

# 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.

VOLUME 13.

OAKLAND, CALIFORNIA, FIFTH-DAY, JULY 7, 1887.

NUMBER 26.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

### LOVE.

BY A. J. MORTON.

"Behold, what manner of love the Father hath bestowed upon us." 1 John 3:1.

Did e'er a friend of worldly birth  
Perform such deed of love,  
Such action fraught with highest worth  
As did the Lord of Heaven and earth,—  
The Lord from Heaven above?

'Twas not for friends that Christ did die,  
But to regain his foes.  
Ah! there would we in trials fly  
To where our Lord, our life, did die,  
And learn to bear our woes.

And when we see him leave the grave,  
The dead alive again,  
Then let us trust that hand which gave  
And know that he hath power to save  
Our life from error's chain.

'Tis then, and not till then, that we,  
His feeble creatures here,  
The depths of love divine can see  
Which caused our Lord our life to be,  
Which saves us from all fear.

## General Articles.

### FRUITS MEET FOR REPENTANCE.

BY MRS. E. G. WHITE.

WHEN John was preaching in the wilderness of Judea, and the Pharisees and Sadducees came to his baptism, that fearless preacher of righteousness addressed them: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." In coming to John, these men were not actuated by right motives. They were corrupt in principles and practice; yet they had no sense of their true condition. Filled with pride and ambition, they would not hesitate at any means which would enable them to exalt self and strengthen their influence with the people. And baptism at the hands of this popular young teacher might, they thought, aid them in carrying out these designs more successfully.

Their motives were not hidden from John, and he met them with the searching inquiry, "Who hath warned you to flee from the wrath to come?" Had they heard the voice of God speaking to their hearts, they would have

given evidence of the fact by bringing forth fruits meet for repentance. No such fruit was seen. They had heard the warning as merely the voice of man. They were charmed with the power and boldness with which John spoke; but the Spirit of God did not send conviction to their hearts, and as a sure result the word spoken did not bring forth fruit unto life eternal.

None are farther from the kingdom of Heaven than self-righteous formalists, who are perhaps filled with pride at their own attainments, while they are wholly destitute of the Spirit of Christ, and are controlled by envy, jealousy, and love of praise and popularity. They belong to the class that John addressed as a generation of vipers, children of the wicked one. They serve the cause of Satan more effectively than the vilest profligate; for the latter does not disguise his true character; he appears what he really is.

Nothing short of an amended life,—fruits meet for repentance,—will meet the requirements of God. Without such fruit, our profession of faith is of no value. The Lord is able to raise up true believers among those who have never heard his name. "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham."

"And now the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." God is not dependent upon men who are unconverted in heart and life to carry on his work. He will never favor any who practice iniquity.

Those who love and flatter the minister who speaks to them the word of life, while they neglect the works of righteousness, give unmistakable evidence that they are not converted to God. Of such we would inquire, "Who hath warned you to flee from the wrath to come?" Was it the voice of the Holy Spirit, or merely the voice of man, which you heard in the message sent from God? The fruit borne will testify to the character of the tree.

There is great responsibility resting upon those who are called to preach the word. "Be ye clean that bear the vessels of the Lord," is the message to them. There is need of a converted ministry, as well as of a converted church; for the church will rarely take a higher stand than is taken by her ministers. Shepherds who watch for souls as they that must give account, will lead the flock on in ways of holiness. And their success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon their hearers the importance of a closer walk with God.

The minister of Christ should in an eminent degree possess true humility. Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. While self is abased, they have the most exalted conceptions of the glory and excellence of Christ, and feel that the lowest place in his service is too honorable for them.

When Moses came down from the mountain, where he had spent forty days in communion with God, he did not know that his face shone with a brightness that was painful and terrifying to those who had not had this exalted privilege. Paul had a very humble opinion of his own advancement in the Christian life. He speaks of himself as the "chief of sinners." And again he says, "Not as though I had already attained, either were already perfect." Yet Paul had been highly honored of the Lord. In holy vision he had been shown revelations of divine glory which he could not be permitted to make known.

Our Saviour pronounced John the Baptist to be the greatest of prophets; yet what a contrast there is between the language of this man of God, and that of many who profess to be ministers of the cross. When asked if he was the Christ, John declared himself unworthy even to unloose his Master's sandals. When his disciples came with the complaint that the attention of the people was turned to the new Teacher, John reminded them that he himself had claimed to be only the forerunner of the Promised One. To Christ, as the bridegroom, belongs the first place in the affections of his people. "The friend of the bridegroom, that standeth and heareth him, rejoiceth because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all."

Workers with this spirit are needed to-day. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared from the sacred work of God. Our Lord is not straitened for men or means. He calls for laborers in his cause who are true and faithful; for those who have felt their need of the atoning blood of Christ and have experienced in their own hearts the sanctifying grace of his Spirit.

There is no person, no matter what his life may have been, who can be saved in any way except that of God's appointing. He must repent; he must feel his need of a physician, and of the one only remedy for sin, the blood of Christ. This work is yet to be begun by many who profess to be Christians. Like the Pharisees of old, they feel no need of a Saviour. They are self-sufficient, self-exalted. Such have no part in the blood of Christ. That cleansing stream avails only for those

who feel their need. Said Christ: "I came not to call the righteous, but sinners to repentance."

Many believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in Heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever; yet they neglect precious opportunities to make their peace with God. They read the Bible; but its threatenings do not alarm nor its promises win them. They approve things that are excellent; yet they follow the way which God has forbidden them to take. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. They have never tasted, and learned by experience, that the Lord is good; and all their knowledge will but increase their condemnation.

What we need is experimental religion. How shall we know for ourselves the goodness and love of God? The psalmist tells us, It is not to hear and know, to read and know, to believe and know, but, "taste and see that the Lord is good." Instead of relying upon the word of another, taste for yourself.

All that we have is from the exceeding riches of divine grace. God spared not his own Son, but delivered him to death for our offenses, and raised him again for our justification. Through him we may present our petitions to the throne of grace. Through him we may obtain all spiritual blessings. Do we come to him that we may have life? Jesus, the meek and lowly One, asks admittance as our guest, shall we not open the door of our heart, and bid him enter?

In view of the grace of God granted to us, shall not the language of our hearts be, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Basel, Switzerland.

#### "CONDENSED" MORAL LAW.

I ONCE heard a man complaining of some that say we must keep the commandments. Said he, Christ fulfilled those old commandments and we have nothing to do with them. I remarked that I understood that the ceremonial law of the former dispensation terminated at the death of Christ, but that the moral law remained in full force, and appealed to him if it were not so, specifying the code that says, Thou shalt not kill, Thou shalt not commit adultery, and Thou shalt not steal. He replied that he believed that Christ did not abolish the moral law, but that he "condensed it down," so that if we do by others as we would that they should do by us, it is all that is required of us.

It would be really amusing were it not that men are trifling with the law of God and their own lives, to witness the many silly inventions and contemptuous quibblings by which they seek to evade the authority and force of the fourth commandment. They admit the force of the other nine precepts of the decalogue; hence all their efforts to modify this law have reference solely to the Sabbath. To get rid of this, one would have the law abolished, another relaxed, another amended, another expanded, and another condensed.

In Isa. 42:21 is a prophecy that is generally admitted to refer to Christ. It says, "He will magnify the law, and make it honorable." It would be difficult to understand how magnifying the law would make any less of it. Yet I have heard people say that Christ magnified the law, made it honorable, and abolished it. But it seems that all the change that has been made in the law, either by

magnifying or condensing, affects only the fourth commandment, leaving the other nine precisely as they were before.

A certain minister who has formerly held that the Sabbath was abolished by Christ, has recently renounced that view, admitting that Christ confirmed or ratified every one of the ten commandments. And besides this he says that Christ *magnified* the law so that every day is the Sabbath. Thus he makes no difference between days and remains a no-Sabbath man still.

If men would be honest with themselves before God, they might easily see that the introduction of the new covenant affected the fourth commandment just as much as it did the other nine, and no more. But the ministers of these last days "have caused many to stumble at the law;" and God's word to them will soon be fulfilled, "Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been *partial in the law.*"

R. F. COTTRELL.

Do not look for wrong or evil,  
You will find them if you do;  
As you measure to your neighbor,  
He will measure back to you.  
Look for goodness, look for gladness,  
You will meet them all the while,  
If you bring a smiling visage  
To the glass, you meet a smile.  
—Alice Cary.

#### LYNCH LAW IN SOCIAL LIFE.

IN civilized countries no man can be condemned and punished without a fair trial. There are courts and judges to see that justice is done. It is only in barbarous lands or in the outskirts of civilization that men are put to death at the will of a despot or of a mob. But while we prize the protection which the law gives to our property, our reputation, and our lives, we have a species of lynch law in our best society that is as cruel and reckless as any that ever prevailed in the South or West. It does not drive men from their homes by threats of violence. It does not burn their dwellings, or hang them on the limbs of trees. But it stabs their reputations, impugns their motives, covers them with clouds of distrust and suspicion, makes their lives bitter, and brands their children with infamy. Our Saviour said, "Judge not." But who of us heeds the prohibition? Who of us is not daily and hourly sitting in judgment upon somebody's life and character? Who of us is not wickedly assuming the prerogative of him who said, "Judgment is mine"? Who of us is not, in our own thoughts at least, passing sentence upon our fellow-men? If we kept our verdict in our own breast it would be bad enough. For we have no right to think evil of our neighbor until we are sure he deserves it. We have no right to condemn him in our hearts until we know all about his motives, until we have heard all that he has to say in his own defense. He has an interest in our good opinion. Our happiness depends largely upon the esteem of those around us. He who withholds from us his good-will when we are worthy of it, he who regards us as foolish or wicked when he does not know positively that we are—does it on mere suspicion, or a hasty view of our conduct—robs us of just so much of the social atmosphere which we have a right to breathe and enjoy.

But seldom is it that our condemnation of others, however hasty, is kept to ourselves. Listen to the conversation of those neighbors when they meet. A and B are discussing C's character. They are holding a lynch court upon reports, no doubt sadly garbled, of what he has said or done. They are trying

him and condemning him without a hearing, as if they understood the whole case; as if their suspicions or impressions were credible evidence. When these self-constituted judges meet their victim, he sees in the averted eye that they have no faith in him and no charity for him. He feels that they ought to be his friends, that if they understood all his circumstances and motives they would give him sympathy instead of suspicion, and esteem instead of aversion. But he has no opportunity to explain. They have not sought his confidence. They have not permitted him to open his heart to them. They sat down together and put their own construction upon what they saw or heard of him, and settled the whole matter, so far as reference can go, against him. Now this is the height of injustice and the refinement of cruelty. What have we to do with our neighbor's faults and follies? We have enough of our own to attend to. And we are commanded to love him and *not* to judge him. "Charity *thinketh* no evil." It tries to put the best possible construction upon the conduct and motives of others. It hopes that the worst are not as bad as they seem. And when anyone begins to pass judgment upon his neighbor, it tries to defend the absent, to suggest that the reports about him may not be authentic, that he might be able to explain what seems obscure, and that even if he is as bad as he is represented, he is a fellow-sinner, no worse by nature than ourselves, and cannot be made better by treating him coldly. The more defective his character or wayward life, the greater is his need of our sympathy and aid. By kindness and charity we may win him from his evil ways. By coldness and scorn we only drive him to bitterness and despair.

As a rule, the most pure-minded are the most charitable. Those who are honest and true themselves are less disposed to suspect their neighbors of fraud and falsehood. The consciousness of evil in ourselves tempts us to impute evil to others, and we get a little comfort in the self-condemnation that we cannot avoid, by condemning somebody else. Hence the gossiping and criticising world is like a company of criminals denouncing all mankind as thieves and robbers in order to try to persuade themselves that they are not as bad as they are. When I hear a man or woman insinuating that Mr. X and Mrs. Y and Miss Z are no better than they should be, I am reminded of the Saviour's words to the accusing Pharisees, "He that is without sin among you, let him first cast a stone." Their hypocrisy was a worse crime than that of her they accused. And the consciousness of it, the moral degradation into which it had brought them, and not a love of purity, made them quick and relentless in punishing those who were guilty of any offense against the letter of the law. So now, we who are sinners ourselves have no right to be casting stones at others; and if there was a perfect saint on earth he would have the spirit of the Saviour and not of the Pharisee.

I cannot help thinking sometimes how the judgments which we are forming and uttering in regard to those around us will look when the great white throne is set, and the lives and hearts of all men are revealed. Many that we condemn will be nobly vindicated, and many that we thought pure and good will be unmasked. And we ourselves will find that among our greatest sins is that of usurping the highest of God's prerogatives, and sitting in judgment on our fellow-men. It would be well for us to think often of that day and to heed the admonition of him before whom we must then stand: "Judge not that ye be not judged."—*Rusticus, in Occident.*

## LOVE NOT THE WORLD.

THE true Christian does not love the world. His mind is elevated above it. His affections center on higher, nobler objects than those so defaced by sin and its effects. Earth's cares and toil weary him, and he pants for a better country—the land long since promised to the faithful; and by faith he views it near. This world is not his home. He is but a stranger and sojourner here, as all his fathers were. Its pride and follies are nothing to him. He knows their falsity, and chooses a more enduring substance, even eternal joys. He shares in life's conflicts and sorrow for a season, but it is with his eye fixed upon the world to come, the heavenly mansions purchased so freely, yet so dearly, by his Saviour's blood.

Thus he is encouraged forward, pursuing the rough, thorny path, faint and worn, while thousands around him are gliding on and on in the broad way, seeking their treasure in a fallen world. Said the apostle, "Love not the world, neither the things that are in the world." But the world is full of its votaries. Only a feeble, scattered few are struggling against its tide of sin. Yet they may be strong, strong in their Saviour who overcame. The things that are in the world may have their care, but should not possess their hearts. Our study should not be how to conform to the world, but how to show ourselves approved unto God.

"If any man love the world the love of the Father is not in him." How plain is this declaration of the holy Scriptures! It is true that but little of the Spirit of that Being who is holy and just in all his ways, possesses the hearts of Adam's fallen race. It has been almost extinguished. Ambition and love of the world are taking its place. Yet God has a people on the earth who are seeking for his Spirit and the truth of his word. Their hearts are being stirred by its warming influence. The love of this world is waning from their hearts, and even now they lift their heads and look up to greet the approach of their coming King. The final conflict is hastening on, and they are fitting for it. Esteeming the reproach of Christ greater riches than the treasures in Egypt, they have respect unto the recompense of the reward. And let us think of those mansions as real. Let us call to mind all that is beautiful and glorious, all that is refining and elevating, of which we know or can form an idea in our conceptions of those unfading promises. There is no danger of our overdrawing the picture. Then contrast it with the reward of those who are choosing the pleasures of sin, the lovers of this world, who have their portion here, and who will not, like one of old, choose the better part, a prospective but certain possession, unsullied by sin, and consequently void of sorrow, made up of perfect bliss?—*Selected.*

## A HIGHER STANDARD OF PIETY.

WHILE impurity is making a Sodom of a portion of our country, while oppression is preparing a larger portion for scenes more horrible than were enacted in France during the Reign of Terror, and while the rapid growth of our cities, and their still more rapid progress in extravagance, idleness, and dissipation are threatening ruin to our prospects as a Christian nation, it becomes every considerate Christian prayerfully to inquire, How can these evils be arrested? Do we not need a higher standard of holiness in our churches? We can readily see in nominally Christian countries how the glaringly inconsistent example of the church is rather deterring from, than inviting the infidel to, its fold.

Generation after generation of the deluded followers of Mohammed have gone down to a wretched eternity in the midst of churches who had ceased to be "the light of the world," for what would they have gained by exchanging their superstitions for those of the Nestorian and Armenian? Does not a warning voice come to us from these lands and lead us to ask to what extent the low standard of piety in our churches is repelling from our embraces the large masses in our community? We build costly houses of public worship, and spare no expense to secure for our pulpits the highest talents of our colleges and theological seminaries; and in our exclusive pews and fashionable assemblies forget that we are the disciples of that meek and lowly Saviour who said, "To the poor the gospel is preached"—when not even once a week do "the rich and the poor meet together" around one common mercy-seat, to feel that "the Lord is the maker of them all." Do we not virtually say "to the poor man in vile raiment, Stand thou there or sit here under my foot-stool"?—*Independent.*

## THE IMPORTANCE OF PROPHECY.

(Concluded.)

WE have seen how Babylon was overthrown, and that an *inferior* kingdom did become the ruling power of the world, as was foretold by the prophet. And the very man, even, by which this was to be brought about, was mentioned by name by a prophet of God nearly two hundred years before: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isa. 45:1.

Notice how completely this prediction was fulfilled. It has already been seen that on that fatal night in which Babylon fell, Belsazzar's loins were loosed. At the same hour Cyrus with his army stood before the two-leaved gates of the proud city, which had been carelessly left open while the inhabitants were celebrating with drunken revelry the impious feast of Tammuz. In a short time the soldiers of Cyrus swarmed through the streets of the capital, and around the courts, and the empire was given into the hands of the conquering king.

So far, Daniel's explanation of the image has proved correct. But where are we to look for the third kingdom, that was represented by the brass? In the eighth chapter of Daniel is recorded the vision of a ram having two horns, and a he-goat with a notable horn between his eyes. In the description of the scene, the goat is made to overthrow the ram, and stamp upon him. See verses 3-8. The explanation of the symbols as given by the angel is as follows: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." Verses 20, 21.

"And the fourth kingdom shall be strong as iron." Chap. 2:40. The inquiry naturally arises, What kingdom succeeded Grecia in the empire of the world? Only one universal empire has been known since the days of Alexander the Great, and that was Rome. It conquered Grecia, and like iron it broke in pieces and bruised its enemies. The testimony of Gibbon with reference to this is pointed: "The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

At the opening of the Christian era, Rome controlled the whole south of Europe, France,

England, the greater part of the Netherlands, Switzerland, and the south of Germany, Hungary, Turkey, and Greece, besides its possessions in Asia and Africa. It made the lands of the East pay tribute. Luke makes this record of an event that occurred just prior to the birth of Christ: "There went out a decree from Cæsar Augustus, that *all the world* should be taxed." Chap. 2:1. It was this decree from a Roman emperor that caused Joseph and Mary to go to Bethlehem for enrollment, at which place they were indefinitely detained by the birth of the Saviour.

But even this mighty empire was in turn destined to decline. The element of weakness symbolized by the clay is first seen in the feet of the image. Having conquered the world, the nation yielded to luxury and vice, which weakened its iron power, and thus the way was prepared for its division as shown in Dan. 2:41.

The last universal dominion of earth passed away with the division of the Roman Empire. It was not in the power of man to reunite these elements; the prophetic fiat had gone forth: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43. For more than fourteen hundred years, this division has existed. In that time men have vainly tried in various ways to reunite them. Charlemagne tried it. Charles V. tried it. Louis XVI. tried it. Napoleon tried it. History records their several failures. The prophecy was stronger than their military tactics, and the kingdoms still continue "partly strong and partly broken." Another plan still has been tried, but with the same effect. Reigning kings have formed matrimonial alliances for their sons and daughters, by which they hoped to unite the interests of these divided States, and still the divisions exist. "They shall not cleave one to another," was a declaration that was to prove the best-laid plans abortive, when they are directed against the decrees of God.

"And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Dan. 2:44, 45. This is the grand finishing stroke of the prophecy, and brings to view the close of human history. The kings mentioned in the text are most certainly the kings, or kingdoms, of the divided Roman Empire. The phrase, "in the days of these kings," does not refer to the days of the kingdoms of Babylon, Medo-Persia, Greece, and Rome before it was divided; for these did not exist contemporaneously. But the kingdoms of divided Rome are the subject of discourse by the prophet, when the toes of the image are reached.

It may be thought by some that the everlasting kingdom here spoken of refers to the gospel, or the kingdom of grace. Such would have the kingdom set up at the first advent of our Lord, and spread until it fills the earth. But mark, that the stone did not smite the image on the head, Babylon; nor on the breast, Medo-Persia; nor on the sides, Grecia; nor yet on the legs, Pagan Rome. It did, however, *smite the image on its feet*. It certainly could not do this before the feet were in existence; and according to the text, the

smiting was not done until after the division of Rome as represented by the toes of the image. This division did not take place till between the years A. D. 351 and 476, therefore the kingdom here spoken of could not appear until after the last of these dates.

Again it will be noticed that when this kingdom shall be set up, "it shall *break in pieces* and consume all these kingdoms." It does not exist contemporaneously with earthly Governments, but is to *succeed* them all. Just as Medo-Persia succeeded Babylon, and Grecia the second kingdom, and Rome the third, so the fifth in the series succeeds the fourth, and becomes an everlasting kingdom. But the gospel of Christ was never designed to overthrow the Governments of earth as long as men live here on probation; for it is certain that the Bible recognizes them as being conducive to man's good (Rom. 13:1, 2; Titus 3:1), and also that they will exist until Christ shall come the second time in person to the earth. Rev. 11:15.

We must therefore conclude that the kingdom of the prophecy under consideration, is a kingdom of the future, to all who enjoy the kingdom of grace in this probationary state. Thus James says to the church: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jas. 2:5. Those addressed in this comforting manner are already rich in faith, and consequently enjoying the privileges of the kingdom of grace; yet they are still only *heirs* of the *promised* kingdom.

We are now living in the days of these kings, when the prophecy declares that the God of Heaven is to set up a kingdom in the place of earthly Governments. And so far as this prophecy is concerned, it is the next event in order. Numerous other prophecies and signs show that it is near at hand. Up to this point, the prophecy we have been considering has been fully verified; shall we not then look for the speedy fulfillment of the rest of it? Who is ready for the wonderful transition? He who enters this kingdom will never see it overthrown by a rival kingdom; for none such will then exist. This one will occupy all the territory ever possessed by earthly powers, and will fill the whole earth. Then the "kingdom and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. Happy is he who will at that time have it said to him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

J. O. CORLISS.

#### CALLING IT SO DON'T MAKE IT SO.

In the popular discussion of the Sabbath question, no other position is more generally taken than that the command requires the observance of one of the seven days in each week, but that it is a matter of small consequence which day is observed. The facility with which men satisfy themselves of the soundness of this position is little short of the marvelous. For example, it is proposed, in apparent seriousness and candor, to admit that the commandment requires the observance of the "seventh day of the week." What then? Why, it is simple enough. Say these philosophers, "Just begin numbering the days on Monday, calling it the first, Tuesday the second, and so on, until you come to Sunday, when, lo, it is the seventh day of the week!" How easy! There is but one fal-

lacy in the plan, and that is the fallacy of supposing that the calling of one thing something else, makes it something else. We may call Monday the first day of the week if we choose; it is still the second day for all that. A little boy was talking to his father in the garden, when he said, "Father, I wish you would give me this tree for my very own." "You may call it yours," the father said somewhat absent-mindedly. "But does calling it mine make it mine?" the child persisted. "Well, not exactly." "Then I won't call it mine, unless it is mine," said the boy with decision. There is a good lesson for our easy-going philosopher who proposes to make the law of God approve of his disobedience, by taking one thing and calling it something else, and then insisting that since he has called it something else, it is something else.—*Sabbath Recorder*.

#### CONFORMITY TO THE WORLD.

HAS the character of "this present evil world" changed? or have the injunctions of the divine world become obsolete? I am led to make these inquiries by looking around and seeing to what an extent the church has become merged in all the different circles and phases of worldly society, and by the utter impossibility of distinguishing professing Christians from their associations and practice. There are some very plain passages in the word of God on this subject, and if they had not lost their binding force, they ought to have a great influence over the lives of all who call themselves Christians. The beloved disciple, writing by divine inspiration, says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Surely there is nothing doubtful in the meaning of these words. Another apostle writes: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." It would seem from this that Christians are bound to choose *between* God and the world, and that they cannot be friendly to both, any more than a man can serve two masters at the same time, or take the part of two persons who are directly at variance. The great apostle also has written: "Be not conformed to this world; but be ye transformed by the renewing of your mind."

Now what do all these plain teachings of the word of God mean? I do not think any two persons could read them and have essentially a different understanding of them. They certainly teach us that the world is a rival of God for the affections and the services of men, of those who are known as Christians as well as others, but that God will not tolerate any acquiescence in this rivalry on the part of those he calls his own. Everyone must choose for himself between the two. And his practice must be conformed to his choice. If he chooses God as his friend and portion, he must show it in his life. He must not court and flatter and dally with God's enemies and his own. He must not act so as to confound Christianity with worldliness. He must come out from the world, and not be governed by its spirit and maxims, and conformed to its ways.

There are many faint, half-way Christians (true, decided Christians have no such difficulties), who are all the time debating in their own minds, and perhaps asking others, how far it is right for them to go in adopting this custom, or indulging in that practice or amusement, without violating the Christian rule.

They do not wish to break either with God or mammon. They wish to enjoy just as much as possible of this world, while they are in it, and yet to make sure of the friendship of God for another world.

Ah! what a disappointment awaits those who are thus striving to make a compromise between two objects that are eternally opposite. I have no catalogue to propose of employments and places and amusements that are forbidden to the Christian; but over and underneath all the scenes of this world that draw the heart away from God, and tend to drown serious thought, or to unfit the soul for serious meditation and worship and self-denying Christian duty, or that fritter away precious time, I would simply write these words of the Holy Spirit:—

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—*Apelles, in N. Y. Observer, 1866*.

#### MOURNING AT THE JUDGMENT-SEAT.

DID you ever think what a fearful day of revealing that last solemn day will be for the hypocrite? There are some professed followers of Christ who have been living on for years outwardly in many respects religious men, who have been conscious all the time that the reputation which they gained from men was a falsehood. That their profession and outside religion were a mere cheat. Though they have succeeded in hoodwinking their fellow-men, they have never deceived God. They seemed all the time to be in the way to Heaven, but they knew all the time they were traveling the road to hell. And now they go up to the Judgment with a lie in their right hand, "Have we not eaten and drunk in thy presence?" But God will take the lie away from them, and announce in fearful tones, "I never knew you!"

Oh, impositions, deceits, lies, are fearful things to carry up to the Judgment-bar!

In view of that great day of revelation, what manner of persons ought we to be?

How carefully should we separate from our conduct all dishonesty, all double-dealing, that we may be here what we shall wish to appear there.

But perhaps the saddest among the sad scenes of that day, will be the separations which will take place between those who were united here in the tenderest bonds of affection, as each goes to his own place. Who can witness, unmoved, the eternal farewells between parents saved and children lost. What eye can look on, as inexorable justice tears away perhaps a father, a husband, a wife, a beloved child, from all the loving sympathies and tender offices of those most dear. Oh, will not this consideration quicken our zeal and earnestness to labor, that all our own beloved ones should be brought into the same safe fold with us, that we may rise from our graves and go up together an unbroken household, and together stand acquitted before that dread tribunal, together wend our way to the heavenly mansions?

"Oh, there'll be mourning, mourning,  
At the Judgment-seat of Christ,"

When you see those who have been associated with you all your life long, welcomed with songs of rejoicing into the kingdom of Christ, "and you yourselves shut out." Will you not seek the same Saviour while yet the lamp of life is burning?—*Selected*.

NOTHING will make us so charitable and tender of the faults of others as thoroughly knowing our own.—*Selected*.

## THE FIRST RESURRECTION.

THE doctrine of a twofold resurrection is denied by many of those who are teachers of the gospel. Many good men believe it to be a falsehood—some are bitter in their opposition to it, as though there was something in it hurtful to man, or dishonoring to God. They look upon those who believe and teach this doctrine, either as weak-minded, or knavish, or at least *fanatical*.

Why they should so *hate* this doctrine is a mystery to me. It is honorable to God, and it honors the saint of God in thus resurrecting him before, and separate from, the wicked. But the question to be decided is, *Does the Bible teach it?* If it does, we must receive it; if it does not, of course we, as Protestants, must reject it. "To the law and to the testimony."

*The Scriptures teach that there shall be a first resurrection—a resurrection of the just—of the saints—separated from the wicked in time a thousand years.*

1. There is a first resurrection. "But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.* Blessed and holy is he that hath part in the first resurrection." Rev. 20:5, 6. Here is a plain statement of the doctrine—as plain as could be made. It is a recognized canon of interpretation of Scripture, that we shall take the plain, obvious meaning of a passage, in its statement, unless the context, or some other parts of the word, plainly demand otherwise. Does the context require us here to depart from the plain, obvious meaning of the text? Let those prove it who so assert. Are there other parts of the word requiring us to depart from the plain meaning of the passage? We have not found them. No truth established by God's word runs counter to his revealed truth. Why not then receive this text in its plain import—that there is a first resurrection. This first resurrection, of course, implies a second resurrection. The idea of this twofold resurrection is found in all parts of the Bible; and also the idea of the just rising first. Let us examine a few passages.

Christ himself, in speaking to certain ones concerning a feast, tells them to "call the poor, the maimed, the lame, the blind," and gives as a reason, that they could not recompense them, but they should be blessed, "for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14. Why the resurrection of the just, if at the same time *all*—just and unjust—shall be raised? Why not say simply at the resurrection?

Again: Jesus, in answering the Sadducees, who denied the resurrection of any, used this language, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead [from among the dead, the original has it], neither marry, nor are given in marriage." Luke 20:35. Why should Christ speak of a "worthiness" for a resurrection, if *all* were to be raised? Worthy, or unworthy, all shall be resurrected, but only those who are accounted worthy to obtain that world will be raised at the first resurrection. Paul, in writing to the Philippians, tells them of his *efforts* to reach a certain kind of resurrection. "If by any means I might attain unto the resurrection of the dead." Phil. 3:11. (In the original it is much stronger, *ek toon nekroon*, from among the dead.) Why did Paul strive after the resurrection if *all* should reach it without effort? He knew that he would be resurrected whether he lived a Christian life or not, but he also knew that it was necessary to struggle to reach the resurrection,—the first resurrection,—since it was confined to the righteous, or just. So might we

quote many other passages of the word to prove this point, but we deem it unnecessary. You may take your Bible and a concordance, and examine, at your leisure, every passage which treats of the resurrection, and you will find this idea of a first resurrection, prior to the second, confined to the people of God. Wherever the two classes—the wicked and just—are mentioned together, you will *invariably* find the just mentioned *first*. Can you believe that this is by chance, or without design by the Holy Spirit? The Bible is inspired. All of it is truth. It was dictated by the Spirit of Wisdom. Each passage proceeded from infinite Wisdom. No part of it—no passage—was simply thrown in to fill up, but each meant what was said—each is pregnant with instruction and important truth. Hence, when we find this truth mentioned in it, *always* and *invariably*, in the same *order*, we can but draw the conclusion that the Spirit intended to convey the idea of a twofold resurrection—the first confined to the just, the second to the wicked.

2. The first resurrection is a thousand years prior to that of the wicked. This is plainly stated in the Bible. It requires no *inference* to obtain it from the word, no argument, no straining of Scripture—it is plainly stated. The Bible states that a thousand years after the first resurrection the "rest of the dead," as distinguished from the saints, shall be raised. "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. But we are told this is the *only* place where such a doctrine is taught. Well, is it not sufficient that God should state a truth once? Shall we require him to state and *re-state* truth before we receive it? If God says it here, and *in plain words*, why not receive it? What is there so terrible in the thought of a first resurrection—a thousand years before the wicked? Does it take any joy from the Christian? Does it make men worse? By no means. It is a joy to the weary one of earth, stricken by the hand of death, in the person of his best friend. It leads men to seek unto it, as was the case with Paul. It thrills the heart of the Christian as he contemplates the hour when with *all* the just he shall "come forth" at the call of his Lord, at his second advent. Let us receive the fact, then, as a revealed one—revealed for our comfort and our information. The dead in Christ shall rise first at the coming of Christ, and be forever with him. Joy and bliss shall be theirs, for, "blessed and holy is he that hath part in the first resurrection."—*J. M. Weaver, in Western Recorder.*

## WHAT SHALL I DO?

"Lord, what wilt thou have me to do?" Acts 9:6.

THE answer to this question entirely depends on what you are. If you are a sinner, seeking salvation, "believe on the Lord Jesus Christ and thou shalt be saved." If you have just been brought to believe on his name, then profess him in baptism, unite yourself with his people, commemorate his love at his own table, and walk in all the ordinances and commandments of the Lord blameless. If you are a baptized believer in union with his church, then he would have you consecrate yourself to his service. Visit his sick ones, relieve his poor, circulate his truth, teach his babes, comfort his sorrowful ones, strengthen his weak ones, bear your testimony for him whenever an opportunity offers. Be much with him in private, read and meditate on his word, aim to honor him in everything, always and everywhere; carry your religion with you wherever you go, carry your religion into everything, be thorough out and out. "Whether

therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Make Christ and his glory the great object and end of your life, so that you may be able to say with Paul, "For me to live is Christ, and to die is gain;" so that it may be said of you, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Let every purpose you form, every work in which you engage, and every pleasure you enjoy, say, "I AM THE LORD'S." Live for the Lord, work for the Lord, suffer for the Lord. Make his precepts your rule, his honor your aim, and to please him the end of every action of your life.

"For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.—*Selected.*

## HOW TO KILL SIN.

WOULDEST thou have much power against sin and much increase of holiness, let thine eye be much on Christ; set thine heart on him; let it dwell in him, and be still with him. When sin is likely to prevail in any kind, go to him, tell him of the insurrection of his enemies, and thy inability to resist, and desire him to suppress them, and to help thee against them, that they gain nothing by their stirring but some new wound. If thy heart begin to be taken with and moved toward sin, lay it before him; the beams of his love shall eat out the fire of those sinful lusts. Wouldest thou have thy passions and love of the world and self-love killed, go sue for the virtue of his death, and that will do it. Seek his spirit, the spirit of meekness and humility and divine love. Look on him, and he will draw thy heart heavenward, and unite it to himself, and make it like himself. And is not that the thing thou desirest?—*Leighton.*

## AFFAIRS OF THE OLD WORLD.

POPE LEO XIII. is recognized as a statesman of the highest order of ability, and it is believed that through his influence with the high prelates of the Church of Rome some means will be found to effect a reconciliation between the Papal See and the Italian Government. In the liberal journals of Rome several projects have been formulated looking to this end, evidently designed as mere tests of public opinion. According to one version of these proposals, the ex-royal and ducal families will resign their rights in favor of the Vatican; the Pope will crown Humbert I., king of Italy, and will grant him the territory of Italy in fee. A small territory will be allotted to the Pope, and a convention will fix the sum required for the maintenance of the Papal household. It will be remarked that in this proposal the Pope abandons all claim to Rome, or right of interference with the temporal power of the king of Italy. The monetary clause is evidently superfluous, as there is a large sum annually placed at the disposal of the Vatican, whenever it chooses to accept it. Another difficult problem, the resumption of official intercourse between the Papal and English courts, will probably be solved about the same time. It is reported that, under the advice and influence of Cardinal Manning, the Duke of Norfolk, the leading Catholic of England, is now in Rome for the purpose of making preliminary arrangements towards such a diplomatic movement.—*S. F. Chronicle.*

"Trust in the Lord with all thine heart."

# The Signs of the Times.

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

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OAKLAND, CALIFORNIA, FIFTH-DAY, JULY 7, 1887.

## THE QUESTION OF THE SADDUCEES.

"THE same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in Heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine [teaching]." Matt. 22:23-33.

Well might the multitude be astonished at the wonderful readiness with which the Master put to silence the cavilings of the infidel Sadducees. The reply of Jesus was simple, as was all of our Lord's teaching,—so very simple that people who are looking for a great display often misunderstand it. First of all, it must be premised that Jesus exactly and completely answered the objection which the Sadducees raised. They denied the resurrection, and brought a hypothetical case to show, as they supposed, that the doctrine of the resurrection could not be reconciled with the teachings of Moses. Thus they hoped to put Jesus to confusion before the multitude, who revered Moses as a prophet of God.

The first thing that Jesus said to the Sadducees was, "Ye do err, not knowing the Scriptures, nor the power of God." This was said in view of their denial of the resurrection. The same may with propriety be said to all who deny the resurrection, or who, while professedly believing in the resurrection, hold theories which are virtually denials of it. They who know the Scriptures, know that the dead will be raised, for the Scriptures are full of this doctrine; scores of texts which do not speak directly of the resurrection, prove that doctrine most conclusively, when, like the one with which our Saviour silenced the Sadducees, they are correctly interpreted. And they who know the power of God will never cavil at anything which his word declares shall be done.

Since the Sadducees denied the resurrection, and asked their question in order to prove that there could be no such thing, we must conclude that the reply of Jesus was positive proof that there will be a resurrection. Let us read his proof again: "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." From the expression, "God is not the God of the dead, but of the living," many have supposed that Jesus taught that Abraham, Isaac, and Jacob were then living, and that Jesus met the caviling of the Sadducees by proving to them the immortality of the soul. But if that were the case, their objection would not have been answered. They were denying the resurrection of the dead. Now if Jesus had given them a discourse on the immortality of the soul, and had claimed that the essential part of man, the man himself, can never

die, he would not have touched their objection, nor proved anything about the resurrection of the dead. On the contrary, if he had proved that the patriarchs and all others never really died, he would have denied the doctrine of the resurrection of the dead as much as the Sadducees did. If there be no death, there can be no resurrection. Therefore we must conclude that since Jesus effectually silenced the Sadducees in their denial of the resurrection, he did not assume that Abraham, Isaac, and Jacob had never really died, and were then living.

To make this more evident, we quote Christ's words as recorded by Mark. Jesus said: "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in Heaven. And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" Mark 12:25, 26. Here it is evident that Christ based his argument on the fact that Abraham, Isaac, and Jacob were dead; for he says that the words of God at the bush (see Ex. 3:1-6) are proof that the dead rise. Such an argument could not have been made if the patriarchs were then alive in some part of the universe. Christ's answer to the Pharisees proves that the dead are not in existence, as fully as it proves that there will be a resurrection of the dead; for he could not prove the resurrection of the dead if there were no dead. Those, therefore, who say that Jesus here taught that the soul of man never dies, not only occupy the Sadducean ground that there can be no resurrection, but they do so in the face of Christ's positive argument showing that the dead shall rise.

If we turn to Luke's account we shall find still more light on this matter: "And Jesus answering said unto them, The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush," etc. Luke 20:34-37. Here we learn that Jesus was speaking of those who are dead, as were the Sadducees themselves. The resurrection is spoken of as something future, for "they which shall be accounted worthy to obtain that world, and the resurrection from the dead," cannot "die any more."

It seems impossible that anyone should carefully read what Jesus said to the Sadducees, as recorded by the three evangelists, and still claim that he held to the idea of the conscious existence of those who are called dead. Such an idea is not reconcilable with his words; for he speaks of the dead, which he could not do if there were no dead; and he says that the dead shall rise, which he could not say if they had already risen, not from the dead, but from this life to a higher one; and he says they who are accounted worthy to obtain the resurrection from the dead, cannot die any more, which would be nonsense if nobody had ever died. If Jesus had held the theory that "there is no death," as professed theologians of this day often claim, he could only have said, "Moses showed that there are no dead, but that those whom you call dead are living;" but in that case he would not have touched their anti-resurrection theory, neither would he have shown the folly of their supposed case of the woman and the seven brothers. What he did show was that those who are dead have not perished beyond the hope of recovery; God does not call himself the God of creatures which exist for a brief space and then become as extinct as the crumbling leaf. But he is God "both of the dead and living," for the dead are having only a temporary sleep; God's thoughtful care for them does not cease when they die; but he marks the place where they lie, and at the last day "he shall send his angels with a great sound of a trumpet, and they shall gather his elect," and the dead in Christ shall come forth from their graves. See Matt. 24:31; John 5:28, 29; 1 Thess. 4:16, 17. They rise to immortal life, and the little time they have un-

consciously slept is as though it were no break in their lives.

It will be worth while to notice more particularly how completely the objection of the Sadducees was met and answered. Jesus said that they erred because they did not know the Scriptures; and then he showed wherein, by stating that in the resurrection there would be no marrying nor giving in marriage, because, being children of the resurrection, they could not die any more. The arrangement to which the Pharisees referred (see Deut. 25:5-10; Ruth 3:11-13; 4:1-6) was made so that a man's inheritance in the land of Canaan might not pass out of his family. If a man died without an heir, his property would pass into other hands; but if his brother should marry his widow, the first-born was to be counted as the heir of the one who died, and thus the homestead would be retained.

But all this will be unnecessary for those who "shall be accounted worthy to obtain that world, and the resurrection from the dead," for the Scripture says that "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. 65:21, 22. They cannot die any more, therefore there is no need of any arrangement for keeping the inheritance in the family. The new earth, the inheritance promised to Abraham, will after the resurrection and its restoration be portioned out to all who are Christ's and consequently Abraham's seed. Gal. 3:29. The whole earth will be thus divided, and then each man's inheritance will remain unimpaired throughout eternity. Thanks be to God, who has devised means "that his banished be not expelled from him," and who, though the dead are "as water spilt on the ground, which cannot be gathered up again" (compare 2 Sam. 14:14 and Job 14:10-12), can call himself their God, through his power to quicken the dead, and call "those things which be not as though they were." Rom. 4:17. w.

## THE EXCELLENCY OF CHRIST.

God has not only spoken unto us by his Son, but by him also he made the worlds. It was Christ the Son of God who made all the multitude of worlds that roll in space. God made them by him. For "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." John 1:1-3. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:16, 17.

The word "consist" here conveys the idea that all things were not only put together by him but that by him also they hold together. The same thing is told in another way by reading two texts together. Hebrews 11:3 says, "The worlds were framed [put together] by the word of God," and Heb. 1:3 speaks of Christ's "upholding all things by the word of his power." Thus the worlds were put together by Christ, and by him they hold together,—by him all things consist. Notice further that it was by his word that the worlds were framed, and it is by the word of his power that all things are upheld. It was by the word of Christ that the heavens were made, and all the host of them by the breath of his mouth. It was he who spake and it was done; it was he who commanded and it stood fast. It was he who weighed the mountains in scales, and the hills in a balance. It was he who measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure. It was he who said, "Let there be light," and there was light. It was at the sound of his glorious voice that all the multitude of worlds started into space and began their wondrous orbits;

and it is according to his ordinances then established that they continue this day. "God created all things by Jesus Christ." Eph. 3:9.

It was to that time that he referred when, in his last night on earth, he said in his prayer, "Father, . . . thou lovedst me before the foundation of the world." It was to the glory of that time that he referred, when, in the same prayer, he prayed, "O Father, glorify me with thine own self with the glory which I had with thee before the world was." John 17:5, 24. And Paul speaks of him then as "being the brightness of his [Father's] glory and the express image of his person." Heb. 1:3. Of the brightness of that glory we may form some faint idea by reading the description of him by one who saw him in his glory more than seven hundred years before he came into the world to purchase for rebels a pardon. John, in telling of the refusal of the Jews to believe on Jesus, quotes from Isaiah a prophecy which he says was fulfilled then and by them, and says that "these things said Esaias, when he saw his glory, and spake of him." John 12:39-41. By comparison it is seen that John 12:40 is a quotation from Isaiah 6:10. Therefore the sixth chapter of Isaiah was said when that prophet saw Christ's glory and spake of him.

In that place Isaiah says: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Verses 1-3. This, says John, was Jesus whom Isaiah saw in glory—a glory so intense that the bright seraphim standing in his holy presence covered their beautiful faces with their wings. After he had returned to that glory which he had with the Father before the world was, he was seen by John, who describes him thus: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; . . . and his countenance was as the sun shineth in his strength." Rev. 1:14-16. That this was Jesus is certain, for he said to John, "I am he that liveth, and was dead."

Well, indeed, might Paul say of him that, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" Heb. 1:4, 5. Unto none of the angels did the Father say that, for none of the angels were begotten of the Father, they were all created by Christ, for we have read that whether they be "thrones, or dominions, or principalities, or powers," all were made by him, and without him was not anything made that was made; while the Son himself was directly begotten of the Father, and so is called his *only* begotten Son, saying, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Therefore it was that "when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him."

We have seen by Isaiah, the bright seraphim worshipping him upon his throne high and lifted up, before he came to the world. And when he came into the world, an infant in Bethlehem born, he was the same person whom all the angels had worshiped before he came thus to the world, and change of place and circumstances did not in the least degree disentitle him to their worship. The Word with God, and the Word was God, and "the Word was made flesh and dwelt among us." And so when he was made flesh, and as flesh came to dwell among us, although an infant, yet he was the Lord of glory, and the word went forth, "Let all the angels of God worship him." Accordingly we read: "She brought forth her first-born Son, and wrapped him in swaddling clothes, and laid him in a manger; because

there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."

Again, unto the Son, God said: "Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even *thy God*, hath anointed thee with the oil of gladness above thy fellows." And again the Father says to the Son, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." His years can never fail, for his "goings forth have been of old, from the days of eternity." He is the "Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." He is "Jesus Christ the same yesterday, and to-day, and forever." And blessed be his glorious name forever and ever. J.

#### "WE HAVE ABRAHAM TO OUR FATHER."

"AND think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9. These are the words which John the Baptist spoke to the Pharisees and Sadducees who came to his baptism. These men were corrupt at heart. Their character is described by our Saviour himself in Matt. 23:13-33, where they are said to have outwardly appeared righteous, while within they were full of hypocrisy and iniquity. Both John the Baptist and our Saviour called them vipers.

These men were lineal descendants of Abraham, and were of the stock of Israel, but they had lost the spirit of Israel. Abraham, Isaac, and Jacob confessed that they were pilgrims and strangers on the earth. Heb. 11:13. They did not expect their portion in this life, nor an earthly inheritance; but they looked for a city from Heaven, and an inheritance in the new earth, wherein righteousness alone should dwell. 2 Peter 3:13. And they knew that the possession of righteousness would be the only passport to that heavenly inheritance.

The Pharisees, on the other hand, had ceased to look for a Messiah who should finally reign over a righteous nation, and who should prepare subjects for that kingdom by cleansing them from sin. They did not look at their hearts, which were corrupt, but only on the outward appearance, which was fair. Consequently, seeing no sin in themselves, they felt no need of a Saviour. And so they came to John's baptism, not because they felt any need of flying from the wrath to come, but because they thought that by enrolling themselves in the ranks of the new leader, whose coming John announced, they would be sure of places of honor in the coming kingdom. They expected that that kingdom would bring simply emancipation from the Roman yoke, and would place the Jewish nation in the seat of dominion over the whole world; and they had not the slightest doubt but that they would have a place in the kingdom, because they were children of Abraham. Their sole anxiety was to have as high a place as possible.

John saw through their mask of hypocrisy, and told them that they need not flatter themselves that they were children of Abraham. The promise to Abraham and to his seed would be fulfilled, but sooner than count them as the seed of Abraham,

God would raise up children unto Abraham, out of the stones of the ground. The inheritance was promised to Abraham, not because God regarded his person or his descent as superior to that of other men, but because he had the righteousness of faith. Consequently those who are counted as heirs with him, must be men of like character. It certainly would not be just to accept Abraham solely because of his faith in God, and to accept others solely on account of their parentage.

Afterward, when Christ was talking to the wicked Jews, he said, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. The apostle Paul also says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. The Pharisees who came to John to be baptized thought that the fact that they could prove their descent from Abraham, would insure them a place in the kingdom of Christ; but Paul shows that they had turned the matter around. They could only prove themselves children by bringing forth such works of repentance as would show them to be Christ's.

There are many to-day who have as erroneous ideas of the kingdom of Christ as the Pharisees and the Sadducees had. There is a large party called the National Reform Association, whose members think that Christ's kingdom is going to be established at the polls, by the votes of men. And they imagine that they are sure of a place in that kingdom, because they can trace their ancestry back to the Covenanters, or some of the Reformers. They forget that the Reformers did not follow the multitude, but took the Bible for their guide, as far as its truths were revealed to them, and that in following its teachings they suffered untold hardships. The Reformers became such solely because their love for God and his truth was so great as to lead them to endure privation and to be considered as outcasts. And yet these men imagine that they can ride into the kingdom of God on the top wave of popularity. How terribly mistaken they will some day be.

The kingdom of Christ is promised only to the true Israel, but the true Israel are only those "whose praise is not of men, but of God." Rom. 2:29. Those who will be great in that kingdom, must be content to be small here; and whosoever will be chief, must be a servant; "even as the Son of man [the King himself] came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28. He was in the form of God, and had all glory and honor, yet when he saw the lost world, he did not think his glory was a thing to be desired, so he laid it all aside, and "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2:7-10.

"The servant is not greater than his lord; neither he that is sent greater than he that sent him." Let none therefore imagine that he is going to get into the kingdom on the strength of a profession, nor because he is a descendant of the Reformers, nor because he is a member of a large and influential church organization. Let none think that he can be more favored than the King, and can obtain the kingdom by any other means than humble self-denial and a godly life. Neither let any think that Christ's reception of the kingdom depends on them. He receives his kingdom from the Father (Ps. 2:7-9; Dan. 7:13, 14), and will admit into it only those who upon the foundation of faith have built a superstructure of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. 2 Peter 1:5-11. W.

"AND let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

## THE BAPTISM OF FIRE.

To the multitude who had come to the banks of Jordan to be baptized, John the Baptist said: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." Matt. 3:11. There is no question but that the baptism of the Holy Spirit was administered on the day of Pentecost, although it is not probable that John had special reference to that occasion. That was simply a notable example of what John said should take place. All believers in Christ must be baptized with the Spirit, and must "walk in the Spirit," if they share the final reward. But many people suppose that the baptism of fire was also administered on the day of Pentecost, which is a grave error.

The next verse plainly indicates what was meant by the baptism of fire: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." This shows that although the words of verse 11 were addressed to all the multitude, John did not mean that all should receive both the baptism of the Holy Ghost and the baptism of fire. He might baptize them all with water, and thus they might all be counted by men as followers of Christ; but He who should come after, would have his fan in his hand, and would thoroughly purge his floor, saving the wheat, and burning up the chaff in the fire. This is the meaning of John's words. The expression, "He will thoroughly purge his floor," shows that especial reference is made here to those who, by baptism, have professed to be Christ's. It was well understood by all that those who did not profess to be Christ's would be destroyed, but here they are shown that a profession alone is not sufficient, because the floor will be purged.

Now there was no baptism of fire on the day of Pentecost. It is true that "there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:3), but this was not a baptism of fire. In the first place it is not said that there was actual fire present, but something which had the appearance of fire. Secondly, even if it had been fire, it would not have constituted a baptism of fire, for baptism is not administered in that way. Baptism means immersion, or an overwhelming. The disciples were baptized with the Holy Spirit, because "it filled all the house where they were sitting." They were completely submerged in the Spirit. And the cloven tongues like fire formed a part of this manifestation of the Spirit.

But who will receive the baptism of fire? All those who do not receive the Spirit, or who, having once received it, do not walk in it. They will be buried up in that fire that shall burn as an oven. In Rev. 20:10; 21:8 it is said that the wicked shall have their part in a "lake of fire." The whole earth will be melted (2 Peter 3:10) with the fervent heat, and will present the appearance of a sea of liquid fire. "And the works that are therein shall be burned up." The destruction of the wicked in this lake of fire may, without doing violence to language, fitly be called a baptism. In this lake of fire they will be submerged, and will be consumed root and branch.

Thus John was speaking of two baptisms,—one which saves and one which destroys. And since he was talking, not to certain individuals whose destiny he might foresee, but was talking to the multitude collectively, some of whom would be saved, and some lost, he could truthfully say to them collectively, "He shall baptize you with the Holy Ghost and with fire." Some of them would receive one baptism, and some the other.

There are some well-meaning persons who pray to be baptized with fire; and there are hymns which call for the baptism of fire. Such prayers and hymns cannot but cause a shudder to one who knows what the baptism of fire will be. Let us pray above all things for the baptism of the Spirit, but let us pray most earnestly to be saved from the baptism of fire.

## THE FIRST COMMANDMENT. NO. 1.

"Thou shalt have no other gods before me." Thus reads the first commandment of the law of God, and calls every man face to face with himself and with God. God made us, he gives us life and breath and all things richly to enjoy. In him we live and move and have our being. And the fact that he has created all things is given by those already redeemed, and who dwell in his presence, as the one great reason why he is worthy to receive the honor of all. For in their worship of him they say, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. To do the things which please God is the purpose of man's creation, and whoever does not please God, frustrates the purpose of his creation. But all have displeased him; all have sinned and come short of the glory of God. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." "There is no fear of God before their eyes." Rom. 3:12, 18. "We have turned every one to his own way." Isa. 53:6.

God's way is the only right way, for "thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa. 48:17. But instead of going in this, the right way, because the way of God, all men have chosen their own way, and that way is one in which the Lord cannot delight. It is not the way of his commandments, and cannot be the way of peace. Peace, whether in this world or in any other, whether in time or in eternity, is found only in the way of the commandments of God; for these contain the whole duty of man. And therefore the Lord exclaims, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

When men knew God, they glorified him not as God, neither were thankful; but "became vain in their imaginations, and their foolish heart was darkened." Here is the root of all idolatry—vanity and pride of opinion, men setting their opinions against God's truth. And, "professing themselves to be wise, they became fools," and the further they went the worse they became, and finally became so blinded by their own foolish vanity that they thought themselves wise even when descended so low as to change "the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The descent was gradual of course. Men did not forget God in a single day or night so that the next day they made an image and worshiped it. Men did not deliberately turn right away from God, whom they knew, and go at once to making graven images. In their vanity they professed to be wiser than God. In their own eyes their knowledge surpassed the knowledge of God; consequently they glorified him not as God, but glorified themselves instead, and, as their own knowledge, in their view, surpassed his, it came to pass that they had neither room nor use for God in their calculations, and so every one turned to his own way and the natural and inevitable consequence was that they became "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."

Nor are we to suppose that men at the first were any worse, or any more prone to idolatry, than they are now. They were men, that is all. The trouble was that they forsook God, and refused to be guided by him. And where men do that the result will always be the same. There is nothing in science, nor in the wisdom of this world, that will keep men from idolatry, and its consequent wickedness. It is faith in God, trust in his word, and conformity to his will—it is this alone that is the preventive of

idolatry. "Thou shalt have no other gods before me," is the command, which, when obeyed, is the surety against all idolatry. And whatever is allowed to draw away from God the supreme affection and trust of the soul, thereby takes the place of God in the heart, and to so yield the affection or the trust is a denial of God, and is idolatry. The affirmative form of the commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Of course, in this land there is not that practice of idolatry which is shown in all its gross and degrading forms, nor even such as is practiced in the worship of the heavenly bodies; nevertheless there is idolatry, and abundance of it, and some of the forms under which it is practiced we are now going to search out by the word of God. Says Job:—

"If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; if I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above." Chap. 31:24-28.

Here are several things mentioned, and to do any one of them is declared to be to deny the God that is above. 1. To allow the heart to be secretly enticed by the glory or beauty of the sun or the moon, and the mouth to kiss the hand in token of respect or homage, is to deny the God that is above. 2. To rejoice because one's wealth is great, and because his hand has gathered much, is to deny the God that is above. 3. For a person to allow himself to make gold his hope, or to make that his confidence, is to deny the God that is above.

No one will deny but that to do the first of these would be idolatry; none would deny but that that would be indeed to deny the God that is above; no one would deny that that would be a violation of the first commandment; none would deny that that would be sin. But for a person to do that would be no more idolatry, no more a denial of God, and no more sin, than it is to rejoice because your wealth is great, and because your hand has gathered much. It is no more idolatrous to allow the heart to be secretly enticed by the brightness of the sun or the moon, than it is to allow it to be secretly enticed by the brightness of pieces of silver or gold. Yet today there are multitudes who rejoice because their wealth is great and because their hand has gathered much, and so deny the God that is above. There are multitudes more who grieve because their wealth is not great, and because their hand has not gotten much, and so make gold their aim, their hope, their confidence, and so deny the God that is above. Their hope, their confidence, their trust is in riches and not in God, and so money takes the place of God—money is their god.

But God's charge to one class of these, those who are rich, is this: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

To the other class God says: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:9, 10. But to all who would fear God he says: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." For it is easier for a camel to go through the eye of a needle, than for them that trust in riches to enter into the kingdom of God. 1 Tim. 6:11, 12; Mark 10:24, 25.

"Oh!" says everyone on his own behalf, "I do not trust in riches." Try yourself and see. Apply to yourself the test that Jesus put upon the young man, and see whether you love God or your riches most. "Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross, and follow me." If that were demanded of you personally to-day by the Master, how would you stand the test? Would you stand it any better than the young man did? If not, then is your trust in God or in your wealth? Luke says that when that young man heard this, "he was very sorrowful; for he was very rich." Notice, his sorrow seems to have been graduated on the scale of his riches. He was *very* sorrowful, because he was *very* rich. Perhaps if he had simply been rich, he would only have been sorrowful, yet even in that case his trust in his riches would have denied the God who is above. While had he been poor, as Matthew the publican, or as the fishermen who plied their nets on the waters of Galilee, he doubtless would have been glad of the call of the Saviour, and would have followed instantly.

The Saviour gave us a parable on this very subject (Luke 12:15-21) when he told of that rich man whose ground brought forth plentifully, and he had no room to bestow his fruits and goods; and he said he would pull down his barns and build greater and there bestow his goods, and then would say to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" What was it that God said to him? "Thou fool." What is it the fool says? "The fool hath said in his heart, There is no God." Exactly. This man was saying, in effect, that there is no God. He was trusting in his riches, and denying the God that is above. "So is he that layeth up treasure for himself, and is not rich toward God." Therefore, "take heed and beware of covetousness" for "covetousness is idolatry," and "a man's life consisteth not in the abundance of the things which he possesseth."

Nor yet do we want to run to the other extreme and unmeasuredly denounce riches, and money, and whatever bears any semblance to means. It is not in money that the evil lies. Human society cannot exist without money of some sort. There must be some circulating medium. It may be silver or gold, paper or leather, brass or copper, with some device stamped upon it. But whatever it is, it is money; and in the place where it is used, he who has the most of it will be the richest. Money is *not* the root of all evil. Of itself it is not an evil at all. It is the *love* of money that is the root of all evil. It is not a sin to have money; it is a sin to love it. It is not a sin even to have much; it is a sin to love, or to trust in, what we have, whether it be little or much. It is not the rich alone who fall into temptation, and a snare, and into foolish and hurtful lusts; but it is "they that *will* be rich"—they who all the time have their aim at being rich, who have their eyes on that, and who tend all their efforts toward that, who lay awake nights scheming for it, who spend their lives to attain the unattainable; for "he that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase."

It is not a sin to be rich. Abraham, the friend of God, "was *very* rich in cattle, in silver, and in gold." Gen. 13:2. Job likewise was one of the richest men of his day. Yet neither of these holy men trusted in their riches, nor rejoiced because their wealth was great. They trusted in the living God, and remembered that it was he who gave them power to get wealth. Read in the thirty-first chapter of Job, how he looked upon his wealth—always as only a means of blessing the poor, the needy, the fatherless, and the widow. The sin is not in being rich; it is in trusting in it, putting confidence in it, rejoicing in it, and being proud of it, and highminded because of it. That is to deny the God that is above. "Beware that thou forget not the Lord thy God," . . . "and

thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:11, 17, 18. Trust not in uncertain riches, but in the living God, holding all subject to his call, *ready* to distribute, *willing* to communicate. For thou shalt love no other god but him, and him with all the heart, and all the soul, with all the mind, and with all the strength. J.

#### FROM MOSS, NORWAY.

JUNE 2 we left London for Norway, to attend the European Council, stopping one day with Brother Lane at Great Grimsby, and taking the boat Friday at Hull. Arrived at Christiania Monday, June 6, We left Brethren Waggoner, Robinson, and Boyd by the stuff, while Brother Durland and self went in search of the printing-office located here, which we readily found. We took breakfast with Brother Clausen, and after resting under his hospitable roof, and going through the printing-office, we went aboard the boat which was to convey us to Moss, about forty miles distant, where the camp-meeting was to be held.

Christiania is at the head of Fuorden River, which is virtually a bay. The city contains about 130,000 inhabitants. Like all other European cities, many things of interest are to be seen, among others the king's palace, which is open to visitors at certain seasons.

The coast-line to Moss is mountainous, and romantic in the extreme, nothing being discernible but rocks, save here and there the shrubbery, clinging in the crevices. Back upon the upland are bodies of fresh water, streams that come dashing down over the rocks, and valleys which are under cultivation. In the various nooks and recesses on the rocky coast are houses, of which it may be truthfully said they are founded upon the rock. All along the coast were rocks painted white, indicating the presence of an iron bolt and ring, to which the fishing "smacks" may fasten, the water being deep even to the shore, and the mountains rising almost perpendicularly out of the sea. Where the buildings are, however, may be seen paths winding back into the country, and to the summit of the highlands, and here and there, where admissible, a wagon road.

There are also many ice slides for conveying ice from the fresh water bodies on the uplands to large storehouses erected near the sea, from which it is taken in ships to London and other markets, some, we were told, having been sent to New York. As we passed along, we could see the large cakes of ice winding down the slides connecting the storehouses and the vessels.

Our course lay along numerous islands, upon many of which nothing was discernible but bare rocks. The entire coast of Norway, about 1,100 miles long, is dotted by myriads of these islets, among which vessels of large size wind their way to the North Cape, a place which is much visited by the summer tourists. Here it is that the sun is seen for three months continuously. It rises and sets, however, the only difference being that instead of going out of sight, the sun passes around the horizon, and then comes up again the same as in other parts of the world.

Even where we are, at Moss, the sun does not set until 9:20 p. m. in the longest day, and rises at 2:40 a. m., twilight continuing nearly all night. As the setting of the sun is caused by the revolution of the earth, there is no portion of the globe where the days are not thus reckoned; and the seventh revolution is as clearly indicated by the sun in one place as another, demonstrating the fact that God made the sun to rule the day. While at the cape it is hazy at night, here at Moss it is twilight; and in America it is darker, there being scarcely any twilight. The moon shines brightly in the far North just as it does in lower latitudes. With just as much propriety might it be said that the revolution of the earth will not measure the months, days, and years in the new earth (Isa. 66:22, 23), because "the light

of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days," as to say that because it is not as dark in one place as it is in another, we must lose our reckoning, and cannot tell which day the seventh day is.

David must have understood this when he wrote the 19th psalm: "In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." And then in the next verse he adds, "The law of the Lord is perfect."

We arrived at Moss in the evening, and the following morning met Brethren O. A. Olsen and L. R. Conradi. Next Thursday we expect Sister White and party, comprising Brethren White, Whitney, and others. The camp-meeting begins to-morrow.

Moss, Norway, June 7, 1887.

S. N. H.

## The Missionary.

### MISSIONS.

WORKER, look up and see  
How many fields there be  
Fallow and bare;  
Go, labor with thy might,  
Ere comes thine own life's night;  
Sow good seed there.

Though oft thy heart may bleed,  
Still sow the precious seed  
All waters by.  
Its growth you cannot see,  
All may not garnered be  
Before you die.

Thou know'st not which will grow,  
Nor should'st thou choose to know  
The laborer's pay.  
It may be prosperous years,  
It may be groans and tears;  
"Choose thou the way."

Then sow the precious seed  
Where there is greatest need,  
Counting no cost;  
Water it with thy tears  
Even through weary years—  
Nothing is lost.

Thou shalt, the Scriptures say,  
In God's own time and way,  
Reap thy reward.  
Joyful thy feet shall come  
To the great harvest home,  
Praising the Lord.

—W. H. Reynolds.

### NOTES FROM THE NORWAY CAMP-GROUND.

The camp-meeting here opened last evening with an attendance from the outside of about three hundred. This is the first camp-meeting ever held in Europe, and of course is a novel affair for the people here.

The camp is located at Moss, a village of eight thousand inhabitants. This place is six Norwegian or forty-two English miles from Christiania, where our office of publication for this country is located. The encampment is on an island, which is about four miles long and three miles wide. This island was formerly connected with the main-land, but about forty years ago a channel was cut across a narrow neck of land, thus separating it from the main-land. Through this channel vessels now pass. A bridge, however, still connects the island with the main-land.

Elders Haskell and Waggoner just from America are here; Sister White, Elder Matteson, and others came this afternoon from Denmark, and Elders White and Whitney are expected from Germany soon. Elder Conradi, with whose imprisonment in Russia the readers of the SIGNS are familiar, is here also.

It seems somewhat novel to attend a camp-meeting and go through the evening service

without artificial lights, but there is no necessity for them here at this season of the year; for the sun does not set till after nine o'clock, and the twilight continues much longer than in America. On a clear night one can easily read the SIGNS by the twilight as late as half past ten o'clock.

The truth has evidently come to stay in Norway, and already there are a goodly number rejoicing in it. Camp-meeting will mark a new era in the work here, and will no doubt be a source of strength to the cause in this part of the great harvest field.

D. A. ROBINSON.

Moss, Norway.

#### HUMBOLDT COUNTY.

FROM June 14 to the 28th I was with our people in Humboldt County. Sabbath and first-day, the 18th and 19th, I was at Eureka, and was pleased to find so goodly a number to meet together. Several of this company took their stand at the time of Brother Owen's meetings last spring. I held two services, and enjoyed an interesting Sabbath-school. If this church still strives to press together, and build each other up, I do not see why it may not continue to be a growing church.

I spent one day at Arcata visiting with a few of the members. Several being away from the place, I had no meeting. They have a fine house of worship, and would be glad indeed of an increase of membership. It has been their lot to pass through affliction, two of their active members, Sister Baxter and Sister Howard, having fallen asleep within the last eighteen months. A few are still striving to "hold the fort."

The 20th and 21st I was at Hydesville, where Brother Kent and Brother Hare have the tent erected. This is a place of about two hundred inhabitants, situated near to Eel River. On the evening of the 21st I had the privilege of addressing about seventy-five people, and the brethren tell me that their congregations have averaged larger than the attendance to any religious meetings in the place for years. The people are attentive to the word spoken, and there are many opportunities to visit and become acquainted with the people. We expect there will be a few from Hydesville who will obey God in keeping all of his commandments. At this place I met a man who, with his companion, heard the truth preached in Sonoma County eighteen years ago this summer. He says that all this time his mind has been troubled in reference to these things. Now that they have opportunity to hear again they feel it their duty to move out and obey. May the Lord strengthen them thus to do.

From the 24th to the 26th I was with the company in Ferndale. While there it was my privilege to hold six meetings. This church has passed through some severe trials of late, and strong have been the efforts of Satan to scatter and divide them. From this they are now making an earnest effort to rally. May the Lord cement their hearts by his truth and spirit.

Having now visited most of our people in the county, I find it is the mind of all that the Humboldt County camp-meeting be held in Eureka, August 11-22. It is appointed so in this number of the SIGNS. May the Lord grant that this camp-meeting may be made a source of great good to the cause in Humboldt County. To this end we would request all our people in the county to spend Sabbath, August 6, as a day of fasting and prayer to God for his blessing upon the meeting.

J. N. LOUGHBOROUGH.

"ABSTAIN from all appearance of evil."

#### CANVASSING IN THE NORTHWEST.

At the beginning of the North Pacific and the Upper Columbia camp-meetings, which have just closed, not a single agent could be found in all this vast territory taking orders for our subscription books; but during the progress of these two meetings, the importance of the canvassing work, and the amount of good that may be done by the increased circulation of our denominational books, were so deeply impressed upon the minds of all by talks from Elder R. A. Underwood, Elder E. W. Farnsworth, and others, that all present seemed to feel the necessity of doing something to advance this branch of the work. Several who had thought of going out as ministers decided to labor in this capacity instead. Classes were organized and daily instruction was given in the canvassing work.

In harmony with the recommendations of the International Tract and Missionary Society, the Tract and Missionary Societies in these two Conferences passed resolutions providing for a thorough and a systematic way of conducting the canvassing business. B. C. Taber was appointed general agent to take the lead in this work in the North Pacific Conference, and B. F. Winkler was appointed by the Upper Columbia Conference as general agent for that society. Brother Taber has had a wide experience in the book business while engaged in work for other publishing houses, and the schooling he obtained while with them will, we believe, with the Lord's blessing, make him abundantly successful in instructing others to handle our publications. Brother Winkler has been quite a successful salesman, though never a canvasser. He seems deeply in earnest and we believe he will succeed.

Success has indeed already begun to attend the efforts put forth at these meetings to revive the canvassing work. The North Pacific Conference has over a score of men at work, and the Upper Columbia (a small Conference) nearly half as many. These agents are reporting orders by the hundreds notwithstanding they have scarcely begun. Brother Miller took thirty orders for "Marvel of Nations" in four days. Brother Cline took fifteen orders for "Great Controversy" in three days last week. Others also are doing remarkably well.

Surely God's hand is in this work, and he is blessing the people here in the Northwest with abundant crops and prosperous business, thus preparing the way for the canvassers by enabling the people to buy books more freely than heretofore.

We are truly glad to see these societies taking hold of this work in such good earnest while there is peace and prosperity, and our prayer is that God's blessing may attend all their efforts, and that his Spirit may go before and prepare the minds and hearts of the people to receive the precious truth carried to them by the canvassers, not only here, but all over the wide harvest field.

E. M. MORRISON,

General Manager Sub. Book Dept.,  
Pacific Press, Oakland, Cal.

"HONESTY," someone has said, "will not save a man." It is conceded that faith in Christ as our Redeemer, and a cheerful compliance with his will, is what saves. But his will requires "truth in the inward part." Our motives and purposes must not only be pure, but we must be honest in business. We must "do justly, love mercy, and walk humbly with God." Honesty, then, is a trait of Christian character from which we must not part if we expect to live with Christ in Heaven.—*Methodist Recorder.*

## The Commentary.

### SANCTIFICATION.

1. WHAT is sanctification?—*It is a work of the grace of God upon the believing heart.* 1 Cor. 6:11.

2. How does Webster define the term?—*Sanctification as applied to a moral agent, signifies to cleanse from corruption; to purify from sin; to make holy by detaching the affections from the world and its defilements, and exalting them to a supreme love of God.*—Webster.

3. Is this work of grace necessary to salvation?—*Yes, "the unrighteous shall not inherit the kingdom of God."* See 1 Cor. 6:9, 10.

4. Is sanctification enjoined in the Old Testament scriptures?

"Sanctify yourselves therefore, and be ye holy; for I am the Lord your God." Lev. 20:7.

5. What is said on this subject in the next verse?

"And ye shall keep my statutes, and do them; I am the Lord which sanctify you." Verse 8.

6. How do you reconcile the injunction, "sanctify yourselves," with the declaration, "I am the Lord which sanctify you"?—*God has provided the means whereby we may be sanctified, and he requires us to make use of the same.*

7. What is the will of God with reference to this important change?

"Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:16-18.

8. How did the Saviour show especial interest for this work of grace upon the hearts of his disciples?

"Sanctify them through thy truth; thy word is truth." John 17:17.

9. What did he do in order that his disciples might be sanctified?

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." Verse 19.

10. What does the term "sanctify" here mean as applied to Jesus?—"I consecrate and devote myself to death."—*Adam Clarke.*

11. Did this prayer embrace any besides those who were his disciples at this time?

"Neither pray I for these alone, but for them also which shall believe on me through their word." Verse 20.

12. Then if we are true believers, did not he pray for our sanctification?—*Certainly.*

13. Should any Christian be satisfied without growth in grace and knowledge in the Saviour?

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen." 2 Peter 3:17, 18.

14. How may our peace and happiness be greatly increased?

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter 1:2.

15. What does Peter say about adding to our faith?

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Verses 5-8.

16. Into what state will we drift if we neglect a growth in grace?—*The preciousness of the joy of pardoned sins will fade from the mind.* Verse 9.

17. What unspeakable blessings are promised to those who ascend the ladder of sanctification as here set forth, till the last round shall have been reached?

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Verses 10, 11.

18. How did he speak of his duty to them and of their knowledge and decision?

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." Verse 12.

19. What caution is afterward given?

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3:17.

## NOTES ON THE INTERNATIONAL LESSON.

### THE BAPTISM OF JESUS.

(July 24.—Matt. 3:13-17.)

CHRIST'S life had been so retired and secluded at Nazareth that John had not a personal acquaintance with him, and he did not positively know that he was the Messiah. He was acquainted with the circumstances of his birth, and he believed him to be the promised One. The secluded life of Christ for thirty years at Nazareth, in which he gave no special evidence of his Messiahship, suggested doubts to John whether he was indeed the One for whose coming he was to prepare the way. John, however, rested the matter in faith, fully believing that God would in due time make it plain. The Lord had shown him that the Messiah would be pointed out to him by a distinct sign; when this should be done, then John could present him to the world as the long-expected Messiah, the Lamb of God, that was to take away the sin of the world.

JOHN had heard of the sinless character and spotless purity of Christ. His life was in harmony with what the Lord had revealed to him respecting one that was among them whose life was without the taint of sin. John had also seen that he should be the example for every repenting sinner. When Christ presented himself for baptism, John recognized him at once as the superior one revealed to him. He discerned, in the person and deportment of Christ, a character above every other man he had ever seen. The very atmosphere of his presence was holy and awe-inspiring. Although he knew him not as the Messiah, yet never had such a holy influence been realized by John from anyone as when in the presence of Christ. He felt the superiority of Christ at once, and shrank from performing the rite of baptism to one whom he knew to be sinless. Many had come to him to receive the baptism of repentance, confessing their sins and crimes; but John could not understand why the only sinless one upon the earth should ask for an ordinance implying guilt, virtually confessing, by the symbol of baptism, pollution to be washed away. He remonstrated with Christ, acknowledging his superiority, and refused to administer the ordinance, saying, "I have need to be baptized of thee, and comest thou to me?" With firm and gentle authority Jesus waives the refusal of John and his plea of unworthiness, saying, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

CHRIST came not confessing his own sins; but guilt was imputed to him as the sinner's substitute. He came not to repent on his own account, but in behalf of the sinner. As man had transgressed the law of God, Christ was to fulfill every requirement of that law, and thus show perfect obedience. "Lo, I come to do thy will, O God!" Christ honored the ordinance of baptism by submitting to this rite. In this act he identified himself with his people as their representative and head. As their substitute, he takes upon him their sins, numbering himself with the transgressors, taking the steps the sinner is required to take, and doing the work the sinner must do. His life of suffering and patient endurance after his baptism was an example to converted sinners of what they should endure and patiently suffer in consequence of their transgressions and sins. John finally yielded to the request of Christ, notwithstanding his feelings of unworthiness to baptize him, and performed the service. He led the Saviour of the world down into the River Jordan in the presence of a large concourse of people, and buried him in the water.

AFTER Christ rose up from the water and from the hand of John, he walked to the bank of Jordan, and bowed in the attitude of prayer. The eyes of John were fastened upon Christ with the deepest interest and amazement. His heart was stirred with emotion as he looked upon him thus bowed as a suppliant. Christ's hands were raised upward, and his gaze seemed to penetrate Heaven. As the believer's example, his sinless humanity supplicated support and strength from his heavenly Father, as he was about to commence his public labors as the Messiah. Jesus poured out his soul in earnest prayer. A new and important era was opening before him. His former peaceful, quiet life is to here end. He had been happy in a life of industry and toil, while fulfilling the duties devolving on a son. He was an example to those in childhood, youth, and manhood. His deportment showed that he felt the importance and solemnity of the hour. He knew that trials, toils, conflicts, sufferings, and death were in the path his feet had entered. He felt the weight of the responsibilities he must bear. He was about to engage in new and arduous duties. A sense of the sinfulness of men, and the hardness of their hearts, which separated them from God, convinced him that but few would discern his merciful mission, and accept the salvation he came from Heaven to bring them.

NEVER before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no; direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.

As John had now witnessed the heavenly dove resting upon Jesus, which was the promised token of the Messiah, he stretched forth his hand, and with assurance proclaimed before the multitude, "Behold the Lamb of God, which taketh away the sin of the world!" From this time John had no doubt in regard to Jesus being the true Messiah.—*Mrs. E. G. White, in Great Controversy, Vol. 2.*

### THE BAPTISM OF CHRIST.

WE do not by this mean that baptism which was taught or administered by Christ, as in the case of John, but that which he received at the hands of John in Jordan. On this also there has been much conjecture. It is mostly supposed to have been merely for an example. Jesus truly was our example; but we think his baptism has a significance beyond that of mere example.

Christ was not our example merely, but he came into the world to be our substitute and our sacrifice. They who deny (as some do) the substitutionary or vicarious nature of the work of Christ, set aside the efficiency of his work unto our salvation. His suffering for us was not altogether on the cross; his whole life was one of trial, of temptation, and of affliction. In the garden his soul was exceedingly sorrowful, even unto death; but an angel strengthened him that he might not then sink under the heavy burden of suffering. When Paul said, "He hath made him to be sin for us," he evidently meant he was made to occupy our position, or be a partaker of our condition. And again when he said, "He was made under the law," he must have meant that he was subjected to our condemnation; the apostle's argument on the need and work of justification shows that this expression—under the law—signifies under its condemnation. He was made under the law, to redeem them that were under the law. Not under obligation to the law, as some vainly urge, for that condition does not call for redemption. Adam was subject to the law before he fell, but not a subject for redemption. It is a sinful condition, or being condemned by the law, which calls for redemption. It is evident that Christ was "made under the law" in this sense: as "the wages of sin is death," he was "made sin for us," to fall under death for our sakes. And this condition must have dated from his taking upon him the nature or "seed of Abraham." And if he died because our sins were upon him (Isa. 53), and suffered under temptations and sorrows in our behalf and on our account, we must conclude that he was baptized for the same reason. And this is yet more evident when we consider that John's baptism was "the baptism of repentance for the remission of sin." Mark 1:4. There could be nothing appropriate to this purpose in his being baptized for himself; for he had no sins to confess, and needed no repentance. But inasmuch as the Lord "laid upon him the iniquity of us all," it seemed suitable that he should be baptized, even as sinful men, for whom he stood, should be baptized.—*J. H. Waggoner, in Christian Baptism.*

"Tekel. Thou art weighed in the balances, and found wanting." In what balance? In the balance of God's pure and perfect law—that law which requires unreserved obedience and unspotted holiness. For all who are not sheltered in Christ Jesus as the Lord their righteousness, must be weighed, not in the balances of partial self-complacency or human judgment, but in the scales of divine justice. And who will not be found wanting there? "By the deeds of the law shall no flesh be justified."—*Rev. Alfred Lee.*

## The Home Circle.

### WORK AND PRAY.

Sow thy seed and never fear,  
Never fear, never fear!  
Though the prospect may be drear,  
Never, never fear!  
Falter not through unbelief—  
First the blade, and then the leaf;  
After that, the ripened sheaf—  
Never, never fear.

Labor on through cold and heat,  
Labor on, labor on!  
Though with weary hands and feet,  
Labor, labor on!  
Life is brief, the field is wide;  
Rest will come at eventide;  
Jesus watcheth at thy side,  
Labor, labor on!

Still with patient trust and care  
Work and pray, work and pray!  
Let the Master tell thee where,  
Work, and trust, and pray!  
He will guide thee with his eye;  
Not a seed of truth can die;  
Sure of harvest by and by,  
Work, oh, work to-day!

—Selected.

### ONE WAY TO LOOK AT IT.

Mrs. BARNES, with her friend Mrs. Preston, stood before a counter doing some morning shopping.

"I have a consignment of muslin underwear that I would like to show you," said the proprietor. "They are much finer and cheaper than anything I have had heretofore."

The ladies exclaimed as box after box was opened before them.

"How pretty, and how well made!" said Mrs. Barnes.

"Good work and good material," said Mrs. Preston, examining with critical eyes.

"And the embroidery is so fine and put on so tastefully," said her friend.

"They are much cheaper than you could get them by buying the material and having them made," said the proprietor, and his customers fully agreed with him.

"How is it possible to sell them so cheap, and make any profit?" asked Mrs. Barnes.

"Well, you see," said the gentleman, "the muslin is bought from the mills and the embroidery from the factories, by the million yards. The cutting is done by machines which cut thousands at one movement. And the sewing machines which make up the garments are run by water or steam power."

"Still," said Mrs. Preston, "there must be a good deal of human power expended on the putting together, the guiding of these dainty tucks and ruffles. I wonder," looking thoughtfully at one of the pretty garments, "how many backs and eyes have ached over these."

"I suppose that's a consideration which has to enter in," said the proprietor. "It is very likely that those who have the most work in these things have the least profit."

"You needn't, however, try to make me feel solemn over them," said Mrs. Barnes, laughing. "I'm going to buy them, and take all the comfort I can out of their goodness and cheapness, without having it spoiled by your dismal reflections."

"It is very likely I shall buy, too," said Mrs. Preston, with a smile, "as I do not see my way to the correcting of whatever abuse may lie in the matter."

Mrs. Barnes bought largely; Mrs. Preston took a few articles, remarking, "I must take measurements of my growing girls before I get any more."

The ladies separated as they left the store, Mrs. Preston taking the street-cars which led into the neighborhood of the house of her washwoman.

She found Mrs. McFinn in the full tide of wringing, boiling, rinsing, and starching, but not too busy to sit down for a short time to enjoy the visit, made half for business, but half, she well knew, for friendliness.

A girl with a slender form, and a face whose paleness and expression of wistful depression appealed strongly to Mrs. Preston's sympathies, was cowering over the stove as she came in, but soon after left the room.

"Who is she?" asked Mrs. Preston.

"O, it's a slip av a gurrel that's got niver the bit av a father or mother, God help the crathur! She come up from the country lasht fall, to take a place in wan o' thim big shtores. An' they worked her very hard—she shtandin' on the two feet of her sometimes till 'livin' o'clock o' nights whin the Christmas thrade was doin'. An' whin that was over, they give her short notice to quit; an' she's been thryin' to sew since thin. But it's the shtarvin' prices they pays for shop work. An' the poor bit av a thing comes in here to get herself warm, for it's no fire she has in her own room."

The steamy air of the room, heavy with the vile odors of soiled linen, together with other odors which belong to crowded living and lack of ventilation, were already making Mrs. Preston long for a breath of the outside air. Mrs. McFinn's buxom figure seemed to thrive on the familiar atmosphere, but her visitor's heart ached with the thought of the pale girl, and her mind wandered to her own blooming daughters. How could she bear to have them breathe such air for a moment? Had the mother of this girl, in dying, looked forward with sad foreboding to the possibilities which might await her child?

"Couldn't she take a place at housework?" she asked—she had small sympathy for the sentiment, whatever it might be, which would keep a person from seeking the comforts of such a situation.

"Well, ma'am, it's a wake back she's got, an' it's no heavy work she could be doin'."

Mrs. Preston considered for a moment.

"Tell her to come around to see me," she said, "and I will give her some sewing."

"Indeed, ma'am, it'll be the blessed thing for her. She's thryin' with all her might to help somebody belonging to her, an' it's my belafe she don't get a dacent bit to ate from wan month's end to another."

Mrs. Preston considered again, then asked to see the girl, and engaged her to come to her house and do sewing by the day.

"Have you bought your underwear?" asked Mrs. Barnes of her friend as she stepped in for a morning chat two or three weeks later.

"No, I am hiring it made."

Mrs. Barnes held up her hands in astonishment.

"Why, Margaret, don't you know it's the most extravagant and thriftless thing in the world to hire such work done?"

"Oh, I think not," said Mrs. Preston, smiling at her friend's vigorous way of expressing herself. "I am inclined to believe it about the most economical arrangement I have ever made."

"Then you must be getting it done cheaply, wonderfully so. Now, begging your pardon, Margaret, I have my doubts about its being right to pay these very low prices. Doesn't it seem a little like grinding the faces of the poor?"

"I hope I shall not do that," said Mrs. Preston, smiling now at Mrs. Barnes's virtuous air and words. "I am not putting the work out, but having it done in the house."

"Margaret! It will cost you a small fortune! It's bad enough by the piece, but the idea of having plain sewing done by the day!

Why, I thought you had very sensible ideas on the subject of economy!"

"Did you?" said Mrs. Preston, a sober look taking the place of the smile. "I chanced to meet with a young girl who stood sorely in need of the comforts of a home, a warm room to work in, and plenty of good, nourishing food, and I have taken so much pleasure in seeing the color and the roundness coming into her cheeks, and the forlorn, discouraged look going out of her eyes, that I feel as though I had made a very good bargain."

"But it will take her weeks, or months, to do your plain sewing."

"Probably. And she is nice and quick in her ways about other things; so, if nothing better offers for her, I may decide to keep her all the time."

"Very nice for people that can afford it," said Mrs. Barnes. "You see, it is simply adding one more to your family. You are at the expense of her entire support."

"Yes, and in view of the fact that I do not really need, all the time, exactly such help as she can give, it may look like an extravagance. But I have been thinking more about such things lately, Ruth, and I am not sure that our best economies are those in which we save the most money. To get right at the root of my idea—if I don't bore you?"

"No; go on. I like to hear you talk."

"Well, when a man is able to marry and support a family—a decent Christian family, I mean—he is doing a great deal more good in the world than if he lived only to himself, isn't he?"

"Of course."

"And if they keep one or more servants who become partakers of the comforts and good influences of the home, it is doing just so much more, isn't it?"

"Yes."

"Well, now, it has become impressed upon me that when such a family is blessed with a fair share of prosperity, the best use they can make of it is to extend these benefits a little farther. Suppose, for instance, a friendless girl has a share of the comforts under their roof, doing what lies in her power to earn them? Now, if in giving her the chance of doing so, my sewing costs me a little more than it otherwise might, I am quite willing to let the balance go over to my gifts, feeling sure that the Lord will see that it is counted up fairly."

"You are right," said Mrs. Barnes as she took her leave.

She walked home, musing on her friend and her friend's words and ways: "I was an' hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in.' Yes, yes; she is doing it in the very letter and the spirit."—*Sidney Dayre, in Congregationalist.*

### THE OLDEST TIN MINE.

DOLCOATH is the name by which the oldest and deepest tin mine in the world is known. It is situated at Camborne, in the west of Cornwall. In the early part of the present century it was noted for its enormous production of copper ore, the sales of this mineral having amounted to about £5,000,000. It now produces tin only. In the interval between copper and tin, about the years 1853-55, a period in the sinking when the two minerals were so blended that they could not be separated so as to make them marketable, the whole mine could have been purchased for £3,000. The market value of the same to-day is £470,000 (4,700 shares at £100 each); so that each sum of £50 invested in it thirty years ago is now worth £7,000 and receives dividends every twelve weeks amounting to about £500 a year.—*Sel.*

## COURT LIFE IN RUSSIA.

A RUSSIAN officer, familiar with the subject, draws in *Life* (London) a lurid picture of the inner life of the Russian Court. Despite the unceasing vigilance of the police, to which the Czar certainly owed his life the other day, no such thing as ordinary tranquility or comfort is known in the imperial household. No one is trusted, for the Nihilists have their adherents everywhere, even in the royal kitchen; no food can be eaten that is not previously tested; no room can be occupied, even for an hour at a time, without special precaution being taken against attack by explosives or otherwise. It is never known in what bedroom the Czar will sleep. Frequently, after being an hour in one bedroom he changes to another, and he generally sleeps in a part of the palace, an attic, or even a cellar, where he is least likely to be looked for.

It might be thought that the emperor's driving in the open street was a proof of his courage, but this is not so. The danger there is no greater than it is in his study, guarded though he be in-doors as well as out-of-doors by triple rows of bayonets. Nihilism is, in fact, a specter that haunts the emperor night and day. That life should be worth living at such a price is hardly conceivable to the ordinary mind. That the Czar should, in such circumstances, be able to take an intelligent view of either foreign or domestic politics is out of the question.—*Interior*.

## BIRDS KILLED BY HARSHNESS.

THE *Boston Journal* says it is well known that birds are very sensitive to tones of the voice, and are terrified at any loud, angry words. A lady who wished to make a bobolink stop singing at last scolded it in a loud voice and then took up a scarf and shook it in rebuke at the caged bird. In a moment the bird was still, and a short time after made a fluttering about the cage. Its owner turned to the bird and was shocked to see it fall dead. Unkind words had killed it. We know of two cases similar to this. In one case a canary-bird and in the other a mocking-bird died within five minutes after being spoken to in a violent, angry tone.—*Our Dumb Animals*.

## ABOUT INDIGO.

INDIGO comes from a plant which grows in Asia, Africa, and South America. The plant is not exactly alike in these different countries, but it is everywhere very pretty, with long, slender green leaves and rose-colored blossoms. The plant grows very tall, often as high as six feet. The coloring matter is found in the leaves, and is made apparent as the leaves dry. When the plant has arrived at the proper stage it is cut off and cast into a sort of vat with other plants, and after being covered with water they are left to ferment. During this fermentation the indigo is deposited in the water. It has to go through several processes before it is ready for market.—*Selected*.

WOOD-PULP for the manufacture of paper is now made from the wood of the spruce and poplar. When the first paper was made from wood-pulp it was thought that poplar was the best, and perhaps the only wood which could be used, but during the last few years it has been found that spruce wood made better and stronger pulp than poplar.

THE highest mountain in the world is said to be Mount Hercules, in New Guinea, which reaches the altitude of 32,786 feet.

## Health and Temperance.

## CLEAN OUT YOUR CELLARS.

TAKE one day down cellar to throw out and carry away all dirt, rotten wood, decaying vegetables, and other accumulations that have gathered there; brush down the cobwebs, and with a bucket of lime give the ceiling a good coating of whitewash. No matter if you don't understand the business; no matter if you have not got a whitewash brush; take an old broom that the good wife has worn out and spread it on thick and strong. It will sweeten up the air in the cellar, the parlor, and the bed-chambers (if your cellar is like ordinary farmhouse cellars), and it may save your family from the affliction of fevers, diphtheria, and doctors.—*Boston Journal*.

## SHUN THE APPEARANCE OF EVIL.

AN old Chinese proverb says, "Do not stop in a cucumber field to tie the shoe." The meaning is very plain. Someone will be likely to fancy that you are stealing fruit. Always remember the injunction, "Abstain from all appearance of evil." Do not stop under the saloon porch to rest yourself, however shady the trees may be, or however inviting the chairs. Someone may fancy you are a common lounge there, and so your good name be tarnished. Don't go to a liquor saloon to get a glass of lemonade, however refreshing it may seem to you. Rather buy your lemons and prepare the cooling beverage at home, where others may share it with you, probably at no greater expense than your single glass would cost you. Somebody seeing you drinking at the bar, will be sure to tell the story and will not be particular to state that you were drinking only lemonade. Then, too, if you are careless about the appearance of evil, you will soon grow equally careless about the evil itself.—*Selected*.

## MODERATE DRINKING.

I WISH to relate one little incident to illustrate my point. At a meeting in a large town, in Pennsylvania, at the close of a lecture, a gentleman rose and was announced as Judge So-and-so, judge of the Quarter Sessions. He said: "Ladies and gentlemen, before the audience is dismissed I wish to say a few words in defense of myself and the class I represent. Now it is very hard to have it publicly stated that I set a bad example. Now I am a moderate drinker; everybody knows me. I take it at home, I take it abroad. I am a moderate drinker—a respectable moderate drinker. Who dare say anything against me? Who ever saw me the worse for drink? If young men follow my example, they would be as I am, respectable and respected. I challenge the country to say whether my example is a bad one. Let young men follow my example and they will be as I am."

A man in the audience cried out, "Give it to him, old man, give it to him. Put a header on him." Someone said, "Put the man out;" and a gentleman said, "No, let the man remain; he is the only son of the judge—his only son tried to follow his example, and there is the result. He is so drunk that he would disturb a respectable meeting." And I tell you, every man from the beginning who has become a drunkard has become so by trying to be a moderate drinker and failing.—*John B. Gough*.

## STARCH FOR BRUISES.

Too many medicines named in the "family column" for the emergency use are articles which are not commonly on hand in the family stock. There is nothing far-fetched, however, in starch, as most households always have a little of it in store. A writer in the *Journal of Chemistry* says:—

"Take a little starch or arrow-root, and merely moisten it with cold water, and lay it on the injured part. This must be done immediately, so as to prevent the action of the air upon the skin. However, it may be applied some hours afterwards with good effects.

"I learned this when a resident of France. It may already be known here, but I have met with none among my acquaintances who seem to have heard of it.

"I always make use of the above remedy when my children meet with an accident; there is nothing unpleasant in its use, and it keeps down swelling, and cleanses and facilitates the healing of scratches when the little ones fall on the gravel in the garden, or get other little hurts."

## OATMEAL.

THE oat is one of the most nutritious of grains, and one of the most easily digested of foods. The baseless prejudice which has been so great an obstacle to its introduction is wholly unaccountable. The querulous Dr. Johnson, in the first edition of his dictionary, gave, as a definition of oat, "A grain used in England to feed horses; in Scotland, men," and from that time until the present the idea that the oat is fit only for "horse diet," has prevented thousands from using this excellent grain. All sorts of ridiculous arguments have been brought against its use. One charges it with being the cause of the prevalence of water brash among the Scotch, who make "brose" a staple article of diet; whereas the real cause of the water brash is the use of coarse oatmeal in an uncooked state, the brose consisting of coarse oatmeal stirred up with hot water and eaten at once.

Another attributes to the Scotchman's oatmeal cakes that state of cuticle which led a benevolent nobleman to set up scratching-posts in the streets of Edinburgh for the benefit of his countrymen, each user of which pronounced the benediction, "God bless the Duke of Argyle." It is quite possible that the same practice of consuming the oat in a raw state, which occasioned chronic dyspepsia, may, through disturbance of the general nutritive processes, have produced some form of skin disease, but this must be attributed not to the oatmeal *per se*, but to the unhealthy method of taking it.

For the summer months, oatmeal and the various preparations of wheat constitute the very best articles of food for general use. Persons who are accustomed to use flesh meats freely at other seasons of the year should, during hot weather at least, substitute oatmeal for beef and mutton, for a healthful change, if for no humane or æsthetic reason.—*Dr. J. H. Kellogg*.

HEALTH-GETTING is a process of development, like the growth of a tree, or the raising of a crop of grain. We must sow the seed today, in right habits of life and a correct regimen; and weeks, months, or years hence, we shall reap the harvest.—*Selected*.

A MAN too busy to take care of his health is like a mechanic too busy to take care of his tools.

## News and Notes.

### RELIGIOUS.

—Cardinal Gibbons is to revive the Catholic propaganda among the colored people of the South.

—Clarksburg is said to be the only town in Massachusetts that has no house for religious worship.

—There are in our own country somewhat more than 100,000 Sunday-schools, with an enrollment of 8,500,000 scholars.

—Bishop Potter's scheme to build a great cathedral in New York, costing at least \$6,000,000, is likely to fail from lack of means.

—The most "prominent and pressing" topic before the recent General Convention of the Congregational ministers of Vermont, was the problem of State evangelization.

—The *Congregationalist* suggests that the following would be an appropriate name for some churches: "The Society for the Promotion of Picnics, Progressive Eucher Parties, and Theatrical Entertainments."

—At the city preachers' meeting of the M. E. Church, in Washington, D. C., a request was made that the camp-meeting this year be not appointed so as to include a Sunday, on account of the desecration of the day which the camp-meetings usually induce. This hardly looks as though the church is stronger than the world.

—A convocation of rabbis of the Jewish Church is to be held in Pittsburg, Penn., beginning July 8. It is expected that there will be not less than 250 delegates present, representing every State in the Union. The principal work of the convention will be to reconcile all existing differences between Jewish congregations throughout the United States.

—The *Missionary Herald* says: "A singular illustration of the changes which are taking place in India is the fact that the firm of Cook & Sons, of London, well known to all travelers, has undertaken to arrange for and personally conduct the usual annual pilgrimage of Mohammedans in India to Mecca. That the arrangements of this caravan of pilgrims are intrusted to regular English traveling agents, like any party of excursionists, is a significant fact not without a ludicrous side. It is supposed that the Government, which has annually paid some \$10,000 for this pilgrimage to Mecca, will save a good deal of money by this new plan and will also avoid much trouble and commotion."

—Dr. McGlynn, the rebellious New York priest, is still attracting a fair share of public attention. Some days since he made the statement that the Vatican was anxious to have a representative accredited to the United States. This, however, is denied by Cardinal Gibbons, who authorized this explicit statement: "First, the Holy See has, up to this movement, expressed no intention of sending a nuncio to this country; and, second, the Holy See does not even entertain such an intention." McGlynn characterizes this denial as "a carefully worded evasion," and says: "I am morally certain that Cardinal Gibbons is as well aware as I am of the facts upon which my statement was based, and I further assert that these facts justify my statement."

### SECULAR.

—Redding, Cal., had an \$80,000 fire on the 27th ult.

—Fighting still continues at intervals in Burmah.

—The national debt of Great Britain is \$3,750,000,000, or over \$100 per capita.

—Twenty-five members of the German Reichstag are more than seventy years of age.

—June 30, the Italian Chamber of Deputies granted a military credit of 20,000,000 lire (\$4,000,000).

—A fire in Marshfield, Wis., one day last week, destroyed property to the amount of over \$3,000,000.

—The experiment of mobilizing the French army will, if carried out, cost 8,000,000 francs (\$1,600,000).

—A riot occurred at Oak Ridge, La., June 27, and resulted in the killing of seven men, one white and six colored.

—The United States Supreme Court is about three years behind with its docket, and loses at a rate of 300 cases a year.

—The recent report of the Philadelphia Grand Jury recommends the establishment of the whipping-post for wife-beaters.

—Forest fires have recently done considerable damage in the Santa Cruz Mountains, on the line of the South Pacific Coast Railroad.

—The reduction of the public debt for June was \$16,450,000. The total national debt is now but little more than \$1,700,771,000.

—There are still several cases of yellow fever at Key West, Fla. So far there have been nearly fifty cases and about a score of deaths.

—Almost the entire business portion of the town of Pullman, W. T., was destroyed by fire June 26. Pullman is a village of about 500 inhabitants.

—On the 24th ult. a fire broke out at some point below the 1,300-foot level in the Gould & Curry mine, Virginia, Nevada, and fifteen men lost their lives.

—Hon. James G. Blaine is receiving more marked attentions in England than have ever been paid to any American in that country, with the exception of General Grant.

—Only eight lives are positively known to have been lost in the recent forest fires in Michigan, but the destruction of property was very great, amounting to \$7,000,000.

—A strike in Rochester, New York, the other day culminated in a riot in which several men, two of them being police officers, were seriously injured. One of them fatally.

—English engineers are fortifying Herat. The aim of the English authorities is said to be to enable a garrison of ten thousand men to withstand a siege of the place for ninety days.

—The explosion of some fireworks in the basement of a New York business house on the 2d inst., started a fire which caused the destruction of \$140,000 worth of property and the loss of two lives.

—The steamer *Umbria* recently crossed the Atlantic from Liverpool to New York at an average speed of nearly twenty miles per hour. The voyage was made in six days, four hours, and twelve minutes, the fastest time on record.

—There are in San Francisco 78,246 children of school age, between the ages of five and seventeen; of these 20,923 are the children of native parents, 16,757 of parents one of whom is foreign; 56,218 of foreign parentage, and 1,197 foreign born.

—The Poore homestead at Indian Hill, Mass., where the late Maj. Ben. Perley Poore was born in 1820, has been owned by his ancestors since 1650. The original deed signed by the Indians is said to be still in possession of the Poore family.

—Only a few days since a workman in Cuba, as a precaution against the small-pox, built a coal fire before retiring for the night, and placed thereon several leaves of tobacco, the fumes of which he had been told furnished a safeguard against the disease. The next morning the man, his wife, and eight children were dead.

—Jake Sharp, the man who furnished the funds used in corrupting the New York aldermen, has been found guilty of bribery, and will be sentenced on the 13th inst. The maximum penalty for the crime of which Sharp has been found guilty is ten years' imprisonment and \$5,000 fine. Sharp is an old man and is in very delicate health.

—The bill of the Chicago Detective Agency for services in securing evidence against some of the corrupt officials of that city amounts to \$23,000, charges being made at the rate of \$25, \$40, and \$50 per day each for the men employed in the work. The remark is frequently made that "it takes a thief to catch a thief," and it would seem that this is literally true.

—Twenty-one persons were tried at St. Petersburg between the 7th and 16th of June on a charge of complicity in several murders and dynamite outrages. Three of the prisoners were acquitted. All the others were sentenced to death. The death sentences were, however, commuted in the cases of two prisoners to exile in Siberia, and in those of the others to imprisonment and hard labor.

—The recent Indian "war" in Arizona has been brought to a close by the capture of the few renegades that left the reservation. Only two citizens were killed, but little stock stolen, and no property destroyed. Speaking of this trouble, a Los Angeles paper says that there seems very little doubt that every murder committed by Apaches has been caused by rum sold by white scoundrels.

—It is stated that the financial condition of the Sandwich Islands is such that there is not the slightest hope of the Government ever again being independent of money-lenders. The consequence will be trouble, which must come sooner or later, involving the interest of Americans, Englishmen, and Germans. A revolution seems not improbable. King Kalakaua never goes out without a body-guard. Everything is unsettled, and trade at a stand-still in consequence. It is understood that should a protectorate become necessary our Government will insist that only American authority shall be recognized in the Hawaiian Kingdom.

—Governor Bodwell, of Maine, has sent communications to the attorney-general of the State and to every county attorney in the State, calling attention to the fact that a conspiracy exists to evade the Prohibitory Liquor Law by an unjustifiable interpretation of the United States revenue regulations regarding the sale of liquor in imported packages, and calling upon them to enforce the State law to the fullest extent.

## Appointments.

### HUMBOLDT COUNTY CAMP-MEETING.

This meeting will be held at Eureka, Humboldt County, commencing Thursday evening, August 11, and closing Monday morning, August 22. We hope to see a full attendance of all our people in the county, and as many of their friends as they can induce to come with them. Those wishing to rent tents, or those who may have tents of their own to pitch upon the ground, are requested to report immediately to J. N. Loughborough, Pacific Press, Oakland, Cal. Give the size of your tents. The price for rent is the same as last year: 10x12, \$4.00; 12x16, \$6.00.

The Conference Committee take the liberty to appoint as Camp-meeting Committee for Humboldt meeting, G. D. Hager, Elder N. C. McClure, and G. H. Gibson.

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## CAMP-MEETINGS FOR 1887.

VIRGINIA, Harrisonburgh,	Aug. 2-9
NORTH MISSOURI, Chillicothe,	" 2-9
VERMONT, Vergennes,	Aug. 16-23
OHIO, Cleveland,	" 16-23
ILLINOIS, Springfield,	" 23-30
MICHIGAN, Grand Rapids,	Sept. 20-27
CALIFORNIA, Oakland,	Sept. 22 to Oct. 3

The new meeting-house in Healdsburg will be dedicated the last Sabbath in July. More next week.

It is said that an English scientist has been making experiments by which he concludes that the effect which alcohol has upon a person is determined by the amount of brain that he possesses. He made his experiments upon pigs, which have very small brains, and found that alcohol had very little appreciable effect on them. Hereafter when a man boasts that whisky has no effect on him, the people will know the reason.

VARIOUS comments are made upon the conviction of Jake Sharp, the notorious New York briber, but quite a common sentiment seems to be that he should receive only a nominal sentence, because he is an old man. We cannot see that age is an extenuating circumstance. On the contrary, it rather aggravates the offense. One man says that the ignorant and corrupt aldermen who were anxious to receive bribes, should be punished instead. And still another says that Sharp did what any other business man would do,—he found a set of corrupt aldermen, and he used them to further his ends. That is to say that Sharp should not be punished, because he would never have given bribes if somebody had not been willing to receive them. All of which shows that there is among many business men a very low grade of morality.

It is said that Dr. McGlynn calls himself the Martin Luther of the nineteenth century, but we fear that he is still too much of a Catholic to be able to appreciate the work of Martin Luther. The only likeness between the two men is their opposition to Popish tyranny, but their opposition is from entirely different standpoints. Martin Luther's work was wholly on a moral basis. He sought to free the minds of the people from the bondage of Papal superstition, and to teach them that "the just shall live by faith." Dr. McGlynn's work has solely a political aspect. He is not seeking to reform the church nor the people outside of the church, and his aim seems to be to teach the American citizen that he shall live by free land. His opposition to the Catholic Church is only to the extent that that church opposes his land theories. There is plenty of room for reformers, but they must preach the word, and not preach land.

THE "Seybert Commission" that has been investigating Spiritualism for some time, has finished its labors, and reports that Spiritualism is wholly a fraud. The members says that they had the best mediums in the world before them, and that afterwards they had a professional juggler, who did everything that the mediums did. This decision will satisfy a few people; but those who know anything of Spiritualism, whether they believe it or not, will have little regard for it. A skillful general will always conceal his movements, and no doubt Satan is pleased to have "scientific" men thus pronounce Spiritualism a fraud, so that people may still con-

tinue blind as to what Spiritualism really is, and may fall into its snare even while they are denouncing it. There is only one way to successfully investigate Spiritualism and that is with the Bible as a guide. The "investigation" conducted by the "Seybert Commission" seems to have been a very tame affair, but the very best "scientific" investigation will never amount to anything in explaining the phenomena, for the simple reason that the devil is more acute than any scientists, and can fool them every time.

## FAITH HEALING.

A CORRESPONDENT of the *California Christian Advocate* says:—

"I am persuaded the cause of religion, and Methodism in particular, is suffering to-day from 'Holiness Bands' and 'faith-cure' fanaticisms more than from any other source. If the failures to heal were reported as faithfully as the supposed cures, there would be less of the latter in a little while."

We are convinced that this is the truth. But while we say this, we do not wish to be understood as denying real holiness or denying the efficacy of faith in the healing of disease. What we do object to as bringing a reproach upon true religion, is "holiness" that would never be recognized if the possessor did not call attention to it, and to "faith" that is advertised as a quack doctor would advertise his nostrums. We believe most implicitly in the truth of James 5:14, 15. We have seen marked instances of healing in answer to prayer. We do not believe that anything that concerns the welfare of God's creatures is of too little importance for him to notice; and we believe and know that in all cases of necessity he may with confidence be implored for help.

But there is nothing in the Bible nor in common sense that would indicate that God will interpose to save a lazy man from starving, or that he will work a miracle to cure a man who is in distress, when a cure might be effected by taking a bath or drinking a copious draught of warm water. In other words, while we are to recognize that it is only because of God's continued care that we live at all, and that we "ought always to pray," we are not to expect God to do for us directly that which he has given us the power to do for ourselves. Neither are we to suppose that God holds himself subject to the beck of everybody who thinks he knows what he wants better than the Lord does. The Lord has all power; but for a man to set up a "cure" and advertise himself as the Lord's special agent in healing disease, and to warrant a cure every time, is blasphemous presumption.

## ROME'S WORK.

DR. MCGLYNN'S case is assuming pretty large proportions. The following cablegram was sent from New York to Cardinal Simeoni at Rome, for the Pope, June 22:—

"One hundred thousand Catholics, in a mass-meeting held in this city on Saturday, June 18, denounced the threatened excommunication of Dr. McGlynn, with whom they are prepared to stand, and protest against ecclesiastical interference with the political rights of American citizens.

JEREMIAH COUGHLIN, M. D., *Chairman.*

JAMES GAHAN, *Secretary.*"

But this is not all. Owing to the continued pressure upon him from Rome, Dr. McGlynn has begun to grow resentful, and is telling some things that he knows about Romish affairs. In an interview, June 23, he said:—

"The people may know, what I can tell them on the highest authority: The Roman machine is to-day most anxious to have a minister of the Pope accredited to, and received by, the Government at Washington. Such minister would be an archbishop and one of the Italian ring, in whose hands it is the Roman policy to keep the power. His presence there could not fail to be a fruitful source of corruption and enslavement for the Catholic Church in this country. The Pope is also trying to have diplomatic relations with Queen Victoria, in order, as he is alleged, 'to be able to get accurate information about Irish affairs.'"

We have not the least doubt that this is the exact truth. Nor have we the least doubt that the Pope, under cover of the Irish question, will yet succeed in

establishing diplomatic relations with England. Nor have we much doubt that the Papacy will yet have an accredited minister at the capital at Washington. When the Papacy shall have been recognized as a sovereign power by all the powers of Europe, and thus becomes a personal factor in all the affairs of European States, exceedingly plausible reasons can be produced to show that this Government ought to receive an accredited ambassador from one of the chief sovereign powers of the world. It might well be counted the height of presumption for the Government of the United States to refuse recognition to a sovereign power that was recognized as such by all the world besides. These arguments would be exceedingly convincing to politicians, when backed by the solid Catholic vote of the nation.

As for these "one hundred thousand Catholics," what does Rome care for them so long as she receives official recognition, and is courted by Governments and nations? She knows that this, being entirely political, will soon blow over. Besides, she is playing for larger stakes than anything that is involved in the question of disobedience of a mere priest. And with the accumulated experience of centuries she knows she holds the winning hand, and she, above all others, knows how to play it. The secret of Rome's consummate power is that she looks not at things in the narrow view of parties and administrations, but in the broad view of nations and ages.

## TRUSTING A FALSE GUIDE.

In a recent number of a religious weekly we find the following:—

"Think how Abraham received his message in Chaldea. Little by little his mind opened to the truth. Day after day he became more certain of divine help. By and by, clear and sweet as an audible voice, came the words into his soul, 'I will bless thee,' and 'thou shalt be a blessing.' The Holy Spirit will bring the words of Jesus so close that you know they were sent from God to you."

This paragraph occurred in the course of an article designed to teach that we should recognize God in our every-day life. The real effect of such things is, however, to induce people to take their own imaginings for the voice of God. We have seen of late a strong tendency toward eliminating the supernatural from the Bible, and bringing everything down to the human level. The "new school" will have it that God did not speak to Abraham with an audible voice, but that when the Bible says that God spoke to Abraham, it means that he had an overpowering impulse from within, to do a certain thing. We cannot expect such people to be logical, but if they were, they would necessarily have to explain the command to offer Isaac, and the subsequent call to Abraham not to harm the lad, as meaning that Abraham felt an uncontrollable impulse to kill Isaac, which, when he had the knife in his hand, suddenly passed away. The great trouble with such interpretation is not alone that it robs the Bible narrative of all sense and consistency, but that it teaches people to follow the insane promptings of their own hearts. It teaches that the voice of God is simply a strong impression, and is thus identical with the Spiritualist teaching that "truth is the voice of God speaking through the human soul." And all such teaching, if believed, as it surely will be, can result in nothing else but moral anarchy and corruption. We may never hear the voice of God as did Abraham, and there is no need that we should, for God's will is fully revealed in his word, and we are to follow that, and not feelings and impressions. That alone can make us wise unto salvation. It is as true now as it ever was, that "he that trusteth in his own heart is a fool."

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