sabbath take advantage of this false position on the binding force of the fourth commandment and easily carry some good, conscientious people with them. They are not to blame for what they do. The blame rests with those who, contrary to the teaching of Christ and his apostles, and the primitive church for more than three hundred years, quote the fourth commandment as authority for observing the Lord's day, and who also, contrary to the custom of the church for sixteen hundred years, call the first day of the week the Sabbath.

Light from the Sanctuary.

ONE distinguishing doctrine of S. D. Adventists is that of the sanctuary and its cleansing. Though it is clearly taught in the Scriptures, yet no other people teach it. The typical nature of the sanctuary of the "first covenant" is clearly shown in the letter to the Hebrews, and the priesthood of Christ and the sanctuary of the new covenant are shown to be the antitype of the earthly sanctuary and priesthood, so that by a reference to the arrangement and cleansing of that sanctuary, we have the true light on the ministration of our High Priest and the cleansing of the sanctuary of the second covenant at the end of the 2,300 days. The disappointment at the end of those days in 1844, led to the examination of the subject of the sanctuary of which Christ is the minister, which must be the one to be cleansed in the close of this dispensation; and as light on the sanctuary was obtained, light from the sanctuary was also received. In the earthly sanctuary, the law of God, the ten commandments written by the finger of God on tables of stone, and enshrined in the ark of the covenant, was placed in the inner sanctuary, the holy of holies—that law which is now held by the many to be changed or abrogated. But that sanctuary was typical of the true (Heb. 8:1-5); and if the 2,300 days have expired, the time has come for the closing work in the latter to be performed by Christ, the High Priest, the work of removing the sins of his people from the sanctuary, which is called its cleansing. And if the days are ended, and consequently prophetic time is "no longer" (Rev. 10:6,7), the seventh angel must commence his sounding; for it is in the days of his voice, "when he shall BEGIN TO SOUND," that this closing work, which is the finishing of the "mystery of God," should be accomplished. Accordingly we read, "And the seventh angel sounded And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:15-19. It was at the end of the 2,300 days in 1844 that the inner apartment of the temple was opened for the cleansing of the sanctuary—the closing work of our great High Priest—and as the result of the inquiry after the cause of the great disappointment of those who then expected the second advent of Christ, "there was seen in his temple the ark of his testament." Here was indubitable proof of the perpetuity of the entire code of ten commandments, down to the sounding of the seventh trumpet at the close of the dispensation. And from the holy of holies, where the ark was seen, the third angel takes his credentials and goes forth to preach "the commandments of God and the faith of Jesus." The commandments are to be kept; they are to be restored to the true Israel of God, while Christ is before the mercy-seat, the covering of the ark, to make reconciliation for his people and blot out their transgressions of that holy law. And thus the mystery

of the gospel of God is to be finished by the last work of our High Priest in Heaven and the last message of the gospel on earth. A flood of light pours forth from the sanctuary.

We believe in God. We believe in his "sure word of prophecy," and in his providence in its fulfillment. Since 1844 the light from the sanctuary on the perpetuity of the moral law came to me before I ever heard of a Seventh-day Adventist. I was taught the true Sabbath from my infancy, and never kept any other. And knowing that in this we were in advance of first-day keepers, I did not take that interest in the early advent movement, originating as it did with those who were the transgressors of this holy law, as I otherwise should. Consequently I was not disappointed at their disappointment. I expected it, though blind and ignorant as to the truth in the matter. But after those days, as I was reading this chapter in my family, I remarked that there was an evidence of the perpetuity of the ten commandments that I never noticed before. In all my association with S. D. Baptists, hearing preaching and reading their publications, I do not remember of ever meeting with this argument, clear and unanswerable as it is. It might have been used without professing faith in the advent at hand; but it was reserved to the time of the sounding of the seventh trumpet, to be brought out in fulfilling the prediction: "And the seventh angel sounded, and the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." And now my former brethren cannot use this powerful argument in favor of the Bible Sabbath without incurring the risk of being called Adventists. But they are welcome to the use of it; and it is one of the clearest and most conclusive and unanswerable arguments that can be adduced.

Light from the sanctuary—from the place where God sits enthroned between the cherubim, above the mercy-seat, beneath which is the holy law—the fundamental principles of his government. "Justice and judgment are the habitation [foundation] of his throne." Ps. 89:14. This is the true source of light. "God is light, and in him is no darkness at all." 1 John. 1:5.

R. F. COTRELL.

Black Shepherds.

A CURIOUS transaction recently occupied the attention of the Convocation at Canterbury. The Lower House presented a "gravamen," and a most serious one, to the Upper. A clergyman was recently convicted of bigamy. He was guilty even of worse crimes. The judge, who passed sentence of penal servitude, had taken the opportunity of animadverting severely on the weakness of ecclesiastical discipline. Only in the clerical profession could a criminal, when released, resume his profession, and find employment in district after district. In the army, the law, in medical practice, the profession can expel members who have disgraced it, but it is only now that the Church of England is even seeking permission to act thus in relation to disgraced ministers. The Bishop of Exeter rightly declared it to be monstrous that a man who had committed a gross crime should retain his orders.

AN old minister had advised the people of a certain neighborhood in Wales to hold "cottage prayer-meetings," taking the houses in regular order up the mountain-side. One day a poor woman went to a store and asked for two penny candles. The store-keeper said to her, "Why, Nancy, what do you want with penny candles? Is not the rush-light good enough for you?" Her answer was, "Oh, yes, rush-light is good enough for me, but the prayer-meeting will soon be coming to my house, and I want to give the Lord Jesus Christ a good welcome." Is there not a lesson here for each Christian?—Sel.

Faith and Feeling.

ANY Christian who has had even a slight experience in leading inquirers into the way of salvation, can readily understand how important it is to guard against the tendency to pay more attention to what is called feeling than to the promises of God. At the outset nearly every one makes the mistake of supposing that emotional feeling must precede faith, and hence when urged to believe and rest upon God's sure word of promise, the penitent seeker is nearly always ready with the answer that he cannot believe, that his heart is too hard, or his guilt too great, or that wicked thoughts and inclinations rise up to darken his sky, and make trust in God impossible. In dealing with such cases every teacher knows that the inquirer must be persuaded to accept God's word, not because he feels like doing so, but because it is God's word, and because the word of the living God can be trusted, no matter what the mental or emotional state of a poor child of mortality may be. When at last this point is cleared up, and the earnest seeker believes what God says, stops thinking of his own subjective emotions, and looks away from self and unto God, he quickly learns that the fruits of the Spirit—love, joy, and peace—result from faith, but do not precede it. This is according to the scriptural rule. The gift of the Spirit is consequent upon, but does not precede faith. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13.

No Christian need expect to be signally owned of God unless he can learn how to walk by faith, even without a faint glimmer of sight. It is in the vineyard of the Master where we are most prone to lose heart, and give up all as lost, as soon as we are left to toil with only the support which the promise of God gives. In the midst of visible success it is not hard to persuade ordinary Christians to believe, or at least it is not hard for them to persuade themselves that they believe. But when fruit does not appear, when opposition becomes bold and active, when the heavens no longer seem to drop down dews of grace, and the earth no longer blooms in freshness and beauty, the ranks of the laborers begin to be thinned, and the hands of many hang down in languid hopelessness. The cause of this is not hard to find. The people do not study the terms of their call, do not keep their eyes fixed upon the word of God, but merely trust in and follow after the tokens of visible success which God may give them. They have not the faith that accomplishes great things. They grow weary long before the set time for the overthrow of the frowning walls before them has come, and they have no heart to wait through three years and a half of drought for God's set time of answering by fire.

God cares little for our feeling, but highly esteems our faith. Love is greater than faith in its intrinsic qualities, but love never springs up in the heart until faith has prepared a way for it. God seeks our love, no doubt; but as the condition of love in the heart is faith, we find that our Saviour above all things sought for trustful hearts, and recognized and rewarded faith wherever he found it. He seeks still. He has great treasures in store for him that believeth. He has great victories in reserve for those who learn the secret of trusting him. To thousands of weak and lowly ones he waits to speak the word of approval and comfort, "Great is thy faith; be it unto thee even as thou wilt."

We sometimes feel almost disheartened when we think of the low ebb of Christian faith which is witnessed on every hand. There are so few, so very few, who seem to know what it is to take God at his word, or what an awful thing it is to decline to take him at his word. We talk about miracles and wonders, and send to the ends of the earth to have Dr. Cullis or

Dr. Boardman tell us what can be done, or what has been done, in answer to the prayer of faith; while all the time, on every shelf, and every table, and every desk, a book may be seen in which God has written the words, "Only believe; all things are possible to him that believeth." But such is the power of habit, or the perverseness of our poor human nature, that most men would rather believe Dr. Boardman than accept the simple promise of the Lord Jehovah. The heart of man does not like to believe God's word apart from all human corroboration. Here we discover the plague of the evil heart of unbelief. When this is taken away, and the heart made all pure within, it becomes a second nature to us to accept God's every word as true.—*Indian Witness.*

The Book that Bad Men Hate.

ONE reason why we believe that the Bible is the work of God, is the extraordinary and indefatigable pains taken by men of obscure integrity to get rid of it. The things that bad men hate, it will, as a rule, be safe for good men to believe in. Men's hearts stain through on to their philosophy. It never ceases to be true that every one that "doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." Light always shows the spots. Bad men congregate under the shadows. Men like to have the Bible vilified, because it eases a little the pressure on their conscience. It is always possible to gather an audience to listen to an unbeliever. Men do not want to believe, and are glad to hear the man that will meet them at the level of their wish. If they did not consciously stand beneath the Bible's reproof, they would hardly have an interest in hearing it maligned.

And we should win wondrous confidence in these staunch, sturdy Scriptures of God, if we could, for a moment, see this one volume stand up in all the serenity of its celestial powers, begirt by all the thousands upon thousands of panoplied books that have been sent out to beat it down. The strength of a champion is measured by the strength of the men that are needed to overmaster him. And yet, there was never a time when the Bible stood more evidently sovereign of the field and sovereign of human hearts than to-day. The Bible has taken no detriment. The rents its enemies have made are hardly such as to reward the pains of their valor.

And then these destroyers of the Bible give us nothing in its place. They belabor the poor Hebrews and scant fishermen who composed for us the law and the gospel, but never go about throwing their better wit and finer genius into the work of making a gospel that is superior. It was a motto of Napoleon, "To replace is to conquer." These antagonists of the Bible will have to give us something in place of it before they can break its power. And if they have the courage to crush the fulcrum on which civilization has pivoted for forty centuries, what is the meaning of their modest hesitancy in setting up something that shall make the abstraction good?

When a certain missionary had hewn down the sacred oak worshiped by the savages in the forests of Germany, he did not stop with destroying it, but when it was felled, built out of its fallen and splintered fragments a Christian chapel, and in the room of the worship of Thor, the thunderer, established the worship of Christ, the crucified. "To replace is to conquer," and the theology of the forests fled back abashed before the theology of the cross.

And so with these destructionists; let them show themselves constructionists as well. Out of the ruins of the old, let them build us a comfortable little chapel of the new. It is but just; it is but honest; it is but the rendering of an equivalent. Removing old support, let them give us something in its place that heart and

mind can lean upon; something that will go forward, beautifying the home, purifying society, cultivating kindly relations among nations, holding men in proper relations with men, developing character, repressing the baser passions, stimulating the finer ones, creating in men peace and joy, robbing the death chamber of its gloom, and the grave of its shadow, and suffusing life with that beautiful serenity with which the word of God has been for three thousand years so triumphantly demonstrating its power. And so I believe the Bible is the word of God, because bad men are so bad as to hate it, and brilliant wickedness is incompetent to offer anything in its stead.—*Dr. Chas. H. Parkhurst.*

"Teaching of the Apostles."

OF this recent "find," which is making so much noise in the world, Dr. J. B. Tombes speaks as follows in the *Herald of Truth*:—

"At the first appearance of the manuscript from the hands of Bryennios, it was strongly hinted that it possessed the sanctity of inspiration, and the reference of Clement of Alexandria was brought forward as proof. The claim rests specially on his use of the term *graphoe*—scripture. Now Clement, if he really refers to the 'Teaching,' could not have attached to it any other importance than a writing that might be quoted on some point of illustration. This erudite scholar, and Christian father, along with other early writers, makes special mention of the inspired penmen and their writings. In his work called 'Hypotyposes,' he furnishes an abridged statement of all the canonical scriptures, not omitting the *Antilegomenoi*, but no such composition as 'Teaching of the Twelve Apostles' is mentioned. The same may be said of Eusebius, the celebrated ecclesiastical historian, who was born about A. D. 268. This author has given us a reliable history of the primitive church. He also makes frequent mention of the New Testament canon, and its writers, but does not make mention of any such writing as the 'Teaching,' or as ranking with the received inspired authorities. In the light of these important considerations, it will be granted that we are not allowed to recognize the 'Teaching' as any other than an ordinary Christian treatise, written by some one of undoubted piety, and desirous of urging others to a life of consecration to God. But I wish to say, in addition, that as a composition the 'Teaching' can have no claims to gospel authority."

Spiritual Pride.

PICKING up an issue of a "holiness" paper a few days ago, attention was drawn to the caption of an article. It was the "experience" of one of the "saints," written by her own hand. The *ego* was so fearfully conspicuous that I was prompted to count, and found that the perpendicular personal pronoun occurred in the "experience" eighty-nine times, and "me," "my," and "myself," sixty-eight times, making a grand total of one hundred and fifty-seven times that *ego* was projected to the front!

Thus did not Jesus, nor Paul, nor John, nor Peter. Search all the Book, and no such "experiences" are given to either church or world to bring glory to the Redeemer's kingdom. Mental aberration justly calls forth sympathy, but method in madness usually arouses a modicum of suspicions. And yet, when such "saints" parade the streets to declaim on the corruption of ministers and churches, let no sinner presume to open his mouth.—"*Quis?*" in *Cal. Chris. Advocate.*

AS LONG as our young men leave the Sabbath for business advantages, and our young ladies for matrimony, we may expect to find the work hard and discouraging.—*Sabbath Recorder.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—SEPT. 20.

1. Shortly after the birth of Christ, what cruel act did Herod perform? Matt. 2:16.
2. What prophet had foretold this event, and its attendant sorrow? Verses 17, 18.
3. Where is this prophecy found? Jer. 31:15.
4. What did the Lord, through his prophet, say to these sorrowing mothers? Verse 16.
5. From what place is it said that the murdered children shall come? *Ib.*
6. What is found in Heaven, in the presence of God? Ps. 16:11.
7. Since the murdered children are now in the land of the enemy, can it be that they went to Heaven at death?
8. Who is the enemy of the human race? 1 Pet. 5:8.
9. Do all who die pass under Satan's power? Heb. 2:14.
10. Who has the keys of Satan's prison house? Rev. 1:18.
11. By whom is the resurrection of the dead made possible? Acts 4:2; 1 Cor. 15:22.
12. What has the Lord promised to do with death? Isa. 25:8.
13. When will this saying be brought to pass? 1 Cor. 15:54.
14. What is the change that shall take place when this saying shall be brought to pass?
15. When does this change from corruption to incorruption take place? 1 Cor. 15:51-53.
16. And when is it that the trumpet sounds? 1 Thess. 4:16.
17. Then when is it that God's people gain the victory over death?
18. When will they come from the land of the enemy?
19. Quote two scriptures to show that both living and dead are made immortal at the same time.

OUR lesson this week is introduced by an incident which is familiar to every one having the slightest knowledge of the Bible, namely, the slaughter of the children of Bethlehem, by order of Herod, improperly called "The Great." Whether many or few infants were slain, the act is one of unparalleled atrocity; for although it was perfectly in keeping with Herod's character, his life having been filled with murders, we know of no other instance on record, of a wholesale massacre of *infants*, in order to secure the destruction of a possible future claimant of the crown. As to the effect that this barbarous act caused, the evangelist has simply said that there was "lamentation, and weeping, and great mourning." Each mind can best picture for itself the anguish and sorrow that followed.

THE point, however, to which we are directed is the fact that this was a direct fulfillment of a prophecy uttered by Jeremiah fully six hundred years before, and recorded in his 31st chapter. Many commentators have thought that Matthew merely states a striking coincidence which he had discovered between the words of Jeremiah, spoken with reference to another object, and the occurrence at the birth of Christ. But a large part of prophecy has a double meaning; that is, two similar things, one near at hand and the other far distant, may be foretold in the same words. And so Jeremiah's prophecy, although it had immediate reference to the Jewish captivity and restoration, took in also this and other calamities, and the final restoration of God's people. The fact that the prophet had in view the captivity of the Jews, adds force to the argument which we draw from his words, as we shall see.

"Thus saith the Lord: A voice was heard in Ramah, lamentation and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and

they shall come again from the land of the enemy." Jer. 31:15, 16. Now notice: These children "were not," that is, they were dead; they had ceased to exist. Again, the command is given, "Refrain thy voice from weeping, and thine eyes from tears." This is advice that we have more than once heard given to sorrowing mothers; but the reason for so doing was not the same as that given by the Lord through his prophet. Modern comforters bid the mother to cease weeping, because her child is now happy in Heaven, singing praises before the throne of God, etc. But the Lord gives as a source of comfort the fact that the children shall come again from the *land of the enemy*. Is Heaven the land of the enemy? No one would think of applying to it such a title as that. It is the habitation of God (Ps. 11:4; 33:13, 14), and certainly he cannot be called an enemy. The psalmist, addressing God, says: "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Ps. 16:11. Then certainly those little ones had not gone to Heaven. And if they did not go to Heaven at death, who does? for surely they had done no sin, and that there was hope for them is plainly stated by the Lord.

WHERE, then, did they go? To the land of the enemy, for that is the place from which they are to come again to their own border. Our first inquiry must be as to who is the enemy. Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8. An adversary is "an antagonist; an enemy; a foe." He is the enemy not only of the whole human race, but of God. "But," some one may ask, in astonishment, "why should those innocent children go to the land of the devil? What wrong had they done?" Not so fast; let us see what the land of the enemy is. These children were dead; concerning that there is no disagreement. Now death is often spoken of as a land. Job says: "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job 10:20-22. And David says: "Wilt thou show wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88:10-12. Thus we see that death is spoken of as a land, and that the devil is an enemy; let us see if we have Scripture warrant for connecting the two.

WE turn to the second chapter of Hebrews, and there we read: "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Verse 14. Death, then, is under the control of Satan, and is, therefore, the land of the enemy. All who die pass into the enemy's land, and under the power of the enemy. And now we see the appropriateness of applying Jeremiah's prophecy to the slaughter of the innocents as well as to the captivity of the Jews. The Israelites were taken to Babylon, the land of their enemy and conqueror. They did not desire to go, and it was not a pleasant place for them while there. (See Ps. 137.) They felt that they were in an enemy's land. Now if death be a friend, as it is often called, there is no fitness in applying a prophecy concerning the Jews' captivity to the murder of the children. But when we remember that death is an enemy (1 Cor. 15:26), and that the adversary of the race has control of it (Heb. 2:14), we see per-

fect harmony in the double application of the prophecy.

IN the light of Heb. 2:14, which says that the devil has the power of death, let us consider for a moment the theory that death ushers the good into the presence of God. The old hymn has it that death is "the voice that Jesus sends, to call us to his arms." If that be so, then the devil is Christ's messenger to call his children home. And in that case the devil would cease to be the adversary of mankind, for no kindlier act could be performed than to admit us to the joys of Heaven. Indeed many persons do, although unconscious of the fact, call the devil a friend; for they call death a friend; and if death be a friend, then the one who has control of it and brings it to us must also be a friend. We do not care to thus compliment the devil, and we believe that no one else will who gives the matter serious thought.

DEATH is Satan's prison house. Were he allowed to have his own way, he would never release one of his captives. But Christ says: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and death." Rev. 1:18. Satan can still shut up mortals in the grave, but he cannot hold them there. Christ has entered the strong man's house, and having proved himself the stronger, will spoil him of his goods. It is through Christ that the resurrection of the dead comes. It is he, not Satan, that admits the righteous into the mansions prepared for them. He has promised (Isa. 25:8) to swallow up death in victory, and this will be brought to pass, not at death, but when the trumpet sounds, and the dead in Christ are raised incorruptible, and the living are changed. If any one thinks that death has been swallowed up in victory, let him consider whether the living have been changed to immortality. When that takes place, there will be no more sorrow, nor crying, nor pain, for then we shall ever be with the Lord. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

SEPTEMBER 14—Ps. 40.

THE first five verses of this psalm contain earnest expressions of thankfulness for deliverance from trouble, and grateful utterances of praise to God. That David had previously besought the Lord in faith for assistance, is manifest in the expression, "I waited patiently for the Lord." That his trouble had been on account of his sins, is shown in the second verse: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." The third verse manifests the laudable intention to proclaim to others the goodness of God. It is highly proper for any one who is conscious that the forgiving mercy of God has been extended to him, to praise the Author of his deliverance in such a manner, not only by word but by right-doing, that "many shall see it, and fear, and shall trust in the Lord."

THE declaration in the fourth verse, "Blessed is the man that maketh the Lord his trust," has many counterparts in the Scriptures, besides meeting a ready response in every obedient heart. See Ps. 31:19; 37:3; 118:8, 9; 119:1, 2; 125:1-3; Nahum 1:7, etc. The same may be said of the remainder of the verse, "and respecteth not the proud, nor such as turn aside to lies." There are no sins more emphatically denounced in the word of God than pride and lying; probably because that in pride originated all sin. Through pride Satan exalted himself in Heaven, and falling, brought sin into the world; and the Saviour says the devil is "a liar and the father of it." John 8:44. "Him that hath a high look and a proud heart will not I suffer." Ps. 101:5. "He that worketh deceit

shall not dwell within my house; he that telleth lies shall not tarry in my sight." Verse 7. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18. "A man's pride shall bring him low; but honor shall uphold the humble in spirit." Chap. 29:23. In the great day of the Lord all the proud shall be as stubble (Mal. 4:1); and into the heavenly Jerusalem there shall not anything enter that maketh a lie. Rev. 21:27.

In the fifth verse the psalmist eloquently rises, in praises of the Almighty, to an eminence of inspiration that betokens a very joy in the contemplation of God and his works. From this height comes the prophetic reference to the Messiah found in verses 6-10. "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required." Verse 6. In Heb. 10:5-9, Paul treats this as the language of Christ, and from him we get the explanation of it. Beginning at the fourth verse, he argues, "for it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he [Christ] cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure." Verses 4-6.

From Paul, then, we learn that the language of David in Ps. 40:6 was really the words of Christ to his Father when he came into the world; that the reason the Father did not "desire" sacrifice and offering, such as were being offered under the Mosaic law, was because they were not sufficient for an atonement—it was not possible that they could take away sin. Therefore the Father prepared Christ a body whose blood would be an adequate atonement. Chap. 9:11-14. This body was born of the Virgin Mary, and conceived of the Holy Ghost (Matt. 1:20-25); and came in literal fulfillment of the promise in Gen. 3:15 concerning the seed of the woman bruising the serpent's head.

Dr. Clarke says: "It is remarkable that all the offerings and sacrifices which were considered to be of an atoning or cleansing nature, offered under the law, are here enumerated by the psalmist and the apostle, to show that none of them, nor all of them, could take away sin; and that the grand sacrifice of Christ was that alone which could do it."

"MINE ears hast thou opened." The apostle, quoting from the Septuagint version, has, instead of these words, the expression, "a body hast thou prepared me." Just how the discrepancy occurred, we do not know; but Paul pointedly incorporates the latter idea in his comment, bringing this body in contrast with the animals whose blood could not take away sin. Commentators have been puzzled as to an explanation of the different renderings. The Arabic version gives both phrases.

On the meaning of "mine eyes hast thou opened," commentators vary some, but Clarke is more generally accepted. He says it "might be more properly rendered, 'my ears hast thou bored;'" that is, thou hast made me thy servant forever, to dwell in thine own house; for the allusion is evidently to the custom mentioned in Ex. 21:2. The law was that a Hebrew servant should be set free at the end of the sixth year; but if he preferred to remain in servitude, the master would bore a hole in the servant's ear and he should serve him forever. that is, as long as he lived. This idea seems to be the correct one, when we consider the fact that Christ came to earth as a servant. Verse 8 shows this; also Isa. 42:1. Being a servant of God, of course he was a life-servant. See, also, Phil. 2:5-8. Can a servant change or abolish the law of his master? No; it is his province to obey, and Jesus came to set the inhabitants of the earth an example of obedience. See John 6:38.

"I DELIGHT to do thy will, O my God; yea thy law is within my heart." This sentiment is characteristic of Christ and all who are truly his. When on earth he was so wrapt up in his Father's will that he said, "My meat is to do the will of him that sent me, and to finish his work." John 4:34. Christ came not only to fulfill his Father's will in making atonement for sinful man, but also to honor his law. Man became a sinner by breaking the law, and only a sinless substitute could take away the guilt. Then Christ could only vindicate the law by keeping it, and that is doing the will of the Lawgiver. We can only know the will of the Government by its laws, and we can only do that will by obeying the law.

David, speaking for himself, often reiterates his delight in the law of God. "I will delight myself in thy statutes, I will not forsake thy word." Ps. 119:16. "I will delight myself in thy commandments, which I have loved." Verse 47. "O how love I thy law! it is my meditation all the day." Verse 97. Speaking of the righteous, he says: "His delight is in the law of the Lord, and in his law doth he meditate day and night." Ps. 1:2.

But some will say that was under the old covenant. Well, we ought, with our additional privileges, to be even more loyal than those who enjoyed only the shadow of our reality. And from Jeremiah we learn that such is expected of those who should live after the new covenant came in force. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33; Isa. 51:7, 8. Note this particularly: under the new covenant the Lord will be the God of a people who will have his law in their hearts, instead of on stone merely. He says nothing about a new law, but a new covenant, with the law more deeply impressed upon the parties with whom the covenant is made.

"I HAVE preached righteousness in the great congregation." Verse 9. This no doubt has reference to Christ opening the door for the Gentiles, and through his disciples preaching the gospel to them. So also the next verse: "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation." From the eleventh verse onward, the reference appears to be entirely to the writer himself, and the change of tone would indicate that it was written at another time and under different circumstances. And this thought is strengthened by the fact that the seventieth psalm is a repetition of the last five verses of this.

W. N. GLENN.

If a Sabbath-school is not what it should be, in nine cases out of ten the cause can be traced directly to the officers, and not the scholars. The superintendent and teachers can be so punctual, so interested, and so thoroughly prepared that the school cannot help catching something of the same spirit. And for every missile of "must not's" and accusation hurled at young people, tell them of a thousand things they may do, and which they and many others have done. Let us stimulate, and not debilitate. The moment we assail, even in discussion, a popular evil, that moment we make for it friends. The moment we point a virtue, which by its own weight crowds out a vice, our cause commends itself to all, and Christ is so lifted up that he will draw all men unto him. In our day there can be no church long without a good Sabbath-school. There can be no Sabbath-school long without zealous officers, organized and equipped, to make it a business.—*Sel.*

THE sculptor cuts out the marble that soon is to perish; let us endeavor to carve a likeness of Christ that will endure through eternity.

Temperance.

Prohibition in Iowa.

A CLERGYMAN of Fairfield, Iowa, sends to the *Independent* a report of the working of the new prohibitory law in Iowa, from which we take the following:—

"So far as can be learned, about five-sixths of the saloons and liquor-houses in the State have been closed up. Probably eight-ninths of the population of the State have no open saloon or other drinking-place within easy reach. There are no open saloons, in fact, except in some of the larger cities, such as Burlington, Davenport, Dubuque, and Council Bluffs. And very many of the saloons even in these places are closed. Prosecutions are being brought against those which are open. Liquors are, no doubt, still sold secretly in many places, and will be, most likely, for a while, though the vigilance of the Law and Order Leagues will gradually hunt them out. In a few places there has been turbulent opposition to the enforcement of the law, but not to the extent of loss of life, or even of the serious injury of any one. The most serious demonstrations have occurred at Marshalltown and at Iowa City, though in each case the law has been vindicated completely. But there is no doubt that, in a few places at least, an organized resistance will be made to the enforcement of the law. Liquor men are organizing and raising money for this purpose, and are expecting financial help from their friends outside the State. But the struggle must be a hopeless one. All the better elements of the State are rallying around the law. The churches, the newspapers, the business men, the farmers, the professional men, as a class, are all working for the supremacy of law and order. There will be all due forbearance on their part, even to the extent of long-suffering, but the liquor traffic in Iowa is doomed beyond remedy."

A Strong Fetter.

THE *Hartford Times* tells a story of a boy in that city who had a good place, and attended faithfully to his duties, but had one bad habit, that of chewing tobacco. He used it more freely than men who had been addicted to its use for fifty years.

One day a gentleman offered the boy five dollars if he would quit chewing for a year; another made him the same offer, and a third did the same, all signing their names to a paper to that effect.

The boy said he would win the money, and so he washed his mouth and made a start. The next day was Sunday, and he felt badly; Monday he felt worse; Tuesday he shook like a man with delirium tremens; and Wednesday and Thursday he was sick in bed, with a fair prospect of a long struggle before he would get free from the "evil disease."

Yet persons say tobacco does not hurt *them*, and they waste their money, and squander their lives, in the formation of habits and appetites the strength of which they only realize when at last they struggle to get free, and often find that their struggles are in vain. Many a person who has been addicted to the use of both tobacco and strong drink has found it harder to break from the tobacco than the rum.

A man who wishes to free himself from this curse should make up his mind to stop work, give up thinking, and expect to carry around for several days a head as large as a pumpkin, and about as sensible; and to feel meaner, more nervous, more lonesome, more discontented, and more uneasy than he ever did before in his life.

He should rest, eat lightly, wash all over in warm water frequently, drink liberally cold or warm water as preferred, pray for help, and go through. It will be a hard road to travel, but "'tis better farther on;" and it pays to be free.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 28, 1884.

Under the Law.

THERE is no text that is more frequently called into service by those who teach the abolition of God's law than Rom. 6 : 14 : "For ye are not under the law, but under grace." It can hardly be said however that Rom. 6 : 14 is called into the service, for the whole of the text is seldom given, neither is the context quoted by the opposers of God's law; and we are sorry to say that many forget even to tell where the little that they do quote may be found, thus rendering it impossible for those unfamiliar with the Bible to examine the matter for themselves. We shall endeavor to set forth the exact meaning of the expression, letting the Bible be its own expositor.

Before entering upon the study of a disputed text it is always well, if possible, to have some definite statements concerning the point in question. Fortunately, on the subject of the law, the Bible is not lacking in explicit statements. We will quote a few in addition to those previously noticed in these articles. Christ said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5 : 17, 18. But all has not yet been fulfilled. The Lord, through Isaiah, said: "Behold, I create new heavens and a new earth." Isa. 65 : 17. This prophecy has not yet been accomplished, therefore, according to our Saviour's words, the law has not yet passed away. And to show still more plainly the immutable nature of that law, he said: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16 : 17.

The words of Christ recorded in Matt. 7 : 21 bear directly on the text under consideration. It is claimed that Rom. 6 : 14 teaches that Christians are not required to keep the law. But Christ said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." This covers all who will enter Heaven, of whatever class or nation they may be. Calling on the name of the Lord is not sufficient; only those will enter Heaven who have done the will of God. Then certainly the law is binding on Christians.

Again; as we have already seen, the law is God's righteousness: "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119 : 172. Verse 142 reads: "Thy righteousness is an everlasting righteousness, and thy law is the truth." Here we have the two facts stated, that the law is righteousness, and that it is everlasting. In Isa. 51 : 7 the Lord says: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." This again shows that the law of God is righteousness; and the preceding verse says: "My righteousness shall not be abolished." Of course not; who can suppose for a moment that God would abolish righteousness? No one would charge him with doing such a thing, yet that is just what he would be doing if he should abolish his law.

Now we are prepared to consider Rom. 6 : 14: "Ye are not under the law, but under grace." Who are they that are not under the law? Those who are under grace. Now Paul says, "By grace are ye saved," Eph. 2 : 5; so, then, those, and those only, who are under grace will be saved in the kingdom of God. But we have already seen from our Saviour's

words in Matt. 7 : 21, that only those are saved who do the will, or law, of God. Then it necessarily follows that they who are under grace are the very ones who keep God's law; and therefore the apostle does not mean that we are not obliged to keep the law, when he says we are not under it but under grace.

If we examine the context, we shall find this conclusion confirmed. Going back to the previous chapter, we find the statement that "where sin abounded, grace did much more abound." The grace of God was extensive enough to cover all sin. The apostle then continues: "What shall we say then? Shall we continue in sin, that grace may abound?" Rom. 6 : 1. The idea is, Since God's grace is extended to all, and is exhibited the most clearly where sin is greatest, shall we continue in sin, in order that God may have an opportunity to manifest his grace toward us? "God forbid. How shall we that are dead to sin live any longer therein?" To sin simply in order that God might have a chance to pardon, would be to tempt him. If such a course were pursued toward an earthly ruler, no one would expect to see a pardon granted.

We have learned, then, that those to whom God manifests his grace must not sin. And what is sin? "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3 : 4. So the subjects of grace must not transgress the law. In verses 3-5 Paul introduces the subject of baptism, and says that we were baptized into Christ—planted in the likeness of his death. "We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This agrees exactly with what we read in 2 Cor. 5 : 17, that if any man be in Christ he is a new creature. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verse 6. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Verse 11.

In verses 12 and 13 he exhorts to shun sin and to "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." And now we come to the fourteenth verse: "For sin shall not have dominion over you; for ye are not under the law, but under grace." If people would read the whole of this verse, it would scarcely be possible for them to conclude that "not under the law" means freedom to break it at pleasure. Let us notice. What is sin? "Sin is the transgression of the law. 1 John 3 : 4. Now Paul says to certain ones: "Sin shall not have dominion over you." Why not? Because "Ye are not under the law, but under grace." Then we learn that those who are not under the law are not under the dominion of sin; and the apostle's words are framed in such a manner as to force us to conclude that those who are under the law are under the dominion of sin. But sin, as we have learned, is the transgression of the law; therefore those who are under the law are those who sin, or break the law. It seems as though no one could fail to see this clearly. Paul's words, then, in verse 14 amount simply to this: That those to whom God has manifested his pardoning grace will not yield themselves to break his law. But this very argument shows that the law is in full force, for if it were not, they could not put themselves under it.

The succeeding verses sustain this point: "What then? shall we sin, because we are not under the law, but under grace? God forbid." Verse 15. This is simply a repetition of verses 1 and 2. Let us illustrate the apostle's meaning by a familiar occurrence. Here is a man who has stolen a horse. He has been found guilty, and sentenced to a term of years in the penitentiary. He has transgressed the

law, and it has its strong hand upon him; he is under the law. It is the law that shuts him up in prison and holds him there. But before his sentence has expired, friends intercede for him and the governor pardons him. He is now a free man; the law does not hold him any longer. He is indebted, however, to the governor for his liberty. The governor was under no obligation to interfere in his case, and set him free; that was simply an act of favor, or grace. The man is therefore a subject of the governor's grace. Now what will he do? You say that if he appreciates the favor that has been shown him, he will lead an orderly, quiet life, and will never again be guilty of violating the law. It was only with the understanding that he would do so that the governor pardoned him. Suppose, however, he should say, "Now I am a free man; the law held me for a while, but I am not now under it; I am a subject of the governor's special favor. I can now steal horses, or do anything I please." You say at once that if the authorities heard of his words they would have him watched, and should he be found breaking the law again, he would speedily be remanded to prison. The governor in granting him special favor did not give him license to break the law. That act of favor simply placed the man once more in the position that he was before he violated the law, except that his obligation to keep it is greatly increased. If before he was set free he had made known his determination to steal again, the governor would never have shown him any favor at all.

Nobody has any difficulty in understanding a case like the above. Well, we may apply the same principles to men in their relation to God. What we want to remember is that all men have transgressed the law, and brought themselves into condemnation; and can get no help except from God. On account of Christ's sacrifice, however, and through his intercession, God is willing to bestow his grace upon all, and thus freely justify them. But he will not save those who are satisfied to be under condemnation; they must have a desire to be free. And how may it be known who wish to become free, and who are satisfied to remain in bondage to sin? Simply by their actions. If they love sin, and are determined not to cease violating the law, no further evidence is needed. Favor shown to such would be favor thrown away. But those who groan, as did Paul, to be free from the load of guilt that rests upon them, may with safety be given their liberty, for they will not use it as a license to sin still more.

E. J. W.

(To be continued.)

Spiritualistic Theology.

TWO WEEKS ago a sermon was preached in the Calvary Presbyterian Church, San Francisco, on this subject: "Do the Dead Revisit this Earth, and Take an Interest in Earthly Affairs?" From the brief synopsis of the discourse, as it appeared in the *Bulletin* next day, we quote the following:—

"He thought that there are no dead; that those who have passed away are now living in the full possession of all the faculties possessed here. . . . The speaker went on to say that the spirits of our departed friends and relatives were with us, always hovering near," etc.

We hope that is not a sample of the sermons that are preached. In fact, we know it is not; for we do not think that Spiritualism has yet captured the world entirely. We wish to make one or two comments from a Bible stand-point; but first we will call attention to the inconsistency between the subject and the discourse itself. "Do the Dead Revisit this Earth?" was the subject, and one of the first statements was that there are no dead. If so, then the only possible answer to his question is, No. The subject was very inappropriate, or else the sermon was all a mistake.

As we read the report, we could not help asking, Did the man ever read the Bible? and if so, does he believe it? Even the Revised Version, with all its changes, has not dropped the words "dead" and "death." If there are no dead, what does the Bible mean when it says of each one of the patriarchs, "And he died"? What are we to understand when we read, "It is appointed unto men once to die" (Heb. 9:27); "by one man sin came into the world, and death by sin; and so death passed upon all men" (Rom. 5:12); and many similar passages which speak of death? Does the "Reverend Doctor" wish us to take his "thoughts" in preference to the Bible? And if it is permitted us to believe the Bible, in what dictionary will we find a proper definition of Bible words? For if we take Webster's definition of Bible terms, the preacher's suppositions are greatly at fault.

Again, he thinks "that those who have passed away are now living in the full possession of all the faculties possessed here." What reason has he for thinking so? When Hezekiah was sick, the Lord said to him, "Set thine house in order; for thou shalt die and not live." Isa. 38:1. Christ says: "I am he that liveth, and was dead." Rev. 1:18. The Bible recognizes a great difference between life and death. Hezekiah saw so much difference that he wept sore at the thought that he should die and not live. Now, query: If "death" means "life," are not the two terms identical? They must be, and therefore "life" means "death," and "living" means "dead." Then why are we not justified in saying that there are no living? that all who are on earth are dead, and "know not anything"? Would we be any farther out of the way than the San Francisco preacher?

The speaker thought that the dead are in possession of all their faculties. We do not. Do you want to know how we dare differ with a man who writes "D. D." after his name? If you have a Bible, open it and turn to Eccl. 9:5. Now read slowly: "For the living know that they shall die [some pretend not to]; but the dead know not anything." Read also the tenth verse: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." We commend this verse to the preacher above mentioned, with this explanation thrown in, that when Solomon says, "Whatsoever thy hand findeth to do, do it with thy might," he has no reference to preaching sermons that contradict the Bible. Read once more: "Put not your trust in princes, nor in the son of man in whom is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps 146:3, 4. Are we not justified in differing with the learned doctor? We advise our friend who is looking up these references, to read carefully the last quotation. "Put not your trust in princes," neither in doctors of divinity, but in the word of the Lord, which abideth forever.

Once more, "The spirits of our departed friends and relatives are with us, always hovering near." Again we dissent. Why? Read the preceding paragraph again, and you will see. But we ask you to open your Bible once more, and turn this time to Job, and read the fourteenth chapter at your leisure. We will together read verses 19-21: "Thou destroyest the hope of man. Thou prevailest forever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Will some one tell us why we should not believe the words of the Bible rather than those of a man?

It is not probable that one of those who listened to that sermon dreamed that it was a Spiritualist sermon. They would be surprised, perhaps indignant, if you should tell them so. "Why," they

might say, "Spiritualism is something horrible, but we don't see anything bad about this." Is it not a horrible thing to ignore and deny God's holy word? Read Jer. 5:30, 31, and see what the Lord says about it. Spiritualism is simply the doctrine that there is really no death, but that the (so-called) dead may hold communication with the (so-called) living. The only terrible thing about it is that it is a square denial of the Bible, the inspired word of God, and an acceptance of the words of Satan, the father of lies, who first promulgated the doctrine. See Gen. 3:4. But a more terrible thing than this we cannot imagine. And the most frightful thing of all is that people look upon it as truth, and think that it is pleasant. What is to hinder the whole world from being swamped in this last great delusion of the archdeceiver? Nothing but the plain truths of God's word, repeated again and again. But, alas! with the majority even this will not avail, for "my people doth not consider." E. J. W.

A Short Catechism.

"LET BOTH GROW TOGETHER UNTIL THE HARVEST."

WHAT does Christ say in the parable of the wheat and tares, Matt. 13:24-30?—"Let both grow together until the harvest."

Both what?—The wheat and tares.

What is represented by the wheat?—The children of the kingdom, or righteous and godly persons. Verses 38, 43.

What is represented by the tares?—The children of the wicked one, or wicked, ungodly persons. Verses 38, 41.

Where do they grow together?—In the field. The householder "sowed good seed in his field."

What is the field?—"The field is the world." Verse 38.

Is not the field the church?—"The field is the world."

Is it not some particular people, place, or dispensation?—"The field is the world."

Is there anything but tares and wheat in the field?—Nothing.

How many of the wicked are represented by the tares?—"The field is the world."

Who is the householder who prepared his field?—God.

What is the field?—"The field is the world."

When did God prepare it?—When he made the world.

When did he sow the good seed?—When he set in motion those agencies through which he designed that this world should become filled with righteous beings.

How did he do it?—He made man in his own image and likeness, innocent and upright, gave him the advantage of every favorable circumstance and golden opportunity, hedged him in with law, and guarded him with all needful instruction and warning, and designed that he and all his posterity should be pure wheat, to be gathered into the heavenly garner when sufficiently ripened by standing the test of a requisite period of probation.

Who was the enemy that sowed the tares?—The devil.

When did he sow them?—When he introduced sin into our world, and all those seeds of evil through which men have become wicked and made themselves tares.

When the blade had sprung up and brought forth fruit, that is, was so far developed as to show the unmistakable marks of wheat, what appeared also?—The tares.

Illustrate this. It is illustrated by the first two individuals born into this world. Abel, governed by principles of loyalty, righteousness, and truth, was wheat. But Cain then gave place to disloyalty, envy, hatred, and murder. "The tares appeared also." And from that day to this there have been

in this field tares and wheat,—Cain-ites and Abel-ites. And there have been more of the former than of the latter. The tares have sometimes almost choked out the wheat. The world is in a terrible tare-y condition at the present time; and when the tares are gathered into bundles to burn, they will furnish a good many bundles and make an awful fire.

Who are the servants whom the householder employs to care for his field?—The angels. "The reapers are the angels." Verse 39.

When the tares are separated from the wheat at the harvest, who will do the work?—The angels.

If, when the tares first appeared and the servants said, "Wilt thou that we go and gather them up?" the Lord had said, "Yes, gather them up," who would have done the work?—The angels.

Have men anything to do in rooting up the tares?—Nothing.

Has this any reference to the question of rejecting unworthy members from the church?—Not any.

Why cannot the church be the field?—Because the field must be prepared, and the good seed must be sown and spring up and produce wheat before there can be a church. The church is the wheat; and the wheat is not the field.

Is it right for the church to discipline its members, and reject those who are unworthy?—It is not only the right of the church to do this, but it is its imperative duty. 1 Thess. 5:14; 2 Thess. 3:6, 14, 15; 1 Cor. 5:9-11; Matt. 18:17; Rev. 2:14, 20.

U. S.

Eternal Life.

FROM a study of the doctrine of the second advent, and the kindred doctrine, the resurrection, we have arrived at the necessary conclusion that if Christ were not to come there would be no hope of salvation for any of his followers. The leading place which is given to this subject in the Bible, and especially in the New Testament, is enough to convince any one of its great importance; and when we consider Christ's words, that his second coming would be for the express purpose of taking his disciples to himself, we see why it is given so much prominence. We dare not regard our Saviour's words so lightly as to say that his promises mean nothing; but if his followers can be with him before his second coming, then his promise in John 14:3 has no meaning whatever. So, as we said, we are driven to the conclusion that the people of God must wait for their salvation until the Lord comes.

Our reading of the Bible has also shown us that the resurrection is a "living again," which implies a previous cessation of life. This would teach us that there is no life between death and the resurrection; for a man cannot "live again" unless he has once ceased to live. And since there is no resurrection until the Lord comes, it follows that if he were not to come there would be no life for his people. There can be no escape from this conclusion; we will verify it by the plain declarations of Scripture.

There are no words of the Bible more familiar to the Christian, or more dear to him, than these words of Christ to Nicodemus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. The love of God to man is beyond all human comprehension. Even the angels, we are told (1 Pet. 1:12), desire to look into and understand the mystery of the plan of salvation. But none but God himself can comprehend the love that prompted that vast scheme. To all eternity it will be the wonder of both saints and angels. Human hearts know something of love, and some can perhaps imagine the anguish they would feel if called upon to give up an only child to suffer cruel torture and an ignominious death. But the love of an infinite God must be as much greater than that felt by mortals, as God himself is greater

than man. Yet he gave his only begotten Son,—the one by whom all things were made, whom angels worship with reverence equal to that which they yield to God,—that men might have eternal life. Then certainly men do not have eternal life, or, what is the same thing, immortality, by nature.

Men often work to no purpose, and spend time and strength for that which is wholly unnecessary; but it is not possible to imagine such a thing of God. Since he knows the end from the beginning, he knows what is necessary to be done, and what means are needed to accomplish it. Would God make such an infinite sacrifice to accomplish something entirely uncalled for? to give to man that which he already possessed? Certainly not. If left to themselves, men would never have had even a hope of eternal life.

And right here it is worth our while to consider what this wonderful thing is that was bought for us at such a price. There are few that value it as they ought. If men appreciated it, then there would be a general ascription of praise to God for his love in bringing it to us. In the first place we must remember that it is eternal life and that alone that is brought within our reach by the gift of God's Son. So Paul says: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Eternal life is life to all eternity—life that has no end. Now what is life? It is simply existence. Nothing else is contained in the word. The poor man who drudges for a bare subsistence, the invalid who has no waking moment that is free from pain, the beast that possesses no moral sense, the idiot who is even lower in the scale of intelligence than the brute,—all these live just as certainly as does the man who possesses health, wealth, the keenest perception, and a sense of moral obligation. We can say of one that he has a happy life, and of another that his life is miserable, even a burden, but these ideas could not be conveyed by the unqualified term "life." When we hear that a man lives, we know that he exists, and that is all that we know. He may be ill or well, wealthy or in the depths of poverty, enjoying perfect happiness or suffering extreme anguish, yet we can know nothing of this unless we are told something more than the mere fact that he lives.

What then is *eternal* life? Simply eternal existence. Then it is eternal existence that is brought within man's reach by the sacrifice of Christ. We do not say that the redeemed will not enjoy perfect happiness, but that is not the primary thing that is given to the overcomer. The happiness of the redeemed is a secondary matter, growing out of the circumstances in which they are placed. That happiness should be the lot of men who spend an eternity in the presence of God and of Christ, where nothing can happen to annoy, is a natural consequence. Unending existence, then, is what is promised to those who believe in the Son of God.

And now we notice that "whosoever believeth in him" shall have eternal life. What shall they have who do not believe in him? Shall it be eternal life? If it is so, that all men have immortality by nature, then what is gained by believing in Jesus? How much better off are believers than unbelievers? None at all. Is it reasonable to suppose that God would hold out to man unending existence as an incentive for him to accept of Christ, if he were already in possession of it, and if he had it so securely that God himself could not deprive him of it? There is no one who will not say, No, to such a proposition. We repeat: If all men are by nature in possession of immortality, then the gospel holds out no inducement for man to believe in Christ.

It cannot here be argued by those who hold that man is essentially immortal, that the unbelievers will be worse off than the believers in that they will be doomed to hopeless misery, because, as we have seen, it is life pure and simple that is held out as the

prize. The text does not say that God gave his Son in order that whosoever believeth in him should not be miserable, but have happiness. We must take the text as it reads, and not attach anything to it that is not contained in it. From John 3:16 we can reach no other conclusion than that those who do not believe in Christ will not have eternal life. And this fact is plainly stated in the thirty-sixth verse of the same chapter: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life."

Eternal life is the grand object for which man was created. This present life is a period of probation, in which we are proved, to see if we would know how to use so great a boon. If we desire eternal life earnestly enough to comply with the conditions, it will at the last day be bestowed upon us; but if we squander this life, and dishonor God, what encouragement will he have to extend our life to all eternity? He will not do it. And since those who disobey God never get beyond this probationary state, the anteroom, as it were, of life, it can be truly said of them that they do not see life. How it is that they who have Christ have eternal life (John 3:36) will be considered next week. E. J. W.

The Missionary.

The Work Is Onward.

It is evident that God is at work for his people in a special manner. When we move in his providence, and do not get in the way of his work, we shall see of his salvation. There is nothing too hard for the Lord, and he has encouraged us to believe that he will do great things for his people.

We have previously mentioned that we had received encouraging reports from the workers in the State of New York. In the city of Cortland, which contains over twelve thousand inhabitants, two hundred and sixty-seven subscribers for the SIGNS were obtained last spring. Also at Auburn, a city numbering twenty-two thousand inhabitants, four hundred and forty-five subscribers were secured. After these subscriptions had been obtained, the tent was pitched and a series of meetings given in these cities. In a letter of July 30, Elder Whitney writes:—

"The work seems to go beyond our expectation in the cities. At last reports there were twenty at Cortland keeping the Sabbath and twenty-five at Auburn. Three tents have been ordered at Auburn for the camp-meeting. We have received over 3,000 copies of the SIGNS and 10,000 Supplements to circulate in advance of our camp-meeting, and we believe we shall be able to distribute so as to receive pay for the most of them."

He then speaks of a providential escape which they had at Cortland, as follows:—

"In a terrible storm Barnum's tent, which was at that place, was wrecked at a loss of \$12,000; several lives were lost and many persons were injured. It so happened that our brethren had chosen that day, because of the show, to move their tent to another part of the town, and when the storm struck the town they had their tent all safely rolled up and housed and no harm whatever came to them."

It is certain that God's providence is over his work. The work is also prospering in Maine. In the town of Danforth, where special efforts have been made with the tent, quite a number have commenced to keep the Sabbath, and among them are some of the principal men in the place. And thus God is going before his people by his providence.

The work in our cities should not supersede the work in the country. It is evident that the Lord is willing to do great things for his people when they come into a position where

he can, and yet we do not see one tithe accomplished that we might see if we were in a condition where God could work directly through us to his glory.

Good news also comes to us across the waters. In old England, as well as upon the continent, he is gathering for the final harvest. Could our eyes be opened, the curtain be lifted, and we see the interest manifested on the part of Heaven in the salvation of the human family, the only marvel would be that we have not more faith in God's word and more interest in his work. S. N. HASKELL.

Virginia Camp-Meeting.

This meeting was held at Mount Jackson, in the Shenandoah Valley. The camp-meeting commenced the evening of the 5th of August, and closed Tuesday morning, the 12th. Eld. S. H. Lane, of Indiana, was present, and aided materially in the meeting.

This Conference has been organized a little more than one year. Elds. E. B. Lane and J. O. Corliss were the first to enter this field as laborers. During the past year Eld. S. H. Lane has labored here with good acceptance. It is now a growing Conference. The camp was well laid out, and twenty-five tents were pitched when we arrived, most of them purchased the past year. There were about one hundred and fifty Sabbath-keepers encamped on the ground. A strong desire was manifested from the commencement to know how to work to the best advantage. Nothing but union of sentiment and harmony of feeling existed.

Brethren were present from different parts of the State; also from Maryland and North Carolina. From the latter place a brother came who was keeping the Sabbath alone, and at this meeting met with others of like faith for the first time. He was anxious for help; had been distributing reading matter, and said if he could not get help he wanted to know how to work. He was baptized.

The camp-ground was on the Baltimore and Ohio Railroad, which granted favors that were appreciated by the friends. All trains stopped at the ground.

On Sabbath quite a number of young people, who made a start for the first time, came forward, desiring the prayers of God's people. Twenty-five repaired to a tent for a more special effort in seeking God. This was a precious season. Seven were baptized on Monday, after a discourse on the subject of ordination, and the setting apart of Bro. B. F. Purdham to the gospel ministry. The flow of tears by the congregation showed that hearts were touched by the Spirit of God. We can see no reason why the work of God cannot move forward here as well as in any Conference in the country. The people manifest a mind to work. The forenoons were devoted to Bible-readings, in which much interest was taken.

On Sunday excursion trains were run, and although it was in a country place and there were strong indications of rain, about 1,500 were present. In the afternoon it rained, which interfered greatly with the meeting.

Monday morning Brother Neff, the president of the Conference, made a financial statement of the work in the State. They had settled with their ministers on the basis of what they considered just, instead of the old plan, according to the tithes paid in. The result was that there was an indebtedness on the Conference account and other matters to the amount of about \$200. In a few moments' time the sum of \$400 was secured to pay the indebtedness, and the balance to go in their Reserve Tract Fund.

The meeting closed Tuesday morning. Many feeling testimonies were borne, which were very encouraging. We are more and more convinced that the present time calls for greater devotion and more consecration to God's work. God has intrusted means to his servants, and

there is a willingness on the part of many to move forward in the opening providence of God. The cloud is rising before God's people, and by his Spirit and his providence he says, Go forward. We trust God's blessing will rest upon this Conference, that the work may prosper.

S. N. HASKELL.

San Francisco.

IN San Francisco, all parts of the work are being carried on vigorously and successfully.

THE SABBATH-SCHOOL

Now numbers eighty-two regular members, and enough visitors attend each Sabbath to run the number up to nearly one hundred. The change in the nature of the lessons, which began with July, has had the effect of renewing the interest. The lessons are generally well learned, and thus there is thrown into the recitations, and especially into the general question exercises, that liveliness and interest that can be attained in no other way. Another thing which we can only think is a mighty help in stirring up the minds of all, and keeping the interest up to a high level, is the present plan of the printed lessons: that is, the questions, and the references to chapter and verse only, given, which drives all to the search of the Scriptures. We think we can see already, marked benefits from it, and in the very nature of things it can but increase the mental and spiritual vigor of all who take an active part in the Sabbath-school. Eighty copies of the *Instructor* are taken. At present there are thirteen classes, but some of these have grown so large that a further division will have to be made, forming at least two more classes.

THE MISSIONARY WORK,

Through the loss of the labors of Brn. Scott and LaRue, who have gone to the Sandwich Islands to labor, and through a further loss caused by the sickness of several of the most active workers, was for a short time somewhat disconcerted. But now Bro. Buckner has taken the place of Bro. LaRue, and the sick are recovering, so that the work is assuming its former strength, and the fruits of former labor are being gathered. From the April meeting in Oakland, till his departure for Honolulu, Bro. LaRue, in San Francisco, distributed 20,418 pages of books, pamphlets, and tracts (of which \$10.75 worth were sold), and 220 copies of SIGNS and *Instructor*; obtained 13 new subscribers for the SIGNS, and visited every house in seventeen streets, making 637 visits. Bro. Scott, working in the city only a short time before he left, made 132 visits, distributed 5,098 pages of tracts, etc., and 64 periodicals.

Bro. Buckner, in carrying forward the work of Bro. LaRue, reports several who are specially interested. One case in particular we think worthy of mention. He rang the door-bell, and a lady came to the door, who, when he had made known his mission, said she had just been reading the prophecies of Daniel, and was wishing she could see some one who could explain them to her. He immediately explained to her what she wished, when she exclaimed, "How strange that you should ring the bell just at the minute when I was wishing for some one to show me this." He reports further that of the people whom he visited, just one-half took reading matter, some of whom bought it.

Bro. Palmer reports a good interest on the part of some whom he has visited, so much as to have him hold Bible-readings with them.

Besides these labors, the Church T. and M. Society takes 140 copies of the SIGNS weekly, has distributed 61,838 pages of tracts, etc., written 108 letters, obtained 35 subscribers for the SIGNS, 24 for the French *Signs*, 5 for *Review*, and 5 for *Good Health*, in the last quarter.

THE SHIP WORK,

Carried on by Bro. Robbins, is very encouraging. Here is a list of the ocean and river

steamers upon which he has been allowed to place distributors, with the number in each:—

STEAMSHIPS.—*Columbia*, 2; *Orizaba*, 1; *City of Chester*, 2; *Wilmington*, 2; *Mariposa*, 2; *Queen of the Pacific*, 1; *State of California*, 3; *Santa Rosa*, 2; *Eureka*, 2; *Mexico*, 2; *Alameda*, 2; *Oregon*, 2; *Los Angeles*, 2; *Humboldt*, 2; *Idaho*, 2.

STEAMBOATS.—*Onward*, 2; *Constance*, 2; *Gold*, 2; *Pride of the River*, 2.

Of the ships which he has visited, sixty-six took reading matter free, besides which he has sold over \$50 worth. He also uses fifty copies of the SIGNS weekly. All of this ship work has been done also since the April meeting aforementioned. He reports having met the captain of the American ship *Alfred Watt*, who said he had bought some of our books in Liverpool. The mission owns a new sail-boat, eighteen-foot keel. It also has a real nice free reading-room in the basement of the church, 914 Laguna Street.

THE CHURCH

Has an average attendance at Sabbath meetings of about sixty. Since the first Sabbath in July there has been regular preaching on the Sabbath. Since the first of August, there has been preaching also on Sunday evenings, and Bible-reading on Wednesday evenings. There seems to be, on the part of the members generally, an appreciation of these services, and an earnest desire to profit by them.

Of those from the outside, there is some attendance at the Sabbath preaching. But on Sunday evenings there is quite a goodly number of interested hearers, some indeed showing so much interest as to send in a request for us to preach on a certain subject, then, having heard it, have accepted it as the truth of the Scriptures. Regular preaching having been held so short a time as yet, of course the outside attendance is not very large, but we can notice an increase of the number each succeeding evening, and we hope, from the efforts that have been and are being made by the missionary workers, that the number may increase more and more.

Altogether we see not a single discouraging feature of the work in San Francisco. And we think that this brief exhibit of the work done in the recent past, and the measure of success that so far has crowned the efforts, give us good cause for rejoicing in the Lord, and like him of old, we may "thank God and take courage."

ALONZO T. JONES.

Pasadena, California.

I HAVE been holding meetings here five weeks, and considerable interest is manifested by the listeners. Eleven have resolved to keep the Sabbath, and regular Sabbath meetings will be held after our departure. Brethren Swayze, Morton, and Blackwood are actively assisting in the work.

I have recently visited the newly organized church at Norwalk, and baptized three adults. The sixty Sabbath-keepers who belong to that company are rejoicing in the Lord, and striving to walk in the newly-found light. So the work moves forward all along the line. Let us thank God and take courage.

E. A. BRIGGS.

August 21, 1884.

Fremont, Neb.

WE are now holding tent-meetings at this place. A thorough system of missionary work was carried on before the tent was pitched; the circulation of the SIGNS, by obtaining trial subscriptions, was the commencement of that work. The meetings have now been going on two weeks. The interest has been good from the first. Attendance, from 200 to 500.

A. J. CUDNEY.

August 12, 1884.

An Item for Missionary Workers.

"IN the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. The following incident reported by Prof. C. C. Ramsey, will serve as encouragement to workers to obey the above injunction:—

"At the very first house I entered in this new field I found an elderly lady and her grown son who had been keeping the Sabbath for nearly two years, as the result of reading the SIGNS while living in an adjoining county. They had met but two or three of our people. The point of greatest interest in this case was that the paper had not been sent directly to them, but to a neighbor who cared but little or nothing for it. At his house they picked it up, were led to investigate the truth, subscribed for it themselves, and after a few months began to keep the Sabbath. And thus it often is; copies of our periodicals fall accidentally into the hands of those who will derive greater benefit from them than those for whom they were specially intended."

International Tract Society Reading-Rooms, St. Louis, Mo.

THE interest at our mission is increasing steadily. "Our able minister," the SIGNS OF THE TIMES, is preaching to thousands of interested ones, and the full results will be revealed in the Judgment only. Often I find that so many want to read it at one time that they divide out the contents of a binder and then replace them (not, however, in the same order).

Nearly every day I meet or hear of some one who is simple enough to believe that the Bible means what it says; who has come to believe, therefore, in many points of present truth; and who seems to be just waiting for some one to connect these scattered ideas by the Third Angel's Message.

A promising young man who has been preparing for the ministry and expected to go into that work this fall, kept the Sabbath of the Lord for the first time last Sabbath with us. He now desires to become a minister of the message as soon as he becomes sufficiently versed in the present truth. He is giving us a good deal of help in the mission, already, and is studying with gratifying diligence. His mother is a niece of ex-President Buchanan.

An old Baptist minister also kept the Lord's Sabbath with us. A card from him was published in the SIGNS some time ago, I believe. He first learned of the truth by reading the SIGNS in the Public School Reading-room, and was then directed to come to the mission.

Several others are deeply interested, and are honestly studying the Sabbath question in the light of the Sanctuary truth, and give good omens of coming out on the Lord's side. Bro. Feeke came last week to help us, and is working earnestly and well. We sadly needed his help too. The work has been more than one could do.

The prospects are that we shall have to give a Bible-reading or a discourse nearly every night pretty soon.

Pray that the Spirit may go before us and prepare hearts to receive the seed of truth, and that we may walk humbly before the Lord, that he may use us to sow this precious seed.

N. W. ALLEN.

2339 Chestnut St., St. Louis, Mo.

"IN this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:10.

The Home Circle.

MAKE YOUR MOTHER HAPPY.

CHILDREN, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy;
Many griefs she has to bear,
And she wears 'neath her burdens—
Can you not the burdens share?

Children, make your mother happy;
Prompt obedience cheers the heart,
While a willful disobedience
Pierces like a poisoned dart.

Children, make your mother happy;
On her brow the lines of care
Deepen daily—don't you see them?—
While your own are smooth and fair.

Children, make your mother happy;
For beneath the coffin-lid
All too soon her face, so saint-like,
May forevermore be hid.

Bitter tears and self-upbraiding
Cannot bring her back again,
And remorseful memories
Are a legacy of pain.

Oh, begin to-day, dear children;
Listen when your mother speaks;
Tender, quick, and sweet obedience
For your highest good she seeks.

She loves you better than all others,
And for your sake herself denies;
Always patient, prayerful, tender,
Ever thoughtful, true, and wise.

Remember while you live, dear children,
Tho' you search the rounded earth,
You'll never find a friend more faithful
Than the one who gave you birth.

—Herald and Presbyterian.

How It Is Done.

"YES, it's very well for the minister to talk about ennobling every-day work. But I would like to see him ennobling my work," said a dry-goods clerk to his employer, with whom he was dining by a special invitation.

"Why?" asked his employer, with a kindly smile. "Is your work so peculiar that you can't dignify it?"

"I don't complain, sir, of my work; but—well, you know what it is," answered the clerk, tempted to frankness by his employer's manner. "There I stand, day after day, selling spools of thread; there's nothing ennobling about that, is there, sir? I've tried to feel as the minister says we ought to feel, if we are doing any honest work. But the work is so small that it belittles me."

"Ah! I see," said his employer, kindly, as if he were talking to a younger brother. "You have not yet discovered the secret of getting much out of little. Look at my partner, honored and beloved by all who know him. And yet he began life in our very store, doing what, do you think? Why, selling pins! And he was discouraged, as you are, by what seemed the smallness of his work. Pins morning, noon, and night! That was all he had to sell at his counter.

"Well, he went to the store one morning, after hearing such a sermon as you heard, about taking our Christianity with us everywhere and putting it into every-day life. And he noticed what he might have noticed a hundred times before, that nearly all his customers were women, and that the majority of them were poor. He took to studying their faces, and thereby learned from the care-worn furrows, of their heroic self-denial, patience, suffering, and mother-love.

"Well, he was not a thoughtless young man, and he found a feeling of respect and real chivalry for women growing up in him. Later on he noticed what a large number of customers

called for black mourning-pins, and that led him to think of his mother, who had been dead several years. That thought did him good, for she had been a Christian woman.

"Then, one day, he found among his customers a woman who had been cheated by a clerk at another store. And he resolved that he would try to restore her confidence in clerks, as a class, by honest dealing.

"He began to take a new and deeper interest in his own work. He made a point of being on hand punctually, and his customers found him always good-natured and obliging. In short, he so dignified pin-selling that one day his employers discovered that they had a clerk too valuable for that counter, and advanced him to a higher place, with an increase of salary. He dignified his new position as he had ennobled his old one.

"Ten years after he found himself in the position of confidential clerk, and to-day he is half-partner in the concern. All this good luck was the natural result of doing his best where he was.

"Don't make the mistake," the old merchant continued, "of saving your talents for a bigger place. Use all you have where you are. Fill the place you are in and you will grow too large for it. You can ennoble even the humblest, every-day work if you are determined to do your best where God has put you.

"Why, I know a poor, lame, half-witted creature who was obliged to stand in a close, hot room twelve hours a day, stitching harness. He had heard from some preacher that every-day work could be ennobled, but he had only a dim idea of the man's meaning.

"One day he looked out of his dirty window and saw a horse dashing madly by with a light carriage, in which was a woman and a child. A bold man leaped from the curb, caught the horse by the bridle, and was dragged along by the infuriated animal. But the bridle held, the horse was stopped, the mother and child were saved.

"The thought flashed through the mind of the poor leather-stitcher, 'Suppose the sewing on that bridle had been poorly done, with bad thread? Then the bridle might have broken, and the man, as well as those in the carriage, would have been injured. How do I know but what that sewing was some of my work?'

"Animated by that inspiring thought, he stitched away like a hero, determined to do his humble work well, for the sake of others. From that time on he ennobled his calling, as every one may do who has the spirit of the Master, whose life has made our lives worth living."

The clerk thought over this talk, and went to his store the next day with his eyes open, and a new resolution in his heart. He found the following statements to be true, and wondered that he had not discovered them before:

I can ennoble my business of selling spools of thread by first ennobling myself.

I can do this by exercising patience, honesty, industry, and faithfulness.

There is abundant opportunity in my place to use all the politeness and gentleness in my station of life.

In my relations with the other clerks near me I can indirectly ennoble my work.

I can find a use for almost every Christian grace I possess without going outside of my own work.

That clerk is still selling thread, but his employer has an eye on him. The after-dinner talk did the clerk so much good that he is capable of filling a higher place. And he will get it before long, if he continues to live up to his discovery, that life is worth living, providing we ennoble it, even when environed by small duties.—*Southwestern Presbyterian.*

If you wish success, make perseverance your bosom friend, experience your wise counselor, and caution your guardian.

Sign the Pledge at School.

"THERE goes Madge after her father," said Alice Gray, as she stood looking out of the second story window. "You'll see her almost every evening about this time start off for him," she added, as her cousin, Bessie Young, who was visiting her, came and looked curiously over her shoulder.

"What an old face the child has!"

"I should think so! Why, Bessie, that child works like a big woman, and the people about here are mean enough to let her do a woman's work and only pay her child's wages! She has washed and scrubbed all day long for thirty cents!"

"That little girl go out washing? Why, Alice, you must be mistaken."

"You'd better tell Bessie about Madge; perhaps she'll be as fond of her as you are," said Mrs. Gray, looking up from her sewing.

"Well, to begin at the beginning, Madge's father was a schoolmate of papa's, and, though I can hardly believe it, papa says he was one of the handsomest, brightest boys in the school. Father says one day a lady came to the school and talked to the boys about the harm that liquor and tobacco do in the world, and asked them to sign a pledge not to touch either liquor or tobacco. Father signed, and about half a dozen boys, but Jim Robson, Madge's father, made fun of the pledge and said a man ought not to be afraid of liquor or tobacco; a man ought to know when he'd had enough and stop, but a little would not harm him. He talked so that a lot of the boys would not sign, and then when Jim smoked a cigar just to show his independence, and bought a glass of beer instead of lemonade, just to seem grown up, those boys did the same.

"Still, father says Jim Robson never drank much, and was thought to be a very fine young fellow, and married one of the prettiest girls in the village. Father married, too, and moved away; for fifteen years he never saw Jim again, and then three years ago he saw a mite of a girl coaxing a drunken man to come home, and—it was Jim Robson! His wife was dead and two of the five children, but Madge keeps house for him, and the two little boys, younger than her, earn money by blacking shoes, putting out ash-barrels, and so on."

Just as Alice finished her sentence Bessie caught sight of the poor little girl leading her father home. He was so drunk that she could hardly keep him up, and in spite of all her coaxing he would cross the street just as a heavy wagon drove by. They saw Madge push him in front of her, but a moment more and the wheel had struck the child—she was not run over, but lay as if stunned in the street.

Alice and Bessie were pushing their way through the little crowd which had gathered, and with the help of a policeman carried the poor girl into Mrs. Gray's sitting-room. Jim Robson walked in with them, sobered at once by his fright.

"If she's dead, I've killed her," he kept saying.

"She might better die," said Alice bluntly, "than live such a wretched life as you make her lead."

"Hush, Alice!" said Mrs. Gray, really frightened lest the drunkard should knock her daughter down—"hush."

"No, no, ma'am! said the poor man, sadly, "she says but true. It's a miserable life the lass has led! But, by the help of God, if my girl is but spared I'll drink not another drop."

The last words Jim spoke loudly and solemnly, as if taking an oath, and they seemed to waken poor Madge. She opened her eyes and said:—

"What's that? Father, do you mean it?"

"I do! I do! O Madge! you've held by your poor father when all else gave him up; don't

leave him now, and I'll never let a drop stronger than coffee pass my lips."

"I'll be all right soon," said Madge, with a wonderfully happy smile.

Yet, though she did not die, Madge was badly hurt. She lay for many weeks unable to move or help herself, but Alice and Bessie did all they could. Mr. Gray found work for Jim, and Madge thought the fall the best thing that ever happened.

"God let me fall to save father," she said again and again, and would not complain.

Jim Robson did not drink again, and became a sober, steady man; but oh! how often he wished he had signed and kept the pledge when he was a boy at school!—*Youth's Temperance Banner*.

Hints to Writers.

The Diphthongs ei and ie.—Some people are frequently at a loss how to spell words containing these diphthongs, when they have the sound of long *e*; for in some words the *e* comes before the *i*, as in *receive*, and in others the *i* comes before the *e*, as in *believe*. A careful writer would not like to be caught spelling *receive*, *r-e-e-i-e-v-e*, or spelling *believe*, *b-e-l-e-i-v-e*; and to tell in what words of this class *e* comes before *i*, and in what ones the *i* should be written before the *e*, without looking them up, is often quite a matter of perplexity. Nor will it satisfy all minds to do as we once heard a teacher direct, that is, make both letters like *i* and put a dot midway between them, so that it may be taken to belong to either. No one should be satisfied with less than making every letter distinct, and then putting the right letter in the right place every time.

The following general rule may be given in reference to these words, which will perhaps assist some minds to remember their proper spelling:—

1. After *s*, and *c* having the sound of *s*, *e* always comes before *i*; as, *receive*, *deceive*, *perceive*, *conceive*, *receipt*, *deceit*, *conceit*, *ceil*, *seignior*, *seine*, and *seize*, with their derivatives and compounds. To this there is one exception, in the word *siege*, in which, following *s*, the *i* comes before *e*.

2. In all other words of this class, *i* always comes before *e*; as, *believe*, *belief*, *relieve*, *relief*, *mischief*, *handkerchief*, *sief*, *field*, *fiend*, *fierce*, *frieze*, *grief*, *mien*, *niece*, *piece*, *pier*, *pierce*, *priest*, *reprieve*, and *yield*, with their compounds and derivatives. To this there are two exceptions: *leisure*, and *teal*, a tree.

Doubling Final Consonants.—The words *revel* and *rebel* each end with a single *l*; but when another syllable is added, the *l* in *rebel* is doubled, but the *l* in *revel* remains single; thus, *rebelling*, *reveling*. Why is this? The rule is that all monosyllables ending in a single consonant preceded by a single vowel, double that consonant on taking an additional syllable; and words of more than one syllable ending in a single consonant preceded by a single vowel, if accented on the last syllable, double that consonant on taking an additional syllable; but if the accent is not on the last syllable, the consonant is not doubled. Thus: *pean*, *peanned*, *peanning*; *hot*, *hotter*; *begin*, *beginning*. The consonant is doubled in such cases to preserve the short sound of the vowel; as, for instance, *peanned* would naturally be pronounced with the long sound of *a*, instead of the short; and then it would be a very different word from *peanned*. Take the words first introduced: *revel* has the accent on the first syllable, so does not double its final consonant; but *rebel* has the accent on the last syllable, and therefore does double it. The word *traveling* has but one *l* because the word *travel* is accented on the first syllable, and the word *worshipping* but one *p* for a like reason. The rule is a simple one, and if the reader will fix it firmly in his mind, he will find that it will enable him to master thoroughly a numerous

class of words, which otherwise he will be liable to misspell.

Abbreviations.—In writing for the press, use no unnecessary abbreviations. Never write *Sab.* for *Sabbath*, nor *com.* for *committee*; for, (1) it makes additional work at the office of publication to write them out; (2) it seems like abusing the noble institution of the Sabbath and the royal law of which it is a part; and (3) it looks shiftless in the manuscript. Never write *tho* for *though*, *thro* for *through*, etc. Write such words out in full, just as they should stand in print. Never abbreviate the name of a State, unless some place, county, town, city, or district in the State is named in connection with it. Thus, it would be proper to say, I spent a week in Chicago, Ill.; but not, to say, I labored a long time in Ill., and then in Wis., and then in Minn., etc. In such cases the names of the States should be written in full. So we should not say, The Mich. Board of Health, The Vt. Legislature, etc., except in statistical or index work, where the shortest abbreviations are allowable.—*True Educator*.

Some Novel Industries.

THE manufacture of iron wool has begun at the Isabella blast furnaces at Sharpsburg, Pa. It is produced by throwing a jet of steam against the stream of hot slag as it flows from the furnace. The product is similar in appearance to third-grade cotton, but is eighty per cent. heavier. It is incombustible, and when placed in the fire it remains unaffected. It has been used for packing to deaden sound, for protection against fire, and for various other purposes. It is an excellent polishing agent. Hundreds of people are visiting the furnaces to witness this novel manufacture.

A great trade in paper bottles is growing up in Germany and Austria; ten per cent. of rags, forty of straw and fifty of brown wood-pulp are used in making them. Thin paper is coated and impregnated with a solution composed of sixty per cent. of defibrinated fresh blood, thirty-five of lime, and five of sulphate of ammonia; dry and coat again; put ten or twelve sheets together, and then dry in heated moulds under pressure. They are made in two pieces and joined afterwards, and are said to be perfectly proof against spirits and other liquids.

Making bricks of cork now constitutes one of the new German industries. The usual size is ten by four and three-fourths by two and a half inches. They are prepared from small corks, refuse, and cement, and have not only been used for certain building purposes, on account of their lightness and insulation properties, but are also employed as a covering for boilers, in preventing the radiation of heat.—*Sel.*

THE NOISE OF THE FINGER.—Dr. Hammond says that when you poke the end of your finger in your ear the roaring noise you hear is the sound of the circulation in your finger, which is a fact, as any one can demonstrate for himself by first putting his fingers in his ears, and then stopping them up with other substance. Try it, and think what a wonder of a machine your body is, that even the points of your fingers are such busy workshops that they roar like a small Niagara. The roaring is probably more than the noise of the circulation of the blood. It is the voice of all the vital processes together,—the tearing down and building up processes that are always going forward in every living body, from conception to death.

A PHENOMENAL progress in public education has been made in England. Twelve years ago there were only 2,000,000 pupils registered in the elementary schools of Great Britain; now there are registered over 5,000,000. The quality of the work done in the schools has also been greatly improved.—*Ex.*

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RELIGIOUS.

—The *Banner of Light* speaks familiarly of Sunday as "the Sabbath."

—The pope, it is announced, will shortly issue a formal protest against the French divorce law.

—The Chinese Baptists of Oregon have erected a church, and support a missionary in their native land.

—D. L. Moody, the evangelist, has been engaged by the Young Men's Christian Association to preach in St. Louis this fall.

—The property of the Trinity Church corporation, New York, is said to amount to the enormous sum of \$200,000,000.

—The queen of Sweden has given \$10,000 towards publishing and distributing gospel tracts among the children of different lands.

—The missionary steamer, *Morning Star*, was launched at noon, Aug. 6, at Bath, Maine. It is expected that it will sail for Honolulu, Sept. 10.

—It is said that the only Greek Church in America, is the one in San Francisco, the only other one, in New York City, having been formally closed, on the 17th inst.

—An eloquent advocate of "the New Theology" has had eight pastorates, and has left seven of the churches with a smaller membership than when he took charge of them.

—A missionary journal states that a man in Canton, China, was led to purchase Christian books by hearing so many curse them. Thus it is that God causes the wrath of man to praise him.

—Colonel Clibbon, of the Salvation Army, has been officially expelled from Neuchâtel, Switzerland. The Canton of Berne forbade the meeting on the ground that the exercises were not religious.

—Bishop Brondel, of Montana, has formally communicated John Maguire, a theater manager, from the Catholic Church, for bringing Ingersoll into the town of Missoula for a series of lectures.

—The Young Men's Christian Association of the World convened at Berlin on the 20th inst. Emperor William sent a note, apologizing for absence on account of ill health, and invoking the divine blessing on the convention.

—It is reported that another Mormon elder was killed in eastern Tennessee last week, and one who removed the bodies of the elders previously murdered had received warning to leave the State or he would receive like treatment.

—John Williams, the martyr missionary of the Pacific Islands, said: "I dread the arrival of an American ship, for though she may have more missionaries in her cabin, she brings in her hold the death waters of damnation."

—The *Freeman's Journal* (Catholic) says: "Had even Judas Iscariot gone to the Blessed Mother of the God he had betrayed, and asked, with a contrite heart, her intercession, he would not have been refused." The Catholics seem to regard the Virgin Mary as the special protectress of outrageous criminals.

—It is stated, as an illustration of the power of special prayer offered for the safety of the Moravian vessels, that for 120 years a ship has annually left England for the Moravian mission in the Arctic regions of this continent, and that not a single ship or passenger has been lost by storm, iceberg, or wreck.

—A dispatch of Aug. 18 says: "Six thousand people left Philadelphia yesterday to attend a Spiritualistic camp-meeting at Neshaminy Falls. Fully 1,000 persons drove into the camp from the surrounding country. It was not at all like Sunday. There were various games, diversions, and an orchestra on the lecturer's stand, piping out lively music."

—Mr. Pentecost regards Moody's recent evangelistic work in London as the greatest revival that has occurred in this century. The city was thoroughly canvassed, and so many people were interested that they have the names and addresses of no less than forty thousand persons who visited the inquiry room of the mission. Not less than a thousand churches have undertaken to follow up the work.

—Joseph Cook prophesies a schism in the Congregational Church. He divides the sect into two classes, one of which "takes Plymouth Rock as a corner-stone," and the other "consists of those who float in the tides which rise and fall in the marshes about Plymouth Rock." A third class "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-

stone," might not be so popular as the first two classes, but it would stand longer than the one built on Plymouth Rock.

—The *Christian at Work* has an article on "Unseen Forces," in which it discusses "The Georgia Wonder," Miss Hurst, mind reading, "muscular divination," etc. Its conclusion is that "we stand on the confines of an unseen world in whose realm laws govern and phenomena become apparent, of which only occasionally we catch a glimpse." By and by Spiritualism will have reached such a stage that no one will be at a loss to account for these phenomena, although even then the majority will ascribe them to the wrong source.

SECULAR.

—It is reported that cholera is again spreading in France.

—A recent explosion at Kazan, Russia, attributed to nihilists, killed 100 persons.

—During last week there were forty-two deaths from yellow fever at Havana, Cuba.

—The California Cotton Mills, now being erected in Oakland, will be ready for operation in January next.

—The president of the First National Bank of Albion, N. Y., has absconded, and the bank has suspended.

—A sheet of fire from seventy-five to eighty miles long was recently raging on the prairie near Shoshone, I. T.

—It is intended to have the work of all the Government Indian schools represented at the New Orleans Exposition.

—There is great excitement in Jersey City over the reported discovery of leprosy among the Chinese laundrymen.

—A terrible plague of locusts has visited central Spain. The damage to crops about Ciudad Real is estimated at \$10,000,000.

—Yellow fever is reported at Hermosillo and other parts of Mexico. In some places the cattle have been afflicted with the disease.

—It is thought that communication by rail between San Bernardino and San Diego, Cal., will be re-established within sixty days.

—The main building of the New Orleans Exposition will be completed in a few days. Machinery Hall has a total length of nearly two miles.

—Up to the present time 2,000 persons of both sexes, suspected of conspiring against the peace of the czar, have been expelled from Germany.

—Governor Stoneman has proclaimed that Sept. 9, the thirty-fourth anniversary of California's admission into the Union, be a legal holiday.

—The mayor of Carrolton, Ga., has published notice that "dissolute men and women" will not be allowed to live there "except in the chain gang."

—It is charged that the crew of a German man-of-war recently hauled down the British flag and substituted that of Germany at Bogeeda, West Africa.

—Judge Van Brunt, of New York, has decided that the Emigration Commissioners have full discretion under the present laws to keep out paupers.

—In the horticultural branch of the New Orleans Exposition will be a pyramid of twenty thousand plates of fruits, the largest exhibit of this kind ever made.

—Mrs. Treece, of Shelbyville, Ind., on the 21st inst., used arsenic for yeast powder in some biscuits, by mistake, and fatally poisoned herself, her mother, and her child.

—Rev. Dr. Hovey was arrested in the streets of Troy, N. Y., last week when intoxicated and on the verge of delirium tremens. He was sentenced to jail for ten days.

—The business portion of Roseburg, Oregon, was destroyed by fire on the 19th inst. Two persons were burned to death, and the financial loss is estimated at \$100,000.

—The United States war steamer *Tallapoosa* was sunk by collision with a coal schooner off Martha's Vineyard, on the night of the 21st inst. Four persons are reported missing.

—The natives of the Zambezi country, Africa, have revolted and massacred the entire Portuguese force. Re-enforcements are asked for. The British Vice-consul is missing.

—A money-lender at Karlsruhe, in Baden, named Hauseman, has been fined 800 marks, imprisoned six years, and deprived of civil rights for five years thereafter, for excessive usury.

—The authorities at San Quentin, Cal., State Prison, have just discovered that they have a Chinese leper on hand, in the person of a prisoner. The only way they can isolate him is to keep him in a cell.

—Lieutenant Greely, when asked as to his ideas upon the probable results of Arctic exploration, said: "I do not think the North Pole can be reached unless every circumstance hitherto found to be unfavorable should prove favorable.

—Forest fires have done great damage in Michigan, in the vicinity of East Tawas. Farm buildings, fences, grain, and hay, as also a large area of timber, have been burned; potatoes were baked in the ground, and wet marshes dried up.

—The Chinese Government positively declines to pay the French indemnity; the French representative at Peking has hauled down his flag, and the Chinese Minister at Paris has been given his passports. In the ordinary diplomatic routine, the next thing is war.

—A couple of boat loads of drunken sailors, going from the wharf at San Francisco to their ship, last week, got so muddled that several found themselves in the water, and one was drowned. Others would have lost their lives, but for the presence of mind of the boatman and the timely assistance from the ship. A small boat is a dangerous place for a dozen or more drunken revelers.

—Late advices from Vera Cruz, Mexico, say that myriads of locusts have appeared in that State, and, notwithstanding an immense quantity had been killed, the greatest destruction to crops had resulted. In Yucatan and in southern Mexico 100 square miles of country are covered with the pests, and the corn, grass and other crops are utterly destroyed. It is said 1,000 families, dependent on small crops, will have to be supported by the Government during the next six months.

—A New York telegram positively states that "Negotiations have been concluded between the Atlantic and Pacific Railroad Company and the Southern and Central Pacific Companies of California with a view to forming a close-working train service and traffic arrangement, extending from St. Louis over the St. Louis and San Francisco Railroad, and from Atchison and Kansas City over the Atchison, Topeka, and Santa Fé Railroad, by way of the Atlantic and Pacific route, to Albuquerque, N. M., and thence to San Francisco and all points in California."

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.

Upper Columbia Conference.

SINCE my last report I have visited Walla Walla, Dayton, Colfax, and Farmington, W. T. In Walla Walla I had a business meeting with the church. We found the list of members in a condition calling for patient and earnest labor. Walla Walla has many non-resident members, some of whom have failed to report. With some this had been neglected so long that it was with difficulty that even their post-office address could be obtained. Resolutions were passed, which, as they are carried out, will bring the list where it will more truly represent the living members of the church, and not leave the church carrying some who have a name to "live" but who "are dead" spiritually. Two members, who had grossly violated their covenant vow to keep God's commandments, were disfellowshipped. So many of the members of this church are non-resident that the burden of keeping up the meetings is left with a few. We hope those members away from Walla Walla will do all possible to encourage and sustain the church.

August 8 to 10, I was with the church at Dayton. On the Sabbath we had quite a full representation of the church, and we were enabled to ascertain something of the standing of the members. We hoped to have also a good attendance on first-day, that we might pass some resolutions and labor still further for the church. What was our astonishment, on first-day, to find only a congregation of ten, and less than half a dozen of these members of the church. So, as a matter of course, the resolutions had to be laid over till Brother Ings should visit them, Sabbath, August 23. It was pleaded in excuse for those who did not attend that it was the "hurry of harvest." Yes, but what do you imagine are the reflections of a minister under such circumstances. It seems to me that when we are all awake to a sense of the times we are in, and the necessity of improving these seasons for seeking God together, we shall not mind the *sacrifices* of one day, even in harvest. If the things of this world occupy the highest place in the affections, I fear such would want the Lord to appear on some holiday, in order for them to have leisure to watch and wait for him. We tried to do the best we could for the work and cause in Dayton. Our meetings seemed to awaken some outside interest, and we expect should we ever visit the place again, we might be able to get a quite full two-days' attendance of our people.

On August 11, after a sixty-five-mile ride on a stage over the dustiest road I ever saw in my life, I came to Colfax, where Brother Colcord and his company are holding a tent-meeting. I spoke in the tent on the evenings of August 12 and 13. There are a few in Colfax who are interested to hear the truth. The church members for the most part banded themselves to stay away from the meetings, and the rest of the town are mostly for this world. A very few are taking their stand for truth. For the benefit of such the meetings will continue another week, but will probably close on Sunday evening, August 24. It is expected to erect the tent, for another effort this season, at Garfield, a point between Colfax and Farmington.

Sister Halley, who was elected Conference Sabbath-school secretary, and assistant T. and M. secretary, has consented to give herself to the work; she is at Colfax with Sister Colcord. The two days of my visit were, I trust, profitably spent in council and planning the future work for the Upper Columbia Conference and Missionary Society.

August 14, Brother Price, elder of the Farmington church, brought me with his carriage twenty-five miles to Farmington, where from August 15 to 17 I held four meetings. These were quite well attended by the members of the church and by citizens of the place. While

here the deed of the new church building and lot was made. It was deeded to the president of the Upper Columbia Conference and his successors in office. This is allowed by the laws of Washington Territory, and obviates the necessity and expense of a local legal society, and serves just as good a purpose. While with this people, much time was spent in giving instructions to the church and its officers. We deem it the best way when officers are elected to let them do the work of their office, kindly showing them how, instead of electing officers and then doing their work for them. Letters were voted to Eld. A. T. Jones and wife, that they may unite with the church in Oakland, California, whither they have removed. One who has violated the Sabbath for many months was disfellowshipped, and another who has commenced to keep the Sabbath was received by vote of the church. As the elder of the church is about to remove with his family into Montana Territory, another elder was elected; he to serve for a time in that capacity before being ordained.

After the morning service in Farmington yesterday, Bro. W. R. Jones, clerk of the church, came with a team to fetch me to this place, so that I might take the first morning train, and have ample time to perform the trip to Boise City, a place to be reached as yet only by alternate railroading and staging. We traveled most of the night, coming a distance of forty-seven miles, arriving here more than half an hour before the advertised time of the train, but only to learn that this morning the train had received orders to run two hours before its advertised time. So the train, which we had made such an effort to reach, had departed. Here I am in the North Pacific Railroad station at Cheney, to wait ten hours for a train. Waiting is one of the tedious parts of railway travel and requires patience. So does it require patience to wait properly for the return of the Lord from Heaven. O for grace to be found all packed up and in as good readiness for him to come as I am to board this train for which I am so anxiously looking.

J. N. LOUGHBOROUGH.

Cheney, Aug. 18, 1884.

Brauges, France.

I HAVE now been here five weeks; have spoken twenty-eight times and visited much, and about twelve persons are rejoicing in present truth. They have about everything to learn, and it will take time for them to come up fully on all points; but I have faith that they will set a worthy example to others in France, in every important feature of this glorious work.

The cholera is still doing its deadly work at different points in France. One hundred thousand persons have left the city of Marseilles; twenty thousand out of twenty-five thousand have left the city of Arles, near Marseilles; and two-thirds of the population of Toulon have fled to other more salubrious parts of the country. The Italian Government will not suffer foreigners from the West or even from Switzerland to enter Italy. So I am shut up to France for the present. This plague is doing more toward preparing the French people to receive the truth, and to hear of more fearful plagues, than fifty preachers could do in six months. God help us to act well our part.

D. T. BOURDEAU.

August 4, 1884.

If the pitchers, trumpets, and fire-brands did so daunt and dismay the proud troops of Midian and Amalek, who shall be able to stand before the last terror when the trumpet of the archangel shall sound, the elements shall be on a flame, the heavens pass away with a great noise, and the Lord himself shall descend with a shout?

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 28, 1884.

Camp-Meetings for 1884.

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, Omaha,	" 24-30
INDIANA, Logansport,	Sept. 25 to Oct. 7
KENTUCKY, Glasgow,	Oct. 9-20

GENERAL CONFERENCE COMMITTEE.

A REPORT from Eld. E. R. Jones says that Sister White stopped at Denver long enough to meet with and speak to the friends in that city, Aug. 7. All were blessed and much encouraged by her counsel and words of cheer. Many prayers follow her in her journeyings and her labors.

Sandwich Islands.

BRETHREN Scott and LaRue left San Francisco Aug. 13 for Honolulu. The field is so different from any other in which our people have worked that we cannot even conjecture what will be their line of labor. They are men of experience, and we trust they will be guided in judgment, and that good may be done in the islands. They had for a fellow-passenger a Brother Desha, a native preacher of the islands. We shall anxiously wait for information from them.

California Camp-Meeting.

It is not often that a pleasant, well-shaded campground can be secured in a city of the size and thrift of Oakland. But such has been obtained here. It is an inclosed lot, bounded by 28th and 30th, east and west, and Adeline and Linden, north and south. It has a number of rows of eucalyptus trees running north and south, giving an agreeable shade, and by their regularity allowing of economy in space. The ground is large, containing four blocks.

Two lines of street-cars are near the ground. The Market Street line, running from the Market Street station on the local railroad, connecting also with the 14th Street line, terminates at Adeline and 24th Street, south of the camp. The 14th Street cars run to 16th Street station on the C. P. R. R. The San Pablo line runs near the ground on the north side.

And the time of the meeting is fast approaching. Only three weeks from the date of this paper to the beginning of the meeting. No time to lose; make preparations in season. Let your delegates to the Conference be chosen early. Bring all record books of churches, Tract Societies, and Sabbath-schools. Let us make this the most profitable meeting we have ever had in this State; one which shall tell for the advancement of the cause the coming year. Extensive preparations will be made. This opportunity must not be lost. Come early, and come to stay. For full particulars, see Supplement to SIGNS.

Tent-Meeting Journal.

DURING the tent-meetings in Oakland we have issued a *Tent-Meeting Journal*, a small paper of four pages, each number containing about as much reading as one and a half pages of the SIGNS; and each number gives the report of one sermon preached in the tent. The sermon in last week's SIGNS on the Relation of Law and Grace, is one so published, it being No. 8 of the *Journal*. We have found them excellent for circulation; the people read the report of a sermon with deeper interest, and we believe to greater profit, after having heard the subject preached upon.

G. W. C.

ALMOST HOME.

G. W. COLCORD.

Written for the SIGNS OF THE TIMES.

1. "Almost home!" O words so cheering To all Christian pilgrims here! Now their journey's end is nearing;
 2. "Almost home!" The signs portending, In - di - cate the day at hand, When our King with clouds descending
 3. "Almost home!" Home on Mount Zion, Harps of God and shouts of joy; Light outshining fair O - ri - on;

Soon they'll reach their home so dear. Self-de - ni - al, burdens, crosses, Pain and tears have been their lot;
 Shall redeem from seas and land, God's dear saints—blest heirs of glo - ry, All with Christ in sweet ac - cord!
 Hap - pi - ness without al - loy, Shall we stand in the as - siz - es? Shall we pass the por - tal fair?

CHORUS.*

Soon in par - a - dise, their loss - es, Every one will be for - got. "Almost home!" proclaim by singing;
 These on high shall chant the story Of salvation through their Lord. "Almost home!" the word is spoken;
 Who of us shall win such prizes? Jesus save and crown us there. "Almost home!" see lovely mansions

Sing, ye saints, with ardent soul; Rouse the careless; with voice ringing, Shout: We soon shall reach the goal!
 Pilgrims, lift your heads; rejoice! Bars of death will quick be broken; Waiting ones will hear his voice.
 Towering high in ether blue! Bliss to fill the soul's expansions; This bright home was bought for you.

*8's and 7's double by omitting the chorus.

These will be found good for general circulation, or for use in tent-meetings anywhere. They afford a cheap means of scattering the truth, which is given in a style easy to be understood. The interest and benefit will be the same if the preacher in another meeting does not present the subject in just the same manner. The substance, the proofs, will be the same. They may be used to advantage in many cases instead of tracts by missionary societies.

We can furnish them in any quantity at \$1.00 per hundred, post paid; \$7.50 per thousand. Specimen copies sent when desired.

A Genuine Household Book.

FROM the publisher, J. E. White, Kansas City, Mo., we have received a copy of a book just issued, entitled, "Breakfast, Dinner, and Supper. How, What, and When." The matter of this book interests every household, without exception, and the manner in which the subjects are presented cannot fail to interest every one. It is divided into five parts, as follows: 1. Ethics of Eating. 2. Etiquette of the Home. 3. Hygiene of the Home. 4. Hints to Housekeepers. 5. How to Cook. Each part embraces a great variety of topics. We may select from its pages hereafter. The following from "The Mid-day Meal," has our hearty indorsement:—

"Before passing to the subject of luncheon, we shall take our stand squarely on the subject of wine at table, and shall take this opportunity of giving a temperance lecture in a small way. We believe that wine at table has done more to create and foster a love for strong drink among the young than all the saloons in the land. The habit of drinking is seldom first formed at the saloon. The drinking customs of 'good society' have much to answer for

in creating a desire to which the saloon gladly ministers at a later day."

It is a subscription book of 405 pages. Address the publisher, 12th Street and Tracy Ave., Kansas City, Mo.

"The Unspeakable Gift."

WE have received from the publisher a copy of Prof. J. H. Pettingell's last work, bearing the above title. The unspeakable gift which the author considers, is the gift of eternal life. Prof. Pettingell has made the doctrine of conditional immortality a subject of special study, and those who have read his previous works, especially "The Life Everlasting," will not doubt but that the subject is ably handled in this book. Our work has been so pressing for the past few weeks that we have not had time to read the book through. When we have done so, we shall give it a more extended notice. Through the kindness of the author, we have made many valuable selections from "The Life Everlasting" for the SIGNS, and hope to present to our readers still more from the Professor's able pen.

THE SIGNS OF THE TIMES,

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

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