

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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CHANGE.

It was long ago, in violet time,
That an angel brought from the heavenly clime
A blossom fair, oh, very fair!
And life in the lowly home grew light,
In the sunny smiles of a baby bright;
While a mother's song rang joyfully,
"My babe, thou art all the world to me."

Now the swift days sped, and the baby fair
Was a maiden grown, with beauty rare;
Whose service sweet, in love complete,
Made beauteous summer through all the years,
Till her young life turned in smiles and tears,
To a heart that whispered tenderly,
"My love, thou art all the world to me."

The bountiful seasons came and went;
Life's summer with autumn was softly blent;
While wealth to give and grace to live,
With treasures of friendship from Heaven came down;
But of all dear things, the comfort and crown,
Was the voice that sang full lovingly,
"My mother, thou'rt all the world to me."

Still silently on, the sad years steal;
Life's winter and losses their flight reveal;
And one sits low—with hair of snow—
Soft eyes that still plead and lips that pray,
And hands folded gently from work away.
But the smile in her eyes says trustingly,
"Heaven is more than the world to me!"

—Advance.

General Articles.

Protestant Reformers in England.

BY MRS. E. G. WHITE.

WHILE Luther was opening a closed Bible to the people of Germany, Tyndale was impelled by the Spirit of God to do the same for England. He was a diligent student of the Scriptures, and fearlessly preached his convictions of truth, urging that all doctrines be brought to the test of God's word. His zeal could not but excite opposition from the papists. A learned Catholic doctor who engaged in controversy with him exclaimed, "It were better for us to be without God's law than without the pope's." Tyndale replied, "I defy the pope and all his laws; and if God spare my life, ere many years I will cause a boy who driveth the plow to know more of the Scriptures than you do."

The purpose which he had begun to cherish, of giving to the people the New-Testament Scriptures in their own language, was now confirmed, and he immediately applied himself to the work. Driven from his home by persecution, he went to London, and there for a time pursued his labors undisturbed. But again the violence of the papists forced him to flee. All England seemed closed against him, and he resolved to seek shelter in Germany. Here he began the printing of the English New Testament. Twice the work was stopped; but when forbidden to print in one city, he went to another. At last he made his way to Worms,

where, a few years before, Luther had defended the gospel before the Diet. In that ancient city were many friends of the Reformation, and Tyndale there prosecuted his work without further hindrance. Three thousand copies of the New Testament were soon finished, and another edition followed in the same year.

With great earnestness and perseverance he continued his labors. Notwithstanding the English authorities had guarded their ports with the strictest vigilance, the word of God was in various ways secretly conveyed to London, and thence circulated throughout the country. In vain the papists attempted to suppress the truth. The bishop of Durham at one time bought of a bookseller who was a friend of Tyndale, his whole stock of Bibles, for the purpose of destroying them, supposing that this would greatly hinder the work. But, on the contrary, the money thus furnished, purchased material for a new and better edition, which, but for this, could not have been published.

Tyndale was betrayed into the hands of his enemies, and at one time suffered imprisonment for many months. He finally witnessed for his faith by a martyr's death; but the weapons which he prepared have enabled other soldiers to do battle through all the centuries even to our time.

In Scotland the gospel found a champion in the person of John Knox. This true-hearted reformer feared not the face of man. The fires of martyrdom, blazing around him, served only to quicken his zeal to greater intensity. With the tyrant's ax held menacingly over his head, he stood his ground, striking sturdy blows on the right hand and on the left to demolish idolatry. Thus he kept to his purpose, praying and fighting the battles of the Lord, until Scotland was free.

In England, Latimer maintained from the pulpit that the Bible ought to be read in the language of the people. "The Author of Holy Scripture," said he, "is God himself, and this Scripture partakes of the might and eternity of its Author. There is neither king nor emperor that is not bound to obey it. Let us beware of those by-paths of human tradition, full of stones, brambles, and uprooted trees. Let us follow the straight road of the word. It does not concern us what the Fathers have done, but rather what they ought to have done."

Barnes and Frith, the faithful friends of Tyndale, arose to defend the truth. The Ridleys and Cranmer followed. These leaders in the English Reformation were men of learning, and most of them had been highly esteemed for zeal or piety in the Romish communion. Their opposition to the papacy was the result of their knowledge of the errors of the holy see. Their acquaintance with the mysteries of Babylon, gave greater power to their testimonies against her.

The grand principle maintained by Tyndale, Frith, Latimer, and the Ridleys, was the divine authority and sufficiency of the Sacred Scriptures. They rejected the assumed authority of popes, councils, Fathers, and kings to rule the conscience in matters of religious faith. The Bible was their standard, and to this they brought all doctrines and all claims.

Faith in God and his word sustained these

holy men as they yielded up their lives at the stake. "Be of good comfort," exclaimed Latimer to his fellow-martyr as the flames were about to silence their voices, "we shall this day light such a candle in England as, I trust, by God's grace shall never be put out."

The Church of England, following in the steps of Rome, persecuted dissenters from the established faith. In the seventeenth century thousands of godly pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings, except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God, were compelled to meet in dark alleys, in obscure garrets, and at some seasons in the woods at midnight. In the sheltering depths of the forest, a temple of God's own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with his people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America, and here laid the foundations of civil and religious liberty which have been the bulwark and glory of our country.

As in apostolic days, the persecution turned out rather to the furtherance of the gospel. In a loathsome dungeon crowded with profligates and felons, John Bunyan breathed the very atmosphere of Heaven, and there he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. For two hundred years that voice from Bedford jail has spoken with thrilling power to the hearts of men. Bunyan's "Pilgrim's Progress" and "Grace Abounding to the Chief of Sinners" have guided many feet into the path of life.

Baxter, Flavel, Alleine, and other men of talent, education, and deep Christian experience, stood up in valiant defense of "the faith once delivered to the saints." The work accomplished by these men, proscribed and outlawed by the rulers of this world, can never perish. Flavel's "Fountain of Life" and "Method of Grace" have taught thousands how to commit the keeping of their souls to Christ. Baxter's "Reformed Pastor" has been a blessing to many who desire a revival of the work of God, and his "Saints' Everlasting Rest" has done its work in leading souls to the "rest that remaineth for the people of God."

A hundred years later, in a day of great spiritual darkness, Whitefield and the Wesleys appeared as light-bearers for God. Under the rule of the established church, the people of England had lapsed into a state of religious declension hardly to be distinguished from heathenism. Natural religion was the favorite study of the clergy, and included most of their theology. The higher classes sneered at piety, and prided themselves on being above what they called its fanaticism. The lower classes were grossly ignorant, and abandoned to vice, while the church had no courage or faith to any longer support the downfallen cause of truth.

Whitefield and the Wesleys were prepared for their work by long and sharp personal con-

victions of their own lost condition; and that they might be able to endure hardness as good soldiers of Christ, they were subjected to the fiery ordeal of scorn, derision, and persecution, both in the university and as they were entering the ministry. They and a few others who sympathized with them were contemptuously called Methodists by their ungodly fellow-students,—a name which is at the present time regarded as honorable by one of the largest denominations in England and America.

They were members of the Church of England, and were strongly attached to her forms of worship; but the Lord had presented before them in his word a higher standard. The Holy Spirit urged them to preach Christ and him crucified. The power of the Highest attended their labors. Thousands were convicted and truly converted. It was necessary that these sheep be protected from ravening wolves. Wesley had no thought of forming a new denomination, but he organized them under what was called the Methodist Connection.

The servants of God trod a rugged path. Men of influence and learning employed their powers against them. After a time many of the clergy manifested determined hostility, and the doors of the churches were closed against a pure faith and those who proclaimed it. The course of the clergy in denouncing them from the pulpit, aroused the elements of darkness, ignorance, and iniquity. Again and again did John Wesley escape death by a miracle of God's mercy. When the rage of the mob was excited against him, and there seemed no way of escape, an angel in human form came to his side, the mob fell back, and the servant of Christ passed in safety from the place of danger.

The Methodists of those early days—people as well as preachers—endured ridicule and persecution, alike from church-members and from the openly irreligious who were inflamed by their misrepresentations. They were arraigned before courts of justice—such only in name, for justice had no place in the courts of that time. Often they suffered violence from their persecutors. Mobs went from house to house, destroying furniture and goods, plundering whatever they chose, and brutally abusing men, women, and children. In some instances, public notices were posted, calling upon those who desired to assist in breaking the windows and robbing the houses of the Methodists to assemble at a given time and place. These open violations of all law, human and divine, were allowed to pass without a reprimand. A systematic persecution was carried on against a people whose only fault was that of seeking to turn the feet of sinners from the path of destruction to the path of holiness.

Said John Wesley, referring to the charges against himself and his associates: "Some allege that the doctrines of these men are false, erroneous, and enthusiastic; that they are new and unheard-of till of late; that they are Quakerism, fanaticism, and popery. This whole pretense has been already cut up by the roots, it having been shown at large that every branch of this doctrine is the plain doctrine of Scripture interpreted by our own church. Therefore it cannot be false or erroneous, provided the Scripture be true." "Others allege that their doctrines are too strict; they make the way to Heaven too narrow, and this is in truth the original objection, as it was almost the only one for some time, and is secretly at the bottom of a thousand more which appear in various forms. But do they make the way to Heaven any narrower than our Lord and his apostles made it? Is their doctrine stricter than that of the Bible? Consider only a few plain texts: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' 'Every idle word that men shall speak, they shall give

account thereof in the day of Judgment.' 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'

"If their doctrine is stricter than this, they are to blame; but you know in your conscience it is not. And who can be one jot less strict without corrupting the word of God? Can any steward of the mysteries of God be found faithful if he change any part of that sacred deposition?—No; he can abate nothing; he can soften nothing; he is constrained to declare to all men, I may not bring down the Scriptures to your taste. You must come up to it, or perish forever."

(To be concluded next week.)

The "Holiness" Man and the "Justified" Man.

ALTHOUGH the so-called holiness movement in this country is of recent origin, the leading principle of its votaries is quite ancient. Holiness men of this stamp were numerous and influential in the days when Christ sojourned upon the earth. Their true character is exposed by him in a parable, recorded in the eighteenth chapter of Luke, which was spoken "unto certain which trusted in themselves as being righteous." Verse 9, margin. "Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

The modern "holiness" man is just a little behind the ancient Pharisee in this,—he does not pay tithes; he does not fast twice in the week; those acts are "Jewish." But his testimony is of the same self-righteous tenor as the Pharisee's prayer. He is "wholly sanctified;" has not committed a sin in so many months or years; and he thanks God that he is "not as other men," especially as that more humble-minded man who feels that he is a sinner, and in need of saving grace every hour.

But what is the Saviour's estimate of such righteousness? "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The man who claimed to be faultless was condemned; and the one who realized that he was a sinner, and pleaded for mercy, was "justified." The true position of one who would obtain the favor of the Master could not be more plainly set forth. The man who feels that he is not a sinner places himself outside the pale of the Saviour's mission. "I came not to call the righteous, but sinners, to repentance," was the declaration made to the same class of holiness men represented above.

The apostle John dwells particularly upon this subject in his first letter, using even stronger language than his Master did. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

There is, moreover, another point of similarity between the ancient and the modern "holiness" man. The Saviour charged the self-righteous Jews with making void the commandments by their traditions; and that is just what the "holiness" preachers and their "bands" are doing to-day, only they are a little more bold, and ignore the commandments altogether,—some of them claiming that the law is done away, and others that Christ fulfills the law in their stead. In either event, the

"holiness" man is exempt from keeping the law. On this point the apostle John is equally emphatic: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Again, the "holiness" man, although ignoring the law, talks flippantly about progressing from a "justified state" to a "sanctified state." By the latter he means a position in this life where he cannot sin; and the qualification for this attainment consists, practically, in being presumptuous enough to assert the claim that he is sanctified. He is his own judge in the matter. But Christ prayed for those who had been justified by faith in him, "Sanctify them through thy truth; thy word is truth." And David says, in Ps. 119:142, "Thy law is the truth;" and in verse 151, "All thy commandments are truth." Christ and his apostles recognized David as a prophet; then, according to his testimony, the Saviour's prayer was, Sanctify them through thy law.

The justified man cannot consistently ignore the law. He has acknowledged himself a sinner, and "sin is the transgression of the law." 1 John 3:4. He is justified by faith in Christ's blood, concerning sins that are past (Rom. 3:25) "through the forbearance of God." "Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31. Then the man who is justified by faith in Christ, and forgiven his past sins, comes face to face with an established law. But how does he establish it? His acknowledgment that he is a sinner, which must precede his justification, is a recognition of the claims of the law; then having confessed that it was wrong to violate it, he thereby acknowledges or establishes his obligation to observe it in future. A pardon for a past offense does not grant a license to recommit the offense. On the contrary, to repeat the crime once pardoned simply destroys the pardon, or justification, and another pardon becomes necessary to shield the offender from the penalty of the law. On what other principle could a pardoned criminal expect to be retained in the favor of God than by obedience to the law for the violation of which he has been mercifully pardoned?

We see then that the "holiness" man reaches his boasted sanctification while trampling the law under foot, by asserting his own righteousness; but the justified man must attain sanctification through obedience to the law. "We conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28); so far it is an act of mercy on God's part—no amount of obedience on the part of the sinner could atone for the past. But his sanctification is through the truth (the law), and hence becomes a life-work. The law is established, and with this mirror before him to point out his defects and guard him from error, he starts out, by the help of God, to overcome the world. "By the law is the knowledge of sin." With this chart before him, written upon his heart (Heb. 8:10), in the strength of the Spirit of God, he "adds to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity,"—thus growing to a perfect "holiness in the fear of God."

There is no "boasting" in this work, for that is "excluded" by "the law of faith." Rom. 3:27. True faith will not admit of boasting; it is a result of humility and conscious unworthiness, and calls for corresponding works.

W. N. GLENN.

THE movement in Germany for the abandonment of all but inevitable labor on Sunday is growing rapidly. An immense meeting was lately held in Berlin to promote it.

Controversy over the Law.

(Concluded.)

BUT Satan did not give it up here. A few centuries afterward he brought all his forces to bear upon another one,—the second commandment. This one, as every one knows, in the clearest and most positive manner forbids the making of any image or likeness of anything in heaven above, or in the earth, or bowing down to it or worshipping it. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." Ex. 20:4, 5.

Probably no precept in all the decalogue received so much attention among the people of Israel as this one. God's wrath against image-worship in every form was proclaimed from heaven time and again, until it would seem that any one with the slightest regard for the word of God, would not try to do any such thing. Yet, strange as it may seem, nearly the whole Christian church was led by the devil into the very thing which this commandment forbids. Images of the Virgin Mary, Jesus Christ, Peter, Paul, and thousands of other saints, were set up in all the churches, on the road-side, in private houses, and used in divine service.

Go into a Catholic church to-day, and you will see numbers of the people bowing down before images. This thing went on for more than a thousand years, until the rise of the Reformation under Luther, and other reformers. Then there was a great battle over this commandment, great contention, and much bloodshed; but many came out and took their stand against image-worship.

Take another commandment: "Thou shalt not commit adultery." It would seem to be impossible that men could be led to violate this commandment as a religious duty; to think that they were doing God service while breaking it; but such is the fact to-day. Go out to Mormondom, and there are people numbering thousands who believe it to be one of the most sacred duties to do the very thing that this commandment says they shall not do,—to live in adultery; one man living with several women. The mormon priests have taught their women that it is the will of God that they should do so. Many of these women not only permit, but assist their husbands to take other wives, in order to raise up children for the kingdom, to enhance their glory in Heaven. We lift up our hands in holy horror at the degradation and weakness of these women in thus violating one of the plain commandments of God. But it is simply an old trick of the devil against the law of God.

Take this commandment: "Thou shalt not kill." How many of God's people have been killed by men who thought that they were doing God service? They read that commandment in their sacred worship; and they would rise from their knees, and grasp their swords, and march out to kill God's own saints; and they verily thought they were pleasing God in doing it. You can all see how the devil has blinded men in reference to the law.

Look at another commandment. The fourth commandment says,—and every one knows this,—"Remember the Sabbath day to keep it holy;" "the seventh day is the Sabbath of the Lord thy God." And yet the church of Christ has been led by Satan to virtually lay aside this commandment and put another in its stead. So now nearly the whole world are openly violating the Sabbath that the Lord has made, and in its place they observe a day that God has never required to be kept. The Sabbath commandment is just as binding as the commandment against image-worship, or murder, or adultery. They all stand in the same catalogue, and were given at the same time. Satan's work against the commandments has not been confined to the fourth, as we have seen, but

he has done something to nearly all the ten. Probably if he were to live long enough, he would in some way attack the remaining commandments. Why cannot people see that in working the seventh day they are violating the fourth commandment, just the same as the papists are breaking the second in worshipping images?

Many persons, when all other arguments against the Sabbath fail, fall back upon this, "How can it be possible that God would permit the open violation of the Sabbath for more than a thousand years? How could he allow the whole church, and the best men upon the earth for so long a time to break one of his commandments, and bless them in it?" Taking this same line of argument, how could God permit image-worship? How was it that for over a thousand years God permitted his church almost universally to engage in the worship of images? And yet he did. And the very same thing has been done with the other commandments as we have shown.

We might expect that the last reformation would be a battle over God's commandments; and this is just what we see going forward at the present time, and may God speed it on. When the smoke and dust of the battle shall have cleared away, it will then appear that the heat of the whole struggle has been over that holy and immutable law of Jehovah. Happy is the man who shall be found on the right side.

D. M. CANRIGHT.

Robert Buchanan on Robert Ingersoll.

MR. INGERSOLL, having been completely demolished by Father Lambert, is now attacked from a new quarter, and in the presence of some of his own friends. This time the arraignment is made not by priest or minister, but by one who, so far as we know, does not even make a profession of Christianity,—Robert Buchanan, poet, novelist, and dramatist. The article is entitled, "Free Thought in America," and appears in the April number of the *North American Review*. The entire number is one of great interest. We present to our readers some selections from the article:—

"There is a notion even in refined circles in America that the influence of a man like Colonel Robert Ingersoll may be an influence for good. I altogether fail to see it. While doing full justice to the honesty, the courage, and the good humor of this remarkable orator, I am convinced that he is precisely the sort of teacher—I had almost written devil's advocate—to whom Americans should just now shut their ears. Free thought should be distinguished from the offenses against common intelligence committed by this Philistine of the Philistines."

Ingersoll enters the temple of religion with his hat on one side, a cigar in his mouth, and a jest upon his lips. . . . He is just the sort of person of whom America does not stand in need. The predominant vices of America, especially as represented by its great cities, are its irreverence, its recklessness, its impatience—in one word, its materialism. The exhibition can do no good; it may do no little harm. For my own part, I should prefer even to accept hell with John Calvin, rather than to eat cakes, drink ale and much hot ginger with Colonel Ingersoll. . . . He is the boy in the gallery, cracking nuts and making precocious comments during the performance of the tragedy of life. . . . That such a person should have a large following, among a generation so much of his way of thinking is no matter for surprise; in the nineteenth century it is truly sad, as showing how little science has done, after all, to elevate the intellectual condition of the masses. . . . Colonel Ingersoll is very fond of proclaiming his admiration for the great scientific teachers of the age; but in reality he is as far away in spirit from the thought of Darwin as from the vision of Shakespeare. . . .

To go to him for religious guidance is like asking a native of the kingdom of Dahomey to favor us with his ideas on free-will or the incarnation. . . . The gospel of hot ginger as preached by Colonel Ingersoll, would soon make of New York another Sodom."—*Buffalo Christian Advocate*.

Something He Did Know.

IN former days candidates for admission to certain churches were examined as to their knowledge of sundry doctrines. Questions which no theologian could answer were gravely put to uneducated men, and even to boys. On the length of his reply and the frequency with which he used the stereotyped phrases depended, in some degree, the approval which the church committee showed the candidate.

Among the young people in a New England village who professed themselves Christians was a simple-minded youth of the smallest possible amount of wit consistent with moral responsibility. But being sincerely anxious to join the church, he presented himself to the church committee. The first question put to him was:—

"Do you understand the doctrine of the Trinity?"

"No, I can't say I do."

"Can you give the committee a definition of regeneration?"

"I don't think I can."

"Well, what do you understand by fore-ordination? Take plenty of time to answer," said a kind-hearted old deacon, thinking the candidate was confused.

"I don't know much about it."

"Can't you give us some opinion respecting God's decrees?"

"I'm afraid not."

"Well, then," said the minister, a little impatiently, "what do you know?" Promptly came the answer:—

"I know that I'm a sinner, and I know that Christ died to save me. And I want to join the church to get more help from Christ and his people."

Every member of that committee felt rebuked, and one of them said afterwards: "I learned from that moment to respect the spiritual knowledge of the humblest man or woman, and not to think so much of that knowledge which comes from the head alone."—*Sel.*

"THAT by them thou mayest war the good warfare." Fighting is the normal attitude of the Christian. If a Christian finds himself out from under fire, and with no enemy facing him, he may well ask himself if he hasn't fallen out of his regimental line, or if he isn't shirking duty in some way. Whatever delays there may be in the declaration of war between any of the great powers of earth, war was long ago declared between Christ and his adversaries, and every son of man belongs in that fight; and, in fact, he is practically counted in on one side, or on the other. If a man calls himself the Lord's soldier, and isn't fighting for the Lord, the devil will be glad to give him wages and rations, as if he were on his side of the fight, in spite of his uniform. Warring the good warfare is your duty and mine. Are we up to it as we should be?—*Sel.*

ONE of our American monthlies not long since published an article entitled "Marriage and Divorce," in which the writer said: "When a divorce is asked for it should be granted *without hesitation*."

That is the depth of immorality and licentiousness to which the divorce business has now sunk. It means that marriage shall be limited only by the whims of either party, and divorce granted without hesitation when it is asked for. Nothing is lower except the abolition of marriage altogether.—*N. Y. Observer*.

Can the Old Testament Be Trusted?

It is a historical fact that *two hundred and eighty-two years* before Christ, the Old Testament was translated from Hebrew into Greek, at Alexandria in Egypt, and it there consisted of the same books that compose the Old Testament of to-day. "Whence it is evident that we still have those identical books which the most ancient Jews attested to be genuine."

We shall not take up separately each book of the Old Testament, as that would extend this article further than would be proper, but only some of the leading ones, and as the writings of the whole Old Testament are so intimately connected, if we establish a portion of it, we confirm the validity of the whole.

First we will notice the book of Daniel, and, as an introduction, offer a few lines from an editorial in the *New York Independent*:—

"A few years ago the critics with one voice refused to see anything in it [the book of Daniel] more than an apocalyptic composition of the date of Antiochus Epiphanes. Eichorn, Bertholdt, Gesenius, De Wette, Lengerke, Ewald, and Hitzig, with the more moderate as well as the rationalistic critics, agreed in its late date, some being so precise as to fix it at 167 B. C. 'There never was any Belshazzar,' they exclaimed, and we could bring nothing to corroborate our written record. The replies made to them were feeble and unsatisfactory. But the monuments of the kings of Babylon began to be read a few years ago."

The critics could assert with a great deal of assurance, that "there never was any Belshazzar," because, aside from the Bible, in none of the authorities on the subject, was there any Belshazzar named. Therefore, as the historians failed to mention him, "there never was any" such king. But the Babylonian inscriptions make all plain, and *exactly* confirm the Bible account. They declare that Nabu-Nahid (Nabonadius) with an army took the field against Cyrus, and *left Belshazzar, his eldest son*, in command of the city. Nabu-Nahid, being defeated by Cyrus, was compelled to take refuge in Borsippa, and Cyrus went on against Babylon and Belshazzar, and the city, with Belshazzar, was taken, as recorded in Daniel 5.

And this condition of affairs in Babylon is the only one that will agree with the record in Daniel; for Daniel was certainly made prime minister of the kingdom, the chain of gold being the insignia of that office. Yet for all his being prime minister, he is spoken of as the *third* ruler in the kingdom. Dan. 5: 7, 16, 29. How can this be? Thus: Nabu-Nahid, the *first* ruler, Belshazzar his son, the *second* ruler, and Daniel, prime minister, yet the *third* ruler. And in no other possible way can the records of Daniel be met; for his office was really the *second* in the kingdom. But how fully this illustrates the perfect accuracy of the Scriptures. Here is an important point in the history of Babylon, wholly passed over by the historians; yet Daniel records it exactly as it is, and after more than two thousand years the inscriptions of that king of Babylon declare that Daniel is correct.

This also fixes the date of the book of Daniel to the time that has been claimed for it, because there is no other time in the world's history when these points in Daniel could have been written. For shortly after, Babylon fell into decay, and these inscriptions were buried out of sight, and the historians made no mention of any of them; consequently they never could have been learned afterward; therefore they were learned in Babylon at the time when they occurred, and thus the claims of the book of Daniel are correctly placed, and absolutely fixed, at the date 538 B. C. (For proofs as to Belshazzar, see "Encyclopedia Britannica," ninth edition, article "Babylonia;" Rawlinson's "Seven Great Monarchies," Fourth Monarchy, chap. 8, par. 50.) The list of instruments mentioned in

Daniel 3: 5, 7, 15, is another proof; for this "very list is true to the time of Daniel, and would never have been thought of three centuries later." In short, "every historical or social allusion in Daniel is borne out by the facts discovered."

The book of Ezekiel gives another instance of the exactness of the Bible writers, and of being true to the times in which it was written. In chap. 23: 14, 15, we read: "For when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion, after the manner of the Babylonians of Chaldea." Of this also we may say that it is true to the time of Ezekiel in the captivity in Babylon; and would never have been thought of later, nor in any other country. In Egypt, in Assyria, in Persia, and in Greece, their art was displayed in sculpture. From the gems upon which the carving was so minute as to suggest the employment of a magnifying-glass, to the colossal bulls that guarded the palace of Nineveh from the entrance of evil spirits, all, all was sculpture. But in Babylonia it was far different.

"While the Assyrians had stone in abundance, the Babylonians were obliged to import it from a distance. Brick-clay, on the contrary, lay ready at hand. Where the Assyrians employed sculptured alabaster to ornament their buildings, the Babylonians contented themselves with enameled bricks, and painted plaster. Sculpture was naturally developed by the one; just as painting was by the other; and ornamentation, which could be lavished on the exterior in Assyria, had to be confined to the interior in Babylon." (Compare Eze. 8: 8-10 with the text quoted above.) "The few bas-reliefs of Babylon that exist are small and inferior in execution; but brilliant coloring and a lavish use of the metals, made up for this want. The walls were covered with the most costly materials, and 'images portrayed with vermillion' excited the admiration of the stranger. The love of bright colors, in contrast with the sober hues of the Assyrian palaces, led also to the cultivation of gardens; and the hanging gardens of Babylon, raised upon tiers of arches, were one of the wonders of the world."—*Enc. Brit., art. Babylonia.*

At no time in the world's history later than this, could such a thing as Ezekiel describes be said of the Babylonians. For only a little while afterward the kingdom of Babylon was overthrown by the Medes and Persians, who took possession of it, and these Babylonish peculiarities were lost to the world. But how plainly these words of Ezekiel bring before us the Babylon of his day, when Nebuchadnezzar reigned, whose utmost endeavors were put forth in the building and decoration of his capital city, when all the skill of his splendid artists was employed in blending the brilliant colors that ornamented the walls of his pleasant palaces, and Babylon sat as mistress of the world in that pitch of pride and grandeur, "the glory of kingdoms, the beauty of the Chaldees' excellency!" And by all this we know of surety that the book of Ezekiel is correctly placed at B. C. 604-561.

Now we turn to the books of Kings and Isaiah. In Isaiah 36: 1 and 2 Kings 18: 13, we read: "Now in the fourteenth year of King Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them." This is placed in our Bibles at the date 713 B. C., which does not *exactly* correspond with the Assyrian inscriptions, but is only twelve years out of the way, being that much too early. The native monuments state that Sennacherib ascended the throne the 12th of Ab (part of July and August), 705 B. C., and place his invasion of Judah in 701 B. C.

In verse 14 of this same chapter in 2 Kings, we read:—

"And Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying, *I have offended; return from me; that which thou put-*

test on me will I bear. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold."

This is the only record that the Bible makes of this point, and so far as the Bible goes we do not know wherein he had "offended," nor why he should confess so readily, and offer to bear whatever Sennacherib should put upon him. Sennacherib, however, tells the whole story. The trouble arose as follows:—

The Philistine city of Ekron revolted from Assyrian rule, but Padi, their king, still retained his friendship for the king of Assyria, and so opposed the rebellion. Thereupon the Ekronites entered into negotiations with Ethiopia and Egypt and obtained promise of their help, and also seized Padi, made him prisoner, and sent him to Hezekiah for safe keeping. By thus accepting this charge, Hezekiah made himself a partner in the Ekronite rebellion. So after Sennacherib had defeated the Egyptians, recovered Ekron, and punished the leaders in the rebellion, he went up against Hezekiah, not only to compel him to release Padi, but to punish him for his offense. Then it was, and this is why it was, that Hezekiah confessed to Sennacherib, "I have offended." A number of points could be given from Sennacherib's narrative, every one confirming that in the Bible, but this one will suffice to show the perfect veracity of the Scripture account. For the full account see "Rawlinson's Seven Great Monarchies," Second Monarchy, chap. 9, par. 164-168; Geikie's "Hours with the Bible," vol. 4, chap. 17, par. 4-21.

Again, in Isaiah 37: 37, 38 and 2 Kings 19: 36, 37, it is said: "So Sennacherib, king of Assyria, departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezar his sons smote him with the sword; and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead." The inscriptions declare that Sennacherib was "building a palace for himself at Nineveh on a grander scale than had ever been attempted before. His works were interrupted by his murder, in 681, by his two sons, who, however, soon found themselves confronted by the veteran army of Esarhaddon, their father's youngest and favorite son, who, in January, 680, defeated them at Khanirabbat, and was proclaimed king."—*Enc. Brit., art. Babylonia; Seven Great Monarchies, Second Monarchy, chap. 9, par. 193; Ancient Empires of the East, chap. 2, par. 36.*

Here, then, is the confirmation of every point in these Scriptures, and in this single instance the slight difference in the dates will bear nothing against the truthfulness of the narrative, nor against the general correctness of the time in which the books were written. Indeed, the Scripture narrative would seem to demand more time than is there given for these occurrences. The invasion, return, and dwelling, of Sennacherib, are all placed by the dates, within 710-9 B. C., which is hardly time enough, especially as it is said that he "returned and dwelt at Nineveh;" and this short period would hardly justify the statement that he dwelt there. But the native monuments remove all difficulty, by showing that he did actually dwell at Nineveh after his return, being employed in building a palace in honor of his god. In this, therefore, is proof that Isaiah and this part of Kings were written as far back as the former half of the seventh century B. C.

A. T. J.

(To be concluded next week.)

God does not permanently abrogate the law by which the superior sways the inferior mind. But temporarily, when inspiration and miracle cannot be interpolated into the working of affairs, he does suspend that law by making the low grounds of society the birthplace of great ideas.—*Sel.*

Jonah and the Whale.

WE remember to have heard, some years since, the following story from the lips of a clergyman, who told it in illustrating a point in his sermon:—

A man had been troubled with doubts and difficulties in believing in the truth of the Bible. He had managed, however, to rid himself of all these doubts and difficulties, with the single exception of those that relate to the narrative given in the book of Jonah. He was not quite able to believe that a whale had ever swallowed Jonah, and, on a certain occasion, stated his want of faith to an elderly Christian lady, who had the habit of believing the Bible, and believing it just as it reads. "You don't believe that?" responded the simple-minded woman. "No, not quite," was his reply. "Well," said the lady, "that gives me no trouble. If the Bible said that Jonah swallowed the whale, I would believe it."

We confess a decided sympathy with the general attitude of this good woman's mind, whatever may be the true interpretation of the narrative of Jonah and the whale. The Bible purports to be a revelation from God, through the medium of prophets, apostles, and his Son Jesus Christ. "Thus saith the Lord," is the stamp which it puts upon itself. The first question to be asked is whether this claim is true; and, if this question be answered in the affirmative, that, so far as faith is concerned, is the end of all questions, with the single exception of those that relate to the meaning of the language used in the Bible.

What we are to do with the book, after having accepted it as of divine authority, is to read it, understand it so far as we can, and then believe what it says. God himself is the best possible authority; and what he says must be true. He can neither lie, nor be deceived; and, if we believe that the Holy Scriptures contain a record of his sayings through the inspiration of men, and through the teaching of Christ, then, in order to be consistent with ourselves, we must believe in the truth and authority of the sayings, and accept them as the infallible rule of faith and practice in respect to all the matters which they embrace.

We are strongly of the opinion that this is just the sort of faith for men to have, whether as preachers in the pulpit or hearers in the pew; whether as actors in the duties and work of life, or as persons hearing the summons of death; whether as Christians rejoicing in the hope of glory, or as penitents coming to God through Christ for forgiveness and salvation. It is the only sort of faith that possesses real power either to rule the life or bless the soul with its comforts. The power of the Bible to affect and move the human heart depends in part upon the ideas which it contains, and in part—and by no means a small part—upon the authority which stands behind these ideas.

The ideas are great and good, whatever may be their source; yet, being God's ideas, his thoughts, doctrines, and rules for man, they are of infinite moment. When he speaks, let the world hear. When he commands let men obey. A revelation from God is imperial in its source. It is his prerogative to dogmatize for humanity. Reason is never more reasonable than when it believes what God has said, and because he said it. A revelation from him ascertained is the end of all dispute touching the matter to which it refers.

If we refuse to believe that Christ died for our sins according to the Scriptures, then, so long as we thus refuse, we will not apply to Christ for salvation, and will not be saved by him. Belief in the doctrine of redemption by his blood is the first condition of profit from that doctrine. So, if one substitutes blind and unintelligent laws and forces for the Christian doctrine of God's direct and immediate providence, alike general and particular, and the

former only because it is the latter, and thus manages in thought to get God out of the world, he will practically have no God for the world; certainly none to whom he can pray, or whose forgiveness he can ask or enjoy.

If a man has a theory of inspiration which divorces God from the words of the Bible, then these words have lost their power with him as divine words, and he can play with them at his pleasure. If he denies the Bible doctrine of future punishment, then he assumes to know more on this subject than the author of the Bible, and in effect cancels that fearful emergency in human condition, for the relief of which Christ came down from Heaven. There was no need of the atonement made on the cross, and there is no need of pardon, if the punishment of sin be a mere fable.

The plain dictate of common-sense is that, if we accept the Bible at all as of divine authority, we should accept it absolutely, believing what it says and doing what it commands. We must not in the same breath accept and dispute a divine revelation. He who is afraid of his doubts, and yet has not the courage of faith, is in a sad plight. He is troubled with the one, and not comforted by the other. There is no danger that we shall believe God's word too strongly. It is only when we believe it with all the heart that we shall be able to say from experience: "Thy word is a lamp unto my feet, and a light unto my path." Then we can look up to the great Father of spirits and say, "In the multitude of my thoughts within me, thy comforts delight my soul."

Ah! then the Bible, with its high authority and sweet message of love, is a power alike to govern and to comfort. Those who believe with conditions, qualifications, modifications, and reservations, and, hence, mingle what faith they have with a set of half-way cavils, which at best are semi-disbeliefs, and may be even worse, know very little of this power. They do not treat the word of God in a way to get the power out of it. Its blessings may lodge in other souls, but not in theirs. They are too wise in themselves to be the best sort of believers. They know too much in and of themselves to be well taught of God.

If there is any one thing which we would emphasize more than another, that one thing is simple, child-like, trustful, unhesitating, loving, and complete faith in the word of God. This will do more for the soul, for its sanctification and its joy, than all the speculations of all the speculators that ever lived or died. It will answer more questions than they can answer were they to live a thousand years. It will place the soul in the guest chamber of the Great King, and feed it with manna that comes from the skies. Try it, ye doubters and cavers, and after that you will have no heart to try anything else.—*Independent*.

Growing Old.

SOME one has said that growing old is the worst of life. It is the worst of life if we bring no ripened sheaves to the harvest. To remain light-hearted, showing no trace of weariness as the years go on, is not an easy thing. We tire of the failure and conflicts that mark the way, and find every worldly comfort, at best, unsubstantial and unsatisfactory; and why should we grieve, except for wasted moments and lost opportunities? When youth lies far away down the backward path, and the friends who were young with us, and those who made the sunlight of our lives, are no longer near—some of them have passed on, it may be, to the other side—if Christian love has made beautiful the vanishing years, growing old will not be very dreadful.

An infidel who has been successful, financially, wrote above his office door the other day, "Life is a failure if there is nothing beyond." He has learned that earthly possessions are perishable, and is appalled at the thought of severing

ties. This life is indeed the saddest of all sad failures if it is the sum of our being. We need an eternity; this life is enough for our differences and our heartaches, but not enough for our love; we need the never ending years that lie beyond. In our heart of hearts we are glad because of the promise, "I go to prepare a place for you." In the fulfillment of that promise we shall hear again the patter of tiny feet and the voices that were lost to us long ago.

If silver hairs do not become brown or gold again "over there," it will not trouble us, for each face will be radiant with immortal youth.—*Set.*

Forced Revivals.

LET every church that would grow and bring forth abiding fruit beware of the kind of religious movement, called a revival, which needs to be forced upon an unwilling, disorganized, untrained church by the labors of strangers. Strangers, wise Christian laborers from abroad, may at times greatly aid a church, may, indeed, be the means of arousing its members from the spiritual sleep of years, but such laborers, if indeed they are wise, will begin with the prime difficulties in the case,—the practical unbelief, the dearth of devotion, the ignorance of truth, the neglect of gospel labor,—causes which have brought the church down to its low place. They will endeavor to awaken the church to permanent habits of holy living.

Such labor may not indeed show so many hands lifted up in the enthusiasm of a religious profession at the end of a fortnight, but it will show fewer hands hanging down in spiritual paralysis at the end of six months. There are men and there are churches that will not endure the appeal to engage in thorough gospel work. It costs too much of real self-denial and godly living. But they think something must be done from time to time for the prosperity of the church, and they enjoy a few weeks of religious interest when trade is dull, farm work impossible, and the holiday season is past. They are therefore very glad if a so-called revival can be superinduced upon the sleeping church by a month or so of special labor with assistance from abroad.

Some good may come from such efforts, for Christian labor is never fruitless. Anything is better than death. That which is unwisely begun may grow to something permanently good. But it is very sad when such revival efforts are made a substitute and excuse for the regular, organized, and systematic work of a church properly qualified in faith, love, knowledge, and skill in labor.

It is very painful to hear men professing godliness talk sentimentally of the great need of a revival in the church of which they are members, when their own vices, personal alienations, spiritual ignorance, and perversity are the greatest possible hindrance to the true spiritual growth and fruitfulness of the church. They are fond of any methods that will leave them as they are. There are genuine revivals of religion, but the thing so-called is too often a lenten substitute for godliness, that leaves a church farther than ever from a living, fruit-bearing state.

The very name "revival" has been made offensive by these counterfeits. No one knows this better or feels it more keenly than those men who have labored most widely and successfully as evangelists. Religious counterfeits, like counterfeit dollars, are cheaper than the genuine, but they are frauds, and only men who are frauds themselves will deal in them.—*Geo. B. Gow, in the Watchman.*

"BRING ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not . . . pour you out a blessing." Mal. 3:10.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—AUG. 15.

Inheritance of the Saints.—Continued.

OVERTHROW OF THE ANCIENT KINGDOM OF ISRAEL.

1. Who succeeded David as king of Israel?
2. How long did he reign?

"And the time that Solomon reigned in Jerusalem over all Israel was forty years." 1 Kings 11: 42.

3. Before Solomon's death, what had been prophesied concerning the kingdom?

"And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field; and Ahijah caught the new garment that was on him, and rent it in twelve pieces; and he said to Jeroboam, take thee ten pieces; for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee." 1 Kings 11: 29-31.

4. To whom did the prophet say ten parts of the kingdom should be given?
5. How much was to be left to the house of Solomon?

"But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel." 1 Kings 11: 32.

6. Why was the division to be made?

"Because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians; Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." 1 Kings 11: 33.

7. Then what kind of kingdom did the Lord design the kingdom of Israel to be?

Since the kingdom of Israel was divided because the people had forsaken God, and had not walked in his ways, and yet one part was preserved to the house of David, because he kept the commandments of God, it is evident that God designed the kingdom of Israel to be one in which his law should be universally adopted as the rule of life.

8. When was this division to be made?

"Howbeit I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes; but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there." 1 Kings 11: 34-36.

9. For what reason was the kingdom kept entire during Solomon's lifetime? See preceding reference.
10. How many instances can you cite, in which wicked people received blessings because of the goodness of others?

All the wise men of Babylon were saved from destruction, because of Daniel and his three companions, who feared God. Dan. 2. A whole ship-load of reckless and wicked men escaped death in the sea, because Paul, the servant of God, was on board. Acts 27. And the presence of ten righteous persons in Sodom, would have preserved that city from destruction. Other instances may be cited.

11. Who was Solomon's successor?

"And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead." 1 Kings 11: 43.

12. After he had been made king, who came to him?

"And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam. 1 Kings 12: 3.

13. Relate the conversation that passed between them and the king.

"And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them, Depart yet for three days, then come again to me. And the people departed." 1 Kings 12: 3-5.

14. When they came the third day, what answer did king Rehoboam make?

"So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat." 1 Kings 12: 12-15.

15. When the people saw that their plea was disregarded, what did they do?

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only." 1 Kings 12: 16-20.

16. When was this division effected? About B. C. 975.

17. What was the subsequent history of the kingdom of Israel, now divided into two kingdoms?

The northern division, called the kingdom of Israel, in distinction from the southern division which was called Judah, had scarcely a redeeming feature. Without any exception, its kings were bad, some of them outrivaling the heathen. Because of this wickedness, the people were overcome and carried to Assyria, their places being filled by Assyrians. This was in the year 721 B. C. Of the kings of Judah, some were eminent for their piety, while some were very wicked. The character of the later kings, with the consequence of their wickedness, is described in the last chapter of 2 Chronicles. Jerusalem was conquered by Nebuchadnezzar in B. C. 606, and the people were all removed to Babylon by the year 588. At the close of the seventy years' captivity, they were permitted to return, but the Jews were never afterward an independent nation. They were subject to the various ruling monarchies until Jerusalem was totally and finally destroyed by the Romans, A. D. 70. Since then the Jews, as a people, have had no place on earth.

18. Yet what positive promise had the Lord made concerning Israel?

"Moreover I will appoint a place for my people Israel, and will plant them, that they may

dwelt in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. 7: 10, 16.

19. In view of the final complete overthrow of the kingdom of Israel then in existence, to what must we conclude that the Lord referred in the text last quoted?

We must conclude that the Lord referred to some future kingdom, in which a people called Israelites should dwell, and in which the will of God should be done perfectly; even the kingdom which the Lord had in mind when he taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in Heaven."

NOTES ON THE INTERNATIONAL LESSON.

JULY 26—1 KINGS 17: 1-16.

Elijah the Tishbite.

THE life of Elijah, up to the time of his translation, is the subject of the greater part of the lessons during the remaining part of the present quarter. It is well; for Elijah and his times form one of the most interesting subjects that can be studied by the people of the present day.

THE very last words of the Old Testament are a prophecy concerning Elijah: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

AS THEY came down from the Mount of Transfiguration the disciples asked Jesus about this prophecy, as follows: "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That *Elias is come already*, and they knew him not, *but have done unto him whatsoever they listed*. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of *John the Baptist*." Matt. 17: 9-13.

ACCORDING to these words of Christ, therefore, this prophecy referred to John the Baptist, and Luke gives a fuller view of its application to him. "But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall be turn to the Lord their God. And he shall go before him *in the spirit and power of Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 13-17.

BUT this is not all that Elijah has to do with the work of the Lord Jesus. As this prophecy, fulfilled by John the Baptist, referred to the times just preceding the first advent of the Saviour, so the times of Elijah, and Elijah himself, bear an important part in relation to the times just preceding the second advent of the Saviour and in connection with that advent itself.

IN Matt. 17: 1-5, Luke 9: 28-35, and Mark 9: 2-7, we have the account of the Saviour's transfiguration, and all three agree in recording the

fact that Elias (Elijah) and Moses were there talking with him. Nor were they simply the spirits of these two men. Luke says plainly, "There talked with him two *men*, which were Moses and Elias [Elijah]; who appeared in glory," etc. They were two glorified *men* therefore.

Now if we can learn what the transfiguration meant, then we can learn also what was the meaning of the appearance there of these two men. We turn to 2 Peter 1:16-18, and read: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

HERE the apostle is writing of the coming of the Lord in his everlasting kingdom (verse 11), and says, "We have not followed cunningly devised fables" when they made known "the power and coming" of the Lord. Why have they not followed fables, that is, "made-up stories"? Because they "were eyewitnesses of his majesty," as he shall then appear. When were they eyewitnesses of his majesty? Answer, "When we were with him in the holy mount." When the voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." What did they see there? Jesus "was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." Matt. 17:2. "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Mark 9:3. "Behold, a bright cloud overshadowed them." Matt. 17:5.

IS THIS the way Jesus will appear when he comes? "Behold, he cometh with clouds; and every eye shall see him." Rev. 1:7. "And they shall see the Son of man coming in the clouds of Heaven with power and great glory." Matt. 24:30. "He shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26. How great will be that glory? "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23. Therefore according to Peter's words, these things are proof positive that when they saw the Lord Jesus transfigured—when they saw him standing on the mount with the glittering glory of God about him—they were then "eyewitnesses of his majesty" as he shall appear in his second advent to this world.

BUT what will occur when Jesus comes in his glory? "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. It is plain, then, that when Jesus appears in glory, as Peter, James, and John saw him on the holy mount, the righteous living will be "changed," "caught up," translated, as was Elijah, and therefore when Elijah stood in glory, with his glorified Lord, in the picture of the coming of the Lord, which Peter, James, and John saw, he stood there as the representative of those who shall be translated at the coming of the Lord, as he was in the days of old.

BUT this is not all, the experience through which Elijah passed just before his translation was also representative. His experience then is, in many points, an exact representation of

that through which those will have to pass who shall be translated as he was. This experience will be the subject of several of the following lessons, and therein we shall endeavor to make the subject plain. Again we say the life of Elijah is one of the most important studies in which the people of the present day can be engaged.

THE question may arise, Why was Moses there? It is foreign from the lesson, yet so intimately connected with the line of Scripture which we have pursued, that it might be well to explain this point. The answer to the question is that Moses was there as the representative of the righteous dead, as Elijah was the representative of the righteous living. For we have seen that when Jesus comes the *righteous dead are raised*, as well as the righteous living translated. Now as the Scriptures make absolutely no provision for reaching life beyond this world, except by a resurrection from the dead, or a translation, as were Enoch and Elijah; and as Moses had died, it follows that as he, a man, stood in glory, on the Mount of Transfiguration, he was there by virtue of a resurrection from the dead. There is Scripture that shows this. Jude, in the ninth verse, says: "Yet Michael the archangel, when contending with the devil he disputed about the *body of Moses*." Now Paul says that the devil had the power of death. Heb. 2:14. He says, also, as we have quoted above, that it is at the voice of the archangel that the dead arise (1 Thess. 4:16); and we read in John 5:25 that it is the voice of the Son of God that will raise the dead; therefore the archangel of Jude 9 is the Son of God; as it is he alone who raises the dead; and as when one dies he goes into the power of the devil who has the power of death; when the Son of God went to raise Moses, the devil disputed his right. Mark, this is a dispute between the devil and the Son of God, about the "*body of Moses*." And as the body of Moses stood in glory on the Mount with the Son of God, we know that when he said to the devil, "The Lord rebuke thee," he took the body of Moses, in spite of the devil's dispute. And thus Moses stood on the Mount of Transfiguration, the representative of the righteous dead; as Elijah stood there the representative of the righteous living; and the Lord Jesus above all, as the one whose voice shall call both dead and living from this world to himself in glory, when he comes in his glory.

A. T. J.

Sabbath-School Contributions.

THIS subject has received considerable attention during the past few months, and the feeling seems to prevail that we have adopted the right plan in donating a part of our class contributions, every quarter, to some missionary enterprise.

We feel thankful for the hearty responses to our call in behalf of the Australian Mission. Some feared that there would be a *reaction*, and that the contributions the next quarter would be less than ever before. But from reports received thus far, this fear seems to be unfounded. We find that in most schools the contributions largely exceed those of any previous quarter, excepting the one when the contributions all went to the Australian Mission.

Having adopted this plan, the question now arises: To what object shall we donate a part of our contributions the present quarter, beginning with July?

In conversation with the president of the General Sabbath-school Association, we find that our brethren are entering new fields where there are no Conferences, and are holding Bible-readings, etc., and that people are becoming interested in the truth. In many cases a Sabbath-school or a Sunday-school could be started to good advantage if they only had the necessary supplies. The same work is being carried on in the Old Country, and they need assistance there. At

present there is no fund from which to draw, and the work is likely to suffer.

In view of this, and after carefully considering the matter, the Executive Committee of the California Sabbath-school Association would recommend that all the schools in this Conference donate a part, or all, of their class contributions for the coming quarter to the General Sabbath-school Association, to be used in establishing schools in mission fields.

We want each school to act on this, and decide for itself what part of the contributions shall be used in this way. Some may feel that they cannot give more than a tithe, some may give a quarter or one-half, and others may wish to donate *all* they receive. The Oakland school has decided to donate one-half of the class contributions for the coming quarter to this enterprise.

Now let us not lose sight of the object in giving. It is not merely to help these different enterprises, but, if rightly used, it may be the means of teaching our children valuable lessons of sacrifice and benevolence. We know that by helping others we help ourselves. The matter should be carefully explained to the children, pointing out the object and the necessity of accompanying our donations with our prayers.

How many of our children who donated to the Australian Mission, know where Australia is; to what nation it belongs, what its peculiarities are in climate, soil, etc., and what the prevailing religion is? Parents, have you taken the time (we will not say trouble) to explain these things to your children? Have you taken the map and pointed out this country to them? Have you told them that this is the place to which our missionaries have gone? Have you spoken of the sacrifice these persons have made, and the object they had in view in leaving kindred and friends and going to this distant land? Was it to satisfy worldly ambition or to accumulate property? If not, where do they look for their reward?

Here is a field open before us, and we should not neglect the privilege of impressing these things upon the minds of our children, and thus turning their attention from the vanities of this world to matters of eternal interest.

And now, during the coming quarter, as we give of our means for the establishment of schools in mission fields, let us remember the work and the workers, and pray continually that God may bless their efforts, and bring many to a knowledge of the truth.

Send all contributions, at the close of the quarter, to Miss Josie L. Cochran, Pacific Press, Oakland, Cal.

C. H. JONES,

E. J. WAGGONER,

C. C. RAMSEY,

Ex. Com. Cal. S. S. Association.

THE poorest reason that can be offered for doing a thing is, that "everybody does it." In the first place, that reason is never given when it is the truth. There are very few things in this world that everybody does do; and none of these are likely to be included in an excuse for doing a thing that has been called in question. But even if it is only the great majority that is intended by "everybody," the probability is—the presumption fairly may be—that that majority is in the wrong; for the highest standard of doing is rarely with the majority. In order to do right, one must be willing to be in a minority; unless, indeed, he counts himself in the majority by being all alone with God, on the side of God's choice.—S. S. Times.

THERE is a vast deal more in every lesson than you can hope to teach your scholars; or than you ought to try to teach them. It is right for you to know more than you attempt to cause your scholars to know. Goethe, indeed says: "Nothing is worse, than a teacher who knows only as much as he has to make known to the scholar."—Sel.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
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OAKLAND, CAL., FIFTH-DAY, JULY 23, 1885.

The Church. No. 13.

IN our examination of the subject of "the church," we have considered it as an organization, also the method of organizing a church, which is very simple. The church is not a complex system, and simplicity in its organization is to be expected. We have considered the ordination of officers, their qualifications, and the extent of their authority and jurisdiction. Also church government, the reception of members, etc.; the necessity of discipline, and its administration. We come now to a consideration of

THE ORDINANCES OF THE CHURCH.

As a general thing but two ordinances of the church are recognized, namely, baptism and the Lord's Supper. It will be understood that this remark refers only to Protestant churches, for the Catholics have a number of sacraments which are not generally recognized as such by Protestants; and these are rejected with good reason for they are not derived from the Scriptures. Amongst these are confirmation, penance, marriage, and extreme unction. Marriage is not a church institution; it is not peculiar to Christianity; it does not belong specially to any class or nation. Both the Sabbath and marriage antedate Christianity, being instituted before the fall; and therefore they belong to mankind as the posterity of Adam. Giving marriage exclusively to one class (as the Catholics claim that it belongs to the church), is on a level with the common practice of giving the Sabbath exclusively to the Jews. There is just as much reason for one as for the other, which is, in fact, none at all.

A few Protestant denominations accept three church ordinances, namely, baptism, the washing of feet, and the Lord's Supper. Among these denominations are the Seventh-day Adventists. The Free-will Baptists formerly held to the washing of feet; but quite recently they have lost their faith and practice in this respect. They may not all have discarded it; but we know that many have; and representative men among them are using their influence against it. Of these rites we will speak in order.

It is quite uniformly believed that baptism is an *initiatory rite*; that is, that it is the rite by which we are inducted into the church. This view we accept. We do not hold that any person can be received into full fellowship, or can be fully a member of the church, until he is baptized. We do not know that there is any church which does not hold to this view except the Friend or Quaker, and the Universalist, which, however, we do not consider an "evangelical" church, as they reject the ordinances entirely as well as the very fundamentals of Christianity. And with these we might class certain "holiness bands" which are opposed to all organization and to all existing organizations, and which, also, entirely reject the ordinances of the church of Christ. We do not feel any very strong assurance that a body is entitled to the name of "a church of Christ" which so far ignores the authority of the Head of the church as to reject the ordinances which he instituted and commanded.

As we do not purpose in these articles to give even an outline or synopsis of our faith, or any dissertation on doctrines, we shall make no extended

comments on the subject of baptism. We shall give only a brief statement of the most material points; those who wish to examine at length our faith on this subject, we refer to our work on "Christian Baptism."

1. *Baptism* is the anglicized form of the Greek word which signifies "immersion." Almost all words may be used in a secondary sense; some have meanings quite remote from the primitive; but remote shades of meaning are not admissible in precepts or rules of obligation. Baptism, however, has not a variety of significations. It is used in figures or illustrations, but not so as to change the original meaning; indeed, if the original meaning be lost, or the word be given a new or unusual signification, then the force of the figure is entirely lost. Dr. Moses Stuart, of Andover (Presbyterian), has abundantly proved in his work on baptism, that its signification is immersion.

We object to the use of the phrase, "a mode of baptism," as if there were different modes. There is a Greek word which signifies "to sprinkle," and it is never translated otherwise. It is never used in the Scriptures in reference to the ordinance of baptism. The saying that "sprinkling is a mode of baptism" is, in our estimation, equivalent to saying that "sprinkling is a mode of immersing!" Immersion only is baptism; sprinkling is not baptism at all.

The figure used in regard to baptism is that of a *burial* and resurrection. This will show the correctness of our remark that the force of the figure is destroyed if the signification of the word be changed. "Therefore we are *buried* with him by baptism into death; that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life." Rom. 6:4. Immersion will meet the idea of this text perfectly; pouring and sprinkling will not. Again: "Buried with him in baptism, wherein also ye are risen with him," etc. Col. 2:12.

The same may be said of *planting*. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:5.

The instances of baptism verify our statement. (1) Jesus was baptized of John in Jordan. (2) "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," etc. Acts 8:38, 39.

The question as to the proper *subjects* of baptism is easily settled if we confine ourselves to the plain reading of the Scriptures, without forcing unnecessary inferences upon them.

1. The Saviour said to his apostles, in the commission which he gave to them: "He that believeth and is baptized shall be saved." Mark 16:16. There is no hint of baptizing any who do not believe.

2. "Then they that gladly received the word were baptized." Acts 2:41. This is in harmony with the preceding text.

3. "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. . . . And rejoiced, believing in God with all his house." Acts 16:32-34.

Repentance is closely associated with faith. Repentance is a *turning*, or reformation of life, and without faith there can be no reformation, for without Christ we can do nothing. John 15:5. Without faith it is not possible to please God. Heb. 11:6. And without an amendment of life there is no genuine faith, for faith without works is dead. James 2:17, 20. And as faith, so repentance precedes baptism. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38. And this conforms to the order

laid down by John the Baptist in his ministry, which Mark sets forth as "the beginning of the gospel of Jesus Christ." Mark 1:1. John said: "I indeed baptize you with water unto repentance." And the record says they "were baptized of him in Jordan, confessing their sins." Matt. 3:6, 11.

It would certainly be contrary to the Scriptures to baptize any one who refused to repent, and who had no faith; it would be a solemn mockery. We believe that it is also outside of all Scripture warrant, and only a mockery to baptize any who have never sinned, and who have not capacity to either repent or to believe. As baptism is a requirement, a rite commanded in the Scriptures, it is a nullity if administered to one who does not or cannot recognize the requirement, or the obligation to obey.

And now, inasmuch as they who believe in and practice what they designate the baptism of infants, also believe that it is not allowed to repeat the ordinance, we believe that it is doubly wrong to baptize infants. For, (1) It is outside of the Scripture requirement, and therefore unauthorized, or will worship. (2) It deprives the person to whom it has been administered of the privilege of obeying the commandment to be baptized when it becomes of sufficient age to repent and believe. In baptism, an infant does not obey the precept of the Saviour; and that must be wrong, and offensive to the Head of the church, which renders it impossible for an individual to obey the Saviour's commandment, when he learns and feels the obligation.

These, in brief, are the reasons why we believe that *penitent believers*, and they only, are proper subjects of baptism. Some have styled it an ordinance for "adult believers," but incorrectly, as *age* has nothing to do with the proper administration of the ordinance. Children who are old enough to know and to feel that they are sinners, and that they need a Saviour, and who trust his love and his grace, may and should be baptized. And no one can determine at what age this is possible. It may be at a quite early age, and each individual case must be determined by and for itself.

Having presented baptism as the subject of a divine commandment, as all must admit that it is, but little more need be said as to its *importance*; for who or what can add to the importance of a commandment of the Lord? The commission of the Saviour includes it; the first sermon under that commission, specially inspired for the occasion, enjoins it; and all reference to it by the apostles shows their high regard for this part of the gospel. "He that believeth and is baptized shall be saved." Here is a precious promise—a large assurance—to the faithfully obedient. "Repent, and be baptized every one of you." This places it entirely outside of optional matters. It is not a question of education, or convenience, or preference, or feeling. It is a matter of *law* and of *obedience* only. But further: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Another blessed assurance, based upon obedience to the divine requirement. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. We have no time at present to comment on this text. But every word of it conveys an idea of the importance of this subject.

It has been suggested that a larger number may be gathered into the church if each one be allowed to act according to his own preference and feelings in such matters. We do not doubt it. There will be no difficulty in raising a *large church* if each be allowed to come in on the basis of feeling or personal preferences, without strict regard to the teachings of the word of God. But he who comes in on his own way or by his own method, will insist on having *his own way* after he comes in! The church then may be large, but it is sure to be weak, selfish, and disorderly.

Human Ignorance vs. Divine Knowledge.

LAST week, in the article entitled "The Sabbath in Eden," we showed that Gen. 2:3 is an explicit declaration that the seventh day was sanctified immediately following God's rest upon it at the close of creation, and that to sanctify means to set apart, to appoint; so that we have the inspired record that, in Eden, God decreed that man should observe the seventh day as the Sabbath. We cannot be so sure that George Washington commanded the American army during the war of the Revolution, as we are that in Eden God appointed the seventh day to be kept by all mankind. For the knowledge of that, we are dependent on human evidence, while this fact is made known to us "by inspiration of God."

But Dr. Dobbs says of Gen. 2:3:—

"To make the passage of any value as proof in this matter, it must be assumed that Genesis was an historic book, coming down from patriarchal times."

It makes no difference when the book of Genesis was written, so far as this case is concerned. The Doctor might as well have said that we cannot know that God created the heavens and the earth in six days, because Moses was not there to see it done, and to make the record on the spot. The reader must remember that Gen. 2:3 is not the commandment for Sabbath observance, but is simply the inspired record that such a commandment had been made. The patriarchs were not dependent on the record in Genesis, for their knowledge of the Sabbath, any more than the early colonists were dependent on "Ridpath's History of the United States," for their knowledge of the wars with the Indians or with Great Britain. We do not need a history to inform us of that in which we are actors.

The lives of three men—Adam, Methusaleh, and Shem—reach from the creation to Isaac. Methusaleh was two hundred and forty-three years old when Adam died, Shem was ninety-seven years old when Methusaleh died, and Isaac was fifty years old when Shem died. There certainly was opportunity enough for the patriarchs to know of the appointment of the Sabbath in Eden, even though no records were kept. Dr. Cunningham Geikie, in his "Hours with the Bible," vol. 1, chap. 20, paragraph 9, speaking of the call of Abraham, says:—

"No details are given of the creed of Abraham, but, in addition to his confession of the one only living God, it must have included all that was true in the popular beliefs of Chaldea. This would imply his knowledge of the Sabbath; for the seventh day, by a tradition handed down from Eden, was 'holy,' in his Eastern native land, and was honored by the cessation of all work on it."

Dr. Geikie says that even the heathen had at that time preserved the tradition of the Sabbath from Eden; but whether they did or not, it is beyond controversy that the patriarchs knew all about the sanctification of the Sabbath in Eden. But even if it were possible that they did not, their ignorance would not in the least affect the fact, for we have the word of the Lord for it, that the seventh-day Sabbath was set apart in Eden. Our relation to the Sabbath of the Lord must be regulated by his commandment concerning it, and not by somebody else's knowledge or lack of knowledge, nor by the time its institution was recorded.

Again we quote from Dr. Dobbs:—

"Just here it may be well to state that the Jewish Talmud, so scholars tell us, knows nothing of any ante-Mosaic Sabbath. Their doctors universally date the Sabbath from the Mosaic legislation, generally referring its commencement to Ex. 15:25: 'There he made a statute,' etc."

We have never read the Talmud, so we, with Dr. Dobbs, must depend for a knowledge of its contents, on what "scholars tell us." Grant that the Talmud knows nothing of an ante-Mosaic Sabbath, and what does it prove? Nothing. Whether the Talmud knows anything about the Sabbath either before or after Moses, or whether it does not, matters not one whit. The Bible knows all about it, and it tells us

in unmistakable language. We derive our knowledge of our duty to God, not from the Talmud, but from the Bible. If one honest man bears witness on a given point, the fact that a dozen other men know nothing about it does not overthrow his evidence. In other words, one man's knowledge of a fact, cannot be made of no effect by another one's ignorance. If all the man-made books in the world ignored the Sabbath, or knew nothing about its institution, it would make no difference; God's Book remains unchanged.

But what of the statement that "their doctors universally date the Sabbath from the Mosaic legislation, generally referring its commencement to Ex. 15:25: 'There he made a statute,' etc." The preceding paragraph answers this statement also. If it were true that "their doctors" referred the institution of the Sabbath to the time when the Israelites were at Marah, that would not make it true, when the inspired record plainly tells us that it was instituted at creation. It is not an unheard-of thing for "doctors" to be mistaken. We have known doctors to say, in the face of the statement in Gen. 2:3, that God never blessed the seventh day; and we were presumptuous enough to believe the Bible in preference to the doctors. Whatever the Talmud may or may not say concerning an ante-Mosaic Sabbath, Josephus says:—

"Accordingly Moses says that in just six days the world and all that is therein was made; and that the seventh day was a rest, and a release from the labor of such operations;—whence it is that we celebrate a rest from our labors on that day, and call it the Sabbath."—"Antiquities," Book 1, chap. 1, section 1.

It is a matter for curiosity, how a man who can see no proof whatever for Sabbath observance, in Gen. 2:3, which speaks directly on the point, can find in Ex. 15:25 evidence of its institution, when the latter text makes no hint of the Sabbath. But the human mind, when controlled by prejudice, is not subject to laws.

We have space in this article for just one more quotation:—

"It is worthy of remark also that no Christian 'Father,' among the writings which have come down to us from the first three centuries, ever based the observance of the Lord's day [by this term the Doctor means Sunday] upon either the fourth commandment or a primeval and patriarchal Sabbath law."

And it is also worthy of remark that that indicates the good sense of the "Fathers," more than anything which they did write. They did well not to base Sunday observance upon the fourth commandment, nor upon any other commandment found in the Bible. It would be well if some of their successors in the Christian church would be as discreet. It is true that the "Fathers" did not base the observance of Sunday on the fourth commandment, but that need not hinder us from basing the observance of the seventh day, Saturday—the true Lord's day—upon that commandment. The reader will notice that thus far all of Dr. Dobbs's argument against the Sabbath has been negative—consisting of what certain ones do not know about the Sabbath. In our next we shall examine what he claims to know about it.

E. J. W.

THE Brooklyn Catholic Examiner quotes with the highest approval an article in the North American Review, from Bishop Spalding, advocating Woman Suffrage. It says: "The smart men of the press may laugh at the idea of woman suffrage, but we are not sure that it is a thing to be laughed at. . . . The world moves. The end is not yet, and he is a rash prophet who would say that women will not some time have a voice in the Government of the land for which they bear and educate rulers." Without a doubt the thing will eventually be accomplished; and when it is, if the Catholic Examiner is consistent, it will advocate the appointment of women as bishops, etc.

Was Not Dr. Whedon a Spiritualist?

D. D. WHEDON, D. D., was one of the foremost men of the Methodist Episcopal Church in the United States. He was an authoritative commentator, and an editor of leading Methodist periodicals. He died lately, and left to the world a heritage of which we think the Methodist Church can by no means be proud. We refer to his theory of the soul—the specter as he called it—which is as bald Spiritualism as anything that we have ever seen outside of the ranks of downright Spiritualism itself. In fact it is recognized, and has been taken up, by Spiritualists, as embodying the very views which they have all along maintained, on the nature of spirits. We propose to lay before our readers some of Dr. Whedon's expressions. We have no expectation that anybody can understand them, any more than they can understand the frog-like mutterings of the spirits, but we give them, all the same, for in this peculiarity is one of the most striking likenesses to Spiritualism. Yet we shall do our best to explain.

Some time ago he contributed to the New York Independent an article on "The Specter in the Brain," and now since his death another article from him, entitled "The Vanishing Specter," appeared in the Independent of June 25, which he introduces thus:—

"In our late article, entitled 'The Specter in the Brain,' we inferred from analysis of the combined properties of the brute body and soul, compared with those of the human body and spirit, that the former were a united temporality, derived immediately from the earthly, and the latter a perpetuity derived immediately from God."

So the brute "body and soul" are a "united temporality," and the human body and spirit are "a perpetuity." But he does not tell us whether the latter are a united perpetuity or a divided perpetuity, and that is the very thing about which we are anxiously concerned.

Next he tells us what death is, both in the brute and in man—both in the "temporality" and in the "perpetuity":—

"With the brute, death is a vanishing of the specter, an evaporation of the terrene soul, and its return to the world-soul whence it originated."

"With man it is the emergence of the human spirit from the body into the region of spirits."

That is, in plain words, the death of a man is an emergence of the perpetuity.

We have no doubt that it is absolutely essential that this distinction between the death of brutes and men should always be kept clearly defined. For, now that Dr. Whedon has experienced an emergence of the perpetuity, who should ever be able to tell us what dire disaster might follow if this distinction should become confused in the minds of men, and they should speak of the death of a man as, The evaporation of the perpetuity, or, The emergence of the temporality?

Next he tells us how the emergence of the perpetuity is performed. He says:—

"The process of death with the redeemed man is a struggle of the spirit with the body to make its divine ascent. As it recedes, the formative-conservative power loses its grasp upon the organism, and leaves it to disintegration."

And that is exactly how it is done!

Now he goes on to tell us what becomes of the "perpetuity" after its emergence—what becomes of the "formative-conservative power" after it has left the "organism" to "disintegration." He says:—

"Emerging from the body, the spirit awakes into the pure ether of the region of bodiless spirits. This blessed atmosphere, we conceive, is, as it were, within the atmosphere of our outside troublous worlds. For there are worlds within worlds, enfolding and pervading each other without impeding, just as light can, without obstruction, pervade our earthly atmosphere. This paradisaic ether is an effluence from the divine essence, and the emancipated spirit bathes and swims and lives therein as his own native and genial element. Paradise may

thus pervade our air above and around us, and, at death, the spirit enters thereinto as through a veil. Within that veil is the true world, of which our outside world is the coarse, hard shell, the crude repulsive bark."

If that is anything else than sheer Spiritualism, we should like for some one to point it out.

Again:—

"Within the turbulences of our earthly atmosphere this celestial ether is a pure tranquillity. . . . No pestilences infect, no darkness obscures, no Arctic icebergs can freeze, no volcanic fires can consume, even if the spirit nature were susceptible of such evils. But so transcendent is his substance that he can swim in the glacier without chill, and repose in the lava bed and suffer no heat. . . . By a blessed concord of the infinite and finite wills is this ethereal loveliness created."

Swimming in a sea of solid ice, reposing in a bed of living lava, and *that* is "ethereal loveliness"!! O-h-h-h!!!

Another name that he gives this "specter," this "perpetuity," is as follows:—

"Among the angels they are angeloids."

And—

"The angels wait upon the angeloids."

As to whether this "specter" has a form, we are treated to the following sublime piece of "ethereal" wisdom:—

"Of all definite existences, there must be limitations. There certainly is a localization within us of the mental essence. It has a presence where it is; and it has an absence where it is not. And between the two, its being and not being, there must be a boundary line or separating margin, and so an approach to form. . . . Our human bodies are bounded or, as we may say, *surfaced*, by a *skin*. But the spirit is surfaced, and its individuality and continuity of self-hood are secured, by its own volitions."

There, with that, we shall stop; there is plenty more of the same kind, but this is certainly enough. We do not wonder that he died—that there was an emergence of his perpetuity—shortly after writing that article. Such "absolute sweetness," such "ethereal loveliness," is too utterly transcendent for this world.

That the perfect likeness between this and outright Spiritualism may be clearly seen we here subjoin three extracts from the Spiritualistic record of creation:—

"And God said, Let Mechanical Procedure be! and movement, rhythmical, harmonical, melodical, unfolded from the firmament. And the movement thereof in the moving creation was time."

"And God said, Let there be space! and the firmament was separated from the emanation, and the firmament, unmoved, appeared, and the emanation unfolded within the procedure. And the firmament is manifest Infinitude, and the emanation, separated, is encompassed space."

"And God said, Let there be light! and the Divine Procedure unfolded a luminary unto the ethereal which divided the emanation from the firmament. And the intelligence was light."

Now if there is anybody that can detect any difference between Dr. Whedon's "divine volitional effluence," and the Spiritualist's "divine procedure;" between Dr. Whedon's "evaporation of the terrene soul," and the Spiritualist's "emanation unfolded within the procedure;" or between Dr. Whedon's spirit whose "individuality and continuity of self-hood are secured by its own volitions," and the Spiritualist's "movement, rhythmical, harmonical, melodical" which "unfolded from the firmament," we should like to have them do it.

We repeat, it is nothing but downright Spiritualism. And this is the last heritage that this eminent "doctor of divinity" has left to the world. And Spiritualism, its natural heir, has not delayed to claim it. Every Spiritualist paper that we have seen since Dr. Whedon's article was published, has welcomed it, and the New York *Dispatch* says that,—

"It has been promptly seized upon by several of the professional mediums, and in some of this week's [the first week in July] seances, forms, in

semblance comporting with the conditions of his angeloids, have been shown to astounded disciples."

Just here another question arises. The Spiritualists seize upon this as the embodiment of their views of the death of all men. Dr. Whedon, it seems, uses it in reference only to "redeemed men," yet even this is a question. On the supposition, however, that it has reference solely to the "emergence of the perpetuity" of *redeemed* men, what is the process in the case of an *unredeemed* man. If the spirit of a redeemed man, "emerging from the body, awakes into the pure ether of the region of bodiless spirits," "into this paradisaic ether which is an effluence of the divine essence;" then into what does the spirit of an *unredeemed* man awake, when it emerges from the body? Dr. Whedon says nothing about this side of the question.

Therefore if the Spiritualists are not justified in applying Dr. Whedon's theory in the death of all men, will some of Dr. Whedon's associates show where and how the line should be drawn between the "emergence of the perpetuity" of a redeemed man, and that of an unredeemed man? And if such line cannot be drawn, then does not Dr. Whedon, does not this representative man of the Methodist Church, in his very latest testimony to the world, stand committed to the veritable support of Spiritualism? But will the Methodist Church allow that, in this, Dr. Whedon is a representative man? If it will not, it surely is strictly in order for it to say so, and that with no faltering voice. But if the Methodist Church does allow that in this Dr. Whedon is a representative man, then does not that church stand fully committed to the support of Spiritualism?

And yet all this scheme of Dr. Whedon's is simply the logical outcome of the immortal-soul theory. And the wave which he has raised—to borrow DeQuincey's figure—is only "one of those ambitious billows which sometimes run far ahead of their fellows in a tide steadily gaining ground, . . . marking only the strength of that tendency which sooner or later is destined to fill the whole capacity of the shore."

As for us we take the Bible and its great doctrine of immortality through Christ alone; and this, not by the vanishing of a specter, but by the resurrection of the dead.

A. T. J.

The Missionary.

New South Wales.

MANY people have, in their minds, associated Australia with English convicts, venomous reptiles, kangaroos, and terrible natives with their boomerangs. Whatever may have been in the past, things are different now, excepting in West Australia, where convicts are taken. As far as snakes are concerned it is stated that there are upwards of sixty different species; in the museum we counted many more, but they were perfectly harmless as they were in glass jars in alcohol. We were told, however, that there were snakes in the "bush" in certain seasons of the year, but they as much dread the approach of the white man as he dreads the reptile, and only give them the opportunity and they will give him the road every time.

In the insect world, Australia is said to occupy a foremost position, whether as regards size, number, peculiarity, or activity, the latter quality being conspicuous in the mosquito. But there is nothing serious in these. The worst feature is the annoyance they give. We are informed that sharks abound in the waters, which prevents people from bathing in the bay.

Sydney and Melbourne are rival cities, and the headquarters for navigation for Australia. They are the two commercial centers; but Sydney has the advantage of Melbourne as it has one

of the best harbors in the world. As you enter the harbor there is a light-house on an elevation 276 feet above the level of the sea. The house itself is over seventy feet high. It has an electric light which flashes every minute and a half, and can be seen thirty miles at sea.

The harbor contains many inlets and coves which run into the very heart of the city, and the largest vessels can come into harbor at low tide, while at Melbourne very large vessels cannot approach within nine miles. Sydney is the headquarters for all the coast of Australia, as well as having its regular line of steamers that run to America, India, Africa, France, and London, thus connecting with all parts of the world. What the islands east of Australia are to New Zealand, so is India and the islands west of Australia to Sydney. Wages is high at this place and business good. Here is free trade; while Victoria has a high tariff.

This is a hilly country; while in the vicinity of Melbourne it is a plain. The buildings here are built of a kind of sand stone which is easily worked, but hardens by exposure. In Melbourne they use a hard blue stone that abounds in that country. Rents here (and we understand that it is the same in all the seaport cities) are at fabulous prices, exceeding the most expensive cities in America. This with high wages brings the price of goods, excepting fruits and meats, about the same as in America. San Francisco doors and mouldings are used in building, although in the northern part of Australia there is plenty of wood of superior quality that might be used.

Those who suppose that the Australian and the New Zealand people are uninformed, are greatly mistaken. They have more and larger libraries, which are better patronized by the people, than in any part of the United States, except it be in some of the Eastern cities. The Free Library at Sydney contains sixty thousand volumes, and the readers for 1884 are estimated to have been 155,000; while in addition to this there is a loaning branch, and whenever we have visited it, there were from three to five clerks receiving and giving out books. There are other large libraries called the School of Art, and Mechanics' Institute, supported by the Government, with which is connected a hall for free lectures upon various topics. This is to instruct the laboring class of people. This same spirit characterizes all Australia, and yet New Zealand, which is a younger country, carries the matter of education and libraries farther than Australia.

They have State free schools in every district, and with these schools are libraries for those who attend. Besides these there are schools of art, or mechanic institute libraries, making between five and six hundred libraries for the use of the public. In all of these colonies they welcome every new publication of whatever nature or character if it is moral. They seem anxious to enlighten the people with literature of all kinds from all parts of the world. The reason may be that the colonies are composed of people from all parts of the world and they are anxious that all should feel at home in their midst.

The sects in Australia are fewer in number than in New Zealand. In New Zealand it would seem that they encourage every new faith, granting the greatest liberty of conscience. In Australia there is more of a reserved feeling. They partake more of the religion of Europe. Sydney is more this way than other cities. New South Wales settled the first colony in New Zealand, and was the first settled in Australia, and it is the commercial center for Queens Land.

Ship missionary work can be carried on here to a greater advantage than in any other port in Australia. With this exception we should not judge that Sydney would be a very flattering field for operations. We hope, however, that

erelong there may be a mission established here. It affords an excellent opportunity of communicating with the East India and the West. Also we shall make efforts to place our bound books in the schools of art and mechanics' institutes, of which there are about eighty-five in this colony. Already they have been placed in the free library, and we were informed that they are well read. While visiting the sailors' reading-room we found "Ministry of St. Peter," "Milton on the State of the Dead," "Appeal for the Restoration of the Bible Sabbath," "Morton's Vindication," "Teachings of Paul," "Teachings and Temptations of Christ." We also found on the first page the following: "From the Boston Free Reading-room of the International Tract and Missionary Society, 21 Boylston Place, Boston, Mass., A. T. Robinson, Manager." This seemed like meeting old friends.

This city is striving for all modern improvements. The principal streets are covered with the Nicholson pavement, made of hard wood called "black butt," that grows in this country. The present population of the city and suburbs is 251,808. All nations are represented here. We see more East India men than natives, except those that are engaged in business. Judging from what we have seen of the people, the morals of this city are in advance of American seaport cities. Temperance is warmly advocated, although there is a license law. We have no doubt but that God has a people in this city. Bible-readings and colporteur work are what is needed in a city like this. We daily pray that God will lay the burden of this kind of work on young men and women, and that here he will raise up those who will assist the work. We cannot recommend this field as an easier field than America, for in some respects it will be harder. But the love of Christ will find its way to the hearts of the honest.

One characteristic of the people in this part of the world which is different from America is, they are possessed of a great desire for foreign reading—anything that gives a new idea or wakes up a new train of thought. Almost daily in this city you will meet individuals from Calcutta and all parts of India, in fact from all parts of the world. And what is most singular is, those from these distant fields are nearly all professors of religion, and they gladly receive any religious reading, and if it contains different ideas from what is common they seem anxious to introduce it to their people. New ideas do not meet with that prejudice here that they do in America. This will relate to reading matter rather than preaching. It seems there is a providence of God in thus preparing minds. It opens doors before the work of God as otherwise would be closed. This feature gives us courage and hope that something can be done to awaken an interest to read on the truths for this time.

S. N. H.

Torre Pellice, Piedmont, Italy.

A WONDERFUL change came over me from the stand-point of health, about three weeks since, in answer to the earnest prayers of my dear companion, and others, and I have been improving since returning to this place. I have ceased raising from my lungs, and the pain has gone from my left lung. My appetite is restored, and my general strength is rapidly increasing. I am able to walk about as straightly as I used to in my boyhood days among the mountains of old Vermont. My strength and clearness of voice are more than ordinary. For this I praise God and take courage.

I have completed the work of organization here by establishing the tithes among the believers. Brother Geymet, who took his stand for the truth during our efforts here last winter, is doing a good work at colporting, and preparing the way for series of meetings at different points. I have had precious seasons with him in encouraging him in this important work.

In visiting the hiding places of ancient Sabbath keepers, so difficult of access, I have been inspired with a stronger desire to imitate the devotion and self-denial displayed by those worthy Christians.

D. T. BOURDEAU.

Minnesota Camp-Meeting.

At first it was thought to have this meeting at Minneapolis, but this seemed impracticable the present season, and as there was an anxiety upon the part of the people of Mankato to have another meeting there, it was decided to hold it upon the same grounds as last year, one mile and a half west of Mankato, at the confluence of the Blue Earth and Minnesota Rivers. The spot is a beautiful one, and historic, as overlooking the small plain where, in 1862, General Sibley corralled the murderous Sioux Indians, and where thirty-eight of them were hanged for their participation in the New Ulm massacre. But it is too far from the town to secure a general attendance of the citizens at religious meetings. In this respect the meeting was not as successful as was desirable, although a few attended regularly and quite a large number visited the grounds on Sunday.

It was not expected that the meeting would be as large as last year. It was a matter of some surprise, therefore, to see a much larger attendance than at any previous meeting in the State. There were about 160 tents well filled with people. Meetings were held for several days previous to the regular appointment, while the work of preparation was going on. These meetings were characterized by a good degree of God's blessing, so that when the time came for the more formal opening service, Wednesday evening, July 1, everything was ready. Careful arrangements had been perfected, and the blessing of God was sensibly felt at the outset. But as the crowds came, this condition was not as carefully guarded as it should have been. Still there was a willingness on the part of all to work, and to seek God, and he did graciously meet with his people. Brother Butler was assisted by Brother R. A. Underwood, of Ohio; and Brother G. B. Starr, of the Chicago mission, labored effectually in the work of Bible-reading and missionary instruction.

The message of God's servants was of a solemn and stirring nature. Instructive and profitable meetings were held for the Germans and Scandinavians. The youths' and children's meetings were a means of much good. Many came forward for prayers, and about seventy-five were baptized in the Minnesota River. One of the candidates was an invalid, a young man, who was carried upon a couch into the water and baptized. He had for a long time desired to follow Jesus into the watery grave, and, accompanied by a sister, had traveled a long distance to have this privilege.

The report of the Tract and Missionary society showed a gratifying state of activity and prosperity, and the prospect is that a considerable force will enter the field to labor in various branches of this work. On account of failing health it seems necessary that the efficient secretary, Sister Mary Heileson, should retire from the heavy labors and responsibilities of that office. Her place was supplied by H. P. Holser, lately of Battle Creek. Elder O. A. Olsen, who has directed the affairs of the Conference and tract society for two years, wished to be released from the office of president in order to be able to devote his time more fully to the interests of the cause among the Scandinavians; and G. C. Tenney was chosen to that position.

At the closing service, W. B. White, William Schram, and H. P. Holser were set apart by solemn prayer and laying on of hands to the work of the ministry. The Spirit of God witnessed to this work.

Extended reports of the meetings were published by the leading St. Paul and Minneapolis papers.

Four tents will go out into the field this summer. It is proposed to hold a camp-meeting in the fall, at Sauk Center, for the benefit of the northern portion of the Conference.

There is reason for encouragement in the present state of things in Minnesota, especially in the spirit of union, which exists in the minds of the laborers, and the harmony which prevails in their counsels.

G. C. TENNEY.

North Pacific Sabbath-School Association.

THE first meeting of the seventh annual session was called June 24, 1885. Elder C. L. Boyd in the chair. Prayer by Elder E. J. Waggoner. Minutes of last session read and approved. The following committees were appointed:—

On Nominations—Sisters Fannie Kingsbury, Jennie A. Benham, and Sarah Wilson; on Resolutions—Elder E. J. Waggoner, R. D. Benham, and A. S. Hughes. Reports from the different Sabbath-schools were then called for, and Brethren Reed and Ward gave an interesting report of the new schools organized at Springwater and Irving District.

SECOND MEETING, JUNE 25, 5 P. M.

Prayer by Elder J. N. Loughborough. Committee on Nominations reported as follows:—

For President, Elder C. L. Boyd; Secretary, Carrie L. Brooks; Executive Committee, C. L. Boyd, R. D. Benham, and John Burden. The names were considered separately and the nominees were elected. Elder Loughborough gave interesting and appropriate instructions to these officers.

The Committee on Resolutions submitted the following as a partial report:—

WHEREAS, The greater portion of the reading matter that is gotten up for children is of a trashy and pernicious nature, and,

WHEREAS, The impressions made on the mind in youth are the most lasting of any, therefore,

Resolved, That we regard it as the duty of parents and all who have to do with children to keep such literature out of their hands as far as possible, and to further such efforts by interesting them in that which is good.

A motion to adopt this resolution was carried. Stirring remarks were made by Elders E. J. Waggoner, J. N. Loughborough, C. L. Boyd, and others; and such books as illustrated Bibles for children, "Sunshine at Home," Bible Picture Roll, were recommended for the use of children. Some time was then spent in answering questions that were found in the box.

THIRD MEETING, JUNE 28, 9 A. M.

Prayer by Elder F. D. Starr. The Committee on Resolutions submitted the following:—

WHEREAS, The Sabbath-school is an important factor in our church work, and should have the best service that can be rendered, and,

WHEREAS, The *Sabbath-School Worker*, published by the General S. S. Association, contains the best of instruction by experienced workers; therefore,

Resolved, That we deem it to be the duty of every Sabbath-school teacher and officer to subscribe for and study the *Worker*, and that we will do all in our power to increase its circulation.

Remarks by Elder Loughborough and E. F. DeBord. The resolution was adopted.

FOURTH MEETING, JUNE 30, 4:15 P. M.

Prayer by Elder Loughborough. Minutes of previous meeting read and approved. The name of J. M. Cole was substituted for that of J. A. Burden on the Executive Committee. An interesting essay on "Teaching" was read by Sister J. D. McCoon. A motion was made and carried that this essay be published. Elder Loughborough gave valuable instructions in keeping class records. Adjourned.

A. S. HUGHES, Sec.

(Missionary Department continued on page 446.)

The Home Circle.

SLANDER.

Oh, could there in this world be found
Some little spot of happy ground,
Where village pleasures might go round,
Without the village tattling!
How doubly blest that place would be,
Where all might dwell in liberty,
Free from the bitter misery
Of gossips' endless prattling.

And then they've such a cunning way
Of telling ill-meant tales. They say:
"Don't mention what I've said, I pray;
I would not tell another."
Straight to your neighbor's house they go,
Narrating everything they know;
And break the peace of high and low,
Wife, husband, friend, and brother.

Oh, that the mischief-making crew
Were all reduced to one or two,
And they were painted red or blue,
That every one might know them;
Then would our villages forget
To rage and quarrel, fume and fret,
Or fall into an angry pet,
With things so much below them. —Sel.

The Voice at Midnight.

"It is the King's highway that we are in; and know this, his messengers are on it. They who have ears to hear will hear; and he opens the eyes of some, and they see things not to be lightly spoken of."

It was John Balmuto who said these words to me. John was a Shetlander, and for forty years he had gone to the Arctic seas with the whale boats. Then there had come to him a wonderful experience. He had been four days and nights alone with God upon the sea, among mountains of ice reeling together in perilous madness, and with little light but the angry flush of the aurora. Then, undoubtedly, was born that strong faith in the Unseen which made him an active character in the facts I am going to relate.

After his marvelous salvation, he devoted his life to the service of God, by entering that remarkable body of lay evangelists attached to the Presbyterian Church in Highland parishes, called "The Men," and he became noted throughout the Hebrides for his labors, and for his knowledge of the Scriptures.

Circumstances, that summer, had thrown us together; I, a young woman, just entering an apparently fortunate life; he, an aged saint, standing on the borderland of eternity. And we were sitting together, in the gray summer gloaming, when he said to me, "Thou art silent to-night. What hast thou then on thy mind?"

"I had a strange dream. I cannot shake off its influence. Of course it is folly, and I don't believe in dreams at all." And it was then he said to me, "It is the King's highway that we are in; and know this, his messengers are on it."

"But it was only a dream."

"Well, God speaks to his children 'in dreams, and by the oracles that come in darkness.'"

"He used to do so."

"Wilt thou then say that he has ceased so to speak to men? Now, I will tell thee a thing that happened; I will tell thee just the bare facts; I will put nothing to, nor take anything away from them:—

"'Tis five years ago the first day of last June. I was in Stornoway in the Lews, and I was going to the Gairloch Preachings. It was rough, cheerless weather, and all the fishing fleet were at anchor for the night, with no prospect of a fishing. The fishers were sitting together talking over the bad weather, but, indeed, without that bitterness that I have heard from landsmen when it would be the same trouble with them. So I gathered them into Donald Brae's cottage, and we had a very good hour. I noticed a stranger in one corner of the room, and some one told me he was one of those men who

paint pictures, and I saw that he was busy with a pencil and paper even while we were at the service. But the next day I left for the Preachings, and I thought no more about him, good or bad.

"On the first of September I was in Oban. I had walked far and was very tired, but I went to John MacMab's cottage, and, after I had eaten my kippered herring and drank my tea, I felt better. Then I talked with John about the resurrection of the body, for he was in a tribulation of thoughts and doubts as to whether our Lord had a permanent humanity or not.

"And I said to him, John, Christ redeemed our whole nature, and it is this way: the body being ransomed, as well as the spirit, by no less a price than the body of Christ, shall be equally cleansed and glorified. Now, then, after I had gone to my room, I was sitting thinking of these things, and of no other things whatever. There was not a sound but that of the waves breaking among the rocks, and drawing the tinkling pebbles down the beach after them. Then the ears of my spiritual body were opened, and I heard these words, '*I will go with thee to Glasgow!*' Instead of saying to the heavenly message, '*I am ready!*' I began to argue with myself thus: 'Whatever for should I go to Glasgow? I know not any one there. No one knows me. I have duties at Portree not to be left. I have no money for such a journey—

"I fell asleep to such thoughts. Then I dreamed of—or I saw—a woman fair as the daughters of God, and she said, '*I will go with thee to Glasgow!*' With a strange feeling of being hurried and pressed, I awoke—wide awake, and, without any conscious will of my own, I answered, '*I am ready. I am ready now.*'

"As I left the cottage it was striking twelve, and I wondered what means of reaching Glasgow I should find at midnight. But I walked straight to the pier, and there was a small steamer with her steam up. She was blowing her whistle impatiently, and when the skipper saw me coming, he called to me, in a passion, 'Well, then, is it all night I shall wait for thee?'

"I soon perceived that there was a mistake, and that it was not John Balmuto he had been instructed to wait for. But I heeded not that; I was under orders I durst not disobey. She was a trading steamer, with a perishable cargo of game and lobsters, and so we touched at no place whatever till we reached Glasgow. One of her passengers was David MacPherson, of Harris, a very good man, who had known me in my visitations. He was going to Glasgow as a witness in a case to be tried between the Harris fishers and their commission house in Glasgow.

"As we walked together from the steamer, he said to me, 'Let us go round by the court house, John, and I'll find out when I'll be required.' That was to my mind; I did not feel as if I could go astray, whatever road was taken, and I turned with him the way he desired to go. He found the lawyer who needed him in the court house, and while they talked together I went forward and listened to the case that was in hand.

"It was a trial for murder, and I could not keep my eyes off the young man who was charged with the crime. He seemed to be quite broken down with shame and sorrow. Before MacPherson called me, the court closed and the constables took him away. As he passed me, our eyes met, and my heart dived and burned, and I could not make out whatever would be the matter with me. All night his face haunted me. I was sure I had seen it some place; and besides it would blend itself with the dream which had brought me to Glasgow.

"In the morning I was early at the court house and I saw the prisoner brought in. There was the most marvelous change in his looks. He walked like a man who had lost fear, and his face was quite calm. But now it troubled me more than ever. Whatever had I

to do with the young man? Yet I could not bear to leave him.

"I listened and found out that he was accused of murdering his uncle. They had been traveling together and were known to have been at Ullapool on the 30th of May. On the first of June the elder man was found in a lonely place, near Oban, dead, and, without doubt, from violence. The chain of circumstantial evidence against his nephew was very strong. To judge by it, I would have said myself to him, 'Thou art certainly guilty.'

"One the other side the young man declared that he had quarreled with his uncle at Ullapool and left him clandestinely. He had then taken passage in a Manx fishing smack which was going to the Lews, but he had forgotten the name of the smack. He was not even certain if the boat was a Manx. The landlord of the inn at which he said he stayed when in the Lews, did not remember him. 'A thing not to be expected,' he told the jury, 'for in the summer months, what with visitors, and what with the fishers, a face in Stornoway was like a face on a crowded street. The young man might have been there'—

"The word *Stornoway* made the whole thing clear to me. The prisoner was the man I had noticed with a pencil and paper among the fishers in Donald Brae's cottage. Yes, indeed he was! I knew then why I had been sent to Glasgow. I walked quickly to the bar, and, lifting my bonnet from my head, I said to the judge, 'My lord, the prisoner was in Stornoway on the first of June. I saw him there!'

"He gave a great cry of joy and turned to me; and in a moment he called out: 'You are the man who read the Bible to the fishers. I remember you. I have your likeness among my drawings.' And I said, 'I am the man.'

"Then my lord, the judge, made them swear me, and he said they would hear my evidence. For one moment I was a coward. I thought I would hide God's share in the deliverance, lest men should doubt my whole testimony. The next, I was telling the true story: how I had been called at midnight—twice called; how I had found Evan Conochie's boat waiting for me; how on the boat I had met David MacPherson, and been brought to the court house by him, having no intention or plan of my own in the matter.

"And there was a great awe in the room as I spoke. Every one believed what I said, and my lord asked for the names of the fishers who were present in Donald Brae's cottage on the night of the first of June. Very well, then, I could give many of them, and they were sent for, and the lad was saved, thank God Almighty!"

"How do you explain it, John?"

"No, I will not try to explain it; for it is not to be hoped that any one can explain by human reason the things surpassing human reason."

"And yet, John," I urged, "how can spirit speak with spirit?"

"*How?* I will tell thee that word '*how*' has no business in the mouth of a child of God. When I was a boy, who had dreamed '*how*' men in London might speak with men in Edinburgh through the air, invisible and unheard? That is a matter of trade now. Can thou imagine what subtle secret lines there may be between the spiritual world and this world?"

"But dreams, John?"

"Well, then, dreams. Take the dream life out of thy Bible and, oh, how much thou wilt lose! All through it, this side of the spiritual world presses close on the human side. I thank God for it. Yes, indeed! Many things I hear and see which say to me that Christians now have a kind of shame in what is mystical or supernatural. But thou be sure of this—the supernaturalism of the Bible, and of every Christian life, is not one of the difficulties of our faith, it is the foundation of our faith. The Bible is a supernatural book, the law of a super-

natural religion; and to part with this element is to lose out of it the flavor of Heaven, and the hope of immortality. Yes, indeed!"

This conversation occurred thirty years ago. Two years since, I met the man who had experienced such a deliverance, and he told me again the wonderful story, and showed me the pencil sketch which he had made of John Balmuto in Donald Brae's cottage. He had painted from it a grand picture of his deliverer, wearing the long black camlet cloak and head-kerchief of the order of evangelists to which he belonged. I stood reverently before the commanding figure, with its inspired eyes and rapt expression; for, during those thirty years, I also had learned that it is only those

Who ne'er the mournful midnight hours
Weeping upon their bed have sate,
Who know you not, ye heavenly powers.

—*Amelia E. Barr, in the Congregationalist.*

English and American.

WHEN I was in England, whether in lodgings or in a hotel, one of the hardest things to get at table was a teaspoon to eat my dessert or sweetmeats with. They always brought a dessert spoon, which usually seems large and awkward to the American mouth. Neither were there any small dishes, such as we have at home. They bring you jam, or preserves, or strawberries, on a plate as large as a dinner plate. This fact would not be worth mentioning, were it not characteristic of much that is seen there. In England, nearly all the arts and appliances of life show, to American eyes, a superabundance of material.

There is more timber and iron in the wagon, more bulk in the horse that draws the wagon, and more leather in the harness the horse wears. Yes, and more hair in the horse's coat. Our domestic animals, our tools, our vehicles, our architecture, and our women, look trim and slim compared with the English. There is probably material enough in an English van to make two of our farm wagons. It is a sight to behold. It looks like a pontoon boat mounted upon huge artillery wheels. It is usually drawn by three horses, tandem, with a boy walking by their side or riding the foremost. It would be quite useless in this country, as on our poorly made dirt roads it would be a load in itself.

The running works of the English dog-cart, a pleasure vehicle, would be considered nearly heavy enough for a light farm cart in this country. Easy roads and heavy vehicles are the rule in England, and poor roads and light vehicles with us. John Bull would hardly trust himself in our cob-web "buggies;" certainly not upon our outlandish roads. He does not know the virtues of hickory, a tree native to this country. Hickory gives us the most strength with the least bulk, and this is no doubt one reason of the lightness and slenderness of our tools and vehicles.

Compare an English ax with an American ax; how crude and awkward the former looks beside the latter; how shapely our tool is! Our tools suggest a more deft, supple, and a lighter, race. The tendency in us to pare down and cut away every superfluous ounce, is very marked. We are great whittlers. Did we not whittle away at the hulls of our ships until we made the swiftest sailing vessels in the world? —*John Burroughs, in Critic.*

In the following there is a good deal of human nature:—

A boy, presented with a pie to share with his sister, was told that in cutting it he must give her the largest part. Reflecting a moment, he passed the pie to his sister, with the remark, "You cut it!"

NOTHING is so strong as gentleness; nothing so gentle as real strength.—*Sel.*

Health and Temperance.

Down the Home Stretch.

RACING men have made this term familiar to the public as the name of the return half of the course, over which the racer gets back to the goal from his farthest outing. It is that portion of the whole distance which most severely tries the wind and endurance, and where break-downs oftenest occur. Usually, he who reserved himself in going out is most apt to come back in triumph.

There is a sense in which this phrase may fairly be applied to human life, as characterizing those later years which lead down and back from the farthest out-post of mature middle life, toward that second childhood which—to those who live long enough—precedes and precludes the grave. If threescore years and ten—prolonged, by reason of strength, to fourscore—be the inspired estimate of the duration of human life, then between thirty-five and forty-five—variously, according to temperament, constitution, and so on—men turn about, face their second infancy, and begin with gradually increasing feebleness to travel, to limp, and finally to totter, "down the home stretch."

Now and then there seems to be neither limping nor tottering, and men whose heads may be like the driven snow for whiteness stride on erect and stalwart with all their early robustness about them, as if in defiance of the law of decrepitude. Such men were blessed with "good constitutions" to start with, but that is generally the least part of the explanation. They reserved themselves in their pre-maturity. They habitually lived in close accordance with the laws of health and strength in their young manhood and early ripeness, and so have developed, nursed, and kept unwasted a vigor which now rewards them with its autumn and winter of vivacious content.

Now and then, only, is there such an one, for the great majority of young men and women are not content to live slowly enough to live out their full term. The youth of twenty becomes, for example, an incessant smoker, and says it doesn't hurt him. The young woman of the same age turns night into day with "society" amusements, and is sure that she is as well off at the year's end as at its beginning. It may seem so, and may seem so for years. But a reckoning comes.

We were deeply impressed, in reading lately Edmund Yates's fascinating volume, with his noting of celebrities who had dropped off before, or just after, they had begun the home stretch. Fechter, Belieu, Shirley Brooks, Sothorn, and we know not how many others to whom he refers, burned their life candle at both ends, and came to an untimely—often a deplorable—death. In respect of nothing does the rhyme which Longfellow voiced from the old Sybilline oracles come more true than this:

"Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience he stands waiting, with exactness grinds he all."

Every youthful excess, which to all contemporaneous appearance carried its ill no further than the next morning's headache, is sure to be heard from on the home stretch, unless, indeed, with enough of its kind, it have executed sentence of death upon the offender before the distance-post had been rounded. Because sentence against an evil work is not executed speedily, therefore—says the preacher of the old dispensation—the heart of the sons of men is fully set in them to do evil. In their early days they ignored altogether the home stretch.

But when it is too late and in their enfeebling frames they feel the rust and rottenness into which the sins of their youth have seeded, vainly they envy those who have been content

to live away according to God's law, and found it health to their navel and marrow to their bones, and having length of days as its fruit and reward.—*Congregationalist.*

Appetite.

A GREAT many claim to have the appetite for rum removed. If you ask me if I have, I will answer, I don't know. Desire is all gone, but I don't know if the appetite is or not, and I won't know! Heaven helping me I will never find out, for the only way to test it is to take a drink, and I advise you not to try it. I don't know what appetite is. It is a mysterious something we can't explain. Colonel Blank was a periodical drunkard. He would have a spree, then for a long time let it alone, then his shoulders would begin to twitch and jump, and his friends knew that the appetite was coming on, and he would go off on a lengthened spree again. Finally he became a Christian, and every one rejoiced with his careful walk and consistent life.

He united with the church, and on a certain Sunday was to take his first communion. A friend was talking to one of the deacons on the day of the communion service, and spoke of the Colonel's conversion. "Yes," replied the church officer, "he is to commune with us to-day for the first time."

"Where do you get your wine for sacramental purposes, deacon?"

"Oh, at any of the stores."

"What!" exclaimed the questioner, "you don't mean to tell me you use the wine of commerce, the alcoholic, intoxicating wine, do you?"

"Why yes; what harm?"

"I would not dare to do it; don't let the Colonel have the cup to-day with that wine; pass him by any way; but don't let him touch his lips to it."

"Oh," replied the deacon, "the Colonel's a Christian now; it won't hurt him."

The hour for the administration came, and the Colonel was there with the rest; grateful friends were made happy with the sight, as he bowed there with tearful eyes for the first time in his life. The cup was passed, and the Colonel's turn came to taste the wine. He raised his head slowly, touched the cup with his hand and raised it reverently to his lips, tasting it, and starting like a man afrighted, quivered from head to foot a half a second, and then clutched the glass and drew it fiercely to his mouth; they tried to tear it away, but in vain; nor would he release his hold, in spite of all their efforts, until the glass was empty. Before night he was drunk, and in ten days was dead! He died in fearful torment. The appetite was not dead, but slumbering.—*John B. Gough.*

It is advised that water to be filtered should be well stirred with powdered alum added in small amount (two grains to a gallon, or one-quarter of an ounce to fifty gallons), and this poured through the filter pipe.

Such precautions, and even boiling of water before filtering, are worthy of thought, not only when any wide-spread epidemic prevails, but also when there is any good reason to suspect impurity of water supply.

Where there is the least suspicion of the well water, it is best first to consult the family physician, who may aid in the more simple tests; but if there is good reason for suspicion, he will advise you not wholly to rely upon these approximate results, but direct you to those who have more experience in the work and the advantages of laboratories with all appliances needed.—*Sel.*

"AUNT PHELPS" says: "You get riled dreadful easy, Sally, and 'twill set you back time and again if you don't get the master hand of it."

To the Workers of the California Tract and Missionary Society.

ANOTHER quarter has passed and its record cannot be changed. Now the question with each member of the T. and M. society should be, Shall my record be better this quarter than in the past? Each quarter shortens our time to labor, and each year's experience brings greater responsibilities upon us. Error is increasing, and wickedness is multiplying to an alarming extent, yet thousands of souls are hungering for truth, and are looking around to find something better than they have. Each one who professes present truth should ask, Am I doing my duty? Will my skirts be clear of their blood in the Judgment? These are solemn questions and should not be passed by lightly. Our motto should be, "Forward," our interest for the salvation of men should increase, and thus we be fulfilling our mission, as men and women professing godliness.

The SIGNS OF THE TIMES with the blessing of God is calculated to accomplish great good; it has made its friendly visits to every part of the civilized world, and it has become a welcome visitor in many households. A man who had visited nearly every port between England and China, stated that every where he went he found the SIGNS in advance of him. This shows something to what extent it has been circulated. We will thank God for this, and labor on to continue its usefulness.

It is wonderful how extensively a single copy of this pioneer sheet travels. A short time ago one of our good sisters sent a copy of the SIGNS to Ireland; the person receiving it, read it with interest and then sent it back to a friend in this State (who, by the way, was a Catholic), who admired its teachings so much that he wrote for one of our ministers to preach in his neighborhood, promising him a home and a place to hold meetings. That sister may never know the fruits of that one copy of the SIGNS until she reaches the kingdom of God.

And now, brethren and sisters, are we doing our duty in sending out these valuable papers that have been produced at the cost of so much labor and prayer, or do we permit them to lie on the shelves from week to week until some live worker comes along and, in distress because they are doing no one good, takes them to use? I hope that this is not the case with many, but should any reading these lines find himself guilty, I trust that a reform will immediately commence. Do not allow a week to pass by without attending to the Lord's work, in sending out these heavenly messengers.

Now a word relative to the support of our tract and missionary work. If the means is not already provided, would it not be well for each individual to voluntarily, without having to be urged by the librarian or others, pay a certain amount each week, that the work be not hindered? If every one would give from ten to fifty cents per week, a sufficient amount would be secured to pay for SIGNS, etc. The societies adopting this plan find that it works well.

In sending out the SIGNS by mail, care should be taken that they are well wrapped so as to protect the reading, and in such a manner that it is presentable to the receiver. Addresses can be obtained from the State secretary. Four numbers should be sent to one address, one paper following the other each week. A card should accompany the first paper, with the statement that a few numbers will be sent free. Place an eight-page tract in the second number on the second advent, and one in the fourth number on the Sabbath, then write a letter as advised by the State secretary. If the person does not respond, take another address, etc.

I hope the present quarter will show a greater amount of labor performed than any previously. May our interest increase as the message advances, until the "Well done" shall be said by our heavenly Father.

WM. INGS.

News and Notes.

RELIGIOUS.

—An international camp-ground is being formed at Niagara Falls.

—A Baptist church of seven members was organized in Constantinople, on the 26th of April.

—The Oxford University has conferred the degree of D. D. upon the revisers of the Old Testament.

—The Shah of Persia has given \$800 towards the erection of a Presbyterian Mission church at Hamadan.

—Andover Theological Seminary is now fully committed to the "new theology," which teaches a probation after death, and the limited punishment of the wicked, i. e., final, universal salvation.

—Vienna has a new Sunday law, by the enactment of which 50,000 people are released from Sunday labor. The *Independent* says that the beer gardens, railways, and omnibuses are reaping an abundant harvest.

—The Catholic bishops of Austria have asked the Government to legislate with a view of protecting the Catholic Church from adverse influences. The *Christian Statesman* would call this a "National Reform" movement.

—Rev. Edward Judson, pastor of the Berean Baptist Church, New York City, son of Rev. Adoniram Judson, pioneer missionary to Burma, India, has decided to go with Stanley for several months on missionary exploration in Africa.

—The *Jewish Messenger* says: "The disinclination for the Jewish ministry is due to the simple fact that this is a commercial age, and that it does not pay, in the common meaning of the word, to become a minister." A frank confession.

—During the past fourteen years about 700 Protestant churches have been built in Madagascar, and all free of debt. There are 1,200 churches and 80,000 Protestant communicants. These churches are self-supporting, and last year gave \$20,000 for missions.

—The National Council of Bishops of the African Methodist Episcopal Church represents 400,000 communicants, 2,500 traveling preachers, 200,000 Sunday-school children, 4,000 Sunday-schools, 10 colleges, 25 parochial schools, \$8,000,000 or \$10,000,000 worth of property.

—The *Churchman* says that there is "a growing conviction in the church that a revision of the Prayer Book ought not to be finally adopted before the year 1889." What's going to happen then, that the prayers which will be good until that time will be no longer serviceable?

—The church authorities in Prussia are becoming alarmed at the growth of the dissenting spirit of the National Church. The Upper Consistory of Berlin has recently issued a declaration on the matter, directing the pastors and the people of the State Church what position to take over against the inroads of sect and schism.

—On the recent class day at the Dunkard Normal School in Huntingdon, Pa., the graduates, instead of having a "class supper," as is so common, met in the chapel and held a religious meeting, in which each one gave an account of his religious experience during the four years spent in the institution. We venture the assertion that the innovation will not be extensively adopted.

—The late Wesleyan Methodist Conference in South Africa, showed the following statistics: Three hundred and thirty-six chapels and 901 preaching places; 106 European and 80 native preachers; 408 day-school teachers and 1,670 Sunday-school teachers; 1,336 local preachers and 1,632 class leaders; 3,942 English and 18,874 native members; 272 Sunday-schools, with 18,180 scholars, with an average attendance at church of 100,141 persons.

—The *Christian at Work*, in a recent book notice, says: "During more than a century, John Wesley has been growing in the esteem of mankind, until now, among all Christians—Episcopalians, Dissenters, and Protestants of all names, he is regarded as one of the most remarkable reformers in modern times." There are certain good, old-fashioned truths, however, which are not esteemed so highly by modern religionists, although they were the chief agents in the Wesleyan reformation. Among these is the immutability and perfection of the law of God. Would that admiration for Wesley might lead to admiration for the truths which he preached.

SECULAR.

—Canada has extended the voting franchise to the Indians.

—The exact reduction of the public debt last month was \$9,156,861.63.

—By private letters from Iceland, we learn that famine is imminent there.

—During 1884, about 300,000 cattle were driven north from Texas to be fattened.

—The relations between Russia and England are again assuming a threatening character.

—About forty miles from Eagle Pass, Texas, the Indians, recently, made a raid on the Mexicans and killed fifteen of them.

—General Sheridan telegraphed the President from Fort Reno, July 16, that no serious Indian troubles need be apprehended.

—July 15, Niagara Park, at Niagara Falls, was thrown open to the public. No more admission fees forever, for seeing the Falls.

—It is estimated that, at the end of the present fiscal year, there will be a deficit of about \$6,000,000 in the Post-office Department.

—July 14, the Munster Bank (Ireland) suspended payment. Liabilities \$8,750,000. This, it is thought, will bring great suffering on the south of Ireland.

—John Roach, the well-known ship-builder, has failed. The four cruisers that he built for the Government and which were not accepted is what caused it.

—A very heavy rain-storm, accompanied by heavy wind and lightning, passed over the western part of Pennsylvania, July 13. The damage done to property is very great.

—The house of Josiah Evans, three miles from Grahamsport, Clearfield County, Pa., was burned on the evening of July 16, and six of his children perished in the flames.

—Much damage has been done to the wheat crop in Kansas, by the recent long-continued cold rain. It is estimated that at least 1,000,000 bushels of wheat have been destroyed.

—The terrible storms and flood, which recently swept over Hungary and Austria, have killed a large number of persons, destroyed many homes, and done much damage to growing crops and trees.

—In Washington, D. C., June 16, a fire broke out in the building occupied by the *Daily Post*, *National Republic*, *Critic*, and *Sunday Gazette*, and did damage to the amount of about \$150,000.

—It is now rumored that the Government proposes to disarm the Apaches and Cheyennes. The Cheyennes in Colorado have been holding war dances and resorting to other wild demonstrations.

—A water-spout broke, July 5, at Weldon, Texas, and carried a freight train bodily 200 feet from the track, entirely demolishing the track. The flow from the water-spout was 8 feet deep and 100 feet wide.

—News comes from Port Stanley, Falkland Islands, that a wreck has recently been washed ashore there, which indicates the loss of the British ship, *Yarra Yarra*, which left Portland, Or., February 2, for Queenstown, Ireland.

—Parnell spoke with considerable feeling on a motion of his to investigate cases of supposed unlawful imprisonment, but upon the suggestion of Churchill, withdrew his motion. This, it is thought, indicates a combination of Conservatives and Parnellites.

—One result of the recent decision of the United States Supreme Court that persons accused before United States' courts, of "infamous" crimes, must be proceeded against by indictment, not by "information," was the turning loose of 125 convicts from the house of correction at Detroit, Michigan.

—A dispute between a rancher in Santa Barbara County, Cal., and the owner of a stage line, led to a survey which showed that the rancher claimed nearly one thousand acres of Government land. Mr. P. Spitze, the surveyor, thinks that there are from twelve to twenty thousand acres of land held in the same way in that county.

—The United States' sub-treasury vaults in San Francisco are supposed to contain upwards of ninety million dollars. The vault doors are constructed so as to defy the ravages of fire or the efforts of a regiment of thieves. Electrical wires run all through the building, so that it would be impossible for a thief to work without touching a wire and thereby giving the alarm.

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 7:30. Seats free.

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. Preaching every Sunday evening at 7:30. Mission Reading-rooms at the church.

EAST PORTLAND (Or.)—House of worship on G Street between Tenth and Eleventh. Sabbath-school every Sabbath (Saturday), followed by services. Preaching or Bible-reading Sunday evening. Prayer-meeting Wednesday evening. The public is cordially invited. Free public reading-room, corner of L and Fifth Streets.

Kansas Camp-Meeting.

THE Seventh-day Adventists will hold a camp-meeting at Beloit, Mitchell County, Kansas, August 20-30, 1885. Public services daily at 10:30 A. M., 2:30 and 7:30 P. M. A cordial invitation is extended to the public, as ample accommodations will be provided for all who come. A liberal reduction of fare is expected over all the railroads to Beloit for all who attend the camp-meeting.

Nebraska Camp-Meeting at Kearney.

It is now decided to hold a camp-meeting at Kearney, August 12-18. We want all our brethren in western Nebraska, and as many others as possible to attend this important meeting.

All railroads in this State favor us with reduced rates to the meetings. Those coming with teams will find good accommodations for their horses. More particulars will be given in the future with reference to laborers, etc. At this time, however, we would say we expect some of the most experienced laborers to be present. A. J. CUDNEY, for Conf. Com.

Camp-Meeting in Humboldt County.

THE Seventh-day Adventist Camp-meeting for Humboldt County, Cal., will be held in Eureka, commencing Thursday evening, July 30, and closing Monday morning, August 10. In addition to the laborers already in that county, it is now expected that Elders J. H. Waggoner, J. N. Loughborough, E. R. Jones, and Wm. Ings will be present to take part in the exercises. We hope to see a general attendance of all the Seventh-day Adventists within reach of the meeting. Come, brethren and sisters, and bring your families, neighbors, and friends with you to the camp.

As this meeting will not be occupied with the business connected with our Conference camp-meeting it will be a rare opportunity for the study of the Bible. There will also be more or less time devoted to instruction in the Sabbath-school, church, and tract and missionary work.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 23, 1885.

Camp-Meetings in 1885.

TEXAS, Arlington, Tarrant Co.,	July 24 to Aug. 4
CALIFORNIA, Eureka,	" 30 " " 10
VIRGINIA, _____,	Aug. 11-18
VERMONT, _____,	" 13-25
NEBRASKA, Kearney,	" 12-18
IOWA, Des Moines,	" 18-24
KANSAS, Beloit, Mitchell County,	" 20-30
MAINE, Portland,	Aug. 20 to Sept. 1
NEW ENGLAND, _____,	" 27 " " 8
NEBRASKA (State Meeting), Lincoln,	Sept. _____
NEW YORK, _____,	" 3-15
ILLINOIS, Aurora,	" 9-15
MICHIGAN, _____,	" 17-29
INDIANA, Logansport,	Sept. 24 to Oct. 6
OHIO, Springfield,	Oct. 1-13
KENTUCKY, _____,	" 14-20
TENNESSEE, _____,	" 21-27

THE report of the camp-meeting at Aroostook, Maine, was received just as we were preparing for the press—too late for this paper.

IN giving the time of the Michigan camp-meeting "Sept. 7-29," we followed copy as we found it in the *Review*. But this week we find it corrected; it is "17-29."

PASTOR ISRAEL GOLDSTEIN, once a rabbi, but since his conversion to Christ a missionary among the Jews on the Rhine, has been called to Bessarabia, to labor among the Israelites there, who in great numbers are inquiring after the truth concerning Jesus the Messiah.

Healdsburg College Opening.

THE next term of Healdsburg College will begin Tuesday, Aug. 4. Prof. Grainger has returned from his Eastern visit and is busy making preparations for the opening. Principal Brownsberger, and Miss Chinnock, the matron of the Students' Home, inform us that they will return in season to be there at the beginning of the term. We look for a prosperous year of the school, and hope the students will be promptly on time, as much is gained in being present at the opening of the year.

Change of Address.

A CARD from Brother W. M. Jones says: "Please send your paper to me at 56 Mildmay Park, London N., instead of to 15 Mill Yard. The old place, so full of sacred memories in our Sabbath cause, is being engulfed by two railways."

It seems like a desecration that "the old place so full of sacred memories in our Sabbath cause" is overrun by modern improvements. Friends will take notice of the new address of Brother Jones, and may the Lord prosper him in his good work.

Pacific Health Journal.

OF course we are gratified to have the *Journal* so well received; high recommendations of it come to us both from the East and the West. And subscriptions are coming in also, but not as fast as they should. Some one in each of our churches on the Pacific Coast ought to canvass for it, for every member ought to have it. The *Journal and Advocate* has started out as a permanent thing; we hope to receive that patronage which will justify making it a monthly by and by. The August number will be issued in good season. The first number can be supplied in any amount desired. Will not our friends attend to this matter? Every one who has an interest in the subjects of health and temperance, and desires the prosperity of our Rural Health Retreat, ought to work for the *Journal*.

Sodom alias London.

THE most astounding disclosures of wickedness in high places in London are being made by the *Pall Mall Gazette*. The nature of these disclosures, and the vast amount of iniquity revealed amongst "the upper classes" are appalling, and far beyond the conception of any who has not read them. Of course it has produced a sensation, for "Honorable" and titled villains are so accurately described in connection with their lecheries that they are readily recognized. Newsdealers and boys in large numbers have been arrested for selling the paper; and many more seem interested in stopping the hideous revelations than in stopping the abominable practices. It is a well-established fact that an active market is sustained in girls from thirteen to seventeen years of age, often drugged and taken to the houses of the dealers, and some of the rich and honorable purchasers are very fastidious—none are accepted unless accompanied by a doctor's certificate that they are innocent girls! These certificates are obtained in the house of the procurer. The following is from the notes of an interviewer:—

"A well-known member of Parliament being interviewed by a commissioner, laughed heartily. When asked what he knew or surmised concerning the traffic in young girls, he said: 'It is true maids are obtained at so much a head. I myself have procured a hundred at £25 each. The girls knew what they were doing and it is nonsense to call it rape. They know their purity is a realizable asset and they are not slow to set a price upon it.'"

One of the law-makers "laughs heartily" over the horrible facts produced! The following extract from a report of an interview with a dealer will give an idea of what is going on in the metropolis of the chief "Christian nation" of the earth:—

"The price has perhaps fallen, but the loss resulting from this is more than made up by the increased demand. For instance, Dr. _____, who used to take a girl weekly at £10, now takes three in a fortnight at prices ranging from £5 to £7 each."

"What," exclaimed the reporter, "take seventy innocent girls yearly?"

"Certainly," replied Mme. X, "he would take 100 if procurable, but," she continued, "he is so very particular, we cannot supply him. He will not touch shop-girls and then, too, all must be over sixteen, because of the law in regard to abduction. I am careful enough to keep within the pale of the law," said the Madame."

If Sodom was worse than this, what could it have been?

Mormons.

IT is doubtless well known that there are two branches of this body; the larger branch is the one with headquarters at Salt Lake City, Utah, and is indissolubly connected with the name of that apostle of lust—Brigham Young. The other branch professes to be the original stock, descended from Joseph Smith; it differs from the Utah branch only in repudiating polygamy. The "Josephites" assume the name of "Latter-day Saints," and profess to feel greatly aggrieved when they are called Mormons. We have always avoided using their assumed name—"Latter-day Saints"—as we have never seen one whom we thought deserving of the appellation "saint." Should we apply this title to them, we would not know how to designate those worthies who have faithfully kept God's commandments. Since both branches of the Mormons repudiate the decalogue, we think that they are more worthy of the name "Latter-day Sinners" than of "Latter-day Saints."

We have before us a copy of a Mormon (Josephite) paper published in Oakland. In the advertising column we find the "Book of Mormon" and the "Visions of Joseph Smith, the Seer," and other books of a similar nature, that are "issued and for sale" by the Board of Publication of that body. In another column we find two extracts from the Book of Mormon. The leading article, occupying

more than a page, stating the characteristics of the body, is entitled "Mormonism Proper." And in still another article we find these words from a correspondent in Pennsylvania: "In reading the May number of the _____, I was well pleased. It was just such a paper as I wanted to present to my acquaintances. The article on first page . . . is one of the best I ever read, and will convince any reasonable mind that Mormonism is not a delusion, as some will have it."

We have been accused of uncharitableness, and of using "nicknames," because on the very few occasions when we have found it necessary to speak of these people, we have called them Mormons. The above, with much more which might be added from their own works, shows that this is a perfectly legitimate title. We shall continue to apply the term "saints" only to those whose lives entitle them to it.

THE *Christian at Work* says. "The Saturday half-holiday movement is fairly under way, and the stores and offices are generally being closed, some at noon, mostly at one o'clock, others close at three, and still others refuse to close at all. But the movement is in the air—it certainly is in the air, and the end will be a free Saturday holiday."

Perhaps all do not see the significance of this movement, which the religious papers are so actively championing. It is simply a move toward a strict Sunday law. One argument against such a law is that it is an injustice to the laboring classes, to prohibit them from having a holiday on Sunday, when they have been confined all the week. The Saturday closing movement was devised to remove that objection, so that there could be no excuse for not having a quiet Sunday. It is claimed that business will not suffer by the change, if it becomes general.

Camp-Meeting Supplements.

WHEN ordering by mail do not be afraid to tell just what you want. And in doing this remember to tell us:—

1. Full particulars about the meeting, including the date, location, names of speakers, railroad fares, etc.
2. If there will be a book stand, provision stand, restaurant, accommodation for teams, etc.
3. How many of the four-page camp-meeting supplements, containing one full page advertisement of the meeting, are wanted.
4. To whom the papers shall be sent and to whom charged.

PUBLISHERS SIGNS OF THE TIMES.

Sunday Newspapers.

THE *Catholic Examiner* says: "We notice that all the conventions of Protestant divines that have met recently have taken occasion before adjourning to open their vials of righteous indignation on the Sunday newspaper. Did these clergymen condemn the Monday newspaper they would be nearer right. The Monday morning paper is, for the most part, set up on Sunday; the news for it is gathered on Sunday; the editors who make it up work upon it on Sunday, when they ought to be in church listening to the preacher discussing the tariff, the political outlook, the Eastern imbroglio, or any of the other more or less sacred and important subjects over which the Protestant pulpit is wont to grow agitated. On the other hand, the reportorial and editorial work in the Sunday journal is done on Saturday, and in many instances it is printed before 12 o'clock on Saturday night."

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