

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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I KNOW I LOVE THEE.

I know I love thee, blessed Lord,
For thou hast died for me!
I would believe thy loving word
That I thy face shall see.

And while I journey to the end
Oh keep me hour by hour!
And in thy love wilt thou defend
My soul from Satan's power.

And let it be my only aim
Thy perfect will to do;
And in thy love do thou my strength
From day to day renew.

Then may I mount on eagle's wing,
Pursue the pilgrim's way,
Till in the light "eye hath not seen"
I find the perfect day.

—New York Observer.

General Articles.

The Impending Conflict.

BY MRS. E. G. WHITE.

THE greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of Heaven's blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God.

Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering,—a battle not between rival churches contending for the supremacy, but between the religion of the Bible and the religion of fable and tradition. The agencies which will unite against truth and righteousness in this contest are now actively at work.

God's holy word, which has been handed down to us at such a cost of suffering and blood, is but little valued. The Bible is within the reach of all, but there are few who really accept it as the guide of life. Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected by a large share of the professedly Christian world.

Thousands who pride themselves upon their wisdom and independence regard it an evidence of weakness to place implicit confidence in the Bible, and a proof of superior talent and learning to cavil at the Scriptures, and to spiritualize and explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and they ridicule those who are so simple-minded as to acknowledge all its claims.

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. Satan leads men to conceive of God in a false character, as having attributes which he does not possess. A philosophical idol is enthroned in the place of Jehovah; while the true God, as he is revealed in his word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun-god of Phenicia.

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer obligatory upon men. Every nation has its laws, which command respect and obedience; and has the Creator of the heavens and the earth no law to govern the beings he has made? Suppose that prominent ministers were publicly to teach that the statutes which govern our nation and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government? When the standard of righteousness is set aside, the way is open for the prince of evil to establish his rule in the earth.

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul his law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruellest of tyrants.

Wherever the divine precepts are set aside, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is im-

planted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which called down judgments upon the heathen.

Let the restraint imposed by the divine law be wholly removed, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon his statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become richest. Life itself would not be respected. Those who disregard the commandments of God sow disobedience to reap disobedience. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth.

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy, estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and frame-work of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions, as if they had attained an enviable distinction. The greatest publicity is given to their character and crimes. The press publishes the revolting details of vice, thus initiating others into the practice of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God, to inquire what can be done to stay the tide of evil.

Courts of justice are corrupt. Rulers are actuated by desire for gain and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off; for truth is fallen in the street, and equity cannot enter."

The iniquity and spiritual darkness that prevailed under the supremacy of Rome were the inevitable result of her suppression of the

Scriptures; but where is to be found the cause of the wide-spread infidelity, the rejection of the law of God, and the consequent corruption, under the full blaze of gospel light in an age of religious freedom? Now that Satan can no longer keep the world under his control by withholding the Scriptures, he resorts to other means to accomplish the same object. To destroy faith in the Bible serves his purpose as well as to destroy the Bible itself. By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts. And now, as in former ages, he has worked through the church to further his designs. As the religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, they have sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's consciousness in death, they reject the only defense against the delusions of Spiritualism. Nor is this all. As the claims of the fourth commandment are urged upon the people, popular teachers find that the observance of the seventh-day Sabbath is there enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, they declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of the Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. Upon those religious leaders whose teachings have opened the door to infidelity, to Spiritualism, and to contempt for God's holy law, rests a fearful responsibility for the iniquity that exists in the Christian world.

(Concluded next week.)

The Sabbath—A Review.

SOME time ago a sermon was delivered in Gilroy, Cal., by Mr. U. S. Urmy, of the M. E. Church. His subject was: "Reasons why we keep the first day of the week instead of the seventh." As the speaker expressed a desire to arrive at the truth, and apparently had a good deal of kindly feeling towards those who differ with him, I feel sure no one will take offense at an examination of the scriptures on this subject. My remarks will therefore be upon what was said, rather than upon the speaker, believing that people differ most frequently either from a want of proper investigation or from prejudice.

The speaker said: "Christians are under no obligations to keep the Jewish Sabbath."

I object, first, to the application of the term "Jewish Sabbath" to God's Sabbath, as being unscriptural. The Bible use of God's Sabbath is shown in two of the passages quoted by the speaker, as follows: "Moreover also I gave them *my Sabbaths*, to be a sign between me and them, that they may know that I am the Lord that sanctify them. And hallow *my Sabbaths*; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20. Isaiah (58:13, 14) says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Jesus said, "The Son of man is Lord also of the Sabbath." Mark 2:28. John says, "I was in the Spirit on the Lord's day." Rev. 1:10. Now if Isaiah was speaking of the seventh-day Sabbath in chapter 1, verse 13, as the speaker would have us believe, then God must have changed his mind wonderfully by the time he inspired Isaiah to pen the words of verses 13 and 14 of chapter 58, quoted above.

Our second objection is to Mr. Urmy's attempt to show that the decalogue was done away, or superseded by the new covenant, and in fact he himself objected to it, for at the same time he said, "We don't want to abolish the

ten commandments." The speaker would have expressed himself more clearly if he had said: "I think these scriptures teach that the fourth commandment—can't we manage some way to get rid of the—that is I wish—don't you think that these teach that Christ substituted 'first day' for 'seventh day' in the fourth commandment?"

The speaker claimed that the two commandments of which Christ spoke in answer to the lawyer's inquiry, "Master, which is the great commandment in the law?" were outside of and greater than the ten commandments. See Matt. 22:34-40. But a careful examination will show that the two commandments given by Jesus in answer to the lawyer were a summing up of the commandments on the two tables of stone. The first four refer to our duty to God, and may be briefly summed up in the words of Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The last six have reference to our duty to our fellow-man, and are properly summed up in these words, "Thou shalt love thy neighbor as thyself." The first four commandments were doubtless written on one stone and the last six on the other; else, what were the use of the two tables of stone? Christ summed up these laws or commandments as the lawyers do our laws; for instance, we have a "school law," "civil law," a "criminal law," and an "international law." Is there any one that does not know that under each of these heads there are many laws? So Jesus, by summing up his Father's commandments, shows that all are important.

The speaker said, "Christ broke the Sabbath," and he cited John 5:18 in proof.

The Scriptures show plainly that this accusation of the Jews was not correct; but Christ disregarded their traditions concerning the Sabbath. Jesus kept his Father's commandments (John 15:10), and did no sin. 1 Pet. 2:22. Neither of these passages would be true if the speaker's and the Jews' assertion that "Christ broke the Sabbath" were correct; "for sin is the transgression of the law." 1 John 3:4. Paul says, "I had not known sin, but by the law." Rom. 7:7. Christ justified acts of mercy in saying, "It is lawful to do well on the Sabbath days." It could not have been *lawful* and at the same time *contrary to law*. Those who accused the Saviour of breaking the Sabbath also accused him of having a devil. John 7:20. They accused John the Baptist of having a devil, and they accused Christ of being a glutton and a wine-bibber. See Matt. 11:18, 19. Shall we take what the Jews said about Christ in preference to what Christ said about himself? Nay, "let God be true, but every man a liar." Rom. 3:4.

Mr. Urmy said: "Christ appeared to his disciples on at least seven occasions—all on the first day of the week."

Now the *first time* Christ met his disciples after his resurrection was on the day of his resurrection. See John 20:1, 14, 19; Mark 16:2, 9, 12, 14; Luke 24:1, 13, 34, 36.

The *second time* was after eight days from the first. John 20:26. A good many first-day observers have a peculiar faculty for counting this so as to make "after eight days" come on the next first day. Should the school-teachers of any State adopt such methods of counting, their certificates would be revoked forthwith.

Christ appeared the "*third time*" at the Sea of Tiberias; for John says: "After these things Jesus showed himself again to the disciples at the Sea of Tiberias" (John 21:1); and in verse 14 he says: "This is now the *third time* that Jesus showed himself to his disciples, after that he was risen from the dead." Notice that John testifies that this was the *third time*. Now as we have but one more meeting given, and that was when he ascended, forty days after the resurrection, where can Mr. Urmy get his "seven appearances on the first day of the week"?

It is evident that the speaker must have great power of contracting and expanding the Scriptures to suit his purposes; for he could only count the "after eight days" by contracting it to just seven, and he could only count the "forty days" to the day of ascension by expanding them to forty-three; and then, too, he would have to expand these "four times" a considerable degree to make "seven."

Paul's meeting the disciples to break bread was given as proof that the first day of the week is a holy day. Christ's words concerning this ordinance were as follows: "This do in remembrance of me" (Luke 22:19); and, "for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. It was to commemorate his death and not his resurrection that it was given; besides, it was administered on different days. Acts 2:42-46 says: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread. . . . And they, continuing daily with one accord, . . . breaking bread from house to house."

We would now invite the reader's attention to the following *assertions* made by Mr. Urmy. He said: "It cannot be proved that the apostles kept the seventh day after the resurrection. In the Acts of the apostles we find nothing of its observance."

Let us call in the apostles themselves as witnesses in regard to what was considered the Sabbath after Christ's crucifixion and resurrection.

Matthew takes the witness stand some *ten* years after the resurrection and says: "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1.

Mark, who wrote about thirty-three years after the resurrection, testifies: "And when the Sabbath was past." Mark 16:1, 2.

Luke, twenty-nine years afterwards, testifies: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. "Now upon the first day of the week." Luke 24:1.

From these witnesses, then, we learn that the apostles considered the day before the first day of the week, the Sabbath, and that they still thought it was according to the commandment. From these we shall know what day is meant by the term Sabbath in any of the apostles' writings. In Acts 13:14-16, 42-44, we learn that Paul and his company went into the synagogue on the Sabbath and sat down; and after listening to the law and prophets, Paul, upon invitation, preached to the Jews and Gentiles two Sabbaths in succession. Again, while Paul and his company were in Philippi, Luke testifies to their attending prayer-meeting on the Sabbath. Acts 16:13. And at Thessalonica, Paul, as his *manner* was, went in unto them, and three *Sabbath days* reasoned with them out of the Scriptures. Acts 17:2. It seems to have been Paul's manner to preach on the Sabbath. But at Corinth, where Paul stayed one year and six months, we have the fullest account of how he regarded the Sabbath. The record says: "And because he [Paul] was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers. And he reasoned in the synagogue *every* Sabbath, and persuaded the Jews and the Greeks." "And he continued there a year and six months, teaching the word of God among them." Acts 18:3, 4, 11. We see that he worked at tent-making week days, and preached *every* Sabbath. Here the inspired writer gives us an account of seventy-eight Sabbaths of worship, in succession.

Was the speaker correct when he asserted that "it cannot be proved that the apostles kept the seventh-day Sabbath after Christ's resurrection"? or, that "in the Acts of the apostles we find nothing of its observance"? Reader, what do you say?

We now come to another of the speaker's

reasons for keeping Sunday. He said: "We are keeping the old Sabbath or day that God rested on and blessed, by keeping the first day of the week; because the Sabbath was evidently set back a day when the manna commenced to fall." In proof of this assertion Mr. Urmy read Ex. 16: 1-26, the first verse of which says: "The children of Israel came into the Wilderness of Sin . . . on the fifteenth day of the second month;" and the fourteenth verse says: "Upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground;" and the twenty-sixth verse says: "Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none." "Here," said the speaker, "we find that the children of Israel came there on the fifteenth, the manna commenced falling the sixteenth and fell six days, and the next day, which was the twenty-second, was the Sabbath; now, they either broke the Sabbath on the fifteenth or else it was set a day backwards at that time."

The speaker preferred to think that the Sabbath was set back a day. I shall show that neither conclusion is warranted by the Scriptures; but for the sake of examining his argument, we will suppose that the manna did commence falling on the sixteenth, as the speaker claimed, and fell six days, and then the twenty-second would be the Sabbath. Now I will leave it to my readers if it would not set the day forward instead of backward. Let any one who keeps the first day travel on Monday, letting it answer to the fifteenth of the month, on which the Israelites came into the wilderness; then let him work six days, corresponding to the time the manna fell in the wilderness, and he will find it will put his next rest-day forward to the next Monday; or, if he commences Tuesday, and labors seven days consecutively, it will throw the next rest-day on Wednesday of the following week.

But the most serious trouble with the speaker's argument is that he took for granted what needs to be proved, viz., that the manna commenced falling on the sixteenth, the very next day after they arrived. This cannot be proved, nor could it be, even if there had been no intervening verses between the account of their arrival as given in the first verse, and the falling of the manna as shown in the fourteenth; for, not unfrequently, there are many years separating events narrated in the same or adjoining verses. Genesis 4: 2 reads: "And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground." According to Mr. Urmy's plan of interpretation, Abel and Cain went into business pretty young. Exodus 1: 8, 11 reads: "Now there arose up a new king over Egypt, which knew not Joseph. . . . And they built for Pharaoh treasure cities, Pithom and Raamses." Surely these cities must have arisen like magic if they were built the next day after Pharaoh took the throne. Numerous incidents of similar character might be cited to show the absurdity of such a foundation.

The speaker placed a good deal of stress upon this fact: "Those who keep the first day are in the majority." I was not aware before that the majority were necessarily in the right, but if that is so we ought all to become Buddhists; for there are about 340,000,000 of them, while there are only about 292,000,000 Christians,—all denominations put together. The Scriptures inform us that the large majority were in the wrong just before the flood and that only eight persons were spared the terrible destruction that then came upon the world. Sodom was destroyed because there were not even ten righteous in that great city. The majority rejected Christ, and he utters these solemn warnings: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and nar-

row is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. Jesus says through John (Rev. 22: 12, 14): "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." H. F. COURTER.

"BEHOLD HE COMETH." REV. 1: 7.

AN ACROSTIC, BY J. H. ANTHONY.

BEFORE the myriad worlds were framed and given a place;
Ere the Creator hung them forth in boundless space,
Honored and blest, the Son sat by his Father's side;
O'er all the heavenly realm, his name was magnified.
Loved by the Father; the angels' admiration;
Divine beginning of God's vast creation. [Rev. 3: 14.]

He it was by whom the worlds were made.
Earth he established, its foundations laid.

Created in God's perfect image, sinless man,
O'er all the earth dominion held—air, sea, and land.
Mindful of God's commandments just, he might have still
Enjoyed this blissful state; but left to his free will,
To Satan's power he yields; who tempts him with this lie:
Handle and eat the fruit; thou shalt not surely die.

Woe worth the unhappy day! Woe worth the fatal deed!
In whom shall man find help, in this his hour of need?
To rescue him from death, some one must pay the cost,
Heaven, immortal life, to him must else be lost.

Christ Jesus, Son of God, in pity for mankind,
Leaves Heaven, and glory, power, and pleasure all be-
hind—

O wondrous love divine! O marvelous condescension!
Unselfish, pure, and deep beyond our comprehension!—
Descends to earth, assumes man's frail and feeble frame,
Suffers reproach, temptation sore, insult, and shame.

A man of many sorrows; known to grief and pain;
None seek him unrewarded; none follow him in vain.
Death, full of shame, he suffers, on the accursed tree;

Enters the gloomy tomb; rises triumphantly.
Victorious o'er the grave; first fruits of those who sleep;
Encouraging to those who for their lost ones weep.
Reclothed with heavenly light, he up to Heaven ascends.
Yearning eyes behold his flight, a cloud his way attends.

Engaged in thought they look, when, lo, two angels cry:
Ye men of Galilee, why do ye gaze on high?
Ev'n as your Lord ascends amid the heavenly train,

So in like manner shall he come to earth again.
Hail, glorious, heavenly King! Hail, glorious, happy day!
All sorrow, care, and pain will then have passed away.
Long have God's anxious people waited, watched, and
prayed;
Longed for the time when Christ in glory bright arrayed

Shall come to take his weary people to their rest,
Ever to be with him; to be forever blest.
Enable us, O Lord, all trials sore to bear;

Help us, when Christ appears, the shout of joy to share:
It is our Lord! Worthy of adoration!
Most blessed One, we will rejoice in his salvation.
Forestville, Cal.

Giving Himself.

"Who gave himself for us, that he might redeem us from all iniquity." Titus 2: 14.

He gave himself to a life of toil, of self-sacrifice, and of suffering, and to a death of agony for us; that is, for every penitent, believing sinner. He gave himself as a perfect atonement, and a perfect righteousness for all who believe. If I am a believer, all my sins are forgiven, and I am looked upon as perfectly righteous in Christ. My personal righteousness, whatever that may be, is not regarded as the ground of my acceptance with God. Nothing but the perfect righteousness of Christ is taken into the account.

May I therefore sin with impunity? May I be content with an imperfect conformity to the will of God? God forbid! An inclination to do so would be convincing proof of the absence of a true faith in Christ! What a firm ground of assurance is furnished by the righteousness of Christ. If that is mine, my salvation is sure.

If salvation depended on my own perfect righteousness, I could not be saved. If it depended on a certain measure of righteousness, I could never be sure of salvation. Temptation

might at any time cause me to come short of that measure. But, united to Christ and a partaker of his righteousness, I am safe forever.

What motive have I to cease from sin? to live to him who gave himself for me, that he might redeem me from all iniquity. He died to redeem me, not only from the consequences of sin, but from the power of sin—of all sin. Christ desires that I should be free from all sin, small as well as great—if any sins against him can be called small. If I do not desire deliverance from all sin, I am not a follower of Christ, my faith is vain.

Let me remember that Christ died to redeem us from all iniquity. I am under obligations to be holy as God is holy. So far as I give place to sin, so far as I fail to make diligent efforts to grow in holiness, I nullify the death of Christ.

Heavenly Father, I thank thee that thou didst give thy Son. I thank thee, O Christ, that thou didst give thyself that thou mightest redeem me from all iniquity. May thy work of redemption be perfected in me through the power of the Holy Spirit. May thy love constrain me to strive against every form of sin, and through divine grace to strive successfully. Cause me to strive more earnestly against sin, because assured of salvation by the perfect righteousness of Christ. The more perfect my reliance on that righteousness, the more earnest may my effort be to become meet for the inheritance of the saints in light.—*Christian Advocate.*

Un governable Priests.

ENGLAND'S difficulties in Ireland are aggravated by unscrupulous and belligerent ecclesiastics. Their influence is boldly used for the encouragement of attacks upon the Government. Archbishop Croke in a recent speech at Kings-town, just after his return from Rome, denounced the civil authorities by name, as if they were the only criminal class in Ireland. In addressing the "Confraternity of the Sacred Heart of Jesus" at Fethard, he remarks:—

"If I were allowed to introduce anything profane into this matter, I should say that confraternities are the land league of Heaven." Inasmuch as the Land League is a system of terrorism which has disgraced the century, inspiring crimes which have shocked the civilized world, it may be a fitting symbol of the organized power of Romanism. Three years ago it was supposed that the pope had condemned this Land League which an archbishop now celebrates as akin to the most cherished religious associations. Romanism everywhere is more a political than a religious danger. It will fight the same battles here which it has fought in Europe and the East, and here too it will be defeated unless the world revolves backward."—*Sel.*

THERE were those in the days of Christ who loved the chief seats in the synagogue, and there are many of the same character still. If they do not secure prominence, it is not because they do not seek it. Persons who thrust themselves forward are often the ones who should remain in the background. There is not near so much unappreciated talent in the world as many persons imagine. In most instances men fail to secure prominent positions because they are unfit to fill them. As a general thing, it is not the men who have the best opinion of themselves that stand highest in the estimation of others. Men of real worth are modest and retiring, and never officially put themselves forward. They prefer taking a lower seat until they are invited to go higher. When the proper qualifications for a position are possessed by any one, others are not slow in perceiving it. There is often a great rush for chief seats. What a pity that men do not show equal zeal in qualifying themselves to properly fill them!—*Sel.*

The Babylonian Empire.

(Concluded.)

We have seen that Nebuchadnezzar's conquests comprised all the countries westward to Asia Minor and the Mediterranean, with Egypt and Arabia. Eastward his dominion extended over all of Susiana (Elam); a part, at least, of Persia; and by the marriage of Nebuchadnezzar to the daughter of Cyaxares, and procuring a marriage between Astyages, the son of Cyaxares, and Aryenis, the daughter of the king of Lydia, Nabopolassar had succeeded in binding by blood relationship these three kingdoms—Media, Lydia, and Babylonia—into one, in which his influence, and that of Nebuchadnezzar after him was always paramount.

"By this peace the three great monarchies of the time—the Median, the Lydian, and the Babylonian—were placed on terms not only of amity, but of intimacy, and (if the word may be used) of blood relationship. The crown princes of the three kingdoms had become brothers. From the shores of the *Ægean* to those of the Persian Gulf, Western Asia was now ruled by inter-connected dynasties, bound by treaties to respect each others' rights, and perhaps to lend each other aid in important conjunctures, and animated, it would seem, by a real spirit of mutual friendship and mutual attachment. . . . From the date of the peace between Alyattes and Cyaxares . . . for nearly half a century, the three kingdoms of Media, Lydia, and Babylonia remained fast friends, pursuing their separate courses without quarrel or collision, and thus giving to the nations within their borders a rest and a refreshment which they must have greatly needed and desired."—*Seven Great Monarchies, Third Mon., chap. 6, par. 43.*

As this inter-relationship was brought about altogether, from first to last, by Nabopolassar, so, from first to last, the ascendancy of the Babylonian power was felt in the alliance. And as by the conquest of Tyre the power of Nebuchadnezzar was recognized in all the Tyrian colonies of the Mediterranean as far as to Carthage and even to Cadiz; and as by the conquest of Egypt, Arabia, Moab, Ammon, and all the Phenecian countries, his power was spread from the northern borders of Syria to Ethiopia and the Arabian Desert, and as his rule extended over all of Susiana and a part of Persia; and when it is remembered that this was nearly, if not quite, six hundred years before Christ; it is evident that the Babylonian influence was recognized as far as civilization extended.

As the greatness of the kingdom was all owing to the abilities of Nebuchadnezzar, and as the empire began to decline immediately upon his death, it may properly be said that he was the empire. This will most forcibly appear in the quotations which immediately follow. It is therefore peculiarly appropriate, and expresses the very essence of all the history on the subject, when, in further explanation, Daniel exclaimed:—

"Thou art this head of gold." Dan. 2:32, 38.

"Nebuchadnezzar is the familiar form, transcribed from the Hebrew, of the name of the great Babylonian king who carried the Jews captive, and whose reign marks the highest point of the Chaldean Empire."—*Encyclopedia Britannica, art. Nebuchadnezzar.*

"Nabopolassar was followed in 604 by his son Nebuchadnezzar, whose long reign of forty-three years made Babylon the mistress of the world. The whole East was overrun by the armies of Chaldea. Egypt was invaded, and the city of the Euphrates was left without a rival."—*Ib., art. Babylonia, Eth. and Hist., par. 11.*

"Nebuchadnezzar, Nabopolassar's eldest son, was the real founder of the Babylonian Empire. The attempt of Pharaoh Necho to win for Egypt the inheritance of Syria, was overthrown at the battle of Carchemish, and when Nebuchadnezzar succeeded his father in B. C. 604, he

found himself the undisputed lord of Western Asia. . . . Babylon was now enriched with the spoils of foreign conquest. It owed as much to Nebuchadnezzar as Rome owed to Augustus. The buildings and walls with which it was adorned were worthy of the metropolis of the world."—*Sayce's Ancient Empires of the East, chap. 2, par. 44, 45.*

"Nebuchadnezzar rendered himself no less famous by his internal administration than by his foreign conquests. The fortune of war had placed at his disposal immense riches and innumerable captives; he employed both in the works of embellishment and of public utility, which made Babylon the most celebrated city in the world."—*Ancient History of the East, book 4, chap. 5, sec. 3, par. 7.*

"Crowds of captives—the produce of his various wars—Jews, Egyptians, Phenicians, Syrians, Ammonites, Moabites, were settled in various parts of Mesopotamia, more especially about Babylon. From these unfortunates forced labor was as a matter of course required; and it seems to have been chiefly, if not solely, by these exertions that the magnificent series of great works was accomplished, which formed the special glory of the Fourth Monarchy."—*Seven Great Monarchies, Fourth Mon., chap. 8, par. 30.*

"Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Duraba, Teredon, and a multitude of other places, he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing everything of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs." "The genius and grandeur which characterized Nebuchadnezzar, and which have handed down his name among the few ancient personages known generally throughout the East, are very apparent in Scripture, and indeed in all accounts of his reign and actions."—*McClintock and Strong's Encyclopedia, art. Nebuchadnezzar, par. 6, 15.*

"It is enough to note in this place that he was great both in peace and in war, but greater in the former. . . . It was as the adorer and beautifier of his native land—as the builder and restorer of almost all her cities and temples—that this monarch obtained that great reputation which has handed down his name traditionally in the East on a par with those of Nimrod, Solomon, and Alexander, and made it still a familiar term in the mouths of the people. Probably no single man ever left behind him as his memorial upon the earth one-half the amount of building that was erected by this king."—*Ib., art., Babylonia History, par. 6.*

"Nebuchadnezzar is the great monarch of the Babylonian Empire, which lasting only eighty-eight years—from B. C. 625 to B. C. 538—was for nearly half the time under his sway. Its military glory is due chiefly to him, while the constructive energy, which constitutes its especial characteristic, belongs to it still more markedly through his character and genius. It is scarcely too much to say that, but for Nebuchadnezzar, the Babylonians would have had no place in history. At any rate, their actual place is owing almost entirely to this prince, who to the military talents of an able general added a grandeur of artistic conception and skill in construction which place him on a par with the greatest builders of antiquity."—*Seven Great Monarchies, Fourth, chap. 8, par. 23.*

"His last days were as brilliant as his first; his sun set in an unclouded sky, shorn of none of the rays that had given splendor to its noon-day. Nebuchadnezzar expired at Babylon in the forty-fourth year of his reign, B. C. 561, after an illness of no long duration. He was probably little short of eighty years old at his death."—*Ib., par. 38.*

Of the propriety of Babylon's being represented in its place in the vision, by the "gold" of the image, the following is an illustration:—

"Babylonia seems to have been the source from which Assyria drew her learning, such as it was, her architecture, the main ideas of her mimetic art, her religious notions, her legal forms, and a vast number of her customs and usages. But Babylonia herself, so far as we know, drew her stores from no foreign country. Hers was apparently the genius which excogitated an alphabet—worked out the simplest problems of arithmetic—invented implements for measuring the lapse of time—conceived the idea of raising enormous structures with the poorest of all materials, clay—discovered the art of polishing, boring, and engraving gems—reproduced with truthfulness the outlines of human and animal forms—attained to high perfection in textile fabrics—studied with success the motions of the heavenly bodies—conceived of grammar as a science—elaborated a system of law—saw the value of an exact chronology—in almost every branch of science made a beginning, thus rendering it comparatively easy for other nations to proceed with the superstructure. To Babylonia far more than to Egypt, we owe the art and learning of the Greeks. It was from the East, not from Egypt, that Greece derived her architecture, her sculpture, her science, her philosophy, her mathematical knowledge—in a word, her intellectual life. And Babylonia was the source to which the entire stream of Eastern civilization may be traced."—*Ib., chap. 8, last par.*

"Here was the center and starting-point of the civilization which afterwards spread throughout Western Asia."—*Ancient Empires, chap. 2, par. 3.*

With these views of Babylon and her greatness and glory, we can see the propriety of the expressions used by Isaiah in regard to her, when he speaks of her as "Babylon the glory of kingdoms, the beauty of the Chaldees' excellency," chap. 13:19; and as "the lady of kingdoms," chap. 47:5. But for all this the time should come when her glory was to depart; her empire should perish; and Babylon should fall to rise no more at all. This Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, should be as when God overthrew Sodom and Gomorrah (Isa. 13:19); the time should come when she should be called no more "the lady of kingdoms."

In Jeremiah 27:7 we read of the extent of the kingdom of Babylon under Nebuchadnezzar, and in whose reign it should fall, as follows:—

"And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him."

Thus we find that in the days of Nebuchadnezzar's grandson the kingdom of Babylon should pass away, and other nations and other kings should establish themselves, and serve themselves of this kingdom. And in the direct record of the fall of Babylon, given in Daniel 5, Nebuchadnezzar is repeatedly spoken of as the grandfather of Belshazzar, the king who was reigning in Babylon at the time of its fall. See verses 2, 11, 13 (margin); also "Seven Great Monarchies," Fourth Mon., chap. 8, par. 43, notes 179, 185; and par. 50. A. T. J.

How DIFFERENT is peace from happiness! Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as spiritual beings and the Father of our spirits. The one is changeable as the objects or circumstances on which it, for the moment, relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, more, happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will he take away peace to give happiness. Happiness without peace is temporal; peace along with happiness is eternal.—*Sel.*

Exploded Bubbles.

ABOUT the close of the last century, when Napoleon and his army invaded Egypt, they found two temples, one at Denderah, and the other at Esneh, covered with hieroglyphics, images of deities, and views of the heavenly bodies of so curious a character that literary men not only copied them, but carried away large sections of the ceilings to Paris. Here they became at once subjects of great importance. Archaeologists examined them, made astronomical calculations, and pronounced them to be at least 17,000 years old. Great excitement followed. The savans were agreed on the question of antiquity. The Bible was reviled and denounced as a system of falsehoods. But presently Champollion, having the inscriptions on the Rosetta stone for a key, deciphered the hieroglyphics, and found in the temple of Denderah the titles of Augustus Cæsar, and in that of Esneh the name of Antoninus, thus proving that the first was no older than the Christian era, and the other one hundred and forty years later. Thereupon the bubble suddenly burst, and nothing more has ever been heard of the remarkable temples.

Another case belongs to our own country and to the present generation. A standard and very strong proof of the "antiquity of man" was found in the case of certain human bones found in a coral formation in Florida. The case appeared in several of the best works on the subject. It obtained the weight of the name of the great Agassiz, who entered into an elaborate argument to show, by the known rate of the formation of coral, that ten thousand years, at least, must have elapsed since the bones were placed in the reef. This was strong evidence, and the most was made of it. It was hard to answer. But, unfortunately for the continuance of its strength, the original discoverer of the bones, Count L. F. Pourtales, came to know of the use made of his discovery, when there appeared in the *American Naturalist* the following statement from him: "The human jaw and other bones found in Florida by myself in 1848, were not found in a coral formation, but in a fresh-water sandstone, on the shore of Lake Monroe, associated with fresh-water shells of species still living in the lake. No date can be assigned to the formation of that deposit, at least from present observation." Thus ended, also, this great wonder.

It is not putting the case too strongly to say that there is not one clearly settled fact which shows, with any fair degree of conclusiveness, that man has been on the earth for a longer period than about six thousand years. There are some things which on their face have seemed to require great antiquity; but they have either broken down entirely on closer examination, or they are too weak to do more than raise a presumption. So the case stands at this time. —*Pittsburgh Advocate*.

An African's Prayer.

At the gathering of the bishops of the Church of England, in London, J. T. Haley, bishop of Hayti, a full-blooded African, preached, by request of Dean Stanley, in Westminster Abbey. His text was Matt. 20: 21: "And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." He closed his discourse in these prayerful words: "O thou Saviour Christ, Son of the living God, who when thou wast spurned by the Jews of the race of Shem, and who, when delivered up without cause by the Romans of the race of Japheth, on the day of the crucifixion hadst the ponderous cross borne to Golgotha's summit on the stalwart shoulder of Simon, the Cyrenian, of the race of Ham—I pray thee, O precious Saviour, remember that despised, dejected, and forlorn race, whose son thus bore

thy cross, when thou shalt come in the power and majesty of thy eternal kingdom to distribute thy crowns of everlasting glory! And give to me, then, not a place at thy right hand, nor at thy left, but only the place of a gate-keeper at the entrance of the holy city, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac, and Jacob, of thy glorious and everlasting kingdom."—*Sel.*

The Life and Character of Our Saviour.

WE never become weary in contemplating the life and character of our blessed Lord. The more we learn about him the more we desire to know of him. As we study his spotless character, it awakens a longing within the soul to become like him. The record of his noble self-sacrificing deeds, of his ardent impartial love, touches a chord in the human heart that no other power or influence has ever been able to reach.

He was no respecter of persons. He loved the humble, the lowly penitent, and the poor, as well as the influential and wealthy. All who would meet him on the plane of humility shared alike his love and mercy. He led a quiet, unostentatious life, perfectly free from affectation and outward show.

What a contrast between Christ the pattern of true greatness and those whom the world esteems great! His work was not to lay waste and make desolate. It was to feed the hungry multitudes; to alleviate the suffering; to speak words of comfort to the sad and lonely; to open the eyes of the blind and unstop the ears of the deaf. Instead of destroying life by the scourge of war, he gave back to the living their dead. Then as the last greatest token of love for the fallen race, he gave his own life to span the chasm of death, that all who will, may cross, to be forever beyond its dreaded power. Oh, who can help loving such a benefactor! Does he not deserve our highest praise?

Every one who is seeking a home in Christ's kingdom, must not only admire the character of the Great Pattern, but must let each day contribute something to the formation of a similar one. Taking an active interest in others' welfare will greatly assist in putting away selfishness, and largely contribute to that spirit of love and meekness that so characterized the life of our Saviour. Let us daily seek to become like him by practicing, as far as possible, the noble deeds that made up his life's record. E. HILLIARD.

Medford, Minn.

SOME years ago we made a most instructive visit to the Assay Office, in Wall Street, where we were shown a balance, concerning which the courteous superintendent said: "The distinctive feature of this balance is its combination of sensitiveness with decision. It may be turned by the smallest fraction of a grain, and when it is turned, it never wavers, but moves right on. We had one formerly," he continued, "which was extremely sensitive; but it lacked decision, so that it quivered from side to side for a long time before it settled; and frequently we wasted fifteen minutes in getting a result which we can obtain from this one in a moment." As we listened to his lucid explanation, we could not help saying, "How like that wavering balance, many men are!—abundantly sensitive, they yet lack decision, and take so long to settle what is to be done that the opportunity of doing anything is gone before they are ready to begin." All praise decision of character in common things; but all are not so ready to acknowledge its importance in spiritual affairs; and there are those to-day who would make a merit of indecision, and glory in the fact that they are believers in the great dictum that nothing should be believed about spiritual things. What is lacking in such persons?—*W. M. Taylor, D. D.*

Beholding As in a Mirror.

You may remember that the mirrors of old were of polished metal, not like ours, of glass, and therefore they had this peculiarity, that, if a person looked into a mirror, he saw, probably less perfectly than we do now, his face; but if he used the mirror to look at any other object—as, for example, reflecting mirrors are used in telescopes, to see the stars and the moon—if he used the mirror for such a purpose, if the object was a brilliant one, it would not only show itself upon the surface of the polished mirror, but cast back its rays upon his face, so that a man who was using a mirror for this object would not only see what he wanted, but imperceptibly his face would be lit up with the glory of the object, if that object was one possessing brightness. I think that is the key to the right understanding of that passage: "We all, with unveiled face, beholding, as in a mirror, the glory of the Lord." We are told a little further on, that, "in the face of Jesus Christ," the glory of the Lord is revealed. We are gazing at him, and, as we gaze at him, there is this effect going on—the Spirit of the Lord is changing us from glory to glory. Here, then, is the advantage of gazing on Christ; that we are gazing at an object whom the Spirit of the Lord uses to this end; that he reflects back the glory of the object upon the countenances of those who gaze at him. May our thoughts be sanctified, and, as the Lord Jesus is the object of our contemplation, may our hearts have reflected back upon them some of the rays of this glory with transforming power.—*Rev. H. E. Brooke.*

Plain but Wholesome Words.

THE late R. J. McGhee, of Dublin, in his lectures on the Ephesians, has this passage: "I have known some wives, making confession of Christ and married to ungodly men, who have made religion odious to their husbands by the way in which they acted towards them, thinking that because they were religious and their husbands not, therefore they should regulate and order everything their own way. Let a woman remember that her husband's character, as being a believer or an unbeliever, does not change her relation, nor consequently her duty, to him. She should, if possible, be only the more scrupulous and careful in the discharge of that duty. It is a grievous evil when the effect of religion is to lead its professors to neglect of duty or an unamiable temper. I have known, on the contrary, a pious woman married to an ungodly man so to adorn the doctrine of Christ that she made religion sweet even to those who knew it not. She caused them to honor the influence of religion in her, though they did not honor it for its own sake."—*Christian Intelligencer.*

THE truth of God will surely win its way in the world. Yes, but the fact does not excuse us from doing our best to secure its victory. The time of its absolute success may depend, in the divine providence, upon the rendering or withholding of our personal labors in its behalf; and even so slight a delay, as it seems to us that the lack of our co-operation can cause, may be a terrible evil to more worlds than our own. The truth will win in the end, but will not, must not, our respective shares in the glory and the joy of the final, blessed consummation, be determined by the proportionate willingness or reluctance to work for the Master which we who profess to belong to him now shall have manifested? Then the happiest spirits will be they who here did not think much of sharing the honors of victory; but who thought often and earnestly how they could make their powers and influence—no matter how humble—tell most in aiding the success of the divine kingdom among men, even if they could serve only by helping to remove hindrances.—*Sel.*

The Sabbath-School.

LESSON FOR THE PACIFIC COAST—SEPT. 19.

Prophecy, Its Use and Importance.

1. How did God talk with man before the fall?

It is evident that before the fall God talked with man face to face. Gen. 1:28; 2:16, 17 speak of God talking to man in a familiar manner, but do not say that it was face to face. But our Saviour says that the pure in heart shall see God (Matt. 5:8), and since our first parents were then pure and upright, we must conclude that they also saw God. Since the fall, however, no man has been able to look upon God, and when God has spoken, it has been from a cloud, or from thick darkness. Deut. 5:22. The priests in the sanctuary were not able to look upon the glory of God, but had to be protected from the sight.

2. What is one result of sin?

"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa. 59:2.

3. After man had sinned, what effect would the immediate presence of God have upon him?

"And he said, Thou canst not see my face; for there shall no man see me, and live." Ex. 33:20.

4. What instance have we where God spoke direct to the children of Israel?

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:1, 2.

5. Why did they desire Moses to speak the word of the Lord to them?

"And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die." Ex. 20:19.

6. What is one medium through which God can make known his will to sinful man?

"And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

7. How much of what God proposes to do will he reveal to his prophets?

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

8. Name examples of visions given for the benefit of generations to come.

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2:28.

"Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." Dan. 10:14.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

9. How were they preserved for the benefit of mankind?

"In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters." Dan. 7:1.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

10. What does David say of God's word?

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

11. What especially gives it the character of a lamp?

"We have also a more sure word of proph-

ecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Pet. 1:19.

12. How are we exhorted in this verse to give attention to prophecy?

13. What is prophecy? Ans.—"A declaration of something to come; a foretelling; a prediction; especially, an inspired prediction."—Webster.

14. Have we a right to study prophecy?

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

15. Show that the man of God cannot be fully equipped without a knowledge of the prophetic word.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

16. Give instances where Christ referred to prophecies concerning himself and his mission.

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27. See also Luke 4:16-21.

17. How did he rebuke the unbelieving disciples?

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25.

18. What two books are largely composed of prophecies for the last days? Daniel and Revelation.

19. What is the inspired title of the last book of the Bible?

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." Rev. 1:1.

20. What is a revelation? That which is revealed.

21. How are we encouraged to become acquainted with the contents of the revelation?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3.

22. What curse is pronounced on those who shall interfere with the prophecy of this book?

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19.

23. What shows that the book of Daniel would not all be understood from the first?

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." "And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand." Dan. 12:4, 8-10.

24. When may we expect it to be understood? Verses 4, 9.

25. Who will understand it? Verse 10.

"Thy testimonies have I taken as a heritage forever; for they are the rejoicing of my heart." Ps. 119:111.

NOTES ON THE INTERNATIONAL LESSON.

SEPT. 6. 2 KINGS 2:1-15.

Elijah Translated.

FROM Horeb, Elijah was directed to go by Damascus on his return to the land of Israel, and to anoint Hazael to be king of Syria, and Jehu to be king of Israel, and Elisha to be prophet in his room, and then it was, and not till then, that the Lord told him of the 7,000 in Israel who had not bowed to Baal. Then it was that Elijah knew that he was not alone in honoring God in the nation of Israel. Elisha was found in the field plowing with twelve yoke of oxen. He asked permission to go and kiss his father and his mother; this was given, and he did so. Then he killed two of the oxen and made a feast for the people; "Then he arose, and went after Elijah, and ministered unto him."

THAT Elijah was to be translated was known not only to himself, but to Elisha, and also to the schools of the prophets. When Elijah said to Elisha, "Tarry here, I pray thee; for the Lord hath sent me to Bethel," Elisha said, "As the Lord liveth, and as thy soul liveth, I will not leave thee;" and this determination not to leave Elijah was because he knew that Elijah was to be taken away. When they were come to Bethel, the sons of the prophets said to Elisha, "Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace." And when Elijah and Elisha had passed on and had come down to Jericho, there likewise the sons of the prophets said to Elisha, "Knowest thou that the Lord will take away thy master from thy head to-day?" And again he answered, "Yea, I know it; hold ye your peace." And when they two had gone on down to Jordan, fifty of the sons of the prophets went and stood "to view afar off."

It is useless to speculate upon the question of how they all knew it. We know that they did know it. And the fact of Elisha's knowing it is a sufficient reason for his determination not to leave Elijah. Nor need we suppose that this determination was the result of curiosity; but rather of a desire to be a partaker of the rich experience, and the immense help to his faith, that would be afforded by his walking by Elijah's side, even to his entering into Heaven, and by seeing, himself, as it were, the rending of the veil that separates us from the other world. We know that this was so, because several years afterward, when the king of Syria had with "horses, and chariots, and a great host," compassed about the city where Elisha was, Elisha's servant cried out, "Alas, my master! how shall we do?" The prophet replied, "Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:13-18. Elisha did not pray that his own eyes might be opened, but that the eyes of the young man might be opened, that he might see what Elisha already knew was there. As for himself, he had seen the heavenly horses and chariots take away Elijah, and he knew that they were ever ready to protect the servant of God. He did well to go with Elijah to the furthest possible step.

AS THESE two men went onward from Jericho, they presently "stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken

away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into Heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof! And he saw him no more."

Thus Elijah went bodily into Heaven without seeing death. His natural body was "changed in a moment, in the twinkling of an eye" into a spiritual body. His mortal body was made immortal. The same body that walked by Elisha's side, and the same hands upon which Elisha had poured water, were changed from the natural to the spiritual, from mortal to immortal. That same body went to Heaven; that same body stood on the mount of transfiguration; and to-day that same body stands in the presence of God in Heaven. Those same lips that denounced sin and called the people to obedience to the commandments of God, are to-day singing the songs of Zion, in Zion the beautiful city of God.

PAUL says, "There is a natural body, and there is a spiritual body." 1 Cor. 15:44. In this, however, he does not speak of *two bodies*, but he speaks of two conditions of the *same body*. Man has a natural body now; and if he ever reaches another world, it will be by the change of this natural body into a spiritual body either by translation or by a resurrection. It is all a hoax about there being a spiritual body inside of the natural body, and that the natural body is cast off and the spiritual body flies away. It is all a hoax that at death the spirit leaves the natural body and goes into a spiritual body. Elijah did not leave his body in this world when he went to Heaven; nor did Jesus leave his body when he went to Heaven. Elijah did not obtain a spiritual body by dying, but by translation. Neither do those who die obtain a spiritual body by dying, but by a resurrection from the dead. And these two ways—by translation and by resurrection—are the only ways that God has appointed by which men may ever reach another world.

It was in writing of the resurrection of the righteous dead, that Paul referred to the spiritual body. He says, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." 1 Cor. 15:42-48.

We have shown that Elijah stood on the mount of transfiguration as the representative of those who shall be translated at the coming of the Lord. We have shown that in their leading points, the times and the experience of Elijah just before his translation were representative of the times and the experiences of those in the last days who shall be translated at the coming of Christ. We have seen that as there was great drought in the land then, so there is to be just before the Lord comes. We have seen that as there was a controversy over

the commandments of God in the time of Elijah, so there is to be in the last days. We have seen that as there was persecution of those who kept the commandments then, so there is to be, just before the coming of the Lord, persecution of those who keep the commandments of God and the faith of Jesus. We have seen that as the test was then whether they would worship the Lord or Baal, so in the last days it will be whether men will worship the beast and his image, or whether they will worship Him that made heaven and earth, and the sea, and the fountains of waters. We have seen that as then the test of obedience to God was involved in keeping the first commandment, so now it turns upon showing allegiance to God by keeping the fourth commandment.

AND NOW as Elijah's experience in this world ends with his translation, and his being carried up into Heaven by the heavenly chariots, so also ends the experience, in this world, of those who in the last days keep the commandments of God and the faith of Jesus. The commandments of God and the faith of Jesus must be kept against the most determined opposition of all the powers of earth. And of those who will do this, it is said, "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2. Of this same company it is said in another place, "These were redeemed from among men." Elijah was redeemed from among men.

It cannot be said of those who shall be raised from the dead, that they were redeemed from among men; they will be redeemed from death (Hos. 13:14), they will be redeemed from among the dead. But this company of those who keep the commandments of God, and the faith of Jesus, who get the victory over the beast and his image, who stand on the sea of glass, in the presence of the great white throne (Rev. 4:6), who have the harps of God, these being redeemed from among men as was Elijah, will be translated as was he. "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." 1 Thess. 4:16, 17. "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." Isa. 66:15.

"Oh, joy! oh, delight! should we go without dying.
No sickness, no sorrow, no dread, and no crying.
Caught up through the air with our Lord into glory,
When Jesus receives his own."

And now as we, for the present, take our leave of Elijah, we pray that each one who has read these sketches of his experience, may be as faithful and uncompromising in his allegiance to God and his commandments, in this our day, as was Elijah in his; that each one may be as jealous for the Lord God of hosts as was he; and then there is no shadow of question but that when the Lord and his holy angels shall come with fire and with his chariots, all such shall be not only where Elijah is, but where the Lord Jesus himself is. They shall see the King in his beauty, they shall behold the King of glory.

"TAKE heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons. . . . Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

Value of Co-Work.

DR. ARNOLD, of Rugby, said of the comparative worth of a scholar's co-work in the teaching process, that "the effort a boy makes is a hundred times more valuable to him than the knowledge acquired as the result of the effort." In the same line, Herbert Spencer adds: "The child should be taught as little as possible, and induced to discover as much as possible." As to the absolute necessity of the scholar's co-work to complete the teaching process, Professor Hart says: "The knowledge [you have laid before them] is really not theirs until they have reproduced it and given it expression. . . . They do not grasp it with a clear and lasting apprehension until they have expressed it in language. This is one of the laws of mental action. We fix a thing in our minds by communicating it to another; we make it plain to ourselves by the very effort to give it explanation. Or, to state the matter still more paradoxically, we learn a thing by telling it to somebody; we keep it by giving it away." Dr. Bushnell phrased this same truth bluntly, in the words: "We never know a thing until we have said it." And Professor Edward Olney has quaintly suggested that the mind of a child is best opened by way of his mouth. "You cannot fill a bottle with a cork in," he says. Counting every passive hearer as a corked bottle, he adds: "You may pour your stream of knowledge upon them till you drown them, or till they run away, and not get a drop of it into them, because their mouths are shut." The co-work of the scholar, in both thinking and speaking, is an essential element in the teaching process.

It is true that there is a difference of opinion, among educators, as to the relative value of the class-recitation system, and of the lecture system, in the teaching of *advanced scholars* in our colleges and universities; but the most zealous advocate of the lecture system would never claim that the lecturer could impart instruction to a body of purely passive hearers. The idea of the lecture system in the realm of secular education, presupposes the readiness of all the hearers to make an intelligent effort at acquiring the knowledge which the lecturer proffers. In this effort, the taking of notes, and the submitting to a subsequent examination on the subject of the lecture, commonly play an important part; and always the hearer who is found to have learned most from a lecture is one who has exerted himself in co-work with his teacher in the teaching process by the lecture plan. And this lecture system is advocated by its partisans only for advanced pupils; for those who are already practiced in the habit of intelligent co-work with their teachers in the acquisition of knowledge. Who would think of attempting to teach the alphabet, or the multiplication table, or the rules of grammar, or the spelling and defining of words, by a series of lectures to a group of passive and listless children? Whoever would attempt this, would simply make the mistake that any teacher makes, who acts on the supposition that he can ever teach any truth to any scholar without that scholar's co-work with him.—*Teaching and Teachers.*

THE schools of the prophets were established by Samuel, to serve as a barrier against the wide-spread corruption resulting from the iniquitous course of Eli's sons, and to promote the moral and spiritual welfare of the people. In the accomplishment of this object, Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets. The instructors were men not only versed in divine truth, but those who had themselves enjoyed communion with God, and had received the special endowment of his Spirit. They deservedly enjoyed the confidence of the people.—*Sol.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, AUGUST 27, 1885.

Important Question.

"I HAVE been reading with much interest your recent articles on 'The Church,' and would like to ask your advice as to the proper course to be pursued in some difficulties in our own church.

"About a year ago the church expelled a member for what they and I thought good and sufficient reasons. This member has since given up the Sabbath and other points of present truth. There are three members of the same family as the one expelled, whose names are still in the church book, and who were all dissatisfied with the action taken. Two of them have refused to attend church since that time, and one has repeatedly made request to have her name taken from the church book, but all three are still keeping the Sabbath. What is the proper course to be pursued if they persist in their present course?"

Such cases as this are very difficult to manage, and they strongly illustrate the truthfulness of our remarks on the prevalent error of setting light by church relations. In answering such questions we have to presume that the action of the church was right; that its expulsion of a member was for sufficient cause. But in all cases of complaint this point should be well established. If dissatisfaction is expressed in the church with the administration of discipline, the case should be referred to the Conference Committee or laid before some discreet minister who is in the employ of the Conference. Thus a decision will be obtained outside of the church, from those not interested personally in the case, as to the charges and the evidence of guilt.

In this case, without any knowledge of the circumstances, the presumption is strongly in favor of the church, and against the party thus disciplined. First, we may presume in all cases that the church has acted justly, even as we would presume that a man was guilty when he was so declared by a jury of intelligent and conscientious men. Yet this presumption has its limitations, for churches do err, and therefore it is within the province of the Conference or its ministers to examine carefully all questions of discipline when requested to do so. But, secondly, the presumption in this case, in favor of the action of the church, is greatly strengthened by the fact that the one disciplined has turned away from God and from the truth. If an individual is true-hearted and conscientious in the service of God, he will not leave that service because his fellow-men do not please him in all things. This person's religion must have been superficial; he evidently lacked "depth of earth."

We now come to the real point of the question. It does not relate to the case of the one disciplined, but to the action of his friends who are dissatisfied with the discipline of the church. We have considered, and proved from the Scriptures, the fact that it is the duty of the church to discipline offending members; it has no option in the case; it must administer discipline, or deny its Lord. And the Saviour says that he who will not hear the church shall be considered as a heathen man and a publican; not only by the church itself, but its action shall be bound or ratified in Heaven. It is a very serious matter to reject the counsel of the church. And he who sets himself up against the church, and against its administration of discipline, makes himself an offender, and becomes thereby a proper subject of discipline.

Then the query will arise: What shall be done if the church errs in discipline? Must we submit to wrong because the wrong is done by the church? There is abundant provision for this in our organization. Every church is a member of the Conference. By the constitution the Conference, and between its annual sessions, the Conference Committee, has charge of the work within its bounds. Of course it is the duty of the Conference to see that discipline is properly administered in all the churches.

If any person or persons think that injustice has been done in the action of the church, it is their duty to appeal to the Conference for a re-hearing of the case. If they neglect to do this, but take steps to bring the action of the church into contempt, and utterly disregard its authority, then they become proper subjects of discipline, and it becomes the duty of the church to cite them to appear and answer for their action. This duty is often a painful one, but should not be neglected. The disaffected ones may do much injury if the disaffection be not promptly checked. False sympathy may be aroused, and the whole church may be tainted with the leaven of murmuring. If the church considers that it cannot successfully deal with the case, then its resort is to the Conference for assistance. In the case mentioned by our questioner, the church has doubtless been negligent of duty; and doubtless the difficulty is now greater than it would have been if it had been promptly and judiciously attended to.

A similar case was presented to us some time since. Fellowship was withdrawn from a member because he habitually broke the Sabbath; whereupon his kindred denounced the action of the church, and threatened to leave it. Their plea was that he was working for the State; it was work which somebody must do; and therefore came under the head of works allowable upon the Sabbath. But this plea was not good. It was not of the nature of a work of necessity or of mercy, allowable to be done upon the Sabbath, for he was working for wages, and would not have done the work if wages had not been paid for it. The same plea might be made for almost any occupation, and Sabbath observance would fall into disuse. It is necessary that grain be ground, but a Sabbath-keeper may not therefore run his mill upon the Sabbath. It may be considered highly necessary to run a railroad locomotive every day of the week; but it is neither necessary nor proper for members of our churches to so run them. It is necessary for the farmer to harvest his grain; but the Lord says it shall not be done upon the Sabbath. Ex. 34:21. The plea that it is necessary that the work shall be done, is never good where wages is paid for the work, as there are plenty who are ready to do it for hire who have no scruples about the Sabbath.

As for those who threatened to leave the church because one was properly disciplined for Sabbath-breaking, they proved that they were not true and valuable members. And any church can better afford to lose a few members than to bear the influence and the reproach of fellowshiping a persistent Sabbath-breaker.

Another case. A member of a certain church became disaffected toward the elder, and his feelings became so strong that he reported that the elder had lied. What is the duty of the church in such a case? The duty of the church is clear. The member should be required to confess his wrong, and if he refused, he should receive a censure. And this should be done without any regard to the action or position of the elder. For, if the elder were guilty, as charged, there are proper steps to be taken, as already noticed. If the member has not taken these steps; if he has not brought his complaint before the church, and yet has raised such a report, he is, without any question, worthy of censure. He has offended, first, against his brother, in not taking the proper steps to reclaim him if he has gone astray. Secondly, against the church which elected the elder

to his position. Thirdly, against the Conference which had the elder ordained to his office. And, fourthly, he has rejected the counsel of God, who has given express directions to treat with respect those in authority. Officers may be impeached for wrong-doing; but they are to be treated with due respect until they are impeached, or until they are heard in their own defense.

Once more. Several members of a church were so far at variance with the elder that they decided that they could not enjoy meetings led by him, and therefore made arrangements to separate themselves and hold separate meetings. Suppose the majority of the church had united in this action, would their separation from the regular meetings have been allowable? No; it would have been disorderly, and must have brought them under censure. If they had cause of complaint, they could appeal to the Conference to hear their complaint. But if they separate themselves from the church in a disorderly manner, they could not justly ask a hearing until they returned and confessed their error.

We have brought these cases together because they are all related to the question proposed in the letter herein given. In each case there was an attempt to subvert discipline by taking the case into their own hands, and both passing judgment and acting thereon without asking that their complaint be heard. This shows, what we have again and again asserted, that the duties of church-members, and the responsibilities of church membership, are not properly appreciated. The authority of the church is despised; and the administration of discipline is denounced as an injustice. The same false ideas are prevailing almost everywhere—in civil as well as in ecclesiastical matters. Criminals are turned into heroes, and the rights of society are overlooked in working up sympathy for evil-doers.

There is no point of doctrine upon which our churches more greatly need instruction than upon this: the responsibilities of church membership, and the duty and importance of church discipline.

Tobacco Nuisance.

ABOUT a year ago, after a trip to Washington Territory and return, we wrote an article under this head, in which we spoke of the sufferings of those who were subjected to the fumes of filthy tobacco on the lines of travel. Recent experience and observation lead us to republish the article, with some additions:—

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

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

1. When a "smoking-car" is attached to a railroad train, smoking should be confined strictly to that car, and no one be permitted to smoke on the platforms of the coaches. By smoking on the platforms the smoke is constantly driven into the cars, to the great annoyance of those who dislike it, and, as is often the case, are seriously injured by it. When a smoking-car is put on a train for the special accommodation of the devotees of the nuisance, is it too much to ask that smokers confine their filth to that car, and not defile the atmosphere of every car on the train? We think our request is reasonable, and that officials ought to enforce a rule that smoking on railroad trains shall be confined to the smoking-cars.

2. We have a yet more serious complaint to make

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

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

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

We well remember the time when a man (need we say gentleman?) would have been ashamed to puff a pipe or cigar in the presence of a lady. We fear we shall never see those times again. We lose much of our respect for a lady who smiles at her companion in the street, who walks by her side puffing tobacco smoke in her face! Recently a young lady was dangerously burned by fire from a cigar which her escort was smoking while they were riding together in a buggy. The papers reported that the young man was much distressed over the accident. We doubt whether he will reform, and break away from his indecent and dangerous habit; for a confirmed tobacco smoker has all his sensibilities hardened. As far as the rights of others are concerned, we would sooner trust to the whisky drinker. We are not making our appeal to smokers; that would be useless. We speak for justice, for rights,

to those who can and ought to protect those who purchase passages on their lines of travel.

In a recent trip on a steamer we saw three ladies in one room, all sick. For this room they paid an extra price, hoping, from its situation, to have the privilege of pure air. But a company of men were constantly near the door, and as constantly smoking, and scarcely an hour in the day was this room free from a cloud of smoke. In the morning we came to their door and asked them concerning their welfare. One of the ladies answered: "We were quite comfortable through the night, after the men left this part of the deck, and we could breathe the pure air. But this morning, since smoking about our door is resumed, we are all deathly sick." We pointed out the situation to the men, and remonstrated with them; but this secured only a partial and temporary respite.

We invite the traveling public to unite with us in demanding an abatement of such a nuisance. Let all religious papers join in the demand that the comfort and health of *clean passengers* shall be respected. As a general thing smokers look upon it as an infringement upon their rights to be requested to cease smoking in any place; but those who suffer from tobacco smoke have rights which they ought to assert. We have confidence that a change might be effected if they who desire it will unite in their demands.

Both railroad and steamship lines provide places where smokers may indulge their habit without interruption or hindrance; but they fail to provide any place where a person of cleanly habits and pure tastes can be free from the nuisance. It is not right. We shall continue to protest as long as the evil continues, and we are able to travel. And in this appeal and protest we invite all travelers who love pure air—to whom the filth of tobacco smoke is offensive—to unite with us.

Sabbath and Sunday.

THERE are only a few more things in Dr. Dobbs' Sunday article which we wish to notice at present, and these are all of a favorable nature, that is, favorable to the Lord's Sabbath. In article five, we find the following statement, every clause of which he thinks is worthy of emphatic iteration:—

"The Holy Spirit never calls the first day of the week the Sabbath. Wherever that word is found in the New Testament, it is the name of the Jewish institution, and refers to the seventh day—Saturday. We ought not to be wiser than the Scriptures."

Amen. With the exception of the term "Jewish institution," as applied to the Sabbath, we could heartily say to the above, amen and amen. We need not stop to argue concerning that objectionable term, for all our readers know that the Sabbath is the Lord's, that he claims it as his own (Ex. 20:10; 31:13; Isa. 58:13; Mark 2:28); and that it was observed in Eden, centuries before there was a Jew, and while "the whole earth was of one language and of one speech." With the exception of that single expression, the above quotation would seem to be the language of an earnest Sabbatarian. No one would suspect that it is from one who hates the Sabbath of the Lord.

Our readers will of course understand that the Doctor's emphatic statement concerning the seventh day as the Sabbath of the Bible, is not because of any love for the Sabbath, nor disregard for Sunday, but simply because he would have Sunday called the "Lord's day," and would not have men observe any day as a *Sabbath*. Now let us see how his theory and practice agree. He is a Baptist preacher, and therefore whatever we find in the Baptist "Confession of Faith" may be quoted as his own words, since they have his endorsement. Following is the first article of that document:—

"The Scriptures.—We believe that the holy Bible was written by men divinely inspired, and is a per-

fect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore it is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."

The twelfth article reads as follows:—

"The Law and the Gospel.—We believe the Scriptures teach that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arises entirely from love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means by grace connected with the establishment of the visible church."

Doctor Dobbs, having subscribed his name to these articles, says that according to the Scriptures, the seventh day,—Saturday,—and that alone is the Sabbath, yet refuses to obey the commandment which says, "Remember the Sabbath day to keep it holy;" "in it thou shalt not do any work." Now if we accept him as our guide in matters of religion, how shall we know by which of his utterances we are to be guided? Our Saviour said: "The scribes and the Pharisees sit in Moses's seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say, and do not." Matt. 23:2, 3. He could say this with safety, for whatever their practice, the scribes always taught that the strictest obedience was to be rendered to the law. But we cannot say this of our modern teachers, for they do not always "say;" they give an uncertain sound, sometimes teaching strict conformity to the Bible, and again teaching that it is not to be obeyed. In such a case, we prefer to listen to the Bible alone. "We ought not to be wiser than the Scriptures."

We cannot refrain from noting one other point, to show the inconsistency of calling the seventh day "the Jewish Sabbath." As correctly stated above, the Holy Spirit never calls Sunday the Sabbath. Wherever that word is found in the New Testament, it refers to the seventh day, Saturday. Now it is not only admitted, but zealously claimed, that the New Testament was written for the purpose of teaching Christianity. Its language is the language for Christians to use, and those who accept it indeed, are Christians. (We also believe the same in regard to the Old Testament.) Then it necessarily follows that the Sabbath is just as much a Christian as it is a Jewish institution. As a matter of fact it is neither Jewish nor Christian; it belongs to no race nor age; it is the Sabbath of the Lord. But the law of God, which the Baptist "Confession of Faith" justly calls "the eternal and unchangeable rule" of God's moral Government, says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Ex. 20:8-10), and the Holy Spirit teaches emphatically in the New Testament that there is no Sabbath day but the seventh day.

In the same paragraph we find the following, from the Schaff-Herzog Encyclopedia, quoted with approval: "The Lord's day [Sunday] was not a continuation of the Jewish Sabbath, which was at first also observed, but a substitute for it." This is a fact. Sunday, improperly called Lord's day, was substituted for the Sabbath of the Lord, just as the bishop of Rome was substituted for the Lord, and sprinkling was substituted for immersion. We have the same authority for substituting sprinkling for baptism, or regarding the pope as the vicar of Christ, that we have for substituting Sunday for the Sabbath.

One more quotation, from Dr. Dobbs' sixth article:—

"It cannot be repeated too often that there is no

Scripture authority for the transfer of the Sabbath obligation from the seventh day to the first day. Of such 'change of day,' not only the New Testament, but also the Christian literature of the early centuries, is absolutely silent. It was several hundred years after Christ before Christians began to identify the Lord's day [Sunday, not the Lord's day] with the Sabbath, and to adduce the authority of the fourth commandment in support of its sanctity. Surely it is suggestive that such is the case."

Very suggestive indeed. Let every Baptist read the above paragraph, and then ask himself if he can consistently continue to keep a day which has no warrant from Scripture. The Doctor says that the fact that several hundred years after Christ, Christians began to adduce the fourth commandment in support of Sunday sanctity, is suggestive. Suggestive of what? It shows that they knew that the fourth commandment is of eternal obligation, and that being determined not to give up their Sunday for the Lord's Sabbath, they found that the only way to satisfy people who wanted to be loyal to God, was to make them believe that the fourth commandment enjoined the observance of Sunday. This they largely succeeded in doing; but as the end approaches, the light cannot be hid; truth will be fully manifest to all the honest in heart; and soon every individual who holds the faith of Jesus will also keep the commandments of God. E. J. W.

Handling the Word Deceitfully.

A FRIEND who is quite active as a canvasser for the SIGNS, tells us that in the place where he is now working there is among the people quite a deep interest on the Sabbath question. In consequence of this interest, the Presbyterian minister in that place, is troubled, fearing that some of his flock will keep "the Sabbath of the Lord" instead of "the venerable day of the sun." To satisfy the people that their previous custom of keeping Sunday is correct, and to make them believe that the seventh day is no longer the Sabbath, he resorts to a trick that is worthy of a Jesuit. He tells them that, in the original, the word in the New Testament for Sabbath, is an entirely different word from that which in the Old Testament is translated Sabbath, and that they do not have the same meaning.

To some, the sophistry and the falsehood contained in such a statement would be apparent at once, but many honest persons would be thrown into confusion by a statement concerning languages with which they have no acquaintance. We think that we can easily relieve the minds of such, so that if the objection of that clergyman is all that troubles them, they need have no hesitancy in obeying the commandment.

It is true that the word for Sabbath in the original of the New Testament is different from that translated Sabbath, from the original of the Old. How is this? Simply because the New Testament was written in Greek, and the Old Testament in Hebrew. As a matter of course, the word for Sabbath would not be identical in both languages. Yet the thing mentioned is the same. A parallel to that minister's statement would be to claim that because the word for "horse" is not the same in France that it is in Germany, therefore the animal has an entirely different nature in the two countries. It is on a par with the statement of the late Spiritualist "Professor" Denton, that the word "resurrection" is not found in the Greek Testament. Of course not, for resurrection is an English word; but there is in the Greek Testament a word corresponding to it and having the very same meaning. Even so we would not expect to find the Greek word for Sabbath in the Hebrew Old Testament, nor the Hebrew word for Sabbath in the Greek New Testament. Yet both words have the same meaning that the English word Sabbath has.

When Martin Luther was before the Diet at Worms, he first made his defense in his native Ger-

man, and afterwards, at the request of the emperor, who did not like the German, he repeated it in Latin. Does anybody suppose that his second speech had a different meaning from the first, because in the two languages things were called by different names? Of course not. These illustrations are sufficient to enable all to see through the trick to which the aforesaid clergyman resorted.

The lexicons will show that the Hebrew, Greek and English words for Sabbath have all one meaning. But one who knows nothing of either Hebrew or Greek may prove the fact for himself. The sacred historian, after describing the crucifixion of Christ, says, "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher; and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 54-56.

The "commandment" is found in the Old Testament, in Ex. 20: 8-11, and since the Sabbath on which the women rested was "according to the commandment," we have positive evidence that the Sabbath of the New Testament is identical with that of the Old. And the fact that the Sabbath mentioned by Luke, immediately preceded the first day of the week, shows that the Sabbath of the Old and the New Testament is the seventh day of the week.

The requirements of courtesy make it impossible to characterize the course of that minister as it deserves. To say the least, it is dishonorable, and should at once deprive him of the respect and confidence of the people who know of it. And what should they think of a cause that requires its advocates to stoop to such mean evasions of truth? They must certainly conclude that the cause itself is the opposite of truth. For a man to adopt such methods of argument, is to confess in advance that the cause which he defends is a weak one, but that he is determined to win by deceit when he cannot by fair means. The course which he adopted to uphold Sunday is eminently worthy of an institution which owes its existence to fraud. Thank God, the truth does not require its advocates to resort to the tricks of the pettifogger. E. J. W.

The Missionary.

A Profitable Occasion.

THE following paragraphs were not intended for publication, but are from a private letter written by Sister White to members of her family. We take pleasure in presenting them to the readers of the SIGNS, feeling assured that they will be interested in the success that is attending her labors:—

We reached Worcester, Mass., about half past eight, Friday evening, July 31, and went directly to the mission rooms. In the evening we had a New England thunder-storm; but it cleared away before meeting time, and at the appointed hour the tent was filled with interested listeners. I spoke from the words of the Saviour found in Matt. 7: 24-27. The bitterest opposition and prejudice had been created against me here, and some who were the most prejudiced were out to hear me. The Lord enabled me to present the truth with such power that the people listened as if spell-bound, and many were deeply impressed. One, an infidel, took his stand for the Sabbath, and others expressed their intention never again to disregard God's holy day.

On the Sabbath we had a congregation of about one hundred. I spoke from the fifty-eighth chapter of Isaiah, and had special freedom. In the afternoon several stated that they were keeping the Sabbath for the first time.

It was cloudy all day Sunday, and in the evening it began to mist. We feared it would rain so that we should not have a congregation, but the tent was packed full, and there was a large crowd outside. The best part of the community was represented. I spoke from the third chapter of First John: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc. I dwelt particularly on the binding claims of the law of God, and I never saw greater interest manifested. The police had been notified to see that there was no smoking or talking outside the tent. Three powerful men were placed on guard; but Elder Canright said they stood like marble pillars, never for a moment looking away from me.

When the meeting closed, the people did not leave the tent, but lingered as if loth to go. A merchant who had attended the meetings and the infidel of whom I have spoken, came together. Said the merchant, "Henceforth the doors of my place of business shall be closed every Sabbath evening at sundown." The infidel responded, "I will never break another Sabbath." "Good," said the merchant, "give me your hand on that." And they there clasped hands, pledging each other to keep the Sabbath of the Lord.

About twenty-five are keeping the Sabbath here. The work has but just begun, and we expect more fruit will be seen as the result of this effort.

Which Is Right?

THE doctrine of the second coming of Christ is believed by thousands of people. Many also believe that the event is near at hand. Those who hold these views are not of the unlearned only, but of the educated and of those holding important and high positions. But as to the manner of his coming there is much difference of opinion. The most popular and commonly received view is, that his coming is spiritual. But this view is contradicted by the plain reading of the Scriptures. The Saviour warned his disciples against giving heed to any teaching that would answer to the saying, Lo, he is in the desert or in the secret chamber. He especially declared that "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." The disciples beheld him as he ascended, and the cloud received him out of their sight. On that occasion the angels of God appeared to them and said, "This same Jesus that is taken up from you into heaven, shall so come in like manner." They had been with him on the earth forty days after his resurrection. He had told them to handle him and see that it was he himself. This same Jesus is to return in like manner as he went away.

But there are taken two other views of the second coming of Christ, that I wish to mention. One is that he will come to all as a thief, in a still and quiet manner, and take his saints out of the earth, and no one will know anything about it save those who are taken away. Then at the end of the thousand years, which commence at this time, he will appear and destroy the wicked. They also hold that during the thousand years he will, with his saints, reign over the wicked on this earth. The other view is that when he comes every eye will see him, even those who pierced him, the dead will be raised, the wicked then living be destroyed, and the saints go to Heaven, where they will dwell with Christ for one thousand years.

We wish to state briefly some reasons why we do not indorse the former view, but rather the latter. The Saviour warned his disciples not to receive anything as his coming unless they saw him personally. He places them on their guard against being deceived by the doctrine of those that will say, "Lo here" or "Lo

there," or that will say, "See here" or "See there." Of all such the Saviour says, "Go not after them nor follow them," but he adds the following words, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." This testimony is very positive as to the manner of his coming. The light which will emanate from the Son of man when he comes will be visible to the inhabitants of the earth, as the lightning is seen in a dark night. Thus his second coming and his personal appearing are identical and will take place when he comes in the clouds of heaven.

Secondly, the events connected with his coming will be as visible as his personal appearance. The Thessalonian brethren were thrown into great perplexity because some of their number had died. The apostle instructed them as follows: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for if we believe that Jesus died and rose again, *even so* [in like manner.—*Webster*.] them also which sleep in Jesus will God bring with him." From what place will he bring them? From where they are sleeping in their graves, as Christ was brought from the grave. It is thus evident that the resurrection of all the righteous dead will take place and the change of the righteous living will be accomplished in a moment, in the twinkling of an eye, yet it will be as visible as the resurrection of Christ.

Thirdly, the effect of his coming on the wicked will not only be visible but as really destructive. "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The wicked cannot endure the coming of the Lord. They behold the light, and it destroys them.

Fourthly, it is explicitly said that the earth will be made desolate at his coming. The prophet Jeremiah describes it to be as it was at the creation, without *form* and *void*, and darkness was on the face of the deep. These are the words of the prophet, "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the *presence* of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be *desolate*; yet will I not make a full end." The Lord expressly says that this is one thing which he has purposed and that he will not repent, neither turn back from it. When the Lord appears the atmospherical heavens pass away, and are destroyed. "So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12. This is the appointed time. It is then the voice of the archangel (Christ) will be heard, and Job will answer. Jeremiah refers to it when he says: "Then shall the earth mourn, and the heavens above be black." David also alludes to it in the following words: "The earth shook and trembled; the foundations also of the hills moved and were shaken; . . . he bowed the heavens also, and came down; and darkness was under his feet." Peter also declares: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat." It is well known that it is the reflection of the light of the sun upon the atmosphere that causes light. When this atmosphere passes away, as a matter of course there will be darkness; man will cease to live. The righteous at this time will be caught up to meet the Lord in the air, and so be forever with him. We cannot therefore see the reasonableness or the consistency of separating the

second coming of Christ from his appearing. The coming as a thief is not to translate his people as though he was ashamed to be seen, and so steal his saints from this earth unknown to the inhabitants of the world. But "every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." This is when he comes with clouds, accompanied by the holy angels, "the second time without sin unto salvation." When the saints are raised, "He shall send his angels with a trumpet and a great voice [margin] and they shall gather together his elect from the four winds, from one end of heaven to the other." Thus it is that Christ will fulfill the promise he made to his disciples as he left them 1854 years ago. "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." S. N. H.

From Auckland to Melbourne.

IN the minds of many, doubtless, New Zealand and Australia are very near neighbors; but it is a fact, however little it may be appreciated, that they are as far removed from each other as the western extremity of Africa and the most eastern point of South America. An islandless ocean stretches between their nearest points for more than a thousand miles. Naturally, there is no similarity or connection whatever between the two countries. The Maories of New Zealand are nearly identical with the natives of Fiji and the other South Sea Islands, while the Bushmen of Australia are more like the natives of Africa. But notwithstanding this great natural distinction, and the broad expanse of water that flows between the shores of these lands, their interests have become identical in the great commercial world, through the numerous lines of steamers that ply between their ports and the marts of other countries.

At Auckland many passengers left us for a tour through the islands of New Zealand, and others embarked at that place for Australia. On the evening of June 1, our vessel steamed out among the islands that stand like so many sentinels to guard the harbor, and nearly all the next day we sailed northward, along the eastern coast of the North Island. The shores almost the entire distance, present a bold, rugged front, and the country inland is much broken. It is probably well adapted to that purpose for which it is used, namely, sheep raising.

After passing the group of islands at the northern extremity of New Zealand, known as the Three Kings, we saw no more land till the shores of Australia were sighted. The roughest weather and the largest waves of the entire voyage were encountered after leaving the shores of this island colony. But the distance being short, the unpleasantness was soon over; on the morning of June 6, a little before daylight, we came to anchor in Sydney harbor. At 9 A. M. the anchor was weighed, and in a little more than two hours our noble ship was safely moored to the wharf. Our company, with the exception of Elders Haskell and Israel, who were to remain in Sydney a few days, was immediately transferred to another steamer, and sailed at one o'clock for Melbourne.

While moving down the harbor, we had opportunity to notice the beautiful scenery of the bay and the natural advantages of its situation. Port Jackson is certainly one of the finest havens in the world. After passing in by the heads, we found ourselves in a perfectly land-locked bay, with hills rising on every side, and projecting their promontories into the water, until, like the legs of a spider, the inlets of the bay extend inland at nearly every point of the compass. Much of the city of Sydney lies on these numerous projecting headlands, and communication between the different points

of the town, is kept up by means of small steam ferries which run in every direction.

But the smooth water of the harbor was soon exchanged for that of old ocean again, this time for a coasting voyage southward of little less than six hundred miles. A few minutes after leaving the entrance of the harbor, we passed very near to Botany Bay, the place so famous in early days as a place of banishment for English convicts. From our position, it looked the very picture of desolation, being only an indenture in the coast, lined with a long, dreary stretch of sand, and having a few huts erected upon it. It seems, even now, to bear the marks of its early associations, and few care to go there, except for an aimless stroll or from idle curiosity. I believe that a portion of Sydney extends in that direction, and to within a short distance of the place.

On account of head-winds and a heavy sea, our vessel was nearly three days reaching Melbourne. The city itself is situated inland some seven miles from the mouth of a small, and very crooked stream, called, in this country, a river, and bearing the name Yarra Yarra. It is not navigable for large vessels, and these stop at Williamstown, a suburb of Melbourne, which lies near the head of Port Philip, and at the mouth of the river. Our steamer being small (650 tons measurement), it ascended the river without much difficulty, and our destination was at last reached on the twenty-ninth day after leaving San Francisco.

The city of Melbourne has a fine, commanding appearance. It is thoroughly American in its stir and bustle, and in many of its customs. Anything that can be procured in a large city like London or New York, may be purchased in the stores and shops of Melbourne. Its streets are broad and straight; and most of the business blocks are very substantial structures. Its public buildings are as fine as in any city of America, and in some respects, the spirit of public enterprise is truly commendable, one feature of which I will here mention. The Melbourne Free Library holds a commanding eminence in the heart of the city, and is built of stone and brick. It has a frontage of about 250 feet, and a depth of more than 200 feet, and contains 120,000 volumes. It is said to be, with one exception, the largest free library in the world. There are also other places of like character, though much smaller, in the city and its suburbs.

The people here are not so conservative as in England and the countries of Europe. Nearly all seem sociable, and willing to listen to the views of others. It is not so good a time now to get the public ear, on account of being mid-winter, which is a rainy season similar to that which yearly visits the Pacific Coast in America. While waiting for the more favorable season of the year, our company are all of good courage, and busily engaged in missionary work, canvassing, etc., hoping in the meantime to become better acquainted with the people, and also to gather some precious souls into the truth.

J. O. CORLISS.

The Nineteenth Century.

THE learned tell us that the nineteenth century requires advanced thought. We are told that this is too sensible a century to need or accept the same gospel as the first, second, or third centuries. Yet these were the centuries of martyrs, the centuries of heroes, the centuries that conquered all the gods of Greece and Rome, the centuries of holy glory. And all this because they were the centuries of the gospel; but now we are so enlightened our ears ache for something fresh, and under the influence of another gospel, which is not another, our beliefs are dwindling down from Alps to ant-hills, and we ourselves from giants to pigmies. We will want a microscope soon to see Christian faith in the land, it is getting to be so small and scarce.—*Sel.*

(Missionary Department continued on page 526.)

The Home Circle.

THE SECRET OF A HAPPY DAY.

Just to trust, and yet to ask
Guidance still;
Take the training or the task
As he will;
Just to take the loss or gain
As he sends it;
Just to take the joy or pain
As he lends it.
He who formed thee for his praise
Will not miss the gracious aim;
So to-day and all thy days
Shall be moulded for the same.

Just to leave in his dear hand
Little things;
All we cannot understand,
All that stings;
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.
This is all! and yet the way
Marked by him who loves thee best,
Secret of a happy day,
Secret of his promised rest.
—F. R. Havergal.

Two Ways of Managing Harry.

FIVE-YEAR-OLD Harry sat at the dinner-table, between his father and mother. The dinner was plentiful and good, and a large company had gathered to do it justice. Everything was going pleasantly; there was a cheerful buzz of conversation, mingled with merry laughter, when suddenly Harry spied the pickle-dish. "I want some pickles!" he announced, in a loud voice, breaking in unceremoniously upon the conversation.

"No, dear," said his mother, "pickles are not good for little boys."

"I tell you I want some!" This with a decided whine.

"Well, I tell you, you can't have them," said the mother, with not a little sharpness.

"I will have them! I won't eat any dinner if you don't, so now." This was followed by a snarl to which pen and paper can do no justice, and at the same time he began a lively tattoo with his feet.

"Harry, keep still!" said his father, angrily.

The only effect of this admonition was to give redoubled vigor to the kicking, while Harry's plate was angrily pushed from him, and the snarl gave place to a howl, interspersed with wrathful exclamations: "I will have some! Ow! I won't eat my nasty dinner! I want some pickles!"

"Harry, if you don't keep still, I'll take you away and punish you," exclaimed his mother. Increased volume to the howls.

"Harry, do you hear?" from the wrathful father.

"No!" screamed the irate youth, beginning to bang the table with his fists. The mother pushed his chair away from the table, and started to lift him out.

"Oh, oh, I will be good, I will!" screamed Harry. "Don't spank me. I'm sorry. I will be good!"

"Well, be good, then!" said his mother, as she replaced the chair.

No sooner was she back at the table than the howls, kicks, and banging recommenced, with redoubled force, if possible. Then the father started away with him. The pleadings for mercy and promises of reformation were repeated, and once more prevailed, only to be followed by renewed howling. This performance was repeated four times, till finally the parental forbearance gave way, and Harry was borne into the next room, whence various sounds issued giving evidence that the promised "spanking" was in process of administration. After a time he was brought back, tearful and repentant, to the table, whence all joviality had

long been banished by the noisy and dismal drama. After he had again sat down, he said, "Mamma, now can't I have some pickles?"

"Well," replied his mother, "I don't know as they'll really hurt you," and she helped him to a liberal supply.

This was one way of managing Harry.

Harry's mother was sick, "And she'll never get well as long's that child's around," said the doctor, grimly. So Harry's Aunt Lou offered to take him with her on a visit she was about to make, and the offer was thankfully accepted.

The first few days flew by most pleasantly, and the sunny-faced, well-behaved little boy was a joy to all. But, alas, that sunshine cannot always last! The day came when Harry did not think he liked the pudding which was set before him.

"I don't like that old pudding, and I won't eat it," said Harry, audibly, as he pushed the plate from him.

"Harry," said Aunt Lou, in the low, gentle, but firm tone that he had learned to know, "do not speak in that way; it is not gentlemanly. Now think twice before you say you won't eat that nice pudding."

"Well, I won't. It isn't nice."

"Very well, dear, just as you choose," said Aunt Lou, pleasantly, and she pushed the plate out of his reach, and went on with the conversation in which she had been engaged, paying no further attention to Harry.

That young gentleman maintained the silence of utter amazement for a few minutes. Was he not to be coaxed? Presently he said, "I want that pudding."

"You can't have it, dear," replied Aunt Lou, cheerfully. "Auntie gave you a chance to think. You made up your mind, and now you must stick by it."

"But I want it, now," whined Harry. Aunt Lou paid no attention to this remark. Harry stared. Plainly, Aunt Lou was obdurate, yet he would try his powers. So he began a dismal scream, accompanied by a steady drumming with his heels.

"Harry, dear," said Aunt Lou's pleasant, even tones, "you can take your choice—either stop all noise or leave the table."

The noise increased. Aunt Lou arose, excusing herself, lifted Harry from his chair, ignoring his pleas, "I will be good! I'm sorry! I won't be naughty any more!" and led him to her room, where she left him, still screaming.

After dinner she went back to him, and was met by a very penitent little boy who put loving arms around her neck, saying, "Auntie, I'm sorry. Please forgive me."

"Auntie was sorry too, dear, and she gladly forgives you. Now whom else must you go to for forgiveness?"

"Aunt Sue, 'cause I was impolite 'bout her pudding."

"Yes; but some one else is still more grieved."

"Jesus?" whispered Harry.

"Yes, darling. Let's tell him all about it now."

Pardon having been asked of those against whom he had most sinned, Harry's face was bright again.

"Now you'll give me the pudding, won't you, auntie?" he said, joyfully.

"No, dear," answered Aunt Lou, sorrowfully. "I can't; I wish I could; but do you really think I ought to, Harry?"

Harry's face fell, and his lip quivered. Then he said bravely, "No, 'cause you'd be fibbing then."

That one struggle over, Aunt Lou never had another with him. And this was another way of managing Harry.—*Lucy S. White, in Congregationalist.*

"LOVE is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."

Not to Be Envid.

"How those three little chaps do enjoy playing together!" said John Evans to his wife one day, as he stood watching his Ned play ball with Charley Willard and Edgar Perry.

"Yes," returned Mrs. Evans, soberly; "they are all on an equality to-night, but ten or fifteen years from now how will it be? Then Charley Willard will be worth his thousands, and our Ned will be his shoe-maker may be."

"If he is, I hope he will make the best boots in the market."

"Think of that little fellow being heir to a quarter of a million," continued Ned's mother, gazing at Charley wistfully.

"Mary, I am honestly glad for Ned's sake that I am a poor man. I would not have my boy, while a boy, heir expectant to any such an amount for all his future is worth."

"Nonsense, John."

"Well, Mary, if we live, you remember what I say, and ten or fifteen years from now see if I am right. I believe the poor man's boy has a better chance than the rich man's son."

"Chance of what?"

"A chance to achieve real success, through industry, economy, and self-control; a better chance to keep a sound body, good brain, and honest heart—a better chance, in short, to secure true manliness."

"You talk like an old fogey, John."

The next week Ned wanted a ball of his own, and began to tell how Charley Willard bought everything he wished just when he wanted it.

"Earn it yourself, my boy, then you will have strength to throw it higher than if it had dropped into your hand," said his father. And that was always the way after that. What Ned had he must work for; what Charley wanted he had for the asking. Soon it was a question of costlier things than balls. Both boys wanted a pony and new school-books. Ned could not have the pony, so he took the books and studied them well. Charley could have both, but the pony was the most entertaining, so he let the books alone.

When the boys were eighteen, one was very popular, and naturally it was the one whose pocket-book always held enough to treat a crowd to whatever fun was going. Ned had friends, but their sports had to be inexpensive. They skated instead of driving fast horses; they spent their evenings in one another's homes, or at lectures, while Charley's comrades could afford theaters and saloons. Of course it came to be principle, and there was a time when Ned, with twice Charley's money, would not have had Charley's tastes; but after all, in the beginning, money made the difference. Ned from a little boy knew he must earn his in the big crowded world if ever he had any place worth having. Charley grew each day to realize that he possessed everything that gold could buy, or the means to acquire it. Ned did not like shoe-making, so he studied law. Charley "read" it too, but first he traveled around the world and saw what there was "to be seen."

The Evanses forgot his existence, until one day Ned—who was a man of wealth and influence—Ned, now "Judge Evans," said to his mother: "Poor Charley Willard! do you remember him?"

"Why of course I do! What of him?"

"He died to-day of apoplexy, brought on by fast living and hard drinking. Poor fellow! he had too much money; everything came to him without work, and life was all play to him."

"Yes; if he had fought his way up as you had to fight yours, Ned, he would not have wasted his strength and his manhood," said Ned's mother, forgetting entirely that night, years before, when she had thought Charley very fortunate.—*A. L. Noble, in Banner.*

"OPEN thy mouth, judge righteously, and plead the cause of the poor and needy."

Adjustment.

WHY is it that women suffer so much from nervous irritation? Many women before they have lost the bloom of girlhood display decided wrinkles between the eyes, and have a harassed, worried look that is distressing to the observer. Women of the average condition in life are the greatest sufferers from nervous irritation, and it is largely due to themselves.

In beginning their married life they make plans for perfect housekeeping, according to their individual standards. As soon as they have begun their new life of responsibility they begin in a greater or less degree to worry because they are not succeeding as they had determined.

The servant will not prove amenable to all the rules and regulations of the young housekeeper; failures will occur in the experimental trials of the newest rules of cookery; the household machinery will not run smoothly; and the worry begins, because there has been no margin left in the housewife's plans for interruptions and disappointments. Women do not take up the business of housekeeping as their husbands do the business of bread-winning—expecting a certain amount of disappointment, defeat, and successful rivalry, and adapting themselves to them when they come, and accepting them as a part of their business life.

Then, too, the indulgent husbands are somewhat to blame for this state of affairs. When they are met by the worried face, and forced to listen to the tale of woe, they are very apt to agree with the narrator, that never woman suffered like this woman, and frequently help to develop a martyr who suffers from an imaginary cause.

Many women refuse to adapt themselves to the conditions surrounding them. Carry your housekeeping cares, and refuse to be pushed and shoved by them; when making plans, leave a margin for the inevitable interruptions and mishaps, and when these come you will find yourself meeting them calmly and making plans to mitigate the results. The secret of successful living, in any sphere, is the power to adapt ourselves to the circumstances and conditions that surround and meet us at every step.—*Christian Union*.

A CASE was recently decided in the United States Supreme Court to which all men under matrimonial bonds will do well to give heed. A man living in a Western city was offered a lucrative position by telegraph. He was not at home when the messenger arrived with the dispatch, and it was left with his wife. She did not know her husband's whereabouts, although the clerks at his office did. During the delay that ensued before the telegram reached the man for whom it was intended, the place offered him was filled by another. The telegraph company was sued for damages by the disappointed husband, but the case was decided against him. The judge held that the delivery was right, and added a bit of sage advice for husbands in general, that they "should be on very confidential terms with their wives." This advice is not new, but, so far as we know, it has never before had behind it the authority of the United States Supreme Court.—*N. Y. Observer*.

GREAT SALT LAKE is twelve feet higher than it was in 1850, and is four feet above the level of last year. The rise the present summer is caused by the unusual amount of snow which fell upon the Wahsatch last winter. By the increased depth of water, some of the finest bathing places have been ruined and others have been sought out. Besides, the salinity of the lake has been so reduced by the floods of fresh water, that bathers can scarcely float. Instead of almost thirty per cent of salt in solution, as at Fremont's visit in 1842, it is doubtful if more than ten per cent. exists now.

Health and Temperance.**Scavengers—Not Food.**

SWINE are scavengers; they were designed to destroy the filth which might accumulate on the surface of the ground and pollute the atmosphere. In northern latitudes, scavengers are not much needed, and nature makes no great provision for them. In the warm parts of our country, where all growth is rank, and decomposition takes place more rapidly, they are more abundant. The death of a creature in the fields or woods will soon fill the air with buzzards. Did the people generally pay regard to sanitary rules, scavengers (if not raised by man) would hardly be known north of "Mason and Dixon's line."

But when swine are raised and fattened for gain, they are the very opposite of scavengers; they are not destroyers, but makers of filth. There is no greater nuisance in a village than a pig-pen. And the farther the owner puts it away from his house, the nearer of necessity he puts it to somebody else's house. Nothing else so loads the atmosphere with corruption. Even the tobacco nuisance has its intermissions, for people cannot smoke when they sleep. But in the still hours of the night, when the atmosphere is damp, and not generally agitated by winds, then the hog-pen sends forth its most intolerable smells, which find their way into the neighboring sleeping rooms, if the occupants have dared to risk a proper ventilation in the vicinity of such an abomination.—*Pacific Health Journal and Temperance Advocate*.

Fashions in Waists.

IN the April *Magazine of Art*, Richard Heath discourses on "Fashions in Waists," and among other things tells of the way the great naturalist, Cuvier, attempted to impress the evils of tight lacing upon a young lady who was a victim thereof. Walking with Cuvier one day in the Jardin des Plantes, she admired a plant whose elegant stem was adorned with a bloom of lovely color. Looking at her thin, pale face, he replied, "You were like this flower once; to-morrow it will be as you are now." Next day Cuvier led the young lady to the same spot, and bid her look at the flower. It was drooping and dying. She asked the cause. "This plant," said he, "is an image of yourself. I will show what is the matter with it;" and the great naturalist pointed out to her a cord which was bound tightly around the stem. "You are fading away exactly in the same manner, under the compression of your corset, and you are losing by degrees all your youthful charms just because you have not courage to resist this dangerous fashion."—*Sel*.

Plain Speech to Mothers.

PROFESSOR SIMPSON, of Edinburgh, who has had a large and long experience in the medical treatment of mothers and children, gave a public address lately on matters of hygiene. He spoke most plainly to mothers, who send their children to the grave by exposing arms and legs, while other parts of the body are warmly dressed. Mothers, he continued, commit child-murder, and then wonder how God could be so unkind as to take away their darlings. They not only murder their children, but in his opinion commit suicide themselves, by exposing their own necks to the cold air. It was a puzzle which he could not understand, that women should cut off the top of their dresses and appear with bare bosoms, in refined society, while that part of the dress which should protect the heart and lungs and other vital organs, is trailing in the mud.

Not to speak of health at the present moment, he would remark that the exhibition of

a semi-nude bust seldom approaches to the classical standard of harmonious proportions of parts and fullness of outline, and is rarely suggestive of beauty and loveliness. The inquisitive observer feels himself quite at a loss to know the precise line of division between the part which fashion claims for exposure and the rest which modesty would conceal. The boundary is too changeable. More ought to be left to the imagination and less to be condemned by good taste. But if mothers and full-grown daughters insist on being the victims of fashion, children ought to be exempt from its insane and cruel requirements.—*Sel*.

Rough Handling of Children.

THE causes of joint diseases in childhood are frequently obscure, but this much is certain, that the rough handling which children receive at the hands of ignorant parents or careless nurses has much to do with the matter. Stand on any street corner and notice how children are handled. Here comes a lady with a three-year-old girl; she is walking twice as fast as she should, and the child is over-exerting itself to keep pace; every time the child lags the mother gives it a sudden and unexpected lurch, which is enough to throw its shoulder out, to say nothing of bruising the delicate structures of the joints; a gutter is reached; instead of giving the little toddler time to get over in its own way or properly lifting it, the mother raises it from the ground by one hand, its whole weight depending from one upper extremity, and with a spring, which twists the child's body as far around as the joints will permit, it is landed, after a course of four or five feet through the air, on the other side.

Here is a girl twelve years old with a baby of one year in her arms. The baby sits on the girl's arm without support to its back. This would be a hard enough position to maintain were the girl standing still, but she is walking rapidly and the little one has to gather the entire strength of its muscular system to adapt itself to the changing bases of support, to say nothing of adjusting its little body to sudden leaps and darts on the part of its wayward nurse. Sometimes during a sudden advance you will see a part of the babe a foot in advance of its head and trunk, which have to be brought up by a powerful and sudden action of the muscles of the trunk and neck.

Probably not one child in one hundred is properly handled.—*The Lancet*.

Hot Water for Wounds.

AN exchange contains the following: "In a paper by Dr. Varick, read before a county medical association, the use of simple hot water as a dressing for wounds is strongly recommended. During an experience in its use of six years in cases of acute surgery, such as railroad accidents, etc., he has had no death from septicæmia or primary or secondary shock."

The value of hot water in dressing severe wounds of all kinds is well known to those who are acquainted with the uses of water. Broken limbs heal kindly and in a remarkably short time when so treated. Nothing like it to reduce inflammation.—*Pacific Health Journal*.

THE \$200,000,000 that might be earned by the incapacitated patrons of liquor dealers, are so many dollars taken from families and dependents whose bitter sufferings, on this account, can never be told. But a still greater damage resulting from the idleness caused by the liquor traffic, is the awful amount of serious accidents and criminal deeds for which it is responsible, either directly or indirectly.

"STOLEN waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there." Prov. 9: 17, 18.

North Pacific Conference.

LAST Tuesday evening I had the privilege of meeting with Brethren Starr and Ward in the tent at Vancouver, and addressing an attentive audience on the subject of Conversion.

From the first there has been a good attendance at the tent, and already quite a number have commenced the observance of the Sabbath, while others are in the valley of decision. An interest has been awakened a few miles distant in the country, and an urgent call is given for the tent to come to that locality.

Brother Reed reports a good interest at Highland, where he is holding meetings.

A company of three will soon start for the southern part of the State, to engage in the canvassing work. Pray that God may crown their efforts with success, and that through the printed page many may be instructed in present truth, and led to see that all their boasted interests are soon to pass away.

Last Sabbath and Sunday I spent with the Salem church. I found them in a very hopeful condition. The officers of the church told me that never before had so much of the sweet Spirit of God been enjoyed in their meetings as now. On account of the closeness in money matters, some feared that the twenty copies of SIGNS taken by the missionary society would have to be decreased. At our last meeting this subject was presented, and in a few minutes a club of thirty-three, including as many *Supplements*, was provided for. A member not present also takes a club of seven copies.

I am now on my way to Corvallis and other points south and southwest. C. L. BOYD.
August 14, 1885.

Educational Bequests.

JOHNS HOPKINS gave \$3,148,000 to the university which bears his name; Judge Packer, \$3,000,000 in all to Lehigh University; Cornelius Vanderbilt, \$1,000,000 to the Vanderbilt University; Stephen Girard, \$8,000,000 to Girard College; John C. Green, and his residuary legatees, \$1,500,000 to Princeton; Ezra Cornell, \$1,000,000 to Cornell University; Isaac Rich, \$700,000 to Boston University; Amasa Stone, \$600,000 to Adelbert College; W. W. Corcoran, \$170,000 to Columbian University; Benjamin Bussy, \$500,000 to Harvard; Samuel Williston, William J. Walker, and Samuel A. Hitchcock, between \$100,000 and \$200,000 each to Amherst; Whitmer Phoenix, about \$640,000 to Columbia; J. B. Trevnor, \$179,000 to Rochester Theological Seminary; Matthew Vassar, \$800,000 to Vassar College; Gardner Colby, \$170,000 to Colby University and \$100,000 to Newton Theological Seminary; J. B. Colgate, \$300,000 to Madison University; George I. Seney, \$450,000 to Wesleyan University, and the Crozer family have given \$300,000 to Crozer Theological Seminary.—*Sel.*

SOME men grow so wonderfully broad that there is not room for their vast minds between the covers of the Bible. To be sure, David found that God's word was exceeding broad; so broad that he found himself walking at liberty when he was keeping God's precepts. But many have thought themselves wiser than David or Daniel either. When a man's mind swells in what he calls "free-thinking," he very soon finds the Scriptures to be an obstacle to him. A little girl planted some potatoes, and following her own ideas, put them very close to the wall of the house. By and by, she came to her mother with a rueful countenance, to say: "O mamma! my potatoes have grown so large that the house is in the way." *Hæc fabula docet*—the ten commandments will be very much in a man's way if he is trying to climb over them. But if he loves to live in them, he shall find that they have room like the spaces between the stars.—*Watchman.*

International Tract and Missionary Society Directory.

ORGANIZATION AND OBJECT.

THE International Tract and Missionary Society was organized August 13, 1874. It furnishes health, temperance, and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. Some years it has placed in free public libraries in this country over 10,000 volumes of standard religious books, at a cost of over \$10,000. In addition to this, it has placed valuable books in many libraries in England, Australia, and elsewhere, and supplied reading-rooms in all parts of the world with health and religious periodicals. It has also furnished sets, consisting of ten bound volumes, to a large number of steamships visiting our own and foreign ports. Branch societies are being organized in all parts of the United States, Europe, and Australia.

FREE PUBLIC READING-ROOMS.

ALBANY, N. Y.—Parlor reading and lecture-rooms at 205 State Street; open from 10 A. M. to 9 P. M. N. S. Washbond, superintendent.

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

BOSTON, MASS.—Mission and lecture-rooms at 21 Boylston Place. In charge of J. R. Israel.

CHICAGO, ILL.—Free reading-room at 3652 Vincennes Ave. Elder Geo. B. Starr and James Sawyer, managers.

CLEVELAND, O.—Mission rooms at 230 Bridge Street. In charge of E. C. Penn and H. W. Cottrell. Meetings or Bible-readings are held every Sabbath (Saturday).

COLUMBUS, O.—Depository, city mission, and reading-rooms in rear of Citizens' Saving's Bank. In charge of Mrs. Ida Gates. Meetings every Sabbath (Saturday) at 2:30 P. M. and Sunday evening.

DENVER, COLO.—Depository, parlor reading-room and lecture hall, No. 247 Fourteenth Street. Elder Wm. Ostrander, superintendent.

EAST PORTLAND, OR.—Free reading-room and book depository, on L Street, near corner of Fifth. Wm. Potter, superintendent.

FREMONT, NEB.—Book and tract depository on Fifth Street between Main and F.

GREAT GRIMSBY, ENG.—Tract and book depository at 72 Heneage Street, in charge of Miss Jennie Thayer. The ship work at Liverpool, Eng., is under the charge of Geo. R. Drew, 32 Grange Road, Birkenhead, Cheshire; J. H. Durland, Southampton.

HONOLULU, H. I.—Free reading-room, tract and book depository, at 189 Nuuanu Avenue. L. A. Scott, city missionary; A. LaRue, ship missionary.

INDIANAPOLIS, IND.—Reading-room and book depository at 32 Cherry Street. A. W. Bartlett, superintendent.

LINCOLN, NEB.—O. W. Bent, city missionary, corner Nineteenth and E Street.

MOBILE, ALA.—Free reading-room in Gulf City Hotel. City missionary, Peter H. Clark.

NEW ORLEANS, LA.—Free reading-room and book depository at 35 Prytania Street. Elder G. K. Owen, superintendent.

NEW BEDFORD, MASS.—Mission rooms at 488 Acushnet Avenue. A. T. Robinson, manager. Noon prayer-meeting every Saturday. Bible-reading, Sunday, at 5 P. M.

NEW YORK CITY, N. Y.—Free reading and lecture-room, 744 Broadway. Ships visiting this harbor are supplied with reading matter. M. B. Patterson, manager.

OAKLAND, CAL.—Book and tract depository at 1059 Castro Street. Address, Anna L. Ingels, care of Pacific Press, Oakland, Cal.

PORTLAND, ME.—Depository, parlor reading-room, and lecture hall, at 113 Pearl Street. Elder A. O. Burrill, superintendent. Exercises in lecture-room: Preaching, Sunday at 7:30 P. M., and Saturday at 3:15 P. M. Bible class (2 Tim. 2:15), Saturday at 2 P. M.

PROVIDENCE, R. I.—Free reading-rooms at 148 High Street. H. B. Tucker, manager.

PHILADELPHIA, PA.—Free reading-room at 1526 Brown Street. G. W. Knapp, manager. Rooms open from 2 to 7:30 P. M. Preaching or Bible-reading every evening except Mondays and Saturdays.

PITTSBURG, PA.—Mission at 41 Frankstown Avenue. Elder F. Peabody, manager.

RICHMOND, AUSTRALIA.—Mission and reading-rooms at Sumaridge, 46 Highbett Street. Henry Scott, secretary.

ROME, N. Y.—Office and depository of the New York State Branch. E. W. Whitney, president; Miss May Taylor, secretary.

SAN FRANCISCO, CAL.—Free reading and lecture-room, 914 Laguna Street. All ships that enter the harbor are visited. Andrew Brorsen and H. C. Palmer, city missionaries.

SYRACUSE, N. Y.—Parlor reading and lecture-rooms, 52 Crouse Building, Warren Street; open from 2:30 to 9 P. M. N. J. Walsworth, resident manager.

ST. LOUIS, MO.—Mission and free reading-room at 2339 Chestnut Street. Joseph Clarke, superintendent.

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

S. N. HASKELL, President.

News and Notes.

—It is estimated that India will produce 286,000,000 bushels of wheat this year.

—It is said that the undertaker's bill for General Grant's funeral will not be less than \$20,000.

—The Mormons are preparing to make a settlement in Mexico, near the boundary of Arizona and New Mexico.

—It is said that the corn, cotton, and tobacco crops of the South will greatly excel those of any previous year.

—A number of the minor employes of the State Bank of Russia succeeded in robbing it of 143,000 roubles, something over \$100,000.

—The schooner *Pohoiiki* capsized recently off the coast of Hawaii, and the captain, his wife, and child were immediately eaten by sharks.

—The Benedictine monks at Mount Angel, Oregon, have been running an illicit distillery. The revenue collector has seized the outfit.

—The noted Maxwell Brooks has now admitted killing Preller, but claims it was done by accidentally administering too much chloroform.

—Cholera continues its daily slaughter in Spain and the southern part of France. King Alfonso has donated \$20,000 to the Granada cholera fund.

—Superintendent Wilkins, of Napa Insane Asylum, Cal., has requested the city of San Francisco to send no more insane there, as the asylum is crowded.

—The transfer of gold coin from the sub-treasury in San Francisco to the sub-treasury of New York has commenced and about \$11,000,000 has been shipped.

—In a cyclone on the Red Sea, the German covette *Augusta*, with her crew of 238 officers and sailors, was recently lost. Her value was estimated at \$1,750,000.

—A cloud burst on the line of the Central Pacific in Utah, causing a washout into which a freight train plunged, wrecking the engine and a number of cars of coal.

—The Sultan of Zanzibar claims indemnity from Germany, on the loss of native soldiers who were killed on the East African expedition. The matter has been submitted to Sir John Kirk, the British Consul-General.

—It is reported that all the distilleries in California are about to shut down in consideration of a subsidy to be paid them by the Western Export Association. If the report prove true all sensible people will rejoice.

—The British general, Lord Wolseley, is anxious to push on up the Nile this fall, and wind up the Mahdi's troops, but Lord Salisbury is evidently afraid to make the attempt, lest Russia take advantage of it and capture Herat.

—A terrible storm swept over Hawaii last month, the tidal waves carrying away a number of wharves and doing much damage generally. The damage done to the cane-fields is estimated to be from eighty to one hundred thousand dollars.

—The bark *Jorsalferer*, which arrived in San Francisco Bay, August 18, with a fever-stricken crew, was boarded by quarantine officer McAllister and thoroughly fumigated. Some of the ship's water was examined and found to be alive with animalcule vegetable matter.

—Ten members of a criminal society which has been operating in Rome, Naples, and Spoleto, have been arrested. A search of the house of a member of the society, revealed the fact that correspondence relative to the sale of Italian girls at from £40 to £80 sterling was had from agents in New York.

—The poet and dramatist Will Carlton was buried August 21, at New York. He who has touched the sympathies of the American people by such poems as "Over the Hill to the Poor-house" and "Betsy and I Are Out," was carried to his last resting place without religious service or a friend to mourn his loss.

—At Port Washington, L. I., a fire broke out on board the steamer *Colorado*, and spreading from it burned to the water's edge the following ships: *Minnesota*, *Susquehanna*, *Congress*, *South Carolina*, *Iowa*, *Lotta Grant*, and *Fair Play*. All, with the exception of the last two, were formerly doing service in the navy, but had been condemned, and were to be broken up for the iron and lumber they contained.

Appointments.

California Camp-Meeting.

THE annual camp-meeting of Seventh-day Adventists of California will be held in Good Water Grove, at the city of Stockton, Cal., September 17-28, 1885. A street-car line runs from the heart of the city to the grove, and special accommodations will be granted to the meeting. Favorable arrangements have also been made for the transportation of baggage to and from the camp-ground. Fares on railroads and steam-boats will be announced in good season. Let timely preparation be made for a large attendance.

California Conference.

THE fourteenth annual session of the California Conference of Seventh-day Adventists will be held in connection with the State camp-meeting, in Stockton, Sept. 17-28, 1885.

Delegates should be elected in good season according to the following ratio: Every church is entitled to one delegate without regard to the number of members, and one additional delegate to every ten members. Ministers holding credentials are delegates at large, without election. Companies unorganized are represented by the delegates at large; if such companies have any matters to bring before the Conference, they should place them in the hands of the ministers. Churches are requested to elect as delegates good, reliable persons, who love the cause, and, as far as possible, those who will remain to the close of the meeting.

CONFERENCE COMMITTEE.

The Illinois Camp-Meeting Again.

I WOULD say another word to the readers of the SIGNS who contemplate coming to the Illinois camp-meeting at Aurora, Sept. 9. We are assured that Elder I. D. Van Horn will attend this meeting, and his experience in holding children's meetings and in instructing the youth in the things of God, will add to the interest of this important meeting; and you are invited to bring your children with you, that they may also enjoy this season of precious instruction.

By the time of this meeting the nights will be growing cooler, and perhaps light frosts may come. We would therefore suggest that it will be necessary to bring with you extra wraps to wear nights and mornings to prevent taking cold, also overshoes to protect the feet. Bring a bed-tick and plenty of bedding. Straw will be furnished on the ground. Warm meals will be furnished at reasonable rates. By writing, before the meeting, to Wm. Armstrong, 136 Lake Street, Chicago, tents can be rented, and will be pitched ready for those who ordered them. And those who are not able to rent tents, we invite to come to the meeting and tent room will be furnished you free.

A workers' meeting will continue five days prior to the camp-meeting proper; at this our workers are urged to be present. All are invited to the camp-meeting and are requested to stay till its close.

R. M. KILGORE.

California State Sabbath-School Association.

THE eighth annual session of the California State Sabbath-school Association, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting, at Stockton, Sept. 17-28, 1885. The interest in this branch of the work is increasing, and it is necessary that broader plans be laid to carry it forward during the coming year. Special instructions will be given to officers and teachers in regard to their work, and matters of general interest and great importance will come before the association for consideration. We hope that just as far as possible, every school in this Conference will be represented.

All the schools are specially requested to send their class record books, together with the secretary's record book, to this meeting, for examination. We wish to become acquainted with the workings of every school in this State, and in no way can this be done as well as by a thorough examination of the record books. We do not wish to examine these books out of idle curiosity, but we want to be able to help you. If no one is coming to the meeting from your locality, you can send the books by mail or express, and we will see that they are returned to you promptly, after the meeting. These books

should be sent so as to reach the camp-ground as early as September 17. Address the package to C. H. Jones, Stockton, Cal.

Special lessons have been prepared for those studying books Nos. 1-6, and they will be given out on the camp-ground. Those studying the lessons found in the *Instructor* will recite the regular lessons for September 19 and 26.

Let all come with a determination to gain all the instruction possible in the Sabbath-school work, that they may be better able to aid their respective churches in building up this important branch of the work in a thorough and systematic manner.

C. H. JONES, Pres.

California Tract and Missionary Society.

THE fifteenth annual session of the California T. and M. Society will be held in connection with the camp-meeting, in Stockton, September 17-28, 1885.

Much important business will require attention at this meeting, and every society in the State should be well represented. Scattered brethren where there are no societies should attend this meeting. The wants of all parts of the field will be considered.

WM. INGS, Vice-Pres.

Publishers' Department.

WE send no papers from this office without pay in advance, unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

OUR GENERAL AGENTS.

Australia—Elder S. N. Haskell, Sumarlide, Highett Street, Richmond, Victoria, Australia.

England—*The Present Truth*, 72 Heneage Street, Great Grimsby, Eng.

Hawaiian Islands—L. A. Scott, Honolulu, H. I.

Michigan—Miss Hattie House, care *Review and Herald*, Battle Creek, Mich.

New England—Mrs. E. T. Palmer, N. E. Tract Repository, South Lancaster, Mass.

North Pacific—Mrs. C. L. Boyd, East Portland, Oregon.

Switzerland—W. C. White, Belchenstrasse 20, Bale, Suisse.

To Our Agents.

WHEN sending orders to this Office for the SIGNS, *Pacific Health Journal*, *American Sentinel*, and books, please make the orders for the different periodicals on separate slips of paper, as separate books are kept for each periodical. Place the orders for SIGNS on one slip of paper; those for the *Journal* on another; those for the *Sentinel* on still another, etc. By so doing you will greatly accommodate the clerks in the Office, and facilitate business.

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SHARES IN HEALDSBURG COLLEGE.—H Johnson \$10, C and M Reaser \$10, F Smith and wife \$15.

AUSTRALIAN MISSION.—Petaluma Sabbath-school \$4.60, E H Adams \$4, Wm Sample \$1.

RECEIVED ON ACCOUNT.—Mo T and M Society \$200, Dak T and M Society \$25.25, Ind T and M Society \$20.20.

CALIFORNIA T AND M SOCIETY.—Dist No 1, per Miss Effie Morrison \$131, Dist No 6, per Mrs A Robinson \$18.22, Eld J N Loughborough \$28.25, G F Collyer \$6.25.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 27, 1885.

Camp-Meetings in 1885.

NEW ENGLAND, Worcester, Mass.,	Sept. 2-8
NEW YORK, Syracuse,	" 3-15
ILLINOIS, Aurora,	" 9-15
MICHIGAN, Jackson,	" 17-29
CALIFORNIA, Stockton,	" 17-28
INDIANA, Logansport,	Sept. 24 to Oct. 6
OHIO, Springfield,	Oct. 1-13
KENTUCKY,	" 14-20
NEBRASKA (State Meeting), Lincoln,	" 14-20
MISSOURI,	" 14-20
CALIFORNIA—Southern, Santa Ana,	" 15-26
COLORADO,	" 21-27
TENNESSEE,	" 21-27

A CAMP-MEETING for Southern Indiana and Illinois will be held at Marshall, Ill., Oct. 8-13, 1885.

A TELEGRAM received August 21, from South Lancaster, announces that Brother White and party were in Great Grimsby, England, and that they had a pleasant passage. All were well.

PROFESSOR BROWNSBERGER paid us a short visit last Friday. He gives a favorable report of the school. There were seventy students at the opening, and this number will soon be largely increased. The prospects for the school were never before so good, and all are of good courage. Next week we shall present something from the Professor, in regard to special instruction after camp-meeting.

ALL the churches in the California Conference should at once attend to electing delegates to the session to be held in Stockton. Each church is entitled to one delegate by virtue of its organization, and one delegate for every ten members. Thus if a church has ten members or more, it is entitled to two delegates; if it has twenty or more, it may have three, and so on. Remember that if you neglect to elect delegates, the Conference will not secure you a representation by appointing somebody after the session opens.

CAMPERS at the Stockton meeting will please remember that our camp-meeting commences the evening of Thursday, September 17. After that time the noise of axe or hammer will be considered "a disturbance." Arrangements are such that there will be no necessity of work on the 18th, or thereafter.

Engage your tents early, if you rent. Or send them early if you have them. Send as early as September 8, sure.

American Sentinel.

THE notice of the *Sentinel* in the "Business Department" of last week's SIGNS was an inadvertence. A proposition of the matter announced was being discussed, but no decision was made to that effect. The first number of the *Sentinel* will soon be issued; we are hastening it to get it out for some Eastern camp-meetings. Full particulars will accompany it.

The first number will be important; the articles are carefully written, and this number will outline the policy of the publication.

Stationery for T. and M. Societies.

THE Pacific Press has been getting up some fine stationery for correspondence, in the shape of envelopes, letter-heads, different sizes of each, with good material, at reasonable rates. The specimens on our table are printed for the "California Branch" of the "International," but can be suited to any other Branch if desired. As everything else from the "Press," the designs are executed with good taste.

Rural Health Retreat.

THE news from our Health Retreat at St. Helena is very cheering. Dr. Gibbs is working with a determination to make it successful, and indications are that he will not be disappointed. More room will be greatly needed another season; and there is none to spare even now, either in main building or cottages. Some severe cases of disease have been and are being treated, and to the entire satisfaction of all. The August number of *Good Health* says:

"We receive encouraging accounts of the prosperity of the Rural Health Retreat at St. Helena, Cal., under its present management. Those persons who are looking out for a safe retreat from the rigors of a Northern winter, during the coming cold season, would do well to correspond with this delightfully-located institution."

The Retreat will be open during the coming winter, and we expect that it will be well patronized by those who need a retreat from the severity of the Northern winters. The climate in the winter is all that anybody could ask; "neither cold nor hot." Such a temperature is not to be recommended in Christian life, but for a Health Retreat, none can be better. The scenery and surroundings are always beautiful; nature has always a charming dress at Crystal Springs.

Camp-Meeting Fares.

THE fare from Healdsburg, and all points on the S. F. & N. P. Railroad, will be the same as last year. To San Francisco and return as follows:—

Petaluma,	\$1 50
Santa Rosa,	\$2 75
Healdsburg,	\$3 00
Cloverdale,	\$5 00

From San Francisco to Stockton there are two routes: the C. P. R. R., and steamer direct. The competition by water is very sharp, and fare is down on "competition days" (every other day) to twenty-five cents. It is higher the alternate days, but we can probably get it at that rate every day by the use of certificates. It will be well for those who come on the S. F. & N. P. to give us, at an early day, the number who expect to come from their several places.

This is the only road on which passengers for Stockton will come to Oakland or San Francisco. We have yet no information concerning other lines to Stockton. Will probably give any other information desired next week. Questions may be addressed to the Pacific Press.

"Tin-Pan Supper!"

A FRIEND in Yolo County, Cal., sends us the following item, clipped from some paper; name not given:—

"Judicion acknowledges an invitation to a musical festival and tin-pan supper to be given in the Advent Church, Fairfield, the 14th. A varied and attractive programme has been prepared."

We suppose that it refers to Fairfield, Solano County, Cal. In all cases where correspondents want items noticed, they should give the name of the paper from which they are taken. The sender says:—

"I read in the SIGNS OF THE TIMES so much against these suppers that it does people so much good to talk about it. I want to investigate these so-called tin-pan suppers that are said to take place in the Advent Church."

1. The SIGNS will always speak against these suppers, and our churches will always be sure to keep aloof from them.

2. The Seventh-day Adventists have no church in Fairfield, so the above notice has no reference to our people.

3. Adventists of all classes are generally opposed to such festivals, and we have never known them to hold them.

4. Inasmuch as we know of no church which calls itself "the Advent Church," we are left to conjecture

whether this is an Episcopal Church, called "the Church of the Advent," which is a quite common name with them, or a "First-day Adventist Church." Our acquaintance in Fairfield is too limited to enable us to determine this. But we know it does not refer to the Seventh-day Adventists.

Save Your Old Papers.

THE tract distributor racks, and our Oakland, San Francisco, and Honolulu missions, are using a large number of papers. We find it difficult to keep them supplied with the desired variety of periodicals. Please save up all your SIGNS, *Reviews*, and *Youth's Instructors*—it makes no difference how old they are, so that they are clean and whole—bring them with you to the camp-meeting at Stockton, Cal., in September, and deliver them to Miss Anna L. Ingels, the State T. and M. Secretary. The papers are much needed in the Lord's work; they will be faithfully used where they will do the most good.

WE would repeat our suggestion that the churches in the California Conference elect their delegates early; elect good representative persons; elect those who will attend all the meetings, and who will not neglect the business meetings for some diversion. Some have done this in the past, much to the detriment of the meetings, and to the discredit of themselves and the churches which sent them. And we respectfully request that the clerks will send us a list of their delegates as soon as they are elected. If you wish a reason for this request, we will give it at the meeting.

ONE of the worst disasters known on this coast occurred last week a few miles north of San Francisco. On the 4th of July the British ship *Had-dingtonshire* left the Columbia River for Glasgow, with a cargo of flour and canned salmon. In the tropics a severe storm was encountered, in which four men were lost, the vessel badly damaged, and the ship's chronometer lost. The only hope was in reaching San Francisco for repairs, and this was attempted, the vessel being navigated by dead reckoning. In the dense fog which hid the coast, they sailed past the Golden Gate, and on the morning of the 20th went ashore on the rocks above Point Reyes. The vessel soon went to pieces, and but little of the cargo was washed ashore. Of the twenty men on board, eighteen were drowned, or thrown on the rocks and killed. A man and a boy were washed ashore alive. The ship was new, and valued at \$60,000, and the cargo was worth over \$100,000.

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