

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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HE DIED FOR ME.

WHEN time seems short, and death is near,
And I am pressed with doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be,
I know the Saviour died for me!

His name is Jesus, and he died—
For guilty sinners crucified;
Content to die that he might win
Their ransom from the death of sin;
No sinner worse than I, can be,
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death.
Yet since I know his grace is free,
I know the Saviour died for me.

I read God's holy word, and find
Great truths which far transcend my mind;
And little do I know beside
Of thought so high, so deep, and wide.
This is my best theology,
I know the Saviour died for me.

My faith is weak, but 'tis thy gift,
My helpless soul by thee uplift;
And say, "Thy bonds of death are riven,
Thy sins, by me are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Saviour, died for thee."

—Dr. Bethune.

General Articles.

Happy and Unhappy Homes.

BY MRS. E. G. WHITE.

MANY are unhappy in their home life because they are trying so hard to keep up appearances. They expend large sums of money, and labor unremittingly, that they may make a display, and gain the praise of their associates,—those who really care nothing for them or their prosperity. One article after another is considered indispensable to the household appointments, until many expensive additions are made, that, while they please the eye and gratify pride and ambition, do not in the least increase the comfort of the family. And yet these things have taxed the strength and patience, and consumed valuable time which should have been given to the service of the Lord.

The precious grace of God is made secondary to matters of no real importance; and many, while collecting material for enjoyment, lose the capacity for happiness. They find that their possessions fail to give the satisfaction they had hoped to derive from them. This endless round of labor, this unceasing anxiety to embellish the home for visitors and strangers to admire, never pays for the time and means thus expended. It is placing upon

the neck a yoke of bondage grievous to be borne.

Four walls and costly furniture, velvet carpets, elegant mirrors, and fine pictures, do not make a "home" if sympathy and love are wanting. That sacred word does not belong to the glittering mansion where the joys of domestic life are unknown. There are spacious parlors closed from the sweet sunshine and life-giving air, for fear these choicest gifts of Heaven might tarnish the furniture and fade the carpets. These rooms are sunless and damp, unlighted and unheated save when visitors are to be entertained. Then the doors are thrown open, and the beautiful rooms, too fine for the use and comfort of the family, are devoted to unsympathizing acquaintances.

These rooms are altogether too precious for every-day use; above all, the children must be strictly excluded from their precincts, for fear of soiling the furniture or the curtains. In fact, the comfort and welfare of the children are the last things thought of in such a home. They are neglected by the mother, whose whole time is devoted to keeping up appearances and meeting the claims of fashionable society. Their minds are untrained, they acquire bad habits, and become restless and dissatisfied. Finding no pleasure in their own homes, but only uncomfortable restrictions, they break away from the family circle as soon as possible. They launch out into the great world with little reluctance, unrestrained by home influence, and the tender counsel of the hearth-stone.

How different is it in the Christian home, where the mother is attentive to the wants of husband and children, and takes pleasure in the performance of her sweet home duties; where the father co-operates in all her efforts to make home happy, and to lay the foundation of a good Christian character by training the children in the way they should go. Such parents, while they win the affections of their children by their sympathy and tender care, will yet be firm and decided in their government, and will guard them with jealous care. They will exhort, reprove, and counsel their children when they rise up, and when they sit down; when they go out, and when they come in. It will be "line upon line, precept upon precept; here a little, and there a little." In such homes angels will love to linger; and who can tell what an influence for good shall go out from them?

It does not require costly surroundings and expensive furniture to make children contented and happy in their homes; but it is necessary that the parents give them tender love and careful attention. Parents should by their example encourage the formation of habits of simplicity, and draw their children away from an artificial to a natural life. Gentle manners, cheerful conversation, and loving acts will bind the hearts of children to their parents by the silken cords of affection, and will do more to make home attractive than the rarest ornaments that can be bought for gold.

There are but few true fathers and mothers in this age of the world, and this is owing more to the artificial lives that are so generally led than to any other cause. There should be less anxiety for external appearances, but more earnest effort to secure practical comfort in every room throughout the house. Less parade

in the parlor, and more time devoted to the training of the children, to the preparation of simple, wholesome food, and to the general economy and comfort of the household, would make happy hearts and pleasant faces in the home. There are many who should live less for the outside world, and more for the members of their own family circle. There should be less display of superficial politeness and affection toward strangers and visitors, and more of the courtesy that springs from genuine love and sympathy toward the dear ones of our own firesides.

The very best part of the house, the sunniest and most inviting rooms, and the most comfortable furniture, should be in daily use by those who really live in the house. This will make home attractive to the inmates, and also to that class of friends who really care for us, whom we could benefit, and by whom we could be benefited. But those guests who are attracted to us by the prospect of sumptuous dinners and an extravagant luxury of style, are not the ones whose companionship will improve our minds and hearts. We have no moral right to spend our time and means in entertaining such visitors, while our precious, God-given children are suffering gross neglect.

But it is so flattering to the pride of some persons to exhibit a certain extravagant and fashionable style of living for the benefit of occasional guests, that they are willing to sacrifice the peace and comfort of the household for this empty gratification. The fine mansion, the costly furniture and ornaments, the toil in serving up dainty dishes to gratify the appetite, the expensive entertainments which swallow up money and time, and the dashing carriages designed more for show than comfort, bring no peaceful contentment. They have no connection with the real joys of life; they interfere with domestic quiet, and unfit the mind for the homely but pleasant duties of practical life.

As these extravagances fail to satisfy their possessors, they blindly seek to remedy the failure by adding new luxuries, and plunging deeper into the whirlpool of fashionable society. But the inevitable result is greater dissatisfaction, and an increase of care and anxiety. Decorations of dress and houses do not make people happy; but the lowliest dwelling may be beautified, and the poorest family be made rich, by the possession of meekness, kindness, and love. Pleasant voices, gentle manners, and sincere affection that finds expression in all the actions, together with industry, neatness, and economy, make even a hovel the happiest of homes. The Creator regards such a home with approbation; and the inmates, though they have not "that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel," have that which is far better,—"the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"Godliness with contentment is great gain." It is "profitable unto all things, having promise of the life that now is, and of that which is to come." We should open our hearts and houses to the Lord. The restraint which his word imposes upon us is for our own interest. It increases the happiness of our families and of all about us. It refines the taste, sanctifies the judgment, and brings peace of mind, and in the end, everlasting life.

Conscience and Sunday Laws.

LAST week we remarked that with the Sunday-law advocates "there is no recognition of the right of every man to worship God according to the dictates of his own conscience, but every man must worship according to the dictates of the conscience of the Sunday-law claimant. Yet even this is not the true statement of the case, but rather that every man must worship according to the *will* of the Sunday-law claimant. We say *will*, because in this case, as a matter of fact, *there is no conscience at all.*"

That there is no recognition of the rights of conscience in others, is proved by the following quotation from the organ of the National Reform party, the *Christian Statesman*, of Nov. 1, 1883: "If there be any Christian who objects to the proposed amendment on the ground that it might touch the conscience of the infidel, it seems to me that it would be in order to inquire whether he himself should not have some conscience in the matter." In the same article it is plainly shown that whoever does not keep Sunday stands in the same position as the infidel; and so it appears that whatever religious rites they may choose to have enforced by law, it must be so wholly out of respect for their wishes who will have it so, with no regard for the consciences of any who differ with them. And now as they so decidedly show that they will not respect our consciences, we propose to show that in this thing at least, their action does not spring from conscience at all, and that therefore, on their part, there is no conscience for us to respect.

CONSCIENCE

Is defined by Webster's Unabridged to be "the moral faculty; the moral sense;" and, "the English word implies a moral standard of action in the mind." Now the only moral standard of action for the human mind that there is in existence, is the moral law, the law of God, the ten commandments. That this definition and this statement are strictly in accordance with the Scripture is readily seen by Heb. 10: 15, 16: "The Holy Ghost also is a witness to us; for after that he had said before, this is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and *in their minds* will write them." "Written . . . with the spirit of the living God, not in tables of stone, but in *fleshy tables of the heart.*" 2 Cor. 3: 3. "So then," says Paul, "*with the mind* I serve the law of God." Rom. 7: 25.

Again, "For if the *blood of bulls* and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the *flesh*, how much more shall the *blood of Christ* who through the eternal Spirit offered himself without spot to God, purge your *conscience* from dead works to serve the living God." "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an *evil conscience.*" Heb. 9: 13, 14; 10: 22. So then the blood of Christ cleanses the conscience "from dead works," "from evil," from *sin*. But how does the conscience discover that it is defiled by sin? Rom. 3: 20 answers: *By the law* is the knowledge of sin. And 1 John 3: 4. *Sin* is the transgression of the law.

Once more; Rom. 2: 14, 15: "When the Gentiles, which have not the [written, see context] law, do by nature the things contained in the law, these having not the [written] law are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness." When the Gentiles do the things contained in the law, their *conscience bears witness*. And by doing the things of the law, they show the work of the law written in their hearts, and to that their conscience bears witness. Observe, the conscience bears witness *only to the things contained in the law*. There-

fore as much of the law of God as is in the heart *so much conscience* a man has, and *no more*. By these "proofs of Holy Writ," then, the definition above given is justified, and it is proved that the ten commandments are the moral standard of action of the human mind; that they are the detector of the stains of sin upon the conscience; that they are the great regulator of the conscience; and that, virtually, the law of God is conscience. And by these proofs it is clear that when, out of respect for the law of God, a person does what is commanded in the law, he acts conscientiously. And it is equally clear that when a person, with the law of God before him, chooses to go contrary to the plain reading of the text of the law, he does *not* act conscientiously, but willfully, and his own will becomes the standard of his mind, and so conscience is shut out.

The fourth commandment is the original and only moral standard of action that there is in the world regarding the observance of the Sabbath. It alone is the regulator of the conscience on that subject. By it alone can be detected Sabbath-breaking stains upon the conscience. Obedience to it, out of respect to the commandment and its Author, is conscientious obedience. Disobedience to it, even though we seek to substitute another day, cannot be conscientiousness.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11. This commandment is just as plain as it can be written, even by the Lord himself. So that to every one who can read it, his duty is plain, and he is without excuse in disobedience. There is in it room for only one possible question; that is, What day is the seventh day? and having found it, honestly before God, to obey the word with all our God-given powers; and to *such obedience*, and to *such only, conscience bears witness*; such obedience is conscientious.

Sunday-keeping is no part of the law of God. The Sunday institution is not based upon the fourth commandment, nor is it sanctioned by it. No man can read the first day of the week, the Sunday, into the commandment without destroying the commandment. And outside of the fourth commandment no one claims any commandment for Sunday-keeping in the Bible. They know there is no such commandment in all the Book. Therefore, as there is no commandment from God for the observance of Sunday, as there is no law of God on the subject, its observance *cannot be* a matter of conscience. Being not of God, there is nothing in it that can be recognized by the conscience, which is of God. Not resting upon the authority of God, it rests upon no authority that the conscience can respect. And there lies the weakness of the Sunday cause. If there were anything in it that would touch the conscience; anything that the conscience could recognize; if it rested upon authority that the conscience could respect, its advocates moving in the fear of God, would never have need to ask for human laws to compel people to observe it.

If, then, the Sunday institution and Sunday laws are not founded in conscience, from what do they spring? From

SUPERSTITION.

Superstition is defined by Webster: "Extreme and unnecessary scruples in the observance of religious rites *not commanded.*" In the zeal and the efforts of the National Reform party and of those who demand laws compell-

ing the observance of Sunday, this definition is met *exactly*. The keeping of Sunday religiously is the observance of a rite *absolutely not commanded* by the Lord in any place in all his revelation to men. Let them show us a commandment from the Lord for the observance of Sunday and we will willingly and gladly keep it, and do all that we possibly can to get all others to observe it; and thus on our part at least they will have no need of the enactment of laws enforcing its observance. Let them show us from the Bible, Old Testament or New, any such expression in favor of Sunday as that "ye ought" to keep it, or that "I have given you an example that ye should do" it, or that "happy are ye if ye do" it, and we will obey the injunction, and thenceforth will keep Sunday. We will keep it *conscientiously*. And until they shall open the Bible and show us a command for it, that we may see it and say, This is the word of God, until then we utterly refuse to keep it, civil law or constitutional amendment to the contrary notwithstanding. But they never can produce such a commandment, and they know it, and *therefore they will have* civil enactments and constitutional amendment to supply their want, and thus seek to remedy the fatal defect.

More, as we find in the Bible, in the moral law, that great regulator of the conscience, a plain commandment enjoining the observance of the *seventh day* as the Sabbath of the Lord, our consciences oblige us to keep it so, out of conscientious regard for the authority of the Author of the law. And so long as that commandment stands, and they fail to produce from the word of God a commandment for us to keep the *first day*, just so long we refuse to give up the observances of *that which is commanded*, to adopt the practice of that which is *not commanded*. In other words, and according to the definitions given above, we refuse to yield our *conscience* for their *superstition*.

By some this may be thought strong language. But the question is not, Is it strong? but, Is it true? And the answer must be, according to the Scriptures, and the highest authority in the English language, *It is true*. And it being also true that for the sake of this *superstition*, its advocates will annul the chartered liberties of this whole liberty-loving people; liberties which were bought with much blood and untold suffering; liberties for which our fathers pledged their lives, their fortunes, and their sacred honor; liberties which have been the vital principle in the work of every reformer from the day of Arnold of Brescia, to our own; liberties which are the legitimate outgrowth of the Reformation as a whole, and consequent upon the spread of its enlightenment,—when all these must be ruthlessly torn away, and relentlessly crushed out, for the establishment of a *superstition*, we know of no words that would be too strong by which to characterize it. We cannot sit idly by and see all our so dearly-bought rights so cruelly taken away. They urge the contest upon us, and in the name of civil and religious liberty, in the name of human rights, in the name of conscience, in the name of Him who alone can cleanse the conscience from all stain, and in the name of Him who alone is Ruler of the conscience, we accept the issue. We accept the issue, and in *conscience* reject the *superstition*.

ALONZO T. JONES.

God does not willingly afflict or grieve the children of men. We read that he is very pitiful—that "as a father pitieth his children, so the Lord pitieth them that fear him." He has borne our griefs; he has carried our sorrows; he has known our estate; for he "was in all points tempted like as we are, yet without sin." We are not to suppose that God cares nothing for our experience in this world. He holds these things in his hands, and administers them for the good of men. We shall in time see the wisdom of his unerring providence.—*Sel.*

What Has Passed Away?

THE Saviour taught his disciples and the multitude that they must not think he had come to destroy the law or the prophets. They must not think so because they now hear him confidently affirm that one jot or one tittle shall in no manner pass from the law until all things be accomplished.

But all things spoken by the prophets were not accomplished at the time of Christ's crucifixion. For the stone cut out of the mountain without hands did not then become a great mountain and fill the whole earth. Dan. 2:35. The kingdom and dominion and the greatness of the kingdom under the whole heaven was not given to the people of the saints of the Most High. All dominions did not then serve and obey the Most High. Dan. 7:27. The day of the Lord has not yet come, cruel both with wrath and fierce anger to lay the land desolate. And the sinners have not been destroyed out of it. Isa. 13:9. The wicked have not all been burned, and their ashes trodden under foot. Mal. 4:13. The land has not been, since the creation, formless and void. The lights of heaven have not been removed. The earth has not been emptied of human beings. The birds have not all disappeared from the heavens. Jer. 4:23, 25-27. The general resurrection has not been accomplished. The full length of everlasting life has not been enjoyed.

Because not one jot nor one tittle shall pass from the law until all things are accomplished, therefore, says the Master, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." From this we understand that the whole of the law is binding upon both believers and unbelievers to the end of time and throughout eternity.

If the divine Teacher classed the ten commandments and the typical and national law all together and called them the law, then we find his apostles teaching, differently from himself, that more than a jot or tittle has passed from the law, even before heaven and earth have passed away, and before all things are accomplished. For the apostles and elders, under the sanction of the Holy Spirit, burdened the Gentile believers with only these necessary things, that they abstain from meats offered to idols, from blood, from things strangled, and from fornication.

By this some understand that all the other things of the law are unnecessary and need not be observed. If this be so, it is not necessary that Gentiles give up their profanity, nor cease their work on the Sabbath. They may bear false witness if it best serves their purpose. They may kill a hated person if they wish. And whoever teaches that they must obey these non-essentials is putting a yoke of bondage on their necks.

Paul taught the Ephesians that Christ had abolished in his flesh the law of commandments contained in ordinances. Eph. 2:15. And he taught the Colossians that the handwriting of ordinances was blotted out, having been taken out of the way by being nailed to the cross. Col. 14.

We do not believe that this is a contradiction of the words of Christ. For there is a plainly marked distinction between the law of which Christ speaks, and that to which the apostle refers.

The Lord spoke the ten commandments with his own voice to the people (Deut. 4:12, 13), and wrote them with his own finger on the tables of stone. Ex. 31:18; Deut. 10:4. The tables of stone were put into the ark. Deut. 10:5. There was nothing in the ark but these two tables. 1 Kings 8:9.

The Lord spoke precepts and judgments to Moses (Ex. 21:1), which Moses spoke to the people (Ex. 24:3), and which he wrote in a

book. Ex. 24:4. The book was put in the side of the ark. Deut. 31:24-26.

If the ten commandments and the precepts written by Moses were all one law, and of equal importance and duration, why did not the Lord write it all on stones, and have it all placed in the ark together?

It is plain that Christ, in Matt. 5:17-19, spoke of the ten commandments, for he calls attention to some of them, as, "Thou shalt not kill;" "Thou shalt not commit adultery."

In Ephesians 2:15 the law mentioned is "the law of commandments contained in ordinances," which is called in Col. 2:14, "the handwriting of ordinances," and which treats of meat, drink, feast days, new moons, and sabbaths. Meat, drink, feast days and new moons are not found on the tables of stone.

There were sabbaths which are not mentioned in the ten commandments, but are found in the law of Moses, and in connection with meat, drink, and feasts. The first day of the feast of unleavened bread was a sabbath. Lev. 23:7. The seventh day of that feast was to be a sabbath. Verse 8. The day of pentecost was to be a sabbath. Verse 21. The first day of the seventh month was a sabbath. Verse 24. The tenth day of the seventh month was a sabbath. Verse 27. On the fifteenth day of the seventh month began a feast; the first day of this feast was a sabbath, and also the eighth day was a sabbath. Verse 39. These were shadows of things to come, and of course ended when the body (Christ) was reached; but they were entirely distinct from the Sabbath of the Lord (see Lev. 23:38), which were enjoined by the law written on the tables of stone, of which our Saviour said that not one jot or tittle should pass away.

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The "Facts" of Some Scientists.

THE *Sunday School Times* pays its respects to what is commonly called "science," in the following vigorous manner:—

"How rare it is for a scientist to keep his scientific observations distinct from his personal fancies and theories! How common it is for a scientist to build up a personal theory on his own limited knowledge of facts, and then to count every opponent of his theory as an opposer of science! Indeed, what is commonly called "science" is a succession of blunders and of changing theories, tending gradually toward knowledge, through the battlings of opposing visionaries and skeptics; and the so-called "conflicts of religion and science" are the conflicts of ignorant religionists on the one hand, and, on the other hand, of wild theorizers under the name of science—'falsely so called.' There is, for example, at the present time, no opposition to the scientific discoveries of Darwin and Huxley; and, practically, there is no denial of any facts claimed by them as proven facts. But there is a great deal of opposition to their wild theories in matters quite beyond the realm of their claimed discoveries. Nor is it fair for such a man as Professor Huxley to claim special respect for his opinions on theological dogmas, either vital or fossil, merely because of his familiarity with fossil horses. Yet just here is where most of the 'conflicts of religion and science' have their origin. A good illustration of the tendency of scientists to dogmatize beyond their knowledge even in their own realm of research, was given in a discussion among the geologists at the recent sessions of the American Association for the Advancement of Science, as reported in the daily press. Two well-known geologists referred to two fossil shells as found, sometimes, side by side in the same rocks. Thereupon the State geologist of New York, who had never seen those two fossils side by side in the same rock, and whose pet

theory of geology would not admit the possibility of their being there, rose and dogmatized, in behalf of his theory, after the type of the narrowest theological bigot. 'If any one will show me the two *spirifers* side by side in the same rock,' he exclaimed, 'I will sacrifice my life's work. I will give up my reputation, eat my hat, and make the person who shows me the rock a present of my coat and boots.' Instead of dogmatizing on the other side, the defied geologist who was thus charged with geological heresy took the first train to his university, and shortly there came back a heavy box addressed to the defiant dogmatizer, containing a piece of rock with the two fossils imbedded side by side, and a note reading somewhat as follows: 'The inclosed rock contains the *spirifer disjuncta* and *spirifer mesostriatus* side by side. You can have it. Please eat your hat, and send me your coat and boots by express.' And this gives a good opportunity for the State geologist of New York to compare himself with the persecuted and maligned Galileo; while the entire skeptical world can groan in chorus over the bigoted hostility to men of science."

The Value of Honorary Degrees.

IN a timely article in the *July Century*, on Academical Degrees, especially Honorary Degrees in the United States, ex-President Theodore D. Woolsey, of Yale, thus comments on the present system of conferring titles:—

"We have also a right to say that this distribution of honorary degrees is to a great extent unmeaning. It fails of selecting the most worthy; it disappoints many, as is probable, and gratifies a few, and those few not, of course, the best fitted to fill the place; it by no means selects the most learned and useful scholars; but rather those who have an artificial or undeserved prominence. The desire to obtain the honor is a desire which no man should indulge, and yet the uncertainty and unreasonableness of the rules of selection provoke such a desire, especially in persons who have no good claims by which it can be justified. If the honor of a doctorate in theology is given to ministers of one denomination, it will, in the end, be given to those of another—not in order to discourage a learned ministry, but owing, in part, to the sway of the spirit of equality, and because, in part, it gives a title which is as good as if the largest university had conferred it, as well as a standing in the upper section of one's fellow-ministers. Perhaps, too, it may help him in getting a good parish. The social distinction conferred on a man by an academical honor, whether deserved or not, is not an inconsiderable motive for desiring and even for seeking it; and the value of titles is, perhaps, nowhere more highly esteemed than in a democratic country like ours. Thus the official title which attaches itself to a person in a civil, military, judicial, or political sphere is commonly given rather than the Christian name, not merely because it is shorter to say Colonel or Mayor, or Mr. Smith, but also because it is supposed to afford pleasure to the person so addressed. It is owing to these causes that addresses by word of mouth, or on the covers of letters, have gradually fallen down from their original honorary meaning, so as to be open to almost all men—such titles, we mean, as Esquire, Master or Mr., and Honorable. In this widening of the use of titles they come to mean, at length, little or nothing, and, instead of distinctions, are bestowed on all men. Who that adds the title of *Esquire* to a name on a letter ever thinks of the aristocratic employment which it once denoted? It is getting to be very much the same in regard to doctorates in theology. They carry with them no evidence of learning, but only a certain indefinite superiority above others in the same sacred calling."

Miracles Not Unreasonable.

To a man whose belief in God is strong and practical, a miracle will appear as possible as any other effect, as the most common event in life; and the argument against miracles, drawn from the uniformity of nature, will weigh, with him, only as far as this uniformity is a pledge and proof of the Creator's disposition to accomplish his purposes by a fixed order or mode of operation. Now it is freely granted that the Creator's regard or attachment to such an order may be inferred from the steadiness with which he observes it; and a strong presumption lies against any violation of it on slight occasions, or for purposes to which the established laws of nature are adequate. But this is the utmost which the order of nature authorizes us to infer respecting its Author. It forms no presumption against miracles universally, in all imaginable cases; but may even furnish a presumption in their favor.

We are never to forget that God's adherence to the order of the universe is not necessary and mechanical, but intelligent and voluntary. He adheres to it, not for its own sake, or because it has a sacredness which compels him to respect it, but because it is most suited to accomplish his purposes. It is a means, and not an end; and, like all other means, must give way when the end can best be promoted without it. It is the mark of a weak mind to make an idol of order and method; to cling to established forms of business, when they clog instead of advancing it. If, then, the great purposes of the universe can best be accomplished by departing from its established laws, these laws will undoubtedly be suspended; and, though broken in the letter, they will be observed in their spirit, for the ends for which they were first instituted will be advanced by their violation.

Now the question arises, For what purposes were nature and its order appointed? and there is no presumption in saying that the highest of these is the improvement of intelligent beings. Mind (by which we mean both moral and intellectual powers) is God's first end. The great purpose for which an order of nature is fixed, is plainly the formation of mind. In a creation without order, where events would follow without any regular succession, it is obvious that mind must be kept in perpetual infancy; for, in such a universe, there could be no reasoning from effects to causes, no induction to establish general truths, no adaptation of means to ends; that is, no science relating to God, or matter, or mind; no action; no virtue. The great purpose of God, then, I repeat it, in establishing the order of nature, is to form and advance the mind; and if the case should occur, in which the interests of the mind could best be advanced by departing from this order, or by miraculous agency, then the great purpose of the creation, the great end of its laws and regularity, would demand such departure; and miracles, instead of warring against, would concur with nature.

Now, we Christians maintain that such a case has existed. We affirm that when Jesus Christ came into the world, nature had failed to communicate instructions to men, in which, as intelligent beings, they had the deepest concern, and on which the full development of their highest faculties essentially depended; and we affirm that there was no prospect of relief from nature; so that an exigence had occurred in which additional communications, supernatural lights, might rationally be expected from the Father of spirits. Let me state two particulars, out of many, in which men needed intellectual aids not given by nature. I refer to the doctrine of one God and Father, on which all piety rests; and to the doctrine of immortality, which is the great spring of virtuous effort. Had I time to enlarge on the history of that period, I might

show you under what heaps of rubbish and superstition these doctrines were buried. But I should repeat only what you know familiarly. The works of ancient genius, which form your studies, carry on their front the brand of polytheism, and of debasing error on subjects of the first and deepest concern. It is more important to observe that the very uniformity of nature had some tendency to obscure the doctrines which I have named, or at least to impair their practical power, so that a departure from this uniformity was needed to fasten them on men's minds.

That a fixed order of nature, though a proof of the one God to reflecting and enlarged understandings, has yet a tendency to hide him from men in general, will appear, if we consider, first, that, as the human mind is constituted, what is regular and of constant occurrence, excites it feebly; and benefits flowing to it through fixed, unchanging laws, seem to come by a kind of necessity, and are apt to be traced up to natural causes alone. Accordingly, religious convictions and feelings, even in the present advanced condition of society, are excited, not so much by the ordinary course of God's providence, as by sudden, unexpected events, which rouse and startle the mind, and speak of a power higher than nature.

There is another way in which a fixed order of nature seems unfavorable to just impressions respecting its Author. It discovers to us in the Creator a regard to general good rather than an affection to individuals. The laws of nature, operating, as they do, with an inflexible steadiness, never varying to meet the cases and wants of individuals, and inflicting much private suffering in their stern administration for the general weal, give the idea of a distant, reserved sovereign, much more than of a tender parent; and yet this last view of God is the only effectual security from superstition and idolatry. Nature, then, we fear, would not have brought back the world to its Creator. And as to the doctrine of immortality, the order of the natural world had little tendency to teach this, at least with clearness and energy. The natural world contains no provisions or arrangements for reviving the dead. The sun and the rain, which cover the tomb with verdure, send no vital influences to the mouldering body. The researches of science detect no secret processes for restoring the lost powers of life. If man is to live again, he is not to live through any known laws of nature, but by a power higher than nature; and how, then, can we be assured of this truth, but by a manifestation of this power, that is, by miraculous agency, confirming a future life?

I have labored in these remarks to show that the uniformity of nature is no presumption against miraculous agency, when employed in confirmation of such a religion as Christianity. Nature, on the contrary, furnishes a presumption in its favor. Nature clearly shows to us a power above itself, so that it proves miracles to be possible. Nature reveals purposes and attributes in its Author with which Christianity remarkably agrees. Nature too has deficiencies, which show that it was not intended by its Author to be his whole method of instructing mankind; and in this way it gives great confirmation to Christianity, which meets its wants, supplies its chasms, explains its mysteries, and lightens its heart-oppressing cares and sorrows.—*Dr. Channing.*

In the matter of our relations to Christ there is no neutral ground. Every man in the world is a Christian or he is not a Christian. He is either a friend to Christ or he is an enemy to him. He must be either the one thing or the other. Jesus' own words are, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." "Choose ye this day whom ye will serve."

The Righteousness of the Nations.

THE prophet Isaiah said of his nation: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." What he said of his nation then, can be well said of all nations to-day. If Israel, the nation chosen of God, and to which his law was directly given, with the outward and visible manifestation of his power; and after being led into covenant with God and thereby into the way of righteousness; if then Israel was destitute of righteousness, what can be said of the nations of the earth to-day in this respect? If the righteousness of the Hebrew nation, with all their appointed worship, was as filthy rags, who can say that any of the Gentile nations are now in a better condition, morally and spiritually? Where is there one to-day nearer the standard of righteousness than the prophet's nation?

But while the prophet spoke thus of his nation, he did not affirm that there were no righteous persons therein. Not long before this God told another prophet that there were then in the nation seven thousand who had not bowed the knee to the image of Baal. There might have been as many in the days of Isaiah as in those of Elijah, who were righteous, not having departed from God. But this number was small when compared with that composing the nation.

The declarations of Christian teachers to-day are greatly in contrast with the language of the great prophet of Israel respecting the moral condition of his people. They speak of the Christian world as being far in advance in righteousness of any former nation or age. They each impute righteousness to their own nation as a nation, not feeling as the ancient prophet did when he uttered the words we have quoted respecting Israel.

The inquiry may be made, Are the so-called Christian nations of to-day regarding God and his laws with more reverence and filial obedience than did the Jews? If the righteousness of that nation was as filthy rags, what is the righteousness of our own nation to be compared to? What law of God did the Israelites violate that is not at this time disregarded? They broke the Sabbath, but not more than it is now disregarded. Nor did the nation of Israel break other laws of God more than they are now violated by the Christian nations of the earth. Covetousness, fraud, theft, robbery, murder—crimes of every degree, are as prevalent now as they were in the darkest days of the Jewish nation. Surely, then, we may say with the good prophet: "We are all as an unclean thing, and all our righteousnesses are as filthy rags."

But when will the opposite of this be said as truthfully as this can now be uttered with regard to our nation and people? Can we reasonably look for a national righteousness—a time when this language of the prophet will not be applicable to the American nation? Where are the indications of the approach of such a day?—*I. I. L., in World's Crisis.*

MR. PEABODY one day came in from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient." "Ah!" said he, "that is a good resolution; let us see what we have to submit to. I will make a list of our trials. First, we have a home—we will submit to that. Second, we have the comforts of life—we will submit to that. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have God to take care of us." "Pray stop," said she, "I will say no more about submission."

THE death of Christ was, to us, a very important event. It makes our salvation possible; and it now depends upon us, with his help, to make it sure.

Wasted Opportunities.

THIS is a world of opportunities. Great attainments were placed within the reach of the first man whom God created, both before and after his fall. Though "sin entered into the world and death by sin," yet man was not peremptorily cut off from the possibilities which his Creator designed for him. There was, and is still, held out to him the opportunity of doing good in this world, and of receiving the reward of a crown of life in the world to come. This grace was extended to the whole human race (see John 3:16; 2 Pet. 3:9), purely as an act of mercy, and constitutes the one grand opportunity of a race of criminals doomed to death. How strange that so large a majority, or that even one, should scorn to accept the priceless gift!

But aside from the general offer of salvation, which the unconverted world is constantly ignoring or neglecting, attention is called to the low estimate often placed by God's professed followers upon the honors in store for them. All along the shores of the stream of time are strewn the wrecks of golden opportunities which have been slighted, or despised, or wasted by those who have essayed to serve God, and whom he would have delighted to honor had they been faithful. Conspicuous in the picture is the ignominious fall of the Israelites whom the Lord so wonderfully delivered from Egypt, and would have personally led into the promised land but for their lack of faith in his word. Had they appreciated their opportunity, and the great honor of God's immediate presence and wonderful providence, not one would have fallen in the wilderness; all would have enjoyed the full blessing of the land of promise.

By way of individual illustration, there is no case more conspicuous than that of Saul, the first king of Israel. The Lord had chosen him, and promoted him from a humble peasant to be ruler over all his people. So far as earthly honor was concerned, there was no higher place. In addition to his kingship, the Lord bestowed upon him the Spirit of prophecy. Was ever a man better prepared for doing good, or had one ever a more important field in which to exercise his powers? But he failed to rightly esteem his opportunities, or to realize his responsibility to the One who had so highly favored him. Consequently, the Lord forsook him, his life proved a failure, and he came to an inglorious end.

And what shall we say of Solomon, to whom was given wisdom and riches and honor, above all of his predecessors or successors? With all these qualifications, and the privilege of building the magnificent house of the Lord, he finally turned away after false gods. The Lord had warned Israel not to intermarry with other nations, "for surely they will turn away your heart after their gods." Yet Solomon did not heed the warning, and, just as the Lord had said, when he was old "his wives turned away his heart after other gods." Had he rightly valued his opportunities in earlier years, and used his wealth and position only in honor of Him who had bestowed them, he would not have been led astray in his old age. Speaking of this noted failure amid such favorable surroundings, Dr. Adam Clarke remarks: "How few proofs does his life give that the gracious purpose of God was fulfilled in him. He received much, but he would have received much more had he been faithful to the grace given. No character in the Sacred Writings disappoints us more than the character of Solomon."

Another instance of wasted privileges comes prominently to view in the case of Judas Iscariot. Called by the Messiah to be one of his personal companions during his public ministry, the full measure of this precious opportunity cannot be computed. With the example and teachings of the Saviour constantly before him, and the many assurances of the great

reward of faithfulness in his all-important mission, his apostasy must always be an astonishment. No one, even the bitterest enemy of Christ and the Christian name, ever has a sympathetic word for the traitor. Even his confession and remorse availed him naught. With the honor and reward of an apostle of Christ within his grasp, he ended his career in the direst shame.

But how many thousands who will readily acknowledge the folly of Saul, and of Solomon, and of Judas, and many others who might be named, will fail to see wherein they may be doing the same things themselves. Thousands who profess the Christian name to-day are being blindly led by the blind, when they might as well enjoy the leadings of the Holy Spirit in the way of light and truth. No generation upon the earth was so profusely surrounded with opportunities of learning truth and doing good as the present. Is it possible, with all the examples of the past in view, that they will, like ancient Jerusalem, fail to recognize the things that belong to their peace? These things, says the apostle, "were written for our admonition."

But some claim to be expecting that soon the Lord will come to redeem his people and take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." If this be true (and there is no doubt that it is), here is opportunity for all. Suppose it is the eleventh hour; "Go work in my vineyard," saith the Lord, "and whatsoever is right, that shall ye receive." Do any feel that the illustrations of this article do not apply to them, because they have not been called to govern a kingdom, or personally to take part with the Lord in his earthly ministry? Let them not despise "the day of small things." The opportunity to sit with Christ in his throne, and to walk with him throughout eternity is before every overcomer. The prize may be lost by the neglect of apparently small duties as well as by failing to rule a kingdom acceptably. It may be won by the humblest servant, as well as by the most honored leader. "Thou hast been faithful over a few things, I will make thee ruler over many things." Many a humble disciple will gain eternal life through ministering to the needy in the name of his Master, who would utterly fail if intrusted with the management of a kingdom, or even with the charge of a church. "He that ruleth his spirit is better than he that taketh a city." Then "whatsoever thy hand findeth to do, do it with thy might," for failure in the end will be simply the result of wasted opportunities.

W. N. GLENN.

Why He Trusted Him.

SOME fifty years ago a gentleman from one of the Southern States was obliged, on a journey, to pass through the then wild region now known as West Virginia. He was an avowed infidel, often saying that Christianity was false, and would ultimately lose its influence and die out. He had been advised to make a certain part of his journey by day, as at night the region spoken of was unsafe. But being delayed, he was on his way through this very region when night overtook him.

Approaching a small cabin, and inquiring where he was, he found, to his dismay, that he was in the very neighborhood he had been warned to avoid; but thinking it as dangerous to go back as forward, he determined to stop where he was. So he entered the hut, in which there was only a woman, and among the rude furniture saw knives that to his eyes looked very large, and guns enough for many assailants.

Before long the cottager himself came in, a rough mountaineer, and in a frank but uncouth manner welcomed the stranger, who quietly took a seat. When supper was ready, they asked him to draw up and eat with them; but

as his appetite was spoiled by his anxiety and fear, he declined, saying he was not hungry. After supper and a long silence, as he expressed a desire to rest, the cottager replied:—

"You can lie down wherever you like on the floor there. I am sorry I haven't anything better to offer you. But we always, before we go to sleep, read a chapter in this book," taking down a Bible, "and ask God to take care of us through the night."

The stranger's relief from anxiety and fear was instantaneous. The book which he had often ridiculed and opposed he at once felt was the guarantee of his safety during the silent watches of the night, and he lay down as securely and quietly to his rest as if he had been in his own home, and with a lesson to his conscience and sober judgment that made him a wiser and a better man.—*Sel.*

Praying for What We Don't Expect.

I HAPPENED once to be staying with a gentleman—a long way from here—a very religious kind of man he was; and in the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christlike spirit, and the mind that was also in Christ Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, What a good kind of a man you must be. But about an hour after, I happened to be coming along the farm, and I heard him hallooing and scolding and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick-tempered.

"'Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times be good for but to worry and vex one with their idle, slovenly ways."

I didn't say anything for a minute or two. And then I said, "You must be very much disappointed, sir."

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it hasn't come."

"Present, Daniel?"—and he scratched his head, as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking of it, sir," I said quite coolly.

"Heard me speak of a valuable present. Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, sir, but you've talked about it; and I hoped it would come whilst I was here, for I would dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christlike spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" and he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like; and you'd come in and sit all in a faint, and reckon as you must be a going to die, because you felt heavenly-minded?"

"He didn't like it very much," said Daniel, "but I delivered my testimony and learned a lesson for myself, too. You're right, Captain Joe; you're right. We should stare very often if the Lord was to answer our prayer."—*Daniel Quorm and his Religious Notions.*

If the end of one mercy were not the beginning of another, we were undone.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—OCT. 18.

1. Upon what did Paul exhort Timothy to lay hold? 1 Tim. 6:12.
2. By what means was he to lay hold of it? *Ib.*
3. Would it be consistent to exhort one to "lay hold" of eternal life if he has it by nature?
4. To whom must we come in order to have life? John 5:40.
5. For what purpose did Christ say he came? John 10:10.
6. Then if men possess immortality by nature, did not Christ come in vain?
7. What is proved by the fact that he came to give life?
8. Who does Christ say have everlasting life? John 3:36.
9. In what sense do we have it now? 2 Tim. 1:1.
10. In whose keeping is this gift? 1 John 5:11.
11. Can one do anything more for Christ than to give up everything for his sake?
12. What does Christ say that those who do so shall receive in this present time? Mark 10:29, 30.
13. What shall they receive in the world to come? *Ib.*
14. Then when will eternal life be enjoyed?
15. At what time will immortality be bestowed? 1 Cor. 15:51-54.
16. How is it that we receive immortality? Verses 52, 53.
17. Can a person "put on" that which he already has on?
18. Then what can you say as to man's present possession of immortality?
19. What is due to Christ from all men? John 5:23.
20. How much honor is due him? *Ib.*
21. What does Christ alone have? John 6:68.
22. Through whom does eternal life come? Rom. 6:23.
23. If men were by nature in possession of immortality, would they be dependent upon Christ for it?
24. Then is it not robbing Christ of the honor due him, to say that men possess immortality whether they believe in him or not?

LESSON FOR OCTOBER 25.

1. Concerning what did Paul wish the brethren not to be ignorant? 1 Thess. 4:13.
2. What is sleep often used to represent? John 11:11-14; Ps. 13:3.
3. What is the condition of a man in a sound sleep?
4. Then what must we conclude as to the Bible idea of the condition of man in death?
5. In what place are the dead sleeping? Dan. 12:2; Job 7:21.
6. What does Paul say that God will do for those who sleep in Jesus? 1 Thess. 4:14.
7. When will he do this? Verses 15, 16.
8. From what place will he bring them? John 5:28, 29.
9. In what sense, then, is it that God brings them "with him;" *i. e.* with Christ? Heb. 13:20.
10. Who are they who go into the grave? Ps. 89:48.
11. What kind of a place is the grave? Job 10:20-22.
12. How is it described by the psalmist? Ps. 88:11, 12.
13. What does Solomon say as to the activity of those who go to the grave? Eccl. 9:10.
14. Are we to understand, then, that the dead are entirely unconscious? Verse 5.
15. Do they not feel any of the emotions which sway the living? Verse 6.
16. Are they not affected even by the success or adversity of their best loved friends? Job 14:21.
17. If a tree is cut down, what may happen? Job 14:7-9.
18. What is said of the death of man? Verse 10.
19. How complete is the "wasting away" of man when he dies? Verses 11, 12.
20. How long will it be before the dead shall be raised out of their sleep? Verse 12.
21. When is it that the heavens shall pass away? 2 Pet. 3:10.
22. Then at what time did Job locate the resurrection?
23. Where did he expect to stay while waiting for this event? Job 14:13; 17:13.

SINCE there was no paper last week, we this week print the questions for two Sabbaths, in order that those who are following the series may not lose the connection.

In John 10:10 we have Christ's statement of the object which brought him to earth to die: "I am come that they [believers in him] might have life, and that they might have it more abundantly." Compare this with his words in John 3:16. He came into the world to save sinners (1 Tim. 1:15); and since the wages of sin is death, it must follow that he gives life, as he says. And this statement cannot be turned aside from its literal meaning by saying, as Dr. Barnes does, that the word "abundantly" "denotes that which is not absolutely essential to life, but which is superadded to make life happy;" for it is not merely the "abundance" of life which he came to bestow, but life itself. "I am come that they might have life, and [something else] that they might have it more abundantly;" that is, to all eternity. But the fact that Christ came to give life, proves conclusively that we cannot have it without him, unless we are willing to admit that he came in vain—for a purpose wholly unnecessary.

THE fact that life comes only through Christ is again and again repeated in the Bible. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. Here we have a most positive declaration; a plainer statement of the case could not be made. There are some, however, who misapply the first portion of the verse, and claim that even now, in this present life, Christians have eternal life. But the beloved disciple, in repeating the words of Christ, says: "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11. And this is how it is that "he that hath the Son hath life." We have it in Christ. It is not ours in the sense of actual possession, but by promise. See 2 Tim. 1:1; Titus 1:2.

AND when shall we receive this promise? Christ himself tells us. Said he: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." This will be the portion of the follower of Christ in this world; but this is not all. He continues: "And in the world to come eternal life." Mark 10:29, 30. So the eternal life is ours in this world only by promise; in the world to come it will be ours in fact. But so surely does Christ give life, that if we have him, we may say that we have life.

ONE word of explanation on John 3:36. "He that hath not the Son shall not see life." Of course this can have no reference to this present life; it must refer to eternal life. That is the object for which man was created. This brief existence is but a preparation for eternal life. The Lord gives us a little period of time to see how we will use it. If we are faithful, he will at his coming give us that for which he has designed us. But if we do not appreciate this life, if we are not faithful in that which is least, what object could there be for him to give us that which is greatest, eternal life? None at all. If we do not gain that, our lives will have been spent in vain. The wicked will "be as though they had not been" (Obadiah 18), and so it can be said of them that they do not see life.

THE great reason that we urge why men should accept the doctrine of conditional immortality is that it honors Christ. If we say that we possess immortality by nature, we de-

prive Christ of his highest honor. We virtually make ourselves independent of him. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Now if we claim immortality as ours by birthright, we may not deny the first part of this text, but we do the second. We may admit that immortality is the gift of God; but we must honor the Son even as we honor the Father. We must also admit that it comes only through Christ.

Few people realize it, but it is a fact that the doctrine that men are by nature immortal is really a denial of Christ. If Christ came to give life, and we claim to have it without him, do we not thus cast him off? Spiritualists have carried the doctrine of inherent, unconditional immortality to its legitimate conclusion, and openly repudiate Christ as a Saviour. If we hold the same doctrine, what warrant have we that we will not go to the same lengths as they? The doctrine of conditional immortality is the only safeguard against Spiritualism. Can any one say that it is not a practical doctrine?

HAVING learned that man is mortal, and possesses no principle of immortality until the coming of the Lord and the resurrection; when he puts on immortality, we would naturally conclude that the dead are unconscious, extinct. And so the Bible represents them. Sleep is a common symbol of death. David says that when Michael stands up, "many of them that sleep in the dust of the earth shall awake." Dan. 12:2. Christ said when Lazarus was dead, "our friend Lazarus sleepeth." John 11:11-14. David prays the Lord to remember him lest he "sleep the sleep of death." Ps. 13:3. And Paul says of David after he had served his own generation, he "fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. Sleep is thus defined by Webster: "A natural and healthy, but temporary and periodical, suspension of the functions of the organs of sense." Of the verb he says: "To take rest by a suspension of the voluntary exercise of the powers of the body and mind, and an apathy of the organs of sense; to become unconscious." Sleep is a synonym for unconsciousness. When a man is in a perilous position and knows nothing of it, we say that he is asleep to his danger. So death, in order to be fitly represented by sleep, must be a total suspension of the functions of the organs of sense, and of all the powers of body and mind. And such we shall find the Bible declares it to be.

THE dead go to the grave. They are said to "sleep in the dust." It is a place to which both good and bad go. This of itself would prove that men do not go to Heaven at death. The following description of the place of the dead also shows that it is not Heaven: "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job 10:22. It is the "land of forgetfulness." Ps. 88:12. It is from this place that the Lord will bring his faithful ones when he comes. Paul says concerning them that sleep: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with him." 1 Thess. 4:14. This does not mean that he will bring them from Heaven, but from the grave. See John 5:28, 29. The apostle in verse 14 has not yet introduced the coming of the Lord from Heaven. He has simply spoken of the death and resurrection of Christ. It was God who "brought again from the dead our Lord Jesus Christ" (Heb. 13:20), and if we believe in Jesus, he will bring us from the dead also, even as he did him.

BUT until the coming of the Lord, the dead remain in their graves, unconscious of passing events. Read Solomon's statements concerning them in Eccl. 9:5, 6, 10. They "know not

anything.' "There is no work, nor device, nor knowledge nor wisdom, in the grave." Even the prosperity or adversity of their best loved relatives, produces no emotion either of joy or sorrow. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. The utter extinction of man in the grave is brought out in this fourteenth chapter of Job. If we cut a tree down, there will be enough life left in the stump to cause it to sprout again; "but man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Verse 10. This is equivalent to saying that he has no existence. But this extinction is not final; it lasts until a fixed time. "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verses 11, 12. We can here only refer to the texts which locate this time. Peter says (chap. 3:10) that in the day of the Lord the heavens shall pass away with a great noise. It is the voice of God, which at Sinai shook the earth, which is yet once more to sound, and shake the heavens. Heb. 12:26. And this voice it is (the trump of God) that is to arouse the sleeping dead. So Job's words are equivalent to the statement that at death man becomes utterly extinct, and remains so until the coming of the Lord. E. J. W.

NOTES ON THE INTERNATIONAL LESSON.

OCTOBER 19—1 KINGS 3:5-15.

SOLOMON'S reply concerning David, when "God said, Ask what I shall give thee," is worthy of notice: "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee," &c. Verse 6. David says, in Ps. 119:142, "thy law is the truth;" and in verse 151, "thy commandments are the truth;" and in verse 172, "all thy commandments are righteousness." Then to walk before God in truth and in righteousness means simply to keep his commandments; and we learn from verse 6 of the lesson, above quoted, that God showed mercy unto David just according as he was obedient. We will find, also, by tracing the history of David, that all the many troubles he had grew out of his violation of the commandments, and, as Solomon avers, he was blessed according as he walked in them.

BUT some who will admit David's obligation to keep the commandments will not so readily admit that the obligation still exists. David not only testifies, as before shown, that "all thy commandments are righteousness;" but he says, "Thy righteousness is an everlasting righteousness." Verse 142. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Verse 151. And even more emphatic (if possible) is the declaration of verse 155: "Salvation is far from the wicked, for they seek not thy statutes." When we consider that salvation is to be revealed in the last times (1 Pet. 1:5; Rev. 22:12, 14), and that there will be wicked ones in the last days (Matt. 24:37-39; 2 Tim. 3:1-9), we may reasonably infer—yes, we may know—that when the Lord comes, the wicked of to-day will be far from salvation for the same reason that will debar the law-breakers of David's time.

"I AM but a little child." Verse 7. Josephus says he was just fourteen; other commentators vary from this up to nineteen or twenty. But it was evidently in judgment and ability to rule "so great a people" that Solomon felt his great lack, rather than in years. No matter what his age, he was but a child before God, and in the room of his experienced father David. "I know not how to go out or come in." (An id-

iomatic expression, denoting the whole official conduct of a ruler before his people."—*Dr. Terry.*) On this, Mathew Henry says:—

"Those who are employed in public stations ought to be very sensible of the weight and importance of their work, and their own insufficiency for it; and then they are qualified for receiving divine instruction. Paul's question, 'Who is sufficient for these things?' is much like Solomon's here—'Who is able to judge this thy so great a people?' Verse 9. Absalom, who was a fool, wished himself a judge; Solomon, who was a wise man, trembles at the undertaking, and suspects his own fitness for it. The more knowing and considerate men are, the better acquainted they are with their own weakness."

"GIVE therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad." Verse 9. To get an understanding of how Solomon actually came by his great wisdom, it is important to note this request particularly, as also the reply of the Lord, in verse 12: "Behold, I have done according to thy word; lo, I have given thee a wise and an understanding heart." Many suppose that Solomon became suddenly, as by miracle, possessed of all his great wisdom. Solomon already possessed the foundation of wisdom; he feared the Lord, and this good beginning was manifested in the wise request he made for an "understanding heart." There is no doubt that God was the author of his wisdom, but by what means? In Eccl. 1:12, 13, we find Solomon's own explanation: "I the preacher was king over Israel in Jerusalem; and I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." And it is very doubtful that any man ever became wise in any other way. The prophets were inspired of God, but Peter says they inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:10, 11.

As Dr. Clarke argues, it is no more to be supposed that Solomon awoke to find himself suddenly possessed of all his subsequent wisdom, than that he was suddenly endowed with the full extent of his future riches and honor which the Lord promised him. In fact, the fifteenth verse plainly states that "Solomon awoke and behold it was a dream."

THE importance which God attaches to his commandments, as also the value of long life, properly employed, is foreshadowed in verse 14, where is a promise that if Solomon would keep them, his days would be lengthened. While this was but a promise of a lengthening of days in this life it was esteemed an incentive to a righteous course; whereas we have a promise of eternal life on the same conditions. Matt. 19:17; Rev. 22:14. Some people maintain that we cannot keep the commandments. This is equivalent to saying that God tempts us with promises based on conditions with which we cannot comply; that he makes requirements of us beyond our power to fulfill. This plea is but an insinuation against the love of God and the integrity of his promises. The keeping of the commandments is distinctly made the test of our love to God and to the children of God; and to this test is added the assurance that "his commandments are not grievous." 1 John 5:2, 3. No commandment-keeper claims the ability to walk in them alone. The spirit of God will, however, give the needed assistance; if properly sought, it will help our infirmities. Rom. 8:26. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." Heb. 4:16. W. N. GLENN.

Temperance.

A Hint for the Trade Unions.

WE happen to know of a large building, not yet finished, whose builder has reduced his expenses by a grog shop for the workmen. Every laborer on the building has credit at the bar to the full amount of his wages. Most of the hands drink off a considerable part of their earnings. We know of one who, at the week's end, found fifteen cents standing to his credit.

The profits on all kinds of liquor, from beer up, are enormous, from 200 to 400 per cent., and in some cases more. This grog shop amounts, therefore, to a discount of from 67 to 80 per cent., cunningly applied to the wages of the workmen on the building.

We understand this is not a singular case, and we hear stories of brutal influences being used to drive or draw the man into this discounting mill.

How wide the practice has extended we do not know. For humanity's sake, let us hope it has not gone far. If the trade unions want something to do that will tell more than anything else on the welfare of the workingmen, let them look after matters like these.

Instead of sending committees around to learn whether non-union men are employed on the work, let them send committees on the better business of finding what rum shops are open in the vicinity, and use their power to keep the men out of them.

What we have related above shows how much reason there is that they should act. It makes no difference what wages a man earns in a day, if he drinks all he gets, or drinks all to within fifteen cents in a week. A sober man at one dollar a day is better off than one of those fellows trapped in a whisky shop who gets four dollars a day to waste.

The trade unions must look after the manhood of the men if they want to raise them up and make them strong to face the world.

It makes little difference whether other builders adopt the plan we have spoken of to cheapen their construction or not. If there is a rum shop at hand for the workman, the result on him is the same. He gets just as much liquor, he pays as much for it, and at the week's end he has as little left. The measure of profits in the case we have related is the same in all, and it may stand as a fair sample of the way the rum shop lives on the workmen, and of the amount every one of them draws from them.—*N. Y. Independent.*

DARING the devil is a venturesome business. A reformed drunkard, for two years kept away from his drinking chums and the saloons. A friend observed that he was found quite often in front of the drink-shops, and admonished him. "Oh," said he, "there is no danger. I can look in and never want to drink. I am safe." His friend was alarmed at this evidence of his blindness, and grew earnest: "If there is no danger, why do you come round this way every morning and stop," he asked. "To show my strength" was the reply. In less than a week he was in a spree that did not end for weeks. It will be time to show our strength when the devil hunts us up. Till then it is wise to never dare the devil.—*Baptist Record.*

THE use of tobacco is to be absolutely prohibited in all the Government schools in France, on the ground that it affects injuriously the faculties of the mind and the general ability to study. The regulation is based on the recommendation of a commission of men of science.

WM. PENN said in 1773: "The rum ruins us. We desire it may be forbidden, and never sold in the Indian country."

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, OCTOBER 2, 1884.

California Camp-Meeting.

It is only because we cannot get time to write that we do not give considerable space to our camp-meeting this week. It is not yet ended, but most of the business has been transacted, and a vast amount of instruction has been imparted to the people. The meeting is the largest ever held in California. Yesterday, Sabbath, Sept. 27, there were 862 in the Sabbath-school—more than ever before engaged in a Sabbath or Sunday-school in this State. Two tents, one 60 by 100, the other 50 by 70, were filled with the busy classes. It was a sight never to be forgotten. At first all assembled in the larger tent, literally filling it, for the opening exercises. Then a little army of the younger ones filed out in excellent order, going to the other tent for recitation. Our feelings on seeing such a large concourse of children on their way to learn the word of God, and to hear of his wonderful works and his wonderful goodness to us, we can never describe. How will their parents, and their home schools, train them to use their knowledge of the word of the Lord? Where will all these little ones be when the Lord shall appear in his glory?

At our camp-meeting at San Jose, last year, a committee was appointed to revise our State Conference Constitution. To a great extent the old one had become obsolete. All our Conferences have outgrown their Constitutions. A revised one was reported, and, with some amendments, was adopted. It will be reported in the Conference proceedings next week. We confidently believe it will answer the purpose for which it is designed.

The officers were elected as follows: President, S. N. Haskell; Secretary, J. D. Rice; Treasurer, Pacific Press; Executive Committee, S. N. Haskell, W. C. White, J. H. Waggoner, J. N. Loughborough, and M. C. Israel. Our field is so large, including the States of California and Nevada, that it has been found impossible for a committee of three, with some of them often absent, to do any justice to the work. We have never known more satisfaction to be expressed with an election than with this. Our "Assistant Editor" wisely refused to act longer as Secretary, as the amount of his other work would not permit.

The Sabbath-school Association elected as President, C. H. Jones; Secretary, Josie L. Cochran; Executive Committee, C. H. Jones, C. C. Ramsey, and E. J. Waggoner. This is an excellent selection, all being experienced Sabbath-school workers.

The "Pacific Coast Council" having recommended that Elder Jones come to California, where he could gain experience by associating with experienced workers, and that Elder Raymond go to Healdsburg College, it has been considered by this Conference that we ought to do something for the northern field in return. Elder Loughborough made it a condition of his accepting a place on our Executive Committee, that we send an efficient and experienced minister to work in the Upper Columbia Conference. To this the Conference agreed; and it was further agreed to pay the expenses of said minister during so much of the coming year as he shall be engaged in opening the work in Idaho. This was passed by a rising vote of the whole congregation, and it cannot fail to give encouragement to the U. C. Conference, which is now so destitute both of means and workers. It is also intended to send a worker to

assist the North Pacific Conference, though it may not be advisable to send one for the winter or rainy season.

We have greatly missed the presence and testimony of Sister White in this meeting. To compensate in part for this want, we have read portions of "Vol. IV." in the early meetings, to good effect.

To-day, 28th, we expect a large attendance, and hope the Lord may give wisdom for the occasion.

Old Testament Ethics Vindicated.

SOME time ago we promised to speak more at length of a book with the above title, by Rev. W. A. Jarrell, Baptist minister. We have not delayed this from choice, but because other matters have been constantly pressing upon us, and the delay has been almost unavoidable. When the book was first advertised, the title attracted our attention, and before we had opportunity to order, we were presented with a copy by Elder Jarrell in person, for which he has our heartfelt thanks. In this age of antinomianism it is refreshing to read a work which vindicates the morality of the Old Testament in such an able manner.

We would not be understood to say that there is anything in Mr. Jarrell's book that is new to us on the subject of the morality of the ten commandments. But we are free to say that it is an able statement of the subject, and contains valuable testimonials from other writers. It is worthy of a place in every library as a book of reference.

His definition of *ethics* is simply *morals*. This is correct, and it is necessary to hold this in view in considering the argument. Webster gives a wider range to the word, but a wider range is not admissible when the ethics of the Scriptures is the subject. The heading of Chapter VI. is as follows: "The Ten Commandments the Constitution of Old Testament Ethical Laws and Regulations." First are given some quotations from other authors, as the following from Fairbairn:—

"It perfectly accords with this view of the ten commandments, and is a further confirmation of it, that they were written by the finger of God on two tables of stone—written on both sides, so as to cover the entire surface, and not leave room for future additions, as if what was already given might admit of improvement; and written on *durable tables of stone*, while the rest of the law was written only on parchment or paper. Hengstenberg justly remarks: 'The stone points to the perpetuity which belongs to the law, as an expression of the divine will, originating in the divine nature.' It was an image of the truth uttered by our Lord, '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.' It is carefully to be observed that a marked distinction is still put between the ten commandments and the other precepts. Our Lord and his apostles always point to the revelation of law engraved upon these stones as holding a pre-eminent place, and, indeed, as comprising all that, in the strict and proper sense, was to be esteemed as law. . . . We should despair of proving anything respecting the Old Testament dispensation, if these considerations do not prove that the law of the ten commandments stood out from all other precepts enjoined under the ministration of Moses, and were intended to form a full and comprehensive exhibition of the righteousness of the law in its strict and proper sense."

And from the same author again:—

"The fourth and fifth precepts demand the due honoring of God in deed; the third in word; and the two first, pointing to his sole Godhead and absolute spirituality, require for himself, personally, and for his worship, that place in the heart to which they are entitled. Very striking in this respect is the announcement in the second commandment, of a visitation of evil upon those that *hate* God, and an extension of mercy to thousands that love him. As much as to say, It is the heart of love I require; and if ever my worship is corrupted by the introduction of images, it is only to be counted for the working of hatred instead of love in the heart. So that the heart may be truly called the alpha and the omega of this wonderful revelation of law; it stands prom-

inently forth at both ends; and had no inspired commentary been given on the full import of the *ten words*, looking merely to these words themselves, we cannot but perceive that they stretch their demands over the whole range of man's active operations, and can only be fulfilled by the constant and uninterrupted exercise of love to God and man, in the various regions of the heart, the conversation, and the conduct. With manifest reference to the second table, and with the view of expressing in one brief sentence the essence of its meaning, Moses had said, 'Thou shalt love thy neighbor as thyself' (Lev. 19: 18); and, in like manner regarding the first table, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.' Deut. 6:5. It is against all reason to suppose that these precepts should require more than what was required in those which form the very groundwork and heart of the Mosaic legislation; and we have the express authority of our Lord for holding that the whole law, as well as the prophets, hung upon them. Matt. 22:40. In the sermon on the mount, also, he has given us an insight into the wide reach and deep spiritual meaning of the ten commandments, clearing them from the false and superficial gloss of the carnal Pharisees. And to mention no more, the apostle Paul, referring to the law of the ten commandments, calls it spiritual, holy, just, and good; represents it as the grand instrument in the hands of the Spirit for convicting of sin; and declares the only fulfillment of it to be perfect love."

"The very manner in which these commandments were given is sufficient to vindicate for them a place peculiarly their own. For these alone, of all the precepts which form the Mosaic code, were spoken immediately by the voice of God; while the rest were privately communicated to Moses, and by him delivered to the people. Nor was the mode of revelation merely peculiar, but it was attended also by demonstrations of divine majesty, such as were never witnessed on any other occasion."

In closing this chapter the author remarks:—

"Taking the ten commandments—the Constitution of the Old Testament—as its ground and spirit, this chapter might close this work, as having vindicated the perfect holiness of Old Testament Ethics. In all interpretations of Old Testament Ethics, the rules in Chapter II. of this book—see, especially, the latter part of the chapter—bind us to interpret it by its Constitution."

We have made these quotations to show that the ten commandments are called, in this book, *the law*, pre-eminently, as they truly are; that these commandments are the Constitution, the ground and spirit of the Old Testament; and that the ethics of the Old Testament is to be interpreted by this Constitution. Let this be borne in mind while we make other quotations from the book. The heading of Chapter III. is as follows: "Old Testament Ethics Lays the Only Ethical Basis." This is an important and truthful statement; one which cannot be dwelt upon too much in this age, while so many are trying to put the morality of the New Testament in contrast with that of the Old. Man's relations to God do not change with changes of dispensations. God had a perfect law in the time of David. Ps. 19:7. By it man was condemned as a sinner. It contained the whole duty of man, as a moral agent, and by it God will bring every work into judgment. Eccl. 12: 13, 14. It is established, enforced, not made void, by the gospel. Rom. 3:31. It is the essence and life of the golden rule. Matt. 7:12. But our object is to let our author speak on the subject. The chapter (III.) now under notice is about exhaustive; it contains one hundred pages, under twelve heads. No brief notice can do justice to the argument, yet our notice must be brief. The following is the introduction of this chapter:—

"Like everything else, ethics must have a reliable basis. Superficial, false ethical writers know nothing of ethics or its basis. To them ethics is but common-place observations, maxims, aphorisms, and manners, which are subject to variation according to place, time, and age. Such ethics (?) they delight to quote from some heathen religion, philosophy, or writer, and array against the Bible. Though a purely righteous ethics is indispensable, its basis is, if possible, more so. Old Testament Ethics is based upon the following basal facts, principles, and doctrines:—

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"1. Of God, the supreme moral Governor of the world.—Moral law is essential to moral government. Without law, no government. Whether in the political, the material, or the spiritual—the moral—without law all is chaos. As law does not make or enforce itself, it must have for its origin and enforcement a maker and enforcer. The moral law, being above man, must have a Being above man to enforce it." Etc.

The second point is most important and clearly established.

"2. The second basal plank of the Ethics of the Old Testament is the existence and immutability of the moral law, in which it is superior to atheistical and heathen, so-called, ethics. Under the preceding point we saw that moral law is indispensable to ethics. Old Testament Ethics, therefore, rests upon the existence of the moral law. . . . Old Testament Ethics is based upon the immutability of the moral law. No age, no circumstance, nothing can make right wrong, or wrong right. While certain things may be duties and privileges at certain times, and under certain circumstances, which, under their contrary, are the reverse, moral right is always moral right, and moral wrong always moral wrong. To lie, to steal, to commit adultery, to slander, to covet, to murder, etc., are sin, done whenever, wherever, and under whatever circumstances. Law is not the basis of moral right, but moral right is the basis of law. Moral right is the expression of the very relation and nature of moral things. . . . Arselm and the Reformers were emphatically right in teaching that the divine will must be what the divine nature is. That the will must be what the nature is, is one of the fundamental truths of all true moral philosophy. . . . While the law is not the nature of God, it is the effect and likeness of that nature; it is the perfect reflection of his infinite holiness and wisdom. It must, therefore, be as unchangeable as the infinite holiness of the divine nature. Law is the positive enactment of this nature; it is the expression of God's will."

The reader of our book on the Atonement will find these very ideas presented in the chapter on "The Divine Government." We think the above statements of these all-important truths by Elder Jarrell are beyond the possibility of contradiction. In closing our examination of his work for this week, for we have more to present, we invite the reader, and especially our Baptist friends, to contrast these statements with the antinomian sentiments put forth by late correspondents of the *Herald of Truth*, the Baptist paper of this city. We would like to see Dr. Tombes, or Dr. Anderson, attempt to justify their articles depreciating the law of ten commandments, by an effort to overthrow the reasoning and the conclusions of Elder Jarrell. It would hardly be doing justice to these Doctors, erroneous as were their conclusions, to place Mr. Flee- nor in their company, because his bold expressions against the ten commandments, and his accusation against the Saviour as putting a slight upon this expression of the will, of the infinite holiness, of the Eternal One, would lead us rather to conclude that he could hardly appreciate the depth and strength of Mr. Jarrell's reasoning. On the point in current dispute, the one which induced the above-named Doctors to ignore the position which the body of Baptists has so long occupied, Mr. Jarrell says: "The Sabbath an essential part of Old Testament Ethics." This no one can deny; it is an important part of the ten commandments—the moral law—and the immutability of that law is guaranteed by the immutability of the divine will and attributes of which it is the outgrowth and the expression. Instead of harboring a thought which would possibly depreciate or belittle that law, it would be well for all to utter the pious prayer of the devoted psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law." Ps. 119:18.

"BLESSED are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you." Matt. 5:11, 12.

Is a State Religion Contemplated?

IN the thirteenth chapter of Revelation two beasts are brought to view, representing two earthly powers. The first beast, having seven heads and ten horns, the body of a leopard, the feet of a bear, and the mouth of a lion, can be no other than the papal power, and so commentators have generally regarded it. It combines the characteristics of all the beasts of Dan. 7, showing that its dominion has extended over all the territory occupied by the powers represented by those beasts, that is, nearly all of the Old World. It speaks great things and blasphemies; it blasphemes God and his name; it makes war with the saints and overcomes them, and continues forty-two prophetic months, or twelve hundred and sixty years, when it goes into captivity. All these specifications are met in the papal power, and in no other. Its going into captivity was in A. D. 1798, when Pope Pius VI. was taken prisoner to France, and the papacy for two years had no head. This was indeed a deadly wound, which, however, in accordance with the prophecy, was healed by the enthronement of another pope, and the restoration of the papacy to at least the semblance of its former power.

Just at this time "another beast" was "coming up out of the earth." Since all the Old World was already occupied, it is evident that we must look to the New World for the rise of this other power. In 1798, when the papacy went into captivity, the United States of America was just "coming up," and there was no other power then establishing itself. The first president had, at that time, barely completed his term of service, and the eyes of the world were being turned to this new nation, which was so rapidly and yet unostentatiously arising to take its place among the foremost nations of the earth. Its peaceable, lamb-like appearance has always been preserved, and even the dragon voice (*i. e.*, the persecuting disposition) has been heard to a slight degree. If space allowed, we might go on to show many more reasons why this two-horned beast must represent the United States. This much we can say, that if this beast does not symbolize the United States, then there is one symbol of prophecy for which no place can be found.

This power is to make an image to the first beast. That beast, the papacy, was simply an ecclesiastico-civil power,—a union of church and State. The State existed to serve the ends of the church, and to enforce its dogmas. The church itself never put heretics to death; it simply decided who were heretics, and then handed them over to the civil power, over which the church had supreme control, to be punished. An image to that beast must be something like it—another union of church and State. All that is required to effect such a union is for the civil power to enforce, under penalty, some practice which the religious leaders declare ought to be observed. This is just what must be done in the United States, if we are correct in our application of the prophecy. And this is what Seventh-day Adventists have for thirty years declared would be done in this country.

It is well known that for about twenty years a party has been in existence, known as the "National Reform Party," whose avowed object is to secure such an amendment to the Constitution of the United States as will "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." To show that this movement contemplates "sufficiently practical ends," the leaders make no secret of the fact that the observance of Sunday is one of the "Christian institutions" which they desire to see enforced by the laws of the State, declaring that when the desired amendment shall be obtained, no one who violates the Sunday shall be eligible to any office. They openly declare, also, that the State should

exist only as the servant of the church, to carry out its decrees. When, therefore, a national Sunday law shall have become an actual fact, the image to the papal beast will be fairly set up in the United States.

The *New York Independent* has been very outspoken against such a movement as this. Although advocating the observance of Sunday as the Sabbath, it has deprecated any attempt to make such observance compulsory. We will quote from its pages to show that we are not alone in regarding legal enactments for the observance of Sunday as a union of church and State. The reader will please bear in mind that in these quotations the word "Sabbath" is used for Sunday. In its issue of Dec. 14, 1882, in an article concerning "Sunday Laws," the *Independent* said:—

"There is no doubt that much of the earlier Sabbath legislation of this country, the relics of which still remain to some extent in the law, and to a larger extent in the minds of some of the earnest advocates for the sanctity of the Sabbath, was based upon the principle of a State religion, and that Christianity, with its Sabbath, was that religion. This theory, however, has been thoroughly exploded by judicial decisions in later and wiser times; and it cannot stand a moment without surrendering the fundamental principles upon which the American governments are organized. The State has nothing to do with the Christian Sabbath as a religious day, except to protect from improper disturbance those who, on religious grounds, keep it as holy time. It has no right to pass to the breadth of a hair beyond this point, any more than it has to enact a doctrine of God or the Trinity, which the people shall believe. The moment the State exceeds protection, and undertakes the work of direction, it becomes a trespasser upon the rights of conscience, and assumes a function for which it is not adapted, and for which it has no warrant. The State has no right to compel any man to treat the first day of the week as 'holy time.' Whether he shall do so or not is for him to determine, and not for the State to determine for him."

To all of this we give our assent; we believe it is in accordance with sound reason and strict justice. In its next issue, that of Dec. 21, 1882, the *Independent* says further:—

"The State has nothing to do with Sunday as a purely religious day, or with the reasons which demand and enforce its observance as such a day. Its sole function is to regulate it as a rest day, and that, too, for reasons that apply equally to all the people, and not particularly to Christians, who keep it as 'holy time.' Christians have an unquestionable right so to keep the day, and by moral means persuade others to keep it in the same way, and to be fully protected in so doing; but they have no right to demand that the State shall compel others to adopt either their creed or their practice in regard to the religious sanctity of the Sabbath. It should be enough for them if the State, for its own reasons, and not theirs as religionists, makes Sunday a rest day within the limits of a reasonable propriety. When they ask the State to do more, they virtually ask it to establish a *State religion*."

The *Independent* seems to be a little confused in this quotation, in that it says the function of the State is to regulate Sunday as a rest day. But whatever it may mean by that statement, it is clear enough when it says that Christians have no right to ask the State to compel others to adopt either their *creed* or their *practice* in respect to the religious sanctity of the Sunday. So long as the State does not seek to compel us to adopt the *practice* of the majority of professed Christians in regard to Sunday, we care not how much it legislates concerning it. To say that the State has no right to compel any one to adopt their *practice* in regard to Sunday, is equivalent to saying that it shall not *compel* any one to rest on that day. In this it is correct, as it is also in the statement that such compulsion would be the establishment of a State religion. Again, in its issue of Dec. 28, 1882, in an editorial on "The Sabbath and Railroads," it says:—

"We would resist to the very last any attempt to put the civil statute behind the Sabbath [Sunday] as a religious institution, since this cannot be done without involving in principle the whole doctrine of religion and State. It is, however, not less a duty

of the church, and of Christians in their individual capacity, to do what the State cannot properly do, and, therefore, should not do; and that is to enforce the Sabbath as a sacredly religious day, by moral means, by example, and by precept."

With this we have no fault to find. We do not question the right of Christians, as individuals, to enforce the observance of Sunday by example and by precept, nor of anybody to keep the Sunday of their own free will. What we do protest against is a State religion,—the compelling of individuals to rest on Sunday against their will.

But since 1882 the *Independent* has undergone a radical change, and now approves what it once condemned. The issue of Aug. 28, 1884, contains an editorial on "The Working Man's Interest in the Day of Rest," in which it says that all legislation which allows any work to be performed on Sunday is a failure, and a move to deprive the laborer of his right. This wrong to the workingman, it says, can be relieved by nothing but the religious observance of the day. From this article we quote a few paragraphs:—

"The net result [*i. e.*, of laws which permit any person to labor on Sunday] is to put more terror into toil, and to add so much more of burden to the existence of a class of people whose lot is already hard enough, and who, without the powerful arm of the law and of social custom to protect them, are unable to vindicate themselves.

"There is no secular nor semi-secular theory of the day that can meet this abuse. If it is handed over to amusement, money-making enterprise will only lay itself out on that day in another way, and drive its wheels and push its methods so much the harder as the time is shorter.

"The only possible protection lies in supporting by law and by social observance the religious character of the day. In the name of religion a halt may be called, and the weary toil ended. Religion is rest and peace. It is still and recuperative to the body and mind. It keeps people in their homes, and engages them in wholesome thought, and it speaks in the name of an authority which is sacred enough to rise superior to the pressing claims and urgency of business."

It then states that the right of the laborer to his rest holds good for domestics, for coachmen and stable-boys, in the railway and the steamer, as well as in mills and manufactories, and says further:—

"It is a right on whose recognition the religious observance of Sunday depends. If Christian people will not consent to some sacrifice in matters like these, they cannot hope to retain the great boon to themselves and to the world around them, of a religious day. If they consider that price too high, they cannot have their jewel of a well-kept Sabbath."

The article closes with these words: "A religious Sunday gives the only hope a weary world can have of a regular day of rest."

We do not give these quotations in order to take the *Independent* to task for its change of base; that is its own affair, not ours. But we give them to show how public sentiment is shaping. When the strongest opponent of the "National Reform" movement, the most influential popular religious journal in the country, favors that movement, it indicates no little progress toward the end sought by that party. That that end is in reality a union of church and State, no thinking person, least of all the *Independent*, can deny. The agents of the so-called Reform Party are not idle, and the prejudice which they have to overcome is only nominal. The friends of the Sunday feel that something must be done. Since there is no divine command for Sunday observance, nothing by which they can appeal to the conscience of the people, Sunday desecration is increasing very rapidly. In their desperation they see no remedy but to adopt a plan which, as the *Independent* says, is the surrender of the fundamental principle upon which the American Government is based.

The student of prophecy and of the signs of the times can see clearly that the time is near at hand when the people of the earth will respond with alacrity to the demand "that they should make an im-

age to the beast which had the wound by the sword, and did live." When that time comes, may we be found among those who are heeding the command from Heaven, to "worship Him that made heaven, and earth, and the sea, and the fountains of waters."

E. J. W.

The Missionary.

The Camp-Meeting in Maine.

THIS meeting was held about one mile from the city of Portland. Portland is a seaport, containing about thirty-seven thousand inhabitants. Quite an amount of missionary labor had been performed in the city previous to the camp-meeting. Preparations for the meeting were not completed until the first Sabbath, although the meeting commenced two days before that time. The attendance of our brethren was small at first, but it continued to increase until nearly the close of the meeting. There was, in the city, at that time, a great political excitement on the temperance question. A movement is in progress in the State to make prohibition constitutional by an amendment to the State constitution.

One object in holding a two weeks' camp-meeting in one place is to benefit our brethren. It requires time for them to get their minds in a condition for God to work for and through them. The hurry and rush attending a one week's camp-meeting is such that they cannot be brought into a condition to appreciate God's blessing until about the close of the meeting, and, under these circumstances, it is impossible to accomplish the good that can be accomplished when the people move more understandingly, and their minds can be wrought upon by the Spirit of God. Our brethren should realize that if they would derive the benefit and blessings in store for them at these meetings, they should (1) be prompt in attending the first of the meeting; (2) they should remain to its close, and (3) they should dispense with all ideas of sight-seeing in the city, or wherever the meeting may be held, while it is in progress. Neither should they take this time to do trading, unless it is before or after the meeting. If it was necessary that the disciples should tarry ten days in Jerusalem for a preparation to go out and labor for Christ, after they had been with him three years and a half, it is far more important that we should spend at least two weeks in a year in seeking God, without having our attention diverted by other things.

We arrived on the ground the first day of the meeting, accompanied by Elder Robinson. Elder Smith and Sister White arrived Wednesday of the following week. The meeting increased in interest from the first Sabbath to its close. Not a few took their stand to keep the Sabbath. The friends in Maine have purchased a 60 by 90-ft. tent. This with a 50-ft. tent was used for the public services. On Sundays they failed to accommodate the audience, particularly the last Sunday in the afternoon, when Sister White spoke on temperance. At least twenty-five hundred people were present. The tent was seated to its utmost capacity. Chairs were brought into the aisles, and the space for about ten feet around the tent was occupied by eager listeners. God blessed the word spoken. Judging from remarks made at the close of the meeting, and attention given during it, what was said took a deep hold upon the people. Many who had not seen Sister White since she was a girl, listened with perfect astonishment.

There were those present who had embraced the truth from reading the Signs, and, during the meeting, bore their first testimony publicly in favor of the truth. Many interesting incidents were related which showed that the truth is moving forward in Maine, even in ad-

vance of what is accomplished by the labors of our brethren. Much more had been accomplished in the missionary work the past year than formerly. One thousand paying subscribers have been obtained for the *Sentinel*, together with a goodly number for the Signs. A city mission in Portland has been carried forward with some success. The brethren in Maine, although extremely poor, voted to raise the sum of four thousand dollars for various enterprises in their own Conference. Nearly two thousand of this was pledged at the meeting. Taking into account all the circumstances, we consider this meeting one of the most successful we have attended this season. But the brethren need to have enlarged ideas of the work. God gives us what we expect and work for. If we expect much of his blessing, and put forth the requisite efforts to obtain it, we shall have it.

S. N. HASKELL.

Camp-Meeting in Ohio.

THIS meeting was held on the fair-grounds near the city of Columbus. The place of the meeting was about three miles from the city, too far away for people to walk to it, and not so situated as to be reached by excursion trains. The nearer the camp-meetings can be held to a city, the better. If they are held in the city, where there is a good side-walk to them, and a horse railroad passing the grounds, there will be large audiences. If held out of the city, it should be six or more miles off, but on a railroad where excursion trains can be run to it on Sunday, and where all trains can stop at the grounds. However, there was a fair congregation each day and evening. Upon the second Sunday of the meeting there were about 3,000 present, who sat and stood in almost breathless silence for over one hour to hear Sister White as she spoke on the subject of temperance.

We arrived Thursday, after the meeting had been in operation for nearly one week. Elders Butler and Van Horn were on the grounds at the commencement of the meeting. Elder Smith arrived on Friday. At the close of the discourses on Friday and Sabbath afternoons, by Sister White, about 100 came forward for prayers. The Spirit of God was present and moved upon hearts. Many who came to the ground commenced to serve God and keep his commandments. Some of the citizens, we understand, committed themselves to the Sabbath of the Lord. Thirty-six were baptized on Monday.

About fifty tents were pitched, but the larger part of the people took their abode in the Agricultural buildings. About 500 campers were on the ground.

Last spring, at the meeting in Clyde, it was voted to raise \$15,000, for the advancement of the cause in Ohio; over half was secured at that meeting. At this meeting it was voted to add to that fund \$10,000; \$1,000 to pay past arrearages to Conference, and other expenses; \$4,000 for Battle Creek College; and \$5,000 for the cause in Europe. Over one-half of this was pledged on the ground; \$1,000 paid down.

The cause is growing in Ohio. They have had four ordained ministers in this State during the past year. Four more were ordained at this meeting, and sixteen received colporters' licenses. The sweet, melting spirit of Christ rested upon the congregation during the ceremony. Doubtless many of those receiving licenses will develop into successful ministers. But a successful colporter fills as important a branch in this work as the minister.

It is the personal effort that reaches hearts; and he who applies himself to the giving of Bible-readings in families and neighborhoods, and those who are successful in the sale of our publications, can lead useful lives,—such as will bear much fruit in the kingdom of heaven. The Saviour taught his disciples to pray for laborers. Men and women are wanted who feel

the worth of the soul, and are willing to give their means, talent, and life if need be, to advance the cause of Christ. There are some who will do this and God will bring them to the front in the closing work. Many of our brethren have in the past been prospered in the things of this world. His providence has brought them to the present hour to help in this time of need. The fields are white already for harvest. Happy are those who can see the importance of the present hour, and consecrate themselves and their substance to the work of Christ. What is to be done must be done quickly.

The parting meeting was Tuesday morning. Thus closed a successful camp-meeting, the friends returning to their homes much encouraged.

S. N. HASKELL.

Upper Columbia Conference.

ACCORDING to arrangements made by the leading brethren, I have spent five weeks among the churches in this Conference, namely, Echo, Walla Walla, Milton, Dayton, Pataha, and Farmington. I have aimed to visit all the friends accessible. Have held forty meetings in all, and obtained 167 yearly subscriptions for the SIGNS to be used for missionary work in Idaho. According to the plan introduced by the president, these SIGNS are to be sent out by the assistant secretary, Sister Halleck. The brethren have shown a commendable zeal in giving of their means for this work. I hope, however, they will not consider their duty done, but will not only keep up their club of SIGNS but increase it, and engage in missionary work themselves.

Many more SIGNS than are now taken could be used to good account in that Conference. Hundreds of people are settling up that vast Territory, which gives an excellent chance to circulate our reading matter, and thus bring the light before the people. Five hundred copies of the SIGNS could be used in Idaho the coming winter; thus that unexplored field might be prepared for active labor in the spring. The times demand activity, and the spirituality of a Conference can be measured by the amount of missionary work done. Inactivity brings spiritual death and its sad results. The example of the Head of the church should be followed more closely than it is. His labors were unceasing and their fruits we are privileged to enjoy. Thus we are placed under great obligation to Him who has said, Go, labor in my vineyard.

Some of the churches visited have newly come to the faith, and need to be educated in the duties that devolve upon the Christian. I was gratified to see their readiness in taking hold as fast as duties were presented. Others have been very negligent, either through a lack of knowledge or lack of consecration, in carrying out the requirements of the fourth commandment. God has given us great light, and we shall be held responsible for this light. If we desecrate his holy day by speaking our own words (Isa. 58:13), or doing our own work (Ex. 20:10), we cannot expect the smiles of Heaven. Exodus 16:23 should be read each day until the duties enjoined therein are fully impressed upon the mind. Then all work would be done upon the preparation day, and there would be a readiness for the holy Sabbath of the Lord. I tried, in the fear of God, to set before these churches practical duties. Confessions were made, and a willingness was manifested to take advance steps in the Christian life. I have reason to hope that the resolutions formed will be carried into effect.

If the health reform were more regarded, there would be increased spiritual discernment and a clearer perception of Christian duties. The Spirit of prophecy teaches us that the health reform is as closely connected with the message as is the arm with the body. Brethren, we cannot afford to be indulging in tea,

coffee, tobacco, and swine's flesh, when our soul's salvation is at stake. The counsel that Paul gave to the Romans should be heeded by us who are expecting soon to be ushered into the presence of a just and holy God. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

I had the pleasure of spending two days with Brethren Colcord and Bartlett at the tent at Garfield. They have a few interested hearers, who seem to be anxious to know what the Bible says. The harvesting and threshing season, and the scattered condition of the inhabitants, are against the work, but our brethren labor on in hope. May God bless their labors abundantly.

WM. INGS.

On the ocean, Sept. 15, 1884.

Northern Wisconsin Camp-Meeting.

THIS meeting was held at Duck Creek, four miles west of Green Bay, Sept. 4-8, in a beautiful grove of pines. Sabbath-keepers were present from all parts of northern Wisconsin. About 120 camped on the ground. Elders Decker and Sanborn did most of the preaching. This was the first meeting of the kind that many of the campers had ever attended, and all seemed to appreciate the privilege. A very interesting Sabbath-school was held, in which nearly 100 took part.

There was quite a heavy rain on Sunday, which prevented the people in the city from attending, but it gave an opportunity to continue the good work begun on Sabbath, and the plain, practical truths presented, with the blessing of God did much good. About twenty made a start to serve the Lord, and ten were baptized.

Two men traveling westward came near the camp-ground at the beginning of the meeting, and stopped for a few minutes under the shade of the trees, to rest their horses. Becoming interested in the preaching, they asked the privilege of pitching their tent in the camp, which was granted. They stayed till the close of the meeting, and both accepted the truth; and one pledged \$50.00 to the cause. On Monday they went on their way rejoicing in the truth of the Third Angel's Message.

The brethren in this part of the State are quite poor, but when the wants of the cause were presented before them, \$488 was soon pledged.

The meeting closed Monday morning, and the brethren separated with a determination to strive more zealously for a home in the kingdom of God.

This meeting will no doubt prove a great blessing to the cause in this part of the State, as it has been to all who attended.

E. E. OLIVE.

St. Howard, Wis., Sept. 16, 1884.

France.

THIRTEEN persons have signed the covenant at Brauges. These believers, though in very straitened circumstances, will do something to sustain the cause in France. More than one-half of them signed a pledge to pay the tithe, and nearly all of the remainder said they would do what they could. I regard this as a good start in the matter of giving, when I consider the shortness of the effort, the strong prejudice in France against the tithing system, because of its abuse by the Catholic clergy, and also the fact that these brethren are farmers owning only from one to three acres of land, and generally in debt at that, having had three poor seasons in succession. Some are overcoming tobacco, and baptism will be administered when I return.

I came to this city six days ago after an absence of seven years. I found that since my

first effort here some of the believers had died, and others had apostatized; and the rest had been like sheep without a shepherd, and were in great need of help. I have held eight meetings, baptized two persons, organized a small Sabbath-school, and a church of seven members paying tithes.

On my way to Valence, I visited a dear family at St. Didier, who had kept the Sabbath alone ever since I defended the Sabbath and the near coming of Christ, in a discussion in that place, seven years ago. It was a precious season. They sent a request to unite with the company at Brauges, and promised to pay their tithes.

The cholera is still raging in France, and in several cities in Italy. In a small village of only five hundred inhabitants, not far from this city, as many as forty persons have died of this dreadful and dreaded disease in two days. Some are dying of the plague even in this city, but the matter is hushed, that the people may not run away in a panic, as they have done in other cities.

Brethren, should not these judgments lead us to think seriously of the soon-coming plagues of Jehovah's wrath, from which none of the wicked, whether in Zion or out of Zion, can escape? Should we not be up and doing, in warning our fellow-men, and preparing for the day of wrath?

D. T. BOURDEAU.

Valence, Aug. 27, 1884.

A Neglected Spiritual Force.

WHAT we have most reason to fear is that subtle materialism which is creeping into our church life and methods. How much we are coming to lean on mere human agencies! upon art and architecture, upon music and rhetoric and social attractions! If we would draw the people to church that we may win them to Christ, the first question with scores of Christians nowadays is, What new turn can be given to the kaleidoscope of entertainment? What new stop can we insert in our organ, and what richer and more exquisite strain can we reach by our quartette? What fresh novelty in the way of social attraction can we introduce; or, what new coruscation can be let off from the pulpit to dazzle and captivate the people? Oh, for a faith to abandon utterly these devices of naturalism, and to throw the church, without reserve, upon the power of the supernatural! Is there not some higher degree in the Holy Spirit's tuition into which we can graduate our young ministers, instead of sending them to a German university for their last touches of theology culture? Is there not yet some reserved power treasured up in the church which is the body of Christ, some unknown or neglected spiritual force which we can lay hold of, and so get courage to fling away forever these frivolous expedients on which we have so much relied for carrying on the Lord's work?—Dr. A. J. Gordon.

STRANGE AND SAD.—There was a very strange sight in the town of Berryville last Sunday. A full-blooded Seminole Indian, born and raised till a boy of eleven in the everglades of Florida, stood up in the Berryville Baptist pulpit and preached the gospel of Christ to a house crowded with people of the Caucasian race—the boasted superior race of mankind. The sad part of it was to hear his pathetic appeals to a people whose opportunities were far superior to his, to accept Christ as a Saviour, and to take care lest in them should be fulfilled the scripture which says the children of the kingdom shall be thrust out and strangers shall take their places.—*Front Royal, Va., Era.*

THE doctrines of grace humble a man without degrading him, and exalt him without inflating him.—*Charles Hodge.*

The Home Circle.

CHILD'S HYMN.

God, make my life a little light
Within the world to glow—
A little flame that burneth bright
Wherever I may go.

God, make my life a little flower
That giveth joy to all,
Content to bloom in native bower,
Although its place be small.

God, make my life a little song
That comforteth the sad,
That helpeth others to be strong,
And makes the sinner glad.

God, make my life a little staff,
Whereon the weak may rest,
That so, what health and strength I have
May serve my neighbors best.

God, make my life a little hymn
Of tenderness and praise,
Of faith that never waxes dim
In all his wondrous ways.

—Good Words.

Home and Choice of a Wife.

"Home—the dearest spot on earth."

"A man is always nearest to good at home, and farthest from it when away."—*Holland*.

"If thou art to have a wife of thy youth, she is now living on the earth; therefore think of her, and pray for her, though thou hast not seen her!"

"Seek a good wife of thy God, for she is the best gift of his Providence.

"Suffer not trifles to win thy love, for a wife is thine unto death."—*Tupper*.

I HAD been reading Dr. Holland's inimitable chapter on Home to some of my young friends, and one very earnest, thoughtful face was turned toward mine, as I closed the book. "Do you know," said he, "that I believe we have the best home and mother in the world? I wonder—"

"What, Charley?"

"If I shall ever have as good a wife?"

"It is not impossible, Charley," I replied, "but such wives and mothers are rare. You must do your best to deserve them, and prepare for such a home and wife. They will come in time if you do your part well."

"I believe we boys have always felt home to be the best place, thanks to the taste, thoughtful love, and consideration for our feelings, that father and mother have always shown us; but I never realized it fully, until I went home with a college friend. Such a home! The house is large enough, and has more furniture in it than ours, but it seems a place merely to eat and sleep in after all. My friend's room was bare of a comfort or a pretty thing. 'Mother thinks boys are so rough and horrid, that it doesn't pay to fix up our berth. Boys aren't good for much anyhow. It takes the girls to get the nice fixin's,' he explained to me.

"It doesn't at our house. We fare as well as our sisters every time. I tell you what," continued Charley, "Mother has always treated us as though we were gentlemen, since we were knee high, and its going to make gentlemen of us. Why we wouldn't disappoint her for the world!"

How much there is in that! thought I. If parents would only treat their children with as much courtesy as they show their guests, there would be far less occasion to reprove for vulgarity, rudeness, and disorder. Give a boy a room with as many comforts and tasteful arrangements as you can possibly muster, and he will be a strange boy indeed, if he does not reward you fourfold. If there is anything in this world that serves as a beacon-light, compass, and rudder, across the dangerous sea of life, it is the memory of a good and gentle mother—a well-regulated and happy home. Its influence will gird a young man with moral safety as a bulwark, and for the want of these precious home

associations, many a young man has made a wreck of his manhood.

Surely, then, a young man's highest ambition should be the establishment and maintenance of such a home, which shall be the reservoir of his best life, and a perennial fountain of joy.

But let me say to the young man whose eyes shall glance over this page, your home will depend largely upon what you are yourself. You have no right to expect your home to be better and happier than you are. If you are good, generous, and genial, your home will partake largely of yourself; so, likewise, if you are selfish, crabbed, and disagreeable.

The structure and choosing of the home that is to be, is the most momentous step a man is ever called to take. You should carry with you into it every influence that has been ennobling and delightful in your childhood's home, and improve upon it all you can besides. Of course you cannot make this home alone, and she who is to help you rear the temple, should not be chosen for trifles, since she is to be prime mover and keeper thereof. See, then, that there is adaptation and fitness, a sweet temper and fervent love. Then consecrate your life to her and home. Bring into this vestibule of love a deep unselfishness, and a purity like crystal. A young man ought to scorn to bring to his wife a heart that has flirted with a dozen girls, or a body impure from evil thoughts and practices. Think not lightly of these things. There is a solemn grandeur in the path before you. The soil is rich in possibilities; but as you sow you will reap—rarest flowers or pestilential weeds.

Novel as the idea may seem, believe me you will best attain a manhood fit to offer a pure-souled woman, by cherishing in your breast, through all the years of youth, an ideal wife. "I know all about that 'child wife'—my ideal wife," said Charley, in response to this spoken thought. "She has grown up beside me. I shall never marry till I find her, but I am sure she lives, as perfect as my dream. For her I have studied, worked, and planned, and daily prayed for her weal. By her, I have guided my habits and principles, and if ever tempted into anything wicked, vulgar, or impure, have blushed lest she should see or feel it! You cannot think what a safeguard it has been, Auntie," said he with real emotion.

"God bless you, Charley, and help you to find her," I replied, with an overflowing heart.

"I'm sure he will," was answered, reverently.

What do you think of that, boys? Somewhere upon the earth his wife to be is living. Would not you, too, do well to think much of her, plan and labor for her, and mould your lives into purity and excellence for her sake? Might not you, too, find it a safeguard against temptation, and a powerful stimulus to attain all that is worthy and complete in a perfect manhood?

Remember that the influence of a noble woman is heavenly, and can draw you heavenward; and home as it should be is only a faint type of that celestial land where every pure affection is cemented for eternity.—*Mrs. Helen H. S. Thompson*.

A CURIOUS BOOK.—Perhaps the most singular curiosity in the book world is a volume that belongs to the family of the Prince de Ligne, and is now in France. It is entitled, "The Passion of Christ." It is neither printed nor written; every letter of the text is cut in the leaves, and being interleaved with blue paper, it is as easily read as the best print. The labor and patience bestowed on it must have been excessive, especially when the precision and minuteness of the letters are considered. The general execution of the volume is of the most costly and delicate kind. In 1640, 11,000 ducats was offered for it and refused. It bears the royal arms of England, but no one knows when it was in that country, or by whom owned.—*Sel.*

An Every-Day Heroine.

"AND so they fell by thousands—those unnamed demigods!" exclaimed Kossuth in one of his impassioned orations made in this country over thirty years ago. He was speaking of the unselfish patriotism of his countrymen as they laid down their lives in battle. It was the enthusiastic estimate of a man who saw the extremity of devotion in men who never had a thought that they would be heralded or even known, but who, with sublime self-sacrifice, did their duty only.

There are unnamed heroes everywhere. They need not be looked for on battle-fields; they can easily be found in obscure places, where few eyes see them, and no one thinks of celebrating or heralding them. More often they are heroines, gentle women who meet the battle-shock of life and bear it bravely and with smiles.

In a country place, removed from the noise of the city, we have been observing one of these unnamed heroines. The old house in which she has her home has stood for more than eighty years where it is. Once a large family filled it. It was the home of plenty, and its mistress was a Lady Bountiful, and its master one whom men praised and children clung to. But times have changed and have dispeopled it, and now many of its rooms are vacant. Father and brothers have gone, the one to the grave, the others to make homes elsewhere on earth. Only the daughter is left with the widowed mother. There is still the place, not now prosperous as in the olden time—it is gone much to decay—to be cared for; the garden, the cow, the home; and some one must give the care.

It would be easy for this girl to despond and to have started back from the responsibility and the work; to have said, "I cannot do it; it is not a woman's task." But so she has not done. She has taken up the burden, and she bears it cheerily from day to day. She evidently does not think it a burden. Her face is bright, and I hear her quiet singing as she goes on her way round the house. She directs everything, provides for everything, but with a sunshine of good nature. I hear no fretful word when annoyances press upon her—and that is almost every day; I hear no whisper of complaint, nor the semblance of an expression of weariness or dissatisfaction. She does not seem to think that she is doing anything out of the usual line of things. She is not old; she is young enough to enjoy the pleasant things of life, and she does enjoy them. She does not seem to feel cut off by the multiplicity of her cares, from company or amusements. Somehow she contrives to mingle them in with the routine of her life, and to get more out of them than others without a tittle of her occupations.

Now, there is nothing extraordinary in all this. There are all over the land thousands of just such girls. They are found in every city and hamlet, and this girl is in no way superior to any one of them. They have widowed mothers to care for, little brothers and sisters to look after, a scanty income to make up by skillful contrivances; they have a hundred worries and heavy responsibilities; but they go singing on their way, bravely and sweetly doing all that the hours are demanding, all that the days are bringing. No murmur escapes their lips, and no murmur seems to be in their hearts. They are simply true-hearted women.

Yet they are heroines, more of heroines, when one comes to measure it all, than if on some battle-field they helped the wounded, or by some river risked life to save a drowning child. Battle-fields are not found every day nor even every year. These great occasions come only once in a great while, and to the most of people never. They can never display courage or unselfish devotion if these are only

fields for them. But the ordinary days, as they come and go, make opportunities for almost every one to display these high qualities. Life is made up of small moments and small things, but great qualities can be shown in them. The steady pressure of care, the everlasting round of humdrum duties, the small worries and frets of life, make them. In these few the most of us fail. We do not see just where the great opportunities open. We do not see them great, or our opportunities at all.

But what is more noble than to meet them courageously and cheerfully, to take up their burden with a song and a smile? The cheery silence or the quiet song of this girl, the patience and the steady endeavor that make up the history of every day, seem in this light heroic.

Perhaps these lines may fall under the eye of some one more than half weary with the cares that do not cease to come with every day, with work and duty whose tread is a perpetual round, till you are tempted to grow sad and to feel that life has but small meaning in it. Do not yield to the thought. There is heroism in your daily bearing and doing; there is a nobility in your life when, with smiles and rippling songs, you do the work that lies just in front of you. There are unseen eyes that watch, angelic presences that help, and—more than all—One whose tenderness wearsies not, and who will by and by say, "Well done!" It was said to one who had been faithful in a very little.—*Rev. William Aikman, D. D.*

New Zealand.

THE colony of New Zealand is situated in the South Pacific Ocean, and consists of three islands, the Northern, Middle, and Stewart's Islands. Portions of them were explored by Tasman, under the direction of the Dutch East India Company, in 1642, and visited at various times during the eighteenth century by Captain Cook. The first settlement of Europeans was made in 1814, but no colonization took place until 1839. In 1841 New Zealand was created a separate colony, distinct from New South Wales. The entire area is about 106,260 square miles, being 4,440 miles smaller than the State of Nevada.

The population of New Zealand in March, 1881, was 489,993. The native population, or Maories, was estimated at 44,097, in addition, chiefly in the Northern Island. In 1840 a treaty was concluded at Waitangi, with the native chiefs, whereby the sovereignty of the islands was ceded to Great Britain, while the chiefs were guaranteed the possession of their lands, forests, etc., on condition that they retained them. If they proposed to sell them, Great Britain was to have the right of pre-emption. Thus New Zealand became a regular colony, and the seat of government was fixed at Auckland, but it was removed to Wellington in 1865. The government is vested in a governor appointed by the queen of England, a Legislative Council, also appointed by the queen, and a House of Representatives, consisting of ninety-five members, elected by the people for three years, four of whom are Maories, elected by the natives.

The Wesleyans deserve much credit for their persevering missionary labor amongst this once barbarous people. The following device by a Christian chieftain for making peace deserves to be recorded: He went to the neighborhood of his enemies' *pah* (village), and concealed himself near it, so that he could see every one who went in and came out, without being seen himself. At last he saw a young man, one of the head chiefs of the place, go out and advance to a spot where he might obtain an extended view and see whether any enemies might be approaching; there he sat down, quite unaware of the vicinity of his foe, who lay concealed close to him. This one, watching his opportu-

nity, stole upon him so quietly that he reached him without being heard, then sprang suddenly upon him like a tiger, and overpowered him before he had time to resist; he then pinioned his arms behind him and led him off as a prisoner. But not to death. When they had gone some distance, quite out of sight of the *pah*, he suddenly stopped, unbound his prisoner's arms, and bid *him* bind his instead! The other obeyed, marvelling what it all meant, and now took his captor, thus fettered, back to the inclosure. Once inside, all rushed upon him, eager to dispatch him instantly, but the young chief bade them pause while he related how he had obtained his captive. Surrounded by them all, the prisoner in the midst, he now gave an exact account of all that had taken place, and demanded whether he ought to be killed? Such courage and generosity combined struck the impulsive warriors with admiration. With one acclaim they voted his deliverance; the prisoner was immediately unbound, peace made between the two tribes, and, after celebrating a feast in his honor, he returned to his own place with some of his new-made friends.—*Sel.*

Habits of the Bedouins.

In his description of his experiences in the Soudan, Rev. R. E. Colston gives the following account of how the Arabs subsist in the desert:—

"In the 'Waterless Land,' water is the paramount question. If it be asked how a large body of Bedouins, like the 10,000 who nearly destroyed the British squares at Tamaï, manage to subsist, the reason is plain. In the first place, they do not need the enormous trains required for a European army. They are the most abstemious of men. Each man carries a skin of water and a small bag of grain, procured by purchase or barter from caravans. Their camels and goats move with them, supplying them with milk and meat, and subsisting upon the scanty herbage and foliage of the thorny mimosa, growing in secluded wadies. These people could live upon the increase of their flocks alone, which they exchange readily for other commodities; but being the exclusive carriers and guides for all the travel and commerce that cross their desert, they realize yearly large amounts of money. As to water, they know every nook and hollow in the mountains, away from the trails, where a few barrels of water collect in some shaded ravine, and they can scatter, every man for himself, to fill their water-skins. On my first expedition, near the close of the three years' drought, I reached some wells on which I was depending, and found them entirely dry. It was several days to the next wells. But my Bedouin guide knew some natural reservoirs in the hills about six miles off. So they took the water-camels at nightfall, and came back before daylight with the water-skins filled. An invading army would find it hard to obtain guides, and even if they did, they must keep together, and could not leave the line of march to look for water. Besides, the Bedouins, accustomed from infancy to regard water as most precious and rare, use it with wonderful economy. Neither men nor animals drink more than once in forty-eight hours. As to washing, they *never* indulge in such wasteful nonsense. When Bedouins came to my camp, water was always offered them. Their answer would frequently be, 'No, thanks; I drank yesterday.' They knew too well the importance of keeping up the habit of abstemiousness. No wonder they can subsist where invaders would quickly perish."

TAKE all sorrow out of life, and you take away all richness and tenderness. Sorrow is the furnace that melts selfish hearts together in love.—*Sel.*

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News and Notes.

RELIGIOUS.

—It is reported that "General" Booth is coming to this country to look after the interests of the Salvation Army.

—A midnight mission has been started in Chicago in order to reach the class of people who are to be seen on the streets only after respectable people have gone to bed.

—The *Tennessee Baptist* says that there are 381 ordained Baptist preachers in that State who are without pastorates, because they are disqualified by lack of education to be acceptable to churches.

—The Rev. Dr. Pressense, of Paris, does not hesitate to ascribe the wild panic that seized upon the people of Toulon at the outbreak of the cholera, to the recent progress of materialism and the decay of faith in God.

—In the "prelude" to his discourse on a recent Sunday evening, Dr. McLean, of this city, said: "There are a few stores in our city which insist in doing business on Sunday. I believe that all such stores should be noted and avoided."

—So respectable a journal as the *North American Review* prints such stuff as this from the pen of Elizabeth Cady Stanton: "It was at a Jewish polygamy wedding that Jesus performed his first miracle, and polygamy was practiced by Christians for centuries."

—For the last thirty-four years, the Bible Societies of England and America have printed over 10,000 copies of the Bible for each business day. At an outlay of about \$65,000,000, over 145,000,000 copies of the Scriptures have been published by these two societies since their formation in 1804 and 1816.

—We are pleased to see in a brief *Chronicle* report of the recent Methodist Conference in California the following item: "One man was refused admittance to the conference because it was not certain that he had abandoned the use of tobacco." If now they would go a step farther and refuse to admit a man into the church unless he abandoned tobacco, their record on that score would be about perfect.

—In the course of an answer to the question, "When and by whose authority was obedience to the fourth commandment changed from the seventh to the first day of the week?" the *Christian Union* of Sept. 11 says: "The day was not changed by any ecclesiastical authority from the seventh to the first; the change was a gradual one. In the early church for a time the seventh day was observed as the Sabbath, and the first day as the celebration of the resurrection."

—A telegram from London, concerning the cholera plague, says: "There has been an enormous revival of religious sentiment in Naples, streets, and the shrines which were walled up by Garibaldi in 1860 have all been opened, and the whitewash scraped off the holy pictures. Crowds, wild with joy, watch the work and hail with shouts each restoration. The processions are continued in the poorer streets chiefly by women. The churches are thronged, and street altars are being erected. The police do not dare to interfere with the altars. The most extravagant stories of miracles worked are received with credulity by the populace."

—The following from the *Holiness Evangelist* sounds as though it was written to rebuke some of its own patrons, who claim that they have received a special revelation from the Lord, telling them that they need not keep his law: "If God intended to give a revelation to each individual soul directly, he would not have given us a Bible; and there would have been no way of telling what was truth, and what error, for each one would claim to have his ideas from God. But since God has given us all one revelation of infallible truth in his word, we can all test any special revelations God may give relating to things not made clear, and see if they accord with the Bible."

—Archbishop Gibbons denies the charge that Catholics neglect the Bible, and says that the students of the seminary in which he studied were "so familiar" with the Bible that "many of them, on listening to a few verses, could tell from what portion of the Scriptures you were reading." This he seems to regard as a great achievement, even for those who were studying for the priesthood. We will undertake to find hundreds of lay members of Protestant churches who can do that; and the

archbishop would have a task to find a Catholic who would know anything of the Bible, except what his catechism contains. If the priests understood the Bible, then their guilt for neglecting to teach it is increased tenfold.

—"Rev." Dr. Jackson, of San Francisco, preached a sermon a few Sundays ago on "Atheism." On the text, "The fool hath said in his heart, There is no God," he said, "The world has known but few staunch atheists, and they were not fools. I allude to such illustrious characters as John Tyndall, John Stuart Mill, and Harriet Martineau, who are world-renowned for their learning and intelligence." Of course, according to the "Rev. Dr.," if they are "world-renowned," for wisdom, God would not dare to reverse the decision. We have yet to learn, however, that God will go to the pages of history, when he makes up his estimate of characters however great. Concerning the atheist, the preacher said, "We may say that he is in error, and pity him, but man is none the worse morally for being an atheist." Of course a man who does not believe in God, will not be bound by any of his laws, and, therefore, according to the above teaching, a man is none the worse morally whatever sin he may commit. This is in perfect harmony with Spiritualist doctrine, to which a large portion of the professedly religious world is fast drifting.

SECULAR.

—Russia has concluded a treaty of commerce with Corea.

—Eleven car loads of Mormon recruits arrived in Ogden Sept. 16.

—The cholera is reported to be receding in Italy, but advancing into Spain.

—A memorial statue of Tom Paine is to be erected in Lincoln Park, Chicago.

—The pope has granted \$200,000 for the establishment of a hospital in the vicinity of the Vatican.

—Thomas Fawcett, a banker of London, Ont., is reported to have failed, with liabilities estimated at \$8,000,000.

—The President has appointed Judge Fresham Secretary of the Treasury, in the place of Mr. Folger, deceased.

—The Grand Trunk car works at London, Ont., have been burned. Loss, \$400,000. About 400 men were thrown out of employment.

—The Mexican steamer, *Don Hermanos*, was sunk, Sept. 14, off the coast of North Carolina. The captain and four of the crew were lost.

—At Shenandoah, Pa., the interior of a coal mine has been so successfully lighted by electricity that several fine photographic views of it were taken.

—A dispatch from Madrid, Spain, Sept. 15, says: "Severe floods prevail around Gerona and considerable loss of life and property is reported. The railways have suspended."

—A single desperado robbed the Eldred (Pa.) Bank of \$2,500 in open day, Sept. 11. The cashier and teller were frightened into silence by a revolver in the hands of the thief.

—In a recent speech to his constituents, Mr. Gladstone said: "In the present crisis the lords ought to study the best means to provide that the House of Lords shall not fall. This end can best be secured by their acting with moderation and prudence."

—Prof. Welcker, State Superintendent of Public Schools, of California, has decided, on a test case, that Chinese children cannot become pupils of the public schools. According to the last census there are 1,250 Chinese children of school age in San Francisco.

—The *Christian Intelligencer* thinks that the time is near at hand, in the purpose of the Japanese Government, when Christianity, if not formally adopted, will be at least recognized as on a footing with other religions, and allowed perfect freedom of operations.

—A New York Chinaman sums up the difficulty between France and China in the following terse manner: "It likee this: I come to your door and lickee you, and I wantee you to pay money to me for I lickee you. You think that light? What kind a 'ligion that?"

—Since the 14th ult., when over a million dollars' worth of property was destroyed by fire in Cleveland, Ohio, several attempts have been made to start similar conflagrations. A telegram dated the 27th says that twelve incendiary fires had been started within forty-eight hours.

—Another Danish polar expedition will start out next summer, proceeding by way of Franz Joseph Land. It will be under the leadership of Messrs. Hoijaard and Gamel.

—A syndicate has been formed in the East, for the purpose of laying wagers on the coming Presidential election. The pool is composed chiefly of Western cattle men, and has a capital of \$500,000. It is impossible to estimate the evils which will arise if such a thing is allowed to proceed.

—The custom of letting out convicts to work for private companies has doubtless received a check in Kentucky, since it has been discovered they are systematically maltreated. Two convicts at work at Lexington were knocked down and kicked to death, week before last, by a brutal overseer, and many have been injured for life.

—Mr. Mulhall, the English statistician, says: "The total national debt of the world, not estimating local debts of any kind, in 1713 was \$595,000,000; in 1763 they had risen to \$1,415,000,000; in 1793, to \$2,845,000,000; in 1816, to \$7,185,000,000; in 1848, to \$8,245,000,000; in 1870, to \$19,150,000,000; and in 1884 they had reached the appalling aggregate of \$27,155,000,000.

—The Mexican correspondent of the S. F. Chronicle says that Mexico is controlled by a set of conscienceless men, who plunder the treasury of every cent that comes into it that is not actually needed to keep up the efficiency of the army, and various branches of public service, so that telegraph operators on Government lines, and clerks in post-offices are often unable to get their wages.

—The saloon-keepers of Iowa held a secret meeting in Council Bluffs, Sept. 17, when a State Anti-Prohibition Association was formed. It was decided to raise funds to prevent the enforcement of the present prohibitory law, and to work for its repeal. If prohibitory laws do not prevent the sale of liquor, it is not easy to see the reason for this movement on the part of the Iowa drunkard makers.

—Within thirty-six hours, last week, there were in Naples 1229 cases of cholera, and 687 deaths. In consequence of the exodus from Naples, on account of the cholera, lodgings in the neighboring villages rent at fabulous prices, 500 francs a month being asked for a single room. It is said that the only sign of life in many of the streets is the hammering of rough coffins together.

—The total receipts from the New York and Brooklyn bridge for the month of July were \$40,545, against \$12,595.42 for the corresponding period last year. The number of persons that crossed the bridge on foot was 333,800 and 625,900 on the railroad. There were 47,696 vehicles, in which 95,392 people were carried. The receipts from New York to Brooklyn on traffic were \$18,490, and those from Brooklyn to New York were \$22,055. The expenses for the month were \$30,566.54.

—A Bridgeport (Conn.) special of Sept. 20 says: "The police of Stamford have unearthed a large band of depraved youth, many under 12 years of age, known as "The Shenandoah Gang." Their exploits are of the most depraved order and reveal the existence of a miserable state of morals. The troop is under the leadership of "No. 1," 20 years old. The trouble has sprung entirely from dime-novel reading and flash literature, large quantities of which have been found in their rendezvous."

—The main building for the World's Fair at New Orleans is practically finished. Machinery Hall has a total length of 1,728 feet. Two and a half miles of shafting have been received and more is to come. The capacity of boilers and engines approaches 6,000 horse-power. Twenty elevators, with safety appliances, have been ordered. Horticultural Hall is also finished. Plants from Central America and Mexico are already arriving. The building for the exhibits of the Government and the States is nearly finished, and all stables and saw-mills ready. The Art Gallery, which is being built of iron, is to be ready this month. A Mexican architect has just completed details for setting up Mexican buildings, which are to be constructed of iron, wood, and glass. In the center of the Mexican garden a Moorish octagonal building is being erected. In the inner court of the portico is to be a specimen of silver, valued at \$240,000, supported on amethyst pillars. One palm tree for this garden required the work of more than 200 natives to take up and transport it. The building for the Mexican Commission, bands and troops, is said to be an imposing structure. It is 192 feet wide and 300 feet long. In the main building the space reserved for the Mexican exhibit is to be handsomely decorated, and Major Burke is justified in the belief that Mexico is to redeem its promise to "astonish the world."

Prayer and Breakfast.

SOME years ago, when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his land. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast was ready. A horn was blown, and they came in and ate and returned again to their work.

The farmer had been accustomed to have prayers every morning in his family. But to keep so many men from chopping and log-rolling, while he read and prayed, was more than he could afford; so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected; that her husband, in haste to get rich, was parting with God. She pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry, and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went into the house. No table was set, no coffee boiling on the fire, no cook over or before it. The good wife was knitting quietly, with the Bible on her lap.

"What does this mean?" cried the husband; "why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you hadn't any time to eat it."

"Hadn't time to eat it! Do you think we can live without eating?"

"You can live without eating as well as without praying. The spirit needs the bread of Heaven as much as the body needs the bread of earth."

"Well, well," said the farmer, "get us some breakfast, and we will have prayers again every morning, no matter how busy we are, or how many workmen I have."

She got the breakfast and he kept his word. The lesson was a good one and never forgotten.

—Review.
Go HOME, BOYS.—Boys, don't hang around the street corners. If you have anything to do, do it promptly, then go right on home. Home is the place for boys. About the street corners, and at stables, they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

TRUE piety is the light of a dwelling, the source of lasting comfort and happiness.

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, 912 Laguna Street, between McAllister and Tyler Streets. Sabbath-school every Sabbath at 9:45 A. M. Preaching at 11 A. M. Prayer and missionary meeting every Wednesday evening at 7:45. Mission Reading-rooms at the church.

Obituary.

WOOD.—Died, at St. Helena, Cal., Sept. 13, 1884, Sister E. R. Wood, aged 69 years, 3 months, and 15 days. Sister Wood was born in Amherst, Mass., but, in 1859, moved to Napa Valley. She embraced the doctrines of the Seventh-day Adventists while attending our tent-meetings at Healdsburg, Cal., in 1869. The funeral was attended by the writer, on which occasion remarks were made from Rev. 21:4. J. N. LOUGHBOROUGH.

THE HONOR DUE TO GOD.

By ELD. E. J. WAGGONER.

This is a candid examination of the question as to what the Lord expects from his children as an acceptable manifestation of gratitude for his gifts and care. It treats the important subject of tithes and offerings in a new and interesting way. Its arguments are clear and concise. It is a plain and faithful presentation of the truth of God's word on the important subject. An idea of the scope of the work may be obtained from the following brief synopsis:—

CHAPTER I.

Man's Duty to Love God supremely.—God's Pleasure Man's Profit.—Love is Active, not Passive.—Two Ways of Honoring God.—With Our Time and Our Substance.—Tithing Rests on Same Foundation as Sabbath.—The Right of Property; Everything is the Lord's.—Tithing Not Peculiar to Jewish Dispensation.

CHAPTER II.

First Instance of Payment of Tithes.—What the Tithe is.—Jacob's Vow.

CHAPTER III.

From What is the Tithe to be Paid?—When Shall It Be Laid Aside? Redeeming the Tithe.—Object of the Tithe.—Nehemiah's Example.—Offerings; Various Kinds in Old Dispensation.—David's Example.—Christian Obligation.

CHAPTER IV.

Difference Between Tithes and Offerings.—Offerings to be Given Willingly.—Modern Methods of Raising Money for Church Support Contrasted with Ancient.—Tithe Must Be Paid Continuously.—Church Expenses; How Raised in Ancient Times.—Support of the Poor; Bible Plan.—A Second Tithe.

CHAPTER V.

Who Should Pay Tithes.—Who should Make Offerings.—The Promise of God.

CHAPTER VI.

Parable of Rich Man; Luke 12:15-21. "Rich Toward God."—Parable of the Unjust Steward.—Children of this World Wiser than Children of Light.—Why God Requires Men to Give of Their Means.

CHAPTER VII.

Systematic Giving.—Impossible to Discharge Our Obligations Without a Plan in Giving.—Purposing in the Heart.—How to Make Duty a Pleasure.—Giving One of the Christian Graces.

CHAPTER VIII.

An Objection; Tithing Not Mentioned by the Apostles.—The Reason Why.—Not One-tenth Merely, but All Belongs to God.—"Sell That Ye Have, and Give Alms."—When Does this Command Apply?

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The Sanctuary	119	Romans 10:4	17
The Law of God, No. 1	30	Galatians 3:13	19
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" " No. 3	28	Tithing	99

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" " 2	49	Luke 28:39-43	16
" " 3	42	1 Peter 3:18-20	10
Colossians 2:14-17	19	Luke 16:19-31	87
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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 2, 1884.

Camp-Meetings for 1884.

MINNESOTA, Sauk Center,	Oct. 8-14
MISSOURI, Independence,	" 9-21
KANSAS (Western), Halstead,	" 9-
TENNESSEE, Martin,	" 13-21

Great Controversy, Vol. IV.

ORDERS BEING SUPPLIED.

THIS volume, so long looked for, is now out. And we are confident that it will more than meet the expectations of those who have anxiously waited for it. We judge from our own reading of it; we found the contents of deeper interest than our imagination could have reached. The following words from the preface express our feelings in this respect:—

"As the closing events of the dispensation are the most momentous—the destruction of Satan and all that pertains to his work, and the revealing of the coming glory, being unparalleled by all events that precede them—so the contents of this book are, in many respects, more deeply interesting than of those of the volumes which preceded it. The closing chapters are most thrilling. They will be best appreciated, however, by those who read all the four volumes in connection."

We were happy to have the book ready for our camp-meeting, where many copies were disposed of. Some of the most interesting meetings on the ground derived much of their interest from the reading of portions of this work. Orders previously received are being rapidly filled at the office, and we hope to receive many more without delay. The print is from electrotype plates, taken from new type. It contains 504 pages. We shall notice it further in the future, when our time will better permit.

The Atonement.

ANOTHER NEW BOOK.

THIS book is now published, and many copies were sold on the camp-ground. It contains 368 pages. It is not a reprint nor a revision of the former work, but a *new book*. All that was in the pamphlet is reproduced, enlarged, and simplified in style, and several chapters added on subjects not introduced there, but in reality a part of the general argument. Those who read advance pages speak very highly of it, and all who have seen the book are much pleased with it. We will notice it more at length next week. Price, \$1.00.

THE *Christian Herald*, Disciple, commenting on a statement concerning the churches in Kentucky, says:—

"We have tried and tried, again and again, all in vain, to get a list of churches and names of members and official relations who are engaged in the liquor traffic. Temperance men are afraid to give them. . . . It would seem that the whisky element is strong enough in certain congregations to turn the others out."

We commend the spirit of the *Herald* in rebuking the sin in those churches, but what a condition is indicated of this only true "Church of Christ"! If the "sects" were in the same state, what would become of the world?

READ carefully the editorial on "Old Testament Ethics Vindicated." We shall make further extracts from Elder Jarrell's book, and we advise our brethren, and especially our ministers, to procure it for reference, for the valuable truths which it contains. The extracts from many authors will be useful. The book is highly recommended by the first men in the land. Both the book and a list of testimonials may be obtained at the SIGNS Office.

The Next General Conference.

AFTER careful consideration of the matter by the members of the Conference Committee, it is decided that the next session of the General Conference of Seventh-day Adventists will convene in the Tabernacle at Battle Creek, Mich., Oct. 30, 1884, at 9 A. M. to continue until the important business is transacted which makes it necessary to be held.

There will be many most important matters to come up for consideration concerning the cause in many departments, besides the usual routine business. Our foreign work will require special attention. The financial question is one of great moment. It should have the best thought of our responsible men. The subject of city missions is one of great importance; and problems of great interest concerning it will present themselves for solution. Our educational work also demands special attention. In fact, every department of the work is worthy of the most careful thought, and should receive it at our anniversary meetings. As the cause increases, these meetings will be more and more important.

A General Conference, as its name signifies, is a general council. The State Conferences should send the men to attend who can serve best as counselors—the responsible men whom they intrust with matters which require the best judgment. We believe full delegations should be sent from our Conferences, as far as is consistent. We expect not only to attend to the business to be transacted, but that showers of God's blessing will fall. Why should we not expect this? As we near the end, may we not hope that God will bless us more and more, and that his light will more graciously shine upon us? We rejoice much that Sister White can be with us again this year. We shall not soon forget her labors at the last Conference.

In conclusion, let us pray much for the blessing of God to rest upon this session of the General Conference. We want it to be a most precious season, a great encouragement to the people of God. It will be so if God blesses it, and he will bless in proportion to the desire we have for his blessing.

GEO. I. BUTLER, *Pres. Gen. Conf.*

Sadly Disappointed.

A GENTLEMAN in the southern part of the State who has received a few of our tracts writes thus: "I received your tracts, and am much disappointed. There is the same thing over and over. I have learned nothing outside of the Bible. I supposed your learned body of writers could write a few tracts without all running into the same old beaten track." While he is disappointed, we are very much pleased, for two reasons. First, we are glad that our friend is so well read in the Bible, that in reading our tracts he could find nothing new. If he practices all he knows, he is not far from the kingdom of God. And second, we are glad that a reader cannot find anything in our writings different from what the Bible contains. This is the highest compliment that could be given them. We have no ambition to get outside that "old beaten track," but desire, by continual repetition, to induce others to seek the "old paths," and to walk therein.

A Good Opportunity.

WE are requested by Elder J. O. Corliss to state that his property in Healdsburg is for sale. It consists of half an acre of ground, well covered with a good variety of fruit trees, and a good house of eight rooms, located in the best part of town, just across the street from the north college building. Brother Corliss' object in selling is that he may locate in a place more easy of access from different portions of the State, in which he may labor. Brethren who wish to go to Healdsburg to educate their children, would do well to correspond with Elder Corliss.

Oil on the Waters.

THE steam whaler *Jan Mayen* left Dundee February 4 to proceed to the Newfoundland seal-fishing, arrived at Lerwick on Sunday, having been unable to proceed on her voyage owing to the stormy weather. On Monday, the 18th, the vessel encountered a hurricane, in which she was thrown on her beam-ends and would, it is believed by the crew, have foundered had not the use of oil been resorted to. Three bags filled with oakum saturated in oil were hung over the side of the vessel, and in a brief space the sea, which had been washing completely over the ship, ceased to break. The captain attributes the safety of the vessel to this experiment.

Two strange things we notice: First, that this is called an "experiment." It is a well-attested fact that oil will prevent the breaking of the waves. Secondly, it is exceedingly strange that commanders of vessels do not always resort to it in heavy storms. We have no doubt that many good vessels and many valuable lives have been lost for failure to use a few dollars' worth of oil.

THE latest fanatical effort at time-setting is given to the public in a pamphlet announcing that the Lord will come in October, 1884. Such folly is designed by Satan to bring reproach upon the doctrine of the approaching advent, and cause believers to cease their diligence. "Let no man deceive you."

International Tract and Missionary Society.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883-84 it placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, Australia, the United States, and supplied reading-rooms with health and religious periodicals.

Free reading and lecture-room, 914 Laguna Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries. C. R. Robbins, ship missionary.

Free reading-room on L Street, near corner of Fifth, East Portland, Oregon.

It has a free reading and lecture-room, 744 Broadway, New York City, where it will keep constantly on hand Health and Temperance publications to furnish co-operating missions and branch offices on the Atlantic Coast and in Europe. Ships visiting this harbor are supplied with reading matter. William J. Boynton, manager and city missionary.

Free reading and lecture-room, 21 Boylston Place, Boston, Mass. J. R. Israel and A. T. Robinson, city missionaries. Ship missionary, C. W. Priest, 191 Atlantic Avenue.

Parlor reading and lecture-rooms at 13 West Huron Street, Buffalo, N. Y., open from 2:30 to 9 P. M. Alex. Gleason, Superintendent.

Parlor reading and lecture-rooms, 52 Crouse Building, Warren Street, Syracuse, N. Y. N. J. Walsworth, resident manager.

Free reading-room at 219 West Madison Street, Chicago; Room 2, second floor. Eld. Geo. B. Starr and James Sawyer, managers.

Mission and free reading-room at 2339 Chestnut Street, St. Louis, Mo., N. W. Allen, Superintendent.

Free reading-room and book depository, 14 Indiana Avenue, Indianapolis, Ind. W. A. Young, Superintendent.

The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Dorland, Southampton. Tract and book depository, 72 Honeage Street, Great Grimsby, Eng., in charge of Miss Jennie Thayer.

Branch societies are being organized in all parts of the United States and Europe. The New York State branch has its offices and depository at Rome, N. Y. E. W. Whitney, President; Miss May Taylor, Secretary.

At the above-mentioned places the public are cordially invited. The society is sustained by the liberality of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

S. N. HASKELL, *President.*

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